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THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

**THE PRICE OF
PRIDE**

THE WATCHTOWER®

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

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The Price of Pride —How High?

HAVE you ever dealt with a person who deliberately tried to make you feel small? Perhaps a manager, a boss, an overseer, or even a relative who looked down his nose at you and treated you with utter disdain? How did you feel about that person? Were you attracted to his personality? Certainly not! Why? Because pride creates barriers and stifles communication.

Pride makes a person downgrade everybody else, so that he or she always appears to be superior. The person with such an attitude seldom says a good word about others. There is always some negative qualifying phrase—"yes, that may be true, but he has this problem or that defect."

In *Thoughts of Gold in Words of Silver*, pride is described as "an ever-defeating vice. It eats up a person, leaving very little to admire." Is it any wonder that no one feels at ease around a proud person? In fact, the price of pride is often a dearth of true friends. "In contrast," the same book goes on to say, "the world loves the humble—not the humble that are proud of it, but the really humble." Appropriately, the Bible states: "A man's pride brings him humiliation, he who humbles himself will win honour." —Proverbs 29:23, *The Jerusalem Bible*.

More than friendship or honor from men, however, how does pride affect one's relationship with God? How does God view the proud, the haughty, and the presumptuous? Pride or humility—does it matter with him?

A Lesson in Humility

The inspired writer of the Proverbs states: "Pride is before a crash, and a haughty spirit before stumbling. Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones." (Proverbs 16:18, 19) The wisdom of those words is well borne out in the case of the Syrian general Naaman, who lived in the time of the Israelite prophet Elisha.

Naaman was a leper. In his search for a cure, he traveled to Samaria thinking that he would get a person-



al audience with Elisha. Instead, the prophet sent his servant with instructions for Naaman to bathe seven times in the Jordan River. Naaman took umbrage at the treatment and counsel. Why could not the prophet come out and speak to him personally instead of sending a servant? And surely, any Syrian river was as good as the Jordan! Pride was his problem. The result? Happily for him, wiser counsel prevailed. "At

**A little humility brought
Naaman great benefits**

that he went down and began to plunge into the Jordan seven times according to the word of the man of the true God; after which his flesh came back like the flesh of a little boy and he became clean.”—2 Kings 5:14.

Sometimes great benefits are gained from just a little humility.

The Price of Arrogance

The price that pride exacts of us, however, can be far higher than our simply missing out on some benefit or gain. There is another degree of pride that is implicit in the word “hubris,” which is defined as “exaggerated pride or self-confidence often resulting in retribution.” (*Webster’s Ninth New Collegiate Dictionary*) This word is rooted directly in the Greek, and according to Greek scholar William Barclay, “*hubris* is mingled pride and cruelty . . . , the arrogant contempt which makes [a man] trample on the hearts of his fellow men.”

A clear example of this sort of exaggerated pride appears in the Bible. It is the case of Hanun, king of Ammon. *Insight on the Scriptures* explains: “Because of the loving-kindness Nahash



had exercised toward him, David sent messengers to comfort Hanun over the loss of his father. But Hanun, convinced by his princes that this was merely a subterfuge on David’s part to spy out the city, dishonored David’s servants by shaving off half their beards and cutting their garments in half to their buttocks and then sent them away.”* Regarding this incident, Barclay observes: “That treatment was *hubris*. It was insult, outrage, public humiliation all combined.”—2 Samuel 10:1-5.

Yes, the proud person is capable of hubris, of being insolent, of causing humiliation to others. He enjoys hurting someone in a cold, impersonal way and then gloats over the other person’s discomfort and ignominy. But undermining or destroying someone’s self-respect is a two-edged sword. It results in losing a friend and, more than likely, making an enemy.

How can any true Christian display such hurtful pride, since his Master commanded that ‘he should love his neighbor as himself’? (Matthew 7:12; 22:39) It is simply contradictory to everything that God and Christ stand for. On this account, Barclay makes the grave observation: “*Hubris* is the pride which makes a man defy God.” It is the pride that says: “There is no Jehovah.” (Psalm 14:1) Or

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as expressed at Psalm 10:4: "The wicked one according to his superciliousness makes no search; all his ideas are: 'There is no God.'" Such pride, or haughtiness, alienates one not only from friends and relatives but also from God. What a price to pay!

Do Not Let Pride Corrode You

Pride can have many faces—pride that springs from nationalism, from racism, from class and caste distinctions, from education, wealth, prestige, and power. In one way or another, pride can easily creep up on you and corrode your personality.

Many a person appears to be humble when dealing with superiors or even peers. But what happens when the apparently humble person gets into a position of authority? Suddenly, he becomes a despot who makes life miserable for his supposed inferiors! This may happen to some when they put on a uniform or carry a badge that implies power. Even government workers can become proud in their dealings with the public, thinking that the public is there to serve them, not vice versa. Pride can make you harsh, unfeeling; humility can make you kind.

Jesus could have been proud and harsh around his disciples. He was a perfect man, the Son of God, dealing with imperfect, impulsive, impetuous followers. Yet, what invitation did he give those who listened? "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.

Do we always endeavor to follow Jesus' example? Or do we find ourselves being harsh, unbending, despotic, unmerciful, proud? Like Jesus, try to refresh, not oppress. Resist the corrosive effect of pride.

In view of the foregoing, is all pride wrong?

Self-Respect Versus Conceit

Pride is also "a reasonable or justifiable self-respect." (*Webster's Ninth New Collegiate Dictionary*) Self-respect means having respect for yourself. It means that you do care about what other people think of you. You care about your appearance and your reputa-

tion. The Spanish proverb is true, "Tell me who you walk with and I will tell you who you are." If you prefer to associate with people who are slovenly, lazy, uncouth, and foulmouthed, then you will become like them. Their attitudes will rub off on you, and like them, you will lack self-respect.

Of course, there is the other extreme—pride that leads to conceit or vanity. The scribes and the Pharisees in Jesus' day were proud of their traditions and their ultrareligious appearance. Jesus warned about them: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their garments [to appear more pious]. They like the most prominent place at evening meals and the front seats in the synagogues, and the greetings in the market-places and to be called Rabbi by men." —Matthew 23:5-7.

Proper pride, then, is a balanced attitude. Remember, too, that Jehovah sees the heart, not merely the outward show. (1 Samuel 16:7; Jeremiah 17:10) Self-righteousness is not God's righteousness. However, the question now is, How can we cultivate true humility and avoid paying the high price of pride?

TRUE humility has great value in the eyes of God. James wrote: “God opposes the haughty ones, but he gives undeserved kindness to the humble ones.” (James 4:6) Here James could have been alluding to several thoughts expressed in the Hebrew Scriptures. “Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance.” “The haughty eyes of earthling man must become low, and the loftiness of men must bow down; and Jehovah alone must be put on high.” “If it has to do with ridiculers, he [God] himself will deride; but to the meek ones he will show favor.”—Psalm 138:6; Isaiah 2:11; Proverbs 3:34.

The apostle Peter also encouraged humility. He wrote: “All of you gird yourselves with lowliness of mind toward one another, because God opposes the haughty ones, but he gives undeserved kindness to the humble ones.”—1 Peter 5:5.

Christ's Example of Humility

You might ask, What virtue or advantage is there in being humble? For the person striving to be a true Christian the answer is fundamental—to be humble is to be like Christ. Jesus showed his humility by accepting the

How Can You Show True Humility?

unique assignment to come to earth from the heavenly realm and become a lowly human, inferior to the angels. (Hebrews 2:7) Although he was the Son of God, he endured the humiliations heaped upon him by his religious enemies. He kept his composure during his trials, even though capable of calling to his aid legions of angels.—Matthew 26:53.

Finally, Jesus hung in disgrace on the torture stake, yet remained faithful to his Father. Thus, Paul could write of him: “Keep this mental attitude in you that was also in Christ Jesus, who, although he was existing in God’s form, gave no consideration to a seizure, namely, that he should be equal to God. No, but he emptied himself and took a slave’s form and came to be in the likeness of men. More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake.”—Philippians 2:5-8.

So how can we manifest true humility? In practical situations, how can we react in a humble rather than a proud way?

How a Humble Person Reacts

Let us consider humility in the work context, whether on the job or in the Christian service. For work to be done successfully, overseers, managers, and supervisors might be necessary. Someone has to make decisions. How do you react? Do you reason, “Who does he think he is to be telling me what to do? I have been on this job more years than he has.” Yes, if you are proud, you will chafe under subjection. On the other hand, a humble person strives to be “doing nothing out of contentiousness or out of egotism, but with lowliness of mind considering that the others are superior.”—Philippians 2:3.

How do you react when a suggestion comes from a younger person or from a woman? If you are humble, you will at least consider it. If you are proud, you will resent it or reject it out of hand. Would you rather have praise and flattery that lead to your ruin or constructive counsel for your upbuilding?—Proverbs 27:9; 29:5.



A humble word of apology can make life smoother

the opposite of being long-suffering. If you are humble, you will not take yourself too seriously. Remember what happened when Jesus' disciples took themselves too seriously—they got into heated disputes about who was to be the most important. They forgot that they were all "good-for-nothing slaves!"—Luke 17:10; 22:24; Mark 10:35-37, 41.

