

# The **WATCHTOWER**

*Announcing*  
**JEHOVAH'S  
KINGDOM**

AUGUST 15, 1962

Semimonthly

CHILDREN, DO YOU  
OBEY JEHOVAH?

THE RESPONSIBILITY OF  
INCITING OTHERS TO LIFE

SHOULD THERE BE FAULTFINDING  
WITH GOD?

THE EARLY CHRISTIAN CODEX

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"YOU ARE MY WITNESSES," SAYS JEHOVAH.—Isa. 43:12

## THE PURPOSE OF "THE WATCHTOWER"

Literal towers in Bible times were elevated vantage points from which watchmen could observe happenings, warn of danger, or announce good news. Our magazine figuratively occupies such a vantage point, for it is founded on the very pinnacle of wisdom, God's Word. That elevates it above racial, national and political propagandas and prejudices, frees it from selfish bias. It is not bound by any traditional creed, but its message advances as the light on God's purposes and works increases.—Habakkuk 2:1-3.

It sees things Scripturally. When it observes this generation afflicted with greed, delinquency, hypocrisy, atheism, war, famine, pestilence, perplexity and fear, and persecution of unpopular minorities, it does not parrot the old fable about history repeating itself. Informed by Bible prophecy, it sees in these things the sign of the world's time of the end. But with bright hope it also sees opening up for us just beyond these woes the portals of a new world.

Thus viewed, "The Watchtower" stands as a watchman atop a tower, alert to what is going on, awake to note signs of danger, faithful to point out the way of escape. It announces Jehovah's kingdom established by Christ's enthronement in heaven, feeds his kingdom joint-heirs with spiritual food, cheers men of good will with glorious prospects of eternal life in a paradise earth, comforts us with the resurrection promise for the dead.

It is not dogmatic, but has a confident ring in its voice, because it is based on God's Word. It does not privately interpret prophecy, but calls attention to physical facts, sets them alongside prophecy, and you see for yourself how well the two match, how accurately Jehovah interprets his own prophecy. In the interests of our salvation, it keeps sharp and faithful focus on Bible truth, and views religious news generally.

"Be watchful in these perilous times," God admonishes. So keep on the watch by regularly reading "The Watchtower".

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"They will all be taught by Jehovah."—John 6:45; Isaiah 54:13

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Australia, 11 Beresford Rd., Strathfield, N.S.W.  
Canada, 150 Bridgeland Ave., Toronto 19, Ontario  
England, Watch Tower House, The Ridgeway, London N.W. 7  
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10  
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# The WATCHTOWER

*Announcing*  
**JEHOVAH'S  
KINGDOM**

Vol. LXXXIII

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Number 16

## BE STRONG, LIKE **Samson!**

**I** BE strong like Samson? How can that be? you may well ask. Why, Samson was the strongest man mentioned in the Bible. In fact, his name has become synonymous with strength.

True, the strength of Samson has become proverbial, and that not without good reason. Once he slew a lion with his bare hands. On another occasion he killed a thousand men, yes, a thousand men, and that with but the jawbone of an ass for a weapon. Then again, he carried away the gates of the city of Gaza and deposited them upon a hill many miles away. And to mention but one more of his feats—his most noteworthy of all—he toppled over the two pillars that supported a pagan temple. In the resultant collapse, which took his own life as well, some three thousand pagan enemies lost their lives, Samson thus killing more at his death than during his entire lifetime.—Judges chaps. 13 to 16.

Of course, if certain modern critics were right, no one would want to be strong like



Samson. They would have us believe that the record of Samson is merely a compilation of exaggerated folk tales and that an "utterly undisciplined" Samson recklessly "threw his weight around," in the same way modern totalitarian dictators abuse their power. But not so. Samson is listed, at Hebrews 11:32-34, with other men of old who through faith proved valiant, and his use of strength is in keeping with the prophetic declaration at Judges 13:5, that he would begin to deliver his people Israel out of the hand of the Philistines.

: Samson's nation, Israel, was being occupied by hateful, oppressive pagans in much the same way as in modern times certain lands are occupied by ruthless totalitarian powers. Samson might be said to have been a one-man army commissioned by his God Jehovah to soften up the Philistines' occupation of the Promised Land preparatory to their being expelled under the prophet Samuel and King David. This is what we should expect in view of the fact that Samson's very birth was due to divine intervention, his mother having been long barren. It is also in keeping with the fact that Samson not only distinguished himself in warlike exploits but also judged or ruled Israel for twenty years.—Judg. 13:2; 16:31.

How can you be strong like Samson? Not in physical strength, but in spiritual strength, for that is what counts today. Remember, Samson received his strength from God and so can you. Samson was dedicated to God from the day of his birth; he was a Nazirite, set apart for God's service. That he might carry out the work God had for him he was endowed with special strength.—Judg. 13:3-5.

If you would be strong like Samson, then you also must dedicate yourself to God to do his service. Obviously, before you could do so intelligently you would first have to take in knowledge of Jehovah God, his purposes and his will for you. You would also need to bring your life in line with God's righteous requirements so that your dedication might be acceptable to God. As God's spirit empowered Samson to carry out the work God had for him, so God today gives his holy spirit to those who dedicate themselves to him to do his will that they might carry out that will. As we read: "Not by a military force, nor by power, but by my spirit." To receive that spirit, however, we must also pray for it, even as Jesus showed.—Zech. 4:6; Luke 11:13.

Jehovah God, however, imparts his spirit today neither apart from his Word nor apart from association with his organized people. Therefore, to become spiritually strong you must, in addition to praying for God's spirit, continually feed on God's Word and associate with his people.—Matt. 4:4; Heb. 10:23-25.

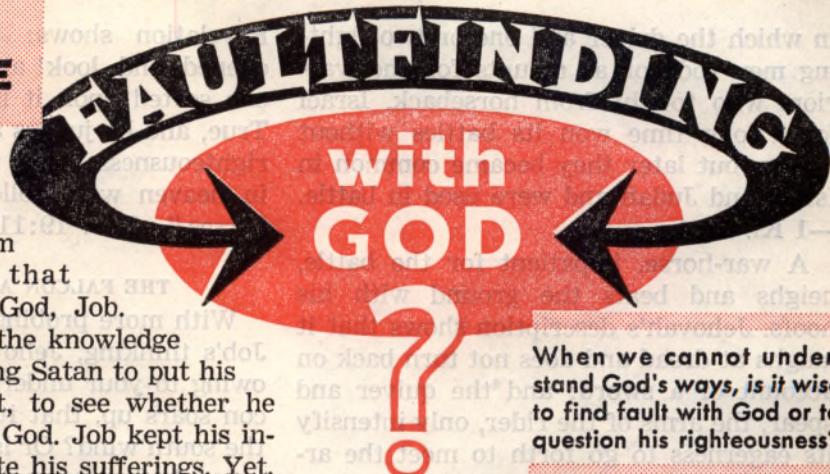
By following these Scriptural principles you will become spiritually strong, not for the purpose of showing off your strength, but so as to be a valiant fighter in spiritual warfare. As the apostle Paul notes: "*The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things.*" Then, like him, you will be able to say: "For all

things I have the strength by virtue of him who imparts power to me."—2 Cor. 10:4; Phil. 4:13.

You can confidently expect this to be true in your case, for the Christian witnesses of Jehovah are daily showing themselves to be strong like Samson. This they are doing particularly in three respects: They have brought their lives in line with God's righteous requirements. They are giving a great witness to God's name and kingdom worldwide, and that even in totalitarian lands where they must work underground. And they keep holding fast to their integrity in spite of all the efforts of their totalitarian persecutors to brainwash them. By exposing false religious teachings and practices they have wrought havoc, as it were, among the modern Philistines, causing them to cry out in distress, even as did the ancient Philistines. An incident illustrating this occurred about a year ago in Eire. There the *People's Press* of Donegal complained that their city had "been invaded once again by a plague of pests. . . . An army of men and women, some of them touring around on motor scooters, making house-to-house calls in town and country, leaving their free magazines, . . . which criticize the doctrine of our holy religion." This particular "army" of men and women consisted of two women ministers!

In all this, however, we may not overlook the fact that Samson's life also contains a warning to all who are dedicated to serve God. Because of unwise association he lost his strength for a time and came into bondage to his foes. Therefore, "do not be misled. Bad associations spoil useful habits." Guard against coming into bondage by means of a commercial scheme, marriage to an unbeliever or an illicit relationship. Yes, be strong like Samson, but at the same time be on your guard!—1 Cor. 15:33.

## SHOULD THERE BE



We can learn a valuable lesson from the experience of that faithful servant of God, Job. Job did not possess the knowledge that God was allowing Satan to put his integrity to the test, to see whether he would be faithful to God. Job kept his integrity to God despite his sufferings. Yet, lacking knowledge of the great issue involved, he declared "his own soul righteous rather than God." And in his distress he said: "I certainly am in the right, but God himself has turned aside the judgment of me."—Job 32:2; 34:5.

However, Elihu told Job wherein he had not been in the right: "Only you have said in my ears, and the sound of your words I kept hearing, 'I am pure without transgression; clean I am, and I have no error. Look! Occasions for opposition to me he [God] finds, he takes me for an enemy of his. He puts my feet in the stocks, he watches all my paths.' Look! In this you have not been in the right."—Job 33:8-12.

To give Job a proper understanding of the matter, the Almighty spoke to Job out of the windstorm. In a series of questions the Almighty asked Job how he could account for the wisdom in God's manifold works of creation. Could he even fathom it all? The many examples drawn from the visible creation, including animals, showed Job that man was utterly incompetent to judge the ways of God. We can benefit by noting God's questions regarding

### THE HORSE AND ITS QUALITIES

"Can you give to the horse mightiness? Can you clothe its neck with a rustling

When we cannot understand God's ways, is it wise to find fault with God or to question his righteousness?

mane? Can you cause it to leap like a locust? The dignity of its snorting is frightful. It paws in the low plain and exults in power; it goes forth to meet armor. It laughs at dread, and is not terrified; nor does it turn back on account of a sword. Against it a quiver rattles, the blade of a spear and a javelin. With pounding and excitement it swallows up the earth, and it does not believe that it is the sound of a horn. As soon as the horn blows it says Aha! And from far off it smells the battle, the uproar of chiefs and the war cry."—Job 39:19-25.

Did Job endow the horse with these remarkable qualities? Did he give the horse its mightiness or clothe its neck with the rustling mane? Who gave the horse its ability to leap like a locust? Not man. Further, "the dignity of its snorting is frightful"; so much so that Jeremiah 8:16 says: "From Dan has been heard the snorting of his horses. Due to the sound of the neighing of his stallions the whole land has begun to rock."

The monuments of antiquity abound with pictorial representations of the war-horse, and the horse is often referred to in the Bible as a symbol for war equipment. Horses were used to draw chariots

in which the driver and one or two fighting men rode or as mounts for the warriors who fought from horseback. Israel for a long time won its battles without horses, but later they became common in Israel and Judah and were used in battle.—1 Ki. 22:4.

