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# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

## STUDY EDITION

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

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## PURPOSE OF STUDY ARTICLES

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### **Study Article 3** PAGES 12-16

Jesus has a unique role in the outworking of God's purpose. This article examines six titles or designations that apply to Jesus. These highlight his uniqueness. We will also see how we can imitate Jesus in the way he has fulfilled his unique role.

### **Study Article 4** PAGES 16-20

An examination of what the apostle Paul told Ephesian elders, as recorded in Acts chapter 20, can help us to see how he was able to bear thorough witness. And we will find practical lessons in how and why we can bear thorough witness to the good news.

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ENGLISH

# WHY KEEP YOUR INTEGRITY?

*"Judge me, O Jehovah, . . . according to my integrity."—PS. 7:8.*

PICTURE three scenarios: A boy is facing some of his schoolmates. They are trying to provoke him into losing his temper, perhaps to curse or to fight. Will he retaliate, or will he restrain himself and walk away? A husband at home alone is doing some research on the Internet. A box appears on his computer screen, advertising a lewd Web site. Will he be tempted and go to that site, or will he make sure that he avoids it? A Christian woman is conversing with a small group when the talk turns negative, becoming hurtful gossip about a sister in the congregation. Will she share in that, or will she try to change the subject?

<sup>2</sup> Varied though those situations are, they have something in common. They all involve the struggle to keep integrity as a Christian. Do you have your own integrity in mind as you face your concerns, needs, and goals in life? On a day-to-day basis, people think about their appearance, their health, the challenges of making a living, the ups and downs of their friendships, perhaps even romance. We may give such concerns considerable attention. What, though, particularly matters to Jehovah as he searches through our heart? (Ps. 139:23, 24) It is our integrity.

<sup>3</sup> Jehovah, the Giver of "every good gift and every perfect present," has bestowed on each of us a variety of gifts. (Jas. 1:17) Thanks to him, we have such gifts as a body, a mind, a measure of health, and various abilities. (1 Cor. 4:7) However, Jehovah does not sim-

1, 2. What are some common situations that present challenges to a Christian's integrity?

3. Jehovah bestows what privilege on us, and what will we consider in this article?

ply force us to display integrity. He lets us choose for ourselves whether we will develop this quality. (Deut. 30:19) We need, then, to examine what integrity is. We will also consider three reasons why this quality is so profoundly important.

## What Is Integrity?

<sup>4</sup> Many people seem to have a hazy idea of what integrity is. For example, when politicians boast of their integrity, they often seem to mean honesty. That quality is important, but it is only a part of integrity. As used in the Bible, integrity involves moral completeness, soundness. The Hebrew words relating to "integrity" come from a root meaning sound, whole, or faultless. One of these words is used regarding the sacrifices to be offered to Jehovah. An animal for sacrifice gained his approval only if it was sound, or whole. (*Read Leviticus 22:19, 20.*) Jehovah strongly censured those who flouted his direction by offering lame, sick, or blind animals for sacrifice.—Mal. 1:6-8.

<sup>5</sup> The idea of seeking and valuing that which is whole, or complete, is not strange. Imagine, for instance, a book collector who finds a precious volume after a long search, only to discover that it is missing several vital pages. Disappointed, he may put it back on the shelf. Or picture a woman walking on a beach, collecting some of the shells cast

4. What does integrity involve, and what may we learn from Jehovah's law regarding animal sacrifices?

5, 6. (a) What examples show that we often value that which is whole, or complete? (b) When it comes to imperfect humans, does integrity mean perfection? Explain.

ashore by the waves. Fascinated by the variety and beauty of these creations, she now and again stoops to examine one. Which ones does she keep? The ones that are whole, intact. Similarly, God is seeking people who have this quality of wholeness, or completeness.—2 Chron. 16:9.

<sup>6</sup> You may wonder, though, whether integrity demands perfection. Because we are damaged by sin and imperfection, we may tend to think of ourselves as being a bit like an incomplete volume or a damaged shell. Is that how you feel at times? Rest assured that Jehovah does not expect us to be perfect in the absolute sense. He never expects more of us than we can do.\* (Ps. 103:14; Jas. 3:2) Still, he does expect us to keep integrity. Is there a difference, then, between perfection and integrity? Yes. To illustrate: A young man loves a young woman whom he is going to marry. He would be foolish to expect her to be perfect. Yet, he would be wise to expect her to be wholehearted in her love for him, that is, to have romantic love for him alone. In a comparable way, Jehovah is “a God exacting exclusive devotion.” (Ex. 20:5) He expects us, not to be perfect, but to love him wholeheartedly, giving worship to him alone.

<sup>7</sup> We might be reminded of Jesus’ answer when he was asked what was the most important of all laws. (*Read Mark 12:28-30.*) Not only did Jesus give the answer; he lived it. He set the ultimate example in loving Jehovah with his whole mind, heart, soul, and strength. He showed that integrity is ex-

\* Jesus did say: “You must accordingly be perfect, as your heavenly Father is perfect.” (Matt. 5:48) He evidently understood that even imperfect humans can be complete, or perfect, in a relative sense. We can fulfill the command to love others generously, thereby pleasing God. Jehovah, however, is perfect in the absolute sense. When applied to him, the term “integrity” also involves perfection.—Ps. 18:30.

7, 8. (a) Jesus set what example regarding integrity? (b) What is the essence of integrity in the Scriptural sense?

pressed, not in mere words, but in positive actions that spring from pure motives. Our keeping integrity calls on us to follow in Jesus’ footsteps.—1 Pet. 2:21.

<sup>8</sup> Here, then, is the essence of our integrity in the Scriptural sense: wholehearted devotion to one heavenly Person, Jehovah God, and to his expressed will and purpose. Keeping integrity means that in our day-to-day life, we will seek above all to please Jehovah God. Our priorities in life will reflect his priorities. Let us consider three reasons why this is so important.

### 1. Our Integrity and the Issue of Sovereignty

<sup>9</sup> Jehovah’s sovereignty does not depend on our integrity. His sovereignty is just, eternal, and universal. It will always be so, regardless of what any creatures say or do. However, God’s sovereignty has been grossly maligned in the heavens and on the earth. His rulership thus needs to be vindicated—confirmed as right, just, and loving—before all intelligent creatures. As Jehovah’s Witnesses, we love to discuss God’s universal sovereignty with anyone who will listen. How, though, can we take our own stand on the issue? How do we show that we choose Jehovah as our own Sovereign? By keeping integrity.

<sup>10</sup> Consider how your integrity is involved. Satan has in essence claimed that no human will stand up for God’s sovereignty, that no one will serve Jehovah out of unselfish love. In front of a vast assemblage of spirit creatures, the Devil said to Jehovah: “Skin in behalf of skin, and everything that a man has he will give in behalf of his soul.” (Job 2:4)

9. How does our personal integrity relate to the issue of universal sovereignty?

10. What charge has Satan made regarding the integrity of humans, and how would you like to respond?

*Everyday life presents many challenges to our integrity*

Notice that Satan did not limit that slur to the righteous man Job but stated it as a general rule regarding mankind. The Bible accordingly calls Satan “the accuser of our brothers.” (Rev. 12:10) He taunts Jehovah with the claim that Christians—including you—will not remain faithful. Satan claims that you would betray Jehovah in order to save your own skin. How do you feel about such charges being heaped upon you? Would you not welcome an opportunity to prove Satan a liar? By keeping your integrity, you can do just that.

<sup>11</sup> The issue of your integrity thus makes day-to-day conduct and choices quite important. Consider again the three scenarios we mentioned earlier. What would be the course of integrity? The boy being taunted by his schoolmates is sorely tempted to lash out at them, but he remembers this admonition: “Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: ‘Vengeance is mine; I will repay,’ says Jehovah.’” (Rom. 12:19) He walks away. The husband who is using the Internet could look at sexually arousing material, but he recalls the principle reflected in Job’s words: “A covenant I have concluded with my eyes. So how could I show myself attentive to a virgin?” (Job 31:1) Similarly, the man refuses to let his eyes rest on unsavory images, avoiding such material as if it were poison. The woman conversing in a group where she might hear a bit of hurtful gossip holds back, recalling the direction: “Let each of us please his neighbor in what is good for his upbuilding.” (Rom. 15:2) The gossip she could repeat is not

11, 12. (a) What examples illustrate how our decisions in day-to-day matters relate to the issue of personal integrity? (b) Why is keeping integrity a privilege?



upbuilding. It would not reflect well on her Christian sister; nor would it please her Father. So she controls her tongue and changes the subject.

<sup>12</sup> In each of those cases, the Christian makes a choice that, in effect, says: 'Jehovah is my Ruler. I will try to do what pleases him in this matter.' Do you view your personal choices and decisions in that light? If you do, you can truly live up to the heartwarming words recorded at Proverbs 27:11: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." What a privilege we have in making God's heart rejoice! Is it not well worth our every effort to keep our integrity?

## 2. The Basis for Divine Judgment

<sup>13</sup> We see that integrity enables us to take our stand for Jehovah's sovereignty. It is thus the basis on which God can judge us. Job well understood this truth. (*Read Job 31:6.*) Job knew that God weighs all mankind in "accurate scales," using His perfect standard of justice to gauge our integrity. David similarly said: "Jehovah himself will pass sentence on the peoples. Judge me, O Jehovah, according to my righteousness and according to my integrity in me.... And God as righteous is testing out heart and kidneys." (Ps. 7:8, 9) We know that God can look into the very depths of the inner person, the figurative "heart and kidneys." We need to remember, though,

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13. How do the words of Job and David show that integrity is the basis on which Jehovah judges us?

