

©1982 Watchtower Bible

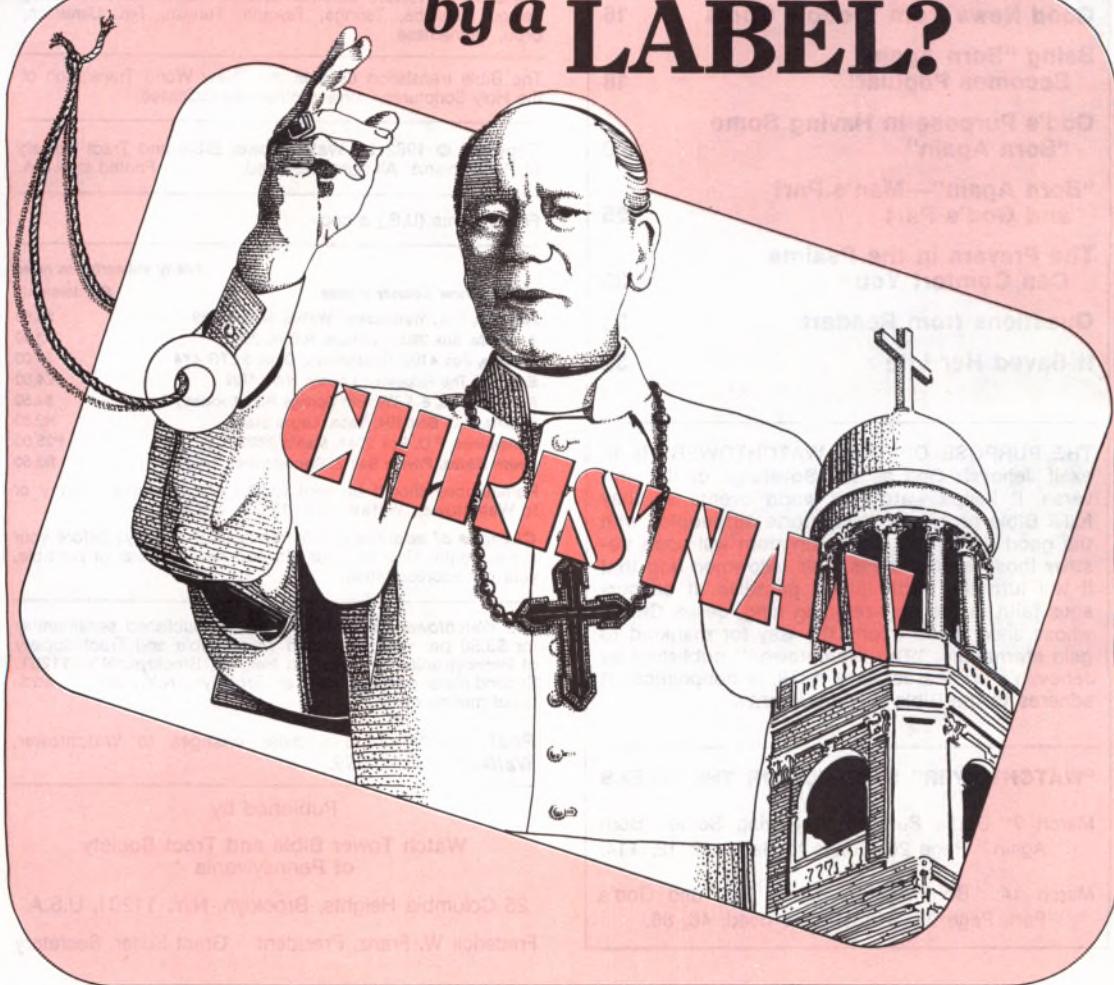
February 1, 1982

The Watchtower

Announcing Jehovah's Kingdom

were you ever

**DISAPPOINTED
by a LABEL?**



IN THIS ISSUE

Were You Ever Disappointed by a Label?	3
Modern Christianity—How Much Is Genuine?	4
Expansion at the "House of God"	9
"Wonder Drug" for Infant Growth—Love	14
Insight on the News	15
Good News from Trouble Spots	16
Being "Born Again" Becomes Popular	18
God's Purpose in Having Some "Born Again"	20
"Born Again"—Man's Part and God's Part	25
The Prayers in the Psalms Can Comfort You	30
Questions from Readers	31
It Saved Her Life	32

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

"WATCHTOWER" STUDIES FOR THE WEEKS

- March 7: God's Purpose in Having Some "Born Again." Page 20. Songs to Be Used: 12, 114.
- March 14: "Born Again"—Man's Part and God's Part. Page 25. Songs to Be Used: 46, 86.

Average Printing Each Issue: 9,300,000

Now Published in 106 Languages

SEIMONTHLY EDITIONS AVAILABLE BY MAIL

Afrikaans, Arabic, Cebuano, Chichewa, Chinese, Cibemba, Danish, Dutch, English, Finnish, French, German, Greek, Hiligaynon, Igbo, Iloko, Italian, Japanese, Korean, Lingala, Malagasy, Maltese, Norwegian, Portuguese, Sesotho, Shona, Spanish, Swahili, Swedish, Tagalog, Thai, Xhosa, Yoruba, Zulu

MONTHLY EDITIONS AVAILABLE BY MAIL

Armenian, Bengali, Bicol, Bislama, Croatian, Czech, Efik, Ewe, Fijian, Ga, Greenlandic, Gujarati, Gun, Hebrew, Hindi, Hiri Motu, Hungarian, Icelandic, Kannada, Kikuyu, Kiluba, Luvale, Malayalam, Marathi, New Guinea Pidgin, Pampango, Pangasinan, Papiamento, Polish, Rarotongan, Romanian, Russian, Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Silozi, Sinhalese, Slovenian, Solomon Islands-Pidgin, Tahitian, Tamil, Telugu, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian, Urdu, Vietnamese

The Bible translation used is the "New World Translation of the Holy Scriptures," unless otherwise indicated.

Copyright © 1982 by Watch Tower Bible and Tract Society of Pennsylvania. All rights reserved. Printed in U.S.A.

Fifteen cents (U.S.) a copy

Yearly subscription rates

Watch Tower Society offices	Semimonthly
America , U.S., Watchtower, Wallkill, N.Y. 12589	\$3.50
Australia , Box 280, Ingleburn, N.S.W. 2565	\$3.50
Canada , Box 4100, Georgetown, Ontario L7G 4Y4	\$4.00
England , The Ridgeway, London NW7 1RN	£4.00
New Zealand , 6-A Western Springs Rd., Auckland 3	\$4.50
Nigeria , P.O. Box 194, Yaba, Lagos State	₦2.50
Philippines , P.O. Box 2044, Manila 2800	₱25.00
South Africa , Private Bag 2, Elandsfontein, 1406	R3.60

Remittances should be sent to the office in your country or to Watchtower, Wallkill, N.Y. 12589, U.S.A.

Changes of address should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label).

The Watchtower (ISSN 0043-1087) is published semimonthly for \$3.50 per year by Watch Tower Bible and Tract Society of Pennsylvania, 25 Columbia Heights, Brooklyn, N.Y. 11201. Second-class postage paid at Brooklyn, N.Y., and at additional mailing offices.

Postmaster: Send address changes to Watchtower, Wallkill, N.Y. 12589.

Published by

Watch Tower Bible and Tract Society
of Pennsylvania

25 Columbia Heights, Brooklyn, N.Y. 11201, U.S.A.

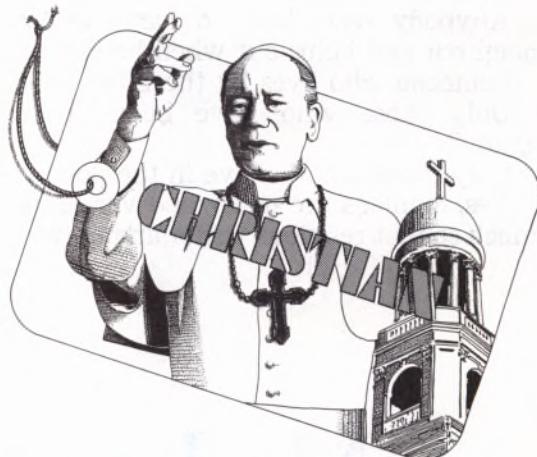
Frederick W. Franz, President Grant Suiter, Secretary

Were You Ever Disappointed by a Label?

HAVE you ever bought a product with an attractive label, only to find that it did not match the label's claims? You were disappointed, were you not? You probably decided not to buy that product again. Millions of people today have had a similar experience with religion. They were attracted initially by the "Christian" label and then were put off by what they saw and experienced.

According to statistics, nearly one in four of the world's population is supposed to be Christian. In the Americas and in Europe the proportion is even higher. But do statistics give a true picture? What about yourself? Were you baptized into a Christian religion? If so, do you consider yourself to be a Christian? Or is it just a label?

To illustrate what we mean, let us take two examples: Spain, a Catholic country, and the United Kingdom, a Protestant land. One encyclopedia lists Spain's religious affiliation for the mid-1960's as follows: Roman Catholic, 31,200,000; Protestant, 43,000; Jewish, 5,000. Thus, theoretically, Spain is 99.85 percent Christian. Yet, as in most countries, Spain has its proportion of atheists, agnostics, lapsed Catholics and Protestants. Certainly 99.85 percent do not go to church every week, nor even every year!



The same applies to the United Kingdom, although to a greater degree. The same encyclopedia presents the population by religion as follows: Church of England, 27,500,000; Roman Catholic, 6,000,000, and other figures for the remaining principal religions. How many of those 27,500,000 are really churchgoing Anglicans? Very few, to judge by official attendance figures. Not even 10 percent attend at the time of the normally high turnout for the Easter celebration.

So what does this indicate? That there is often a difference between the church label and the product. It is one thing to profess to be an Anglican or a Catholic, but it is another matter to be a practicing member of those faiths. Likewise, it is one thing to profess to be a Christian, but it is actually an entirely different matter to be a Christian, or a Christlike person.

'What is a Christian anyway?' you might ask. Ideas vary on this, but see if yours coincide with any of the following popular views:

Anybody who believes in Jesus Christ.

Anybody who was baptized in a Christian church.

A person who belongs to and attends a Christian church.

Anybody who does no harm to his neighbor and helps out when he can.

Someone who lives by the Bible.

Only those who have been "born again."

Only those who believe in the pope.

Yes, opinions are many and varied, so much so that religious writer and univer-

sity lecturer Ninian Smart was moved to write: "Christianity is the most mysterious of the great religions. . . . It ranges from Eastern Orthodoxy, through Catholicism, to a great variety of Protestant churches and sects. . . . It can approve war and pacifism, monasteries and secular attitudes, hierarchy and democracy, preaching and ritual, philosophers and those who reject philosophy."

