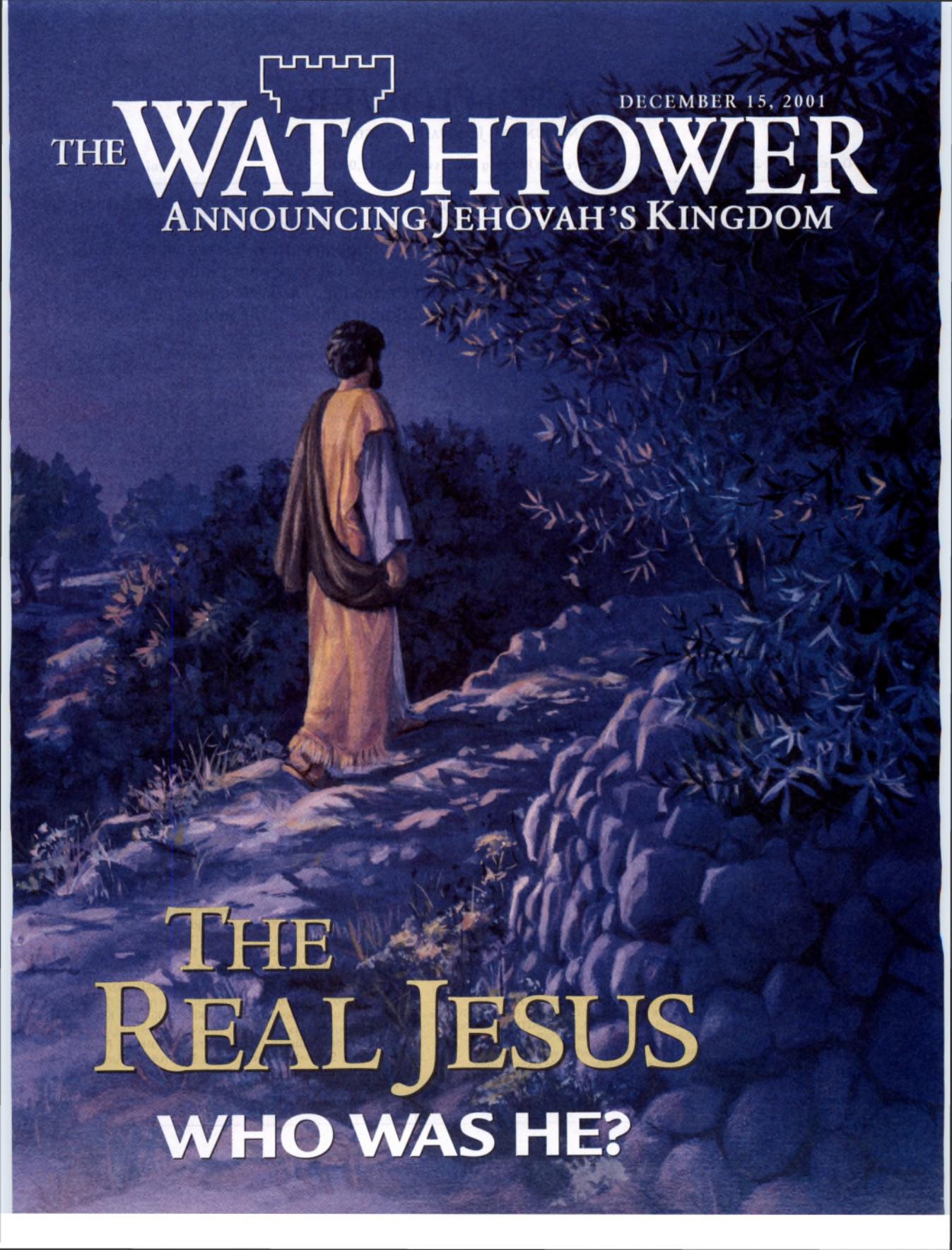




DECEMBER 15, 2001

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



THE  
REAL JESUS  
WHO WAS HE?

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

## IN THIS ISSUE

- 3 "Who Are Men Saying That I Am?"
- 5 The Real Jesus
- 9 Relief From Stress—A Practical Remedy
- 15 "Learn From Me"
- 21 "I Appeal to Caesar!"
- 25 A Willing Spirit Brings People to Gilead
- 28 Parents—Fill Your Children's Need!
- 28 Questions From Readers
- 30 Do You Remember?
- 31 Subject Index for *The Watchtower* 2001
- 32 "Eyesalve to Rub in Your Eyes"

## WATCHTOWER STUDIES

### JANUARY 21-27:

Relief From Stress—A Practical Remedy.

Page 9. Songs to be used: 224, 16.

### JANUARY 28-FEBRUARY 3:

"Learn From Me."

Page 15. Songs to be used: 205, 62.

Publication of *The Watchtower* is part of a worldwide Bible educational work supported by voluntary donations.

The Bible translation used is the *New World Translation of the Holy Scriptures—With References*, unless otherwise indicated.

*The Watchtower* (ISSN 0043-1087) is published semimonthly by Watchtower Bible and Tract Society of New York, Inc.; M. H. Larson, President; G. F. Simonis, Secretary-Treasurer; 25 Columbia Heights, Brooklyn, NY 11201-2483. Periodicals Postage Paid at Brooklyn, NY, and at additional mailing offices. POSTMASTER: Send address changes to Watchtower, Wallkill, NY 12589.

Changes of address should reach us 30 days before your moving date. Give us your old and new address (if possible, your old address label).

© 2001 Watch Tower Bible and Tract Society of Pennsylvania.  
All rights reserved. Printed in U.S.A.

Semimonthly

ENGLISH

Would you welcome more information or a free home Bible study? Please send your request to Jehovah's Witnesses, using the appropriate address below.

**America, United States of:** Wallkill, NY 12589. **Antigua:** Box 119, St. Johns. **Australia:** Box 280, Ingleburn, NSW 1890. **Bahamas:** Box N-1247, Nassau, N.P. **Barbados, W.I.:** Crusher Site Rd., Prospect, St. James. **Britain:** The Ridgeway, London NW7 1RN. **Canada:** Box 4100, Halton Hills (Georgetown), Ontario L7G 4Y4. **Germany:** Niederselters, Am Steinfeis, D-65618 Selters. **Ghana:** P. O. Box GP 760, Accra. **Guyana:** 50 Brickdam, Georgetown 16. **Hawaii 96819:** 2055 Kam IV Rd., Honolulu. **Hong Kong:** 4 Kent Road, Kowloon Tong. **India:** Post Bag 10, Lonavla, Pune Dis., Mah. 410 401. **Ireland:** Newcastle, Greystones, Co. Wicklow. **Jamaica:** P. O. Box 103, Old Harbour, St. Catherine. **Japan:** 1271 Nakashinden, Ebina City, Kanagawa Pref., 243-0496. **Kenya:** P.O. Box 47788, 00100 Nairobi. **New Zealand:** P.O. Box 75-142, Manurewa. **Nigeria:** P.M.B. 1090, Benin City, Edo State. **Philippines, Republic of:** P. O. Box 2044, 1060 Manila. **South Africa:** Private Bag X2067, Krugersdorp, 1740. **Trinidad and Tobago, Republic of:** Lower Rapsey Street & Laxmi Lane, Curepe. **Zambia:** Box 33459, Lusaka 10101. **Zimbabwe:** Private Bag WG-5001, Westgate.

**NOW PUBLISHED IN 141 LANGUAGES. SEMIMONTHLY LANGUAGES AVAILABLE BY MAIL:** Afrikaans, Albanian, Amharic, Arabic, Armenian, Bengali, Bicol, Bislama, Bulgarian, Cebuano,\* Chichewa, Chinese, Chinese (Simplified)\* Cibemba, Croatian, Czech, \*\* Danish, \*\* Dutch, \*\* East Armenian, Efik, English\*\* (also Braille), Estonian, Ewe, Fijian, Finnish,\*\* French,\*\* Ga, Georgian, German,\*\* Greek,\* Gujarati, Gun, Hebrew, Hiligaynon, Hindi, Hiri Motu, Hungarian,\* Igbo, Iloko,\* Indonesian, Italian,\* Japanese\*\* (also Braille), Kannada, Kinyarwanda, Korean\*\* (also Braille), Latvian, Lingala, Lithuanian, Macedonian, Malagasy, Malayalam, Maltese, Marathi, Myanmar, Nepali, New Guinea Pidgin, Norwegian,\* Pangasinan, Papiamento, Polish, \*\* Portuguese\*\* (also Braille), Punjabi, Rarotongan, Romanian,\* Russian,\* Samar-Leyte, Samoan, Sango, Sepedi, Serbian, Sesotho, Shona, Silozi, Sinhala, Slovak,\* Slovenian, Solomon Islands Pidgin, Spanish, \*\* Sranantongo, Swahili,\* Swedish,\*\* Tagalog,\* Tahitian, Tamil, Telugu, Thai, Tigrinya, Tongan, Tshiluba, Tsonga, Tswana, Turkish, Twi, Ukrainian,\* Urdu, Venda, Vietnamese, Wallisian, Xhosa, Yoruba, Zulu

**MONTHLY LANGUAGES AVAILABLE BY MAIL:** Azerbaijani, Cambodian, Chitonga, Gilbertese, Greenlandic, Hausa, Icelandic, Isoko, Kaonde, Kazakh, Kiluba, Kirghiz, Kirundi, Kwanyama/Ndonga, Luganda, Luvale, Marshallese, Monokutuba, Moore, Niuean, Ossetian, Otetela, Palauan, Persian, Ponapean, Seychelles Creole, Tatar, Tiv, Trukese, Tumbuka, Tuvaluan, Umbundu, Yapese, Zande

\* Study articles also available in large-print edition.

\* Audiocassettes also available.

# “WHO ARE MEN SAYING THAT I AM?”

IT IS the Christmas season again. People around the globe choose to celebrate a birthday. Whose birthday? That of the Son of God or simply that of a devout Jew intent on reforming the religion that prevailed in his area in the first century? Was it the birthday of a champion of the poor, a rebel who posed such a threat to the Roman Empire that he was executed, or perhaps a sage who stressed self-knowledge and an inner kingdom of wisdom? You have reason to wonder, ‘Really, who was Jesus Christ?’

Jesus himself was interested in people’s response to that question. “Who are men saying that I am?” he once asked his disciples. (Mark 8:27) Why the question? Many had already stopped following him. Others were apparently confused and disappointed after he had rejected their efforts to make him king. Furthermore, when challenged by his enemies, Jesus did not provide a sign from heaven to prove who he was. So in answering that question, what did his apostles say about his identity? They noted some of the views

prevalent among the people: "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets." (Matthew 16:13, 14) They left unmentioned the many critical epithets then circulating in Palestine about Jesus—blasphemer, charlatan, false prophet, even madman.

### The Many Faces of Jesus

If Jesus posed the same question today, he might even rephrase it: "Who are scholars saying that I am?" Once again, the answers would probably come down to this: There are many different opinions. "Jesus has been a horse that different people have ridden in a lot of different directions," said David Tracy of the University of Chicago. Over the last century, scholars have employed a complex array of sociological, anthropological, and literary methods as they have attempted to formulate answers to the question of who Jesus really was. In the end, whom do they see behind the face of Jesus?

Some scholars continue to hold that the Jesus of history was an eschatological Jewish prophet calling for repentance. However, they stop short of calling him Son of God, Messiah, and Redeemer. Most question the Biblical account of his heavenly origin and his resurrection. To others, Jesus was just a man who through his exemplary life and teachings inspired several faiths that eventually were enveloped into Christianity. And as noted in *Theology Today*, still others see Jesus as "a cynic, a wandering sage, or a peasant mystic; a community organizer, a hippie poet jabbing at the establishment, or a street smart provocateur who raps his way through the seething, impoverished, socially volatile villages of backwater Palestine."

There are also more unusual views. The image of a black Jesus is popping up in rap music, urban art, even dance.\* Others speculate

that Jesus was actually a woman. In the summer of 1993, visitors to the Orange County Fair in California saw a statue of "Christie," a nude, female "Christ" on the cross. About the same time in New York, "Christa"—a crucified female "Jesus"—was on display. Both statues generated their share of controversy. And in early 1999, shoppers could find a volume "about the love [that] Boy Jesus and his dog, Angel, share with each other." Their relationship is described as one that is "spiritually moving and shows how boy and dog are prepared to sacrifice their lives for each other."

### Does It Really Matter?

Why should you be interested in who Jesus was and is? For one thing because, to quote Napoleon, "Jesus Christ has influenced and commanded His subjects without His visible bodily presence." By his dynamic teachings and by the way he lived, Jesus has powerfully affected the lives of billions of people for nearly two thousand years. One writer aptly noted: "All the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully."