A war-horse, impatient for the battle, neighs and beats the ground with his hoofs. Jehovah's description shows that it laughs at dread and does not turn back on account of a sword; and the quiver and spear, the arms of the rider, only intensify its eagerness to go forth to meet the armor of the enemy. Wrote English archaeologist Sir Austin Layard: "Although docile as a lamb, and requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind."

When the sound of the horn is heard, the horse can hardly believe what his ears tell him; he cannot believe it for his joy. But when he is certain that it is true, he leaps forward, saying "Aha!" He neighs. He rejoices. Forward he goes, 'swallowing up the ground,' which is an expression for prodigious swiftness in use among Arabians to the present day.

Yet this intrepid animal is easily subjected to man and made to obey the voice of the rider.

Has any man created this wonder of beauty and intrepidity and endowed him with these extraordinary qualities? Jehovah is its Creator, and He is the One whom the Bible shows also gives to his enthroned King Jesus Christ and the holy angels of heaven war mounts to charge courageously and swiftly into the war of Armageddon at the sound of the war trumpet, riding forward to God's victory, as

Revelation shows: "I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness. Also, the armies that were in heaven were following him on white horses."—Rev. 19:11, 14.

#### THE FALCON AND THE EAGLE

With more probing questions to correct Job's thinking, Jehovah continued: "Is it owing to your understanding that the falcon soars up, that it spreads its wings to the south wind? Or is it at your order that an eagle flies upward and that it builds its nest high up, that on a crag it resides and stays during the night upon the tooth of a crag and an inaccessible place? From there it has to search for food; far into the distance its eyes keep looking. And its young ones themselves keep sipping up blood; and where the slain are, there it is."—Job 39:26-30.

Is it owing to man's understanding that the falcon is remarkable for the force with which it flies? No, it is not because of human wisdom that the falcon spreads its wings to the south wind, indicating great strength of wing.

God now turns his attention to the eagle, sometimes called the king of birds. God had opened the series of questions regarding the animal creation with the lion, the king of beasts. (Job 38:39) Now, closing this section of his speech, the Almighty asks Job about the king of the birds. Is it due to Job's order that the eagle is remarkable in four ways?

First, the height of the eagle's flight. The eagle "flies upward," to immense heights. No bird is said to soar as high or to have such strength of wing. This power of flight has come from God.

Then there is the security of the eagle's nest, because "it builds its nest high up," even "on a crag it resides . . . upon the

tooth of a crag." Other birds are content with lower elevations, but the eagle builds on inaccessible heights, and thus sets her young out of reach of danger. Is it at man's order that this bird makes her nest her castle, building it upon the "tooth of a crag"?

Third is the eagle's farsightedness. God says: "Far into the distance its eyes keep looking." No man gave the eagle its penetrating vision, enabling it to scan the wide expanse of the country and pierce into the deep ravines. Eagles have the peculiar ability to change the focus of their eyes rapidly, a great help in catching their prey. Commenting on their vision, Rutherford Platt writes in *The River of Life*:

"We find the championship eyes of the whole animal kingdom high in the daylight sky—they are the eyes of the eagle, the vulture, and the hawk. So keen are they that they can look down from a thousand feet in the air and spot a rabbit or a grouse half hidden in the grass.

"Sharp eyesight of the hunter eye is caused by the reflection of the object falling on a dense clump of pointed, cone-shaped cells. This tiny spot in the back of the eyeball absorbs light rays from the object through thousands of points, in a special manner which summons up a clear image in the mind. For almost all hunters, such as the skunk, the cougar, and ourselves, the single spot of cones is enough; we look straight ahead and approach directly the object of our gaze. But not so the eagle or the hawk, which, having fixed the rabbit in the grass with its sharp focusing cones, may then approach by a long, slanting dive. This causes the image of the target to move across the back of the eyeball on a curved path. Such a path is precisely plotted for the eagle eye so that instead of a clump of cones the diving bird has a curved path of cones. As the eagle zooms down, the rabbit in the grass is thus held in constant focus. It may seem to be a very small point that the curving path of the focusing cells in the eyeball corresponds exactly to the curving path of the dive, but it is of great importance to the individuals involved, and I wonder who thought of it."

The Creator did! He, not man, has conferred on the eagle this marvelous eyesight.

Fourth is the remarkable way the eagle has of maintaining herself and her young. Some species of eagles do not disdain the carcasses of animals that have recently died, and thus their food supply comes from two sources: What is already dead and what they catch. Eagles prey upon small animals, which they seize and carry to their young ones. Baby eagles, still too feeble to devour flesh, sip up the blood of the prey. So the eagle maintains herself and her family by swiftness of wings and keenness of sight and the ability to capture prey and also by finding and searching out the bodies of the slain. "Where the slain are, there it is."

#### GETTING THE PROPER VIEWPOINT

Following those words about his creation, animate and inanimate, Jehovah asks out of the windstorm: "Should there be any contending of a faultfinder with the Almighty? Let the reprobate of God himself answer it."—Job 40:1, 2,

Jehovah has spoken. Those words about God's wonders in nature brought Job into the proper state of mind, to see that the creature is nothing in comparison with the Creator, that in the face of God's grandeur, Job's "declaring his own soul righteous rather than God" was not the thing to do. Since Jehovah has evinced so much power and wisdom in his visible creation and since there is also so much that surpasses man's comprehension, God is entitled to implicit trust. Whatever God does, whether immediately understood by man or not, the only proper feeling for man is that God does what is right. It would be the height of presumption to question any part of God's doings at the bar of human judgment. Who, then, will do any contending of a faultfinder with the Almighty?

Certainly not Job. "Job went on to answer Jehovah and say: 'Look! I have become of little account. What shall I reply to you? My hand I have put over my mouth. Once have I spoken, and I will not answer; and twice, and I will add nothing.'" Job's remorse was not wordy; nothing to smack of self-righteousness. It was simply: "I have become of little account."—Job 40:3-5.

Jehovah's further words show the wisdom of Job's expression:

"And Jehovah went on to answer Job out of the windstorm and say: 'Gird up your loins, please, like an able-bodied man; I shall question you, and you inform me. Really, will you invalidate my justice? Will you pronounce me wicked in order that you may be in the right? Or do you have an arm like that of the true God, and with a voice like his can you make it thunder? Deck yourself, please, with superiority and highness; and with dignity and splendor may you clothe yourself. Let flow the furious outbursts of your anger, and see every one haughty and bring him low. See every one haughty, humble him, and tread down the wicked right where they are. Hide them together in the dust, bind their very faces in the hidden place, and I, even I, shall commend you, because your right hand can save you.'"—Job 40:6-14.

Will any man question God's right to be Universal Sovereign? Has any man an "arm like God" to abase the proud and wicked and hide them in the dust of the earth, as God will do at the war of Armageddon?

### "Worship That Is Clean"

◆ The disciple James wrote: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." (Jas. 1:27) Interesting is the observation of historian John Lord in this connection:

"The example of the early church would seem to indicate that religion can only spread in a healthy manner by constantly guarding and purifying those who profess it. It would seem that the true mission of the church is to elevate her own members rather than to mingle in scenes which have a corrupting influence."—*The Old Roman World*, page 550.

geddon? If so, then says Jehovah, "I, even I, shall commend you, because your right hand can save you." It is not man but Jehovah's arm and right hand that will deliver righteous men from the wicked. Armageddon is God's battle for the vindication of his sovereignty. No creatures on earth will need to fight in that war for God. So if man cannot do God's work, what right has any man to say God does not do it well? He can never have the right to impugn God's actions.

We must be careful not to charge God with injustice or to be found faultfinding with the divine way. "We are not stronger than he is, are we?" (1 Cor. 10:22) Let us remember the words of Isaiah 45:9: "Woe to the one that has contended with his Former, as an earthenware fragment with the other earthenware fragments of the ground! Should the clay say to its former: 'What do you make?'"

Let us realize our proper place, as Job did. Under the influence of the new knowledge that Job had gained, he realized the impotence of man and the greatness of God. Like Job, Christians need to get the true size of themselves, they need to see how insignificant their justification is compared with the vindication of Jehovah's name and sovereignty. Let there be no faultfinding with God. Let our words be: "To my Fashioner I shall ascribe righteousness."—Job 36:3.

CHILDREN born into this degenerate world are surrounded by an unwholesome influence that can ruin them. Because they are impressionable like clay, it can mold them to be like it, unless they are dominated by a good influence and guided to respect high moral standards. Loving parents have no desire for their children to become like the disobedient, arrogant delinquents whose unlawful acts are constantly appearing in the newspapers. They do not want them to become social sores in the community. They can prevent it by teaching their children God's Word and love for his righteous principles.

<sup>2</sup> While it is important for children to obey their parents, they cannot successfully resist the world's bad influence unless they obey Jehovah. Obedience to his instructions is vital to their welfare and to their life. Children that do obey him are not the kind that get involved in gang fights, in destruction of property, in immoral activities or in anything else that is contrary to Christian conduct. They allow God's Word and organization to influence them rather than the corrupt world into which they were born.

<sup>3</sup> Children born to real Christian parents have a great advantage over those

- 
1. What is a child in this world faced with, and how can he be morally strengthened?
  2. What do children that obey Jehovah allow to influence them?
  3. Why do children having real Christian parents have an advantage over other children?

"Remember, now, your grand Creator in the days of your young manhood." — Eccl. 12:1.

## CHILDREN, DO YOU OBEY, JEHOVAH?

born of parents who are Christians in name only, for they are privileged to have as parents a mother and a father that love Jehovah God and Jesus Christ. Because of this they are reared in an atmosphere of godly devotion and service to God. From their earliest years they are guided in a way that leads to Jehovah's approval and to eternal life. As they grow older their continuance in this way of righteousness depends less and less upon their parents' influence and more and more upon themselves. Those children who appreciate this favored position of theirs will resist the world's bad influence and will continue in the good way in which their parents started them.

<sup>4</sup> The attitude you children of real Christian parents have toward your favored position has a direct relationship to the course of life you choose and to your gaining Jehovah God's approval. If you take for granted the good influence of the Christian congregation and the favored position you have, you are in danger of losing what you have. You may become like the nation of Israel, which lost God's approval because the people failed to appreciate the favored position they were in.

4. What should children having real Christian parents avoid, and to whom should they look as an example?

If Jehovah means as much to you as he did to Samuel, David, Jeremiah, Jesus and Timothy when they were young, you will desire with all your heart to do what is right in God's eyes. Look to Jesus as your example and not to the singers and movie actors of this old world. Jesus had that keen desire to obey Jehovah. When only twelve years old he said: "Did you not know that I must be in the house of my Father?"—Luke 2:49.

