

The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

AUGUST 15, 1952

Semimonthly

GOD'S SPIRIT ESSENTIAL
TO MATURITY

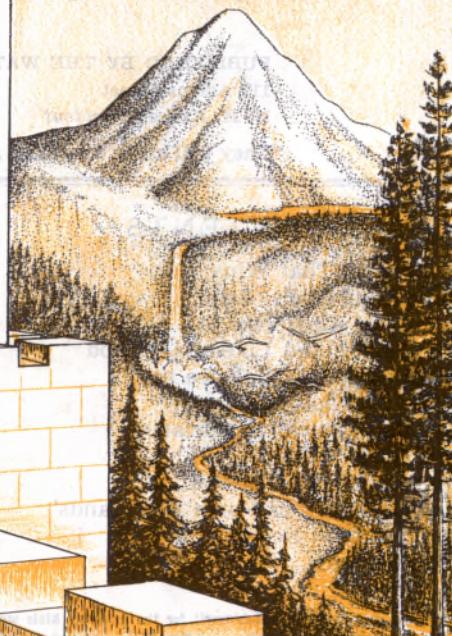
A MATURE VIEW OF DEDICATION

APPRECIATING GOD'S GIFTS

THE GIFT OF SINGLENESS

IN THE IMAGE AND LIKENESS OF GOD

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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N. H. KNORR, President GRANT SUITER, Secretary

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

CONTENTS

The Defense That Wins	483
Appreciating God's Gifts	485
The Gift of Singleness	487
In the Image and Likeness of God	489
Christians Suffer Violence in the Philippines	492
Luke, the Beloved Physician	493
God's Spirit Essential to Maturity	496
A Mature View of Dedication	504
'Ethiopia Stretches Forth Her Hands'	509
Questions from Readers	510
Announcements	512

Abbreviations used in "The Watchtower" for the following Bible versions

AS — American Standard Version	LXX — The Septuagint Version
AT — An American Translation	Mo — James Moffatt's version
Da — J. N. Darby's version	NW — New World Trans. (2nd Ed.)
Dy — Catholic Douay version	Ro — J. B. Rotherham's version
ED — The Emphatic Diaglott	RS — Revised Standard Version
Le — Isaac Leeser's version	Yg — Robert Young's version

Unless otherwise indicated, the Bible used is the King James Version

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THE DEFENSE THAT WINS

ANCIENT Egypt stockpiled horses and chariots, the most effective war implements of her time. Military prowess raised her to become history's first great world power, caused Egypt to so bristle with might that an arrogant Pharaoh treated with scorn the very interests of the Creator and his chosen people then in Egyptian bondage: "Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5:2, AS) But the Pharaoh and all Egypt learned who Jehovah is at the cost of the flower of their troops and their ruler in the Red sea.—Ex. 14:15-31.

Assyria succeeded Egypt as a harsh, merciless and bloody conqueror. Her military steam roller flattened all opposition until the particularly aggressive King Sennacherib hurled it against the covenant people of God, by then well established in their promised land. In one night Jehovah's angel wiped out 185,000 of the heart of Assyrian pride, scattering the broken remnants of the army in disorderly retreat.

—Isaiah chapters 36, 37.

Later on, mighty Babylon gained the unparalleled title, "mistress of kingdoms." Her capital city was surrounded by walls 344 feet high and 86 feet wide, an inner wall, moat and 25 bronze gates on each side. Absolutely impregnable it was called! Yet in the dark of night while the infamous Belshazzar was blasphemously toast-

ing demon gods with utensils stolen from Jehovah's temple of worship, the drunken city was surprised and sacked by the Medes and Persians.—Daniel chapter 5.

Successively these powers with their satellites dominated human affairs, backing their authority with swollen military forces. The sword held sway, but never did prove a deterrent to armed conflict. That rule has proved true to this very day. Now, despite the appellation "brain age", the nations still insist on resorting to brawn to settle differences, and nothing has changed except the dimensions of the wars, which have grown much larger.

Christ Jesus warned of the ill consequences accruing from reliance on carnal weapons. He certainly was acquainted with the disastrous histories of Egypt, Assyria, Babylon and other like empires. He doubtless saw in Rome another nation headed for the same fate. At any rate, he once counseled a too-anxious disciple of his: "Return your sword to its place, for all those who take the sword will perish by the sword."—Matt. 26:52, NW.

His followers, Jesus insisted, should instruct with the Word of God, not invade with tanks, armies and artillery. They must make disciples of "all kinds of men", not assuming to themselves the role of judges and executioners of God's vengeance. Jesus himself, who is certainly no pacifist, has already been named to lead Jehovah's executional forces at Armageddon. In the

meantime blessed preaching, sounding the warning, is the lot of his earthly followers, a course sometimes made difficult by persecutions and groundless hatred from opposers. So he tells us: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Matt. 24:14; 28:19; 1 Tim. 2:4; Matt. 5:44, 45, NW.

Despite the present greatest arms race in history, some thinking men of high-caliber intelligence in prominent stations have flatly expressed their small regard for it as a sound defense of the peace. In 1949 John Foster Dulles called this course "dangerous"; and in contrast with economic and military power which "can be developed under the spur of laws and appropriations", he said, "moral power does not derive from any act of Congress. It depends on the relations of a people to their God."

In an editorial appearing in *U. S. News & World Report* of May 26, 1950, David Lawrence, the editor, deplored the defeatist notion that there is "no way out except threat and counter-threat—and that war can be prevented only by scaring the Russians into believing they will be beaten in war". He asked pointedly: "Why must the philosophy which Jesus taught be brushed aside as 'impractical' and 'idealistic' in international policy? . . . Is Christianity merely something to which we pay lip service in our churches but which we refuse to accept as a code of behavior in dealing with a so-called enemy? Have we no regard for the challenge that a whole people might be reached by a display of Christian humility and forbearance? Do we dare to try a truly Christian approach to the Russian people? And if we try it, can we

pay the price that it requires in order to achieve the greater objective?"

Jesus worked in the interests of lasting peace in an endless world to come where "righteousness is to dwell". (2 Pet. 3:13, NW) How foolish then to rely on chariots, a cavalry, infantry or massive walls—good for a brief hour of militant splendor, but followed by an eternity of ignominy in lifeless dust. And how could such a new world society hope to maintain peace in surroundings of hate and rivalry? No, the ways of the old world are out. For the new system of things Jesus taught: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets."—Matt. 22:37-40, NW.

Should we wait for the new world, then, before practicing these principles, and in the meantime blast back at the hatred and violence expressed against Christians now with more of the same, rendering like for like and displaying the benefits of Christianity with a mailed fist and a breathtaking store of atomic weapons? Is this how one proves himself the son of his Father in the heavens? If there is any question regarding the results of such a course, take one look at the sorrowful, fear-struck, "practical" modern world that has tried it. Christians know better. They know that to preach to this world in an effort to help any willing listeners, they do not have to stoop to the low standards it follows nor conform to its miserable image. Instead they practice those things which will survive Armageddon and which identify the new world society: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control," all component parts of the defense that wins.—Gal. 5:22, 23, NW.

APPRECIATING

God's Gifts



CALLING attention to Jehovah's goodness the disciple James states: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights." Yes, every blessing of life that we enjoy emanates from our heavenly Father. And he continues to bestow his gifts upon his human creatures even though they take them all for granted and show no appreciation and thankfulness. Their ingratitude does not cause him to become bitter and to withdraw his gifts. He enjoys bestowing his gifts upon mankind, thereby giving them reason to be happy and to know that he is a loving Creator. He himself gives us the best demonstration that "there is more happiness in giving than there is in receiving".—Matt. 5:45; Acts 20:35; 1 Tim. 1:11; Jas. 1:17, NW.