Moreover, you need to know who Jesus was and is because he will have a direct effect on your future. You have the opportunity to become a subject of an established heavenly government—the Kingdom of God under Jesus. Our beleaguered planet will be restored to its magnificent biodiversity and ecological balance under Jesus' direction. Bible prophecy assures us that Jesus' Kingdom will feed the famished, care for the poor, heal the sick, and bring the dead back to life.

You surely want to know what kind of person heads such a much-needed government. The next article will help you to gain insight into the real Jesus.

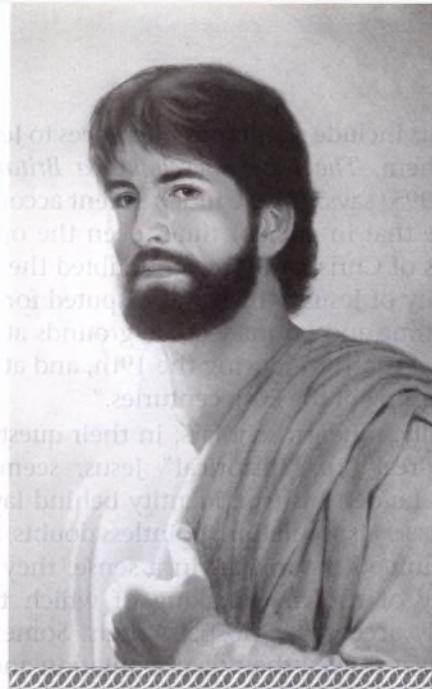
\* Regarding the physical appearance of Jesus, see the article "What Did Jesus Look Like?," in the December 8, 1998, issue of *Awake!*

# THE REAL JESUS

After learning from his apostles what people thought about him, Jesus asked them: "You, though, who do you say I am?" The Gospel of Matthew records the apostle Peter's answer: "You are the Christ, the Son of the living God." (Matthew 16:15, 16) Others were of the same opinion. Nathanael, who later became one of the apostles, told Jesus: "Rabbi, you are the Son of God, you are King of Israel." (John 1:49) Jesus himself spoke of the importance of his role: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) On various occasions, he referred to himself as "the Son of God." (John 5:24, 25; 11:4) And he backed up this claim by miraculous works, even raising the dead.

## Well-Founded Doubts?

But can we really have confidence in the Gospels' version of Jesus? Do they portray the real Jesus? The late Frederick F. Bruce, professor of Biblical criticism and exegesis at the University of Manchester, England, stated: "It is not usually possible to demonstrate by historical arguments the truth of every detail in an ancient writing, whether inside or outside the Bible. It is sufficient to have reasonable confidence in a writer's general trustworthiness; if that is established, there is an *a priori* likelihood that his details are true. . . .



The New Testament is not less likely to be historically reliable because Christians receive it as 'sacred' literature."

After examining doubts about Jesus as portrayed in the Gospels, James R. Edwards, professor of religion at Jamestown College, North Dakota, U.S.A., wrote: "We may affirm with confidence that the Gospels preserve a diverse and significant body of evidence of the actual truth about Jesus. . . . The most reasonable answer to the question why the Gospels present Jesus as they do is because that is essentially who Jesus was. The Gospels faithfully preserve the memory that he left on his followers, that he was divinely legitimated and empowered to be God's Son and Servant."<sup>\*</sup>

## In Search of Jesus

What about non-Biblical references to Jesus Christ? How are they assessed? The works of Tacitus, Suetonius, Josephus, Pliny the Younger, and a few other classical

\* For a detailed examination of the Gospel accounts, see chapters 5 to 7 of the book *The Bible—God's Word or Man's?*, published by Jehovah's Witnesses.

writers include numerous references to Jesus. Of them, *The New Encyclopædia Britannica* (1995) says: "These independent accounts prove that in ancient times even the opponents of Christianity never doubted the historicity of Jesus, which was disputed for the first time and on inadequate grounds at the end of the 18th, during the 19th, and at the beginning of the 20th centuries."

Sadly, modern scholars, in their quest for the "real" or "historical" Jesus, seem to have hidden his true identity behind layers of baseless speculation, pointless doubts, and unfounded theorizing. In a sense, they are guilty of the mythmaking of which they falsely accuse the Gospel writers. Some are so eager to feed their own reputation and to link their name to a startling new theory that

they fail to examine honestly the evidence about Jesus. In the process, they create a "Jesus" that amounts to a figment of scholarly imagination.

For those who want to find him, the real Jesus can be found in the Bible. Luke Johnson, professor of New Testament and Christian origins at the Candler School of Theology at Emory University, argues that most research on the historical Jesus misses the Biblical objective. He says that it may be interesting to examine the social, political, anthropological, and cultural contexts of Jesus' life and era. Yet, he adds that discovering what scholars call the historical Jesus "is hardly the point of Scripture," which is "more concerned with describing the character of Jesus," his message, and his role as Redeemer.

## What Others Have Said

"I have regarded Jesus of Nazareth as one amongst the mighty teachers that the world has had. . . . I shall say to the Hindus that your lives will be incomplete unless you reverently study the teachings of Jesus."

**Mohandas K. Gandhi,**  
*The Message of Jesus Christ.*

"A character so original, so complete, so uniformly consistent, so perfect, so human and yet so high above all human greatness, can be neither a fraud nor a fiction. . . . It would take more than a Jesus to invent a Jesus."

**Philip Schaff,**  
*History of the Christian Church.*

"That a few simple men should in one generation have invented so powerful and appealing a personality, so lofty an ethic and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels."

**Will Durant,**  
*Caesar and Christ.*

"It may seem incomprehensible that a globe-spanning religious movement could have been triggered by a nonexistent person dreamed up as the ancient equivalent of a marketing device, given the ranks of incontestably real people who have tried and failed to found faiths."

**Gregg Easterbrook,**  
*Beside Still Waters.*

"As a literary historian I am perfectly convinced that whatever the Gospels are, they are not legends. They are not artistic enough to be legends. Most of the life of Jesus is unknown to us, and no people building up a legend would allow that to be so."

**C. S. Lewis,**  
*God in the Dock.*



So, what was Jesus' true character and message?

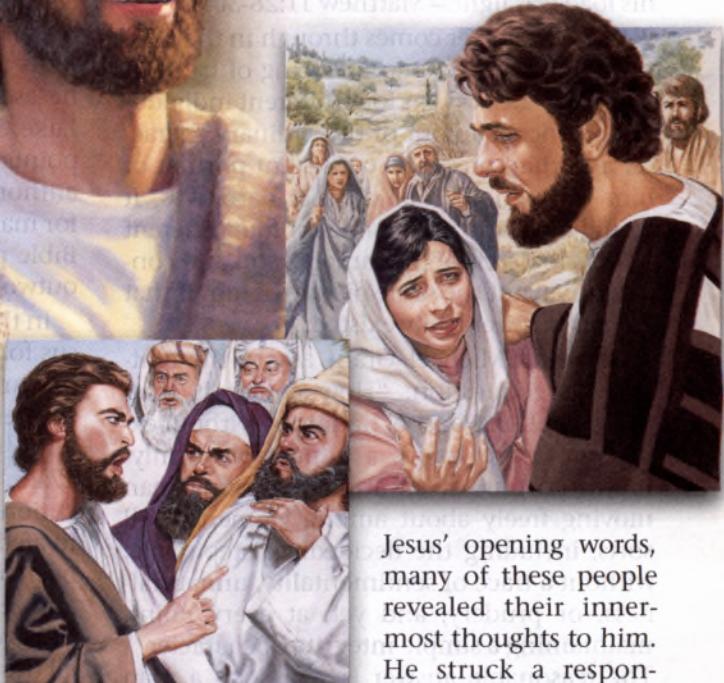
### The Real Jesus

The Gospels—the four Biblical accounts of Jesus' life—portray a man of great empathy. Pity and compassion moved Jesus to help people who were suffering from illness, blindness, and other afflictions. (Matthew 9:36; 14:14; 20:34) The death of his friend Lazarus and the grief this caused to Lazarus' sisters moved Jesus to 'groan and give way to tears.' (John 11:32-36) In fact, the Gospels reveal the wide range of Jesus' feelings—sympathy for a person with leprosy, exuberance over his disciples' successes, indignation at coldhearted legalists, and sadness over Jerusalem's rejection of the Messiah.

When Jesus performed a miracle, he often focused on the recipient's part in the process: "Your faith has made you well." (Matthew 9:22) He praised Nathanael as "a real Israelite," saying: "There is nothing false in him!" (John 1:47, *Today's English Version*) When some thought that a woman's appreciative gift was extravagant, Jesus defended her and said that the account of her generosity would be long remembered. (Matthew 26:6-13) He proved himself a real friend and affectionate companion to his followers, 'loving them to the end.'—John 13:1; 15:11-15.

The Gospels also show that Jesus quickly identified with most people that he met. Whether talking with a woman at a well, a religious teacher in a garden, or a fisherman by a lake, he went directly to their heart. After

*The Gospels reveal the wide range of Jesus' feelings*



Jesus' opening words, many of these people revealed their innermost thoughts to him. He struck a responsive chord in them. Al-

though people of his time might keep men in authority at a safe distance, in Jesus' case people crowded around him. They liked being with Jesus; they felt comfortable in his company. Children felt at ease with him, and when using a child as an example, he did not merely stand the child before his disciples but also "put his arms around it." (Mark 9:36; 10:13-16) Indeed, the Gospels portray Jesus as a man who had such charisma that people stayed for three days just to listen to his absorbing words.—Matthew 15:32.

Jesus' perfection did not make him hypercritical or arrogant and overbearing toward the imperfect, sin-laden people among whom he lived and preached. (Matthew 9:10-13;

21:31, 32; Luke 7:36-48; 15:1-32; 18:9-14) Jesus was never demanding. He did not add to people's burdens. Instead, he said: "Come to me, all you who are toiling . . . I will refresh you." His disciples found him to be "mild-tempered and lowly in heart"; his yoke was kindly, and his load was light.—Matthew 11:28-30.

Jesus' character comes through in the Gospel accounts with a decided ring of truth. It would not be easy for four different individuals to concoct an out-of-the-ordinary character and then present a consistent portrait of him throughout four distinct narratives. It would be nearly impossible for four different writers to describe the same person and consistently paint the same picture of him if that character never really existed.

Historian Michael Grant asks a thought-provoking question: "How comes it that, through all the Gospel traditions without exception, there comes a remarkably firmly-drawn portrait of an attractive young man moving freely about among women of all sorts, including the decidedly disreputable, without a trace of sentimentality, unnaturalness, or prudery, and yet, at every point, maintaining a simple integrity of character?" The reasonable answer is that such a man really existed and acted in the way the Bible says.

### The Real Jesus and Your Future

Besides giving a real-life picture of Jesus while he was on earth, the Bible shows that he had a prehuman existence as the only-begotten Son of God, "the firstborn of all creation." (Colossians 1:15) Twenty centuries ago, God transferred the life of his heavenly Son to the womb of a Jewish virgin for him to be born as a human. (Matthew 1:18) During his earthly ministry, Jesus proclaimed God's Kingdom as the only hope for distressed humanity, and he trained his disciples to continue this preaching work.—Matthew 4:17; 10:5-7; 28:19, 20.

On Nisan 14 (about April 1), 33 C.E., Jesus was arrested, tried, sentenced, and executed on the false charge of sedition. (Matthew 26:18-20, 48-27:50) Jesus' death serves as a ransom, releasing believing mankind from their sinful state and thus opening the way to eternal life for all who exercise faith in him. (Romans 3:23, 24; 1 John 2:2) On Nisan 16, Jesus was resurrected, and shortly thereafter he ascended back to heaven. (Mark 16:1-8; Luke 24:50-53; Acts 1:6-9) As Jehovah's appointed King, the resurrected Jesus has full authority to carry out God's original purpose for man. (Isaiah 9:6, 7; Luke 1:32, 33) Yes, the Bible presents Jesus as the key figure in the outworking of God's purposes.

In the first century, multitudes accepted Jesus for what he was—the promised Messiah, or Christ, sent to earth to vindicate Jehovah's sovereignty and to die as a ransom for mankind. (Matthew 20:28; Luke 2:25-32; John 17:25, 26; 18:37) In the face of fierce persecution, people would hardly have been motivated to become Jesus' disciples if they had been unsure of his identity. Courageously and zealously, they took up the commission he gave them, to "make disciples of people of all the nations."—Matthew 28:19.

Today, millions of sincere and informed Christians know that Jesus is no legendary figure. They accept him as the enthroned King of God's established Kingdom in heaven, who is about to take full control of the earth and its affairs. This divine government is welcome news because it promises relief from world problems. True Christians manifest their loyal support of Jehovah's chosen King by declaring "this good news of the kingdom" to others.—Matthew 24:14.