### How Would You Answer?

- What is integrity?
- How does integrity relate to the issue of universal sovereignty?
- How does integrity provide a basis for our hope?

what he is looking for. As David said, Jehovah judges us according to our integrity.

<sup>14</sup> Imagine Jehovah God searching the billions of hearts of mankind today. (1 Chron. 28:9) How often does he find someone keeping Christian integrity? It is relatively rare indeed! However, we should not assume that we are too flawed to maintain integrity. On the contrary, we have good reason to trust, as did David and Job, that Jehovah will find us maintaining integrity, imperfect though we may be. Remember, perfection does not guarantee our keeping integrity. Only three perfect humans have walked this earth, and two, Adam and Eve, failed to keep integrity. Still, many millions of imperfect humans have succeeded in doing so. You can too.

## 3. Essential to Our Hope

<sup>15</sup> Because integrity is at the core of Jehovah's judgment of us, it is essential to our hope for the future. David knew this to be true. (*Read Psalm 41:12.*) He cherished the hope of receiving God's favorable attention forever. Like true Christians today, David hoped to live forever, continuing to draw ever closer to Jehovah God while serving him. David saw the role that his maintaining integrity would play if he was to see the fulfillment of that hope. Similarly, Jehovah upholds us, teaches us, guides us, and blesses us as we keep our integrity.

<sup>16</sup> Hope is essential to our present happiness. It can give us the joy we need to get through difficult times. Hope can protect our thinking too. Remember, the Bible likens hope to a helmet. (1 Thess. 5:8) As a helmet

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14. Why should we never assume that our imperfect, sinful nature prevents us from keeping our integrity?  
15. How did David show that integrity is essential to our hope for the future?  
16, 17. (a) Why are you resolved always to hold fast to your integrity? (b) What questions will the next article discuss?

protects a soldier's head in battle, hope protects our mind from the negative, pessimistic thinking Satan promotes in this dying old world. Life is poor, indeed, when we are bereft of hope. We need to examine ourselves honestly, carefully considering the state of our own integrity and the hope linked to it. Do not forget that by keeping integrity, you are upholding Jehovah's sovereignty and

safeguarding your precious hope for the future. May you always hold fast to your integrity!

<sup>17</sup> Since integrity is so important, we need to consider some further questions. How do we build integrity? How can we maintain it? And what could be done if someone for a time did not keep it? The next article will take up these questions.

## WILL YOU HOLD FAST TO YOUR INTEGRITY?

*"Until I expire I shall not take away my integrity from myself!"—JOB 27:5.*

**I**MAGINE that you are looking over the plans for a house. You marvel at the practicality of the design. You delight in thinking of the ways in which the house could benefit you and your family. Would you not agree, though, that those plans and any thought you might give them would do little good unless you actually built the house, moved in, and then maintained it?

<sup>2</sup> Similarly, integrity may impress us as a vital quality that will do us and those we love a great deal of good. But thinking approvingly about integrity benefits us little unless we build and maintain our Christian integrity. In today's world, literal building projects often prove costly. (Luke 14:28, 29) Likewise, building integrity costs time and effort, yet it is well worth it. So let us discuss three questions: How can we be people of integrity? How can we maintain our Christian integrity? What can be done if someone for a time did not keep his integrity?

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1, 2. We need to engage in what building project, and what questions will we consider?

### How Can We Be People of Integrity?

<sup>3</sup> We noted in the preceding article that Jehovah dignifies us with the privilege of deciding whether we will be people of integrity. Happily, though, he does not simply leave us on our own in the matter. He teaches us how to build this precious quality, and he gives us generously of his holy spirit, which helps us apply his teachings. (Luke 11:13) He even provides spiritual protection for those who endeavor to walk in integrity.—Prov. 2:7.

<sup>4</sup> How has Jehovah taught us to be integrity keepers? Above all, by sending his Son, Jesus, to the earth. Jesus lived a course of perfect obedience. He "became obedient as far as death." (Phil. 2:8) In everything that he did, Jesus obeyed his heavenly Father, even when it was extremely difficult. "Let, not my will, but yours take place," he said to Jehovah. (Luke 22:42) Each of us does well to ask himself, 'Do I have a similarly obedient

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3, 4. (a) In what ways does Jehovah help us build integrity? (b) How can we build integrity, as exemplified by Jesus?

## 'IT WAS BEAUTIFUL'

A woman who was five months pregnant spoke those words regarding the kindness and integrity of a stranger. She had been in a coffee shop, and hours later she realized that she had left her wallet behind. The wallet contained \$2,000, far more money than she was used to carrying. "I was crushed," she later told a local newspaper. However, a young woman found the wallet and immediately sought its rightful owner. Unsuccessful, she took it to the police station, and the police tracked down the pregnant woman. "It was a really, really beautiful thing to do," the grateful owner commented. Why did the young woman go to such lengths to return the money? The newspaper noted that as one of Jehovah's Witnesses, she "credits her integrity to the religion with which she was raised."

spirit?" By pursuing a course of obedience with the right motive, we will be integrity keepers. Consider some areas of life in which obedience is especially important.

<sup>5</sup> We need to obey Jehovah even when we seem to be alone. The psalmist David noted the importance of integrity on occasions when he may have been alone. (*Read Psalm 101:2.*) As king, David led a very public life. There were no doubt many times when he had hundreds, even thousands, of observers. (Compare *Psalm 26:12.*) Keeping integrity at such times was important, for the king needed to set a good example for his people. (*Deut. 17:18, 19.*) However, David learned that when he might have been alone—'inside his

<sup>5, 6.</sup> (a) How did David stress the importance of keeping integrity even when we are not seen by other humans? (b) Christians today face what challenges to integrity when alone?

house'—he still needed to walk in integrity. What about us?

<sup>6</sup> At *Psalm 101:3*, we find David's words: "I shall not set in front of my eyes any good-for-nothing thing." There are many opportunities today to set in front of our eyes good-for-nothing things, particularly when we are alone. Access to the Internet has presented many with a challenge in this regard. It is easy to be lured into looking at suggestive, even pornographic, material. But is doing so an act of obedience to the God who inspired David to pen those words? Pornography is harmful, for it inflames wrong and greedy desires, damages the conscience, erodes marriages, and degrades everyone involved.—*Prov. 4:23; 2 Cor. 7:1; 1 Thess. 4:3-5.*

<sup>7</sup> Of course, no servant of Jehovah is ever truly alone. Our Father lovingly watches over us. (*Read Psalm 11:4.*)

How pleased Jehovah must be when he sees you resisting temptation! By your doing so, you heed the warning implicit in the words of Jesus found at *Matthew 5:28.* By all means, be determined not to look at images that would tempt you to do wrong. Do not trade your precious integrity for the shameful act of looking at or reading pornography!

<sup>8</sup> We can also be integrity keepers by obeying Jehovah when we are among unbelievers. Think of Daniel and his three companions. As youths, they were taken as captives to Babylon. There, surrounded by unbelievers who knew little or nothing of Jehovah,

<sup>7.</sup> What principle can help us to keep integrity when we are alone?

<sup>8, 9.</sup> (a) Daniel and his companions faced what challenge to their integrity? (b) How do young Christians today delight Jehovah and their fellow Christians?

### *Youths can keep integrity when under test*

the four Hebrews were put under pressure to eat delicacies that God's Law forbade. Those boys might easily have rationalized a course of compromise. After all, their parents, the elders, and the priests could not see what the four of them were doing. Who would know? Jehovah himself would. So they took a firm stand and obeyed him despite the pressure and the risk.—Dan. 1:3-9.

<sup>9</sup> Around the world, young Witnesses of Jehovah are following a similar course, holding to God's standards for Christians and refusing to give in to harmful peer pressure. When you young ones refuse to get involved in drugs, violence, cursing, immorality, and other wrongs, you are obeying Jehovah. As you do, you are keeping your integrity. You benefit yourself, and you delight Jehovah and your fellow Christians!—Ps. 110:3.

<sup>10</sup> We also need to be obedient when dealing with members of the opposite sex. We know that God's Word forbids fornication. However, it is easy to let an obedient spirit lapse into a permissive one. For instance, some youths have engaged in oral or anal sex or mutual masturbation, rationalizing that these acts are not so bad because they think they are technically not "having sex." Such youths forget—or may choose to ignore—that the Bible word for fornication includes all those practices, wrong conduct for which one might be disfellowshipped.\*

\* See *The Watchtower* of February 15, 2004, page 13, paragraph 15.

10. (a) What wrong views of fornication have led some youths to compromise their integrity? (b) How does integrity lead us to behave as respects the danger of fornication?



Worse, though, they ignore the need for integrity. Since we are striving to keep our integrity, we do not look for loopholes. We do not try to get as close as we can to sin without being punished. We do not focus solely on the judicial consequences that an act of wrongdoing might bring. Rather, we focus on doing what will please Jehovah, avoiding what will hurt his feelings. Rather than seeing how close we can get to sin, we keep far away from it and "flee from fornication." (1 Cor. 6:18) We thus show that we are people of genuine integrity.

### **How Can We Maintain Our Integrity?**

<sup>11</sup> We build integrity by obedience, so we maintain integrity by enduring in an obedient course. A single act of obedience may seem insignificant—a minor matter. Yet, such obedient acts add up over time. To illustrate: A single brick may seem insignificant, but if we carefully place many of them together, we can build a fine home. So by continuing to add to our acts of obedience, we maintain our integrity.—Luke 16:10.

11. Why is each act of obedience significant? Illustrate.

<sup>12</sup> Our integrity is especially evident when we endure in the face of hardships, mistreatment, or injustice. Consider the Biblical example of David. As a young man, he endured persecution from a king who was supposed to represent Jehovah's authority. King Saul, however, had lost Jehovah's favor and was bitterly jealous of David, whom God approved. Yet, Saul remained in authority for a time and used Israel's army to hound David. Jehovah allowed this injustice to continue for some years. Was David embittered against God? Did he decide that it was no use enduring? On the contrary. He maintained the greatest respect for Saul's position as God's anointed, refusing to strike back at Saul when an opportunity presented itself.