The earth itself is one of God's gifts, and so also is man's life upon earth. While at man's beginning life was an outright gift, God made man's continued enjoyment of that gift dependent upon man's obedience, upon his appreciation of that gift, upon his willingness to co-operate with God in the purpose for which God had given him that gift.—Gen. 1:26-28; 2:7, 17; Ps. 115:16.

Our first parents failed to show appreciation of the gift of life, refused to co-operate with God's purpose, disobeyed, sinned. By reason of that misstep all their offspring lost the gift of life. However, knowing that some of these would show appreciation of his gifts God opened the way for such to get life by means of still another

gift, that of his only-begotten Son. Through that gift not only life, but eternal life, is made available. "For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord."

—Rom. 5:12; 6:23, NW.

None of us are in position

to earn God's gifts, least of all to earn the gift of life. But we can show ourselves worthy of the gift of eternal life by demonstrating now, with such gifts as we do have, that we will properly use the gift of eternal life when God gives it to us by Christ Jesus. To that end we must cultivate the friendship of Jehovah and his Son by devoting all our time, energy and means to the matter of making this gift of eternal life our own. That means dedicating ourselves to Jehovah and then proving faithful to that dedication.—Ps. 49:6-9; Matt. 19:21; Luke 16:9, NW.

GIFTS FOR THE MINISTRY

Those who have dedicated themselves to the service of Jehovah come in line for many more gifts, foremost of such being God's energizing force or holy spirit. God first bestowed this gift through Christ Jesus upon 120 of his servants on the day of Pentecost. Thereby he endowed them with special powers, such as speaking in tongues, interpretation, prophesying, ability to teach, healing and managerial ability. All "with a view to the training of the holy ones for ministerial work, for the building up of the body of the Christ".—Acts 2:18; Eph. 4:12; 2 Tim. 1:7, NW.

To establish the Christian congregation in its infancy and to expedite the missionary work the holy spirit thus bestowed gifts miraculously. Having served their purpose these gifts passed away. Today God bestows the gifts of the spirit with

due respect to the inborn or innate abilities and uncultivated natural talents Christians may have, as well as according to their zeal and willingness to be used by God.—1 Cor. 13:8.

Of course, not all are given the same gifts today, no more than all the members of the early congregation received the same gifts. (1 Cor. 12:27-31) God, by his holy spirit, bestows his gifts in great variety so that his visible organization, the Christian congregation, may become a broadened, well-balanced and fully rounded-out instrument for the accomplishment of his purposes. We should therefore not complain if we see others have gifts and opportunities for service that we do not have. Rather we should endeavor to benefit from those who do have such gifts by using them to improve our own ministry, even as in apostolic times the others did not envy the apostles their special gifts but were glad to accept their help.—1 Cor. 12:4-11; Eph. 4:16, NW.

CULTIVATING THE GIFTS

We all have certain innate abilities, certain uncultivated faculties, and we all have certain opportunities for employing these. The holy spirit which God gives helps and improves these so as to make us more useful, more capable, more productive in the ministry. However, it does not do so apart from our own efforts. Each one must be alert to make the most of his opportunities, must cultivate and train his latent powers to the fullest extent for the advancement of the Kingdom interests on earth and to demonstrate to Jehovah that he is worthy of everlasting life in perfect conditions with still more gifts to be used. "For to this end we are working hard and exerting ourselves, because we have rested our hope on a living God, who is a Savior of all kinds of men, especially of faithful ones."—1 Tim. 4:10, NW.

The cases of Noah and Bezalel and the apostle Paul illustrate how the Lord uses his holy spirit to activate his servants. Noah was not chosen because he was a boat builder, but because he was an upright man and walked with God. Nevertheless, by being obedient to God's instructions and with the help of God's active force, Noah was able to build that great ark or chest, thereby giving a most remarkable exhibition of what the spirit of God can accomplish. We might draw a parallel here to the work of Jehovah's witnesses in modern times. All of them preach the good news of the Kingdom by going from house to house, by standing on the streets and by making return visits upon the people and conducting Bible studies in their homes. And they do this even though they had no previous training in such matters before they became witnesses, but worked as farmers, carpenters, housewives, etc.—Gen. 6:9, 14; Zech. 4:6, AS.

On the other hand, it is quite likely that Bezalel, who was used to supervise the fine workmanship in the construction of the tabernacle and its furnishings, had certain natural abilities, training and experience, even as the apostle Paul had training in the law before he became a Christian. Their natural abilities, training and previous experience, together with willingness and God's holy spirit, enabled them to serve in very special capacities. So today, as need arises for servants with special capacities the holy spirit activates those having possibilities or previous experience and who are willing to be used.—Ex. 31:2-6; Acts 22:3.

God has promised to supply us with the needed gifts. If we have real faith in his promise we will not content ourselves with merely wishing or praying for such gifts, but we will energetically lend ourselves to the work at hand, we will purposefully exert ourselves to the full for the

sake of the work. Are we given an appointment or an assignment? Then let us give it our best, whether it requires advance study, special training, practice, rehearsing or other preparation.

So let us show appreciation for the gifts we have by cultivating them earnestly, making use of every means the Lord has provided for our training: his Word, the Watchtower Bible helps, congregational and other assemblies, as well as activity in all features of the Christian ministry. As Paul counseled Timothy: "Continue apply-

ing yourself to public reading, to exhortation, to teaching. Do not be neglecting the gift . . . Ponder over these things, be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:13-16, NW) And, above all, thereby we shall be making glad the heart of our great Benefactor, thus showing our appreciation of his gifts.—Prov. 27:11.



The Gift of **S I N G L E N E S S**



TO MANY persons the idea of speaking of singleness as a gift seems very strange. They are unable to grasp how the denial of what they consider to be among life's keenest pleasures (since with a Christian singleness includes chastity or continence) could possibly be termed a gift. Marriage, they reason, yes, but singleness a gift?

For our terming singleness a gift we have no less authority than the wisest and greatest man that ever lived, the Son of God. On one occasion, in discussing the subject with his disciples, he said: "Not all men make room for the saying, but only those who have the gift. For there are eunuchs that were born such from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that have made themselves eunuchs because of the kingdom of the heavens. Let him that can make room for it make room for it."—Matt. 19:11, 12, NW.

Why did Jesus call singleness a gift? Because it is something that can be cultivated

and used effectively to the advancement of the true worship in the earth and one's own happiness even as other of God's endowments can be. That the state of singleness has decided advantages for the Christian minister is apparent from the words of the apostle Paul: "Indeed, I want you to be free from anxiety. The single man is anxious for the things of the Lord, how he may gain the Lord's approval. But the married man is anxious for the things of the world, how he may gain the approval of his wife, and he is divided. Further, the single woman, and the virgin, is anxious for the things of the Lord, that she may be holy both in her body and in her spirit. However, the married woman is anxious for the things of the world, how she may gain the approval of her husband. But this I am saying for your personal advantage, not that I may cast a noose upon you, but to move you to that which is becoming and that which means constant attendance upon the Lord without distraction."—1 Cor. 7:32-35, NW.

Truly, to be able to serve Jehovah God with undivided mind and heart, to be able to give his work our constant attention without distraction, is a gift, and one that should be highly prized. Yes, "he also that gives his virginity in marriage does well, but he that does not give it in marriage will do better" because of the larger privileges of service and the corresponding greater happiness.—1 Cor. 7:38, NW.