But is that really true? Can *genuine* Christianity approve war, secular attitudes and so many other contradictory activities that have been condoned in Christendom over the last few decades? What is genuine Christianity? And is modern Christianity genuine?

Modern Christianity -How Much Is Genuine?

DURING World War II Dutchman Hans van Meegeren sold to a German what was purported to be the earliest known work of the 17th-century Dutch painter Jan Vermeer. It was hailed as a masterpiece. At the close of the war van Meegeren was arrested for having sold this art treasure to the enemy. Imagine the surprise of his accusers when he confessed that he had forged the "Vermeer masterpiece." He then proved it by painting another "Vermeer" while in prison!

What does this illustrate? That a signature or a label does not necessarily mean that something is genuine. It might be a

forgery. In the case of artwork this is discovered by carefully checking the technique and the materials against authenticated originals, comparing the doubtful painting with a genuine work.

Today hundreds of millions of people use the Christian "label" or "signature." Maybe you are one of them. But how can you tell if you are a genuine Christian, the real thing? First, check your conduct and beliefs against the Bible record of the teachings of Jesus Christ and his apostles. Next, examine how early Christians applied those teachings. Thirdly, analyze your own form of religion to see if it fits the mold that Christ set.

Now ask yourself, Is my religion genuine Christianity? Do I practice it?

To assist in your analysis, let us review a few basic fields of conduct to establish what is genuine Christianity.

WARFARE: Jesus Christ said: "All those who take the sword will perish by the sword."

—Matthew 26:52.

The apostle Paul wrote: "Return evil for evil to no one. Provide fine things in the sight of all men. If possible, as far as it depends upon you, be peaceable with all men." "Love does not work evil to one's neighbor." (Romans 12:17, 18; 13:10) Also, he said: "We do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly."—2 Corinthians 10:3, 4.

Tertullian, a Christian writer born more than 100 years after Christ's death, helps us to see how many early Christians viewed warfare and participation in it: "I think we must first inquire whether warfare is proper at all for Christians. . . . Shall it be held lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle when it does not become him even to sue at law?"

What is Christendom's record as far as being a peacemaker and a peacekeeper? How does the religion in which you were raised stand on this issue? Ask yourself: Which nations initiated the two world wars that caused so much slaughter and suffering in this century? Were they Moslem, Hindu or Buddhist? No, they were the so-called Christian nations of Europe, urged on by Catholic and Protestant politicians and clergy. How appropriate, therefore, is the comment of the British broadcaster and writer Malcolm Muggeridge, who wrote: "In the various wars of our time the Church has been insistent that God was on our side, and has giv-

en its unqualified blessing to whatever methods of waging them the generals and politicians might consider expedient. . . . One of the wisest of the sayings of the founder of the Christian religion was that His kingdom was not of this world."

CRIME AND DELINQUENCY: Christ taught: "You must love your neighbor as yourself."—Matthew 22:39.

What normal person wants to be robbed, beaten or murdered? On this basis no genuine Christian can commit such crimes against his fellowman, for Christ said: "All things, therefore, that you want men to do to you, you also must likewise do to them."—Matthew 7:12.

The apostle Peter was specific in his counsel: "Let none of you suffer as a murderer or a thief or an evildoer."—1 Peter 4:15.

What does Tertullian have to say about Christian conduct in his day? "In your long lists of those accused of many and various atrocities, has any assassin, any cutpurse [pickpocket], any man guilty of . . . seduction, or stealing bathers' clothes, [had] his name entered as being a Christian? . . . It is always with your folk the prison is steaming . . . You find no Christian there, except simply as being such; or if one is there as something else, a Christian he is no longer."

What is the present crime situation in the "Christian" nations? Soaring crime rates, overcrowded prisons and people afraid to go out on the streets in many cities because of the threat of falling victim to criminals. Is it not true that many of these thugs and delinquents still bear the "Christian label" as evidenced by the fact that they receive the Mass, or Communion? Even High Masses have been celebrated for known mobsters. Virtually no disciplinary action is taken to keep the ranks clean. Are these the evidences of authentic Christianity?

In Christendom today, "the tide of morality is flowing strongly against the traditional Christian position, often with the connivance of eminent churchmen"

ABORTION: Here again we can apply Jesus' maxim: "Always treat others as you would like them to treat you."—Matthew 7:12, *The New English Bible*.

Do you want to die? During World War II the Nazis killed millions of victims in their concentration camps. Looking back, would you have chosen to be one of them? Like those victims, aborted fetuses have no choice, and they die by the tens of millions every year. To this situation the apostle Peter's injunction applies: "Let none of you suffer as a murderer."—1 Peter 4:15.

In this respect the comments of second-century Christians, Tertullian and Athenagoras, are to the point: "In our case, murder being once for all forbidden, we may not destroy even the foetus in the womb." (Tertullian) "And when we say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God for the abortion, on what principles should we commit murder?" (Athenagoras)

Staggering figures are presented for procured abortions in most Western "Christian" nations. For example, the official figure for abortions in the U.S.A. for 1978 alone was 1,157,776! In the Netherlands and the Federal Republic of Germany it is calculated that 25 percent of pregnancies end in legal or illegal procured abortion. The figure for Catholic France is 50 percent. When we compare the previous quotations from early Christians with such chilling statistics, we are entitled to ask, Are modern-day "Christians" who procure abortions, and

the churches that condone the practice, really Christian?

SEXUAL MORALITY: Christianity's founder declared: "From inside, out of the heart of men, injurious reasonings issue forth: fornications, . . . adulteries, . . . loose conduct. . . . All these wicked things . . . defile a man."—Mark 7:21, 22.

The Christian missionary Paul agrees that such things defile one, for he writes: "Neither fornicators, . . . nor adulterers, nor men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom."—1 Corinthians 6:9, 10.

Now let us turn again to the second-century Christian practices: "We are so far from practising promiscuous intercourse, that it is not lawful among us to indulge even a lustful look." (Athenagoras) "The Christian confines himself to the female sex. . . . The Christian husband has nothing to do with any but his own wife." (Tertullian)

Has modern Christendom followed the early Christian model of conduct regarding morality? Are the 'technique and materials' the same as the original version? In this respect the previously quoted Malcolm Muggeridge was prompted to write: "In matters like divorce, homosexuality and the so-called New Morality the tide is flowing strongly against the traditional Christian position; often with the connivance of eminent churchmen."

In Christendom's domain fornication, adultery and homosexuality are rife everywhere. The consequent crop of venereal diseases is now reaching pandemic proportions. Does that portray the genuine Christian picture? Or is it evi-

A British journalist writes: "The political priest is rampant . . . If the Church has nothing more than the world to offer, why go to the church?"

dence that we are dealing with a fake, a sordid imitation?

POLITICAL INVOLVEMENT: Christ said of his followers: "They are no part of the world, just as I am no part of the world." He also stated before Pilate: "My kingdom is no part of this world. . . . My kingdom is not from this source."—John 17:16; 18:36.

In ancient Rome political office and the state religion were closely entwined. How did the early Christians react toward that situation? The *Encyclopaedia Britannica* explains: "Christians of the first three centuries turned decisively against the state religion of Rome . . . Christians viewed themselves as citizens of the coming heavenly city and as pilgrims and strangers on earth . . . as members of the Kingdom of God . . . which was dissolving its ties to this passing world and thereby also to the political order."

How does modern "Christianity" stand in regard to politics? Divided from top to bottom. There are clergy identified with just about every political party that exists, ranging from Catholic priests who support Communism in Spain and Latin America to Protestant pastors who serve in the British parliament or identify themselves with the political right wing in the United States. The clergy's record of abject submission, with few exceptions, to Nazism and Fascism during recent decades in Germany, Italy and Spain is well known to informed persons.

Christendom's ranks are divided and the faithful are split as to political loyalties. The 20th-century Spanish writer and scholar Miguel de Unamuno was abso-

lutely correct when he wrote: "A Christian's fatherland is not of this world." "Christianity is apolitical." In contrast, the British journalist Anthony Lejeune was moved to write: "The political priest is rampant. . . . If the Church has nothing more than the world to offer, why go to the Church?"

Also, what about the flattering titles applied to the clergy in so many of the churches? Jesus told his disciples: "Do not you be called Rabbi [‘My great one; My excellent one’]—reminiscent of such ecclesiastical titles as ‘Reverend,’ ‘Most Reverend,’ etc.], for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One." (Matthew 23:8, 9) This makes it evident that no clergy-laity distinction was intended in genuine Christianity.

PREACHING THE “GOOD NEWS”: In his Sermon on the Mount Jesus said: "You are the light of the world. . . . Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens."—Matthew 5:14-16.

This encouragement to shine in word and deed is echoed in the apostle Paul's words: "Through him [Jesus] let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Hebrews 13:15) The privilege and duty to preach the Christian "good news" is incumbent upon every follower of Christ.

Did the early Christians as a body "make public declaration to his name"? Or were they immediately stifled after

the death of the apostles by the imposition of a clergy class? The following quotation from Dr. Neander's *History of the Christian Religion and Church During the Three First Centuries* should answer that question:

"Celsus [2nd century C.E.], the first writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel."

Ask yourself now these probing questions: Does my religion encourage and prepare me actively to preach my Christian beliefs? Does the spirit of my Christianity impel me to go to the homes of other people to find those in need of real Christianity? If not, which Christian religion really does carry out that Christ-given command?—Matthew 24:14; Acts 1:8; 1 Corinthians 9:16.

ARE YOU A GENUINE CHRISTIAN?

It is vital for each person who claims to be a Christian to answer this question positively. Why? Because God's approval depends thereon. Christianity is not merely a belief or a label, but a way of life. Does your way of life reflect Christ's example? Does your religious practice match the Biblical quality of the early Christians that we have just considered?

The apostle Paul invites us: "Put yourselves to the proof, to see whether you are holding the Faith. Test yourselves." (2 Corinthians 13:5, *The Twentieth Century New Testament*) To this end, we invite you to check the following short list, while looking up the cited scriptures in your own Bible.

1. Do you participate in national or political loyalties that cause divisions among professed Christians?—1 Corinthians 1:10; John 18:36; James 1:27.

2. How do you define Christian love?—1 Corinthians 13:4-8.
3. Do you, in practice, endeavor to show true neighbor love? How?—Matthew 22:39; John 13:34, 35.
4. Are you kind, tenderly compassionate and forgiving toward others?—Ephesians 4:31; Romans 12:10.
5. In your daily life, do you avoid lying, stealing, cheating and the use of obscene and abusive language?—Ephesians 5:3-5; 4:25-31.
6. Are you inclined to think that sexual morality is of minor importance?—Mark 7:20-23.
7. Do you tend to excesses in eating and drinking?—Proverbs 23:20, 21; Ephesians 5:18.
8. Do you try to communicate true Christian faith to others by word and deed?—Romans 10:9, 10; 1 Corinthians 9:16.