—1 Sam. 24:2-7.

<sup>13</sup> How powerfully David's example speaks to us today! We are part of a worldwide congregation of imperfect humans, any one of whom may wrong us or even become unfaithful. Of course, we are blessed to live at a time when Jehovah's people as a whole can never be corrupted. (Isa. 54:17) Still, how will we respond should an individual let us down or hurt our feelings? If we were to let bitterness toward a fellow worshipper poison our heart, our integrity to God could be compromised. The conduct of others never creates an excuse for our becoming bitter toward God or for abandoning a faithful course. (Ps. 119:165) Enduring even in the face of trials will help us to maintain our integrity.

<sup>14</sup> We can also maintain integrity by avoiding a fault-finding, critical spirit. That means, of course, being loyal to Jehovah. He is blessing his people now more than ever.

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12. How did David set an example of maintaining integrity in the face of mistreatment and injustice?
  13. How can we maintain our integrity if we are hurt or offended?
  14. Integrity-keepers respond in what way to organizational changes and doctrinal refinements?

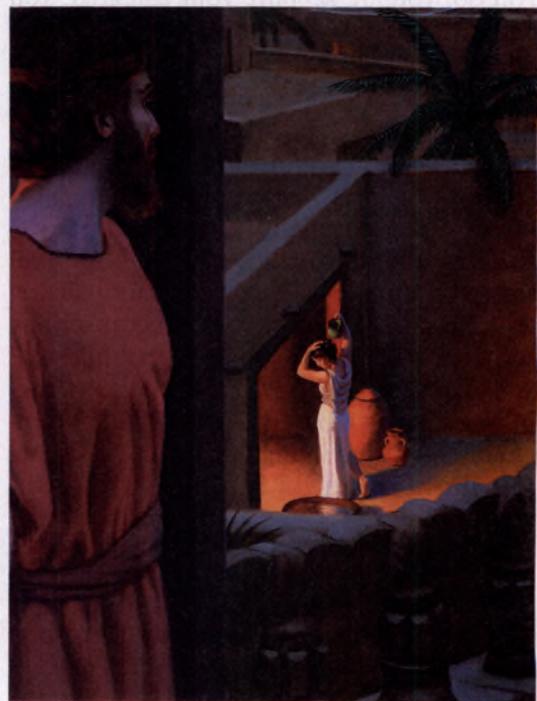
Pure worship has never in all of history been so exalted on earth. (Isa. 2:2-4) When adjustments are made in explanation of Bible texts or in how things are done, we want to accept them. We are delighted to see evidence that the spiritual light is still increasing. (Prov. 4:18) If we find it hard to understand a change, we ask Jehovah to help us to comprehend the point. Meanwhile, we endure in an obedient course, keeping our integrity.

### What if Someone Does Not Keep Integrity?

<sup>15</sup> That is a sobering question, is it not? As we learned in the preceding article, integrity is absolutely essential. Without it, we have no relationship with Jehovah and no real hope. Keep this in mind: There is only one

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15. Who only can take away your integrity?

*David failed to keep integrity for a time, but he recovered*



person in the universe who can take away your integrity. That person is you. Job understood that truth well. He said: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) If you have the same determination and if you stay close to Jehovah, you need never lose hold of your integrity.—Jas. 4:8.

<sup>16</sup> Still, some fail to maintain their integrity. Even as occurred when the apostles were still present, some fall into a practice of serious sin. If that happened with you, is the situation hopeless? Not necessarily. What can be done? Let us first consider what not to do. The human tendency is to conceal a wrong from the view of parents, fellow Christians, or elders. However, the Bible reminds us: "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them will be shown mercy." (Prov. 28:13) Those who seek to cover over sins make a tragic mistake, for there can be no concealing of anything from God. (*Read Hebrews 4:13.*) Some even try to lead a double life, pretending to serve Jehovah while carrying on a course of sin. Such a life is devoid of integrity—it is, in fact, the very opposite of integrity. Jehovah is not pleased with acts of worship carried out by individuals who are concealing serious sins. On the contrary, such hypocrisy angers him.—Prov. 21:27; Isa. 1:11-16.

<sup>17</sup> When a Christian gets involved in serious wrongdoing, the right course is clear. It is time to seek the help of Christian elders. Jehovah has an arrangement in place for dealing with cases of serious spiritual sickness. (*Read James 5:14.*) Do not let fear of possible discipline or correction keep you from pursuing your spiritual health. After all, would a wise person let the passing pain of an injec-

16, 17. (a) If a person falls into serious sin, what is the wrong course to take? (b) What is the right course to take?

tion or even an operation keep him from addressing a life-threatening health problem?—Heb. 12:11.

<sup>18</sup> Is there hope for full recovery? Can integrity be regained once it is lost? Consider again the example of David. He fell into serious sin. He looked covetously at another man's wife, committed adultery, and arranged that the innocent mate be killed. It is hard to think of David at that time as a man of integrity, is it not? Yet, was his situation hopeless? David needed and received strong discipline. Then, his sincere repentance led Jehovah to extend mercy. David learned from the discipline and regained his integrity by obeying God and enduring in that course. David's life exemplified what we read at Proverbs 24:16: "The righteous one may fall even seven times, and he will certainly get up." The result? Consider what Jehovah stated to Solomon about David after he died. (*Read 1 Kings 9:4.*) God remembered David as a man of integrity. Jehovah can, indeed, cleanse repentant sinners from the stain of even serious sins.—Isa. 1:18.

<sup>19</sup> Yes, you will be a person of integrity by showing loving obedience. Maintain loyal endurance, and if serious sin occurs, manifest genuine repentance. What a precious gem is integrity! May each of us share the determination of David: "As for me, in my integrity I shall walk."—Ps. 26:11.

18, 19. (a) How does David's example show that integrity can be regained? (b) What is your determination regarding your integrity?

### How Would You Answer?

- How can you be a person of integrity?
- In what ways can you maintain your integrity?
- How is it possible to regain integrity?

# APPRECIATE JESUS' UNIQUE ROLE IN GOD'S PURPOSE

*"I am the way and the truth and the life.  
No one comes to the Father except through me."* —JOHN 14:6.

THROUGHOUT the ages, many have endeavored to stand out as different from those around them, but few do. Even fewer individuals can rightly claim that they are unique in significant ways. Yet, Jesus Christ, the Son of God, is unique in many ways.

<sup>2</sup> Why should Jesus' unique role interest us? Because our very relationship with our heavenly Father, Jehovah, is involved! Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6; 17:3) Let us examine some of the ways in which Jesus is unique. Doing so will build our appreciation for his role in God's purpose.

## "The Only-Begotten Son"

<sup>3</sup> Jesus is not just "a son of God." That is how Satan referred to Jesus while tempting him. (Matt. 4:3, 6) Jesus is rightly called "the only-begotten Son of God." (John 3:16, 18) The Greek word translated "only-begotten" has been defined as "single of its kind, only," "the only member of a kin or kind," or "unique." Jehovah has hundreds of millions of spirit sons. In what sense, then, is Jesus the only one "of a kin or kind"?

<sup>4</sup> Jesus is unique in that he is the sole *direct* creation of his Father. He is the firstborn Son. In fact, he is "the firstborn of all creation."

1, 2. Why should we be interested in examining Jesus' unique role in God's purpose?

3, 4. (a) Why can we say that Jesus is unique in his role as the only-begotten Son? (b) How was Jesus' role in creation unique?

(Col. 1:15) He is "the beginning of the creation by God." (Rev. 3:14) The only-begotten Son's role in creation is also unique. He was not the Creator, or Originator, of creation. But Jehovah used him as the agent, or means, to create all other things. (*Read John 1:3.*) The apostle Paul wrote: "There is actually to us one God the Father, out of whom all things are, and we for him; and there is one Lord, Jesus Christ, through whom all things are, and we through him." —1 Cor. 8:6.

<sup>5</sup> However, much more is involved in the uniqueness of Jesus. The Scriptures attribute to him many titles or designations that highlight his unique role in God's purpose. Let us now examine five more of these as applied to Jesus in the Christian Greek Scriptures.\*

## "The Word"

<sup>6</sup> *Read John 1:14.* Why is Jesus called "the Word," or Logos? This title identifies the function that he has performed since other intelligent creatures came into existence. Jehovah used his Son to convey information and instructions to other spirit sons, even as God used that Son to deliver His message to humans on earth. The fact that Jesus is the Word, or God's Spokesman, is echoed

\* Some of these titles appear along with the Greek definite article, indicating that the title is, as one scholar states, "in a sense, 'in a class by itself.'"

5. How do the Scriptures highlight the uniqueness of Jesus?

6. Why is it appropriate that Jesus is called "the Word"?

in what Christ said to his Jewish listeners: "What I teach is not mine, but belongs to him that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality." (John 7:16, 17) Jesus continues to bear the title "The Word of God" even after his return to heavenly glory.—Rev. 19:11, 13, 16.

<sup>7</sup> Just think about what this title implies. Although Jesus is the wisest of all of Jehovah's creatures, he does not rely on his own wisdom. He speaks as his Father instructs him. He always directs attention to Jehovah rather than to himself. (John 12:50) What a wonderful example for us to imitate! We too have been entrusted with the precious privilege to "declare good news of good things." (Rom. 10:15) Appreciation for Jesus' example of humility should move us to avoid speaking of our own initiative. When it comes to conveying the lifesaving message in the Scriptures, we do not want to "go beyond the things that are written."—1 Cor. 4:6.