Note also another argument Paul uses for making room for the gift of singleness in our lives: "Moreover, this I say, brothers, the time left is reduced." (1 Cor. 7:29, NW) Because the time was reduced Jeremiah was commanded not to marry. (Jer. 16:2) Does not this argument have particular force in our day?

MAKING ROOM FOR THE GIFT

Some construe Jesus' words to mean that the gift of singleness is not for everyone, and particularly not for them. Such, however, are trying to read something into Jesus' words, something which he did not say. He showed that not all would make room for it, and that those who made room for this gift of singleness were those who "made themselves eunuchs because of the kingdom of the heavens". The question may be asked of those who seek to make an exception, To what extent are they neglecting to follow Paul's example to browbeat their body and to lead it as a slave? "The heart is treacherous above all things, and desperately sick—who can understand it?" —Jer. 17:9, AT; 1 Cor. 7:29; 9:26, 27, NW.

How does one make room for the gift of singleness? First of all by making a firm decision in his mind not to yield to any passion but to conserve his full vital powers and his freedom from marriage so as to better serve Jehovah. Such a determination will strengthen his self-control. Then one must make room for this gift just as he makes room in his life for the other gifts

by self-denial, by taking time and energy to cultivate such gifts.

To do this we must absorb ourselves in the Lord's work as did Paul. We may not say 'I wish or would like to have the gift of singleness' and then at the same time weaken the force of our wish or resolve by interesting ourselves in a particular one of the opposite sex and cultivating close intimacy with that one. No, we must go after this thing we want, the gift of singleness, and we must accept all the self-denials and the things required to enjoy it. We must make room for this gift in our future plans.

With the apostle Paul singleness was a practicable thing, and he went after it in a practical way. (1 Cor. 9:5) He was honest with himself and accordingly the gift was given him. In view of his gift so many responsibilities were laid upon him by the Lord that he had no time for considering marriage. He realized that he simply could not measure up to his responsibilities if he had the constant care and attention of a wife. That is why he also stated that if married Christians desired to take part in certain privileges they must to that extent act as if they were not married. Yes, they too must make room in their lives for such gifts as they would cultivate and use to Jehovah's praise and to the blessing of others.—1 Cor. 7:29-31, NW.

But, whether married or single, let us use what gifts we have according to the wisdom God gives us through his Word and through his dealings with us. Let us humbly accept what privileges of service are extended to us, putting to use what ability and fitness we may have, not turning over to others what privileges and opportunities God has given us, which we ourselves may perform with such joy as we never knew before. Let each one show appreciation for the gifts God has given him and thus prove worthy of the great gift of everlasting life.

In the Image and Likeness of God

SAYS Jehovah God's own matchless description of man's creation: "Let us make man in our image after our likeness, and let them have dominion over the fish of the sea and over the bird of the heavens and over the tame-beast, and over all the land, and over every creeping thing that creepeth on the land. And God created the man in his own image, in the image of God created he him, male and female created he them. And God blessed them, and God said to them, Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the bird of the heavens, and over every living thing that moveth on the land."

—Gen. 1:26-28, Ro.

A Father beyond compare, Jehovah could pass on to his earthly children relative amounts of the great attributes which he possesses in the supreme degree. "A God of faithfulness and without iniquity, just and right is he." Thus a sense of justice would be implanted in man's brain. Able and strong would man be too, for "great is our Lord, and mighty in power". There would be no lack of insight by earth's steward, "for Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding." And finally, to temper all of these qualities and provide the motive behind his every action, man must have love. This Jehovah was pre-eminently qualified to supply because he is the absolute personification of it. "God is love," wrote the



apostle John.—Deut. 32:4; Ps. 147:5; Prov. 2:6, AS; 1 John 4:16, NW.

However, due to the early entry of sin into human affairs, man's multiplying has filled the earth generally not with the right use of these faculties but with their wholesale violation. Justice has become a commodity to be purchased on the open market. Soft government jobs at public expense become rewards for campaign favors rendered victorious candidates. Crime probes uncover the revolting

fact that highest government echelons, elected to represent the people and administer justice, have, in one community after another, sold out to gangsters, gamblers and hoodlums. With bribes buying everything from athletic contests to court decisions, the Department of Justice of the world's mightiest democracy was embarrassed by having to employ a corruption investigator to investigate itself.

Nor is justice any more reasonable on an international scale. A wave of humanitarianism dictated rapid postwar aid by America for Europe, where urgent defenses against Soviet expansion were being built up. Yet the scales of justice seemed to stick when it came to swinging toward the cries of millions of Asiatics for enough food to avert starvation, where the political stakes did not offer any apparent strong anti-communist ally in return. God's law in Israel stipulated regular provision for the poor, and not on the basis of favors in return, either. (Ex. 23:11) Furthermore, Jehovah tempers his absolute justice with undeserved kindness, something for which modern man has no parallel in his merciless international dealings. Were it not for this mercy none of us would have been born following the rebellion of Adam. But this does not require God to simply over-

look this fallen world's travesty on justice, as he shows by the warning to Israel when guilty of the same:

"Listen to this, you judges over the house of Israel, who spurn at justice and twist equity, who build your Sion up with bloodshed and Jerusalem on crime, judges passing verdicts for a bribe, priests pattering oracles for pay, prophets divining for money, and all the while relying on the Eternal, saying, 'Surely the Eternal is among us; no evil can befall us!' Therefore on your account shall Sion be ploughed up like a field, Jerusalem shall become a heap of ruins, the temple-hill merely a wooded height."—Mic. 3:9-12, Mo.

RESULTS TO BODY AND MIND

Human physical strength, once intended to dress and keep the paradisaic Eden, now rips and blasts the earth instead. Forests and topsoil have been laid waste, the rivers clogged, the air polluted with smoke and industrial fumes. Instead of exercising dominion over animalkind, wanton "Nimrods" have shot birds from the sky, left carcasses of beasts behind them in the forests and reduced many life forms to rarity or extinction. The might of the earth is massed behind political blocs which use it to cajole and threaten their adversaries or, this failing, to blow them to atoms. Thus are earth's many valuable natural resources depleted and scientific progress in peace-time research negated because needed materials are diverted more and more for war. Global peace organizations, instead of securing the unity they promised, more sorely divide what unity there was, splitting some existing nations into north and south or east and west divisions. Even children, born under such influence, ape their elders and early show off the bully instinct. Truly every man's hand is raised against his neighbor and God's covenant for the sanctity of life is laughed off, this attitude being

excused in the name of patriotism. As Isaiah the prophet put it: "The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, violated the statutes, broken the everlasting covenant."—Zech. 14:13; Isa. 24:5, AS.

"The fear of Jehovah is the beginning of wisdom," wrote the psalmist. (Ps. 111:10, AS) This world fears everyone and everything except Jehovah—the politician with his authority, the militarist with his weapons, the clergyman with his dire tales of waiting purgatories and hell-fires. The sound wisdom laid down in Eden, teaching the true worship of Jehovah the Almighty, under devil rule was corrupted to heathendom's polytheistic worship of a pantheon of gods and Christendom's confusing sectarianism.