French writer Voltaire described humility as "the modesty of the soul . . . the antidote to pride." Yes, humility is lowliness of mind. A humble person is modest in spirit, not proud. He is deeply respectful and courteous.

So why strive to be humble? Because humility has God's approval and helps us to obtain divine guidance. In part because of Daniel's humility, Jehovah considered the prophet to be someone "very desirable" and sent an angel to him with a vision! (Daniel 9:23; 10:11, 19) Humility brings many rewards. It brings true friends who love you. More than that, it brings Jehovah's blessing. "The result of humility and the fear of Jehovah is riches and glory and life."—Proverbs 22:4.

Can you meet the challenge of adversity? Humility will enable you to face up to difficult circumstances and to endure, even as Job did. If you are proud, you will tend to be frustrated and may rebel at grievous circumstances and supposed slights.—Job 1:22; 2:10; 27:2-5.

Humility Is Loving and Forgiving

Some people have difficulty saying, "I'm sorry. I made a mistake. You were right." Why? Too much pride! Yet, how often a genuine apology could easily put a stop to a marital altercation.

Are you willing to forgive when someone offends you? Or, in your pride, do you hold a grudge, perhaps for days and months, refusing to speak to the supposed offender? Do you even carry on a vendetta in an effort to get even? People have been murdered in some vendettas. In others, character assassination has been the method. In contrast, a humble person is loving and forgiving. Why? Because love does not keep account of the injury. Jehovah was willing to forgive the Israelites if they would swallow their pride. The humble follower of Jesus is willing to forgive, even repeatedly!—Joel 2:12-14; Matthew 18:21, 22; 1 Corinthians 13:5.

A humble person 'takes the lead in showing honor to another.' (Romans 12:10) The *New International Version* reads: "Honor one another above yourselves." Do you praise others and appreciate their abilities and talents? Or do you always have to find a defect to take the shine off their reputation? Yes, are you capable of genuinely praising other people? If you have difficulty in this respect, perhaps personal insecurity and pride are your problems.

A proud person is impatient. A humble person is patient and long-suffering. What about you? Do you prickle at any perceived unfavorable treatment? Such a reaction is

KINGDOM PROCLAIMERS REPORT

A Search for the True God Is Rewarded

IN THE tenth century B.C.E., the two-tribe kingdom of Judah was overrun with false worship. Amid this rampant idolatry, however, lived a man whose heart was right toward God. His name was Jehoshaphat. The prophet Jehu said regarding him: "There are good things that have been found with you, because you have . . . prepared your heart to search for the true God." (2 Chronicles 19:3) Similarly today, in these "critical times hard to deal with,"



Casimir (right)
enjoys volunteer
work at the
branch



millions of people have 'prepared their hearts' to search for the true God, Jehovah. (2 Timothy 3:1-5) This is borne out by the following experience from Togo, West Africa.

Casimir attended a Catholic school and had his first Communion at nine years of age. By the time he turned 14, however, Casimir had stopped going to church. This caused him to live in fear because

he thought that missing Mass would result in his going to a fiery hell, or at least to purgatory.

In school Casimir joined a group of youths who met once a week to study the Bible. He also started to read the Bible on his own. On one occasion Casimir read in the book of Revelation about a terrifying wild beast that came out of the sea. (Revelation 13:1, 2) When he asked the leader of the Bible study group about it, he was told that the beast was real and that it would actually come out of the sea. This explanation troubled Casimir because he lived not far from the Atlantic Coast. He was convinced that he would be among the first victims of the wild beast.

Casimir began saving his money so that he could flee to the desert up north in order to avoid the wild beast. He told a classmate about his plans. Being one of Jehovah's Witnesses, the classmate assured him that no such literal beast would be coming out of the sea. Shortly after that, Casimir was invited to the meetings at the Kingdom Hall. He enjoyed the meetings and began to attend regularly. He also accepted a home Bible study.

As Casimir progressed in his study, family opposition set in. His family practiced ancestor worship and ate unbled meat left over from sacrifices. When Casimir politely declined to eat the meat, he was threatened and asked to leave the house. Casimir stayed calm, and the threats were not carried out. However, for three months, only such meat was served at the family meals. Casimir had a problem getting enough to eat, but he endured this and other hardships.

Casimir continued to make spiritual progress to the point of dedication and baptism. Later, he was appointed a ministerial servant and attended the fourth class of the Ministerial Training School in Togo. Presently, he enjoys doing volunteer work at the branch.

Yes, how true the words of King David have proved to be in many instances: "If you search for [Jehovah], he will let himself be found by you." —1 Chronicles 28:9.



THE GREAT POTTER AND HIS WORK

"[Become] a vessel for an honorable purpose, . . . prepared for every good work."—2 TIMOTHY 2:21.

JEHOVAH is the Great Potter. A masterpiece of his creation was our first parent, Adam. The Bible tells us: "Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul," that is, a "breathing creature." (Genesis 2:7, footnote) That first human creation was perfect, formed in the very image of God, an evidence of His divine wisdom and love of true righteousness and justice.

² Using material from Adam's rib, God also molded a complement and helper for man—woman. Eve's pristine loveliness transcended even that of the most comely of

1, 2. (a) How was God's creation of man and woman an outstanding work? (b) For what purpose did the Great Potter bring forth Adam and Eve?

womankind today. (Genesis 2:21-23) Moreover, the first human couple were given bodies and faculties designed perfectly for accomplishing their assigned project of making this earth into a paradise. They were also provided with the power to carry out God's command stated at Genesis 1:28: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." Ultimately, this global garden was to be populated by billions of joyful humans, bound together in the kind of love that is "a perfect bond of union."—Colossians 3:14.

³ Sadly, our first parents willfully chose to rebel against the authority of their Sovereign Creator, the Great Potter. Their

3. How did our first parents become vessels of dishonor, and with what result?

**Will you be molded for an honorable use
or be rejected?**

course became as described at Isaiah 29:15, 16: "Woe to those who are going very deep in concealing counsel from Jehovah himself, and whose deeds have occurred in a dark place, while they say: 'Who is seeing us, and who is knowing of us?' . . . Should the potter himself be accounted just like the clay? For should the thing made say respecting its maker: 'He did not make me'? And does the very thing formed actually say respecting its former: 'He showed no understanding'?" Their waywardness brought disaster—the sentence of eternal death. Moreover, the entire human race that sprang from them inherited sin and death. (Romans 5:12, 18) The beauty of the Great Potter's creation became deeply scarred.

⁴ However, even in our present imperfect state, we descendants of sinful Adam can praise Jehovah in the words of Psalm 139:14: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." How sad, though, that the Great Potter's original handiwork has been so terribly blemished!

The Potter Extends His Work

⁵ Happily, our Creator's skill as a Potter was to be exercised far beyond the molding of his initial creation of mankind. The apostle Paul tells us: "O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it, 'Why did you make me this way?' What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use?"—Romans 9:20, 21.

4. For what honorable purpose may we serve?
5. How was the Great Potter's skill to be exercised?



⁶ Yes, some of the Great Potter's work will be molded for an honorable use, and some, for a dishonorable use. Those who choose to go along with the world as it plunges ever deeper into the morass of ungodliness are molded in such a way that will mark them for destruction. When the glorious King, Christ Jesus, comes for judgment, such dishonorable vessels will include all obstinate goatlike humans who will, as Matthew 25:46 states, "depart into everlasting cutting-off." But sheeplike "righteous ones," those molded for an "honorable" use, will inherit "everlasting life."

⁷ Humbly, these righteous ones will have submitted to divine molding. They have entered into God's way of life. They have accepted the counsel found at 1 Timothy 6: 17-19: "Rest [your] hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment." They have applied themselves "to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." They are molded by divine truth and exercise immovable faith in Jehovah's provision through Christ Jesus, who "gave himself a

- 6, 7. (a) How do many today choose to be molded for dishonor? (b) How are the righteous molded for an honorable use?

corresponding ransom" in order to restore all that was lost through Adam's sin. (1 Timothy 2:6) How willingly, then, we should submit to Paul's advice to "clothe [ourselves] with the new personality, which through accurate knowledge is being made new [molded] according to the image of the One who created it!"—Colossians 3:10.

What Kind of Vessel Will You Be?

⁸ What determines the sort of vessel that a person becomes? His attitude and conduct. These are shaped first by the desires and inclinations of the heart. Wise King Solomon said: "The heart of earthling man may think out his way, but Jehovah himself does the directing of his steps." (Proverbs 16:9) Second, they are shaped by the things heard and seen, associations and experiences. How important, therefore, that we heed the counsel: "He that is walking with wise persons will become wise, but he that is having dealings with the stupid ones will fare badly." (Proverbs 13:20) As 2 Peter 1:16 warns us, we must avoid following "artfully contrived false stories," or according to Knox's Roman Catholic version, "fables of man's invention." These would include many of apostate Christendom's teachings and festivals.

⁹ According to our response, then, God can mold us. Humbly before Jehovah, we can repeat David's prayer: "Search through me, O God, and know my heart. Examine me, and know my disquieting thoughts, and see whether there is in me any painful way, and lead me in the way of time indefinite." (Psalm 139:23, 24) Jehovah is having the Kingdom message preached. Our hearts have responded to the good news and

8. (a) What determines the sort of vessel that a person becomes? (b) What two factors shape one's molding?