<sup>5</sup> The natural tendency of youths is to take lightly the things that should concern them the most. Since life is new to them, they are inclined to become so engrossed in the new things to see, the new things to do, the new experiences to be had and the pleasures to be enjoyed that they may fail to take seriously their responsibility before God. They may fail to keep uppermost in their minds the need to be obedient to him. You young people who follow Christ Jesus should avoid this youthful tendency by continually seeking to increase your knowledge and appreciation of Scriptural truths. If you do, your loving parents will not have to prod you to direct your youthful energies in the service of God.

#### GOOD REASONS TO OBEY HIM

<sup>6</sup> You can never go wrong by obeying Jehovah. What he tells you through his Word and organization is for your best interests and for the prolonging of your life. Do not be like some young people that get an inflated opinion of their own wisdom when they gain a little knowledge. Do not foolishly think you are wiser than God and can direct your lives better than he can. He has lived much longer than you have, and is much wiser. Although the world may foolishly reject his wisdom, you

should not follow in its folly. The bad state the world is in today is evidence of what that course of foolishness leads to. Recognize the fact that you have lived only a short time and that you have much to learn. Your best teacher is Jehovah; so respect his wisdom. "My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep them in the midst of your heart. For they are life to those finding them and health to all their flesh."—Prov. 4:20-22.

<sup>7</sup> When Jehovah's sayings are kept close to your heart, you will not trust in your own judgment of what is right and what is wrong. You will, instead, be guided by his judgment as it is expressed in the Scriptures. The very fact that your parents have had to discipline you at times for doing things you may have thought to be all right but which were actually wrong shows that you cannot rely on your own judgment. Even adults cannot rightfully and safely decide for themselves what is right and what is wrong but must rely upon God's laws. The wise course is to follow this advice: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight."—Prov. 3:5, 6.

<sup>8</sup> You children have just begun to live, but from the taste of life you have had you can see that life is most desirable. It is something to hold on to with all your might. By being obedient to Jehovah it is possible to have life always, for it is written: "This is the promised thing that he himself promised us, the life everlasting." (1 John 2:25) But he has promised it only to those that love and obey him, not to those that disobey. He can no more be expected to give the gift of life to children

5. What tendency will dedicated children avoid?

6, 7. (a) Why should children let God direct their lives? (b) What advice does he give them, and by whose judgment should they abide? Why?

8, 9. (a) How is obedience to Jehovah associated with your life? (b) What examples are there showing the results of disobedience?

that disobey him than can good parents be expected to give a promised gift to disobedient children. Instead of giving a gift the parents would punish disobedient children. Jehovah is not different. "He will render to each one according to his works: everlasting life to those who are seeking glory and honor and incorruptibleness by endurance in work that is good; however, for those who are contentious and who disobey the truth but obey unrighteousness there will be wrath and anger, tribulation and distress."—Rom. 2:6-9.

<sup>9</sup> Look at what happened to Adam and Eve because of their disobedience. They thought they could decide for themselves what was good and bad, with the result that they disobeyed God and brought suffering upon themselves and lost their lives. Think also about the people of Noah's day, the people in the cities of Sodom and Gomorrah and the rebellious ones in the nation of Israel. Disobedience to Jehovah was their downfall. There are good reasons, therefore, for obeying Jehovah.

#### OBSTACLES TO OBEDIENCE

<sup>10</sup> Because you children within the Christian organization see those outside it doing things that are forbidden to you, you may at times feel that the Scriptural restrictions on you are confining. You may be tempted to disregard them when you see that those outside are not struck down by lightning or swallowed up by the earth for doing what is Scripturally wrong. To conclude that you too can do what is wrong without harm to yourselves would be a serious mistake. Because wrongdoing is not punished immediately, that does not mean wrongdoers will not be punished. Notice what God's Word says: "Because sentence against a bad work has not been executed speedily, that is why the heart

10. What attitude toward Scriptural restrictions could be an obstacle to obedience, and why is it wrong?

of the sons of men has become fully set in them to do bad. But it will not turn out well at all with the wicked one, neither will he prolong his days." (Eccl. 8:11, 13) Another scripture says: "Do not be envious of those doing unrighteousness. For like grass they will speedily wither, and like green new grass they will fade away." (Ps. 37:1, 2) The Scriptural restrictions God has placed upon you form certain bounds that it would be detrimental for you to exceed. Since he has given you immense freedom within those bounds or limits, it is a mistake to think they are confining. Such a view is an obstacle to obedience.

<sup>11</sup> Because you must, for the present, live in a wicked world you cannot avoid contact with children and adults that violate God's laws and thus go beyond the legal bounds he has placed upon mankind. This bad influence is another obstacle to your obedience to Jehovah. It is a force that constantly tugs at you, trying to turn you away from doing what is Scripturally right. The older you become the more frequent will be your contact with bad influence. Since your parents cannot prevent such contacts, they have tried to build up your defenses, not only by teaching you God's Word and its high moral standards and righteous laws, but by taking you to congregational meetings and by encouraging you to seek companions within the New World society of Jehovah's witnesses.

<sup>12</sup> It is with good reason that the Bible says: "Bad associations spoil useful habits." (1 Cor. 15:33) When children seek as companions other children that have no love for God or respect for what is Scripturally right, they are inviting trouble for themselves. That bad influence will not help them to stay within the Scriptural bounds that are a protection to their lives.

11, 12. (a) What force constantly pulls children toward disobedience to God, and how do dedicated parents combat it? (b) Why should companionship with children that do not love God be avoided?

They need as companions children that want to obey Jehovah, not disobey him.

<sup>13</sup> The way worldly adults and schoolmates treat you because you put obedience to God first may hurt your feelings and your pride, but is it not better to be hurt by ungodly people for doing what is right than to be hurt by God for doing what is wrong? Is it not better to be well spoken of by God than to be well spoken of by persons that he will destroy at Armageddon? Remember what Jesus said: "Woe, whenever all men speak well of you."—Luke 6:26.

<sup>14</sup> Lack of humility can also be an obstacle to obedience. Because you may get good grades in school and are praised for your intellectual brightness, you should not get an inflated opinion of yourself. It is dangerous for a person to "think more of himself than it is necessary to think." (Rom. 12:3) There was an angel that thought too much of himself; so much so that he considered himself wiser than God. He permitted self-admiration to cause him to become a slanderer and an opposer of God. Do not make the mistake that this one, who became Satan the Devil, made. "If anyone thinks he is something when he is nothing, he is deceiving his own mind."—Gal. 6:3.

<sup>15</sup> Keep in mind that all you have learned is nothing compared with what there is to learn. Even aged adults that have studied science and other fields of knowledge all their lives know comparatively little. Despite the fact that man has libraries stuffed with knowledge, he is still very ignorant. Here is what Dr. Lee A. Du-Bridge, president of the California Institute of Technology, said on the subject, as reported by the Los Angeles *Times* of November 15, 1959: "Mankind's ignorance

is so colossal, so far-reaching, and extends into so many fields that it actually beggars description. . . . We have reason to be proud of the fact that here and there we have hammered out a little oasis of knowledge; here and there we have lighted a small lamp which illuminates a tiny spot in the vast darkness. But, even if we could stuff into one head all the knowledge that men have accumulated through the ages, the owner of that head would still be an ignorant man. In fact, he would probably be more keenly aware of his ignorance than those of us who know so much less." Since adults have no grounds for boasting, how can children boast who have learned only a fraction of what adults know? Because Jehovah God knows everything, heed what he says and obey him.—Prov. 3:7.

#### DESIRE FOR MATERIAL THINGS

<sup>16</sup> There is a tendency among young people in this modern age to have an unrestrained love for material things and for pleasures. There is nothing wrong with these things in themselves. It is the attitude some have toward them that is bad. The common practice is to magnify them out of proportion to their importance. You must avoid this mistake. Unrestrained love for material things brings sorrow, trouble and ultimately death. Note what the apostle Paul said about materialism: "The love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:10.

<sup>17</sup> It is of the utmost importance that you learn to control the natural desire for material things and for pleasures. Do not let them become more important to you than obedience to Jehovah God. If they

13. How should opposition from worldly adults and schoolmates be viewed?

14, 15. (a) Why should children seek humility? (b) Why do they have no reason for feeling superior because of the knowledge they gain at school?

16, 17. Why is it dangerous for children to have an unrestrained love for material things and pleasures, and what is necessary for them to do?

do, you will be actually sacrificing your life for them. Is not your life worth more than something that will become old, outmoded and useless? Is it not worth more than the few moments of pleasure you may get from a material possession or from satisfying fleshly desires? The wise thing is to exercise control over them rather than to permit them to control you.

<sup>18</sup> Avoid the tendency of youth to be completely absorbed with the present, having little concern about how one's actions today may affect one in the future. This tendency can be an obstacle to obeying Jehovah, as obedience or disobedience to him now will reap its results in the future. You cannot ignore the future if you want his approval. You are alive today, but when tomorrow comes you want to be still living, do you not? It will not be possible if you give no thought to your Creator today or to what he requires of you. Be wise, therefore, and heed this admonition: "Remember, now, your grand Creator in the days of your young manhood."—Eccl. 12:1.

#### SHOW WILLINGNESS TO OBEY

<sup>19</sup> God has no pleasure in the person that serves him reluctantly and has to be prodded continually by others to do the divine will. If you truly love your Creator you will want to obey him. You will have the attitude expressed at Psalm 40, verse 8: "To do your will, O my God, I have delighted." This appreciation must be cultivated by personal study of God's Word, by taking his instructions to heart and by keeping vividly in mind the great things Jehovah has done and will yet do. Deep appreciation for such things prompts willing obedience. Consider this good counsel: "My son, my law do not forget, and my

<sup>18</sup> Why should not children be absorbed in the present and ignore the future?

<sup>19</sup> (a) What is indicated by reluctant service? (b) How can the right attitude be cultivated?

commandments may your heart observe, because length of days and years of life and peace will be added to you. May loving-kindness and trueness themselves not leave you. Tie them about your throat. Write them upon the tablet of your heart." —Prov. 3:1-3.

<sup>20</sup> Your willingness to obey can be shown, not only by living according to Scriptural standards, but by making use of the life-giving knowledge you learn from God's Word. It is by using this knowledge to magnify Jehovah and to help others to learn about him and his wonderful purposes that you manifest your desire to do his will. You will then be doing as you are Scripturally commanded: "Give thanks to Jehovah, call upon his name, make known among the peoples his dealings. Sing to him, make melody to him, concern yourselves with all his wonderful works."—Ps. 105:1, 2.

<sup>21</sup> Activity in the Christian ministry cannot be confined to adults. It is a privilege of service that you children can Scripturally participate in and should engage in. If you want to obey Jehovah you will engage regularly in the ministerial activities that are arranged by the theocratic organization. Aside from weekly service in the ministry that the organization makes available to you, it gives you the splendid opportunity to serve your Creator every day during vacation periods by being a vacation pioneer out in the witness field. What better way is there to spend the major portion of a vacation? Since the proclamation of Jehovah's truths and purposes to the people has been commanded by him, do you obey him by zealously engaging in it regularly?