Their minds so enmeshed in the sophistries and traditions of men, their store of Bible knowledge so utterly impoverished, many of Christendom's clergy, in their mortal dread of the scoffer's taunts and unable to answer the simplest criticisms of God's Word, have retreated behind the cloak of "modernism". From there they smugly brand as myths great portions of the Bible, including the accounts of creation, the flood, the tower of Babel and virtually all recorded miracles. More and more are trying to find room for the fairy tale of evolution by which atheists seek to substitute animal ancestors for a Creator. Meanwhile late scientific discoveries such as the reports from the uranium and radio-carbon clocks continue to shred away evolution's untenable position; and A. N. Field, New Zealand journalist, brands modern evolutionary science "the lowest point in intellectual degeneration reached by civilized man in the past two thousand years". (*Why Colleges Breed Communists*) Embarrassed clergy and your God-defying allies, listen to the challenge of the One you

have ignored and betrayed and answer it if you care to:

"I will make the wisdom of the wise men perish, and I will shew the intelligence of the intellectual aside.' Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing."—1 Cor. 1:19-21, NW.

LOVE—LOST AND REGAINED

The last major quality, love, might be termed by evolutionists a "vestigial trait"—a part of man's make-up no longer used. As already shown, he does not exercise it toward his God, his fellow man, the lower animals, or his inanimate earthly home. A world under demonic influence has substituted lust and its fruitage of sex madness and riotous drunken debauchery reflected in the daily news reports. It is the last days of those who do not see that "the scene of this world is changing" and of whom the inspired apostle said: "Their finish is destruction, and their god is their belly, and their glory consists in their shame, and they have their minds upon things on the earth."—1 Cor. 7:31; Phil. 3:19, NW.

In such hands marriage has become a farce, one's home not even safe from the greed of the wife-stealer. With so many marrying for a lark it is small wonder that divorces multiply, secured for the most insipient reasons. Children, so often unwanted, go unloved, their neglect adding to the causes for juvenile delinquency in a society that is "disobedient to parents, without gratitude, with no loving-kindness, having no natural affection". (2 Tim. 3:2, 3, NW) What a forlorn, unjust, brow-beating, con-

ceited, loveless world this is! How far a cry its present caretakers from the man first formed in the image of God!

All who practice such habits might as well learn now that God will not forsake his righteous standard to reduce himself to their level and conform to theirs. But Jehovah will bring about the sort of world he purposed from the beginning, with willing conformers discharging their God-given dominion. This Noah's sons prefigured with their wives following the Noachian flood, which Jesus said pictured Armageddon, now near. (Gen. 9:1-3; Matt. 24:38, 39) Then God's appointed King, Christ Jesus, will judge righteously and rule peacefully. Man's physical resources will be utilized in restoring and maintaining an earth-wide paradise, building and inhabiting prosperously. (Ps. 72:1-4; Isa. 65:17-25) Wisdom, stability and unity will result when the worship of the one true God, Jehovah, fills the land. And with love replacing lust and covetousness, think of the uplift sure to come to human relations. Think what marriage will be like: husbands "loving their wives as their own bodies", the wife holding "deep respect for her husband", children obedient to godly parents, who, not irritating their sons and daughters, "go on bringing them up in the discipline and authoritative advice of Jehovah."—Mic. 4:1-5; Isa. 33:6; 1 Cor. 13; Eph. 5:28-33; 6:1-4, NW.

Knowing this, seeing it near, reading and believing God's Word now, sincere Christians begin at once practicing such proper, godly use of their powers. Since by "the foolishness [to this world] of what is preached" saving to life is taking place, they give their full devotion to that, living now as they preach that all who live at all will live soon in the new world where "righteousness is to dwell".—2 Pet. 3:13, NW.

Christians Suffer Violence in the Philippines

AMONG the evidences Jesus gave as marking his second presence and the end of this system of things was that his followers would be hated and killed for his name. (Matt. 24:3, 9) A striking example of the fulfillment of this prophecy took place Sunday evening, April 20, 1952, as Jehovah's witnesses were at a circuit assembly in Solana, Cagayan, Philippine Islands. One witness was killed and more than 32 were injured by gunfire and stabbings as city officials attacked their gathering.

¶ The trouble started toward the end of the concluding address of the assembly when an attacker, on the complaint that his little boy had been slapped by one of the conventioners, grabbed one of the young attendants and endeavored to drag him out of the private assembly lot. Other attendants interfered and so the attacker pulled out a gun, which the attendants succeeded in forcibly removing from him, but not before he had shot one of the attendants in the shoulder. Bested in a fight, he ran away for help. Shortly thereafter the mobsters gathered and began throwing stones at the assembled witnesses, as well as firing shots wildly. The assembly as a result was thrown in a semipanic with women screaming and trying to take refuge in a big house on the assembly grounds. The shooting continued and the attackers kept moving in closer. One witness escaped through the enclosing cordon and ran to the municipal building for help. There, upon his identifying himself as one of Jehovah's witnesses, he was severely beaten and in endeavoring to escape was shot down in front of the municipal building.

¶ In the meantime the attackers, having exhausted their supply of bullets, drew bayonets and knives. A number of the witnesses escaped through the cordon, but most of them sought shelter in the big house on the grounds, under it or on top of it. The attackers closed in on them, slashing right and left. The chief attendant (usher) was stabbed to death through the heart. Others suffered multiple wounds, one witness of 65 years having five stab wounds. Four of the women witnesses were also wounded.

¶ A Gilead graduate who serves as a circuit servant ran five miles and swam the wide crocodile-infested Cagayan river to summon the aid of the Philippine Constabulary. If it had not been for the timely arrival of these soldiers it is probable that many more of the witnesses would have been killed. These soldiers disarmed the attackers and restored order at once. Using an army truck and a commandeered ambulance, they made six trips to the provincial hospital with the more seriously wounded ones. In fact, they did everything they could for the witnesses. The secretary of national defense was interviewed by a spokesman for the witnesses and given personal thanks for the efficient action taken by the Tuguegarao P. C. command in the matter.

¶ Indicative of the fear that the attackers had instilled in the people of this area, the constabulary felt it necessary to supply nine guards to the attorney for the witnesses as he went to Solana to file the charges against the officials responsible for the attack. The constabulary offered to house and feed the key witnesses in their barracks until the trial to avoid their being intimidated. None of them accepted the offer although they thanked the constabulary for it.

¶ At the funeral of the murdered witness his surviving fellow witnesses were exhorted to continue faithful in the service. Their spirits were very confident and not one of them was downhearted or discouraged. Even the wounded in the hospital were rejoicing. The one who went to the municipal authorities for help and who was beaten and shot had to be taken to Manila for treatment of his right leg, fractured by the shot. He was operated on and is recovering splendidly. All others who were wounded are likewise recovering well.

¶ Jehovah's witnesses in the Philippines expressed themselves as thankful to Jehovah that the whole incident was not more costly in lives and suffering. Far from being daunted by it they rejoice that it resulted in a mighty witness being given. Steps are being taken to bring the wrongdoers to justice.

Luke the Beloved Physician

THE Scriptural viewpoint of matters gives no one a reason for boasting as regards his abilities. As the apostle Paul states: "Who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as if you did not receive it?" (1 Cor. 4:7, NW) Nor may we boast in our works as though we had accomplished much or great things, for Jesus correctly observes, "When you have done all the things assigned to you, say, 'We are good-for-nothing slaves. What we have done is what we ought to have done.'" (Luke 17:10, NW) Appreciating these truths will both keep us humble and make us diligent to use all our gifts in the service of Jehovah God.

From Luke's own writings as well as from what others recorded regarding him it is apparent that he had the right appreciation of these matters. He not only served well as a collaborer with Paul but he wrote about as much of the Christian Greek Scriptures as did Paul, each writing about two-sevenths; his account of Jesus' ministry and the Acts being as long as Paul's fourteen letters. While making such good use of his natural abilities that he was the foremost Christian chronicler, he studiously kept himself in the background.