### "The Amen"

<sup>8</sup> Read Revelation 3:14. Why is Jesus called "the Amen"? The word rendered "amen" is a transliteration of a Hebrew word that means "so be it," or "surely." The Hebrew root word from which it is drawn means to "be faithful" or "trustworthy." This same word is used to describe Jehovah's faithfulness. (Deut. 7:9; Isa. 49:7) So in what way is Jesus unique when he is referred to as "the Amen"? Notice how 2 Corinthians 1:19, 20 answers: "The Son of God, Christ Jesus, who was preached among you . . . , did not become Yes and yet No, but Yes has become Yes in his case. For no matter how many the promises of God

7. How can we imitate the humility Jesus shows in his role as "the Word"?

8, 9. (a) What does the word "amen" mean, and why is Jesus called "the Amen"? (b) How did Jesus fulfill his role as "the Amen"?

are, they have become Yes by means of him. Therefore also through him is the 'Amen' said to God for glory."

<sup>9</sup> Jesus is "the Amen" to all the divine promises. His flawless life course on earth, including his sacrificial death, confirmed and made possible the fulfillment of all the promises of Jehovah God. By remaining faithful, Jesus also proved false Satan's claim, recorded in the book of Job, that under privation, suffering, and test, God's servants would deny Him. (Job 1:6-12; 2:2-7) Of all God's creatures, the firstborn Son could give the most conclusive answer to that charge. In addition, Jesus provided the finest evidence supporting his Father's side in the greater issue of the rightfulness of Jehovah's universal sovereignty.

<sup>10</sup> How can we imitate Jesus in his unique role as "the Amen"? By remaining faithful to Jehovah and supporting his universal sovereignty. In so doing, we will be responding positively to the request recorded at Proverbs 27:11: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me."

### "The Mediator of a New Covenant"

<sup>11</sup> Read 1 Timothy 2:5, 6. Jesus is the "one mediator between God and men." He is "the mediator of a new covenant." (Heb. 9:15; 12:24) However, Moses is also spoken of as a mediator—the mediator of the Law covenant. (Gal. 3:19) How, then, is Jesus' role as Mediator unique?

<sup>12</sup> The original-language word translated "mediator" is a legal term. It refers to Jesus as a legal Mediator (or, in a sense, an attorney) of the new covenant that made possible the birth of a new nation, "the Israel of God." (Gal. 6:16) This nation is composed of

10. How can we imitate Jesus in his unique role as "the Amen"?

11, 12. How is Jesus' role as Mediator unique?

spirit-anointed Christians, who form a heavenly “royal priesthood.” (1 Pet. 2:9; Ex. 19:6) The Law covenant, with Moses as mediator, was not able to produce a nation like that.

<sup>13</sup> What does Jesus’ role as Mediator involve? Well, Jehovah applies the value of Jesus’ blood to those being brought into the new covenant. In this way, Jehovah legally credits them with righteousness. (Rom. 3:24; Heb. 9:15) God can then take them into the new covenant with the prospect of their becoming heavenly king-priests! As their Mediator, Jesus assists them in maintaining a clean standing before God.—Heb. 2:16.

<sup>14</sup> What about those who are not in the new covenant, those who hope to live forever on earth, not in heaven? While not *participants* in the new covenant, these are *beneficiaries* of it. They receive forgiveness of their sins and are declared righteous as God’s friends. (Jas. 2:23; 1 John 2:1, 2) Whether we have a heavenly hope or an earthly hope, each one of us has good reason to appreciate Jesus’ role as the Mediator of the new covenant.

### “High Priest”

<sup>15</sup> Many men have served as high priests in the past, yet Jesus’ role as High Priest is truly unique. How so? Paul explains: “He does not

13. What is involved in Jesus’ role as Mediator?
14. Why should all Christians, whatever their hope, truly appreciate Jesus’ role as Mediator?
15. How is Jesus’ role as High Priest different from that of all other men who have served as high priests?

### Do You Remember?

- What have you learned about the unique role of Jesus from his titles or designations? (See box.)
- How can you imitate the example of Jehovah’s unique Son?

need daily, as those high priests do, to offer up sacrifices, first for his own sins and then for those of the people: (for this he did once for all time when he offered himself up;) for the Law appoints men high priests having weakness, but the word of the sworn oath that came after the Law appoints a Son, who is perfected forever.”—Heb. 7:27, 28.\*

<sup>16</sup> Jesus was a perfect man, the exact equal of Adam before that one sinned. (1 Cor. 15: 45) As such, Jesus was the only human to be in a position to offer up a perfect, complete sacrifice—the type of sacrifice without any need to be repeated. Under the Mosaic Law, sacrifices were offered on a daily basis. All such sacrifices and priestly services were a mere shadow, though, of what Jesus was to accomplish. (Heb. 8:5; 10:1) So in its effectiveness and permanence, Jesus’ office as High Priest is unique.

<sup>17</sup> We need the services of Jesus as High Priest to help us have a right standing with God. And what a wonderful High Priest we have! “We have as high priest, not one who cannot sympathize with our weaknesses,” wrote Paul, “but one who has been tested in all respects like ourselves, but without sin.” (Heb. 4:15) Truly, appreciation of this fact should move us to ‘live no longer for ourselves, but for him who died for us.’—2 Cor. 5:14, 15; Luke 9:23.

### The Foretold “Seed”

<sup>18</sup> Back in Eden, when it appeared that mankind had lost everything—a clean stand-

\* According to one Bible scholar, the word translated “once for all time” expresses an important Biblical concept that “suggests the definiteness, uniqueness, or singularity of the death of Christ.”

16. Why is Jesus’ sacrifice truly unique?
17. Why should we appreciate Jesus’ role as our High Priest, and how can we do so?
18. What prophecy was uttered after Adam sinned, and what was later revealed concerning this prophecy?

# Some Titles That Reflect Jesus' Unique Role in God's Purpose

- **The Only-Begotten Son.** (John 1:3) Jesus is the sole *direct* creation of his Father.
- **The Word.** (John 1:14) Jehovah uses his Son as a Spokesman to convey information and instructions to other creatures.
- **The Amen.** (Rev. 3:14) Jesus' flawless life course on earth, including his sacrificial death, confirmed and made possible the fulfillment of the promises of Jehovah God.
- **The Mediator of the New Covenant.** (1 Tim. 2:5, 6) As a legal Mediator, Jesus has made possible the birth of a new nation, "the Israel of God," composed of Christians who will form a heavenly "royal priesthood."—Gal. 6:16; 1 Pet. 2:9.
- **The High Priest.** (Heb. 7:27, 28) Jesus was the only human to be in a position to offer a perfect sacrifice, one that did not need to be repeated. He can cleanse us from sin and free us from its death-dealing effects.
- **The Promised Seed.** (Gen. 3:15) Only one man, Jesus Christ, is the primary part of that foretold seed. All others who later become the secondary part of Abraham's seed "belong to Christ."—Gal. 3:29.



ing with God, everlasting life, happiness, and Paradise—Jehovah God foretold a Deliverer. This one was referred to as the "seed." (Gen. 3:15) This mystery Seed became a theme of numerous Bible prophecies down through the ages. He was to be a descendant of Abraham, Isaac, and Jacob. Also, he was to be in the line of King David.—Gen. 21:12; 22:16-18; 28:14; 2 Sam. 7:12-16.

<sup>19</sup> Who was this promised Seed? The answer to this question can be found at Galatians 3:16. (*Read.*) However, later in the same chapter, the apostle Paul goes on to say to anointed Christians: "Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise." (Gal. 3:29) How is it that Christ is the promised Seed, and yet others too are included?

19, 20. (a) Who is the promised Seed? (b) Why can it be said that the foretold seed includes more than Jesus?

<sup>20</sup> Millions claim to have descended from Abraham, some even acting as prophets. Some religions place great importance on the claim that their prophets descended from Abraham. But are all of these the promised Seed? No. As the apostle Paul points out under inspiration, not all of Abraham's descendants can claim to be the promised Seed. The offspring of Abraham's other sons were not used to bless humankind. The seed of blessing was to be through Isaac alone. (Heb. 11:18) Ultimately, only one man, Jesus Christ, whose genealogy from Abraham is documented in the Bible, is the primary part of that foretold seed.\* All others who later become the secondary part of Abraham's seed are such because they "belong to Christ."

\* Even though the Jews in the first century C.E. thought that they, as Abraham's literal offspring, or descendants, would be the favored people, they looked for one person to come as the Messiah, or Christ.—John 1:25; 7:41, 42; 8:39-41.

Yes, Jesus' role in fulfilling this prophecy is truly unique.

<sup>21</sup> What have we learned from this brief review of Jesus' unique role in Jehovah's purpose? From the time of his creation onward, God's only-begotten Son has truly

21. What impresses you about the way Jesus has fulfilled his unique role in Jehovah's purpose?

been unique, one of a kind. However, this unique Son of God who became Jesus has always humbly served in harmony with the will of his Father, never seeking glory for himself. (John 5:41; 8:50) What an outstanding example for us today! Like Jesus, may we make it our goal to "do all things for God's glory."—1 Cor. 10:31.

## DETERMINED TO BEAR THOROUGH WITNESS

*"He ordered us to preach to the people and to give a thorough witness."*—ACTS 10:42.

THE Italian army officer assembled his relatives and friends for what became a turning point in God's dealings with humans. That God-fearing man was Cornelius. The apostle Peter told the group that the apostles were ordered "to preach to the people and to give a thorough witness" about Jesus. Peter's witness bore abundant fruit. Uncircumcised Gentiles received God's spirit, were baptized, and came in line to be kings in heaven with Jesus. What an outcome of Peter's bearing thorough witness!—Acts 10:22, 34-48.