<sup>22</sup> Aside from opportunities to preach

<sup>20, 21.</sup> (a) What can children do to show their willingness to obey God? (b) What provision is made for children in the New World society to serve their Creator?

<sup>22</sup> How should young people view theocratic assignments?

from house to house, willingness to obey Jehovah can be shown when you are given theocratic assignments and responsibilities in the congregation. At first the assignments are small, but as you grow older they become bigger, with more responsibility attached to them. Shunning such responsibilities by rejecting the assignments reveals a wrong mental attitude, an unwillingness to use your strength and abilities fully in advancing the interests of God's kingdom. This is not serving him with delight. It is not showing whole-hearted devotion to him. Do not reject theocratic assignments but be grateful that you were found worthy of greater service privileges.

<sup>23</sup> In your relationship with schoolmates and worldly adults it is most important that you conduct yourself in a manner that is above reproach. You must remember that you are a servant of the Most High at all times, not just when in the field ministry. Improper conduct brings reproach upon his name because you bear that name as one of his witnesses. It is also a bad reflection upon the theocratic organization. If worldly people and schoolmates speak bad about you, let it be because of your devotion to Jehovah and not because of bad conduct. "However, let none of you suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters. But if he suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name."—1 Pet. 4:15, 16.

<sup>24</sup> At times your integrity will be put to the test as efforts will be made by worldly persons to make you do things that are against the will of God. Your parents may not be present at the time to help you, but you will be on your own to decide whether

to obey God or not. By putting obedience to him first you may become unpopular with your schoolmates and with worldly adults, but which is more important, popularity with worldly people or popularity with God? What they think about you is not as important as what Jehovah, your Creator, thinks about you. If you love him with all your heart and want him to love you, you will stand firm.

<sup>25</sup> Jesus set the example for you by faithfully obeying Jehovah at all times, no matter what others said or did to him. The world did not like him, but he was not trying to please the world. He was interested in pleasing Jehovah God. Do you have the same desire? Can you keep your integrity as he did? To do so, it is necessary to keep building up your spiritual strength by personal Bible study, by activity in the ministry and by asking for it in prayer.

<sup>26</sup> We are living in a momentous time in human history, not from the standpoint of the remarkable inventions man has produced, but from the standpoint of Jehovah's purposes. It is the long-foretold time of the end for the present wicked world. Shortly Jehovah will terminate its existence in the battle of Armageddon and usher in a new world of righteousness. It is a serious time for children as well as adults, because children that do not obey Jehovah will not be among the survivors of that battle. God will not preserve them into his new world merely because they are children. This is evident from the fact that he did not preserve the young children through the flood of Noah's day just because they were children. It is also shown in the book of Ezekiel that just because you are young is no reason for God's keeping you alive. Ezekiel wrote: "Slay utterly the old man, the young man and the virgin, and little children and women;

<sup>23</sup> Why should children watch their conduct?  
<sup>24, 25.</sup> (a) How may children be faced with a test of integrity? (b) How can they gain the strength to stand firm?  
<sup>26</sup> Why is this a serious time for children?

but come not near any man upon whom is the mark." (Ezek. 9:6, AS) Your being children who worship and serve Jehovah as he has commanded and who have the mark of protection—ah yes, that will mean preservation and life for you.

<sup>27</sup> The question, Do you obey Jehovah? is so important that your continued existence and eternal welfare depend upon

<sup>27</sup>. Why is the question, Do you obey Jehovah? Important, and what should be done to give an affirmative answer?



## The responsibility of INCITING OTHERS TO LIFE

**J**EHOVAH is a helping God. We can readily go to him for assistance. We can use the same provisions that David used and that are still available to us for growing stronger. Certainly we too can say, as expressed at Psalm 121:2: "My help is from Jehovah." And with positive assurance he told his people: "Do not be afraid. I myself will help you."—Isa. 41:13.

<sup>28</sup> This same quality of helping runs through Jehovah's entire organization today. The willingness to help others is found in His heavenly organization too. Did not Michael help a fellow angel? This angel said: "The prince of the royal realm of Persia was standing in opposition to me for twenty-one days, and, look! Michael, one of the foremost princes, came to help

1, 2. Where can we go for help, and what assurance is there that we will get it?

your being able to give an affirmative answer. If you cannot, then take immediate steps so that you can. Gain an extensive knowledge of Jehovah's written Word and purposes and use that knowledge regularly in the ministry. Do not fail to be at congregational meetings of the New World society of Jehovah's witnesses. Be wise by walking the path of obedience to Jehovah before Armageddon, that you may be alive after Armageddon.

me." (Dan. 10:13) Have not angels traveled to earth to assist man? Yes! "Are they not all spirits for public service,

sent forth to minister for those who are going to inherit salvation?" (Heb. 1:14) But the outstanding example is in Christ Jesus. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him." —1 John 4:9.

<sup>29</sup> Is this quality to help found in you? Are you willing to help your brothers? Have you found that it takes much more strength to help others than it does to go along by yourself? However, we cannot "go it alone," because Jehovah's organization is one that works together and in unity magnifies Jehovah's name universe-wide. Hebrews 12:22-24 makes that clear, saying to us as Christians: "But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the

3, 4. What is required of those assisting others to maturity?

congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood."

<sup>4</sup> To live in Jehovah's new world we are required to progress in knowledge and to share in his work, but do so with his organization. It means changing our personality, as Paul emphasizes: "Strip off the old personality with its practices, and clothe yourselves with the new personality." (Col. 3:2, 9, 10) If one becomes spiritually weak he deliberately pulls away from the organization and drifts back to the old personality he got rid of once by putting forth such a diligent effort to learn the truth. Jehovah's organization is strong. One must stick with it to make constant progress and be diligent in doing His work. Not by isolationism but by sticking close to God's congregation one will be strong and remain awake to his responsibilities.

<sup>5</sup> Mature people realize this fact and also know that others must be roused to realize the importance of these requirements as well as to know that the time in which we live puts it in the realm of great urgency. It takes much strength to incite others to life. As in the case of all of Jehovah's servants, willingness is required for us to keep on giving assistance; otherwise we will soon complain and develop a grumbling attitude because we feel others are leaning upon us too heavily and asking too much of us. Examine the many instances in the Bible of the willingness of Jehovah's people. Among them you will find 1 Peter 4:9 urging us to "be hospitable to one another without grumbling." And 1 Peter 5:2 counsels overseers: "Shepherd the flock of God in your care, not

under compulsion, but willingly; neither for love of dishonest gain, but eagerly."

<sup>6</sup> Jehovah's witnesses go from house to house with well-prepared sermons to be delivered in a tactful, kind way. Why? Because they are searching for the "sheep" and are willing to spend many hours in helping these people. But what about those weak ones in God's congregation who for one cause or another no longer enjoy God's service and who come to very few meetings to worship God with their brothers? They no longer associate with those in the organization that are strong and awake to their responsibilities. Here is an illustration of the help needed. A married couple, after living together a short time, sees the good qualities of the wife, such as patience, kindness, tactfulness and gentleness, rub off onto the husband. The wife will, in turn, copy determination, organization and steadiness from her husband. If it works in the home, why not with our immature brothers in the congregation? But it will take association to do it, our being together enough to have the immature one copy the regularity in attending meetings, the sharing in discussion of the truth and daily turning to Jehovah in thankfulness.

<sup>7</sup> The world around us is fast asleep in spite of all the slogans of men to stir it up. Multitudes of persons have wondered why conditions in the world have grown worse since 1914. Thousands mourn and complain about the increase of wickedness. Whole organizations, communities and nations are disturbed, many having programs for overcoming these increased troubles. Yes, it can be said that the entire world of mankind is looking at the clock of the "time of the end," but only a few can tell what time it is. Only a few respond when the alarm rings.

6. Illustrate the value of association needed to incite others to action.

7, 8. What atmosphere is found in the old world, and how does this affect weak ones?

5. What further quality do the Scriptures emphasize in this matter of helping others in the congregation?

<sup>8</sup> So this sleep-inducing atmosphere has lulled these weak ones to sleep. They are indifferent to Jehovah's provision of spiritual food at the meetings. They view responsibilities as burdens rather than blessings from Jehovah. Jesus said many would take the easiest course; overindulgence would cause drowsiness to set in and soon they would be fast asleep.—Luke 21:34, 35.

<sup>9</sup> Paul sounds the alarm: "So, then, let us not sleep on as the rest do, but let us stay awake and keep our senses." (1 Thess. 5:6) Why? In Romans 13:11 he answers: "Because you people know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers." It is time to work for Jehovah. "Do not love sleep, that you may not come to poverty."—Prov. 20:13.

<sup>10</sup> This is the harvesttime, which brings with it added responsibilities, longer hours, and an urgency that lasts until the last bushel is in the barn. Our harvesting certainly is urgent, and we must keep strong to finish it. "The son acting with insight is gathering during the summertime; the son acting shamefully is fast asleep during the harvest."—Prov. 10:5.

<sup>11</sup> From where, then, are we going to get the strength to keep going? Jehovah tells us in his Word at Ephesians 5:8-11, 15-20: "Go on walking as children of light, for the fruitage of the light consists of every sort of goodness and righteousness and truth. Keep on making sure of what is acceptable to the Lord; and quit sharing with them in the unfruitful works that belong to the darkness, but, rather, even be reproofing them . . . So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are

wicked . . . but go on perceiving what the will of Jehovah is . . . giving thanks always for all things to our God and Father."

<sup>12</sup> We know that prayer is a powerful stimulant, that regularly attending meetings brings strength, that family and personal study of Bible prophecy stirs us to service, and that talking the truth to others keeps us awake. But now how are we going to help our weak brothers appreciate these things? How can we wake them up? How far shall we go in helping them?

<sup>13</sup> Probably we will need to teach them how to pray and to assist them to turn to Jehovah regularly for strength. This daily drawing close to God and knowing that he is listening will prevent drowsiness and increase our appreciation. Paul encourages, at Colossians 4:2: "Be persevering in prayer, remaining awake in it with thanksgiving." Spiritual sleepiness is prevented by the servants who appreciate the power of prayer and make the proper use of it. Note what Proverbs 18:10 says about it: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." At the end of the day, while appreciation for the day's blessings is strong and we are wide-awake, we turn to Jehovah in prayer. In the morning, when fresh, anticipating what we can do to praise his name, we seek his direction and then we work throughout the day for his approval.