At what conclusion do you arrive? Do true Christians really exist today? Do you know of any who earnestly try to live like Christ and at the same time make a real effort to communicate their Christian belief and way of life to their neighbors? Does your own religion in fact teach and practice genuine Christianity? Or is this just an attractive label or impressive signature?

If you do not already know them personally, we suggest you take a closer look at Jehovah's Witnesses in your vicinity and see if they are conscientiously endeavoring to measure up to the Bible standards considered above. If you do not know where they are located, we will be glad to help you to get in touch with them.—Isaiah 43:10-12; Acts 11:26.

Expansion at the "House of God"

"**W**ILL God truly dwell upon the earth?" asked King Solomon 3,000 years ago. "Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built!" (1 Kings 8:27) In the light of this declaration, can any place on earth justly be called the "house of God"?

Yes! In scores of lands Jehovah's Witnesses operate residences called Bethel, from the Hebrew word meaning "house of God." Volunteer workers in the branch offices and printeries of Jehovah's Witnesses live in these homes. Of course, Jehovah God is not physically housed in these residences, but the people in them are serving him full time. These Bethel homes are wholly devoted to God's service and deserve the name Bethel, "house of God." The largest of the many Bethel homes worldwide is found in Brooklyn, New York, at the world headquarters of Jehovah's Witnesses.

Growth Requires Expansion and Modernization

What goes on at the factory and offices associated with Brooklyn Bethel? A great deal! The *Watchtower* magazine and its companion *Awake!* are published here along with a steady stream of Bibles and Bible study aids in dozens of languages. All of this requires presses and bindery equipment, office personnel, and kitchen and home workers to support the large volunteer work force.

From a handful of persons who started publishing the *Watchtower* magazine in 1879, the headquarters Bethel family has grown to about 2,000 in 1982, including students and temporary workers.

The Brooklyn pressroom is rapidly modernizing. Until recently, most printing there was done on 42 rotary web letterpresses, but now four modern Harris web offset presses are in operation, with a fifth being assembled. What will become of the older letterpresses? These well-made and dependable machines are being converted to offset printing. Two of the rotary letterpresses will be combined to make each new offset press. If the conversion proves successful, they will provide reliable service at Witness printeries in a number of locations around the world.

Jehovah's blessing on the pressroom expansion came from an unexpected quarter recently. (Proverbs 10:22) "We received a letter out of the clear blue sky," recalls a factory overseer, "from a major printing firm that wanted to donate a used press to us." The good conduct of their Witness employees was a factor in the company's decision to make the donation. (Proverbs 22:1) Jehovah's Witnesses gratefully accepted this offer of a Levey four-color web offset press, capable of printing over 50,000 copies of the *Watchtower* or *Awake!* magazines hourly! This sturdily built machine, in excellent condition, is now being disassembled

for transport to Watchtower Farms in upstate New York where Jehovah's Witnesses also do printing. The 23-foot (7-m)-high press is so large that the ceiling at the Farm factory has been raised in one area to make room for it.

The bindery, which cased in over 22 million hardbound books and Bibles last year, is likewise being updated. The labor-saving "burst" binding method of gluing is replacing older hand sewing. In a recent test 12 men using the "burst" binding equipment were able to do in four hours what would ordinarily take 40 men eight hours to accomplish!

However, the older bindery equipment has many serviceable years ahead of it and is not being scrapped. Instead, some is being donated to Witness printeries in other lands. Two former Brooklyn bindery lines are now turning out books in Japan. Two more lines have been sent to Brazil where experienced workers from Brooklyn have set them up. Early this year, yet another bindery line was shipped from Brooklyn to Italy.

Towers Hotel Remodeled

Much of the growth at Brooklyn Bethel has taken place in the last 10 years, making new living accommodations necessary. In early 1975 the Towers Hotel, a 15-story, 50-year-old structure located near the other Bethel residence buildings, was purchased. At that time its carpets were threadbare, its plas-



The "Towers" Building

ter was cracked, and its paint was peeling, but it was structurally sound. Remodeling it to Bethel standards proved to be a massive job.

The Towers Hotel received no superficial face-lifting. Interior walls came down and new ones were put up throughout the building. Much of the old plumbing was replaced. All the plaster was removed from existing walls and replaced. In fact, 60,000 barrels of trash were hauled out of the structure. Those barrels would make a stack 30 miles (48 km) high!

Skilled Workers Supplied

Much of the work on the Towers Hotel required skilled craftsmen—plumbers, electricians, carpenters, painters and plasterers. The job was vast. Paint and plaster, for example, had to be applied to areas equaling 60 football fields and their end zones. Where would the skilled workers be found?

By means of his spirit, Jehovah God supplied the workers for his house. Skilled Witnesses from all over the United States volunteered to serve at Bethel and help with the construction. A roofer came from Michigan, tile setters from Connecticut, a painting contractor from Florida, and many others. These seasoned veterans patiently taught their trades to willing young Bethelites, who applied themselves well and learned so quickly that visiting tradesmen were amazed.

Such progressive training is a regular feature of Bethel construction. Recently, the construction overseer at Bethel received a letter from an official of the New York City Board of Education. This man had visited Bethel construction during the Towers project and also during a more recent project. "I had the privilege and the opportunity of conducting rather detailed informal interviews with your people," he wrote. "I was amazed to find that young men with little or no experience in the trades, after a relatively brief period of exposure under skilled and understanding overseers, were able to perform with the skill of seasoned journeymen. It soon became evident to me that each had a professionalism, an attitude of responsibility and a determination to do the very best in his appointed tasks."

Should this be a surprise? No, for did not Jehovah God put his spirit upon Bezalel and Oholiab, who helped construct His "house" in the wilderness? (Exodus 35:30-35) And what of those working under them? The Bible says: "Moses

proceeded to call Bezalel and Oholiab and every wise-hearted man *into whose heart Jehovah had put wisdom*, everyone whose heart impelled him to approach the work in order to do it." (Exodus 36:2) Likewise today, the "wisdom" of the young volunteers working at Jehovah's house comes from Him.

Since its completion in 1978, the Towers Hotel has provided living space and dining rooms for over 1,000 people. Laundry and dry-cleaning facilities have also been installed, along with various maintenance and repair shops, a sewing and alterations department, a hair dressing shop and a large new infirmary. Those serving at the "house of God" are very grateful for these fine facilities.

Office Space Needed

The Watchtower Bible and Tract Society of New York, Inc., is a religious corporation that Jehovah's Witnesses use to supervise their ministry work in the United States. For years various offices of this Society had been scattered among several buildings in the Bethel and factory complex. By the late 1970's these facilities were proving too small for the work at hand.

In a farsighted move, the Governing Body of Jehovah's Witnesses decided to convert a large storage warehouse into an administration building that would accommodate all these offices. Not only would this make former office space available for dwelling units, but it would improve communication among the various offices by getting them all under one roof. There was also another important reason for the move.

Computers have taken on a growing importance in many aspects of the Society's work. But large-scale computerization is difficult unless computers can be located near the offices they serve.

The new office arrangement makes this possible.

The building selected for conversion to offices was a 13-story reinforced concrete structure, purchased from the Squibb Pharmaceutical Company in November 1969. There were six smaller sections attached to it, mostly built of wood, with a hodgepodge of floor elevations. These old and somewhat rickety structures were demolished to make way for a new 11-story addition to the main building.

Turning a factory warehouse into a modern energy-efficient office building is no small task. Leaky windows were replaced with new frames and insulated glass. The new tinted windows are recessed from the outer wall of the building. This provides an "eyebrow" for the window, keeping the hot summer sun out, but letting the winter sun in. The lighting and ventilation in the new offices is under computer control, so that lights accidentally left on after work are automatically turned off before they waste electricity. Those working late sometimes find themselves unexpectedly in the dark, but, of course, the needed lights can easily be turned on again.

Saving Energy and Money

"The New York City fire code is so strict and requires so many automatic functions in case of fire that the building needed a computer anyway," points out the computer's operator. "By getting a somewhat more powerful system, we can monitor our use of electricity on an hourly basis. If the computer sees that too much is being used, it can automatically shut off noncritical lights and other things to stay 'on target.' In just two months we have saved over \$4,000 using the computer, and that is just the beginning!"

The 12th floor of the building had a 10-foot (3-m) terrace around it. In order to use this space for offices, the original

outside wall was demolished and the roof was extended by using a solarium, or curved, metal-clad insulation that looks like glass. Some observers thought it was a greenhouse!

The interior of the remodeled building was tastefully and functionally arranged. Those who work in the Society's offices were delighted with the greatly increased space and convenience when they began moving to their new quarters in the fall of 1980.

Jehovah's Blessing on New Addition

Meanwhile, the large addition to the office building was rapidly going up. Jehovah's blessing on the project was apparent. "Everything just fell into place," said the construction overseer. "One of the world's largest construction firms agreed to put up the shell of the addition and let our crews finish the inside work. This is remarkable in itself because they certainly didn't need our business! Besides, usually a contractor likes to control the whole job, but they were willing to do things our way and were very helpful.

"Another factor was the weather. We started demolition work in October 1979 and worked all through the winter, pouring concrete for the foundation in January 1980. We couldn't afford delays due to bad weather, and, sure enough, the weather was the mildest in years. More than once the concrete subcontractors told us that they felt we must know Somebody in charge of the weather.

"Even when it came to getting permits for the building, Jehovah seemed to cut the 'red tape' for us. At one point we were in a meeting with our main contractor and were told it would be two weeks before certain critical permits could be obtained. Imagine their surprise when one of our brothers was able to go down



The new Watchtower complex with headquarters offices

to City Hall and return with the needed permits before the meeting was over!

"As the new addition started to rise, one of our neighbors took us to court to stop our construction. About that time a fire inspector noticed that the plumbing subcontractor working on the job had neglected to install a critical standpipe for fire protection. It was Friday and the inspector told us that he would give us a citation, which would stop all work on the job, if the standpipe was not in by Monday morning.

"Such a stoppage might have given our neighbor just the opportunity he wanted to shut the job down for good! It took a tremendous effort to install the standpipe in time, but five of our

brothers worked around the clock that weekend to help the contractor's crew to make that deadline. Early Monday morning the fire inspector was amazed to see the job was done, and he allowed our construction to proceed.