9. How can we respond favorably to the molding by the Great Potter?

to his further leadings with appreciation. Through his organization he extends to us various privileges related to preaching the good news; let us take hold of these and cherish them.—Philippians 1:9-11.

¹⁰ It is so important that we pay constant attention to God's Word, following a daily program of Bible reading and making the Scriptures and Jehovah's service a basis for discussion in our families and among our friends. The morning worship program conducted at the breakfast table by each Bethel family and missionary group of Jehovah's Witnesses usually includes, on alternate weeks, a brief reading of the Bible or of the current *Yearbook*. Could your family have a similar arrangement? What benefits we all receive, too, through our associations in the Christian congregation, in our meetings together, and especially by our participation in the weekly *Watchtower* study!

Molded to Cope With Trials

¹¹ In our daily lives, God allows certain situations to arise, some of which we may find difficult. How should we view these? As James 4:8 counsels, never let us grow bitter, but let us draw close to God, trusting in him with all our heart, confident that as we 'draw close to him, he will draw close to us.' True, we will have to endure hardships and testings, but they are permitted as contributing to our molding, with a happy outcome. James 1:2, 3 assures us: "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance."

¹² James also says: "When under trial, let

10. How should we exert ourselves in following spiritual programs?

11, 12. (a) How may we apply James' counsel regarding trials in our daily lives? (b) How does the experience of Job encourage us to keep integrity?

Young ones can be molded from infancy

no one say: 'I am being tried by God.' For with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire." (James 1:13, 14) Our trials may be many and varied, but as was the case with Job, they all play a part in our molding. What grand assurance the Scriptures give us at James 5:11: "Look! We pronounce happy those who have endured. You have heard of the endurance of Job and have seen the outcome Jehovah gave, that Jehovah is very tender in affection and merciful." As vessels in the hands of the Great Potter, may we keep integrity at all times, with Joblike confidence in the outcome!—Job 2:3, 9, 10; 27:5; 31:1-6; 42:12-15.

Molding Our Young Ones

¹³ Parents can share in the molding of their young ones, right from the children's infancy, and what splendid integrity-keepers our youths can turn out to be! (2 Timothy 3:14, 15) This has been true even when the tests were extreme. Some years ago, when persecution was at its height in an African land, a trustworthy family cared for the clandestine printing of *The Watchtower* in a backyard shed. One day soldiers were coming down the street, searching from house to house for young men to induct into the army. There was still time for the two young boys in this family to hide, but the resulting search by the soldiers would surely uncover the printing press. This could lead to torture or possibly the killing of the entire family. What could be done? The two boys spoke up, boldly citing John 15:13: "No one has love greater than this, that

13, 14. (a) When should parents start molding their children, and with what final product in view? (b) What happy results can you cite?



someone should surrender his soul in behalf of his friends." They insisted on staying in the living room. The soldiers would find them and no doubt subject them to cruel torture or even kill them when they refused to be inducted. But then they would search no further. The printing press and the other family members would be spared. There was, however, a remarkable outcome. The soldiers actually skipped this one house, going on to the others! Those human vessels molded for an honorable use survived, along with the printing press, to continue publishing timely spiritual food. One of the two boys and his sister are now serving at Bethel; he is still operating the old machine.

¹⁴ Young ones can be taught how to pray, and God answers their prayers. An outstanding instance of this occurred during the Rwanda massacres. When a six-year-old and her parents had been readied by rebels for execution by hand grenade, the daughter prayed loudly and fervently that they might be spared for further service to Jehovah. The would-be murderers were moved to spare them, saying, "We cannot kill you because of this little girl."—1 Peter 3:12.

¹⁵ Most of our youngsters do not have to cope with situations as difficult as those described above, but there are many testings. 15. Of what corruptive influences did Paul warn?

that they face at school and in corrupt societies today: bad language, pornography, degraded entertainment, and peer pressure to engage in wrong practices are running riot in many places. Repeatedly, the apostle Paul warned against these influences.—1 Corinthians 5:6; 15:33, 34; Ephesians 5:3-7.

¹⁶ After referring to vessels kept “some for an honorable purpose but others for a purpose lacking honor,” Paul says: “If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work.” So let us encourage our youth to watch their associations. Let them “flee from the desires incidental to youth, but pursue righteousness, faith, love, peace, along with those who call upon the Lord out of a clean heart.” (2 Timothy 2:20-22) A family program for “building one another up” can be invaluable in molding our youth. (1 Thessalonians 5:11; Proverbs 22:6) Daily Bible reading and study, using suitable Society publications, could be a fine help.

Molding for One and All

¹⁷ In order to mold us, Jehovah gives counsel from his Word and through his organization. Never resist such godly counsel! Respond wisely to it, and let it shape you for honorable use by Jehovah. Proverbs 3:11, 12 advises: “The discipline of Jehovah, O my son, do not reject; and do not abhor his reproof, because the one whom Jehovah loves he reproves, even as a father does a son in whom he finds pleasure.” Further fatherly counsel is provided at Hebrews 12:6-11: “Whom Jehovah loves he disciplines . . . True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields

16. How may one become a vessel for an honorable use?

17. How will discipline mold us, and with what joyous outcome?

peaceable fruit, namely, righteousness.” The main channel for such discipline must be God’s inspired Word.—2 Timothy 3:16, 17.

¹⁸ Jehovah is also merciful. (Exodus 34:6) Where heartfelt repentance is shown over even the most serious sin, he extends forgiveness. Even modern-day ‘prodigals’ can be molded into vessels for an honorable use. (Luke 15:22-24, 32) Our sins may not be as serious as those of the prodigal. But our humble response to Scriptural counsel will always lead to our being molded to becoming vessels for honorable use.

¹⁹ When we first learned the truth, we showed a willingness to let Jehovah shape us. We quit worldly ways, began to put on the new personality, and became dedicated and baptized Christians. We obeyed the counsel of Ephesians 4:20-24, ‘putting away the old personality which conformed to our former course of conduct, with its deceptive desires, and putting on the new personality which was created according to God’s will in true righteousness and loyalty.’ May we personally *continue* to be pliable in the hands of Jehovah, the Great Potter, serving always as vessels for his honorable use!

18. As to repentance, what do we learn from Luke chapter 15?

19. How may we continue to serve as honorable vessels in Jehovah’s hands?

In Review

- What is the Great Potter’s purpose toward our earth?
- How may you be molded for an honorable use?
- In what way may our children be molded?
- What view should we take of discipline?

OUR TREASURE IN EARTHEN VESSELS

"We have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves."

—2 CORINTHIANS 4:7.

WHILE being molded by Jehovah here on earth, Jesus experienced firsthand the frailties of mankind. How his example of keeping integrity should encourage us! The apostle tells us: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Peter 2:21) By submitting to such molding, Jesus triumphed over the world. He also emboldened his apostles to become conquerors. (Acts 4:13, 31; 9:27, 28; 14:3; 19:8) And what grand encouragement he gave in the conclusion of his final talk to them! He declared: "I have said these things to you that by means of me you may have peace. In the world you are having tribulation, but take courage! I have conquered the world."—John 16:33.

² Likewise, after contrasting the blindness brought on by "the god of this system of things" with "the illumination of the glorious good news," the apostle Paul said of our precious ministry: "We have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that out of ourselves. We are pressed in every way, but not cramped beyond move-

1. How should Jesus' example encourage us?
2. In contrast with the world's blindness, what illumination do we have?

ment; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed." (2 Corinthians 4:4, 7-9) Frail "earthen vessels" though we are, God has so molded us by his spirit that we can be completely victorious over Satan's world. —Romans 8:35-39; 1 Corinthians 15:57.

Molding in Israel of Old

³ Jehovah molds not only individuals but entire nations. For example, when ancient Israel submitted to Jehovah's molding, it prospered. But finally it hardened itself into a course of disobedience. As a result, Israel's Former brought "woe" upon it. (Isaiah 45:9) In the eighth century B.C.E., Isaiah spoke to Jehovah of the gross sinfulness of Israel, saying: "O Jehovah, you are our Father. We are the clay, and you are our Potter; and all of us are the work of your hand. . . . Every one of our desirable things has become a devastation." (Isaiah 64:8-11) Israel had been molded into a vessel fit only for destruction.

⁴ A century later, as the day of reckoning drew near, Jehovah told Jeremiah to take an earthenware flask and accompany some of the older men of Jerusalem to the Valley of Hinnom, instructing him: "You must break

3. How did Isaiah describe the molding of the Jewish nation?
4. What illustration was acted out by Jeremiah?



How we value our treasure of service!

the flask before the eyes of the men who are going with you. And you must say to them, 'This is what Jehovah of armies has said: "In the same way I shall break this people and this city as someone breaks the vessel of the potter so that it is no more able to be repaired.'"'"—Jeremiah 19:10, 11.