Those who support the Kingdom arrangement through Christ, the Son of the living God, will live to enjoy eternal blessings. These blessings can be yours too! The publishers of this journal will be happy to help you know the real Jesus.

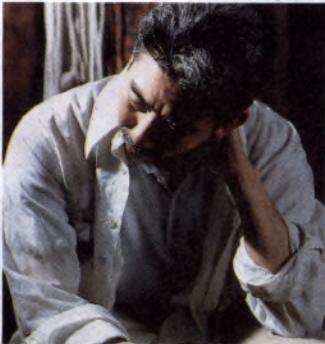
# RELIEF FROM STRESS —A PRACTICAL REMEDY

*"Come to me, all you who are toiling and loaded down, and I will refresh you."*—MATTHEW 11:28.

YOU would probably agree that too much stress is bad; it amounts to distress. The Bible points out that all human creation is so weighed down with burdens that many anxiously await release from today's stressful life. (Romans 8:20-22) But the Scriptures also show how we can gain considerable relief from distress right now. That comes from following the advice and example of a young man who lived 20 centuries ago. He was a carpenter, yet his greater love was for people. He spoke to people's hearts, addressed their needs, helping the weak and consoling the depressed. Even more, he assisted many to reach their spiritual potential. They thus found relief from excess stress, even as you can.—Luke 4:16-21; 19:47, 48; John 7:46.

<sup>2</sup> This man, Jesus of Nazareth, was not guided by the sophisticated learning that some sought in ancient Rome, Athens, or Alexandria. Still, his teachings are renowned. They had a theme: the government by which God will successfully rule our earth. Jesus also explained basic principles for living—principles that are truly valuable today. Those who learn and apply what Jesus taught enjoy immediate benefits, including relief

1, 2. (a) What does the Bible contain that helps alleviate excess stress? (b) How effective were the teachings of Jesus?



from excess stress. Would you not enjoy that?

<sup>3</sup> You may have doubts. 'Can someone who lived so long ago be meaningful in my life now?' Well, listen to Jesus' inviting words: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am mild-

tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matthew 11:28-30) What did he mean? Let us examine these words in some detail and see how they open the way to relief from oppressive stress.

<sup>4</sup> Jesus spoke to many who were desperately trying to do what was lawful but who were "loaded down" because the Jewish leaders made religion a burdensome thing. (Matthew 23:4) They focused on endless rules for virtually all aspects of life. Would you not find it stressful to keep hearing "you must not" do this or that? In contrast, Jesus' invitation was to truth, to righteousness, to a better life by listening to him. Yes, the way to know the true God involved paying attention to Jesus Christ, for in him, humans could—and can—see what Jehovah is like. Jesus said: "He

- 
3. What grand invitation did Jesus extend?
  4. To whom did Jesus speak, and why might his listeners have found it hard to do what was asked of them?



that has seen me has seen the Father also."  
—John 14:9.

### Is Your Life Too Stressful?

<sup>5</sup> This matter may be of concern to you because your job or family situation may weigh heavily upon you. Or other responsibilities may seem overwhelming. If so, you are like the sincere ones Jesus met and helped. For example, consider the problem of earning a living. Many struggle with that today, and so did many in Jesus' time.

<sup>6</sup> Back then, a laborer toiled 12 hours a day, 6 days a week, usually for just one denarius for the whole day. (Matthew 20:2-10) How does that compare with your wages or those of your friends? It can be challenging to compare ancient wages with those of modern times. One way is to consider purchasing power, what money can buy. One scholar says that in Jesus' day a loaf of bread made with four cups of wheat flour cost about one hour's pay. Another scholar says that a cup of good wine cost about two hour's pay. You can see from such details that people at that time toiled long and hard to keep living. They needed relief and refreshment, as we do. If you are employed, you may feel pressured to produce more. Often we do not find time

<sup>5, 6. How do working conditions and wages of Jesus' day compare with ours today?</sup>



*The lifesaving work under Jesus' yoke is refreshing*

to make well-thought-out decisions. You may admit that you long for relief.

<sup>7</sup> Clearly, Jesus' invitation to all who were "toiling and loaded down" would have been most appealing to many listeners back then. (Matthew 4:25; Mark 3:7, 8) And recall that Jesus added the promise, "I will refresh you." That same promise is in effect today. It can apply to us if we are "toiling and loaded down." And it can apply to our loved ones, whose situation is likely similar.

<sup>8</sup> There are other things weighing on people. Raising children is a major challenge. Even being a child can be challenging. An increasing number of individuals of all ages confront mental and physical health problems. And while people may live longer, the elderly have special issues to contend with,

7. What was the reaction to Jesus' message?
8. How do child-rearing and old age add to stress?

despite advances in medicine.—Ecclesiastes 12:1.

### Under the Yoke

<sup>9</sup> Did you note that in the words quoted from Matthew 11:28, 29, Jesus said: "Take my yoke upon you and learn from me." Back then, a common man might have felt as though he were working under a yoke. From ancient times, the yoke had been illustrative of slavery or servitude. (Genesis 27:40; Leviticus 26:13; Deuteronomy 28:48) Many of the day laborers whom Jesus met worked with an actual yoke on their shoulders, carrying heavy burdens. Depending on how a yoke was fashioned, it could be easy on the neck and shoulders or it could chafe. As a carpenter, Jesus may have made yokes, and he would have known how to shape one that was "kindly." Perhaps he lined the contact points with leather or cloth to make the yoke as comfortable as possible.

<sup>10</sup> When Jesus said, "Take my yoke upon you," he could have been likening himself to one who provided well-made yokes that would be "kindly" to a workman's neck and shoulders. Thus, Jesus added: "My load is light." This signified that the yoke bar was not unpleasant to use, and the work was not slavish either. Granted, by inviting his listeners to accept his yoke, Jesus was not offering immediate relief from *all* oppressive conditions then current. Still, the change of viewpoint he presented would bring considerable refreshment. Adjustments in their life-style and way of doing things would relieve them too. More to the point, a clear and solid hope would help them find life less stressful.

### Refreshment Can Be Yours

<sup>11</sup> Please note, Jesus was not saying that

9, 10. In ancient times, of what was the yoke a symbol, and why did Jesus invite people to take his yoke upon them?

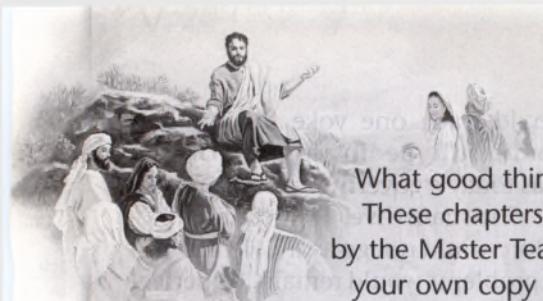
11. Why was Jesus not simply suggesting a trading of yokes?

people would trade one yoke for another. Rome would still be in control of the land, just as today's governments are in control where Christians live. First-century Roman taxation would not go away. Health and economic problems would remain. Imperfection and sin would continue to affect people. Still, refreshment could be theirs by adopting Jesus' teaching, as it can be ours today.

<sup>12</sup> A key application of Jesus' illustration of the yoke became apparent regarding the disciple-making work. There is no doubt that Jesus' main activity was that of teaching others, with the emphasis being on God's Kingdom. (Matthew 4:23) So when he said, "Take my yoke upon you," that would certainly have involved following after him in that same activity. The Gospel record shows that Jesus moved sincere men to change their occupation, a major concern in the life of many. Remember his call to Peter, Andrew, James, and John: "Come after me, and I shall cause you to become fishers of men." (Mark 1:16-20) He demonstrated to those fishermen how satisfying it would be if they did the work that he was putting first in his life, doing so under his guidance and with his help.

<sup>13</sup> Some of his Jewish hearers got the point and applied it. Picture the seaside scene that we read about at Luke 5:1-11. Four fishermen had toiled all night but had caught nothing. Suddenly, their nets were filled! This was not by chance; it resulted from Jesus' intervention. As they looked toward shore, they saw a multitude of people keenly interested in Jesus' teachings. That helped to explain what Jesus told those four: "From now on you will be catching men alive." What was their response? "They brought the boats back to land, and abandoned everything and followed him."

12, 13. What did Jesus highlight that would bring refreshment, and how did some respond?



## Teachings to Help You

What good things can you find in Matthew chapters 5 through 7?

These chapters contain teachings presented on a Galilean hillside by the Master Teacher, Jesus. Please read the verses cited below, using your own copy of the Bible, and ask yourself the related questions.

**1. 5:3-9** What does this tell me about my general attitude? How may I work toward greater happiness? How can I give more attention to my spiritual needs?

**2. 5:25, 26** What is better than copying the contentious spirit that many have?—Luke 12:58, 59.

**3. 5:27-30** What do Jesus' words underscore as to romantic fantasizing? How will my avoiding such contribute to my happiness and peace of mind?

**4. 5:38-42** Why should I strive to avoid the emphasis modern society puts on being too assertive?

**5. 5:43-48** How will I benefit from being better acquainted with associates whom I might have considered to be enemies? What will this likely do to reduce or eliminate tension?

**6. 6:14, 15** If I sometimes tend to be unforgiving, might envy or resentment be the basic cause? How can I change that?

**7. 6:16-18** Am I inclined to be more concerned with appearances than with who I am on the inside? Of what should I be more aware?

**8. 6:19-32** What could be the effect if I become overly concerned with money and possessions?

Thinking about what will help me to keep balanced in this regard?

**9. 7:1-5** How do I feel when I am around people who are judgmental and critical, always finding fault? Why is it important for me to avoid being like that?

**10. 7:7-11** If persistence is good when I make requests to God, how about in other facets of life?—Luke 11:5-13.

**11. 7:12** Though I know the Golden Rule, how often do I apply this counsel in dealing with others?

**12. 7:24-27** Since I am responsible for directing my own life, how

<sup>14</sup> Basically, you can respond in a similar way. The work of teaching people Bible truth is still going on. About six million of Jehovah's Witnesses worldwide have accepted Jesus' invitation to "take [his] yoke upon" them; they have become "fishers of men." (Matthew 4:19) Some make it their full-time occupation; others do as much as they can part-time. All find it refreshing, so their life becomes less stressful. It involves doing what they enjoy, telling others good news—"the good news of the kingdom." (Matthew 4:23) It is always a pleasure to talk about good news but especially this good news. The Bible con-

tains the primary material we need to convince many that they can lead a less stressful life.—2 Timothy 3:16, 17.

<sup>15</sup> To some extent, even people who have just started to learn about God's Kingdom have benefited from Jesus' teachings about how to live. Many can truthfully say that Jesus' teachings have refreshed them and helped them to turn their lives around. You can establish that for yourself by examining some of the principles of living set out in the accounts of Jesus' life and ministry, particularly the Gospels written by Matthew, Mark, and Luke.

14. (a) How can we find refreshment today? (b) What refreshing good news was proclaimed by Jesus?

15. How can you benefit from Jesus' teachings about life?

can I be better prepared for storms of difficulty and floods of trouble? Why should I be thinking about this now?—Luke 6:46-49.

#### Additional teachings that I can consider:

**13. 8:2, 3** How can I reflect compassion for the disadvantaged, as Jesus so often did?

**14. 9:9-38** What part does showing mercy have in my life, and how can I show it more?

**15. 12:19** Learning from the prophecy about Jesus, do I strive to avoid contentious arguments?

**16. 12:20, 21** What good can I do by not crushing others by either my words or my actions?

**17. 12:34-37** What do I talk about much of the time? I know that when I squeeze an orange, orange juice comes out, so why should I give thought to what is

inside me, in my heart?—Mark 7: 20-23.

**18. 15:4-6** From Jesus' comments, what do I see about loving care of the elderly?

**19. 19:13-15** What do I need to take time to do?

**20. 20:25-28** Why is it unprofitable to wield authority for its own sake? How can I imitate Jesus in this regard?

#### Additional thoughts, recorded by Mark:

**21. 4:24, 25** What is the significance of how I treat others?

**22. 9:50** If what I say and do is in good taste, what good results will likely come?

#### Finally, a few teachings recorded by Luke:

**23. 8:11, 14** If I let worry, wealth, and pleasure reign in my life, what can be the result?

**24. 9:1-6** Though Jesus had the power to heal the sick, what did he put before that?

**25. 9:52-56** Am I quick to take offense? Do I avoid the spirit of retaliation?

**26. 9:62** How should I view my responsibility to speak about God's Kingdom?

**27. 10:29-37** How can I prove that I am a neighbor, not a stranger?

**28. 11:33-36** What changes might I make so that my life can become simpler?

**29. 12:15** What is the relationship between life and possessions?

**30. 14:28-30** If I take the time to weigh decisions carefully, what might I avoid, and with what benefit?

**31. 16:10-12** What benefits may I get from a life of integrity?

## A Way to Refreshment

<sup>16</sup> In the spring of 31 C.E., Jesus gave a lecture that is world-renowned to this day. It is usually called the Sermon on the Mount. It is recorded in Matthew chapters 5 through 7 and Luke chapter 6, and it summarizes many of his teachings. You can find other teachings of Jesus elsewhere in the Gospels. Much of what he said is self-explanatory, though putting it into practice can be challenging. Why not read those chapters carefully, thoughtfully? Let the power of his ideas influence your thinking and attitude.