"Needless to say, the legal efforts of our unfriendly neighbor to stop our construction never got anywhere."

Moving In

In December of 1981 office personnel began moving into the new addition. The computers used by the Writing, Art, and Photocomposition departments were also moved at this time from their temporary locations at the factory, half a mile (0.8 km) away, to the new ad-

dition. A total of 93 factory personnel were included in the move. All pre-press magazine operations, including writing, correcting, proofreading and typesetting articles, now involve computers. So it will save time and improve efficiency to have these formerly scattered departments under one roof, close to the computers they use.

Starting with the January 1982 English issues, the *Watchtower* and *Awake!* magazines are being phototypeset in their entirety by computers. "We are already saving time with computerization," reports a factory overseer. "Our proofreading, for example, has been reduced by 50 percent!" As more of the Society's writers begin to enter their material directly on computer terminals, secretarial time will be saved. And a page-layout system that makes use of the computer will give those who do editorial work more flexibility than ever before. Some of the Society's computer equipment is custom-

built—designed and assembled by Witnesses working at Watchtower Farms. The first of these Witness-engineered terminals arrived in Brooklyn a few months ago for testing.

The Watchtower Society greatly appreciates the generous contributions from Jehovah's Witnesses all over the world that have helped to make these construction projects possible. This money is handled as frugally as possible, as in the case of the new office construction, which is designed to save many thousands of dollars yearly in energy costs. The new facilities that have been provided at Brooklyn Bethel are helping the large "family" there to do its vitally important work of providing spiritual food and direction to Jehovah's people worldwide. May Jehovah's blessing continue to be on their efforts, and the efforts of all his people, to serve him whole-souled in these "last days"!—Matthew 22:36-38; 2 Timothy 3:1.

"Wonder Drug" for Infant Growth—Love

At Philadelphia's St. Christopher's Hospital for Children, tiny infants are regularly admitted for "failure to thrive." They are usually much smaller and lighter than average and they suffer from severe diarrhea and dehydration. They cry constantly to be held. One six-month-old baby boy had a bald spot at the back of his head when he arrived, indicating that his parents hardly ever picked him up.

For some time, the theory was that such infants do not grow properly because their pituitary glands fail to produce a growth hormone. But doctors and nurses at St. Christopher's believe that "in most cases there is a lack of stimulation, a lack of loving environment for the

child's psychological development." A doctor at Boston Children's Hospital reports: "It is when they go from being a sad, sick baby to a happy interacting child that they begin to grow."

If parents were to take the view that children "are an inheritance from Jehovah," as the Bible says, there would be no "lack of loving environment." (Psalm 127:3) Surely, it takes time and effort to look after any inheritance and to make such assets grow. What role the growth hormone plays in infant development remains to be seen. But there is one "wonder drug" you can use safely to help your child grow into a healthy, normal individual—LOVE.

Insight on the News

Queen of Sheba Not a Queen?

If a Roman Catholic priest and archaeologist has his way, the queen of Sheba will lose her title and place in history. Albert Jamme of Catholic University, Washington, D.C., would even remove her from her land as well. Why does he hold to these views? He says that in Ethiopia she is called Queen Maqweda. He theorizes that this is "a mistranslation of the Arabic word maqtuwiat" and is not "a personal name, but a title meaning 'chieftain.'" Next, relying on some Assyrian annals, he guesses that the people of Sheba (Sabeans) had a trading post nearer to the Assyrian border, so that the "Queen" was really merely a chieftain at this outpost and not even in Sheba itself, which was in southwest Arabia.

Other archaeologists question the accuracy of the Bible account as well, feeling that the journey from Arabia to Jerusalem was too long for that day. But have they forgotten that Abraham in an earlier generation made a very long trip? (Genesis 11:31; 12:1-5) Neither the queen of Sheba nor Abraham went as far as certain archaeologists have gone afield in their thinking.

To explain why the account is in the Bible, Jamme says: "Solomon was really a very small king. The Old Testament propagandists played up the importance of Sheba to boost Solomon's reputation." Or, is it

a case of an archaeologist's playing down the importance of Solomon in order to boost his own guesswork? If Jesus Christ did not hesitate to accept the queen of Sheba as such, why should one who professes to be a follower of Christ? Jesus even acknowledged her long journey with the expression: "She came from the ends of the earth." What do you think?—Matthew 12:42.

Housewife's Great Value

With the help of economists and employment agencies, Chicago divorce lawyer Michael Minton recently calculated the worth of all the services that might be performed by a housewife. The dollar value came to \$46,000 (U.S.) a year. Among the 22 jobs listed by Minton in a chart showing their weekly value were: child care, tutor, buyer of food, nurse, waitress, seamstress, laundress, dishwasher, gardener, maintenance worker, cleaning woman, housekeeper, bookkeeper, cook, errand runner, dietician, secretary, maid/hostess and interior decorator. "I think this chart has a great chance of stemming the trend to get a divorce," said Minton in an interview. Considering a housewife's great value, "husbands should no longer take their wives for granted."

At a time when many peoples looked down on women, the Bible gave the right view, placing a great value on the "capable wife." It speaks very highly of her duties and industriousness

at Proverbs 31:10-31. A study of these verses shows that she performs many of the duties listed in the aforementioned chart. "Her value," says God's Word, "is far more than that of corals."

Misled and Misleading Others

For 20 years Hans Nestius pioneered "sex freedom" in Sweden. Now he admits: "I was wrong. I was too naive, my dream has been corrupted." Nestius, chairman of the government-funded Swedish Association for Sex Education, further admits: "We must bring back some rules . . . for it is not love that has spread, but sexual excesses and corruption." Commenting on his disillusionment with the "sex revolution," the London "Daily Mail," under the heading "How Wrong I Was!" said that Nestius "had been the prime mover in making Sweden the launching place for a world revolution against prudery, and for total frankness in sex. . . . Where Nestius and Sweden led, the Western world followed. . . . Like another preacher of unbridled self-expression, Dr. Spock, Nestius has discovered too late that he has led a generation astray."

Those who turn away from the Bible's high standard of morality are certain to be misled and to mislead others. But those who stick closely to God's Word avoid being misled.—Psalm 119:104, 105.

Good News from Trouble Spots

LETTERS are frequently received in the offices of the Watch Tower Society asking about the well-being of fellow Christians in lands where there has been severe persecution. How are they faring? Are they loyally continuing to serve Jehovah? Do they have needed food and clothing?

In answer, we reply: By far the majority of Jehovah's Witnesses in these lands are standing firm in the faith. Loyal they continue to make opportunities to talk to others about the glories of Jehovah's kingship. And in harmony with his word of promise, Jehovah blesses their efforts to obtain the necessities of life.—Luke 12:22-31.

No matter what they have experienced at the hands of the rulers, Jehovah's Witnesses keep in mind what the apostle Paul wrote to his associate Timothy: "I therefore exhort . . . that supplications, prayers, intercessions, offerings of thanks, be made concerning all sorts of men, concerning kings and all those who are in high station; in order that we may go on leading a calm and quiet life with full godly devotion and

Favorable Change of Heart

It is good to see that some governments have had a change of heart toward Jehovah's Witnesses in recent years, granting them legal recognition and freedom after years of official suppression. Two outstanding examples are Spain and Portugal, where former dictatorships had the Witnesses under ban. When the ban in Spain was lifted in 1970, 11,000 Witnesses were active there. Now, 11 years later, that figure has multiplied to 48,000!

How do the Spanish authorities now view the Witnesses? A recent case from the city of Barcelona illustrates their attitude. The municipal government, in an official publication, included the Witnesses in a blan-

ket condemnation of certain unscrupulous sects now operating there. However, when the matter was appealed to the city officials, they immediately apologized and published a front-page correction in the next issue, which stated: "We want to make it known that in regard to this Association [of Jehovah's Witnesses], the Barcelona City Hall as well as its governmental organs hold it in the very highest esteem."

The situation in Portugal is also impressive. In 1962, when six Watch Tower missionaries were expelled, there were only 1,285 Witnesses active there. And now there are more than 21,000 for a population of less than 9,500,000, a ratio of one Witness for every 438 inhabitants.

In spite of freedom, granted in 1974, the Witnesses in Portugal had never been able to hold a circuit assembly in a certain southern city. Thanks to the intervention of a liberal-minded mayor, permission was granted for use of the prestigious Municipal Theatre. At the first council meeting after the assembly the mayor and council members congratulated the Witnesses on their splendid organization and postassembly cleaning operation.

In another Portuguese town the Witnesses offered to pour a cement floor at the agricultural pavilion, where they planned to hold an assembly. Seventy turned up and did the job in one day. The mayor was moved to comment: "I never would have believed it possible. You may have as many assemblies as you like in this pavilion, free of charge, for the next three years!"

Community Projects and Relief Work

Even where persecution persists, Jehovah's Witnesses continue to pray respecting the rulers and that they might take a more balanced and tolerant view of the Witnesses' activities. There is no spirit of resentment. In fact, they willingly collaborate in community self-help projects in such countries.

For example, in one African community two self-help plans were projected, the building of a road and a school. Work was to start at six o'clock in the morning. The Witnesses arrived before the hour and worked without letup. Some other villagers arrived late and their work performance was poor. Then they started to quarrel among themselves. The brothers continued working to get the job completed. Since that time people around that neighborhood have had a high opinion of the conscientious Witnesses.

From another African country where the Witnesses have withheld persecution comes the following report: "Materially speaking, our brothers in the restriction camps . . . have been able to provide for themselves throughout the year to a large extent. They have had good harvests. Even so, it has been necessary to provide relief for some, especially insofar as clothing and medicine are concerned, and the Watch Tower Society has been happy to make such provisions."

In fact, worldwide each congregation of Jehovah's Witnesses takes the necessary steps to help the genuinely needy in its midst. When national disasters occur, aid is immediately

mobilized through the local and neighboring branch offices of the Watch Tower Society.
—Acts 2:44-47; 6:1-6.