⁵ In 607 B.C.E., Nebuchadnezzar devastated Jerusalem with its temple and carried off the surviving Jews into captivity in Babylon. But after 70 years in exile, repentant Jews were able to return to rebuild Jerusalem and its temple. (Jeremiah 25:11) However, by the first century C.E., the nation had again abandoned the Great Potter, and finally it stooped to the ultimate crime of murdering God's own Son. In 70 C.E., God used the Roman World Power as his executioner in wiping out the Jewish system of things, pulverizing Jerusalem and its temple. Never again would the nation of Israel

5. How extensive was Jehovah's judgment on Israel?

be molded by Jehovah's hand as something with "holiness and beauty."^{*}

Molding a Spiritual Nation

⁶ Jews who had accepted Jesus were molded as foundation members of a new nation, the spiritual "Israel of God." (Galatians 6:16) Appropriate, then, are Paul's words: "What? Does not the potter have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use? . . . God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory."—Romans 9:21-23.

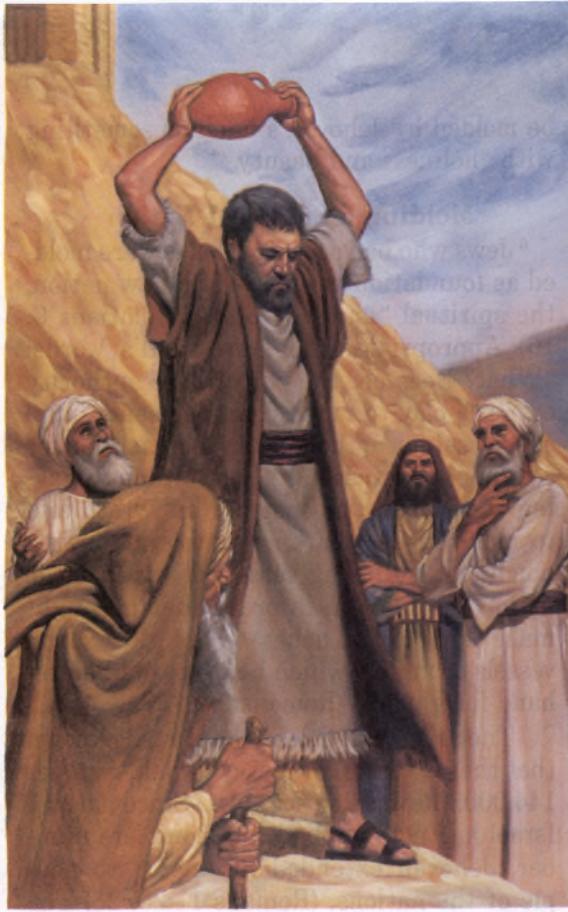
⁷ The resurrected Jesus later made known that these "vessels of mercy" would number 144,000. (Revelation 7:4; 14:1) Since natural Israel had not supplied that complete number, Jehovah extended his mercy to people of the nations. (Romans 11:25, 26) The fledgling Christian congregation expanded rapidly. Within 30 years the good news was being "preached in all creation that is under heaven." (Colossians 1:23) This called for bringing numerous scattered local congregations under proper oversight.

⁸ Jesus had prepared 12 apostles to become an initial governing body, training them as well as others for the ministry. (Luke 8:1; 9:1, 2; 10:1, 2) At Pentecost 33 C.E., the Christian congregation was established, and in

* Let renegade Christendom, foreshadowed by ancient Israel, be warned of similar judgment from Jehovah.—1 Peter 4:17, 18.

6, 7. (a) How does Paul describe the molding of spiritual Israel? (b) What is the complete number of the "vessels of mercy," and how was it made up?

8. Who made up the initial governing body, and how did this body develop?



Ancient Israel became a vessel fit only for destruction

system of things." Then, again, 'the righteous ones would shine as brightly as the sun in the kingdom of their Father.' (Matthew 13:24, 25, 37-43) When would that be?

Molding the Israel of God Today

¹⁰ In 1870, Charles Taze Russell formed a Bible study group in Pittsburgh, Pennsylvania, U.S.A. In 1879 he began publishing monthly the magazine known today as *The Watchtower*. These Bible Students, as they came to be called, soon perceived that Christendom had adopted unscriptural pagan teachings, such as the immortality of the soul, hellfire, purgatory, a Trinitarian god, and infant baptism.

¹¹ More important, though, these lovers of Bible truth restored fundamental Bible teachings, such as redemption through Jesus' ransom sacrifice and resurrection to everlasting life in a peaceful paradise earth under God's Kingdom. Above all, emphasis was laid on the imminent vindication of Jehovah God as Sovereign Lord of the universe. The Bible Students believed that the Lord's Prayer was about to be answered: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matthew 6:9, 10) They were being molded by God's holy spirit into a worldwide society of peace-loving Christians.

¹² An in-depth study of Daniel chapter 4 and other prophecies convinced the Bible Students that Jesus' presence as Messianic King must be at hand. They perceived

due course its governing body was expanded to include "the apostles and older men in Jerusalem." Over an extended period, Jesus' half brother James, though not an apostle, appears to have served as chairman. (Acts 12:17; 15:2, 6, 13; 21:18) According to historian Eusebius, the apostles became special targets of persecution and were scattered to other territories. The composition of the governing body was adjusted accordingly.

⁹ Toward the end of the first century, 'the enemy, the Devil,' began to 'sow weeds' among the wheatlike heirs of "the kingdom of the heavens." Jesus had prophesied that this sad development would be permitted until harvesttime at "the conclusion of the

9. What sad development did Jesus foretell would take place?

10, 11. (a) How did the modern-day molding of the Israel of God get under way? (b) What contrasting teachings were to be found in Christendom and among the earnest Bible Students?

12. How did the Bible Students come to perceive an important date?

that 1914 would be the date for "the appointed times of the nations" to end. (Luke 21:24; Ezekiel 21:26, 27) The Bible Students rapidly extended their activity, forming Bible classes (later called congregations) throughout the United States. By the turn of the century, their Bible educational work was expanding into Europe and Australasia. Good organization became necessary.

¹³ To give the Bible Students legal status, Zion's Watch Tower Tract Society was incorporated in 1884 in the United States, with headquarters in Pittsburgh, Pennsylvania. Its directors served as a central Governing Body, overseeing the global preaching of God's Kingdom. The Society's first president, Charles T. Russell, wrote six volumes of *Studies in the Scriptures* and made extensive preaching tours. He also donated to the worldwide Kingdom work the fortune he had amassed before he began his Bible studies. In 1916, as the Great War was raging in Europe, an exhausted Brother Russell died during a preaching journey. He had given his all to the expanding of the witness about God's Kingdom.

¹⁴ Joseph F. Rutherford, who had temporarily been a judge in Missouri, became the next president. As a result of his fearless advocacy of Bible truth, Christendom's clergy joined forces with politicians in "framing trouble by decree." On June 21, 1918, Brother Rutherford and seven other leading Bible Students were jailed, with multiple concurrent sentences of 10 or 20 years. The Bible Students fought back. (Psalm 94:20; Philippians 1:7) On appeal, they were released on March 26, 1919, and were later completely exonerated of the false charge of

13. What legal status did the Bible Students obtain, and what outstanding service was rendered by the Society's first president?

14. How did J. F. Rutherford 'fight the fine fight'? (2 Timothy 4:7)

sedition.* This experience served to mold them into stalwart advocates of truth. With Jehovah's help, they left no stone unturned to win out in the spiritual fight to proclaim the good news despite the opposition of Babylon the Great. That fight continues right down to this year of 1999.—Compare Matthew, chapter 23; John 8:38-47.

¹⁵ During the 1920's and 1930's, the anointed Israel of God continued to be molded under the direction of the Great Potter. Prophetic light from the Scriptures flashed forth, giving honor to Jehovah and focusing on Jesus' Messianic Kingdom. In 1931 the Bible Students rejoiced to accept the new name, Jehovah's Witnesses.—Isaiah 43:10-12; Matthew 6:9, 10; 24:14.

¹⁶ In the 1930's the number of "those called and chosen and faithful," the 144,000, appeared to be filled. (Revelation 17:14; see box on page 19.) We do not know how many of the anointed were gathered in the first century and from among the "weeds" during the dark centuries of Christendom's great apostasy. But in 1935 there was a worldwide total of 52,465 publishers, out of a peak of 56,153, who indicated their heavenly hope by partaking of the Memorial emblems. What would be the destiny of the many yet to be gathered?

"Look! a Great Crowd"

¹⁷ At a convention held from May 30 to June 3, 1935, in Washington, D.C., U.S.A., Brother Rutherford gave a landmark talk

* Judge Manton, a Roman Catholic who had refused to release the Bible Students on bail, was later imprisoned himself, having been convicted of accepting bribes.

15. Why was the year 1931 historically important?

16 and box on page 19. When was the complete number of the 144,000 filled, and what evidence is there of this?

17. What historic development took place in 1935?

entitled "The Great Multitude."* This group, "which no man was able to number," would appear as the sealing of the 144,000 of spiritual Israel drew to an end. These too would exercise faith in the ransoming power of "the blood of the Lamb," Jesus, and render sacred service in Jehovah's temple arrangement for worship. As a group, they would "come out of the great tribulation" alive, to inherit the earthly Paradise where "death will be no more." For several years prior to that convention, this group had been spoken of as the Jonadabs.—Revelation 7:9-17; 21:4; Jeremiah 35:10.