<sup>17</sup> Obviously, Jesus' teachings can be ar-

16, 17. (a) Where can you find some of Jesus' key teachings? (b) What is needed in order to find refreshment through application of Jesus' teachings?

ranged in different ways. Let us group key teachings so that there is one for each day of the month, with the goal of putting them to work in your life. How? Well, do not pass over them too quickly. Recall the rich ruler who asked Jesus Christ: "By doing what shall I inherit everlasting life?" When Jesus reviewed vital requirements of God's Law, the man responded that he was already meeting these. Still, he realized that he needed to do more. Jesus called upon him to put forth greater effort to apply godly principles in practical ways, to be an active disciple. Apparently, the man was not ready to go that far. (Luke 18:18-23) Hence, one who wants to learn Jesus' teachings today needs to remember that there is a difference between agreeing with

them and actively embracing them, thus reducing stress.

<sup>18</sup> As a start to examining and applying Jesus' teachings, look at point 1 in the accompanying box. It refers to Matthew 5:3-9. Frankly, any of us could spend quite a while meditating on the wonderful counsel presented in those verses. Looking at them as a whole, though, what do you conclude about attitude? If you truly want to overcome the effect of too much stress in your life, what is going to help? How can you be affected for the better if you increase your attention to spiritual matters, letting such occupy more of your thoughts? Is there some concern in your life that you need to attach less importance to, allowing for greater attention to spiritual issues? If you do so, it will add to your happiness now.

<sup>19</sup> Now take the matter a step further. Why not discuss those verses with another servant of God, perhaps your marriage mate, a close relative, or a friend? (Proverbs 18:24; 20:5) Bear in mind that the rich ruler asked someone else—Jesus—about a related matter. The response could have increased his prospect of happiness and lasting life. The fellow worshiper with whom you discuss those verses will not be equal to Jesus; still, the conversa-

18. Illustrate how you can use the accompanying box beneficially.
19. What can you do to gain additional insight and understanding?

### What Is Your Reply?

- Why should we look to Jesus when we seek relief from too much stress?
- Of what was a yoke a symbol, and why?
- Why did Jesus invite people to take on his yoke?
- How can spiritual refreshment be yours?

The yeartext for Jehovah's Witnesses during 2002 will be: "Come to me, . . . and I will refresh you."—Matthew 11:28.

tion about Jesus' teachings will benefit both of you. Try to do it very soon.

<sup>20</sup> Look again at the accompanying box, "Teachings to Help You." These teachings are grouped so that you have at least one teaching a day to consider. You can first read what Jesus had to say in the verses cited. Then think about his words. Ponder how you can apply them in your life. If you feel that you are already doing so, ponder to see what more you can do to live by that divine teaching. Work with it during that day. If you have to struggle to understand it or to see how you can apply it, spend another day on it. Bear in mind, however, that you do not have to master it before you move on. The next day, you can consider another teaching. At the end of a week, you can review how successful you have been in adopting four or five of Jesus' teachings. The second week add more, day by day. If you find that you have slipped in applying some teaching, do not get discouraged. Every Christian will have that experience. (2 Chronicles 6:36; Psalm 130:3; Ecclesiastes 7:20; James 3:8) Follow through on the third week and the fourth.

<sup>21</sup> After a month or so, you may have covered all 31 points. In any case, how will you feel as a result? Will you not be somewhat happier, perhaps more relaxed? Even if you make only a little improvement, you will likely feel less stress, or at least you will be handling stress better, and you will have a method for continuing. Do not forget that there are many other fine points of Jesus' teachings that are not on the list. Why not search for

- 20, 21. What program can you follow to learn about Jesus' teachings, and how can you assess your progress?

some of them and try putting them into practice?—Philippians 3:16.

<sup>22</sup> You can see that Jesus' yoke, while not weightless, is truly kindly. The load of his teachings and of discipleship is light. After more than 60 years of personal experience, the apostle John, Jesus' dear friend, concurred: "This is what the love of God means, that we observe his commandments; and yet his commandments are not burdensome."

22. What may result from following Jesus' teachings, but what additional aspect merits study?

(1 John 5:3) You can be just as confident. The longer you apply Jesus' teachings, the more you will find that what makes life very stressful for many today will not be as distressing to you. You will see that you have found considerable relief. (Psalm 34:8) Yet, there is another aspect to Jesus' kindly yoke that you need to consider. Jesus also mentioned his being "mild-tempered and lowly in heart." How does that fit into our learning from and imitating Jesus? In the following article, we will consider this.—Matthew 11:29.

## "LEARN FROM ME"

*"Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls."*—MATTHEW 11:29.

JESUS CHRIST always thought, taught, and acted appropriately. His time on earth was short, but he enjoyed a rewarding and satisfying career, and he remained happy. He gathered disciples and taught them how to worship God, love humanity, and conquer the world. (John 16:33) He filled their hearts with hope and "shed light upon life and incorruption through the good news." (2 Timothy 1:10) If you count yourself among his disciples, what do you think it means to be a disciple? By considering what Jesus says about disciples, we can learn how to enrich our lives. That involves adopting his viewpoint and applying some basic principles.—Matthew 10:24, 25; Luke 14:26, 27; John 8:31, 32; 13:35; 15:8.

1. Why can learning from Jesus be pleasant and enriching?



<sup>2</sup> In the Christian Greek Scriptures, the word translated "disciple" basically means one who directs his mind to something, or one who learns. A related word occurs in our theme text, Matthew 11:29: "Take my yoke upon you and *learn* from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." Yes, a disciple

is a learner. The Gospels usually apply the word "disciple" to Jesus' intimate followers, who traveled with him as he preached and who were instructed by him. Some people might simply have accepted Jesus' teachings, even doing so secretly. (Luke 6:17; John 19:38) The Gospel writers also referred to "the disciples of John [the Baptizer] and the

2, 3. (a) What is a disciple of Jesus? (b) Why is it important to ask ourselves, 'Whose disciple have I become?'



disciples of the Pharisees." (Mark 2:18) Since Jesus cautioned his followers to "watch out . . . for the teaching of the Pharisees," we can ask ourselves, 'Whose disciple have I become?'—Matthew 16:12.

<sup>3</sup> If we are Jesus' disciples, if we have learned from him, then others ought to feel spiritually refreshed in our presence. They ought to discern that we have become more mild-tempered and lowly in heart. If we have management responsibilities on our job, are parents, or have shepherding duties in the Christian congregation, do those in our care feel that we treat them as Jesus treated those in his care?

#### How Jesus Dealt With People

<sup>4</sup> We need to know how Jesus dealt with people, especially those with serious problems. That should not be hard to learn; the Bible contains many reports of Jesus' encounters with others, some of whom were troubled. Let us also note the way the religious leaders, particularly the Pharisees, dealt with people with similar problems. The contrast will be enlightening.

<sup>5</sup> In the year 31 C.E., while Jesus was on a preaching tour in Galilee, "a certain one of

4, 5. (a) Why is it not difficult to know how Jesus dealt with people who had problems? (b) What experience did Jesus have when dining in the home of a Pharisee?

the Pharisees kept asking [Jesus] to dine with him." Jesus was not averse to accepting the invitation. "Accordingly he entered into the house of the Pharisee and reclined at the table. And, look! a woman who was known in the city to be a sinner learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil, and, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, she tenderly kissed his feet and greased them with the perfumed oil."—Luke 7:36-38.

<sup>6</sup> Can you picture that? One reference work claims: "The woman (v.37) took advantage of the social customs that permitted needy people to visit such a banquet to receive some of the leftovers." That might explain how a person could enter uninvited. There may have been others who hoped to glean at the end of the meal. However, this woman's behavior was unusual. She did not watch from the sidelines, waiting for the dinner to break up. She had an unsavory reputation, being "a sinner" of some note, so that Jesus said he knew of "her sins, many though they [were]."—Luke 7:47.

<sup>7</sup> Imagine yourself living back at that time and being in Jesus' place. How would you have reacted? Would you have felt uneasy as this woman approached you? How would such a situation affect you? (Luke 7:45) Would you have been appalled, horrified?

<sup>8</sup> If you had been among the other guests, might your thinking have been at least somewhat like that of Simon the Pharisee? "At the sight the Pharisee that invited [Jesus] said within himself: 'This man, if he were a prophet, would know who and what kind of

6. Why might the woman who was "a sinner" have been at the home of the Pharisee?

7, 8. (a) How might we have responded under such circumstances as those reported at Luke 7:36-38? (b) How did Simon respond?

woman it is that is touching him, that she is a sinner.'" (Luke 7:39) In contrast, Jesus was a man of deep compassion. He understood the woman's plight and sensed her anguish. We are not told how she fell into a life of sin. If she indeed was a prostitute, the men of the town, dedicated Jews, apparently had not helped her.

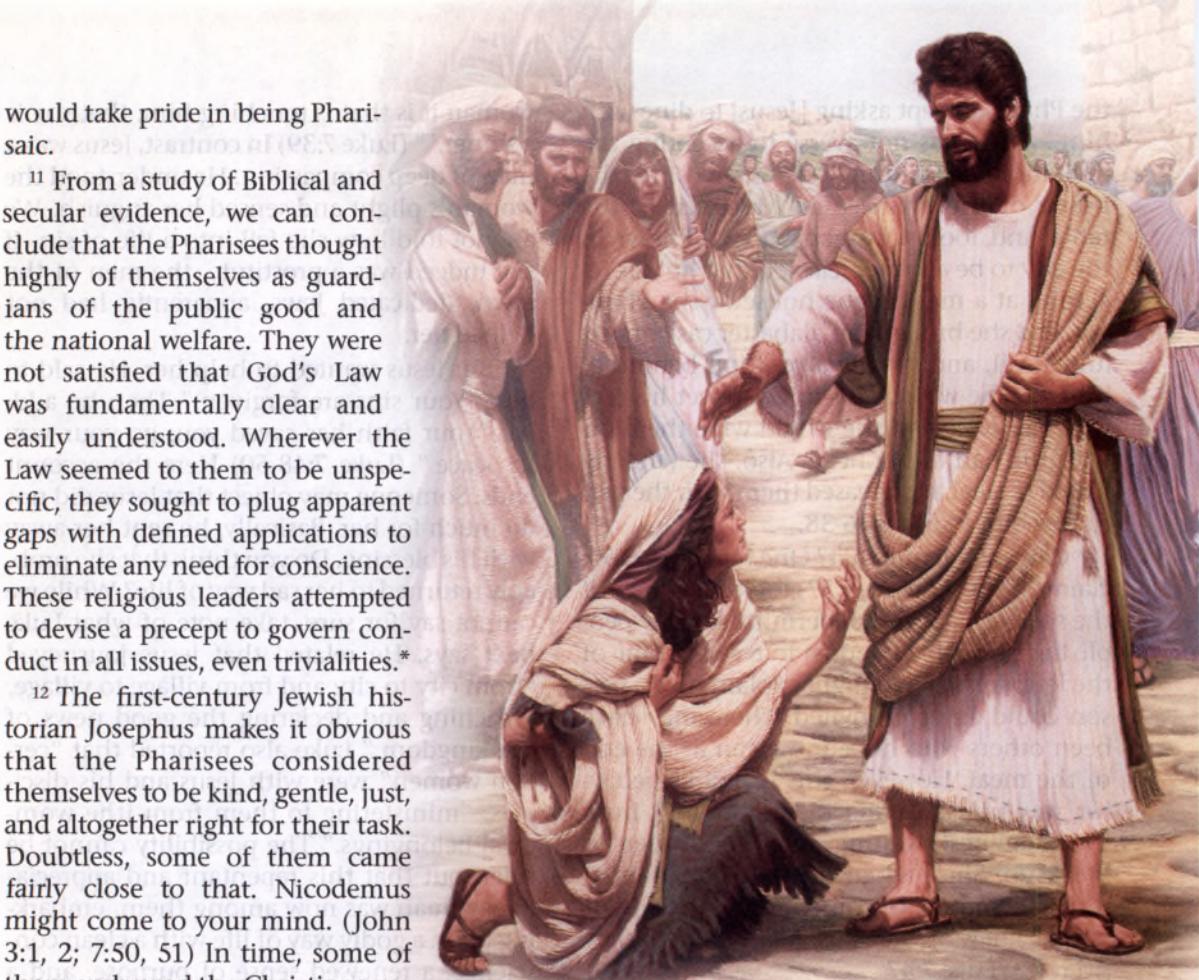
<sup>9</sup> But Jesus wanted to help her. He said to her: "Your sins are forgiven." Then he added: "Your faith has saved you; go your way in peace." (Luke 7:48-50) Here the account ends. Someone may object that Jesus did not do much for her. Basically, he sent her away with his blessing. Do you think that she probably returned to her sad way of life? While we cannot say for sure, take note of what Luke next says. He related that Jesus journeyed "from city to city and from village to village, preaching and declaring the good news of the kingdom." Luke also reported that "certain women" were with Jesus and his disciples, "ministering to them from [the women's] belongings." The possibility cannot be ruled out that this repentant and appreciative woman was now among them, embarking upon a godly way of life with a clean conscience, a renewed sense of purpose, and a much deeper love for God.—Luke 8:1-3.