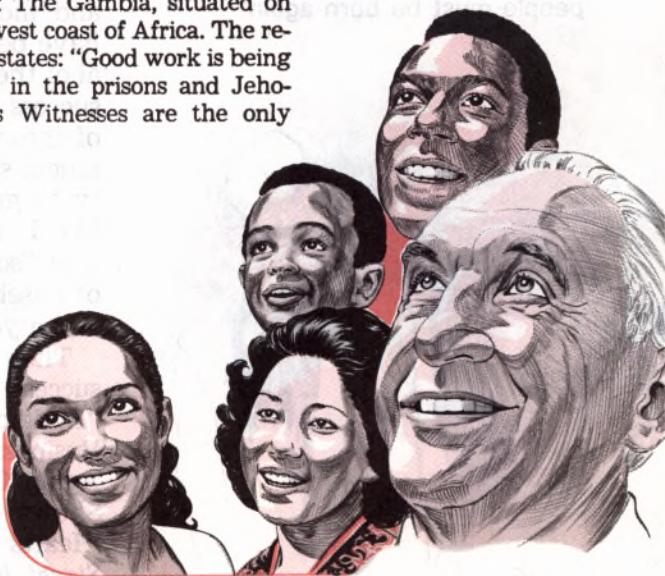
Favorable Impression Created

Like the misunderstood early Christians, Jehovah's Witnesses have often had a "bad press." Certain Jews in Rome reported to the apostle Paul regarding their knowledge of Christians in their time: "Truly as regards this sect it is known to us that everywhere it is spoken against." (Acts 28:22) Yet, where the political authorities have had the opportunity to know the Witnesses face to face, the result has often been very favorable. Why so? Because they cannot help but recognize that they are dealing with clean-living, law-abiding people who promote better social conditions by improving the moral fiber of those with whom they study the Bible. This is evident in the news received from the Republic of The Gambia, situated on the west coast of Africa. The report states: "Good work is being done in the prisons and Jehovah's Witnesses are the only

religious group permitted into certain restricted areas, because of the fine success they have had in helping prisoners transform their lives."

In another African country where the Witnesses have not yet been granted official recognition, it is reported: "The authorities have a very high regard for the brothers. It was heartwarming to hear the officials speak about our brothers and commend them for their honesty and industriousness."

It is the earnest desire of Jehovah's Witnesses that people from all walks of life should come to know Jehovah God and Christ Jesus. Therefore they will continue to preach the good news of God's Kingdom government to people at all levels of society, including those "in high station." They will also pray concerning them in order that 'we may all go on leading a calm and quiet life with full godly devotion.'—1 Timothy 2:1, 2; John 17:3.



Being "Born Again" Becomes Popular

REBIRTH IS RAMPANT." Thus was headed a press dispatch from Los Angeles that appeared in the New York Post of May 19, 1980. The dispatch went on to state: "More than half of all adult Americans have had a lasting 'born-again' Christian religious experience, an upcoming Gallup Poll reports. The data . . . shows that 84 million adult Americans have made a personal commitment to Jesus Christ that they still consider relevant." Some time before this a survey reported that nearly half of American Protestant teenagers "had a 'born again' experience." The weekly Parade

Jesus said to Nicodemus: "You people must be born again"



of July 6, 1980, said that all three United States presidential candidates at that time, Carter, Reagan and Anderson, professed to be "born again" Christians.

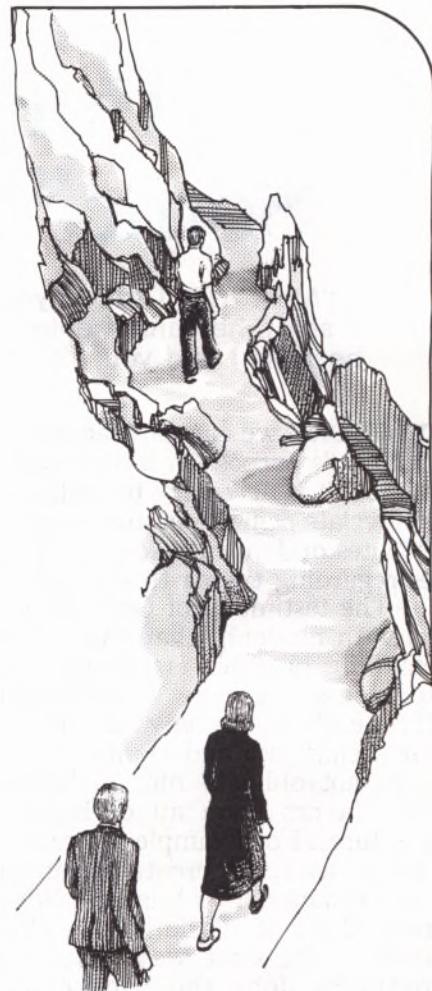
"Born again" Christians at times attribute their success in the business world to their having been born again. One extremely successful New York executive is reported to have said: "You open yourself to the Lord and the Lord helps. At one time, when I had to buy Bonwit Teller, I was \$2.5 million short and I didn't know how to get it. It was completely a miracle. And the same thing happened when I purchased Tiffany and I was \$1 million short." In an article entitled "'Born Again' Ballplayers on Increase," a dispatch from San Francisco told of more and more baseball players claiming to have been born again and quoted several of the ballplayers who attributed their success to having been born again. One of these stated: "I don't get interviewed much, so I'd like to take this opportunity to give credit to Jesus Christ. He is No. 1 in my life." Another stated that it is "so much easier to play the game of baseball, as well as the game of life, when you have God as your partner."

Then again, a report on the financial success of "The Electric Church" said: "Religious Broadcasting Becomes Big Business, Spreading Across U.S. Born-Again Christians Foot Most of Bills for Shows: Success of Jerry Falwell. Aim: 'Hearts and Pocketbooks.'"—*The Wall Street Journal*.

However, not all religionists in Christendom are happy over this trend. Thus the New York *Times* stated that 'Presbyterians were split on the evangelical role and that the influence of "Born Again" groups was being debated by their denomination.' Some stigmatized this trend as being mere emotionalism, and one seminary professor complained that "too many students were simply unteachable" because of their "born again" attitude. In one seminary about half of the students professed to have been born again.

In general the opinion is that being "born again" is synonymous with a person's making a "commitment" to serve God and Christ, which is the way prominent evangelists present the matter. This raises some questions: Jesus said that the road leading off to life was narrow and difficult and that few would be the ones finding it. (Matthew 7:13, 14) He also repeatedly stated that his followers were no part of the world. (John 15:19; 17:16) How can these words of his be harmonized with the claim that over half of the adult population in the U.S. have had a "born again" experience? Nor is that all. If half of the adult population of a country are "born again" Christians, why is it that there is so much lawlessness, so much crime, so much tax evasion, so much political corruption, so much sexual immorality, so much materialism, so much of the "me-first" attitude? Does the Bible promise success in business ventures to those "born again"? Do God and Christ become partners to baseball players, helping them to win games?

Jesus said to a Jewish ruler, the Pharisee Nicodemus: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. Do not marvel because I told you,



'Few are the ones finding the road to life'

You people must be born again." (John 3:5, 7) What did Jesus mean by these words? What is Jehovah God's purpose in having some born again? By what steps is a person born again, and what are the obligations of those born again? Before these questions can be satisfactorily answered, it is necessary to establish certain basic facts as to Jehovah God's principles and his purposes regarding the earth and man.

God's Purpose in Having Some "Born Again"

"Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. Do not marvel because I told you, You people must be born again."—John 3:5, 7.

BEFORE we can satisfactorily explain God's purpose in having some "born again," it is necessary to understand and appreciate something about the basic attributes of Jehovah God and his purposes regarding the earth and man.

² The testimony of God's Word leaves us with no doubt that one of God's outstanding qualities is justice. Also, righteousness is the very foundation of his throne. (Deuteronomy 32:4; Psalm 89:14) His being just and righteous, however, does not obligate him to bestow identical favors upon all of his intelligent creatures. For example, he created some beings as spirit creatures, angels, who are far superior to humans. Nor does he reward all of his faithful earthly creatures in the same way. Thus Jesus said regarding John the Baptizer that "the least in the kingdom of Heaven is greater than he." (Matthew 11:11, *The New English Bible*) These are points we do well to bear in mind when we consider this subject of being "born again."

God's Purpose for the Earth and Man

³ To appreciate God's purpose in having some humans "born again," it is es-

1, 2. (a) What do we have to understand and appreciate before God's purpose in having some "born again" can be satisfactorily explained? (b) What testimony does God's Word give as to his justice, and yet what does his justice not require him to do? 3. What delightful prospect lay before Adam and Eve upon their being created?

sential to understand the circumstances that caused God to resort to having some "born again." Going back to our very first parents, we find that God gave them the mandate: "Be fruitful and become many and fill the earth and subdue it, and have in subjection . . . every living creature that is moving upon the earth." (Genesis 1:28) In their perfection Adam and Eve were children of God. Since God had placed them in a lovely garden park, filled with all manner of beautiful animals and flowers and luscious fruits, their lot was indeed a happy one. As they proceeded to subdue the earth and to fill it with their own kind, the whole earth would eventually become a paradise populated with perfect humans, even as Adam and Eve were perfect. What a delightful prospect lay before them!

⁴ However, our first parents lacked appreciation for all of God's provisions for them and transgressed his law. So God ousted them from his family of sons and sentenced them to death. As a result, all of their offspring have been born sinners subject to death. (Genesis 3:19; Romans 5:12) Neither our first parents nor any of their offspring have been able to carry out God's original mandate to the hu-

4, 5. (a) Why did our first parents fail to serve God's purpose in creating them? (b) So Jehovah arranged to have his purpose regarding earth and man carried out by whom?

man family. Does this mean that God's purposes regarding the earth and man will never be realized? By no means, for God's Word assures us that his purposes never fail.—Isaiah 46:10, 11; 55:10, 11.

⁵ How, then, will God's original purpose regarding the earth and man be carried out? By means of a Seed, even as God foretold in the garden of Eden and as he promised also to Abraham. That Seed the apostle Paul shows to be primarily Jesus Christ.—Genesis 3:15; 22:17, 18; Galatians 3:16, 29.

How God's Original Purpose Will Be Realized

⁶ How could Jesus Christ cause God's original purpose to be realized? First of all, by removing the condemnation resting upon the human family due to Adam's rebellion. Jesus was able to do this because he was born as a perfect human, Jehovah God—not Mary's husband Joseph—being his Father. Jesus actually accomplished this removal of condemnation by dying on the execution stake as a sacrifice. In fact, one of his main reasons for coming to earth was to give his life as a ransom. Thereby he opened the way for Adam's offspring to be restored to Jehovah's approved family.—Matthew 20:28.

⁷ However, a dead Ransomer could not benefit the human race. Therefore, Jehovah God raised Jesus Christ on the third day, making him "alive in the spirit." (1 Peter 3:18) Jehovah did this on the basis of what had happened at the Jordan when Jesus was baptized. There, by means of his holy spirit, God had brought forth Jesus as a spirit-begotten Son. John the Baptizer not only had seen God's spirit descending upon Jesus in the form of a dove but also had heard

God's voice saying: "This is my Son, the beloved, whom I have approved."—Matthew 3:16, 17; Hebrews 10:5-10.