¹⁸ The year 1938 was crucial in clearly identifying the two classes. The March 15 and April 1, 1938, issues of *The Watchtower* presented the two-part study "His Flock" and made clear the relative places of the anointed remnant and their companions, the great crowd. Then the June 1 and June 15 issues carried study articles

* The *New World Translation of the Christian Greek Scriptures*, released in 1950, uses "great crowd" as a better translation of the inspired Greek term.

18. In what ways was the year 1938 crucial?

Further Molding in Christendom

An Associated Press dispatch from Athens, Greece, reported as follows on the recently appointed head of the Greek Orthodox Church: "He's supposed to be a messenger of peace. But the leader of the Greek Orthodox Church is sounding more like a general preparing for battle.

"'We are ready, if necessary, to shed blood and make sacrifices. We, as a church, pray for peace . . . But we bless the sacred weapons when the moment demands it,' Archbishop Christodoulos said recently on the Assumption of the Virgin holy day, which doubles as Greece's armed forces day."

on "Organization," based on Isaiah 60:17. All congregations were called on to request the Governing Body to appoint local servants, thus bringing in an improved, God-ordained, theocratic arrangement. The congregations did just so.

¹⁹ The report in the *1939 Year Book of Jehovah's Witnesses* stated: "The anointed followers of Christ Jesus now on earth are few in number, and never will their number be greater. These are designated in the Scriptures as 'the remnant' of the offspring of Zion, God's organization. (Rev. 12: 17) The Lord is now gathering to himself his 'other sheep,' who will form the 'great multitude'. (John 10:16) Those now being gathered are companions of the remnant, working together with the remnant. From this time forward those composing the 'other sheep' will increase in number until the 'great multitude' is gathered." The anointed remnant had been molded to care for the ingathering of the great crowd. These too must now be molded.*

²⁰ In January 1942, when World War II was at its height, Joseph Rutherford died and was succeeded by Nathan Knorr as president. The Society's third president is remembered fondly for establishing theocratic schools in the congregations and the Gilead School for training missionaries. At the Society's annual meeting in 1944, he announced that the Society's charter was being revised so that membership

* In 1938 the worldwide Memorial attendance was 73,420, with 39,225 persons—53 percent of those present—partaking of the emblems. By 1998 attendance had grown to 13,896,312, with only 8,756 partaking, an average of less than 1 partaker to every 10 congregations.

19 and footnote. What facts confirm that the general call to the "other sheep" has been proceeding now for over 60 years?

20. What organizational changes have developed since 1942?

"No More Additions!"

At a Gilead graduation in 1970, Frederick Franz, then vice-president of the Watch Tower Society, told the students of the possibility that they, who were all of the other sheep with earthly hopes, might baptize someone who might claim to be of the anointed remnant. Could this happen? Well, he explained that John the Baptist was of the other sheep, and he baptized Jesus and some of the apostles. Then he went on to ask whether there still was a call for gathering in more of the remnant. "No, no more additions!" he said. "That call ended way back there in 1931-35! There are no more additions. Who, then, are the few newly associated ones who are partaking of the Memorial emblems? If they are of the remnant, they are replacements! They are, not additions to the ranks of the anointed, but replacements for those who may have fallen away."

would be based, not on material contributions, but on spirituality. During the next 30 years, the number of field workers increased from 156,299 to 2,179,256 worldwide. During 1971-75 further organizational changes were needed. No longer could one man serving as president give thorough oversight to the Kingdom work earth wide. The Governing Body, with a rotating chairman, was enlarged to 18 anointed members, almost half of whom have by now finished their course on earth.

²¹ The remaining members of the little flock have been molded through many decades of trials. They are of good courage, having received unmistakably 'the witness of the spirit.' Jesus has told them: "You are the ones that have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with

21. What has qualified members of the little flock for the Kingdom?

me, for a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones to judge the twelve tribes of Israel." —Romans 8:16, 17; Luke 12:32; 22:28-30.

²² As the number of the spirit-anointed remnant on earth has decreased, mature brothers of the great crowd have been given spiritual oversight of almost all the congregations worldwide. And as the last aged anointed Witnesses finish their earthly course, princely *sa·rim'* of the other sheep will have been well trained to carry out administrative duties as the chieftain class on earth.—Ezekiel 44:3; Isaiah 32:1.

²³ Little flock and other sheep alike continue to be molded into vessels for honorable use. (John 10:14-16) Whether our hope rests in the "new heavens" or in "a new earth," may we respond wholeheartedly to Jehovah's invitation: "Exult, you people, and be joyful forever in what I am creating. For here I am creating Jerusalem a cause for joyfulness and her people a cause for exultation." (Isaiah 65:17, 18) May we frail humans always serve humbly, being molded by "the power beyond what is normal"—God's power of holy spirit!—2 Corinthians 4:7; John 16:13.

22, 23. How are little flock and other sheep being molded?

Do You Recall?

- In submitting to his Father's molding, how was Jesus our Exemplar?
- What molding took place in ancient Israel?
- How has "the Israel of God" been molded till now?
- For what purpose have the "other sheep" been molded?

OFFERING ACCEPTABLE SACRIFICES TO JEHOVAH

AT ONE time in history, a remarkable phenomenon could be observed at the eastern entrance to the garden of Eden.* There, mighty cherubs stood guard, their ominous appearance making it clear that no one should dare to pass. Equally forbidding was the flaming blade of a rotating sword, which likely cast an eerie glow against the surrounding trees at night. (Genesis 3:24) Intriguing as this might have been, any spectators stayed at a respectful distance.

Cain and Abel may well have visited the site many times. Born to Adam and Eve outside the garden, they could only speculate what it was like to live in Paradise, as their parents once did, with its well-watered, lush greenery and abundant fruits and vegetables. Now the little that could be seen of Eden would no doubt appear uncultivated and overgrown.

Adam and Eve had surely explained to their children why the garden was uncared for and why they had been banished from it. (Genesis 2:17; 3:6, 23) How frustrated Cain and Abel must have felt! They could see the garden, but they could not enter it. They were so close to Paradise and yet so far from it. Imperfection had tainted them, and there was little Cain or Abel could do about it.

* The garden of Eden is thought by some to have been located in a mountainous region in the eastern part of modern-day Turkey.



Their parents' relationship certainly could not have helped matters. When sentencing Eve, God said: "Your craving will be for your husband, and he will dominate you." (Genesis 3:16) True to that prophecy, Adam must have now exercised his domination over his wife, perhaps no longer treating her as a companion and helper. And Eve seemed to manifest an unhealthy dependence upon this man. One commentary even goes so far as to describe her "craving" as "a desire bordering upon disease."

To what extent this marital situation affected the boys' respect for their parents, the Bible does not say. It is evident, though, that Adam and Eve set a disturbing example for their children.

Choosing Different Paths

Eventually, Abel became a shepherd and Cain took up farming. (Genesis 4:2) As he tended his herds, Abel no doubt had much time to ponder the peculiar prophecy uttered before his parents were expelled from Eden: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you

will bruise him in the heel." (Genesis 3:15) Abel must have wondered, 'How will God's promise regarding a seed that will crush the serpent be accomplished, and how will this seed be bruised in the heel?'

After some time, likely when they were well into adulthood, Cain and Abel each made an offering to Jehovah. Since Abel was a shepherd, it was not surprising that he presented "some firstlings of his flock, even their fatty pieces." In contrast, Cain offered up "some fruits of the ground." Jehovah accepted Abel's sacrifice, but "he did not look with any favor upon Cain and upon his offering." (Genesis 4:3-5) Why not?

Some point to the fact that Abel's sacrifice was from the "*firstlings* of his flock," whereas Cain's was merely "some fruits of the ground." But the problem was not in the quality of produce that Cain offered, for the account says that Jehovah looked with favor "upon Abel and his offering," and with disfavor "upon Cain and upon his offering." So Jehovah looked primarily at the heart condition of the worshiper. In doing so, what did he perceive? Hebrews 11:4 says that it was "by faith" Abel offered his sacrifice. So Cain apparently lacked the faith that made Abel's sacrifice acceptable.

In this regard, it is noteworthy that Abel's offering involved the shedding of blood. He may rightly have concluded that God's promise concerning a seed who would be bruised in the heel would entail the sacrifice of a life. Abel's offering would thus have been a plea for atonement, and it expressed faith that God would supply a propitiatory sacrifice for sins in due time.

In contrast, Cain had likely given little more than superficial thought to the offering he made. "His offering was a mere acknowledgment of God as a benefactor," suggested a 19th-century Bible commentator.

"It plainly evinced that he recognised no material breach between him and his Creator, nor any need of confession of sin or dependence on an atonement."

Furthermore, as firstborn, Cain might even have presumptuously assumed that he was the promised seed who would destroy the Serpent, Satan. Eve too could have harbored such ambitious aspirations for her firstborn son. (Genesis 4:1) Of course, if this was what Cain and Eve expected, they were sadly mistaken.

The Bible does not state how Jehovah indicated his approval of Abel's sacrifice. Some suggest that it was consumed by fire from heaven. Whatever the case, upon realizing that his offering was rejected, "Cain grew hot with great anger, and his countenance began to fall." (Genesis 4:5) Cain was headed for disaster.