WHAT IS KNOWN ABOUT LUKE?

In striking contrast with the Scriptures in this matter are the apocryphal writings and oral traditions, both of which are replete with fanciful details, figments of fertile religious imaginations. Illustrative of such is the tradition that Luke was an artist,



ist, a painter, and that he painted a picture of the "Virgin Mary". Earliest mention of this tradition, however, is A.D. 980, or more than 900 years after Luke wrote his accounts. In view of his very infrequent references to Mary after Jesus came of age, and which references in the main highlight the fact that she is to be considered no better than any other woman who exercises faith, it takes more than a modicum of credulity to believe that Luke felt impelled to paint a portrait of her.—Luke 8:21; 11:27, 28.

We do know that Luke was a physician, for Paul refers to him as "Luke the beloved physician". (Col. 4:14, NW) Paul also names Luke among his "fellow workers", in his letter to Philemon. (Verse 24, NW) The only other mention of Luke's name in the Scriptures is also by Paul. In his second letter to Timothy, written A.D. 65, during Paul's second imprisonment and therefore shortly before his death, he writes: "Do your utmost to come to me shortly. For Demas has forsaken me because he loved the present system of things, and he has traveled to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Luke alone is with me." (2 Tim. 4:6-11, NW) Thus we have Paul's picture of Luke, a faithful beloved fellow worker.

What little we know about Luke's whereabouts we gather from his Acts, wherein

his use of the plural first person pronoun "we" reveals that he is accompanying Paul on some of his missionary travels. Thus at Acts 16:10 (NW), after telling of Paul's vision regarding the Macedonian call for help, we read: "Now as soon as he had seen the vision, we sought to go forth into Macedonia, drawing the conclusion that God had summoned us to declare the good news to them." From the context we learn that Luke accompanied Paul to Philippi, on his second missionary tour. He seems to have remained there until a few years later when Paul passed through on his third missionary tour when Luke accompanied him to Caesarea and Jerusalem. Luke also accompanied Paul on his journey to Rome.

From Luke's writings it is apparent that he had a far better education than such "ordinary" men as Peter and John; which is what we would expect of a physician. (Acts 4:13, NW) His vocabulary is twice as large as that of Matthew and Mark. His accounts are better worded, more varied, contain better Greek and come closer to the classical Greek than those of any other Christian Greek Scripture writer.

While some have taken this to mean that Luke was a Greek Gentile, such does not necessarily follow. Luke's able use of Greek can easily be accounted for in view of his being an educated man, a physician; besides he may have been a Hellenist, a Greek-speaking Jew. Some refer to the context of Paul's reference to him in Colossians 4:14, in which Paul speaks of those of the circumcision and then mentions others including Luke. However, such is far from conclusive. What seems to be the most conclusive testimony on the matter is Paul's statement that it was only the Jews who "were entrusted with the sacred pronouncements of God". (Rom. 3:1, 2, NW) If Luke was not a Jew he would be the only exception among all those used by

Jehovah to give us his Word, the Hebrew as well as the Christian Greek Scriptures. Such does not seem reasonable.

LUKE'S GOSPEL AND THE ACTS

Luke's writing does not suggest a non-Jewish background, as he is as skilled in the use of Hebraisms as in Greek expressions. His outlook seems to be a universal one, appealing to both the Jew and the Gentile. He is an outstanding narrator, his accounts being well arranged and chronologically accurate. Of the four accounts of Jesus' earthly ministry his is the most comprehensive. Without a doubt God put it into his heart to make a record of those important events and the holy spirit guided his pen. As he expresses it: "Whereas many have tried their hand at compiling a statement of the facts which are given full credence among us, just as those who from the beginning became eyewitnesses and attendants of the message delivered these to us, I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent Theophilus, that you may know fully the certainty of the things which you have been taught orally."—Luke 1:1-4, NW.

What eloquent testimony to Scriptural authenticity Luke here gives! The facts are vouchsafed by eyewitnesses; he himself has traced all things from the beginning with accuracy and then arranged them logically, thus furnishing a sound basis for faith. Incidentally Luke here indicates the superiority of the written over the oral record.

Quite likely among the written records by which Luke traced everything accurately from the beginning were the inspired accounts by Matthew and Mark. However, we are not to think of Luke as merely copying from these, but rather as

making use of them as reference material. His account has too many variations in detail as well as too many points not covered by others to allow for the position taken by some modern critics that the writings of the three synoptists, Matthew, Mark and Luke, were based on one original account.

It appears that Paul influenced Luke's account of Jesus' ministry almost as much as Peter influenced the account of Mark. The time of writing of Luke's Gospel seems to have been about A.D. 56-58, or shortly before he completed the writing of Acts, A.D. 61.—Acts 1:1-3.

Among the incidents recorded only by Luke, which, together with his record of those also recorded by others, entitle his Gospel to be termed the most comprehensive, are: the details in connection with the conception and birth of John the Baptist; Mary's song of praise and that of the angels; Jesus' presentation at the temple, his circumcision, and his trip to Jerusalem at the age of twelve; the sending out of the seventy evangelists; the experience of the two disciples on the way to Emmaus; also much of Jesus' later Perean and Judean ministries. (Luke 10:1 to 18:14) Luke appreciated the value of dates, he alone giving us tie-ins with secular history: the date of the registration which brought Joseph and Mary to Bethlehem and the year John the Baptist began his ministry. Also he alone tells us how old Jesus was when he began to preach.—Luke 1:1 to 3:23.

Peculiar to Luke are also a number of studies in contrast: the nine ungrateful Jewish lepers versus the grateful Samaritan leper; the good Samaritan versus the priest and Levite; the prayer of the Pharisee versus that of the tax collector; the rich man versus Lazarus; Mary versus Martha; the prodigal son versus the self-righteous older brother; the taunting versus the repentant thief; etc.

Luke, not content with merely giving us the account of the marvelous events of Jesus' ministry, supplemented that with an accurate history of the early Christian congregation in his book of Acts. Therein he tells us of the giving of the holy spirit at Pentecost, how the good news spread to the nations, and how that persecution, far from halting the preaching work, caused it to become more widespread. He gives much valuable information as to how the apostles met the issues of their day, furnishing a guide for us today. Outstanding are his reports of the defenses made by Peter and John, by Stephen, and by Paul before the religious and political authorities. Without the record of the Acts Paul's letters would lose much of their force.

As a young man Luke doubtless viewed the healing art as a way in which he could serve his fellow man and at the same time provide a livelihood for himself. But how limited would have been the good he would have accomplished had he contented himself with that profession! Leaving all behind to become a follower of Christ Jesus and to work with the divine spiritual healing program that God instituted by Christ Jesus, what greater privileges were his! Not only did he have the privilege of being a beloved fellow worker of one of the greatest Christian missionaries of all time, the apostle Paul, but he also had the privilege of being the foremost chronicler of the most notable events ever to occur on this earth.

Luke set a good example for all Christians to follow. Let all who have dedicated themselves to Jehovah God through Christ Jesus likewise seek first the Kingdom and make the best possible use of their natural qualifications to the honor of Jehovah's name and to the advancement of true worship in the earth.