<sup>2</sup> That was in 36 C.E. About two years earlier, a fervent opposer of Christianity had a life-changing experience. Saul of Tarsus was on his way to Damascus when Jesus appeared to him and said: "Enter into the city, and what you must do will be told you." Jesus assured the disciple Ananias that Saul would bear witness "to the nations as well as to

1. When speaking before Cornelius, Peter highlighted what commission?
2. How do we know that the charge to bear witness was not limited to the 12 apostles?

kings and the sons of Israel." (*Read Acts 9:3-6, 13-20.*) When with Saul, Ananias said: "The God of our forefathers has chosen you . . . because *you are to be a witness for him* to all men." (Acts 22:12-16) How seriously did Saul, later known as Paul, take the assignment to bear witness?

### He Did Bear Thorough Witness!

<sup>3</sup> It would be fascinating to study in detail all that Paul did thereafter, but for now, let us focus on a talk Paul gave in about 56 C.E., as set out in Acts chapter 20. Paul presented this discourse near the end of his third missionary trip. He had disembarked at Miletus, a port on the Aegean Sea, and had sent for the elders of the Ephesus congregation. Ephesus was some 30 miles away, though the trip was longer over winding roads. You can imagine how excited the Ephesian elders were when they received Paul's message. (Compare Proverbs 10:28.) Still, they would have

- (a) We will focus on what particular account?
- (b) How did the Ephesian elders respond to Paul's message, setting what good example?

to make arrangements to travel to Miletus. Did some of them have to take time off from work or to close their shops? Many Christians today do so to be sure that they will not miss even one session of their yearly district convention.

<sup>4</sup> What do you think Paul did in Miletus during the three or four days until the elders arrived? What would you have done? (Compare Acts 17:16, 17.) Paul's words to the Ephesian elders provide some insight. He described his pattern of life over the years, including when he earlier was in Ephesus. (*Read Acts 20:18-21.*) With no fear of contradiction, he said: "You well know how from the first day that I stepped into the district of Asia . . . I thoroughly bore witness." Yes, he was determined to carry out his commission from Jesus. How did he do so in Ephesus? One way was by witnessing to Jews, going where many would be found. Luke reports that when Paul was in Ephesus about 52-55 C.E., he 'gave talks and used persuasion' *in the synagogue*. When the Jews "went on hardening themselves and not believing," Paul turned to others, relocating in the city but still preaching. He thus bore witness to Jews and Greeks in that large city.  
—Acts 19:1, 8, 9.

<sup>5</sup> Some who became Christians qualified in time to be elders, those to whom Paul spoke in Miletus. Paul reminded them of

4. Paul had followed what course when he was in Ephesus for some years?

5, 6. Why can we be sure that Paul's house-to-house preaching involved unbelievers?

***The Ephesian elders knew of Paul's practice of bearing witness from house to house***

the method he had used: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." In our time, some people have claimed that Paul was here referring merely to making shepherding calls on believers. But, no. The description 'teaching publicly and from house to house' mainly applied to evangelizing among unbelievers. That is plain from his next words. Paul said that he had been witnessing "both to Jews and to Greeks *about repentance toward God and faith in our Lord Jesus.*" Clearly, Paul had been bearing witness to unbelievers, who needed to repent and put faith in Jesus.—Acts 20:20, 21.

<sup>6</sup> In an extensive analysis of the Christian Greek Scriptures, one scholar said of Acts 20: 20: "Paul had spent three years in Ephesus. He visited every house, or at least he preached to all of the people (verse 26). Here is scriptural warrant for house to house evangelism as well as that carried on in public meetings." Whether he literally visited every house, as this scholar claims, or not, Paul did



not want the Ephesian elders to forget how he had borne witness and with what result. Luke reported: "All those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:10) But how could "all" in Asia have heard, and what might this suggest about our bearing witness?

<sup>7</sup> By Paul's preaching in public locations and from house to house, many heard his message. Do you think it likely that all those who did hear stayed in Ephesus, none moving elsewhere to do business, to be near relatives, or to escape the hustle and bustle of big-city life? Hardly. Many today have moved for such reasons; possibly you have. Also, back then, people from other parts visited Ephesus for social or commercial reasons. While there, they may have met Paul or heard him witness. What would happen when they returned home? Those who had accepted the truth would bear witness. Others might not have become believers, yet they likely talked of what they had heard while in Ephesus. Hence, relatives, neighbors, or clients heard the truth, and some may have accepted it. (Compare Mark 5:14.) What does this suggest about the effect that your bearing thorough witness might have?

<sup>8</sup> Concerning his earlier ministry in Ephesus, Paul wrote that 'a large door that led to activity was opened to him.' (1 Cor. 16:

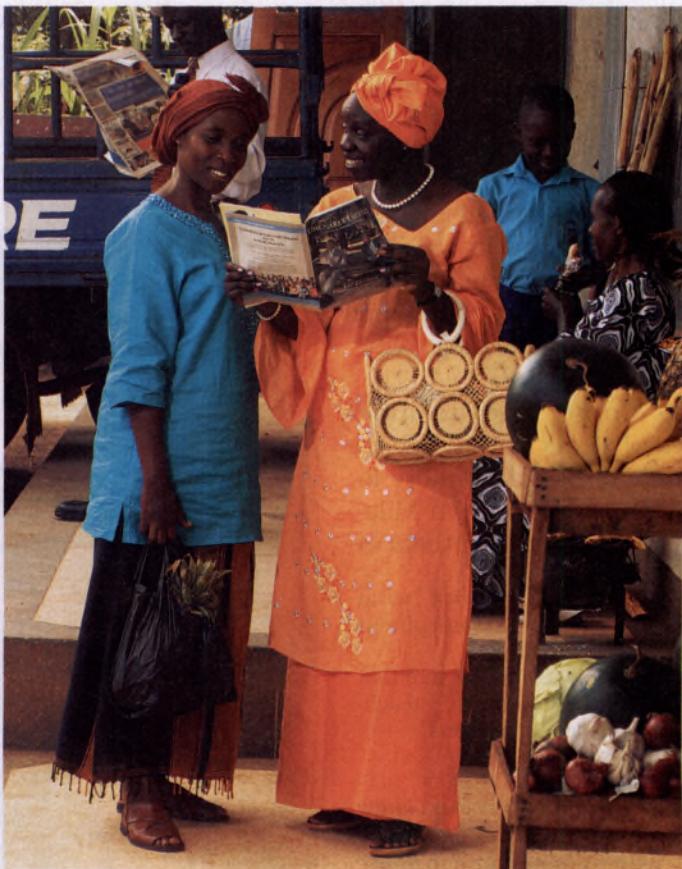
7. How did Paul's preaching likely have an effect beyond those to whom he witnessed directly?
8. How might people throughout the district of Asia have heard the truth?

*How far-reaching will be the effects of your bearing thorough witness?*

8, 9) What door, and how was it opened to him? Paul's continued ministry in Ephesus resulted in the spread of the good news. Consider Colossae, Laodicea, and Hierapolis, three cities inland from Ephesus. Paul never visited them, but the good news reached them. Epaphras was from that area. (Col. 2:1; 4:12, 13) Did Epaphras hear Paul witness in Ephesus and become a Christian? The Bible does not specify. But in spreading the truth in his home area, Epaphras may have represented Paul. (Col. 1:7) The Christian message may also have reached such cities as Philadelphia, Sardis, and Thyatira during the years Paul was bearing witness in Ephesus.

<sup>9</sup> Consequently, the Ephesian elders had

9. (a) Paul had what heartfelt desire? (b) What will be the yeartext for 2009?



ample reason to accept Paul's comment: "I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God." That verse contains the positive, motivating yeartext for 2009: "Bear thorough witness to the good news."—Acts 20:24.

### Bearing Thorough Witness Today

<sup>10</sup> The order "to preach to the people and to give a thorough witness" came to include others besides the apostles. When the resurrected Jesus spoke to disciples gathered in Galilee, likely 500 of them, he commanded: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." That command applies to all true Christians today, as Jesus' words indicate: "Look! I am with you all the days until the conclusion of the system of things."—Matt. 28:19, 20.

<sup>11</sup> Zealous Christians continue to obey that command, striving "to bear thorough witness to the good news." A key method of doing so is by means of what Paul mentioned to the Ephesian elders—house-to-house preaching. In a 2007 book on effective missionary work, David G. Stewart, Jr., said: "The practical, applied focus of the Jehovah's Witnesses has proven far more effective at inspiring member-missionary participation than abstract, theoretical [urgings from pulpits]. For many Jehovah's Witnesses, sharing their beliefs with others is a favorite activity." The result? "In 1999, only 2 to 4 percent of people I surveyed in two Eastern European capitals

10. How do we know that we are to bear thorough witness?

11. Jehovah's Witnesses are recognized for doing what important work?

reported ever being approached by Latter-day Saints or 'Mormon' missionaries. Over 70 percent reported being personally approached by Jehovah's Witnesses, often multiple times."

<sup>12</sup> Much the same might be said of people in your area. You likely have contributed to that. As you "personally approached" people in your house-to-house ministry, you have spoken to men, women, and youths at the doors. Some may not have listened even though approached "multiple times." Others may have listened briefly as you shared a Bible verse or a Scriptural thought. Yet, to others you have been able to give a fine

**The yeartext for 2009  
will be: "Bear thorough  
witness to the good news."  
—Acts 20:24.**

witness, and they have responded. All of those are possibilities as we "bear thorough witness to the good news." As you likely know, there are countless examples of those who showed little interest when approached "multiple times," but then there was a change. Perhaps something happened to them, or to a loved one, that opened their mind and heart to the truth. Now they are our brothers and sisters. Hence, do not give up, even if you have not recently found many receptive ones. We do not expect everyone to come into the truth. But what God expects of us is that we diligently, zealously continue to bear thorough witness.