⁸ Jesus thus became not only a spiritual Son of God but also the Messiah, the Christ or One anointed to be the king of God's kingdom. Also, at the same time he was ordained to be high priest in behalf of dying mankind, in order to remove the disability of sin. (Hebrews 7:26) Further, the words of Isaiah 61:1, 2 now applied to him: "The spirit of the Sovereign Lord Jehovah is upon me, for the reason that Jehovah has anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those

8. In addition to being "born again" at the Jordan, to what else was Jesus anointed and ordained?



At his baptism, Jesus became the one anointed to be king of God's kingdom

6. By what means did God open the way for Adam's offspring to be restored to God's family?

7. On the basis of what was Jesus raised from the dead a spirit being?

taken captive and the wide opening of the eyes even to the prisoners." Jesus had been spirit begotten, "born again." As God's spirit-anointed Son he continued faithful until death, in spite of all that Satan the Devil tried to do to cause Jesus to break his integrity. So God resurrected him from the dead.

⁹ Thereupon "God exalted him to a superior position and kindly gave him the name that is above every other name." (Philippians 2:9-11) The fact that Jesus had been resurrected from the dead was attested to by hundreds of witnesses. Shortly before he returned to his Father in the heavens, he told his disciples: "All authority [or, power] has been given me in heaven and on the earth." (Matthew 28:18) Now he was fully equipped with the right to restore humankind, by virtue of his sacrificial death, and also with the power to do so, by virtue of his resurrection and ascension to God's right hand in heaven. (Luke 22:69) Thus Jesus Christ is now in position to cause God's original purpose regarding the earth and man to be realized. To him, therefore, apply all the Messianic prophecies.—See Psalm 72; Isaiah 9:6, 7; 11:1-10.

9. Because of Jesus' faithfulness until death, God fully equipped him how and for what purpose?

Why Others Are "Born Again"

¹⁰ Will Jesus Christ accomplish all these things by himself alone? No. Will he have angels ruling with him in his government? No. Sharing with him in the fulfillment of those Messianic prophecies will be some who had been humans upon earth, just as he had been. But before they can share in Christ's Kingdom government they, like him, must first be "born again" while on earth. Jehovah's spirit operating upon them brings them forth as spiritual sons with the prospect of everlasting life in the heavens. As such they have a special intimate relationship with God, "a spirit adoption as sons, by which spirit [they] cry out: 'Abba, Father!'" (Romans 8:15) Jesus repeatedly held out this hope to his apostles. (Luke 22:28-30; John 14:2, 3) Similarly, the apostles made mention of this hope.—Romans 8:17; 1 Corinthians 15:52, 53; 1 John 3:2.

¹¹ How many will gain this heavenly standing? According to all the scriptures bearing on the subject those "born again" will be comparatively few. This is what we would expect, since this is a very special prize, a most privileged official position. Thus Jesus said regarding them: "Have no fear, *little flock*, because your Father has approved of giving you the kingdom." (Luke 12:32) Just how many will there be of these? The apostle John tells of seeing 144,000 spiritual Israelites sealed in their foreheads, also of 144,000 standing upon Mount Zion with the Lamb Jesus Christ. That we are to understand this number to be a literal one is apparent from the context that tells also of a "great crowd, which no man was able to number."—Revelation 7:3, 4, 9; 14:1, 3; 20:4, 6.

In Coming Issues

■ Good Neighbors—We Need Them

■ Why Are There So Many Religions?

■ Could the World's End Be Near?

10, 11. (a) What Scriptural testimony shows that Jesus will have associates in his kingdom? (b) How many will share in this privilege, and how do we know that the number given is to be taken literally?

A People for His Name

¹² However, Jehovah God has purposed a work for these prospective kings and priests while they are still in the flesh as humans. And what is that? Even as Jesus was anointed to "tell good news to the meek ones," so these are anointed to preach the good news of God's kingdom. (Isaiah 61:1, 2; Luke 4:16-21; Acts 8:4, 12) Thus Jesus gave his early disciples the parting admonition to "make disciples of people of all the nations, baptizing them." (Matthew 28:19, 20) And just before Jesus ascended to heaven, he told his 11 faithful apostles that they were to 'be witnesses of him to the most distant part of the earth.'—Acts 1:8.

¹³ One of the main purposes of God in having the "good news" preached in all the nations is "to take out of them a people for his name." (Acts 15:14) Since God's name is Jehovah, these are known as witnesses for Jehovah. (Isaiah 43:10-12) It is not that these anointed followers of Jesus Christ are the only ones to tell the "good news" to the meek ones, to make disciples and witness for Jehovah God. Rather, just as in ancient Israel Jehovah's laws applied also to the alien residents in their midst, so the commands given to the spiritual Israelites apply also to their companions, the "great crowd" of "other sheep."—John 10:16; Revelation 7:9.

¹⁴ Another obligation laid upon the anointed footstep followers of Jesus Christ is that they produce the fruitage of God's spirit, namely, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Galatians 5:22, 23) Jesus said that his true followers would be identified by the love they displayed toward one another. (John 13:34, 35) That is why the apostle Paul counsels them:

"Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires, but . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." Indicative of how important this obligation is for Christians are the further words of the apostle: "I pummel my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (Ephesians 4:22-24; 1 Corinthians 9:27) Only by proving faithful even to death can the anointed ones hope to receive "the crown of life."—Revelation 2:10.

God's Original Purpose Not Changed

¹⁵ Many professed Christians make a mistake in that they ignore Jehovah's original purpose regarding the earth and man. His Word makes clear what this was and is, and he assures us that he does not change. (Genesis 1:28; Isaiah 45:18; Malachi 3:6) However, the Christian Greek Scriptures give prominence to Jehovah's further purpose, announced after mankind's fall into sin, of choosing a limited number of humans, on the basis of Jesus' sacrifice, to become associate rulers with his Son in the heavenly kingdom. (Genesis 3:15; 2 Timothy 4:7, 8, 18) All of these would indeed need first to be "born again," even as Jesus Christ was. (John 3:3) However, God's provision for salvation on the basis of Christ's sacrifice is not limited to those whose hope is a heavenly one. This is clear even from the Christian Greek Scriptures.

12, 13. What is Jehovah's present purpose for these future Kingdom associates?

14. What is another obligation laid upon these anointed footstep followers of Jesus Christ?

15. (a) What mistake have many professed Christians made regarding God's purpose? (b) This has been because of the prominence given in the Christian Greek Scriptures to what hope?



Jesus told his faithful followers that they were to 'be witnesses of him to the most distant part of the earth'

One Salvation—Two Hopes

¹⁶ Jesus taught his followers to pray: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matthew 6:9, 10) For God's will to be done upon earth as in heaven means that there must be righteous persons living upon the earth, of whom it is foretold: "God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away." This could not be referring to heaven, for there never was any outcry, sorrow, pain or death there.—Revelation 21:3, 4.

¹⁷ Indicating that there are two groups of humans that will benefit from God's gracious provisions are the words of the apostle Paul found at Romans 8:19-21: "For the eager expectation of the creation

[one group] is waiting for the revealing of the sons of God [another group]. For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." So eventually all those benefiting because of their faith in Christ's sacrifice will enjoy life as sons of God—144,000 who were "bought from the earth" to be in heaven and many thousands of millions who will enjoy everlasting life in an earthly paradise.—Revelation 7:4, 9; 14:3; Matthew 25:31-34.

¹⁸ From the foregoing it is clear that God's original purpose for the earth and humankind will yet be realized. And the fulfillment of Bible prophecies, such as those found at Matthew chapter 24, Mark chapter 13, Luke chapter 21, 2 Timothy 3:1-5 and Revelation 6:1-8, indicate that time to be at hand! Because of Satan's rebellion and Adam and Eve's disobedience, Jehovah arranged a heavenly reward for a privileged group, whom he will use in realizing his original purposes. It is only these that are "born again." Together with their Lord and Master, Jesus Christ, they constitute the kingdom for which Jesus taught his followers to pray. They comprise the 'seed of Abraham' for the blessing of "all nations of the earth." —Genesis 22:18; Galatians 3:29.

¹⁹ We have considered why the Son of God and his Kingdom associates had to be "born again," and what are their number and present obligations. However, this question remains: Just what is God's part and man's part in being "born again"?

18, 19. (a) What indicates that fulfillment of God's purpose for earth and man is near at hand? (b) What individuals comprise God's kingdom and the 'seed of Abraham'? (c) What question remains to be considered?

16, 17. What scriptures show that the benefits of Christ's sacrifice are not limited to those whose hope is heavenly?

"Born Again" - Man's Part and God's Part

"Everyone who has been born from God does not carry on sin, because His reproductive seed remains in such one, and he cannot practice sin, because he has been born from God."—1 John 3:9.

IN THE foregoing article we have noted that many millions of professed Christians claim to have been "born again." Too, we have seen from the Scriptures that while there is only one salvation—based on faith in Christ's ransom sacrifice—there are two different outcomes to be enjoyed by these saved groups, a heavenly outcome and an earthly one.

² We have also seen that Jesus Christ was born again following his baptism in the Jordan. Then Jehovah God caused holy spirit to descend upon Jesus in the form of a dove, at which time God acknowledged Jesus as his spirit-begotten Son. We have also seen what Jehovah's purpose was in having Jesus born again, namely, that upon his death and resurrection he might be the glorious, powerful King of God's kingdom. We have also learned that it is Jehovah's will that Jesus Christ have associates ruling with him and that these, too, must be "born again."—Matthew 3:13-17; John 1:12; 3:3; Hebrews 10:5-10; Revelation 20:6.

³ What about these anointed footstep followers of Jesus Christ? When are they "born again"? What steps must they

1, 2. What have we learned (a) as to the outcomes of saved ones? (b) as to Jehovah's purpose in having certain ones "born again"?

3. How do Jesus' Kingdom associates differ from him when it comes to their being "born again"?

take before Jehovah acts on their behalf, bringing them forth as spiritual sons? Because God was his Father, Jesus was born as a perfect human. Thirty years later his Father brought him forth as a spiritual Son, causing him to be "born again." But all of Adam's descendants are born sinners, 'alienated and actually enemies of God because their minds are on works that are wicked.' As such they are in no state for Jehovah to deal with them and bring them forth as spiritual sons.—Psalm 51:5; Colossians 1:21.

Man's Part: Six Primary Steps

⁴ What steps are required on the part of prospective disciples before Jehovah would consider them for spiritual sonship? There are six distinct steps that these must take. But let it be noted that God requires these same things of all who would become true Christians and gain salvation, whether their eventual reward will be a heavenly one or an earthly one.