God's Spirit Essential to Maturity

WORSHIP of Jehovah is a vital necessity for all who would enjoy Jehovah's favor and gain endless life in his kingdom. Now, at the same time that his devoted people are obeying the command, "Say among the nations, Jehovah reigneth," they are also responding to the appeal, "Oh worship Jehovah in holy array." (Ps. 96:9, 10, AS) Indeed, worship will be the Kingdom rule and test, for "it shall come to pass, that every one . . . shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles. And it shall be, that whoso of all the families of the earth goeth not up unto Jerusalem to worship the King, Jehovah of hosts, upon them there shall be no rain". (Zech. 14:16, 17, AS) Jesus likewise stressed the importance of worship as a primary requirement, embodied in the law given to Israel, when he rebutted Satan's temptation: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'"—Matt. 4:10, NW.

² The Jews thought their form of worship entirely satisfactory, claiming it was in accord with God's original direction. But Jesus stated otherwise when the Samaritan woman at the well raised the question by saying: "Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to

*"How much more so will the Father in heaven give holy spirit to those asking him!"
"Keep on asking God, for he gives generously to all and without reproaching."*
—Luke 11:13;
Jas. 1:5, NW.

worship." He replied that, on the point at issue as expressed by her, the Jews had the advantage, for "we worship what we know, because salvation originates with the Jews", but "you worship what you do not know". But

though the Jews enjoyed a better understanding than the Samaritans as to God's requirements respecting worship, Jesus then went on to give a much deeper and altogether different aspect concerning worship. He said: "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him." What a contrast with any previous conception! In their form of worship the Jews were principally concerned with the outward things of time and place and manner of observance; but now Jesus was saying that genuine worship went deeper than the things which are seen, and it must be "with spirit and truth"; which means not only clean, but mature, worship.—John 4:20-24, NW.

³ Surely it is highly important to understand as clearly as possible the full significance of worshiping by means of that which is unseen to the outward eye, namely, "with spirit and truth"! Important for two reasons: First, because "the things seen are temporary, but the things unseen are everlasting". (2 Cor. 4:18, NW) Secondly, because things unseen are not so easily understood and appreciated as things that are

1. Is there Scriptural evidence showing that worship of Jehovah is a primary requirement?

2. Did Jesus hold to a different conception of worship compared with that of the Jews, and in what particular respect?

3. What three reasons can be given to show the importance of understanding the significance of worshiping "with spirit and truth"?

seen. And, from another angle, we might add a third potent reason; for if we are lacking in wisdom and understanding we are going to be unsteady in our ways, as James argues at James 1:5-8. We are also going to be in grave danger of being deceived on this vital question of genuine, acceptable worship of the true and living God, for, "when you did not know God, then it was that you were slaves to those who by nature are not gods." (Gal. 4:8, NW) So, then, being faced with the important part played by God's spirit, both in the matter of worship and in gaining a mature understanding, let us first examine the question, Scripturally, as to why God's spirit is essential to gain maturity in understanding.

IN UNDERSTANDING

⁴ All spirit and understanding originate with Jehovah, "out of whom all things are." There is no measure to either spirit or understanding as far as he is concerned. "Great is our Lord, and mighty in power; his understanding is infinite." And while quoting this fifth verse of Psalm 147 (AS), it will pay us to look briefly at the context of this prophetic Psalm as having direct bearing on this subject. It commences with a call to praise Jehovah, which is "comely" because praise is an expression of worship. Then verses 2 and 3 show it has its fulfillment in this our day when Jehovah is building up his kingdom organization (Jerusalem) and gathering in both the remnant of the "little flock" and all his "other sheep" to become "one flock", and graciously healing them completely from their previous sick spiritual condition. Later, verses 10 and 11 make the contrast between two kinds of men: the man of the world in whom Jehovah takes no pleasure, but who trusts in his own strength and understanding,

symbolized by the horse and its rider, and the man who fears Jehovah and realizes his utter dependence on his loving-kindness. Then comes a stirring description of the wealth of blessing and provision made for the 'children of Zion', who find refuge in his organization and in whom he takes great pleasure as they render acceptable praise and worship. They are 'filled with the finest of the wheat', that is, spiritual food and understanding of the highest excellence. In fact, to *them only* does Jehovah reveal and 'show his word' and its hidden meaning. Truly, he "hath not dealt so with any [other] nation". (Ps. 147:20) Thus this Psalm reveals the essential heart attitude in order to gain understanding by God's spirit. It also reveals the one and only channel by which the spirit and understanding are given, that is, the Lord's organization, "Zion," under the headship of Christ Jesus, "through whom all things are."—1 Cor. 8:6, NW.

⁵ We come now to our main passage of Scripture showing why God's spirit is essential to understanding. The apostle Paul explains in 1 Corinthians 2:6-10 (NW) that the treasures of God's wisdom, expressed in his eternal purpose, are wrapped in a "sacred secret", "hidden wisdom," which "not one of the rulers of this system of things came to know" or understand. In fact, these treasures are hidden so securely that it is quite impossible for man by his own wisdom to "conceive" these things. Then Paul explains why: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God." Ah yes! The riches of God's wisdom and knowledge go down deep. (Rom. 11:33) Two things are indispensable if we are to gain an understanding and appreciation: First, God must give a revelation, and,

4. (a) Does Psalm 147 show that its fulfillment is in our day? (b) How does it stress the essential heart attitude to gain maturity of understanding?

5. How does 1 Corinthians 2:6-10 show that God's spirit is essential to gain understanding, involving what two indispensable things?

secondly, we must be in touch and in harmony with the channel of his spirit, which conveys and opens up the revelation given by God to his people. We of ourselves cannot search into the deep things of God; it is only God's spirit that can do that. Here we note three proofs of the apostle's statement.

⁶ (1) We remember that the deep truth as to the real identity of the Son of man when on earth was understood only by a special revelation made by God to Peter. It was not understood through any wisdom inhering in "flesh and blood". (Matt. 16:17, NW) (2) In Ephesians 3:5-9 (NW) Paul explains how the sacred secret, "which has from past eternity been concealed in God," has now 'been revealed by spirit'. Then at the close of that chapter (vv. 18-21), in glowing and lofty phrase, Paul portrays the glorious prospect to be enjoyed by the true congregation when reaching maturity while still on earth, to have such fullness of understanding so as to be "thoroughly able to grasp mentally . . . the breadth and length and height and depth and to know the love of the Christ which surpasses knowledge". Paul concludes with an expression of worship "to the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive". God's spirit is indeed essential for such undreamed-of riches of mature understanding! (3) For final confirmation, note what Peter says about the early prophets, and even the angels, as not being able to understand certain aspects of God's purpose, even after "diligent inquiry and a careful search". But such things have now been revealed by the spirit and have been announced "through those [the apostles, part of God's channel] who have declared the good news to you with holy

spirit sent forth from heaven".—1 Pet. 1:10-12, NW.

⁷ Returning to 1 Corinthians, second chapter, now notice that Paul evidently realized his statement at verse 10 would not be readily grasped. So he continues at some length in verses 11 to 16 to explain how the spirit reaches into the deep things of God, and the part we play therein. Thus he guards against any wrongful conclusion that, since it is only God's spirit that can successfully search, therefore all we can do is to ask and wait for a direct revelation from God to enlighten us as to his purpose and his will for us; which, in fact, is what many religious folk do.

⁸ Paul invites us to consider man in order to aid us in realizing just what is meant by God's "spirit", and how it operates and searches. Very well, then, let us consider man, originally made in God's likeness. Man has a *body* which he can exercise and put to work to do things. Such visible activity we describe as physical energy. But man also has a *mind* which he can exercise and put to work. He can reason and think deeply, and entertain strong desires and attachments, and he can come to decisions and determine on a certain course of action governed by some principle or policy. It is this invisible active mental force that we call "spirit". If a man shows he has arrived at very definite conclusions and decisions, we say he is "strong-spirited"; or if his general course is governed by evil thoughts and motives, we say such person has a "bad spirit".