### Difference Between Jesus and the Pharisees

<sup>10</sup> What can we learn from this vivid account? It stirs our emotions, does it not? Imagine yourself in Simon's home. How would you feel? Would you respond as did Jesus, or would you feel a bit like his Pharisee host? Jesus was the Son of God, so we cannot feel and act exactly as he did. On the other hand, we may not be eager to think of ourselves as being like Simon, the Pharisee. Few

9. How did Jesus respond, and with what possible result?

10. Why is it profitable to consider the account of Jesus and the woman at Simon's house?



would take pride in being Pharisaic.

<sup>11</sup> From a study of Biblical and secular evidence, we can conclude that the Pharisees thought highly of themselves as guardians of the public good and the national welfare. They were not satisfied that God's Law was fundamentally clear and easily understood. Wherever the Law seemed to them to be unspecific, they sought to plug apparent gaps with defined applications to eliminate any need for conscience. These religious leaders attempted to devise a precept to govern conduct in all issues, even trivialities.\*

<sup>12</sup> The first-century Jewish historian Josephus makes it obvious that the Pharisees considered themselves to be kind, gentle, just, and altogether right for their task. Doubtless, some of them came fairly close to that. Nicodemus might come to your mind. (John 3:1, 2; 7:50, 51) In time, some of them embraced the Christian way.

\* "The nature of the difference [between Jesus and the Pharisees] is made clear only in the light of the two opposing understandings of God. For the Pharisees, God is primarily one who makes demands; for Jesus he is gracious and compassionate. The Pharisee does not, of course, deny God's goodness and love, but for him these were expressed in the gift of the Torah [Law] and in the possibility of fulfilling what is there demanded. . . . Adherence to the oral tradition, with its rules for interpreting the law, was seen by the Pharisee as the way to the fulfilment of the Torah. . . . Jesus' elevation of the double command of love (Matt. 22:34-40) to the level of a norm of interpretation and his rejection of the binding nature of the oral tradition . . . led him into conflict with Pharisaic casuistry."—*The New International Dictionary of New Testament Theology*.

11. Why would we not want to be classed with the Pharisees?

12. What view did the Pharisees have of themselves?

#### *How different Jesus' attitude toward people was from that of the Pharisees!*

(Acts 15:5) The Christian apostle Paul wrote about certain Jews, such as the Pharisees: "They have a zeal for God; but not according to accurate knowledge." (Romans 10:2) However, the Gospels present them as they were seen by the common people—proud, arrogant, self-righteous, faultfinding, judgmental, and demeaning.

#### **Jesus' View**

<sup>13</sup> Jesus castigated the scribes and Pharisees as hypocritical. "They bind up heavy loads

13. What did Jesus have to say about the Pharisees?

and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger." Yes, the load was heavy, and the yoke imposed on the people was harsh. Jesus went on to call the scribes and Pharisees "fools." A fool is a menace to the community. Jesus also called the scribes and Pharisees "blind guides" and asserted that they had "disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness." Who would want Jesus to think of him as Pharisac?—Matthew 23: 1-4, 16, 17, 23.

<sup>14</sup> Almost any reader of the Gospel accounts can see the critical nature of most Pharisees. After Jesus invited Matthew Levi, the tax collector, to become a disciple, Levi spread a big reception feast for him. The account says:

"At this the Pharisees and their scribes began murmuring to his disciples, saying: 'Why is it you eat and drink with tax collectors and sinners?' In reply Jesus said to them: '. . . I have come to call, not righteous persons, but sinners to repentance.'"

—Luke 5:27-32.

<sup>15</sup> Levi himself appreciated something else Jesus said on that occasion: "Go, then, and learn what this means, 'I want mercy, and not sacrifice.'" (Matthew 9:13) Although the Pharisees claimed to believe in the writings of the Hebrew prophets, they did not embrace this saying from Hosea 6:6. If they were going to err, they made sure it would be on the side of obedience to tradition. Each of us could ask ourselves, 'Do I have a reputation for being a stickler for certain rules, such as ones that re-

14, 15. (a) Jesus' dealings with Matthew Levi reveal what about the ways of the Pharisees? (b) What important lessons can we learn from this account?



flect personal opinion or common approaches to a matter? Or do others think of me as being first of all merciful and good?"

<sup>16</sup> Pick, pick, pick. That was the Pharisac way. The Pharisees looked for every flaw—real or imagined. They kept people on the defensive and reminded them of their failures. The Pharisees prided themselves on tithing the tiniest herbs, like mint, dill, and cumin. They advertised their piety by their dress and tried to direct the nation. Surely, if our actions are to be in harmony with Jesus' example, we must avoid the tendency of always looking for and highlighting the flaws in others.

### How Did Jesus Handle Problems?

<sup>17</sup> Jesus' way of handling problems was far different from that of the Pharisees. Consider how Jesus handled a situation that could have been very serious. It involved a woman who had had a flow of blood for 12 years. You can read the account at Luke 8:42-48.

<sup>18</sup> Mark's account says that the woman was "frightened and trembling." (Mark 5:33) Why? Doubtless because she knew that she had broken God's Law. According to Leviticus 15:25-28, a woman with an unnatural flow of blood was unclean for as long as it lasted, plus a week. Everything she touched and every person she came in contact with became defiled. To approach Jesus, this woman had to work her way through the throng. When we look at the account 2,000 years later, our hearts go out to her in her discomfort.

<sup>19</sup> If you had been present that day, how would you have viewed the situation? What would you have said? Notice that Jesus treated this woman in a kind, loving, and

16. What was the Pharisac way, and how can we avoid being like them?

17-19. (a) Explain how Jesus handled a situation that could have had very serious consequences. (b) What made the situation stressful and unpleasant? (c) Had you been there when the woman approached Jesus, how would you have reacted?

considerate way, not even alluding to any problems she may have caused.—Mark 5:34.

<sup>20</sup> Can we learn something from this event? Suppose you were an elder in a Christian congregation today. And further suppose that Leviticus 15:25-27 were a Christian requirement today and that a Christian woman had violated that law, feeling frantic and abandoned. How would you react? Would you publicly humiliate her with critical counsel? "Oh," you say, "never would I do that! Following Jesus' example, I would make every effort to be kind, loving, thoughtful, and considerate." Very good! But the challenge is to do it, to imitate Jesus' pattern.

<sup>21</sup> Essentially, people felt refreshed by Jesus, uplifted and encouraged. Where God's Law was definite, it meant what it said. If it seemed general, their conscience would come more into play and they could show their love for God by their decisions. The Law gave them room to live and breathe. (Mark 2:27, 28) God loved his people, worked constantly for their good, and was willing to be merciful when they faltered. Jesus was like that.—John 14:9.

### Results of Jesus' Teachings

- <sup>22</sup> Those who listened to Jesus and became his disciples appreciated the truth of his declaration: "My yoke is kindly and my load is light." (Matthew 11:30) They never felt burdened, harassed, or harangued by him. They were freer, happier, and more confident about their relationship with God and with one another. (Matthew 7:1-5; Luke 9:49, 50) From him they learned that being a spiritual leader calls for being refreshing to others, manifesting lowliness of mind and heart. —1 Corinthians 16:17, 18; Philippians 2:3.
20. If Leviticus 15:25-27 were a requirement today, what challenge would we face?
21. What did Jesus teach people about the Law?
22. Learning from Jesus left his disciples in what frame of mind?

### How Do You Respond?

- What does it mean to you to be a disciple of Jesus?
- How did Jesus deal with people?
- What can we learn from the way Jesus taught?
- How did the Pharisees and Jesus differ?

his disciples appreciated the truth of his declaration: "My yoke is kindly and my load is light." (Matthew 11:30) They never felt burdened, harassed, or harangued by him. They were freer, happier, and more confident about their relationship with God and with one another. (Matthew 7:1-5; Luke 9:49, 50) From him they learned that being a spiritual leader calls for being refreshing to others, manifesting lowliness of mind and heart. —1 Corinthians 16:17, 18; Philippians 2:3.

<sup>23</sup> Moreover, many were deeply impressed with the importance of remaining in union with Christ and adopting the spirit he showed. He told his disciples: "Just as the Father has loved me and I have loved you, remain in my love. If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love." (John 15:9, 10) If they were to be successful as ministers and servants of God, they would have to apply diligently what they had learned from Jesus, both in preaching and teaching publicly about God's wonderful good news and in dealing with family and friends. As the brotherhood grew into congregations, they would time and again need to remind themselves that his way was the right way. What he taught was the truth, and the life they had observed embodied in him was truly the life to aspire to.—John 14:6; Ephesians 4:20, 21.

<sup>24</sup> As you now reflect on some of the things we have been discussing, do you see ways in which to improve? Do you agree that Jesus always thought, taught, and acted appropriately? Then, take heart. His encouraging words to us are: "If you know these things, happy you are if you do them."—John 13:17.

23. Being with Jesus taught the disciples what important lesson and helped them to reach what conclusions?
24. What are things we should take to heart from Jesus' example?

# "I Appeal to Caesar!"



A MOB seize a defenseless man and begin beating him. They think that he deserves to die. Just when that outcome seems certain, soldiers appear and with difficulty snatch the victim from the violent crowd. The man is the apostle Paul. His attackers are Jews who vehemently object to Paul's preaching and accuse him of defiling the temple. His rescuers are Romans, led by their commander, Claudius Lysias. In the confusion Paul is arrested as a suspected evildoer.

The last seven chapters of the book of Acts outline the case that began with this arrest. Understanding Paul's legal history, the charges against him, his defense, and something about Roman penal procedure throws light on these chapters.

## In the Custody of Claudius Lysias

Claudius Lysias' duties included keeping order in Jerusalem. His superior, the Roman governor of Judea, resided in Caesarea. Lysias' action in Paul's case can be seen as protection of an individual from violence and as detention of a disturber of the peace. The Jews' response moved Lysias to take his prisoner to the soldiers' quarters in the Tower of Antonia.—Acts 21:27-22:24.

Lysias had to find out what Paul had done. During the chaos, he had learned nothing. So without further ado, he ordered that Paul 'be examined under scourging, that he might know why they were shouting against Paul.' (Acts 22:24) This was standard practice for extracting evidence from criminals,

slaves, and others of low rank. The scourge (*flagrum*) may have been effective to that end, but it was a dreadful instrument. Some of these whips included metal balls dangling on chains. Others had thongs interwoven with sharp bones and pieces of metal. They caused grievous wounds, tearing flesh to ribbons.

At that point Paul revealed his Roman citizenship. An uncondemned Roman could not be scourged, so Paul's assertion of his rights had an immediate effect. Abusing or punishing a Roman citizen could cost a Roman officer his post. Understandably, from then on, Paul was treated as an unusual prisoner, one who could receive visitors.—Acts 22:25-29; 23:16, 17.

Unsure of the charges, Lysias led Paul before the Sanhedrin to seek an explanation for the furor. But Paul ignited a controversy when he spoke of being judged over the issue of the resurrection. The dissension was such that Lysias feared that Paul would be torn to pieces, and again Lysias was obliged to snatch him from angry Jews.—Acts 22:30-23:10.

Lysias did not want a murdered Roman on his hands. On learning of a death plot, he hurriedly had his prisoner taken down to Caesarea. Legal formalities required that reports outlining the case accompany prisoners to superior judicial authorities. Those reports would include results of initial inquiries, the reasons for the action taken, and the investigator's opinion of the case. Lysias reported that Paul was 'accused about questions of Jewish Law, not of anything deserving of death or bonds,' and he ordered Paul's accusers to present their complaints to the procurator, Felix.—Acts 23:29, 30.