12. (a) Why do we call "multiple times" at homes in our territory? (b) Can you relate an experience of someone whose attitude toward our message changed?

## Results We May Not Know About

<sup>13</sup> The effect of Paul's ministry was not limited to those whom he directly helped to become Christians; nor is that so in our case. We make it a point to have a regular share in the house-to-house ministry, witnessing to as many as we can. We speak of the good news to neighbors, coworkers, schoolmates, and relatives. Do we know all the results? With some, there may be immediate good results. In other cases, the seeds of truth may lie dormant for a time but then take root in the soil of someone's heart and grow. Even if that does not occur, people we speak to may talk with others about what we said, what we believe, and how we act. Yes, it may be that they inadvertently enable those seeds to find receptive soil elsewhere.

<sup>14</sup> As just one example, consider Ryan and his wife, Mandi, who live in Florida, U.S.A. At his place of employment, Ryan witnessed informally to a coworker. That man, who had a Hindu background, was impressed by the way Ryan dressed and how he expressed himself. In their conversations, Ryan raised such topics as the resurrection and the condition of the dead. One January evening, the man asked his wife, Jodi, what she knew of Jehovah's Witnesses. She was a Catholic, and

13. How could our bearing witness have results we may not know about?

14, 15. Witnessing by one brother led to what results?

### How Would You Answer?

- How did the apostles Peter and Paul and others in the first century bear thorough witness?
- Why may the effect of our witnessing be far greater than we know?
- What is the yeartext for 2009, and why do you feel that it is fitting?

she said that the only thing she linked the Witnesses to was "door-to-door preaching." So Jodi typed "Jehovah's Witnesses" in an Internet search engine, which led her to our Web site [www.watchtower.org](http://www.watchtower.org). For months, Jodi read material on that site, including the Bible and articles of interest.

<sup>15</sup> In time, Jodi met Mandi, as both of them were nurses. Mandi was pleased to answer Jodi's questions. After some time, they had what Jodi terms "an Adam to Armageddon" discussion. Jodi accepted the offer of a home Bible study. Soon she began going to the Kingdom Hall. In October, Jodi became an unbaptized publisher, and she was baptized in February. She writes: "Now that I know the truth, my life is very happy and fulfilled."

<sup>16</sup> Ryan had no idea that his witnessing to one man would result in someone else's coming into the truth. Granted, in his case, he did learn of the effect of his being determined to "bear thorough witness." It might be, though, that you witness at a door, at work, in school, or in an informal setting, and unknown to you, it becomes the avenue for spreading truth to others. Even as Paul did not know of all his fruitage in "the district of Asia," you may have no way of knowing all the good results of your bearing thorough witness. (*Read Acts 23:11; 28:23.*) But how vital that you keep on doing so!

<sup>17</sup> During 2009, may we all take to heart our commission to witness from house to house and in other ways. Thus, we will be in a position to express sentiments similar to Paul's: "I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus, to bear thorough witness to the good news of the undeserved kindness of God."

16. What does the experience of the brother in Florida suggest about our efforts to bear thorough witness?

17. What are you determined to do during 2009?

# Ancient Cuneiform and the Bible

Photograph taken by courtesy of the British Museum

After mankind's language was confused at Babel, distinct writing systems developed. People living in Mesopotamia, such as the Sumerians and the Babylonians, used cuneiform. That word comes from the Latin for "wedge-shaped" and refers to the triangular mark made by the stylus that was used to make impressions in wet clay.

Archaeologists have unearthed cuneiform texts that discuss people and events mentioned in the Scriptures. What do we know about this ancient system of writing? And what testimony to the Bible's reliability do such texts offer?

## Records That Have Lasted

Scholars believe that initially the system of writing used in Mesopotamia was pictographic, with a symbol or picture representing a word or an idea. For example, the sign for an ox originally looked like the head of an ox. As the need for record-keeping increased, cuneiform writing was developed. "Signs could now represent not only words but also syllables, several of which could be combined to represent the syllables of a word," explains the *NIV Archaeological Study Bible*. Eventually, some 200 different signs allowed cuneiform "to truly represent speech, with all of its complexities of vocabulary and grammar."

By the time of Abraham, about 2,000 B.C.E., cuneiform was well-developed. In the course of the next 20 centuries, some 15 languages adopted the script. More than

99 percent of cuneiform texts that have been found were written on clay tablets. Over the last 150 years, vast numbers of such tablets have been found in Ur, Uruk, Babylon, Nimrud, Nippur, Ashur, Nineveh, Mari, Ebla, Ugarit, and Amarna. *Archaeology Odyssey* states: "Experts estimate that somewhere between one and two million cuneiform tablets have already been excavated, and another 25,000 or so are found every year."

Cuneiform scholars worldwide have the massive task of translation. According to one estimate, "only about 1/10 of the extant cuneiform texts have been read even once in modern times."

The discovery of bilingual and trilingual texts in cuneiform writing was the key to deciphering cuneiform. Scholars discerned that these documents contained the same text in different languages, all written in cuneiform script. What assisted the deciphering process was the realization that names, titles, genealogies of rulers, and even expressions of self-praise were often repeated.

By the 1850's, scholars could read the lingua franca of the ancient Middle East, Akkadian, or Assyro-Babylonian, in cuneiform. The *Encyclopædia Britannica* explains: "Once Akkadian had been deciphered, the very core of the system was intelligible, and the prototype was provided for the interpretation of other languages in cuneiform." How do these writings relate to the Scriptures?

## The Testimony That Agrees With the Bible

The Bible states that Jerusalem was ruled by Canaanite kings until David conquered it, about 1070 B.C.E. (Josh. 10:1; 2 Sam. 5:4-9) But some scholars doubted this. However, in 1887 a peasant woman found a clay tablet at Amarna, Egypt. Some 380 texts eventually found there turned out to be diplomatic correspondence between rulers of Egypt (Amenhotep III and Akhenaton) and Canaanite kingdoms. Six letters were from 'Abdi-Heba, the ruler of Jerusalem.

*Biblical Archaeology Review* states: "The Amarna tablets' clear references to Jerusalem as a town, not an estate, and to 'Abdi-Heba's position as a . . . governor who had a residence and 50 Egyptian soldiers garrisoned in Jerusalem, suggest that Jerusalem was a small hill-country kingdom." The same journal later said: "We may be confident, based on the Amarna letters, that a city, significant for its time, existed then."

## Names in Assyrian and Babylonian Records

The Assyrians, and later the Babylonians, wrote their history on clay tablets, as well as on cylinders, prisms, and monuments. So when scholars deciphered Akkadian cuneiform, they found that texts mentioned people also named in the Bible.

Says the book *The Bible in the British Museum*: "In his address in 1870 to the newly formed Society of Biblical Archaeology Dr Samuel Birch was able to identify [in cuneiform texts the names of] the Hebrew kings Omri, Ahab, Jehu, Azariah . . . Mena- hem, Pekah, Hoshea, Hezekiah and Manasseh, the Assyrian kings Tiglath-Pileser . . . [III], Sargon, Sennacherib, Esarhaddon and Ashurbanipal, . . . and the Syrians Benhadad, Hazael and Rezin."

The book *The Bible and Radiocarbon Dat-*

*ing* compares the Bible's history of Israel and Judah with ancient cuneiform texts. The result? "Altogether, 15 or 16 kings of Judah and Israel appear, in foreign sources, in complete agreement with their names and times in [the Bible book of] Kings. Not a single king is out of place, nor do foreign sources name one unknown to us in Kings."

One famous cuneiform inscription found in 1879, the Cyrus Cylinder, records that after taking Babylon in 539 B.C.E., Cyrus applied his policy of returning captives to their homelands. Among those to benefit were the Jews. (Ezra 1:1-4) Many 19th-century scholars had questioned the authenticity of the decree quoted in the Bible. However, cuneiform documents from the Persian period, including the Cyrus Cylinder, provide convincing evidence that the Bible record is accurate.

In 1883 an archive of over 700 cuneiform texts was found in Nippur, near Babylon. Among the 2,500 names mentioned, about 70 can be identified as Jewish. They appear, says historian Edwin Yamauchi, "as contracting parties, agents, witnesses, collectors of taxes, and royal officials." The evidence that Jews continued to conduct such activities close to Babylon in this period is significant. It corroborates the Bible's prophetic statement that while a "remnant" of Israelites returned to Judea from exile in Assyria and Babylon, many did not.—Isa. 10:21, 22.

During the first millennium B.C.E., cuneiform existed side by side with alphabetic writing. But the Assyrians and Babylonians eventually abandoned cuneiform in favor of alphabetic script.

Hundreds of thousands of tablets stored in museums remain to be studied. Those that experts have already deciphered furnish eloquent testimony to the dependability of the Bible. Who knows what additional testimony the unstudied texts may still yield?

# I HAVE SEEN IT GROW IN KOREA

AS TOLD BY  
**MILTON HAMILTON**



*"We regret to inform you that the Republic of Korea government has revoked all the visas for you missionaries and has indicated that you are not wanted in the country. . . . In view of this development, you are being assigned to Japan temporarily."*

ATE in 1954, my wife and I received the above message from Brooklyn, New York, U.S.A. Earlier that year, we had graduated from the 23rd class of Gilead School in up-state New York. When we received the letter, we were temporarily serving in Indianapolis, Indiana.

My wife, Liz (formerly Liz Semock), and I were classmates in high school. Later, in 1948, we were married. She loved the full-time ministry but was apprehensive about leaving the United States to serve in a foreign country. What changed her mind?