⁵ To begin with, such persons must *take in accurate knowledge* about Jehovah God, their Creator and Life-Giver, and about his Son, Jesus Christ, their Savior

4, 5. (a) Before God would consider prospective disciples for spiritual sonship, how many steps must these take, and of whom else are these required? (b) What is the first step?

and Redeemer. (Psalm 36:9; 100:3; Matthew 20:28; Romans 10:13-15) In Jesus' prayer to God on his last night on earth as a man, he stressed the importance of this step, saying: "This means everlasting life, their taking in knowledge of you the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

⁶ However, knowledge of itself is not enough. A person must *exercise faith*, even as we read: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." Yes, as the apostle Paul so clearly shows, "without faith it is impossible to please [God] well." This faith regards God's promises as a reality, as good as fulfilled. It is more than mere belief, for we are reminded by the disciple James that even the demons believe and yet shudder, and, further, that "faith without works is dead."—John 3:16; Hebrews 11:1, 6; James 2:19, 26.

⁷ The very first work that is required as proof of a person's faith is that of *repentance*. Yes, a person must repent of his wrongful course and cease willingly engaging in sin. When Jesus began preaching, he said: "Repent, you people, for the kingdom of the heavens has drawn near." (Matthew 4:17) For a person to repent of his wrong course, he would have to stop it. He would have to feel deep regret, sorrow, remorse over it. In fact, it is imperative for all who would gain life in the paradise earth also to do this, for "all the wicked ones [God] will annihilate."—Psalm 145:20.

⁸ However, merely to stop doing what is sinful is not enough. A person must take the step of *conversion*. That is, he

-
6. What is the second step these must take?
 7. What is the very first work required as proof of a person's having faith?
 8. Repenting of one's sins must be followed by what step?

must turn around and make progress in the opposite direction. He must heed the counsel Peter gave the Jews in his day: "Repent, therefore, and turn around so as to get your sins blotted out." Yes, 'do works that befit repentance.' (Acts 3:19; 26:20) That this step is required, even, of all who hope to enjoy everlasting life on earth is clear from the words found at Proverbs 2:20, 21.

⁹ Then, just as Jesus presented himself at the Jordan to do his Father's will, so the next step required of all who desire to become followers of Jesus Christ, regardless of their hope, is to present themselves to God. Today, this includes making a *dedication* to Jehovah God, after which they must follow in the footsteps of his Son, Jesus.* (Luke 9:23) Further, as a sixth step they must symbolize this dedication and make an open confession of it by undergoing *baptism* just as Jesus did.—Matthew 28:19; compare Acts 2:41.

Jehovah God's All-Important Part

¹⁰ Acquiring knowledge of Jehovah God and Jesus Christ, exercising faith, repenting, converting, dedicating and being baptized—do these steps automatically result in a person's being "born again"? By no means! You could no more be "born again" spiritually due to your own efforts than you could have been born in the first place due to your own efforts. Even as physical birth requires an active role on the part of human parents, so this spiritual birth, this being

* Since Jesus already was a member of a dedicated nation, his coming to Jehovah and being baptized was not a symbol of his dedication, but, rather, of his presentation of himself to Jehovah to commence the special work God had for him to do.

9. (a) What two further steps are required of these, in fact, required of all who would be followers of Jesus Christ? (b) Of what was Jesus' baptism a symbol?
10. The fact that more than man's part is needed to be "born again" can be seen from what illustration?

"born again," requires an active role on the part of the divine Parent, Jehovah God, and his heavenly organization, or "woman." (Isaiah 54:1, 5) All that the person taking the above steps can do is put himself in line to be "born again," if that be God's will.

¹¹ Because of mankind's inherited imperfection, God himself now acts in behalf of those individuals whom he pleases to call to the heavenly kingdom. That is why we read: "We have been declared righteous as a result of faith." Faith in what? Faith in Christ's sacrifice, for it is stated: "We have been declared righteous now by his blood." (Romans 5:1, 9) Notice that it is God and not the person himself that thus officially declares that one righteous. This gives him a standing different from that of "the creation," mankind in general who must await "the revealing of the [spiritual] sons of God" before they can be "set free from enslavement to corruption and have the glorious freedom of the [earthly] sons of God." (Romans 8:19-22) Those whom God declares righteous thus have the right to perfect human life imputed to them. Because of this, Jehovah God can now act directly upon them by his spirit.—Romans 8:33.

¹² Those whom God declares righteous he now brings forth as his spiritual children. How? By means of his holy spirit, or active force, which he causes to become active on their behalf, resulting in their being "born again." In the case of Jesus as well as in that of his disciples gathered on the day of Pentecost, God indicated his bringing them forth as spiritual sons by supernatural phenomena. However, once the credentials of true Christianity were firmly established,

11. If it is God's will, what action does he take toward those who have done their part?

12. Being "born again" was accompanied with what phenomena in the case of Jesus and the early disciples, and why did such cease?

there was no further need for such manifestations, and these were "done away with."—Matthew 3:16; Acts 2:3; 10:44-48; 1 Corinthians 13:8-10.

¹³ This arrangement for spiritual rebirth is what Jesus had reference to when he said to the Jewish ruler Nicodemus: "Most truly I say to you, Unless anyone is born from water and spirit, he cannot enter into the kingdom of God. What has been born from the flesh is flesh, and what has been born from the spirit is spirit. Do not marvel because I told you, You people must be born again." (John 3:1, 5-7) The water here mentioned no doubt refers to the literal water of baptism. And the spirit? To Jehovah's holy spirit acting upon the individual.

¹⁴ The Scriptures speak of those who are "born again" as having first been "called." This call to them is an invitation by God himself to be associates with Jesus Christ. Those who act upon the invitation are "chosen." (Revelation 17:14) They become part of the "chosen" congregation, whose commission is to "declare abroad the excellencies" of Jehovah God. (1 Peter 2:9) These "born again" Christians are anointed with God's holy spirit to preach, even as Jesus was. So we read: "He who guarantees that you and we belong to Christ and he who has anointed us is God."—Isaiah 61:1, 2; Luke 4:16-21; 2 Corinthians 1:21.

¹⁵ Concerning these "chosen" ones, the apostle Paul testified: "The spirit itself bears witness with our spirit that we are God's children." (Romans 8:16) How does God's holy spirit do this? By instilling in these Christians the heavenly hope. "Ac-

13. To what do the "water" and the "spirit" refer? (John 3:5)

14. Of what do the "calling" and the "choosing" consist, and for what purpose are these Christians anointed and commissioned?

15. How does the spirit bear witness to a person's being "born again," and by what is that conviction strengthened?

cording to [God's] great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you." (1 Peter 1:3, 4) As these keep a good relationship with their heavenly Father, he strengthens them in the conviction that they are indeed "born again" Christians.

How Can a Person Be Certain?

¹⁶ Those sharing in preaching this good news of the Kingdom in modern times are confident that Jehovah God is leading his dedicated servants by means of his visible spirit-begotten organization, the "faithful and discreet slave." (Matthew 24:45-47) Under its direction the heavenly hope was held out, highlighted and stressed until about the year 1935. Then as 'light flashed up' to reveal clearly the

16. Since when has the "faithful and discreet slave" placed the emphasis on the earthly hope, and to what conclusion does this lead?



Even as physical birth requires an active role on the part of human parents, so being "born again" requires an active role by the Father and his heavenly "wife"

identity of the "great crowd" of Revelation 7:9, the emphasis began to be placed on the earthly hope. (Psalm 97:11) It is reasonable to conclude, therefore, that by that time the full number of 144,000 would have been nearly completed. Of course, any individuals proving unfaithful would need to be replaced. But, understandably, these would be comparatively few. And by whom would these be replaced? It seems reasonable also to conclude that most likely this heavenly hope would be extended to some who had endured in integrity, who had stuck to their dedication over the years, rather than its being held out to unproved newly dedicated ones. (Compare Luke 22:28-30.) However, from reports at hand it appears that even some newly dedicated Christians have considered themselves to be "born again."

¹⁷ Any who in comparatively recent times dedicated themselves and were baptized and who consider themselves to be "born again" would do well to reflect seriously on the following questions: What reasons have you for feeling that Jehovah God has planted this hope in you? Could it be that your emotional feeling is a holdover from the mistaken belief you previously held while in Babylon the Great that heaven is the destiny of all good people? Or could it be that you feel this way because you had great inward disturbances, that you at first fought against the idea but it gradually won out? But did it win out because *you* wanted it that way, perhaps even unconsciously? Such struggles do not of themselves prove that you were "born again."

¹⁸ Or do you feel that you have been chosen by God to be one of the 144,000

17. What kind of feelings cause some to think mistakenly that God has implanted in them the heavenly hope?

18. Why would not appreciation of deep spiritual matters of itself prove that a person had been "born again"?

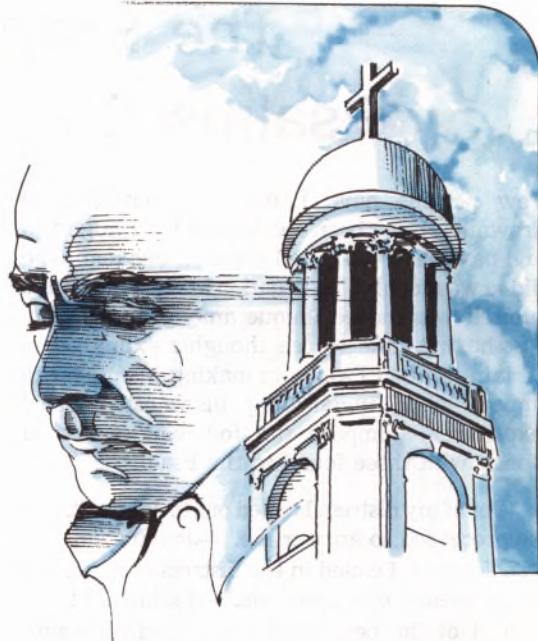
anointed ones because of your keen appreciation of spiritual things, because of your fondness for deep spiritual truths? Then note that ever so many who do not profess to be "born again" are 'spiritual men' in the fullest sense of the word. (1 Corinthians 2:14, 15) And there is no question about the spiritual strength of those men and women of faith listed in Hebrews chapter 11. None of those were "born again." All of them looked forward to "a better resurrection [to life under God's kingdom]" right here on this earth.—Hebrews 11:35.

¹⁹ Or might it be that you feel the way you do because of your displaying more zeal than some of your fellow Christians? But that of itself could not be the determining factor, for the apostle Paul time and again found it necessary to counsel anointed Christians in regard to taking their spiritual obligations seriously. (1 Corinthians 11:20-22; Galatians 4:9-11) Or could it be that your profession to be of the anointed is due to a lack of modesty? There are some who quite recently have professed to be of the anointed but who, instead of building unity in the congregation, have felt they must have their own Bible study group. To the contrary, mature "born again" Christians remain close to the local congregation even though it is largely comprised of the "other sheep." (John 10:16) However, a person's being "born again" is a personal matter between God and each Christian. No one should judge another on this question.—Romans 14:10.