<sup>14</sup> It is a sobering thought too when we realize that our brothers all over the earth are talking to Jehovah in our behalf, asking for his spirit and blessing to be upon us in our work just as our brothers did centuries ago. In 1 Thessalonians 1:2 Paul says: "We always thank God when we make mention concerning all of you in our prayers." Our prayers will do the same for

9, 10. Give the reason for urgency in our ministry work today, and what does that mean for us?

11. From where do we get the strength to continue assisting others?

12. What habits strengthen us, and what will we incite others to do?

13, 14. (a) How is prayer a stimulant? (b) What example do we follow in teaching others to pray?

our brothers in other corners of the earth. Mature ones will incite others to realize this and to use the provision of prayer. In fact, many times spiritually weak ones ask for mature ones to pray with them. Follow the example of Jesus, who responded to the disciples' request and taught them how to pray. When in their homes, turn them to Jehovah in prayer. At one time they did pray. In fact, if they have already made a dedication, it was made in prayer to Jehovah.

<sup>15</sup> Associating with Jehovah's witnesses is very upbuilding and a joyful occasion. Regularly attending meetings together keeps us progressing in knowledge. We grow to maturity. We learn how to live with the "great crowd" of "other sheep" in the New World society. (Rev. 7:9; John 10:16) Even when the instruction given directly fits us it produces a condition and attitude not found in any other organization in the world. Psalm 141:5 says it would be so: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse." If we take our brothers along regularly to the meetings, we will avoid the dull situation described by Paul at Hebrews 5:11-13: "Concerning him we have much to say and hard to be explained, since you have become dull in your hearing. For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe." Problems do come up from time to time that would encourage us to think of missing just a meeting or

two; it will be only a temporary staying away and then we can get back into the regular habit again. Many times it centers around children, some parents feeling that their child should be trained at home first before going to the meetings. Others have the idea that the children need to get to bed early and so cannot go to the congregation meetings on those evenings. Reason, now. What problem can be solved with less spiritual food? Recognizing that some have a sleepy habit of staying away from meetings, Jehovah through his Word talks to mature people: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:24, 25) He wants us to consider our brothers and our families, making definite plans to incite them to work for him and associate with his people. This needs to be done more and more, as each year brings many new ones into the organization and as increasing problems hold others back from maturity.

<sup>16</sup> "But, I am so worn out I can't drag myself out, let alone go by to pick up anyone or get the family ready to go to the meetings tonight," is heard many times. In fact, fatigue takes its steady toll and interferes many times with our Kingdom service. This can be set straight by meditating on our dedication and our determination to fit everything into its proper place to support that dedication. An interesting observation is made by Mr. Hutschnecher in his book entitled "The Will to Live": "Everywhere, every day, people go about their tasks without weariness if they are supported by enthusiasm and belief in what they are doing." Further, the *U.S. News and World Report*,

15. How can we assist new ones and our families to avoid the condition described at Hebrews 5:11-13 and Hebrews 10:24, 25?

16. How should we view the matter when we feel so tired we cannot help weak ones or even our own family to meetings?

January 18, 1957, reports on research findings on fatigue: "One study shows a single difference between a group of industrial workers completely 'fagged' and another group full of 'bounce' after equal tasks —the lively ones were looking forward to some sort of evening activity." If we have in our mind not only the benefits of the meetings to ourselves but also the things we want our brothers to gain, we will be as busy as Paul in this never-ending privilege. He said: "But 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." (Heb. 6:11) We become so absorbed in helping others and training our families that the tiredness gives way to a feeling of usefulness to Jehovah and his organization. Really, then, this kind of activity is a measuring rod of our maturity. It is putting a magnifying glass on our growth.

<sup>17</sup> This inciting of others to life takes in another facet of teaching, that of showing them how to comment at meetings. We can go over the lesson together and prepare portions to comment on at the meetings. Here again the progress of our student will reflect our teaching, the regularity of our help and whether we follow a definite plan or not. The counsel at Hebrews 10:23: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised," will apply to both of us in this regard. Setting a good example in making public declaration will cause them to appreciate more fully Psalm 26:12: "Among the congregated throngs I shall bless Jehovah."

<sup>18</sup> Parents, arrange a family study to equip members of the family to speak up freely at the congregation meeting. Those not privileged to associate with such a family arrangement can always discuss

these important truths with another brother or sister regularly every week. If we have the idea in our mind we shall be able to express it with practice. Talking will deepen the impression, and that is most essential in 'holding fast the public declaration of our hope.' (Heb. 10:23) Quietness induces sleep; so why doze off at the meetings and then find that you "freeze" when someone asks you a question concerning your hope?

<sup>19</sup> Progress in understanding assures our staying awake. Like food it strengthens us, enabling us to work hard. We are alive and healthy, taking a great interest in the preaching work. Explaining these new-found truths to others stimulates us as it did the brothers in Jesus' time. Read Luke 24:13-31 and then notice what verse 32 discloses, namely: "They said to each other: 'Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?'" Very essential to remaining awake in Jehovah's service is our discussing the many wonderful things we learn in our studies and discussing the responsibility we have to use this means to incite our brothers to life. This kind of growth comes by regularly feeding on the food providing strength. Remember that the scripture already considered at Hebrews 10:23, <sup>25</sup> specifically mentions "wavering" and a "custom" of "forsaking" association with Jehovah's people.

<sup>20</sup> The source of strength is further identified at 2 Timothy 2:1, 2: "Keep on acquiring power in the undeserved kindness that is in connection with Christ Jesus, and the things you heard from me with the support of many witnesses, these things commit to faithful men, who, in turn, will be adequately qualified to teach others." Our talking is not just to get something

17, 18. (a) Is the getting of new ones and our families to the meetings the end of stirring up others? (b) In this regard, what family arrangement is most helpful?

19. What strengthening feature is told about at Luke 24:13-31, and how does it work?

20. How is our teaching put to the test?

"off our mind." It is more than that. We speak so the hearer can tell still others. The effect and forcefulness of their speech is going to reflect our maturity. But when we see them feeding the sheep as Jehovah would have it done, our happiness will increase and we will be grateful that he has taught us to speak so accurately.

<sup>21</sup> How far shall we go in stirring others up to share actively in Jehovah's work? Be as concerned as Paul counseled we should be: "Keeping an eye, not in personal interest upon just your own matters, but also in personal interest upon those of the others. Keep this mental attitude in you that was also in Christ Jesus." (Phil. 2:4, 5) Have in mind the way in which Jehovah helps his creatures. They trust him and are not afraid to go to him. With love as your motive you can have the same manner as Paul: "We became gentle in the midst of you, as when a nursing mother cherishes her own children." (1 Thess. 2:7, 8) If you were traveling down a highway with your brother at the wheel of the car and you noticed him dozing off, would you wake him up, or would you hesitate for fear of hurting his feelings? We live in times now that require all our mental faculties to make wise decisions to remain in Jehovah's service.

<sup>22</sup> However, in our helping work we may find individuals who no longer want assistance from Jehovah or his people. They

21. To what extent shall we go in encouraging others, and what helps us to make this decision?

22, 23. In what kind of cases would we be wasting our time trying to incite to service?

may be described at Matthew 13:15, 19-22. They have decided to pull away from the truth for a pleasure cruise; they choose the short life that is free from the responsibilities found in the New World society.

<sup>23</sup> We have the responsibility to discern whether our help is toward the ones Paul is concerned about at Galatians 6:1, 10: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted. Really, then,

as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." Remember, it is disastrous when one no longer can receive help from Jehovah's organization.

<sup>24</sup> When you feel discouraged and you have so many problems to handle that you feel you cannot help your brothers or share in inciting others to life, be encouraged and recognize this fact: "My help is from Jehovah, the Maker of heaven and earth. He cannot possibly allow your foot to totter. The One guarding you cannot possibly be drowsy. Look! He will not be drowsy nor go to sleep, he that is guarding Israel. Jehovah is guarding you. Jehovah is your shade on your right hand." (Ps. 121:2-5) Keep awake then! Be living witnesses, inciting others, stirring them up to real life and teaching them to look to Jehovah, for he never sleeps.

24. Where will we always turn for help? Why?

#### COMING IN THE NEXT ISSUE

- Pursuing Peace Through Increased Knowledge.
- Add to Your Knowledge Every Day.
- Why Christians Must Be Different.
- Be Submissive as Was Sarah.
- Do You Know the Salvation Army?



# The Early CHRISTIAN CODEX

THE printed book is so much a part of our modern civilization that we take it for granted, and often forget that there was a time only two thousand years ago when books like this were practically unknown. Instead, scrolls were used for literary works, continuous rolls twenty or thirty feet long, and nine or ten inches high. Skins or papyrus sheets were fastened together to form this "roll of the book" (Ps. 40:7), and the text was written in columns, which formed the pages. (Jer. 36:23) Even our word "volume" literally means something rolled up or revolved, as upon rollers. So we can picture Jesus taking his stand in the synagogue of Nazareth and, on being handed the scroll of the prophet Isaiah by the hazan or attendant, skillfully rolling the scroll off with one hand and on with the other until the required place was reached.—Luke 4:16, 17.

Then occurred a change. From small beginnings the codex rose until it almost eclipsed the roll. But what is a codex? The stem of a tree was called a "caudex," and from this the name was applied to tablets of wood with raised rims, often covered with a coating of wax and written

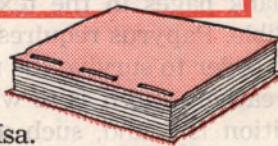
upon with a stylus, like the schoolboy's slate. (Isa.

8:1) By the fifth century B.C.E. tablets of several leaves were being used, having strings passed through pierced holes to hold them together. Because these tablets looked like a tree trunk when bound together they were called a codex.

Imagine carrying around such bulky, cumbersome wooden tablets! No wonder the search was on for a lighter, more pliable material. The Romans developed the parchment notebook, an intermediate step between the tablet and the later book-form codex. As the style and material of the original tablet changed, it became a problem to know what to call the new format. In Latin usage the word *membranae* came to distinguish especially the parchment notebook,<sup>1</sup> and this word was used by Paul when requesting "the scrolls, especially the parchments [*membranas*]." (2 Tim. 4:13) That Paul used a Latin word and even in a Latin sense would be only because no Greek equivalent existed to describe what he was calling for. Later the word "codex" was transliterated into the Greek language to refer to the book.

## CHRISTIANS DEVELOP THE CODEX

Where does the evidence gathered to date place the development of the codex? Writing in 1898, F. G. Kenyon, already assistant keeper of manuscripts in the British Museum, stated that "the rise of the codex was accompanied by the rise of vellum," notably in the fourth century A.D., and that the papyrus codex was only an experiment that failed.<sup>2</sup> Of course, until then very few papyrus manuscripts of the



MAP OF EGYPT  
Showing Locations of  
Outstanding Papyrus Finds



Bible had been discovered and the first three centuries A.D. were practically blank pages in the textual history of the Bible. Papyrus requires a very dry climate in order to survive the ravages of time and weather, and it is to where this ideal condition is found, such as around the Dead Sea and in Egypt, that the papyrus hunter must turn. How different is the picture today, then, thanks to the kind sands of Egypt! So much evidence has been unearthed in sixty years, especially from the town rubbish dumps of Oxyrhynchus and the ancient Fayum, that the gap of three centuries is virtually closed and the role played by the papyrus codex is better understood.