Jehovah's Counsel and Cain's Response

Jehovah reasoned with Cain. "Why are you hot with anger and why has your countenance fallen?" he asked. This gave Cain ample opportunity to scrutinize his feelings and motives. "If you turn to doing good," Jehovah continued, "will there not be an exaltation? But if you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving; and will you, for your part, get the mastery over it?"—Genesis 4:6, 7. (See box on page 23.)

Cain did not listen. Instead, he led Abel out to a field and murdered him. Later, when Jehovah asked where Abel could be found, Cain compounded his sin with a lie. "I do not know," he retorted. "Am I my brother's guardian?"—Genesis 4:8, 9.

Both before and after Abel's murder, Cain refused to "turn to doing good." He chose to let sin get the mastery over him, and for this, Cain was banished from the

area in which the human family resided. A "sign," perhaps simply a solemn decree, was established so that no one would avenge Abel's death by killing Cain.—Genesis 4:15.

Cain later went on to build a city, naming it for his son. Not surprisingly, his descendants became known for their violence. Eventually, Cain's line ended when the Deluge of Noah's day swept away all unrighteous men.—Genesis 4:17-24; 7:21-24.

The Bible account of Cain and Abel was not preserved simply for leisure reading. Rather, it was "written for our instruction" and is "beneficial for teaching, for reproofing." (Romans 15:4; 2 Timothy 3:16) What can we learn from this account?

A Lesson for Us

Like Cain and Abel, Christians today are invited to offer up to God a sacrifice—not a literal burnt offering, but "a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Hebrews 13:15) This is presently being accomplished on a worldwide scale, as Jehovah's Witnesses preach the good news of God's Kingdom in more than 230 lands. (Matthew 24:14) Are you having a share in that work? Then you can be sure that "God is not unrighteous so as to forget your work and the love you showed for his name."—Hebrews 6:10.

In Our Next Issue

What Is Needed
for a Successful Marriage?

Christ's Ransom
—God's Way of Salvation

Silas—A Source of Encouragement

As with the offerings of Cain and Abel, your sacrifice is not judged by its outward appearance—for example, merely by the number of hours that you spend in the ministry. Jehovah looks deeper. Jeremiah 17:10 says that he is "searching the heart" and even "examining the kidneys"—the deepest thoughts, feelings, and motivations of one's personality. So the real issue is motive, not amount. Really, whether large or small, a sacrifice is valuable to God when it is offered from a heart that is motivated by love. —Compare Mark 12:41-44 with 14:3-9.

At the same time, we should be aware that Jehovah will not accept lame sacrifices, any more than he accepted the halfhearted offering of Cain. (Malachi 1:8, 13) Jehovah demands that you give him your very best, that you serve him with your whole heart, soul, mind, and strength. (Mark 12:30) Are you doing that? Then you have good reason to view your sacrifice with satisfaction. Paul wrote: "Let each one prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person."—Galatians 6:4.

Cain and Abel had the same upbringing. But time and circumstances gave each one the opportunity to develop unique traits. Cain's attitude became progressively racked by jealousy, contention, and fits of anger.

In contrast, Abel is remembered by God as a righteous man. (Matthew 23:35) His determination to please God at all costs made Abel refreshingly different from the ingrates in his family—Adam, Eve, and Cain. The Bible tells us that although Abel died, he "yet speaks." His faithful service to God is part of the permanent historical record contained in the Bible. May we follow Abel's example by continually offering acceptable sacrifices to God.—Hebrews 11:4.

A Model for Christian Counselors

"WHY are you hot with anger and why has your countenance fallen?" With this question, Jehovah kindly reasoned with Cain. He did not force Cain to change, for Cain was a free moral agent. (Compare Deuteronomy 30:19.) Nevertheless, Jehovah did not hesitate to outline the consequences of Cain's wayward course. He warned Cain: "If you do not turn to doing good, there is sin crouching at the entrance, and for you is its craving."—Genesis 4:6, 7.

It is noteworthy that even with this strong reproof, Jehovah did not treat Cain like a 'lost cause.' Rather, he told Cain of the blessings that awaited him if he changed his ways, and he expressed confidence that Cain could overcome this problem if he chose to do so. "If you turn to doing good," Jehovah said, "will there not be an exaltation?" He also asked Cain regarding his murderous rage: "Will you, for your part, get the mastery over it?"

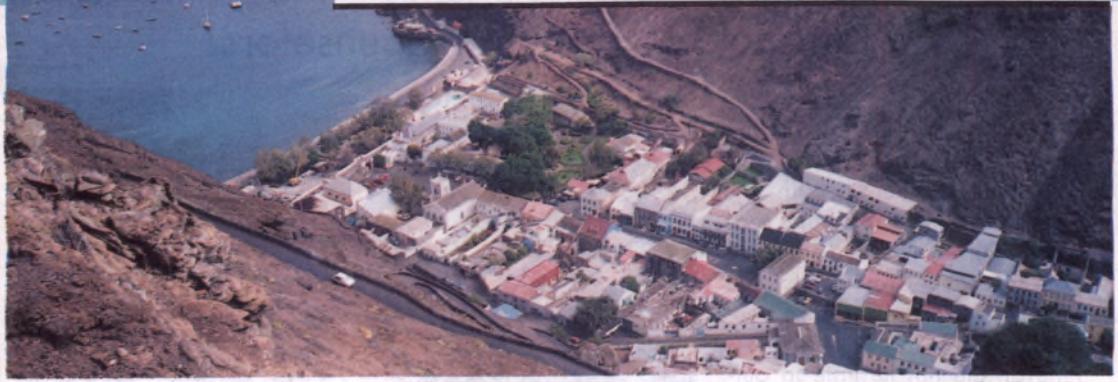
Today, elders in the Christian congregation should imitate Jehovah's example. As noted at 2 Timothy 4:2, they must at times "reprove" and "reprimand," straightforwardly outlining the consequences of an erring one's wayward course. At the same time, elders should "exhort." The Greek word *pa·ra·ka·le'ō* means "to encourage." "The admonition is not sharp, polemical, or critical," notes the *Theological Dictionary of the New Testament*. "The fact that comfort can be another meaning points in the same direction."



Significantly, a related Greek word, *pa·ra·kle·tos*, can refer to a helper or an advocate in a legal matter. Therefore, even when elders give pointed reproof, they should remember that they are helpers—not adversaries—of the individual needing counsel. Like Jehovah, the elders should be positive, showing confidence that the one being counseled can get the mastery over the problem.—Compare Galatians 6:1.

In the final analysis, of course, it is up to the individual to apply the admonition. (Galatians 6:5; Philippians 2:12) Counselors may find that some do not heed their warnings, just as Cain chose to ignore reproof from the Creator himself. Yet, when elders imitate Jehovah, the perfect Model for Christian counselors, they can be sure that they have done what they should.

An Island Remote and Small



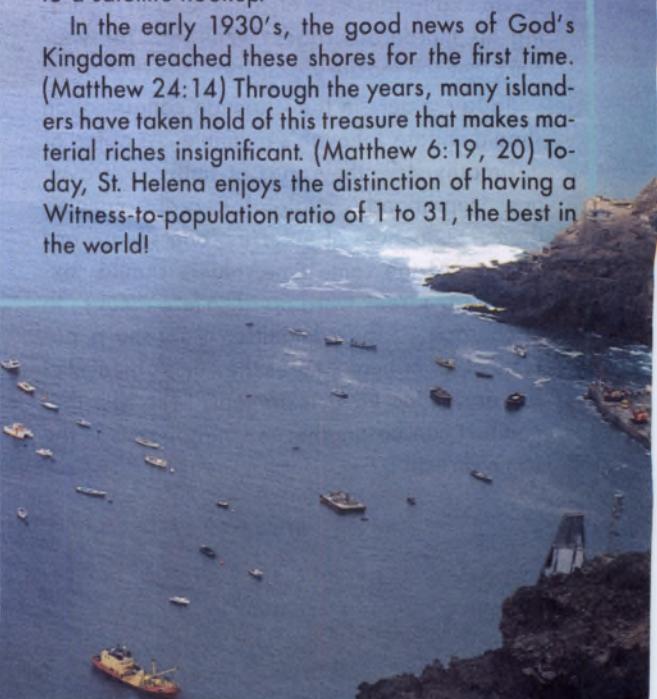
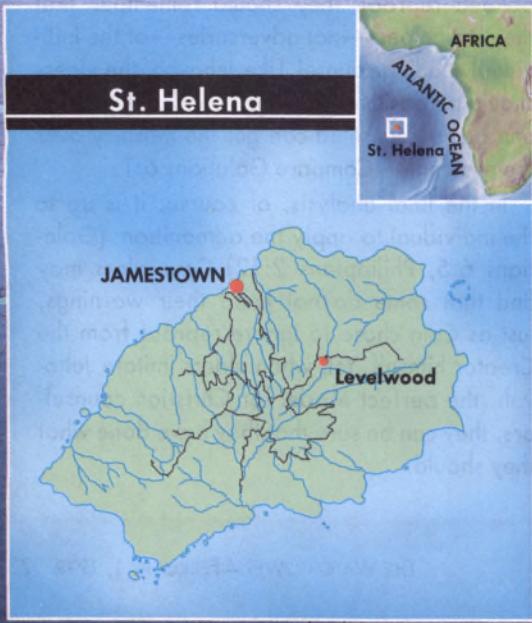
THE adjectives most frequently used to describe the island of St. Helena are "remote" and "small." That is fitting, for this island, ten and a half miles long and six and a half miles wide, is 1,200 miles from the nearest land, the southwest coast of Africa. It was here that Napoléon Bonaparte was sent in 1815 to live out his last years as a defeated exile.