²⁰ From all the foregoing what do we conclude? That Jehovah God is just and righteous, wise and loving. He has the right to assign his intelligent creatures

19. (a) Why would great zeal not necessarily prove that God had bestowed upon a person the heavenly hope? (b) What incident seems to indicate that with some the profession of having the heavenly hope might be due to a lack of modesty?

20. In view of the foregoing, to what conclusions do we come on being "born again"?



Babylon the Great has taught many to think that all good people go to heaven

to their respective roles—some to serve his purpose in the heavens, others to do so here upon earth. It is not as though the heavenly prize is something to be gained by personal choice and effort, or to be coveted selfishly. It is unique and no human creature may presume upon it. It is indeed a marvelous undeserved kindness that Jehovah God bestows on a few of his creatures, in the furtherance of his wise, just and loving purposes, but not due to any special merit on their own part. Being "born again" is limited to these. (Romans 3:23, 24; 11:33-36) Also, everlasting life on the paradise earth is an unspeakably privileged goal toward which rightly inclined persons may press forward. (Revelation 21:1, 3, 4) All is undeserved kindness. No one should be so presumptuous as to say to Jehovah, "What have you been doing?" —Daniel 4:35.

The Prayers in the Psalms Can Comfort You

Few persons have known the sensation of drowning, have been swallowed by a huge fish and have survived to tell about it. One man who did so was Jonah. The situation in which he found himself was indeed unique among humankind. Yet he was able to use thoughts expressed in certain inspired Psalms in making his prayerful appeal while undergoing his most unusual experience. Compare the following words of Jonah with those found in the Psalms.

"Out of my distress I called out to Jehovah, and he proceeded to answer me."—Jonah 2:2a.

"To Jehovah I called in the distress of mine, and he proceeded to answer me."—Psalm 120:1.

"Out of the belly of Sheol I cried for help."—Jonah 2:2b.

"Out of the depths I have called upon you, O Jehovah."—Psalm 130:1.

"You heard my voice."—Jonah 2:2c.

"O Jehovah, do hear my voice."—Psalm 130:2.

"When you threw me to the depths, into the heart of the open sea, then a very river encircled me."—Jonah 2:3a.

"I have come into profound waters, and a flowing stream itself has washed me away."—Psalm 69:2.

"All your breakers and your waves—over me they passed on."—Jonah 2:3b.

"All your breakers and your waves—over me they have passed."—Psalm 42:7.

"And as for me, I said, 'I have been driven away from in front of your eyes! How shall I gaze again upon your holy temple?'"—Jonah 2:4.

"As for me, I said when I became panicky: 'I shall certainly be exterminated from in front of your eyes.' "—Psalm 31:22.

"Waters encircled me clear to the soul; the watery deep itself kept enclosing me. Weeds were wound around my head."—Jonah 2:5.

"Waters have come clear to the soul."—Psalm 69:1.

"To the bottoms of the mountains I went down. As for the earth, its bars were upon me for time indefinite. But out of the pit you proceeded to bring up my life, O Jehovah my God."—Jonah 2:6.

"O Jehovah, you have brought up my soul from Sheol itself; you have kept me alive, that I should not go down into the pit."—Psalm 30:3.

"When my soul fainted away within me, Jehovah was the One whom I remembered."—Jonah 2:7a.

"Before him I continued to tell about my own distress, when my spirit fainted away within me."—Psalm 142:2, 3.

"Then my prayer came in to you, into your holy temple."—Jonah 2:7b.

"Out of his temple he proceeded to hear my voice."—Psalm 18:6.

"As for those who are observing the idols of untruth, they leave their own loving-kindness."—Jonah 2:8.

"I do hate those paying regard to worthless, vain idols; but as for me, in Jehovah I do trust."—Psalm 31:6.

"But as for me, with the voice of thanksgiving I will sacrifice to you. What I have vowed, I will pay."—Jonah 2:9a.

"Offer thanksgiving as your sacrifice to God, and pay to the Most High your vows."—Psalm 50:14.

"Salvation belongs to Jehovah."—Jonah 2:9b.

"Salvation belongs to Jehovah."—Psalm 3:8.

Just as Jonah could apply the language of such Psalms to his own circumstance, so can we. That is why, regardless of what your situation may be at present, you can find comfort and encouragement in the prayers recorded in the book of Psalms.

Questions from Readers

■ As to 'marking' a disorderly person in the congregation, can I do this whenever I feel that it is needed, or should I wait until the elders have given a talk on the problem?

'Marking' another Christian should not be undertaken lightly for it is a serious step. You must determine when to take this step. But in most cases 'marking' should follow efforts by the elders to help the erring one, including their finally giving a talk to the congregation on the problem in which he is erring.

When the apostle Paul wrote to Thessalonians about 'marking' members of that congregation, he was correcting certain persons there who had departed significantly from God's counsel. They were "walking disorderly . . . , not working at all but meddling with what does not concern them." (2 Thessalonians 3:6, 10-12) Despite the Scriptural counsel against laziness, the disorderly persons would not work and they imposed an expensive burden on the rest. (Proverbs 6:6-11; 10:4, 5; 12:11, 24, 27; 24:30-34; 26:13-16) So Paul openly counseled against their course. Further, he advised all that if they would not respond to this firm counsel given before the whole congregation, they should be "marked" and avoided, evidently in social matters.

Some persons today have wondered whether they might 'mark' a person who is going contrary to godly counsel even though the elders have not given a congregational talk about the wrong. There might be very rare cases where such a need exists. (Compare 1 Corinthians 5:1, 2.) But there are reasons why, in the majority of cases, it is best for 'marking' to

await definite steps by the elders, including their giving a talk to the congregation.

First, as imperfect humans our tendency might be to misuse 'marking,' to employ it as a form of punishment regarding minor offenses or personality differences. In one congregation there might be a sister with an abrasive personality. She 'gets on others' nerves,' being difficult to deal with or to get along with. So some sisters might think that they should 'mark' her and avoid her. That certainly would not be in line with Jesus' loving counsel that we should be merciful toward our brothers and sisters, overlooking their shortcomings and minor faults. Recall, for example, what he taught in the Model Prayer as to when God will forgive us our debts or trespasses. And Jesus urged us to be quick about trying to settle complaints against another. (Matthew 5:23-25; 6:12) So it would be wrong to 'mark' a brother over minor personal differences or offenses.

Second, when Paul wrote about 'marking' certain ones it was not because they were guilty of minor differences involving personality, individual taste or private opinion. The elders would not necessarily try to get involved in or counsel about such things. But, like Paul, they should be alert to persons who significantly violate Bible principles (even though the errors are not yet gross sin for which they might be disfellowshipped). The elders should privately counsel

these erring or disorderly ones. As we read at Galatians 6:1: "Even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to readjust such a man in a spirit of mildness."

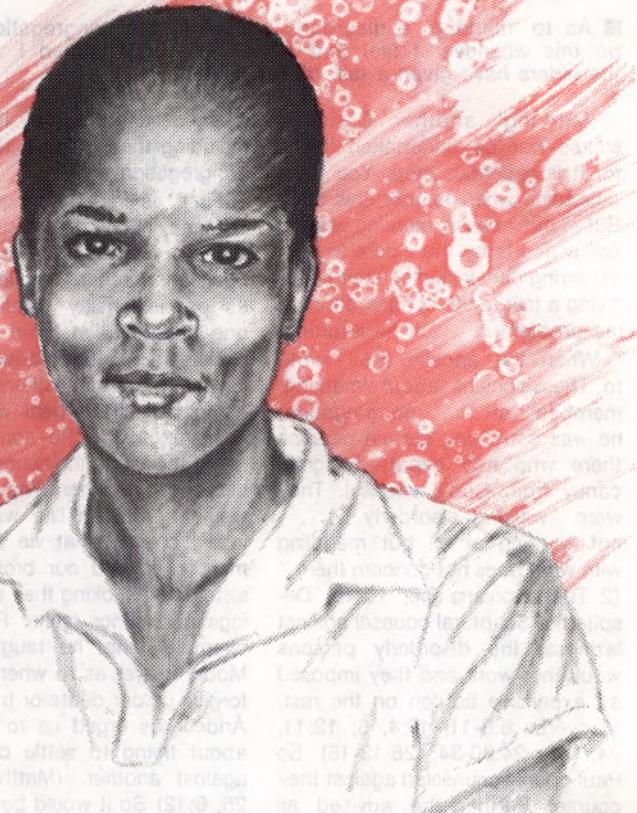
If the elders' repeated attempts to help such a one privately do not bring results, they may discuss the matter and decide to have one of them give a pointed Scriptural talk on the matter to the congregation. While, like Paul, they will not identify those who are seriously disregarding God's counsel, they will warn against the wrong thinking or course. In this way the congregation will have their minds refreshed as to God's thinking and they will be alerted so that they can guard against being "infected" or misled. Then, as Paul wrote, Christians individually can 'mark' the disorderly one and not associate with him. And, since the elders have provided open counsel on the problem, the erring one will understand why others in the congregation decline that one's invitations to socialize together.—2 Thessalonians 3:13-15.

Hence, it usually is wise to refrain from 'marking' another unless the matter has been openly handled by the elders, even as Paul openly counseled about a serious matter and thereafter individuals could apply his advice about 'marking.' By viewing matters in this way we will avoid the danger of misapplying 'marking' to minor trespasses, matters of taste or personality differences. Also, it shows respect for the elders as loving shepherds who are caring for the needs of the flock.—1 Peter 5:2.

It Saved Her Life

An 18-year-old, who had become involved in all kinds of trouble, wrote:

"I lost all hope. I felt so helpless. I tried to take my life many times. But you know what saved me from doing that? The publication *Happiness—How to Find It*. Thank you so much for this publication. Tears just fall from my eyes every time I think of how this publication made me happy."



Do you think it's true that if you're going to do something that's wrong, you can always find someone to help you? Well, that's not true. There are people who are willing to help you, but there are also people who are not. And if you're in a difficult situation, it's important to seek help from someone you trust. If you're feeling overwhelmed or hopeless, it's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone.

It's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance. And if you're feeling overwhelmed or hopeless, it's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance.

It's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance. And if you're feeling overwhelmed or hopeless, it's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance.

It's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance. And if you're feeling overwhelmed or hopeless, it's important to remember that you're not alone. There are people who care about you and want to help you. You don't have to face your problems alone. You can always turn to someone you trust for support and guidance.