Most noteworthy is the fact that nearly all the Bible manuscripts of the Christian era found on papyrus are in codex form, and this led to the interesting conclusion that, "while classical writings continued for long to be circulated in rolls, the codex seems to have been regarded as specially suitable for Christian writings."<sup>3</sup> A recent survey of pagan literature revealed only about 2.4 percent codices to rolls for the second century A.D. (11 codices and 465 rolls). Yet all Biblical manuscripts assigned to the second century are codices and there is only one later manuscript of the Psalms that is certainly Christian found in roll form.<sup>4</sup> We now possess, scattered throughout the world's museums and collections, more than a hundred Bible codices on papyrus (some just fragments) written before the end of the fourth century. The first Christians clearly discarded the roll form at an early date.

#### SECOND-CENTURY BIBLE MANUSCRIPTS

But how can we say that a manuscript comes from the second century A.D.? Is there a date prominently displayed on the first leaf? Very few dates have survived on ancient manuscripts, and they are not

always trustworthy when they do appear. Even a modern book often only gives the date of publication on the title page. If this perishes it might be difficult to date exactly; but here the manuscript can have advantages over the printed book.

Paleography supplies the answers. This art involves careful detective work on the writing, its form and style. Just as subtle changes mold our modern languages, so this was the case in the early centuries, and a careful comparison of dozens of minute features can date a manuscript to within forty or fifty years. The introduction of slight spaces between words, limited punctuation and various abbreviations have all helped to define particular periods. Tables of typical letters have been drawn up from nonliterary papyri, such as receipts, letters, petitions and leases that do give exact dates, and these form a good basis for comparison. In the fragment of John's Gospel known as P<sup>52</sup> the writer added a little hook or flourish to some of his strokes, omitted certain marks, used a special type of cross-stroke and rounded particular letters—all noted habits of early second-century writers.

Though not all experts are agreed, there are a dozen papyrus codices assigned by most of them to the second century A.D. As these stand out in importance both for their early date and their early codex form, they are listed below. Bible manuscripts are given numbers that are recognized internationally. The list of Christian Greek Scripture papyri is known as the Gregory-von Dobschütz list and that for the Septuagint Greek version of the Hebrew Scriptures as the Rahlfs list, in each case after the most prominent of the scholars who kept them. Additionally, each manuscript bears a collection name and number to identify where it was found or to whom it belongs.

## MAKING A CODEX

In examining codices some interesting features can be noticed. An early practice seems to have been to make up a codex in one enormous quire by laying all the sheets one on top of another and then making one fold. A fragment of just one pair of leaves known as P<sup>5</sup> has part of John 1 on one leaf and John 20 on the other, so this codex, to contain all the intervening chapters, would make up a single quire of some fifty leaves. The Isaiah codex of the Chester Beatty collection was a single quire of some 112 leaves originally. Such a codex often had its center leaves trimmed to prevent them from projecting like a wedge when it was closed, resulting in only narrow columns of writing, compared with the wider outer leaves. The entirely opposite procedure was adopted for other early codices which were made up of single-sheet quires only, that is, all sheets were folded first and then placed on top of one another for stitching together. But neither of these two extremes proved best. Quires of four or five sheets (eight to ten leaves) seemed most convenient.

Some codices have a mixture, however, as with the Bodmer John P<sup>66</sup>. Out of five quires extant, three have five sheets each, one has four, and the last eight sheets. The missing part of chapter six was a unique single-sheet quire.

Different methods of laying down the sheets reveal, perhaps, personal preferences. Each sheet consists of two layers of papyrus fiber glued together crosswise so that the side displaying the horizontal lay-

## Septuagint

SYMBOL	COLLECTION NAME & NO.	APPROX. CONTENTS	NO. LEAVES OR FRAGMENTS	DATE PUBL.	REMARKS
905	P. Oxyrhynchus iv 656	Genesis 14, 15, 19, 20, 24, 27	Parts of 4 leaves	1904	Written in round upright uncials
	P. Baden 56	Exodus 8, Deut. 29	3 fragments	1924	Found at Karara in Egypt
963	P. Chester Beatty vi	Numbers 25- 36, Deuter- onomy 1-12, 18-34	Parts of 50 leaves	1935	Found at Aphro- ditopolis. 1st half of 2nd cen- tury. 2 columns to a page
	P. Bod- leian Gr. Bib. g. 5	Psalm 48, 49 (LXX)	One small fragment	1957	Presented to Bod- leian Library, Oxford, in 1934
	P. Antin- opolis 7	Psalm 81, 82 (LXX)	2 fragments of a leaf	1950	Found at Sheikh Abadeh, Egypt, ancient Antin- opolis, in 1913-14
2014	P. Leipzig 170	Psalm 118 (LXX)	Part of one leaf	1903	From Dimeh in North Fayum
966	P. Chester Beatty viii	Jeremiah 4, 5	Parts of 2 leaves	1937	Found at Aphro- ditopolis in 1930

## Greek Scriptures

P <sup>64</sup>	P. Mag- dalén College Oxford	Matthew 26	3 fragments of a leaf	1953	Purchased in Luxor in 1901. 2 columns to a page
P <sup>75</sup>	P. Bodmer xiv/xv	Luke 3-24, John 1-15	Lacks only beginning and end	1961	Dated between 175 and 225 (A.D.)
P <sup>66</sup>	P. Bodmer ii	John 1-14 and 15-21	54 leaves and 26 fragments	1956 and 1958	Dated c. 200 (A.D.). Very well pre- served to ch. 14
P <sup>52</sup>	P. Rylands Gk. 457	John 18	1 small fragment	1935	Purchased in Egypt. An im- portant scrap 117-150 (A.D.)
P <sup>82</sup>	P. Rylands 5	Titus 1, 2	Fragment of one leaf	1911	Purchased in Egypt. Writing similar to 905

er is known as the recto and the side showing the vertical layer of fibers is the verso. The method of laying down the sheets would alter the appearance when the codex was opened. A recto page might face a verso page, but some might prefer to have recto facing recto and verso facing verso.

Some early codices with two narrow columns of writing to a page were probably copied from rolls with as little disarrangement of the original layout as possible. Conversely, when the back of an old roll containing an epitome of Livy was reused by an economical Christian he copied from a codex of Hebrews and even inserted the page numbers. Such a reused roll is called an opistograph.

#### WHY THE CODEX WAS PREFERRED

Why was the codex chosen in preference to the rolls so widely used and familiar? At first it was not possible to buy a codex from those in the book trade, and because some codices reveal that they were made from cut-up rolls very definite reasons must have prompted these early amateurish experiments. That the four Gospels could be put together in one codex was a great advantage, whereas they would not make up a convenient roll, for Matthew would require thirty feet, Mark about nineteen, Luke about thirty-one and John twenty-four, or 104 feet altogether. The third-century Chester Beatty codex of the Gospels and Acts would have needed five rolls and the Numbers-Deuteronomy one, three rolls. In a codex required texts could be located much quicker than in a roll, and this meant much to the early Christians, who really used their Scriptures. Even pocket codices have been discovered, the smallest of which (P. Literary London 204, 3rd century A.D., Psalm 2) has a page size of about three inches by two, with twelve lines of writing. The value of a

convenient form of reference was quickly appreciated. Lastly, the codex was cheaper, because both sides of the papyrus sheet were used.

Another value of the codex was the protection it gave to the inspired books of Scripture. Today the codex can still give its testimony to the Bible canon. When we find nine of Paul's epistles bound into one codex (Chester Beatty P<sup>46</sup>) and including the epistle to the Hebrews, we know that this letter was received on the same level as the other epistles. The codex would establish a link between the various inspired writings and make it more difficult to insert an unrecognized work into the collection. And the fact that the Septuagint version of the Hebrew Scriptures was soon transferred from the roll to the codex shows that it was frequently used and not considered in any way inferior to the new writings.

The universal use of the codex in Christian circles in the second century, even for the *Septuagint*, shows that its adoption must go back to the first century A.D. This can explain the loss of the ending of Mark's Gospel more readily than can the roll, for it would be quite possible for the last leaf to get lost. The roll, on the other hand, was generally rolled with the ending inside, so the beginning would suffer most damage, borne out by the greater number of ends of rolls that have survived than beginnings.

Can we now visualize the scene as the Christian Greek Scriptures began to take shape? What of Matthew, that writer of tax receipts and recorder of the first Gospel? "He had lived with a pen in his hand most of the day; and can it then be supposed that when he left his business for what he saw to be a far higher interest, his habit of writing would be dropped?"<sup>5</sup> asks the writer of one account of the

growth of the Gospels. His first notes may have been made in a parchment notebook, and when his Gospel was finished it would probably circulate in glorified notebook or codex form. As other Gospels were completed they would be put with Matthew's Gospel. As the demand grew for more copies the codex form would be exploited to the full and copies would travel far and wide, its convenience making it possible for traveling ministers like Paul, Timothy and Titus to have pocket codices. When ministers like these returned to visit the congregations they would doubtless commend the brothers for their progress in using their newly received codices, though not forgetting to encourage those still using rolls.

The second-century codex forcibly demonstrates three points. It confirms the authenticity of God's Word, almost closing

the gap between the actual time of the apostles and the earliest manuscripts now extant. It reveals how anxious the early Christians were to give the Scriptures a great circulation, reducing the comparatively high price of books so that all could read these precious words of life. It helps us to see how much they referred to their copies and why they wanted to be able to find the places quickly and easily. May we be like those enthusiastic early Christians and use our Bibles, carefully examining them to prove the true faith as did those of ancient Berea.—Acts 17:11.

#### REFERENCES

- 1 A Greek-English Lexicon of the New Testament, by Arndt and Gingrich, page 503.
- 2 The Palaeography of Greek Papyri, by F. G. Kenyon, page 25.
- 3 Here and There Among the Papyri, by G. Milligan, page 54.
- 4 The Codex, by C. H. Roberts, pages 184-186.
- 5 The Growth of the Gospels, by Sir W. M. Flinders Petrie, pages 5, 6.

## "A THOUSANDTH PART OF THE ENTIRE TEXT"

**M**ANY are the variations said to exist in the different manuscripts of the Christian Greek Scriptures. This has caused some to wonder just how much substantial variation there is, that is, differences that really matter. It will be enlightening to note what Westcott and Hort said on the subject in their *Introduction to the New Testament*:

"With regard to the great bulk of the words of the N.T., . . . there is no variation or other ground of doubt. . . . The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. The remaining eighth therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. If the principles followed in the present edition are sound [and they are generally accepted as being sound], this area may be very greatly reduced. Recognizing to the full the duty of abstinence from preemptory decision in cases where the evidence leaves the judgment in

suspense between two or more readings, we find that, setting aside differences of orthography [spelling], the words in our opinion still subject to doubt only make up about one-sixtieth of the whole New Testament.