### **Governor Felix Fails to Pass Judgment**

Provincial jurisdiction was based on Felix's power and authority. He could follow local

custom if he chose to or statutory criminal law—applicable to high society and government officials. That was known as the *ordo*, or list. He might also adopt *extra ordinem* jurisdiction, which could be used to deal with any crime. A provincial governor was expected to 'consider not what was done at Rome, but what *ought* to be done in general.' Thus, much was left to his judgment.

Not all details of ancient Roman law are known, but Paul's case is considered "an exemplary account of the provincial penal procedure *extra ordinem*." The governor, assisted by advisers, would hear accusations made by private individuals. The defendant was called in to face his accuser, and he could defend himself, but the burden of proof lay with the plaintiff. The magistrate inflicted any punishment he saw fit. He could decide immediately or postpone judgment indefinitely, in which case the defendant would be detained. "No doubt," says scholar Henry Cadbury, "with such arbitrary power the procurator was in position to yield to 'undue influence' and to be bribed—either to acquit, to condemn, or to postpone."

High Priest Ananias, older men of the Jews, and Tertullus formally charged Paul before Felix of being 'a pest who stirred up seditions among the Jews.' They claimed that he was a ringleader of "the sect of the Nazarenes" and that he tried to profane the temple.—Acts 24:1-6.

Paul's original assailants imagined that he had led the Gentile named Trophimus into the courtyard reserved for Jews only.\* (Acts 21:28, 29) Strictly speaking, the alleged tres-

\* An elaborate stone balustrade, three cubits high, divided the Court of the Gentiles from the inner courtyard. At regular intervals in this wall stood warnings, some in Greek and some in Latin: "Let no foreigner enter inside of the barrier and the fence around the sanctuary. Whosoever is caught will be responsible for his death which will ensue."

passer was Trophimus. But if the Jews interpreted Paul's supposed action as aiding and abetting trespass, it too could be construed as a capital offense. And Rome seems to have made the concession of recognizing the death sentence for this crime. So had Paul been arrested by the Jewish temple police instead of by Lysias, the Sanhedrin could have tried and sentenced him without a problem.

The Jews reasoned that what Paul taught was not Judaism, or lawful religion (*religio licita*). It ought, rather, to be considered illegal, even subversive.

They also claimed that Paul was "stirring up seditions among all the Jews throughout the inhabited earth." (Acts 24:5) Emperor Claudius had recently denounced Alexandrian Jews for "stirring up a universal plague throughout the world." The similarity is striking. "The charge was precisely the one to bring against a Jew during the Principate of Claudius or the early years of Nero," says historian A. N. Sherwin-White. "The Jews were trying to induce the governor to construe the preaching of Paul as tantamount to causing civil disturbances throughout the Jewish population of the Empire. They knew that the governors were unwilling to convict on purely religious charges and therefore tried to give a political twist to the religious charge."

Paul defended himself point by point. 'I have caused no disturbance. True, I belong to what they call a "sect," but this implies observance of Jewish precepts. Certain Asian Jews provoked the riot. If they have a complaint, they should be here to make it.' Paul essentially reduced the charges to a religious dispute among Jews, over which Rome had little competence. Wary of rankling already restive Jews, Felix adjourned, effectively forcing a judicial stalemate. Paul was not delivered to the

Jews, who claimed competence, nor was he judged by Roman law, nor was he freed. Felix could not be compelled to pass judgment, and in addition to wanting to curry favor with the Jews, he had another motive for delay—he hoped that Paul would bribe him.—Acts 24:10-19, 26.\*

### The Crisis Under Porcius Festus

In Jerusalem two years later, the Jews renewed their charges on the arrival of Porcius Festus, the new governor, asking that Paul be delivered to their jurisdiction. But Festus adamantly responded: "It is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak in his defense concerning the complaint." Historian Harry W. Tajra notes: "Festus readily recognized that a judicial lynching was in the works against a Roman citizen." So the Jews were told to present their case in Caesarea.—Acts 25:1-6, 16.

There the Jews asserted that Paul "ought not to live any longer," yet they presented no evidence, and Festus perceived that Paul had done nothing deserving of death. "They simply had certain disputes with him concerning their own worship of the deity and concerning a certain Jesus who was dead but who Paul kept asserting was alive," Festus explained to another official.—Acts 25:7, 18, 19, 24, 25.

Paul was clearly innocent of any political charge, but in the religious dispute, the Jews likely argued that theirs was the only competent court. Would Paul go to Jerusalem for judgment of these matters? Festus asked Paul

\* This, of course, was illegal. One source states: "Under the provisions of the law on extortion, the *Lex Reputundarum*, anyone holding a position of power or administration was forbidden to solicit or accept a bribe either to bind or unbind a man, to give judgement or not or to release a prisoner."

if he would do that, but really it was an inappropriate proposal. A remand to Jerusalem where accusers would become judges meant that Paul would be surrendered to the Jews. "I am standing before the judgment seat of Caesar, where I ought to be judged," said Paul. "I have done no wrong to the Jews . . . No man can hand me over to them as a favor. I appeal to Caesar!"—Acts 25:10, 11, 20.

A Roman's utterance of these words interrupted all provincial jurisdiction. His right of appeal (*provocatio*) was "real, comprehensive and effective." So after conferring on the technicality with his advisers, Festus declared: "To Caesar you have appealed; to Caesar you shall go."—Acts 25:12.

Festus was glad to get rid of Paul. As he admitted to Herod Agrippa II some days later, the case perplexed him. Festus then had to compose a statement of the case for the emperor, but for Festus, the charges involved incomprehensible complexities of Jewish law. Agrippa, however, was an expert in such matters, so when he expressed an interest, he was at once asked to help draft the letter. Unable to grasp Paul's subsequent exposition before Agrippa, Festus exclaimed: "You are going mad, Paul! Great learning is driving you into madness!" But Agrippa understood perfectly well. "In a short time you would persuade me to become a Christian," he said. Whatever they felt about Paul's arguments, Festus

and Agrippa agreed that Paul was innocent and could have been released had he not appealed to Caesar.—Acts 25:13-27; 26:24-32.

### The End of a Judicial Odyssey

On arriving in Rome, Paul summoned the principal men of the Jews not only to preach to them but also to see what they knew of him. That may have revealed something of his prosecutors' intentions. It was not uncommon for the authorities in Jerusalem to seek the help of Roman Jews in the prosecution of a case, but Paul heard that they had no instructions about him. Pending trial, Paul was allowed to rent a house and to preach freely. Such leniency might have meant that in Roman eyes, Paul was an innocent man.—Acts 28:17-31.

Paul remained in custody for two more years. Why? The Bible gives no details. An appellant would normally be held until his prosecutors appeared to press charges, but perhaps the Jews of Jerusalem, recognizing the weakness of their case, never arrived at all. Maybe the most effective way of keeping Paul shut up as long as possible was to fail to appear. In any event, it seems that Paul stood before Nero, was declared innocent, and was finally freed to resume his missionary activities—some five years after his arrest.—Acts 27:24.

Opponents of truth have long 'framed mischief by law' to hinder the Christian preaching work. This should not surprise us. Jesus said: "If they have persecuted me, they will persecute you also." (Psalm 94:20, *King James Version*; John 15:20) Yet, Jesus also guarantees us freedom to tell the whole world the good news. (Matthew 24:14) Thus, just as the apostle Paul resisted persecution and opposition, Jehovah's Witnesses today 'defend and legally establish the good news.'—Philippians 1:7.

**IN OUR NEXT ISSUE**  
Is a Classless Society Really Possible?

All True Christians Are Evangelizers  
Elders—Train Others to Carry the Load

# A Willing Spirit Brings People to Gilead



THE Watchtower Bible School of Gilead exists to train dedicated men and women for foreign missionary service. Who come to Gilead? Those who have a willing spirit. (Psalm 110:3) That certainly was evident on September 8, 2001, when the 111th class graduated.

Some students of that class had already willingly left family, friends, and home country to serve where the need is greater. In doing so, they tested themselves as to whether they could make adjustments to live in a somewhat different environment. For example, Richer and Nathalie arranged their affairs to move to Bolivia, Todd and Michelle to Dominican Republic, and David and Monique to a country in Asia to spread the good news of God's Kingdom. Other students had already served in Nicaragua, Ecuador, and Albania.

Christy was encouraged to study the Spanish language in high school, helping to prepare her to spend two years in Ecuador before getting married. Others joined foreign-language congregations in their home countries. Facing a different challenge, Saul and Priscilla displayed a willing spirit by working hard to improve their English before they came to the school.

The 20 weeks of missionary training passed quickly. Graduation day arrived, and the students found themselves with friends and family, listening to wise counsel and parting words of encouragement.

The chairman of the program was Theodore Jaracz, a graduate of the seventh class of Gilead School, who now serves as a member of the Governing Body of Jehovah's Witnesses. His opening remarks highlighted the fact that as an organization, we have never lost sight of the objective of training students at Gilead, namely to preach the good news of the Kingdom in all the inhabited earth. (Mark 13:10) Gilead equips qualified students to carry on this preaching activity on a much larger scale than they had in the past and in areas of the world where trained missionaries are particularly needed. Brother Jaracz admonished the students to make good use of their Gilead training as they now join the missionaries who are presently serving in the 19 countries to which the graduates were assigned.

## Timely Advice for Those Graduating

A series of talks followed. William Van De Wall, a member of the United States Branch Committee, spoke on the subject "Missionary Zeal—A Mark of True Christians." He focused attention on the commission to "make disciples," recorded at Matthew 28:19, 20, and he exhorted the students: "Imitate Jesus, who carried out his missionary assignment with zeal and enthusiasm." To assist the future missionaries to keep their zeal for missionary work, he encouraged them: "Hold to a practical schedule; maintain good personal study habits,

## CLASS STATISTICS

Number of countries represented: 10

Number of countries assigned to: 19

Number of students: 48

Average age: 33.2

Average years in truth: 16.8

Average years in full-time ministry: 12.6



### 111th Graduating Class of the Watchtower Bible School of Gilead

In the list below, rows are numbered from front to back, and names are listed from left to right in each row.

(1) Yeomans, C.; Toukkari, A.; Nuñez, S.; Phillips, J.; Dawkin, M.; Silvestri, P. (2) Morin, N.; Biney, J.; López, M.; Van Hout, M.; Cantú, A.; Szilvassy, F. (3) Williams, M.; Itoh, M.; Van Coillie, S.; Levering, D.; Fuzel, F.; Geissler, S. (4) Yeomans, J.; Moss, M.; Hodgins, M.; Dudding, S.; Briseño, J.; Phillips, M. (5) López, J.; Itoh, T.; Sommerud, S.; Kozza, C.; Fuzel, G.; Moss, D. (6) Williams, D.; Dudding, R.; Geissler, M.; Morin, R.; Biney, S.; Cantú, L. (7) Dawkin, M.; Hodgins, T.; Levering, M.; Silvestri, S.; Van Hout, D.; Briseño, A. (8) Van Coillie, M.; Nuñez, A.; Kozza, B.; Sommerud, J.; Toukkari, S.; Szilvassy, P.

staying up-to-date in theocratic matters; and always keep in focus the reasons why you are in your assignment."

Next on the program was Guy Pierce, a member of the Governing Body. He developed the theme "Continue Cultivating 'Your Power of Reason.'" (Romans 12:1) He gave practical advice to the graduating class, encouraging them to use their God-given ability to think and reason. "Continue to think deeply about what Jehovah is saying to you through his Word. This will safeguard you," he stated. (Proverbs 2:11) Brother Pierce also admonished the class not to be dogmatic

in their views so that they would not hinder their "power of reason." Certainly, these timely reminders will prove helpful as the graduates serve as missionaries.

The chairman next introduced one of the Gilead instructors, Lawrence Bowen, who spoke on the theme "Decide Not to Know Anything." He pointed out that in connection with his missionary work in Corinth, the apostle Paul had "decided not to know anything . . . except Jesus Christ, and him impaled." (1 Corinthians 2:2) Paul knew that the greatest force in the universe, the holy spirit, backs the message reflected through-

out the entire Bible: the vindication of Jehovah's sovereignty by means of the promised Seed. (Genesis 3:15) The 48 graduating students were urged to be like Paul and Timothy and to find success as missionaries, sticking to "the pattern of healthful words."—2 Timothy 1:13.