⁹ Think of the amazing influence for good or evil made possible by the exercise of a man's spirit, or mental force, especially if harnessed to some suitable agency, such as an organization of some kind. What a powerful influence is exercised by the

6. Concerning God's spirit's being required to understand the "deep things", how is this illustrated at (a) Matthew 16:17, (b) Ephesians 3:5-9, and (c) 1 Peter 1:10-12?

7. What is the purpose of Paul's remarks at 1 Corinthians 2:11-16?

8. 9. (a) What is meant by "spirit" as related to man? (b) To what extent and along what lines can man's spirit operate?

strong, ruthless spirit of a dictator at the head of a totalitarian organization, dominating the spirit of perhaps millions of people and controlling their lives! Again, how pointed the apostle's question at verse eleven!—"Who among men knows the things of a man except the spirit of man that is in him?" (NW) Who, for instance, can follow the arguments and working of a lawyer's mind as his spirit grapples with the technical niceties of the law? Only another lawyer.

¹⁰ So by considering the illustration of man and his spirit, with all its manifold possibilities, it helps us to realize how infinitely greater must be the spirit of Jehovah in its boundless variety of operations and powerful influence. Seeing as we do the tremendous contrast between the creature and the Creator, then how is the gulf bridged so that we can come to an understanding of the deep things stored up in the mind of the Creator?

BUILDING THE "BRIDGE"

¹¹ Since things unseen are not so readily appreciated as things that are seen, we again turn to a human illustration to help build up a mental picture that we can retain. A composer of music conceives in his mind a masterpiece, a symphony, with its various parts, its deep harmonies and themes, building up to a glorious climax. But how is he to convey the message of that symphony to those desiring to hear it? How to bridge the gulf? First, he puts it all down in writing, the written score. Then he arranges for the appointment of a conductor, who himself must have the spirit of music and must be well trained, so that, after a thorough study of the written score, its every note and bar, he can fully enter into the mind of the composer

10. How does the spirit of Jehovah contrast with that of man? and what question does this raise?

11, 12. (a) What illustration is used to show how the gulf can be bridged? (b) In its application, how is it seen to be appropriate?

and catch his spirit and therefore be enabled to faithfully interpret every passage of that symphony. Still the gulf is not bridged! Under the direction of the conductor and leader comes the orchestra, that select and highly trained and organized body of musicians, each with his instrument (an orchestra is of no good without instruments) and each thoroughly familiar with the music after diligent study and practice. At last comes the night of the concert. We see the brilliantly lit auditorium packed out and the audience waiting there, silent, tense, expectant. And as the music pours forth and finally rises to a breath-taking, thrilling uplift of exultant melody, the spirit of the whole audience rises in full response to the spirit of the composer. The gulf is bridged!

¹² In applying this illustration, the Creator has conceived in his mind a glorious purpose, which, for our benefit, he has caused to be recorded, namely the written Word. He has appointed a Conductor, who, by close study and training in obedience under test, is fully qualified to be "an interpreter, one among a thousand"; his own beloved Son, who is specially blessed with "the spirit of wisdom and understanding". (Job 33:23; Isa. 11:2, AS) Under this Interpreter and Leader, there has been built up an organized body of devoted followers, who, by complete dedication of themselves to Jehovah, are blessed with his spirit and who, by study and training, learn to have "the mind of Christ". (1 Cor. 2:16) These are composed primarily of the "little flock". But, in these days, they are augmented by thousands of the Lord's "other sheep", like massed choirs added to an orchestra to give adequate expression to some great work. All are equipped with instruments, if we like to think of all the various kinds of literature as such. In any case, each has that most marvelous of instruments, the human voice, which can be

extremely effective if you "continue applying yourself to public reading" so as to make the written Word "live". (1 Tim. 4:13, NW) As with music, one can hold his audience more by making his instrument "speak" rather than by relying solely on technical brilliance. Thus, like the orchestra which learns how to translate the written score into its appropriate musical sounds and harmonies, we also, being "taught by the spirit", learn how to "combine spiritual matters with spiritual words". (1 Cor. 2:13, NW) In this way the gulf is bridged by means of the three indispensable things: the spirit, the Word and the organization.

¹³ Surely we can now better appreciate that when it says it is God's spirit alone that can search into the "deep things of God" it does not mean we are left inactive. Far from it! In actual fact, we must do the searching, but must be careful never to attempt it by our own spirit of human wisdom. But by taking the necessary preliminary steps, to be discussed later, we learn how to gain "wisdom from above" (Jas. 3:17, NW), all the while keeping close to that bridge—the spirit, the Word and the organization. In that way there can be a meeting of the minds, our mind with that of the Creator's; and he has graciously come down to our level, so to speak, so that our spirit can submit to and co-operate with his. That is exactly how the scripture describes it, when, telling how a certain need is met by God, it says: "The spirit



itself [God's spirit] bears witness with our spirit." (Rom. 8:16, NW) Also, when we are conscious as to how inadequate is the working of our own mind, or spirit, when seeking to properly express ourselves in prayer, God's "spirit . . .

joins in with help for our weakness".—Rom. 8:26, NW.

¹⁴ So again we say, we must do the searching, but only because "we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God". Hence Paul says: "The spiritual man examines [searches] indeed all things," "even the deep things of God." (1 Cor. 2:10, 12, 15, NW) This is in harmony with those many admonitions throughout God's Word to seek and search and study and dig. And remembering the Lord's word: "How much more so will the Father in heaven give holy spirit to those asking him!" let us "keep on asking God, for he gives generously to all and without reproaching".—Luke 11:13; Jas. 1:5, NW.

¹⁵ A word of warning about that bridge. Do not attempt to span the gulf by building a private bridge of your own! As in the giving of prophecy in the first instance "no prophecy of Scripture springs from any *private* release", so likewise, in gaining the proper understanding of prophecy in its fulfillment, we need to submit ourselves both to God's spirit and his organization, Zion; for it is only the 'children of Zion' that are "taught of Jehovah". (2 Pet.

13. How is a meeting of the minds made possible between the Creator and the creature?

14. With regard to searching the "deep things", what Scriptural guidance and encouragement are given?

15. In seeking to acquire understanding through Bible study, what warning must we heed?

1:20, NW; Isa. 54:13; 30:20, 21, AS) It is not sufficient to possess a Bible and study it, or join in with some religious body that believes in open Bible study. No matter how hard and seriously and prayerfully we study, we cannot get the true understanding apart from the organization and the spirit. So do not trust your weight on any home-made construction. Do not even *lean* upon such, but "trust in Jehovah with all thy heart, and *lean not* upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil". (Prov. 3:5-7, AS) *Individual* Bible study, certainly! *Independent* Bible study, beware!

¹⁶ Neither, of course, should we put our trust in anyone else foolhardy and egotistical enough to claim to be an individually appointed "bridge-builder", which is what the Latin word *pontifex* means. Even if one has been in the Lord's organization in time past and enjoyed a clear understanding and been privileged to help others, and then severed his connection with the organization, it is impossible for such one to retain a true understanding, and especially impossible to gain further enlightenment. It is likely, though, that such a one will himself be deceived on that score and will attempt to deceive others, because of Satan, who 'transforms himself into an angel of light'.—2 Cor. 11:13-15, NW.