"In this second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text. Since there is reason to suspect that an exaggerated impression prevails as to the extent of possible corruption in the N.T., which might seem to be confirmed by language here and there used in the following pages, we desire to make it clearly understood beforehand how much of the N.T. stands in no need of a textual critic's labors." Yes, not more than a thousandth part of the Christian Greek Scriptures is open to question as to just what is the correct reading.

**W**HAT a marvelous thing it is that Jehovah God, the Creator of the universe, the One whose greatness is such that the heaven of heavens themselves cannot contain him, shows kindness to lowly men! Lovingly he has allowed men to come to know him and his superlative qualities. He has given us good reason to take courage and have hope and has even invited us to be his fellow workers. What kindness! What *undeserved* kindness! It is appreciation of this quality shown by God that has given direction to my life.

Ever since my early childhood at the old mansion in Mäntyharju, Finland, the beauties of the creations that God has kindly provided for the enjoyment of man have made me look to the Creator with a sense of awe. Yet the various churches offered me nothing that made me want to devote my life to their activities. Rather, I was fascinated by the learning of languages and by music, and these would have continued to be the main interests in my life if it had not been that I found something of greater importance. What was it?

#### A WORK TO DO

I had always had a feeling of awe toward God, but in 1910 I began to understand his purposes. It was then that my own brother directed my attention to the truth as it is found in the Bible. He provided me with the first volume of a series of books known as the "Studies in the Scriptures." I was attending school at the time, but since I did not find it to be difficult, I had plenty of time for other things, and read-



ing the *Studies in the Scriptures* became my new hobby. Through their pages I came to appreciate that God's provision for men to gain everlasting life, some in heaven and others on a paradise earth, was an even

greater kindness than what I had seen evidenced in creation.

"By this undeserved kindness," declared an apostle of Jesus Christ, "you have been saved through faith; and this not owing to you, it is God's gift." (Eph. 2:8) Accepting such undeserved kindness, I could not afford to miss its purpose.

There was work to do.

I had to share it with others, and, though my school comrades generally opposed, I began by talking to them.—2 Cor. 6:1.

As the years passed, my knowledge increased. The Watch Tower publications and talks by mature ones in the congregation helped me to gain a clearer view of my responsibilities. Then in the summer of 1914, having seen the wonderful Photo-Drama of Creation and its depiction of God's purpose from the time of creation right on into His new world, I was moved to dedicate myself to Jehovah and I symbolized it by water baptism at an assembly in Helsinki.

Just as it had helped me, so the Photo-Drama continued to be a help to many others. It accomplished a tremendous witness in Finland. For the past four years a good witness had been given about the beginning of the world's time of the end in 1914, and many people knew about it. As a result, the guns of World War I actually helped to advertise our showing of the

Photo-Drama. There were even many Russian officers who came to the exhibitions.

#### TIME OF WAR

Those were difficult times. Surely, as the Bible had foretold, the world had entered its time of the end. The world war brought with it blackouts, food shortages, pestilence, and a collapse of morals in many different ways. Trenches were dug even in the inland parts, and there were constant disturbances. Amid this uproar I met a Russian officer—German by birth—who was so interested in the Bible truth that he acquired all the Watch Tower publications that were available in German, together with a Bible. Late into the night he would read them, and then the next day he would call on me to get explanations of points he had not understood. But soon he disappeared when there was a shift of troops.

At length the disorder in the country developed into civil war between the Right and the Left, the "Whites" and the "Reds." At the time I happened to be at home in Mäntyharju, in the territory of the "Whites," separated from our brothers in the south. There was great tension among the people, and they viewed everyone who was not actively fighting in their ranks as being one of the enemy. There were many who became very angry about my preaching the Bible's message of peace at a time like that, but God kindly watched over us. In a short time the civil war ended; then regular conscription began.

This afforded me opportunity to explain my Christian neutrality to many of the military officers. Some of them were very kind and human in their treatment of me in spite of the difficult circumstances. One came to me quite often to discuss matters, and there were many opportunities to witness to other officers and soldiers. I recall one officer who, when he learned that I did

not believe as those of the Lutheran state church, made further inquiry. 'I do not believe in eternal torment,' I explained. That seemed all right to him. 'Neither do I believe in the immortality of the soul.' 'Why, that is what even I have thought,' he responded. As a result he wanted me to talk about these things to the boys in his battalion, and I was able to do so on several occasions.

#### LEARNING TO SPEAK

During those years as I attended the meetings I could not help but admire the mature brothers who gave public talks, and I used to think how grand it would be if I could do the same. But I was firmly convinced that that was something I would never be able to do. Yet in 1917 I received a letter from the Watch Tower Society's branch office asking if I had ever thought of speaking publicly. My answer: 'Surely I have thought about it and admired the ability in others, but I myself am absolutely incapable of it.' To that the branch servant replied: 'Well, we'll give you just a short lecture tour to start with.' I was astonished and overjoyed; at the same time I tremblingly asked Jehovah to help me.

I still remember my first public talk. I had written it out and managed to get through it in some way, partly reading, partly improvising. Although it was in a rural village, there were about four hundred present and I was dizzy with audience fear. Yet there it began and, by Jehovah's undeserved kindness, I have been able to give well over 1,500 such public lectures in Finnish and Swedish down to this time, most of them on weekends.

In the 1920's I had the privilege of making several trips to various countries in Europe, attending assemblies and even giving talks. The most thrilling of these experiences was the convention in London, England, May 25-31, 1926. There we dis-

tributed a new booklet, *The Standard for the People*, and I still remember as clearly as if it had been yesterday how happy I was at the end of the day for having had a share in that work. The resolution, "A Testimony to the Rulers of the World," which was adopted by the assembly, was a very bold one, especially for those days. And Brother Rutherford's public talk, "Why World Powers Are Tottering—the Remedy," in the packed-out Royal Albert Hall, was like the thundering of a trumpet of judgment. I sat high up in the gallery filled with awe at the things I was beholding.

In time World War II came. Again Finland had severe hardships. Young brothers who had reached the age for military service were arrested and put in penitentiaries, where they were subjected to severe testings and treated harshly because of their position of Christian neutrality. Our preaching and Bible literature were banned, meetings were forbidden and the branch servant was taken into custody. Yet, by the undeserved kindness of God, the work went on. We did manage to study together, even to have some conventions! During the whole time I was able to conduct regular home Bible studies.

Shortly after the war the Society's president, Brother Knorr, visited us at the branch office in Helsinki, helping us to get the work better organized. It was a strengthening experience for me, doing much to impress upon me the theocratic operation of the organization. But I did not yet know the half.

#### BACK TO SCHOOL

After that visit four Finnish brothers from Bethel were invited to attend the Watchtower Bible School of Gilead, located in the United States, and I was among them! Could I believe my ears and eyes?

Yes, through his organization, Jehovah was showing this kindness to me too.

Shortly after our arrival in America we attended the convention in Cleveland, Ohio, in August of 1946. It was a tremendous experience to give the short talks I was assigned to that crowd of seventy thousand persons. And there were so many surprises for us all: new books for use in our study, new organizational arrangements, and announcement of a program of expansion of the Society's facilities. The thrills did not end with the convention but continued to mount as we traveled to Gilead, the missionary school.

The reception we received was very kind. The instructors introduced themselves and made us feel right at home. Oh, yes, the course was hard, but filled with blessings. First now I learned how to really study the Bible. Vast new vistas opened before me. Learning of the operation of the organization and seeing the heart devotion of the brothers strengthened my own heart. Now back in Finland and many years later I still look back on that experience and recognize it as an expression of Jehovah's undeserved kindness to me.

#### HIS UNDESERVED KINDNESS SUFFICIENT

Of course, there have been instances over the years when I might have wished for greater physical endurance. My physical frailty has at times interrupted my work, and the last interruption nearly brought my service here to an end when it struck hard at my stomach. I was rushed straight to the operating table, but, filled with confidence in Jehovah, I found peace even under those circumstances. The surgeon was a gentleman and, though he could not hold out much hope for me, he was willing to respect my religious view precluding the use of blood, and he did a fine job. To the astonishment of all, my recovery, though it took time, was good.

It makes me feel as the apostle Paul must have felt due to the affliction that he termed a "thorn in the flesh." He longed to be freed from it, but the Lord said to him: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." (2 Cor. 12:7-9) Even my own infirmity, my own weakness, opened the way for a good witness to the hospital personnel and other patients, all of whom were very kind to me.

Well over forty years have gone by since I came to the Watch Tower Society's Finnish branch office to work, yet this time has seemed very short. I gave up a career of

musical entertainment but I have become convinced that real happiness does not come through seeking material gain or self honor. I have found far greater happiness in singing the praises of God. And my fascination for languages has come to have much more meaning than it ever did when I was a boy, for I have been able to have a part in translating the message of life into the language of the people among whom I serve. It is the undeserved kindness of God that has opened to me all these opportunities, bringing joy to my life and enabling me to devote myself to sharing it with others.

## THE HAND IN THE SCRIPTURES



The unique human hand, with its opposable thumb, eloquently testifies to the wisdom and skill of man's Creator. In fact, were it not for this uniquely shaped hand, man would be far more limited in the works that he could do.

Fittingly, the hands come in for frequent mention in the Scriptures, some two thousand times. They were used as a means of measuring. A handbreadth was three inches. A span, the distance covered by the outstretched hand from the tip of the thumb to the tip of the little finger, was nine inches, a half of a cubit of eighteen inches. So when we read that the giant Goliath was six cubits and a span we know he was nine feet and nine inches tall.—Ex. 37:12; 1 Sam. 17:4.

The hands were also used in prayer, not folded sanctimoniously, but stretched out in a meaningful, imploring way to Jehovah God, as did King Solomon at the time of the dedication of the temple: "Solomon . . . spread his palms out to the heavens; and he went on to say: 'O Jehovah the God of Israel, there is no God like you.'" Wisdom is said to stretch out its hands in appeal to those in need of it. On the other hand, God is said to stretch out his hand against his enemies when executing

judgment upon them.—1 Ki. 8:22, 23; Ezra 9:5; Neh. 8:6; Prov. 1:24; Isa. 5:25; 31:3.

The hands figured prominently in the worship conducted by the Levitical priesthood, in particular in the installation ceremony. Aaron and his sons repeatedly laid their hands upon certain animals that were to be sacrificed to indicate that these animals represented them or were being sacrificed on their behalf. And then certain offerings were laid upon the palms (hands) of Aaron and his sons, picturing God filling the hands of Jesus Christ and of his body members with power and authority to serve acceptably as priests.—Lev. 8:14, 18, 22, 27.