"Appreciate Your Privilege, a Gift From God" was the theme of the last of the series of opening talks. Wallace Liverance, Gilead School registrar, helped the graduates to appreciate that service privileges are expressions of God's undeserved kindness, not something they were entitled to or had earned. Drawing on the example of the apostle Paul, Brother Liverance pointed out: "Jehovah's choice of Paul to be his apostle to the nations was not determined by works, so that it might appear that Paul had earned the right to that assignment or that it was owed to him. It was not dependent on seniority or experience. From a human standpoint, it might have appeared that Barnabas would have been the logical choice. It was not based on personal ability; Apollos apparently was more eloquent than Paul. It was an expression of God's undeserved kindness." (Ephesians 3:7, 8) Brother Liverance encouraged the graduates to use their gift, or service privilege, to help others become friends of God and recipients of "the gift God gives . . . , everlasting life by Christ Jesus our Lord."

—Romans 6:23.

Following this, Mark Noumair, another Gilead instructor, conducted a lively discussion with a number of students on the theme "Preparation Leads to Good Results." (Proverbs 21:5) The experiences illustrated that when a minister prepares well for the ministry, especially by preparing his heart, he will have genuine interest in people. He will never be lost for words. Rather, he will say and do things to help them spiritually. "This is the key to being a successful missionary," Brother Noumair pointed out, drawing on his own experience as a missionary in Africa.

### Missionary Service—A Satisfying Career

Ralph Walls and Charles Woody interviewed some experienced missionaries, who were also at the Patterson Educational Center for special training. The interviews emphasized that it is love of people that brings joy in the missionary service. It was reassuring for the students and for those of their families and friends who were in the audience to listen to these experienced missionaries as they explained firsthand why missionary service is a satisfying career.

John E. Barr, who serves on the Governing Body, gave the principal talk of the day, entitled "Sing to Jehovah a New Song." (Isaiah 42:10) Brother Barr pointed out that the expression "a new song" appears in the Bible nine times. He asked the question, "What is this new song all about?" Then he answered: "The context reveals that a new song is sung because of new developments in the exercise of Jehovah's sovereignty." He urged the students to continue joining their voices in singing the praises of God's triumphant Kingdom in the hands of the Messianic King, Christ Jesus. Brother Barr mentioned that the training they had received at Gilead had helped them to understand more deeply than ever before the various aspects of this "new song." "The school has emphasized the need for you to 'sing' Jehovah's praises in harmony with your brothers and sisters wherever you go; always cultivate unity with others in your assignments."

After the students were given their diplomas, a spokesman for the class read a letter of sincere appreciation for the training that they had received at Gilead.

Could you expand your service to God and make it more productive? If so, apply yourself as these graduating students have. This is what has helped to qualify them for the missionary field. Great joy is found when one cheerfully offers oneself willingly in God's service.—Isaiah 6:8.

# PARENTS Fill Your Children's Need!

**C**HILDREN need guidance and loving discipline, especially from their parents. In this regard, a Brazilian educator, Tania Zagury, says: "The tendency of every child is to seek pleasure. It is necessary to establish limits. It is the parents who have to do this. If they do not, the children get out of control."

However, in many lands the influence of a permissive society that exalts personal freedom can make it difficult to follow the above advice. Where, then, can parents turn for help? God-fearing parents recognize that their children are "an inheritance from Jehovah." (Psalm 127:3) Thus, they look to God's Word, the Bible, for guidance in rearing them. For example, Proverbs 13:24 says: "The one holding back his rod is hating his son,

but the one loving him is he that does look for him with discipline."

The Bible's use of the word "rod" need not be understood to mean only physical punishment; it represents the means of correction, whatever form it may take. Indeed, very often words may be all that is necessary to correct a child's wayward course. Proverbs 29:17 says: "Chastise your son and he will bring you rest and give much pleasure to your soul."

Children need loving discipline to eliminate undesirable traits. Such firm and kind correction gives evidence that a parent cares for the child. (Proverbs 22:6) So parents, take heart! By following the sound, practical counsel of the Bible, you will please Jehovah God and gain your children's respect.

## Questions From Readers

**How can a Christian wife balance loyalty to God with submission to her unbelieving husband if he shares in religious holiday activities?**

Her doing so will require wisdom and tact. But she is doing the right thing in striving to balance her two obligations. Jesus gave counsel about a parallel situation: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matthew 22:21) Granted, he was dealing with obligations to governments, to which Christians were later told to be in submission. (Romans 13:1) Yet, his counsel finds a parallel in a wife's balancing her obligations to God with her Scriptural submission to her husband, even if he is an unbeliever.

No one familiar with the Bible would deny that it stresses that a Christian's first obliga-

tion is to Almighty God, to be loyal to him at all times. (Acts 5:29) Still, in many situations a true worshiper can accommodate the requests or demands of an unbeliever in authority while not sharing in a violation of God's elevated laws.

We find an instructive example in the three Hebrews, as related in Daniel chapter 3. Their governmental superior, Nebuchadnezzar, decreed that they and others present themselves on the plain of Dura. Realizing that false worship was scheduled, the three Hebrews would likely have preferred to avoid being there. Perhaps Daniel was able to excuse himself, but these three could not.\* So they complied to the extent of appearing, but they would not—and did

\* See "Questions From Readers" in *The Watchtower* of August 1, 2001.

not—share in any wrong act.—Daniel 3:1-18.

Similarly, around holiday times an unbelieving husband might request or demand that his Christian wife do something she would like to avoid. Consider some examples: He tells her to cook a certain food on the day he and others will celebrate a holiday. Or he demands that the family (including his wife) visit his relatives on that day for a meal or simply as a social call. Or even prior to the holiday, he might say that while his wife is out shopping, she must make some purchases for him—foods unique to the holiday, items to use as presents, or wrapping paper and cards to use with his gifts.

Again, the Christian wife ought to be determined not to share in false religious acts, but what about such requests? He is the family head, and God's Word says: "You wives, be in subjection to your husbands, as it is becoming in the Lord." (Colossians 3:18) In these cases, can she show wifely subjection while being loyal to God? She must decide how to balance obedience to her husband with her overriding obedience to Jehovah.

At other times, her husband may ask her to cook a certain food, whether because it is his favorite or because he is used to having that meal in a particular season. She will desire to show love for him and recognition of his headship. Could she do so even if he made the request on the occasion of a holiday? Some Christian wives might be able to do so with a good conscience, simply considering it as a normal task of preparing the daily meal. Certainly, no loyal Christian would attach any holiday significance to it, even if her husband did. Similarly, he might require her to be with him when he visits his relatives at various times each month or year. Could she do so even if it was the day of a holiday? Or would she normally be willing to purchase things at his request, without judging what *he* intends to do



with the items she buys for him while doing her shopping?

Of course, a Christian wife should think of others—the effect on them. (Philippians 2:4) She would like to avoid giving any impression that she is linked to the holiday, just as the three Hebrews may likely have preferred that others not see them traveling to the plain of Dura. So she might tactfully try to reason with her husband to see if, out of consideration for her feelings, he might do certain holiday-related things for himself to accommodate a wife who loves and respects him. He might see the wisdom of not putting both of them in a potentially embarrassing situation if she would have to refuse to engage in false religious acts. Yes, calm discussion beforehand might lead to a peaceful solution.—Proverbs 22:3.

In the final analysis, the faithful Christian must weigh the facts and then decide what to do. Obedience to God must come first, as it did with the three Hebrews. (1 Corinthians 10:31) But with that in mind, the individual Christian has to decide what noncompromising things can be done at the request of one having authority in the family or in the community.

# Do You Remember?

Have you appreciated reading the recent issues of *The Watchtower*? Well, see if you can answer the following questions:

• **Germany's Federal Constitutional Court contributed to what legal victory involving religion?**

That court overturned another court's negative ruling regarding Jehovah's Witnesses and their being recognized as a corporation of public law. The victorious ruling noted that within the scope of religious freedom someone might 'obey the tenets of faith' more than the demands of the State.—8/15, page 8.

• **For how long a period of time did Job suffer?**

The book of Job does not indicate that he suffered for many years. Job's suffering and its resolution may have occurred within a few months, perhaps less than a year.—8/15, page 31.

• **Why can we be sure that the Devil is more than a superstition?**

Jesus Christ knew that the Devil was real. Jesus was tempted by a real person, not some evil inside himself. (Matthew 4:1-11; John 8:44; 14:30)—9/1, pages 5-6.

• **Proverbs 10:15 says: "The valuable things of a rich man are his strong town. The ruin of the lowly ones is their poverty." How does this prove true?**

Riches can serve as a protection against some uncertainties in life, just as a fortified town provides a degree of security for those who reside in it. On the other hand, poverty can be ruinous when there are unexpected developments.—9/15, page 24.

• **In what sense was a start "made of calling on the name of Jehovah" in the days of Enosh? (Genesis 4:26)**

God's name had been used since the start of human history; hence, what began in Enosh's time was not a calling on Jehovah in faith. Men may have applied God's name profanely to themselves or to others through whom they pretended to worship God.—9/15, page 29.

• **As used in the Bible, what does the word "discipline" mean?**

The word does not imply any kind of abuse or cruelty. (Proverbs 4:13; 22:15) The Greek word for "discipline" primarily relates to instruction, education, correction and, at times, firm but loving chastisement. An important way in which parents can imitate Jehovah is by striving to keep open the lines of communication with their children. (Hebrews 12:7-10)—10/1, pages 8, 10.

• **How do true Christians today show that they are for rule by God?**

In advocating God's Kingdom, Jehovah's Witnesses do not mix in politics or foment rebellion, even in lands where the Witnesses are banned. (Titus 3:1) They make a positive contribution in the way that Jesus and his early disciples did and strive to help people adopt wholesome Biblical values, such as honesty, moral cleanliness, and a good work ethic.—10/15, page 6.

• **How are life-giving waters flowing in the Andes?**

Jehovah's Witnesses there are making the effort to bring the Bible's truths to the people, even in the two local languages, Quechua and Aymara. The Witnesses visit people who live on islands on Lake Titicaca, including "floating" island platforms made of reeds growing in the lake waters.—10/15, pages 8-10.

• **What has God provided for our guidance that might be likened to the computer guidance system on modern passenger airplanes?**

God has equipped humans with a capacity for moral guidance, an inner moral sense. This is our inherited conscience. (Romans 2:14, 15)—11/1, pages 3-4.

• **Why does Jesus' death have great value?**

When the perfect man Adam sinned, he lost human life for himself and his descendants. (Romans 5:12) As a perfect man, Jesus sacrificed his human life, thus providing the ransom that makes it possible for faithful humans to gain everlasting life.—11/15, pages 5-7.

• **Who were the Scythians mentioned at Colossians 3:11?**

The Scythians were a nomadic nation on the steppes of Eurasia, holding sway from about 700 to 300 B.C.E. They were formidable horsemen and warriors. Colossians 3:11 may have implied, not a specific nation, but the worst of uncivilized people.—11/15, pages 24-5.

• **Why can we say that the Golden Rule is a teaching that merits our regular attention?**

This ethical maxim is expounded in Judaism, Buddhism, Greek philosophy, and Confucianism. However, what Jesus directed in the Sermon on the Mount requires positive actions, and it touches the life of people everywhere and in every age. (Matthew 7:12)—12/1, page 3.