From the ocean the island looks like a formidable fortress. It is actually an extinct volcano rising steeply from the Atlantic with sheer cliffs reaching 1,600 to 2,300 feet high. At its center, Mt. Actaeon, at 2,685 feet, dominates the entire island.

On account of the cool South Atlantic trade wind and ocean current, the island has a generally mild and pleasant climate. But from the low-lying coastline to the mountainous interior, there is a great variety of weather conditions and vegetation.

St. Helena has been a British possession since the late 17th century. The small population of some 5,000 is a mixture of people of European, Asian, and African origins. English is used throughout the island, but it is spoken with a distinctive accent. There is no airport here; the only tie with the outside world is by ship, with regular passage to South Africa and England. In fact, broadcast television became available only in the mid-1990's, thanks to a satellite hookup.

In the early 1930's, the good news of God's Kingdom reached these shores for the first time. (Matthew 24:14) Through the years, many islanders have taken hold of this treasure that makes material riches insignificant. (Matthew 6:19, 20) Today, St. Helena enjoys the distinction of having a Witness-to-population ratio of 1 to 31, the best in the world!





REJOICING IN JEHOVAH DESPITE TRIALS

AS TOLD BY GEORGE SCIPIO

In December 1945, I lay in a hospital ward, completely paralyzed except for my hands and feet. I thought my condition was temporary, but others doubted that I would ever walk again. What a trial that was for an active 17-year-old! I refused to accept such a prognosis. I had so many plans, including a trip to England with my employer the following year.

I WAS the victim of a poliomyelitis epidemic that had swept through our island home of St. Helena. It killed 11 people and left scores disabled. While lying in bed, I had plenty of time to reflect on my short life and on my future. As I did so, I began to realize that, in spite of my affliction, I had reason to rejoice.

A Humble Beginning

In 1933 when I was five years old, my father, Tom, a policeman and a deacon in the Baptist Church, obtained some bound books from two of Jehovah's Witnesses.

They were full-time evangelizers, or pioneers, who visited the island for a short time.

One of the books was called *The Harp of God*. My father used it in studying the Bible with our family and with several interested individuals. It was deep material, and I understood very little of it. But I remember marking every scripture we discussed in my copy of the Bible. My father soon realized that what we were studying was the truth and that it was different from what he was preaching in the Baptist Church. He started to tell others about it and to preach

George Scipio and three of his sons, who are serving as elders

from the pulpit that there is no Trinity, no hellfire, and no immortal soul. This caused quite a stir in the church.

Eventually, in an effort to settle the issue, a church meeting was called. The question was asked, "Who stands up for the Baptists?" The majority did. The next question was, "Who stands up for Jehovah?" About 10 or 12 did. They were asked to leave the church.

This was the humble beginning of a new religion on St. Helena. My father contacted the Watch Tower Society's headquarters in the United States and requested a transcription machine for playing recorded Bible lectures to the public. He was told that the machine was too big to send to St. Helena. A smaller phonograph player was sent, and the brothers later ordered two more. They went around the island on foot and by donkey, carrying the message to the people.

As the message spread, so did opposition. At my school, children would sing: "Come on the land, come on the land, Tommy Scipio's gramophone band!" This was a severe trial for me, a schoolboy who wanted the approval of his peers. What helped me to endure?

Our large family—with six children—had a regular family Bible study. We also read the Bible together every morning before breakfast. This has doubtless been instrumental in helping our family to continue faithful in the truth over the years. I personally acquired a love for the Bible at an early age, and through the years, I have maintained the habit of regular Bible reading. (Psalm 1:1-3) By the time I left school at 14 years of age, I was firmly grounded in the truth, and the fear of Jehovah was in my



heart. This enabled me to rejoice in Jehovah despite those trials.

Further Trials and Joys

As I lay in that sickbed thinking of those early years and my future prospects, I knew from my study of the Bible that this illness was not some test or punishment from God. (James 1:12, 13) Nevertheless, the polio was a grievous trial, and its effects would remain with me for the rest of my life.

As I recovered, I had to learn to walk again. I also lost the use of some muscles in my arms. I cannot count the times I fell every day. Yet, with earnest prayer and continuous effort, by 1947, I was able to walk with the aid of a stick.

During that time I fell in love with a young woman, Doris, who shared my religious convictions. We were too young to think of marriage, but I was motivated to make further progress in walking. I also left my job because the salary was not enough to get married on, and I set up my own dental laboratory, which operated for the next two years. We got married in 1950. By then I had earned enough money to buy a small car. Now I could take the brothers to meetings and in the field service.

Theocratic Advancements on the Island

In 1951 the Society sent their first representative to us. This was Jacobus van Staden, a young man from South Africa. We had just moved into a nice house, so we could accommodate him for a whole year. Since I was working for myself, we spent a lot of time in the preaching work together, and I received much valuable training from him.

Jacobus, or Koos to us, organized regular congregation meetings, which all of us gladly attended. We had a transport problem because there were only two cars among all the interested ones. The terrain is rough and hilly, and there were few good roads at that time. Thus, it was quite an undertaking to get everyone to the meetings. Some started walking early in the morning. I took three in my small car and dropped them some distance along the road. They got out and kept on walking. I turned back, took three more some distance, dropped them, and returned. Eventually, all got to the meeting this way. After the meeting, we followed the same procedure to get everyone home.

Koos also taught us how to give effective presentations at the doors. We had many good experiences and some not so good. But the joy we had in the field ministry eclipsed all the trials caused by opposers of our preaching activity. One morning I was working with Koos. As we approached a door, we heard a voice inside. A man was reading aloud from the Bible. We could clearly hear the familiar words of Isaiah chapter 2. When he got to verse 4, we knocked. A friendly old man invited us in, and we used Isaiah 2:4 to explain to him the good news of God's Kingdom. A Bible study was started with him even though he lived in a very inaccessible place. We had to travel down a hill, cross a stream on stepping-stones, go up another hill, and then go down

to his house. But it was worth it. This meek old man accepted the truth and was baptized. In order to get to the meetings, he walked with two sticks to a place where I could take him the rest of the way by car. Later he died a faithful Witness.

The commissioner of police was opposed to our work and repeatedly threatened to have Koos deported. Once a month he called Koos in for questioning. The fact that Koos always gave him straight answers from the Bible made him even more bitter. On each occasion he warned Koos that he must stop preaching, but each time he received a witness. He continued to oppose the work even after Koos left St. Helena. Then the commissioner, a big, strong man, suddenly turned ill and became very thin. The doctors could not find out what was wrong with him. As a result, he left the island.

Baptism and Steady Growth

After Koos had been on the island for three months, he felt that it was appropriate to hold a baptismal service. Finding a suitable pool was a problem. We decided to dig a large hole, cement it, and carry water to fill it. The night before the baptism, it rained, and the next morning we were delighted to find that the hole was filled to the brim.

That Sunday morning Koos gave the baptism talk. When he asked the baptismal candidates to stand, 26 of us rose to answer the customary questions. We were privileged to be the first Witnesses baptized on the island. That was the happiest day of my life because I had always worried that Armageddon would come before I was baptized.

Two congregations were eventually formed, one in Levelwood and one in Jamestown. Each week three or four of us traveled eight miles to one congregation to conduct

the Theocratic Ministry School and Service Meeting on Saturday evening. After field service on Sunday morning, we returned and had the same meetings, as well as the *Watchtower* Study, in our own congregation in the afternoon and evening. So our weekends were filled with joyful theocratic activities. I longed to do the preaching work full-time, but I had a family to support. So in 1952, I returned to government service as a resident dentist.

In 1955 traveling representatives of the Society, circuit overseers, started visiting the island each year, and they stayed in my home for part of their visit. They were a positive influence on our family. At about the same time, I also had the privilege of sharing in the showing of the Society's three films around the island.

The Thrilling Divine Will Assembly

In 1958, in order to attend the Divine Will International Assembly in New York, I again resigned from government service. That assembly was a milestone in my life—an opportunity that gave me much reason for rejoicing in Jehovah. Because of the lack of regular transport to the island, we were away for five and a half months. The assembly lasted for eight days, and sessions were from nine in the morning until nine at night. But I never got tired, and I looked forward to each day. I had the privilege of representing St. Helena for two minutes on the program. Addressing the large crowds at Yankee Stadium and Polo Grounds was a nerve-racking experience.

The assembly strengthened my resolve to pioneer. The public talk, "God's Kingdom Rules—Is the World's End Near?", was particularly encouraging. After the assembly, we visited the Society's headquarters in Brooklyn and toured the factory. I spoke to Brother Knorr, then president of the Watch Tower Society, about the progress of the

work in St. Helena. He said that he would love to visit the island some day. We brought back tape recordings of all the talks as well as many motion pictures of the assembly to share with family and friends.