In ancient Israel when an agreement was made there was a shaking of the hands to serve as a signature or to ratify the agreement: "They promised by shaking hands to put their [pagan] wives away." And when one man went surety for another, he would indicate this by a striking of the palms or shaking of the hands, a thing discouraged by the wise writer of the book of Proverbs, who said: "One will positively fare badly because he has gone surety for a stranger, but the one hating handshaking is keeping carefree."—Ezra 10:19; Prov. 11:15; 6:1; 17:18; 22:26.

In the Christian Greek Scriptures we read of the hands being used when performing mi-

raculous cures: "When the sun was setting, all those who had people sick with various diseases brought them to him. By laying his hands upon each one of them he would cure them." There was also a laying on of hands when the holy spirit was imparted: "They went laying their hands upon them, and they began to receive holy spirit." And when the holy spirit made it known to the congregation at Antioch that it was God's will that Paul and Barnabas be set apart for special work, "they fasted and prayed and laid their hands upon them and let them go." Incidentally, because of this commissioning Barnabas was termed an apostle, not one of the twelve sent by Jesus, but one of the two sent forth by the congregation at Antioch.—Luke 4:40; Acts 8:17; 13:1-3; 14:14.

In a figurative sense the hand is often used in the Scriptures to refer to applied power, both to that of Jehovah God and of man. "The hand [applied power] of Jehovah came to be heavy upon the Ashdodites." Judah was prom-

ised: "Your hand will be on the back of the neck of your enemies."—1 Sam. 5:6; Gen. 49:8. See also Exodus 6:1; 9:3.

The hands also stand for activity and co-operation. Thus faithful King Asa was told by the prophet Oded: "You, be courageous and do not let your hands drop down, because there exists a reward for your activity." On the other hand, King Saul slew certain priests because they had cooperated with David, "because their hand also [had been] with David."—2 Chron. 15:7; 1 Sam. 22:17.

Since a murderer takes the life of another with his hands, they are said to be 'filled with bloodshed.' Pilate tried in vain to relieve himself of this responsibility by literally washing his hands.—Isa. 1:15; Matt. 27:24.

All who appreciate God's gifts, including their hands, will heed the counsel: "All that your hand finds to do, do with your very power." Yes, any activity in which we engage is to be done with our very power, that is, whole-souled.—Eccl. 9:10; Col. 3:23.

## Ministerial Perseverance Rewarded

**C**HISTIAN ministers are counseled to persevere: "Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." (Gal. 6:9) Proving God to be true in this matter are the following experiences taken from the 1962 *Yearbook of Jehovah's Witnesses*.

● A Witness in Argentina reported: 'In going from house to house I called at one door where no one was at home. I made note of this and returned time after time without finding anyone. One day I tried again and arrived just as its occupants were ready to leave. I gave a brief sermon and noticed that interest was shown; they asked me to return the next day. This I did, placing with them the Bible-study aid *From Paradise Lost to Paradise Regained* and starting a Bible study with them at the same time. This was in September, 1960. They progressed rapidly, began telling others about the things they had learned, and seven months later began accompanying me in the Christian field ministry.'

● In the very religious town of A\_\_\_\_\_, France, a full-time minister of Jehovah called back five times on different days at a certain

door before he found the householder at home. The person he then met was so interested in the truth about Jehovah and his kingdom that in only two months she began telling others about it herself.

● In Luxembourg a married couple rented their hall to Jehovah's witnesses for an assembly. They were so much impressed by the Witnesses that they not only told others about the Witnesses but the wife began distributing copies of the Bible among those to whom she spoke. However, for several years after that, whenever the Witnesses endeavored to arrange for a regular Bible study the excuse always was that they were too busy. Then one day the Witnesses heard that the couple had sold their business, a restaurant, and so tried again. This time a Bible study was begun and progress was rapid. The husband, wife and oldest daughter have taken up the preaching activity.

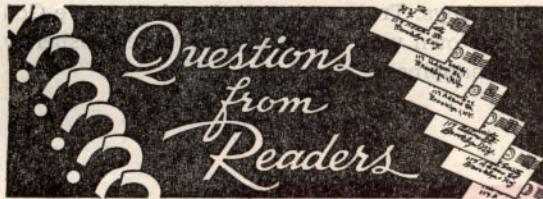
● Two Bible magazines had been placed by a Witness in Kenya, Africa, and arrangements were made to call back. Upon the first return visit a Bible study was begun, but then twelve calls had to be made before finding the in-

terested party at home again so that the Bible study could be resumed. Soon this young couple were attending congregational meetings and sharing in the Christian ministry. Twelve months after their first Bible study they were baptized. They have continued zealous ever since, even though a change in the husband's employment required him to move to where there is no congregation of Jehovah's witnesses.

● A Philippine Witness traveled a long distance to the city of Bohol, where there was a great need for preaching the good news of God's kingdom. However, before long she became homesick. Hearing of this, her parents urged her to return—a mistaken kindness. But instead of yielding to their importunities she determined to stick to her ministerial as-

signments, with the result that in six months her labors resulted in seventeen new Christian witnesses, including the local chief of police together with his wife and daughter.

● In Venezuela a Witness conducted Bible studies with a young mother of three children for almost four years and then due to circumstances dropped it, especially as no progress was evident. Almost a year went by, then the Witness called because the mother's subscription for *The Watchtower* had expired. She not only resubscribed but wanted more literature, and asked that her Bible study be resumed, confessing that she had let her unbelieving husband unduly influence her. Now she is making good progress, attending the congregational meetings and sharing in the Christian ministry.



● According to 2 Samuel 6:23, Michal, Saul's daughter, died childless. Yet 2 Samuel 21:8 speaks of five sons she bore to Adriel the Meholathite. But according to 1 Samuel 18:19, Adriel had married Merab, Michal's sister. How can these apparent discrepancies be harmonized?—L. B., United States.

David had eclipsed King Saul in battle; so much so that the women of Israel sang: "Saul has struck down his thousands, and David his tens of thousands." Because of this Saul became envious and sought to get David out of the way. This he thought to do by offering his daughter Michal, who was in love with David, to him in return for a dowry of one hundred foreskins of the Philistine warriors—Saul expecting David to be slain in the attempt. However, David and his men procured not only one hundred but two hundred foreskins: "And David came bringing their foreskins and giving them in full number to the king, to form a marriage alliance with the king. In turn Saul gave him Michal his daughter as a wife." —1 Sam. 18:7, 25-27.

Sometime later, after David had become king, he brought the ark of Jehovah's covenant to Mount Zion, near his palace. In his great joy David danced enthusiastically, divested of his outer garments. His wife Michal, Saul's daughter, seeing this, "began to despise him in her heart." When David returned to his household, Michal sarcastically said: "How glorious the king of Israel made himself today when he uncovered himself today to the eyes of the slave girls of his servants, just as one of the empty-headed men uncovers himself outright!" This king's daughter had no appreciation of the kind of zeal that David displayed for Jehovah's worship. David not only rebuked her for this but penalized her by having no more relations with her: "So, as regards Michal, Saul's daughter, she came to have no child down to the day of her death."—2 Sam. 6:14-23.

This text, however, does seem to contradict what we read at 2 Samuel 21:8: "Consequently the king [David] took the two sons of Rizpah the daughter of Aiah whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul whom she bore to Adriel the son of Barzillai the Meholathite." These David gave to the Gibeonites in atonement for Saul's having endeavored to annihilate the Gibeonites.—2 Sam. 21:1-10.

It appears that some scribes have endeavored to resolve the difficulty by substituting the name of Merab, her sister, for Michal. This is apparent from the way the Septuagint as well

as two Hebrew manuscripts read. Certain modern translators have followed their example, concluding that the way the passage reads in most Hebrew manuscripts is due to a scribal error.

*The Interpreter's Bible* states that this is an obvious slip, since Saul later gave Michal to Palti. (1 Sam. 25:44) But this is not a reasonable explanation, for Michal was restored to David once David had become king. This is therefore but another example of the lack of reliability of modernist scholars.—2 Sam. 3: 12-16.

However, there is a traditional explanation of this passage based on the way it reads in nearly all Hebrew manuscripts and the way it appears in the *New World Translation*, and that is this:

Merab, the sister of Michal, was the wife of Adriel and bore him the five sons mentioned. But Merab dying early, her royal sister Michal, having been rejected by David, undertook the bringing up of the five boys. Because of this they were spoken of as the children of Michal

rather than of Merab. In agreement with this the *Isaac Leeser* translation (7th Ed., 1922, Bloch Publishing Co.) reads at 2 Samuel 21:8: "And the five sons of Michal the daughter of Saul, whom she had brought up for Adriel." A footnote reads: "As Michal was David's wife; but the children were those of Merab, the oldest daughter of Saul, who were probably educated by her sister."

It might be said that in assigning these executed boys to Michal, further disgrace and reproach were brought upon Michal because of the insulting attitude she adopted toward her husband, King David, at the time that he brought the Ark of Jehovah's covenant to Mount Zion, near his palace. And since it is quite likely that she was alive at the time these five foster children of hers were executed, her grief must have been great, not only because of the death of her nephews, but also because there were no fruits from her labors in rearing these boys. Truly, we cannot seek to serve God in our own way and expect to have prosperity and happiness.

## ANNOUNCEMENTS

### FIELD MINISTRY

People of all nations are today uniting under God's kingdom. These sheeplike persons are serving in unity, publishing the good news of the kingdom of God to all who will hear. During August this will be done by offering people the book "*Let Your Name Be Sanctified*" on a contribution of 50¢.

### ANNUAL MEETING

October 1, the date of the annual meeting of the members of Watch Tower Bible and Tract Society of Pennsylvania, falls on Monday this year. At ten o'clock in the forenoon of Monday, October 1, 1962, this annual meeting will be held at the Society's office located at 4100 Bigelow Boulevard, Pittsburgh, Pennsylvania. Members will wish to ensure their receiving the regular letters of notice by being certain that the secretary's office has their present addresses. Proxies, which will accompany the notices of meeting to be mailed to members, should be

returned by them promptly, in order to reach the office of the secretary of the Society not later than September 15. Each member should return his proxy whether he is going to be at the meeting personally or not.

### DRAW WISDOM FROM YOUR BIBLE

Ever since the Bible was written it has provided the most practical and upbuilding counsel for every activity of life. But drawing from its wellsprings of wisdom unassisted does not always produce the desired results. Have you found it so? You need never have that problem. This magazine you hold is constantly helping hundreds of thousands of persons to walk in God's standards. Read *The Watchtower* regularly. For a year's subscription, send only \$1.

**"WATCHTOWER" STUDIES FOR THE WEEKS**  
 September 23: Children, Do You Obey Jehovah? Page 489.  
 September 30: The Responsibility of Inciting Others to Life. Page 495.