# SUBJECT INDEX FOR THE WATCHTOWER 2001

Indicating date of issue in which article appears

## BIBLE

- Bible in a Single Volume, 5/1  
Cyril and Methodius—Translators, 3/1  
Dead Sea Scrolls, 2/15  
*New World Translation* Appreciated, 11/15  
Understanding the Bible, 7/1  
Why Study, 7/1

## CHRISTIAN LIFE AND QUALITIES

- Are You Truly Tolerant? 7/15  
Avoid Spiritual Heart Attack, 12/1  
'Blessing of Jehovah Makes Rich,' 11/1  
'Blessings Are for Righteous' (Pr 10), 7/15  
'Buying Out Opportune Time,' 5/1  
'By Wisdom Days Become Many' (Pr 9), 5/15  
Confession, 6/1  
Cope With Discouragement! 2/1  
Coping With Negative Feelings, 4/15  
Cultivate Virtue, 1/15  
Doubts, 7/1  
Feel Misunderstood? 4/1  
Fill Your Children's Need! 12/15  
Force of Habit, 8/1  
Handling Hypocrisy, 11/15  
'Happy the Man That Has Found Wisdom' (Pr 8), 3/15  
Helping Widows, 5/1  
Look After Orphans and Widows, 6/15  
Loyalty, 10/1  
Making Good Decisions, 9/1  
Obedience—Important Childhood Lesson, 4/1  
Overcome Obstacles to Progress, 8/1  
'Run in Such a Way,' 1/1  
Safeguard Conscience, 11/1  
Strengthen Trust in Jehovah, 6/1  
Success Regardless of Upbringing, 4/15  
Walk in 'Path of Uprightness' (Pr 10), 9/15

## JEHOVAH

- 'Blessing of, Makes Rich,' 11/1  
Strengthening Trust In, 6/1

## JEHOVAH'S WITNESSES

- 2000 Annual Meeting, 1/15  
Best Care for You? (Bethel service), 3/15  
Caring for One Another (war refugees), 4/15  
Certificate of Excellence (Congo [Kinshasa]), 8/15  
Conventions—Joyful Brotherhood, 9/15  
'Doers of God's Word' Conventions, 1/15  
France, 8/15, 9/1  
Gilead Graduations, 6/15, 12/15  
Governing Body and Legal Corporation, 1/15  
Helping Young People, 7/15  
Kenya, 2/15  
Life-Giving Waters in Andes, 10/15  
'Masterpiece of a Project' (Photo-Drama), 1/15  
Not Alone When Faith Tested (blood), 4/15  
Once Wolves—Now Sheep! 9/1  
Optician Sows Seed (Ukraine, Israel), 2/1  
"Religious Tolerance Day" (Poland school), 11/1

- "See You in God's Kingdom" (F. Drozg), 11/15  
"Teachers of God's Word" Conventions, 2/15

- 'Thank Witnesses for Religious Freedom,' 5/15

- Triumph Over Nazi Persecution, 3/15

- Victory at Constitutional Court (Germany), 8/15

- We Do the Best We Can! (missionaries), 10/15

## JESUS CHRIST

- Jesus Saves—How? 11/15

- Resurrection, 3/15

- The Real Jesus, 12/15

## KINGDOM PROCLAIMERS REPORT

- 2/1, 4/1, 5/1, 6/1, 8/1, 10/1, 12/1

## LIFE STORIES

- Accepting Jehovah's Invitations (M. Zanardi), 12/1  
Grateful for Precious Memories! (D. Caine), 8/1  
He "Endured to the End" (L. Swingle), 7/1  
'Jehovah Has Been Very Good to Me!' (K. Klein), 5/1  
Joyous and Thankful Despite Loss (N. Porter), 6/1  
Life of Surprises (E. & H. Beveridge), 10/1  
Light Shines in Middle East (N. Salem), 9/1  
Pressing On in Jehovah's Way (L. Valentino), 5/1  
Rich Life in Jehovah's Service (R. Kurzen), 11/1  
Serving Wherever Needed (J. Berry), 2/1  
Serving Whole-Souled in Spite of Trials (R. Lozano), 1/1  
Sustained by Jehovah (F. Lee), 3/1  
We Put Jehovah to the Test (P. Scribner), 7/1  
We Were a Team (M. Barry), 4/1

## MAIN STUDY ARTICLES

- Abraham—An Example of Faith, 8/15  
Acquire a Heart Agreeable to Jehovah, 10/15  
Be Built Up by Love, 1/1  
Behold the Doer of Wonderful Things! 4/15  
Be Joyful Harvest Workers! 7/15  
Be Joyful With the Happy God, 5/1  
Building a Spiritually Strong Family, 5/15  
Can You "Distinguish Both Right and Wrong"? 8/1  
'Clothe Yourselves With Long-Suffering,' 11/1  
Develop Your Heart to Fear Jehovah, 12/1  
Divine Guidance for Selecting a Marriage Mate, 5/15  
Do Not Become Forgetful Hearers, 6/15  
Do Not Give Up in Doing What Is Fine, 8/15  
Fear Jehovah and Keep His Commandments, 12/1  
Gaining the Victory Over Human Weakness, 3/15  
Give Attention to God's Wonderful Works, 4/15  
Have Faith Like That of Abraham! 8/15  
How Can You Help a "Prodigal" Child? 10/1  
How Far-Reaching Is Your Love? 1/1  
"If God Is for Us, Who Will Be Against Us?" 6/1  
Imitate Jehovah When Training Your Children, 10/1  
Jehovah Is a God of Long-Suffering, 11/1  
Jehovah Is Our Refuge, 11/15  
Jehovah's Blessing Makes Us Rich, 9/15  
Jehovah's Day of Judgment Is Near! 2/15  
Jehovah Shows Us How to Count Our Days, 11/15  
Jehovah's Restored People Praise Him Earth Wide, 2/15  
Keep in Step With Jehovah's Organization, 1/15  
"Learn From Me," 12/15  
Living Up to Your Dedication? 2/1  
Made the Truth Your Own? 2/1  
Maintain Your Joy in Jehovah's Service, 5/1  
Make Your Advancement Manifest, 8/1  
Mind the Spirit and Live! 3/15  
Moving Ahead to Final Victory! 6/1  
Overseers and Ministerial Servants Theocratically Appointed, 1/15  
Peace of the Christ Control in Our Hearts? 9/1  
Praise Jehovah for His Great Deeds! 5/15  
Press On in the Harvest Work! 7/15  
Rejoice in the Knowledge of Jehovah, 7/1  
Rejoicing for Those Who Walk in the Light, 3/1

- Relief From Stress—A Practical Remedy, 12/15  
Remain Steadfast as Seeing the Invisible One!

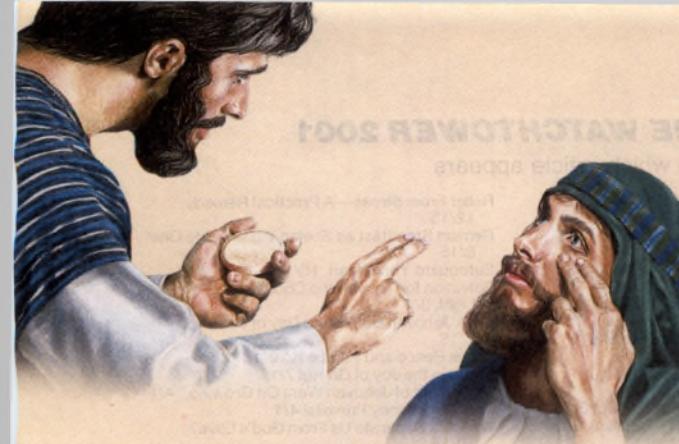
- 6/15  
Safeguard Your Heart, 10/15  
Salvation for Those Who Choose the Light, 3/1  
Seek Jehovah Before the Day of His Anger, 2/15  
"Seek Peace and Pursue It," 9/1  
Share in the Joy of Giving! 7/1  
"The Word of Jehovah Went On Growing," 4/1  
True Christianity Prevails! 4/1  
Who Will Separate Us From God's Love? 10/15  
Will Jehovah's Blessing Overtake You? 9/15

## MISCELLANEOUS

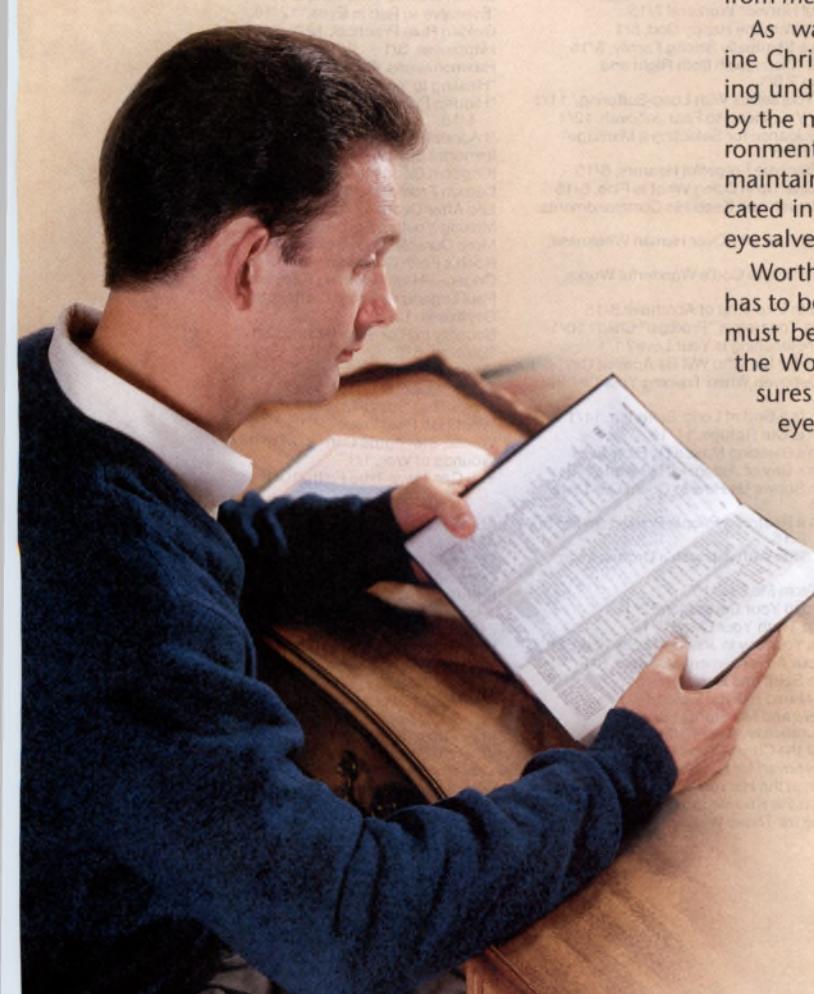
- Balanced View of Money, 6/15  
Basis for Belief, 8/1  
Be Grateful, Happy, 9/1  
'Behold! The Great Crowd!' 5/15  
Bloodless Surgery, 3/1  
'By Light From You We See Light,' 12/1  
Can Anything Unite People? 9/15  
Church Fathers—Advocates of Truth? 4/15  
Create a Better World? 10/15  
Destroyers of Trees, 11/1  
Devil, 9/1  
Enoch Walked With God, 9/15  
'Eyesalve to Rub in Eyes,' 12/15  
Golden Rule Practical, 12/1  
Happiness, 3/1  
Hasmonaeans, 6/15  
"Healing to Your Navel," 2/1  
"Hidden Public Health Hazard" (Internet porn), 4/15  
"I Appeal to Caesar!" 12/15  
Immortal Spirit? 7/15  
Kingdom Good News, 4/1  
Lesson From Palm Tree, 10/1  
Life After Death? 7/15  
Making Youth a Success, 8/15  
More Durable Than Gold, 8/1  
Noah's Faith Condemns World, 11/15  
Origen—How Teaching Affected Church, 7/15  
Paul Organizes Relief Contributions, 3/15  
Scythians, 11/15  
Security in Risk-Filled World, 2/1  
Spiritism, 5/1  
Spiritual Paradise, 3/1  
Suffering, 5/15  
Trees That Stand Test of Time, 7/1  
What Has Real Value? 9/15  
Whose Standards Can You Trust? 6/1  
Wounds of War, 1/1  
You Can Have True Faith, 10/1

## QUESTIONS FROM READERS

- Abrahamic covenant—Ur or Haran? 11/1  
All things created "for" Jesus? (Col 1:16), 9/1  
Christian wife and holiday activities, 12/15  
Copying computer software, 2/15  
Entering Jehovah's rest (Heb 4:9-11), 10/1  
"Heavens" (2Pe 3:13) and "heaven" (Re 21:1), 6/15  
How did serpent communicate? 11/15  
How long did Job suffer? 8/15  
"Illegal idolatries" (1Pe 4:3), 7/15  
Meaning of "worship in spirit" (Joh 4:24), 9/15  
Poles of ark of covenant (1Ki 8:8), 10/15  
Pray about disfellowshipped? (Jer 7:16), 12/1  
When "Holy of Holies" anointed? (Da 9:24), 5/15  
Where was Daniel during golden image test? (Da 3), 8/1  
Why confess to elders? 6/1



# "Eyesalve to Rub in Your Eyes"



**T**HAT prescription was offered by Jesus Christ to the first-century Christian congregation in Laodicea, Asia Minor.

Jesus said: "Buy . . . eyesalve to rub in your eyes *that you may see*." It was, not literal eye disease, but spiritual blindness that needed treatment. Christians in Laodicea had been influenced by the spirit of the materially prosperous city in which they lived and had become complacent about their true spiritual needs.

Commenting on this as the cause of their impaired vision, Jesus said: "You say: 'I am rich and have acquired riches and do not need anything at all,' but you do not know you are miserable and pitiable and poor and *blind* and naked." Although not aware of it, members of the congregation needed curative "eyesalve" that could be obtained only by submitting to the teaching and discipline of Jesus Christ. "Buy from me," said Jesus.—Revelation 3:17, 18.

As was true of those in Laodicea, genuine Christians today need to guard against being unduly influenced, perhaps unconsciously, by the materialistic and pleasure-oriented environment in which they live. The prescription for maintaining a healthy spiritual outlook is indicated in the admonition: "Buy from [Jesus] . . . eyesalve to rub in your eyes that you may see."

Worthy of note is the fact that this "eyesalve" has to be bought. There is a cost involved. Time must be expended to study and meditate on the Word of God. This Word, the psalmist assures us, "is clean, making the [spiritual] eyes shine."—Psalm 19:8.