I Goal of Full-Time Service Attained

On my return, I was offered my old job again, as there was no dentist on the island. However, I explained that I intended to enter the full-time ministry. After much negotiation it was agreed that I could work three days a week, but with a higher salary than when I was working six days a week. Jesus' words proved true: "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matthew 6:33) Traveling over the hilly terrain of the island on my weakened legs was not always easy for me. Even so, I pioneered for 14 years and was able to help many fellow islanders to learn the truth—certainly a cause for much rejoicing.

In 1961 the government wanted to send me to the Fiji Islands for a free two-year training course so that I could become a fully qualified dentist. They even offered to send my family with me. This was a tempting offer, but after serious consideration I turned it down. I did not want to leave the brothers for such an extended period of time and give up the privilege I had of serving with them. The senior medical officer who had organized the trip was most upset. He said: "If you think the end is so near, you can still use the money you will earn in the meantime." But I stood firm.

The following year I was invited to South Africa to attend the Kingdom Ministry School, a one-month training course for congregation overseers. We were given valuable instruction that helped us to care more effectively for our congregation assignments. After the school, I received further train-

**George Scipio with
his wife, Doris**

ing by working with a traveling overseer. I then served the two congregations on St. Helena for over ten years as a substitute circuit overseer. In time, other qualified brothers became available, and a rotation system was used.

In the meantime, we had moved from Jamestown to Levelwood, where there was a greater need, and we stayed there for ten years. During this time, I was burning the candle at both ends—pioneering, working three days a week for the government, and running a small grocery shop. In addition, I was attending to congregation matters, and my wife and I were taking care of a family of four growing children. To cope, I gave up my three-day job, sold the shop, and took the whole family to Cape Town, South Africa, for a three-month vacation. We then moved to Ascension Island and stayed there for a year. During that time, we were able to assist many to gain an accurate knowledge of Bible truth.

On our return to St. Helena, we moved back to Jamestown. We refurbished a house connected to the Kingdom Hall. To provide materially, my son John and I built an ice-cream van out of a Ford truck, and we sold ice cream for the following five years. Shortly after starting the business, I had an accident with the van. It tipped over and trapped my legs. As a result, nerves were deadened below my knees, and it took three months for me to recuperate.

Rich Blessings Past and Future

Over the years, we have had many blessings—further reasons for rejoicing. One of these was our trip to South Africa to



attend a national convention in 1985 and to visit the new Bethel home, which was still under construction. Another was that of having a small share, along with my son John, in erecting a beautiful Assembly Hall near Jamestown. We are also happy that three of our sons are serving as elders, and one grandson is serving at the South Africa Bethel. And we have certainly reaped much joy and satisfaction from assisting many to acquire an accurate knowledge of the Bible.

The field for our ministry is limited, with only about 5,000 people. Nevertheless, working the same territory over and over again has produced fine results. Very few people are rude to us. St. Helena is known for its friendliness, and you will be greeted wherever you go—walking on the road or driving in your car. My experience has been that the better you get to know people, the easier it is to witness to them. We now have 150 publishers, even though many have moved overseas.

With all our children having grown up and moved away, my wife and I are on our own again, after 48 years of marriage. Her loyal love and support over the years have helped me to continue serving Jehovah joyfully despite trials. Our physical strength is waning, but our spiritual strength is being renewed each day. (2 Corinthians 4:16) I, along with my family and friends, look forward to a wonderful future when I will be restored physically to even better than what I was at 17 years of age. My fondest wish is to enjoy perfection in every sense and, above all, to serve our loving and caring God, Jehovah, and his reigning King, Jesus Christ, forever.—Nehemiah 8:10.

“Jehovah” or “Yahweh”?

MONGREL,” “hybrid,” “monstrous.” What would cause Biblical Hebrew scholars to use such emphatic terms? At issue is whether “Jehovah” is a proper English pronunciation of God’s name. For over one hundred years, this controversy has raged. Today, most scholars seem to favor the two-syllable “Yahweh.” But is the pronunciation “Jehovah” really so “monstrous”?

At the Root of the Controversy

According to the Bible, God himself revealed his name to humankind. (Exodus 3:15) Scriptural evidence shows that God’s ancient servants freely used that name. (Genesis 12:8; Ruth 2:4) God’s name was known by other nations as well. (Joshua 2:9) This was especially true after the Jews who had returned from exile in Babylon came into contact with peoples of many nations. (Psalm 96:2-10; Isaiah 12:4; Malachi 1:11) *The Interpreter’s Dictionary of the Bible* says: “There is considerable evidence that in the postexilic period many foreigners were attracted to the religion of the Jews.” However, by the first century C.E., a superstition about God’s name had developed. Eventually, not only did the Jewish nation stop using God’s name openly but some even forbade pronouncing it at all. Its correct pronunciation was thus lost—or was it?

What Is in a Name?

In the Hebrew language, God’s name is written יְהוָה. These four letters, which are read from right to left, are commonly called the Tetragrammaton. Many names of people and places mentioned in the Bible contain an abbreviated form of the di-

vine name. Is it possible that these proper names can provide some clues as to how God’s name was pronounced?

According to George Buchanan, professor emeritus at Wesley Theological Seminary, Washington, D.C., U.S.A., the answer is yes. Professor Buchanan explains: “In ancient times, parents often named their children after their deities. That means that they would have pronounced their children’s names the way the deity’s name was pronounced. The Tetragrammaton was used in people’s names, and they always used the middle vowel.”

Consider a few examples of proper names found in the Bible that include a shortened form of God’s name. Jonathan, which appears as *Yoh-na-than’* or *Yehoh-na-than’* in the Hebrew Bible, means “Yaho or Yahowah has given,” says Professor Buchanan. The prophet Elijah’s name is *’E-li-yah’* or *’E-li-ya’hu* in Hebrew. According to Professor Buchanan, the name means: “My God is Yaho or Yahoo-wah.” Similarly, the Hebrew name for Jehoshaphat is *Yehoh-sha-phat’*, meaning “Yaho has judged.”

A two-syllable pronunciation of the Tetragrammaton as “Yahweh” would not allow for the *o* vowel sound to exist as part of God’s name. But in the dozens of Biblical names that incorporate the divine name, this middle vowel sound appears in both the original and the shortened forms, as in Jehonathan and Jonathan. Thus, Professor Buchanan says regarding the divine name: “In no case is the vowel *oo* or *oh* omitted. The word was sometimes abbreviated as ‘Ya,’ but never as ‘Ya-weh.’ . . . When the Tetragrammaton was pronounced in one syllable it was ‘Yah’ or ‘Yo.’ When it was pronounced in three



"Jehovah" has been
the most popular
pronunciation of
God's name



syllables it would have been 'Yahowah' or 'Yahoowah.' If it was ever abbreviated to two syllables it would have been 'Yaho.' —*Biblical Archaeology Review*.

These comments help us understand the statement made by 19th-century Hebrew scholar Gesenius in his *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*: "Those who consider that יְהוָה [Ye-ho-wah] was the actual pronunciation [of God's name] are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יְהֹ [Ye-ho] and יוּ [Yo], with which many proper names begin, be more satisfactorily explained."

Nevertheless, in the introduction to his recent translation of *The Five Books of Moses*, Everett Fox points out: "Both old

and new attempts to recover the 'correct' pronunciation of the Hebrew name [of God] have not succeeded; neither the sometimes-heard 'Jehovah' nor the standard scholarly 'Yahweh' can be conclusively proven."

No doubt the scholarly debate will continue. Jews stopped pronouncing the name of the true God before the Masoretes developed the system of vowel pointing. Thus, there is no definitive way to prove which vowels accompanied the consonants YHWH (יהוָה). Yet, the very names of Biblical figures—the correct pronunciation of which was never lost—provide a tangible clue to the ancient pronunciation of God's name. On this account, at least some scholars agree that the pronunciation "Jehovah" is not so "monstrous" after all.

"Train Up a Boy"



SUCCESSFUL gardening requires much more than scattering some seed on the ground and then returning a few months later for the harvest. Much hard work is involved in preparing the soil, sowing the seeds, and watering and nurturing the plants so that they can grow to maturity.

This process could well illustrate the truthfulness of Proverbs 22:6, which says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." Indeed, parental training is a major factor in successful child rearing.

In today's permissive world, however, many parents fail to heed this counsel. When they follow conventional wisdom that children must learn to handle problems on their own, their children are often left to fend for themselves. Such a course

leaves young ones vulnerable to the harmful influence of unprincipled and unscrupulous individuals.
—Proverbs 13:20.

How much better it is for parents to instill Christian principles in their children through godly training at an early age! How early? "From infancy," says the apostle Paul. That was the case with the young man Timothy. His mother, Eunice, and his grandmother Lois inculcated "the holy writings" in Timothy so that he "learned" and was "persuaded to believe." The result? Such training played a vital role in making him "wise for salvation."

Likewise today, parents who do "not give up in doing what is fine" will reap rich rewards if they "do not tire out." (Galatians 6:9) Says wise King Solomon: "The father of a righteous one will without fail be joyful."—Proverbs 23:24.