Liz agreed to go with me to a meeting for prospective Gilead students. That meeting was held during the international convention at Yankee Stadium, New York, in the summer of 1953. After that encouraging meeting, we filled out applications for Gilead. To our surprise, we were invited to attend the next class, to begin in February 1954.

We were assigned to Korea, though three years of war had just ended in the summer of 1953, leaving that country devastated. As di-

rected in the letter quoted above, we went first to Japan. After a 20-day ocean voyage, we arrived there in January 1955 along with six fellow missionaries who had also been assigned to Korea. Lloyd Barry, the overseer of the Japan branch at the time, met us at the pier at 6:00 a.m. Soon we were off to the missionary home in Yokohama. Later that same day, we were out in the ministry.

## We Make It to Korea

In time, we obtained visas to enter the Republic of Korea. On March 7, 1955, our plane lifted off from Haneda International Airport in Tokyo for the three-hour flight to Yido Airport in Seoul. Over 200 Korean Witnesses welcomed us, and we shed tears of joy. There were only 1,000 Witnesses in all of Korea back then. Like many other Westerners, we thought that regardless of their country of origin, all people in the Orient look alike and act alike. It did not take us long to learn differently. Koreans have not only their own language and alphabet but also their own



*Arriving in Korea with fellow missionaries*

cuisine, physical features, and traditional dress, as well as other things unique to them, such as the design of their buildings.

Our first major challenge was that of learning the language. There were no books available to us on how to learn Korean. We soon sensed that it was impossible to duplicate exactly the sounds of Korean words using just English sounds. A person can learn correct pronunciation only by learning the Korean alphabet.

We made mistakes. For example, Liz asked a householder if she had a Bible. The householder had a strange look on her face as she left and brought back a box of matches. Liz had asked for *sung-nyang* (matches) instead of *sung-kyung*, the word for "Bible."

After a few months, we were assigned to open a missionary home in Pusan, a southern port city. We were able to rent three small rooms for the two of us and the two sisters assigned there with us. The rooms had no running water and no flush toilet. Only at night was the water pressure high enough to push the water through a hose to the second floor. So we took turns getting up in

the wee hours of the morning to collect water in receptacles. We had to boil the water or treat it with chlorine to render it safe to drink.

There were other challenges. The supply of electricity was so limited that we could not use a washing machine or an iron. Our kitchen was the hallway, and its only appliance was a kerosene stove. Soon, each of us learned to prepare a meal on our assigned cook day. Three years after our arrival, Liz and I both came down with hepatitis. Most missionaries in those years contracted this disease. Months went by before we recovered, and we experienced other health problems.

#### **Helped to Overcome Obstacles**

For the past 55 years, the Korean peninsula has been one of Asia's political flash points. The DMZ, or demilitarized zone, divides the peninsula. It lies 35 miles north of Seoul, capital of the Republic of Korea. In 1971, Frederick Franz from Brooklyn headquarters visited. I escorted him to the DMZ, the most heavily fortified border on earth. Over the years, officials of the United Nations have often met there with representatives of the two governments.



Of course, we remain neutral regarding the politics of this world, including the situation on the Korean peninsula. (John 17:14) Because of their refusal to bear arms against their fellow man, over 13,000 Korean Witnesses have served a total of 26,000 years in prison. (2 Cor. 10:3, 4) All young brothers in that land are aware that they will face this issue, but they are not intimidated. It is sad that the government would label as "criminals" Christian ministers whose only "crime" is that they refuse to compromise their Christian neutrality.

Back in 1944, during World War II, I too refused to enter military service and thus had to spend two and a half years in the U.S. penitentiary in Lewisburg, Pennsylvania. So although our Korean brothers have faced a more difficult time in prison, I am familiar with what these young Witnesses have gone through. It encouraged many to know that some of us missionaries in Korea had undergone a similar experience.—Isa. 2:4.

### We Face a Challenge

Our own neutrality was involved in an issue that arose in 1977. Officials imagined

that we had influenced young Koreans to refuse to enter the armed services and to take up arms. So the government decided to deny reentry permits to missionaries who left the country for any reason. This restriction lasted from 1977 to 1987. If we had left Korea during those years, we would not have been allowed to return. Thus, we never went home even for a visit during those years.

We met many times with government officials and explained our neutral position as followers of Christ. Eventually, they realized that we would not be intimidated, so that restriction ended at last—after ten years. During those years a few missionaries had to leave the country for such reasons as health issues, but the rest of us remained, and we are glad we did.

During the mid-1980's, opposers of our ministry falsely accused the directors of our legal corporation of teaching young men to refrain from entering the military. At that, the government called each of us in for questioning. On January 22, 1987, the prosecutor's office found the charges groundless. This helped set the record straight for the future.

### God Blesses Our Work

In Korea, opposition to our preaching work had intensified through the years because of our neutrality. Hence, it became ever more difficult to find suitable locations for our larger assemblies. Therefore, the Witnesses took the initiative and constructed an Assembly Hall in Pusan, the first one in the Orient. It was my privilege to give the dedication talk on April 5, 1976, before an audience of 1,300.

Since 1950, tens of thousands of military men from the United

*With Brother Franz  
at the DMZ, 1971*

- PRESENT TIME
- NO STOPPIN'
- NO PHOTOGRAPHIN'
- NO SMOKING
- MAXIMUM SPEED

NO TANKS

States have been stationed in Korea. After returning to the United States, many have become active Witnesses. We often receive letters from them, and we count it a blessing to have helped them spiritually.

Sadly, I lost my beloved companion, Liz, in death on September 26, 2006. I miss her terribly. During her 51 years here, she gladly accepted any assignment and never complained. She never suggested or even hinted at returning to the United States, the land she once said she never wanted to leave!

I continue to serve as a member of the Bethel family in Korea. The family has grown from a mere handful in early years to some 250 today. It is my privilege to serve along with the seven-man Branch Committee that oversees the work here.

*With Liz shortly before her death ▶*

*Korea branch, where I continue to serve as a member of the Bethel family ▼*

Whereas Korea was very poor when we arrived, it is now one of the world's most advanced nations. There are more than 95,000 Witnesses in Korea, nearly 40 percent of them serving as either regular or auxiliary pioneers. All of this adds to the reasons why I have appreciated being able to serve God here and see God's flock grow.



# Jehovah's Word Is Alive

## Highlights From the Letters of John and of Jude

LIKELY written in 98 C.E. from Ephesus, the three letters of the apostle John are among the last of the books making up the inspired Scriptures. The first two letters encourage Christians to keep walking in the light and to fight against the encroachment of apostasy. In the third one, John not only speaks of walking in the truth but also encourages Christian cooperation.

In his letter written from Palestine, probably in 65 C.E., Jesus' half brother Jude warns fellow Christians about wicked ones who had slipped into the congregation, and he gives advice about how to resist bad influences. Paying attention to the message of the three letters of John and of Jude's epistle can help us to remain strong in the faith despite obstacles.—Heb. 4:12.

### KEEP WALKING IN THE LIGHT AND IN LOVE AND BY FAITH (1 John 1:1–5:21)

Intended for the entire association of those in union with the Christ, John's first letter provides sound counsel designed to help Christians take their stand against apostasy and remain firm for the truth and for righteousness. He stresses the need to keep walking in the light and in love and by faith.

"If we are walking in the light as [God] himself is in the light," John writes, "we do have a sharing with one another." And since God is the Source of love, the apostle says: "Let us continue loving one another." While "the love of God" moves us to "observe his commandments," we conquer the world through "our faith" in Jehovah God, his Word, and his Son.—1 John 1:7; 4:7; 5:3, 4.

### Scriptural Questions Answered:

**2:2; 4:10—How is Jesus "a propitiatory sacrifice"?** To propitiate means to "appease," or to "placate." Jesus gave his life as a propitiatory sacrifice in the sense that by doing so, he appeased, or satisfied, the requirement of perfect justice. On the basis of that sacrifice, God could extend mercy, and he could pardon the sins of those who exercise faith in Jesus.—John 3:16; Rom. 6:23.

**2:7, 8—What commandment is John speaking of as "old" as well as "new"?** John is speaking about the commandment regarding self-sacrificing brotherly love. (John 13:34) He refers to it as "old" because Jesus gave it over 60 years before John penned his first inspired letter. Thus, the believers have had it "from the beginning" of their lives as Christians. The commandment is also "new" in that it goes beyond 'loving one's fellow as oneself' and calls for self-sacrificing love.—Lev. 19:18; John 15:12, 13.

**3:2—What has "not been made manifest" to anointed Christians, and whom shall they see "just as he is"?** What has not been made manifest to them is what they shall be like when they are resurrected to heaven with spirit bodies. (Phil. 3:20, 21) However, what they do know is that "whenever [God] is made manifest [they] shall be like him, because [they] shall see him just as he is," that is, "the Spirit."—2 Cor. 3:17, 18.

**5:5–8—How did water, blood, and spirit bear witness to the fact that "Jesus is the Son of God"?** Water was a witness bearer because when Jesus was baptized in water, Jehovah himself expressed His approval of him as His Son. (Matt. 3:17) Jesus' blood, or life,

given as “a corresponding ransom for all,” also showed that Jesus is God’s Son. (1 Tim. 2:5, 6) And the holy spirit testified that Jesus is the Son of God when it descended upon him at his baptism, enabling him to go “through the land doing good and healing all those oppressed by the Devil.”—John 1:29-34; Acts 10:38.

#### **Lessons for Us:**

**2:9-11; 3:15.** If a Christian allows anything or anyone to destroy his brotherly love, he is walking in spiritual darkness, not knowing where he is going.

#### **KEEP “WALKING IN THE TRUTH” (2 John 1-13)**

John opens his second letter by saying: “The older man to the chosen lady and to her children.” He expresses joy at finding “certain ones of [her] children walking in the truth.”—2 John 1, 4.

After giving encouragement to cultivate love, John writes: “This is what love means, that we go on walking according to his commandments.” John also warns about “the deceiver and the antichrist.”—2 John 5-7.

#### **Scriptural Questions Answered:**

**1, 13—Who is “the chosen lady”?** John could be referring to an individual woman

*Water, spirit, and blood bore witness  
that “Jesus is the Son of God”*



addressed as Kyria, which is Greek for “lady.” Or he may be using a figure of speech to address a particular congregation in order to confuse persecutors. If the latter was the case, her children would be the members of that congregation and “the children of [her] sister” would refer to the members of another congregation.

**7—What “coming” of Jesus does John speak of here, and how are deceivers “not confessing” it?** The “coming” is not Jesus’ future, invisible coming. Rather, it is his coming in the flesh and his being anointed as the Christ. (1 John 4:2) Deceivers do not confess this coming in the flesh. Perhaps they deny that Jesus ever lived or they reject that he was anointed with holy spirit.

#### **Lessons for Us:**

**2, 4.** Our coming to know “the truth”—the entire body of Christian teachings that has become part of the Bible—and adhering to it are essential for our salvation.—3 John 3, 4.

**8-11.** If we do not want to lose “undeserved kindness, mercy and peace from God the Father and from Jesus Christ,” as well as the loving association of fellow believers, we should “look out” for ourselves spiritually and reject those who do “not remain in the teaching of the Christ.”—2 John 3.

#### **BECOME “FELLOW WORKERS IN THE TRUTH” (3 John 1-14)**

The third letter of John is addressed to his personal friend Gaius. “No greater cause for thankfulness do I have than these things,” he writes, “that I should be hearing that my children go on walking in the truth.”—3 John 4.

John commends Gaius for “doing a faithful work” in assisting visiting brothers. “We . . . are under obligation to receive such per-

sons hospitably," says the apostle, "that we may become fellow workers in the truth."—3 John 5:8.

#### ***Scriptural Questions Answered:***

**11—Why do some engage in bad conduct?** Lacking spirituality, some do not see God with their eyes of understanding. Since they cannot see him with their literal eyes, they act as if he is not seeing them.—Ezek. 9:9.

**14—Who are referred to as "friends"?** The term "friends" here includes more than those enjoying close relationships with one another. John uses it to refer to fellow believers in general.

#### **Lessons for Us:**

4. Spiritually mature individuals in the congregation experience great joy when they see its younger members "go on walking in the truth." And what incomparable joy parents experience when they succeed in helping their offspring to become spiritually inclined children!

5-8. Among those who work hard in behalf of their brothers out of love for them and for Jehovah are traveling overseers, missionaries, those serving in Bethel homes or branch offices, and those in the pioneer service. Their faith is worthy of imitation, and they deserve our loving support.

9-12. We should imitate the example of faithful Demetrius and not that of chattering Diotrephes, who was a slanderer.

#### **"KEEP YOURSELVES IN GOD'S LOVE"** **(Jude 1:25)**

Jude describes those infiltrating the congregation as "murmurers, complainers about their lot in life, proceeding according to their own desires." They "speak swelling things, while they are admiring personalities."—Jude 4, 16.

How can Christians resist bad influences?

"Beloved ones," writes Jude, "call to mind the sayings that have been previously spoken by the apostles of our Lord Jesus Christ." He adds: "Keep yourselves in God's love."—Jude 17:21.

#### ***Scriptural Questions Answered:***

**3, 4—Why did Jude urge Christians to "put up a hard fight for the faith"?** Because 'ungodly men had slipped into the congregation.' These men were 'turning the undeserved kindness of God into an excuse for loose conduct.'

**20, 21—How can we "keep [ourselves] in God's love"?** We can do this in three ways: (1) by building up ourselves on our "most holy faith" through diligent study of God's Word and by having a zealous share in the preaching work; (2) by praying "with holy spirit," or in harmony with its influence; and (3) by exercising faith in what makes everlasting life possible—the ransom sacrifice of Jesus Christ.—John 3:16, 36.

#### **Lessons for Us:**

5-7. Can the wicked escape Jehovah's judgment? According to the three warning examples listed by Jude, that is impossible.

8-10. We should follow the example of Michael the archangel and show respect for divinely constituted authority.

12. Apostates feigning love are as dangerous to our faith as rocks hidden below water are to ships or swimmers. False teachers may seem to be generous, but they are like waterless clouds in that they are spiritually empty. Such ones are as fruitless as dead trees in late autumn. They face destruction, as do uprooted trees. Wise we are to shun apostates.

22, 23. True Christians hate what is bad. In an effort to save "some that have doubts" out of the fire of everlasting destruction, mature ones in the congregation—especially appointed overseers—provide them with spiritual help.

# Do You Remember?

Have you appreciated reading the recent issues of *The Watchtower*?

See if you can answer the following questions:

- How can we speak fluently the “pure language,” the truth about God and his purposes? (Zeph. 3:9)

As with a spoken language, to speak the “pure language” fluently, we need to listen carefully, imitate fluent speakers, memorize the names of Bible books and some Bible verses, repeat things we learn, read aloud, analyze the grammar, or pattern of truth, work at progressing, assign study times, and practice “speaking” the pure language.—8/15, pages 21-25.

- What are some things involved in knowing what God is like?

“Jehovah is his name,” and he wants us to know him as such. (Ex. 15:3) He is “the God of love and of peace.” (2 Cor. 13:11) He is “a God of knowledge” and “of salvation.” (1 Sam. 2:3; Ps. 25:5) God will draw close to those thus knowing him.—9/1, pages 4-7.

- How can the idea of “a threefold cord” apply to marriage?

“Threefold cord” is a figurative expression. (Eccl. 4:12) When applied to marriage, it includes the husband and wife, two strands, who are intertwined with the central strand, God. Being united with God gives a couple the spiritual strength to cope with problems and to achieve happiness.—9/15, page 16.

- To what does “the laying on of the hands” refer at Hebrews 6:2?

Rather than applying to appointing Christian elders, it likely refers to laying on of the hands to transmit miraculous gifts of holy spirit. (Acts 8:14-17; 19:6)—9/15, page 32.

- A good father recognizes that his children have what needs?

Some of their needs are (1) his love, (2) a

positive example, (3) a happy environment, (4) education in spiritual values, (5) discipline, (6) protection.—10/1, pages 18-21.

- How can those taking the lead show honor to others?

One way an elder can do so is by never asking others to do things that he is unwilling to do. Also, he shows honor by giving reasons for requests he makes or directions he gives.—10/15, page 22.

- What are some keys to maintaining commitment in marriage?

Two are: (1) Make your marriage a priority. (2) Avoid all forms of infidelity. Whether your marriage is stable or strained, your mate needs to know that you are committed to making the marriage a success; those two keys will help.—11/1, pages 18-21.

- What can a Christian elder learn from how an Israelite shepherd used a curved staff?

A shepherd used a curved staff, or crook, to guide his flock. As sheep entered or left the pen, they would ‘pass under the crook’ and he could count them. (Lev. 27:32) A Christian shepherd likewise needs to know and keep track of the flock of God under his care.—11/15, page 9.

- How can a mother show that she views cleanliness as important?

Food can get contaminated in various ways, so she washes her hands before handling food and keeps food covered. She keeps the house clean to avoid problems with rats, mice, and insects. Other steps include keeping clothes clean and regular washing and showering. Such steps are in harmony with the Bible.—12/1, pages 9-11.

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## Questions From Readers

At Nehemiah 8:10, the Jews were told to "eat the fatty things," even though the Law at Leviticus 3:17 said: "You must not eat any fat." How can these statements be harmonized?

In the original language, the words translated "the fatty things" at Nehemiah 8:10 and "fat" at Leviticus 3:17 are different. The Hebrew word *che'lev*, translated "fat" at Leviticus 3:17, refers to the fat either of animals or of men. (Lev. 3:3; Judg. 3:22) The context of verse 17 shows that the Israelites were not to eat the layers of fat found around the intestines and the kidneys of sacrificial animals nor the fat upon the loins because "all the fat belongs to Jehovah." (Lev. 3:14-16) So the fat in the body of animals to be offered to Jehovah was not to be consumed.

On the other hand, the word translated "the fatty things" at Nehemiah 8:10 is *mash-man-nim'*, and this is the only occurrence of this word in the Hebrew Scriptures. It is derived from the verb *sha-men'*, which means "be fat, grow fat." The basic concept of the group of words related to this verb seems to be prosperity and well-being. (Compare Isaiah 25:6.) One of the words most commonly derived from this verb is the noun *she'men*, which is often translated "oil," including in the expression "olive oil." (Deut. 8:8; Lev. 24:2) As used at Nehemiah 8:10, *mash-man-nim'* seems to re-

fer to food prepared with a large quantity of oil and may even have included meat with some traces of fat but not layers of pure animal fat.

Although the Israelites were forbidden to consume the layers of animal fat, they could eat rich, tasty food. Some things, such as cakes made from grain, were cooked, not in animal fat, but in vegetable oil, often olive oil. (Lev. 2:7) Thus, *Insight on the Scriptures* explains that "the fatty things" here "refers to rich portions, things not skinny or dry, but luscious, including tasty items prepared with vegetable oils."

Christians, of course, bear in mind that the prohibition against eating fat was part of the Law. They are not under the Law, including its requirements related to animal sacrifices.

—Rom. 3:20; 7:4, 6; 10:4; Col. 2:16, 17.