¹⁷ Heeding this warning, then, let us go on to maturity of understanding, which leads to mature worship, our being filled "with spirit and truth", and which, in turn, is expressed in mature, sacred service. Yes, it is *maturity* that is the main theme running throughout our study here. To use a well-known saying, "*Quality* is better than *quantity*." The riches of understanding de-

pend on the sincerity and depth of appreciation, rather than on the amount of head knowledge of the truth. Paul did not cry out about all the truths he had learned as piling sky-high, but he exclaimed: "Oh the *depth* of God's riches and wisdom and knowledge!" (Rom. 11:33, NW) It is not on the number of instruments that an orchestra depends for quality, but on the richness of tone.

¹⁸ This question of maturity of understanding immediately follows Paul's explanation of how the spiritual man can examine and search all things. For he goes on to say, in 1 Corinthians 3:1-4 (NW), that those at Corinth were not yet "spiritual", but were "fleshly" minded, immature babes in Christ, still only fit for a milk diet and hence in a weak condition, not strong enough to resist the fleshly impulses of jealousy and strife and sectarianism. In the natural way, babies may be the most lovable little objects and surely are so in their parents' eyes; but that does not apply spiritually.

¹⁹ Besides mature understanding as being necessary to learn how to overcome successfully the fleshly impulses, Paul points out at Hebrews 5:11-6:3 (NW) another reason why this maturity is so essential. After saying that a babe restricted to milk food illustrates one "unacquainted with the word of righteousness", satisfied with understanding merely the 'elementary doctrines', then Paul stresses that "solid food belongs to mature people, to those who *through use* have their perceptive powers *trained* to distinguish both right and wrong". What a fine definition of what mature understanding means! Therefore let us by all means "press on to maturity". After having first "tasted that the Lord is kind", we must not stand still, but must

16. To what danger does Paul point at 2 Corinthians 11:13-15?

17. In what respects is the theme of maturity seen to be important?

18. Why is maturity so essential, as discussed at 1 Corinthians 3:1-4?

19. How is maturity of understanding defined, and is it intended for only a few?

"grow to salvation". (1 Pet. 2:2, 3, NW) The emphasis is on the need for continual, steady progress. It does not mean something frightfully involved, something possible only to a select few who have been years in the truth and enjoyed a good education. Here the natural illustration does not apply. For while the time taken for growth from babyhood to maturity stays within certain limits, spiritual growth is not so governed. The chief determining factor is depth of heart devotion and appreciation. It is this that determines the *quality* of our understanding.

²⁰ There is in these days no shortage of the solid food provided at the Lord's table, taken from his Word and suitably prepared for assimilation by the theocratic organization, with the aid of the spirit. If you are sincere and meek and teachable, need you take long in grasping the elementary doctrines? Why not go quickly on to solid food? The thing is, never stop making progress, through either getting discouraged or becoming conceited. Why not follow Paul's admonition, who, after telling of his own determination to keep on "pursuing down toward the goal", said: "Let us, then, as many of us as are *mature*, be of this mental attitude; . . . At any rate, to what extent we have made progress, let us *go on walking orderly* in this same routine." From your first contact with God's organization you have been taught in a practical way through the various study meetings and ministry course how to make progress in understanding. Well, just continue on in the same orderly fashion, following the "same routine", and "keep your eye on those who are walking in a way that accords with the example you have in us [the apostles]". In that way we can be assured at all times of Jehovah's favor by keeping company and keeping

20. By what procedure is progress made toward this maturity?

step with the "genuine worshipers" who "worship the Father with spirit and truth"—Phil. 3:14-17; John 4:23, NW.

WHO ARE SPIRITUALLY MINDED?

²¹ Some, perhaps many, of our readers have been waiting to ask, saying: Is it not a fact that the foregoing scriptures are addressed only to those who are of the "little flock" with the heavenly hope before them? And is it not only these, begotten by God's spirit, who can be said to be "spiritual men", enabled by God's spirit to understand the "deep things of God"? In brief, is it Scriptural to say that those of the Lord's "other sheep" are spiritually minded?

²² In answer, let us ask a question that may start our minds in the right direction. To whom did Jesus speak those gracious words of life and give that penetrating and new conception of worship "with spirit and truth"? To his close followers who were shortly to receive the outpouring of the spirit at Pentecost? No; not even to an Israelite; but to an outsider, a woman of Samaria. Surprising! Yes, the disciples were surprised. More surprised still, doubtless, when they learned that after a mere two-day visit by Jesus many more Samaritans believed and confessed: "We know that this man is for a certainty the savior of the world."—John 4:27, 42, NW.

²³ John, who had the pleasure of recording that incident, was again surprised many years later, when, in vision, after hearing a detailed count of the 144,000 sealed slaves making up the spiritual Israel, he then saw "a great crowd, which no man was able to number", ascribing salvation to God and to the Lamb, and he had to confess his ignorance as to their identity. We are not suggesting that those

21. What question arises on this account regarding the Lord's "other sheep"?

22. Under what unusual circumstance did Jesus discuss the question of worship?

23. Do the "other sheep" give occasion for surprise in this day? and with what Scriptural warrant?

Samaritans were of the same company as the "great crowd" of Revelation 7, the Lord's "other sheep". The presumption rather is that if those Samaritans held to their belief in Jesus they would join with those Gentile believers who were in due time added to the congregation, the "little flock". But the element of surprise is the same and it suggests that we, too, must be prepared for similar surprises, especially **on account** of those who unexpectedly come right along into the Lord's favor in this late day. Who, among our readers who were present in New York city, does not recall that extraordinary shrill gasp of delighted surprise coming from that vast, almost invisible, audience filling the Yankee Stadium that warm summer night in August, 1950, when the speaker announced that some of the prospective "princes" of the new earth were present?—Ps. 45:16.

²⁴ These "other sheep" today are not seen outside the court of the temple, but right inside; for that is where John saw the "great crowd", standing "before the throne of God" rendering "sacred service day and night *in his temple*". (Rev. 7:9-15, NW) They are not the "living stones" which build up that "spiritual house". (1 Pet. 2:5, NW) But in view of their close relationship and acceptance with God and the Lamb, also their clean worship by having "washed their robes" and by rendering sacred service in that spiritual house, who would deny they are among the genuine worshipers who worship "with spirit and truth", and who are spiritually minded, "minding the things of the spirit"? For they are certainly not "minding the things of the flesh". And surely those serving in privileged positions of responsibility as "princes" need to have mature understanding, which can be gained only by the aid of the holy spirit.

24. In view of what do we think these "other sheep" need mature spiritual understanding?

²⁵ The determining factor seems to be, Where are their minds and hearts fixed and their hopes centered? Are they storing up for themselves treasures upon earth, partaking of the spirit of this world, or are they in the same happy position as those described in Hebrews chapter 11? The language here, too, is surprising, when you remember this chapter is telling of those men and women of strong faith and devotion who lived and died before Christ's day. It says, "They are reaching out for a better place, that is, one *belonging to heaven*," and that therefore God "has made a city ready for them"; and that the effect of that provision and promise was to make them "strangers and temporary residents in the land" wherein they dwelt. In other words, it caused them to turn away from the world and the "spirit of the world", and instead to set their faces toward that theocratic kingdom and government which is essentially *spiritual*, the "New Jerusalem", which comes down "out of heaven". They had no thought or hope of *going* to heaven, but they looked forward to being part of that new world society which *belongs* to heaven, and were mentally fully attune with it, though living so long before its time. Note, too, that surprising expression about Moses' having the same mind, or mental attitude, as Christ in "choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin" along with the "treasures of Egypt".—Heb. 11:13-16, 25, 26; Rev. 21:2, NW.

²⁶ The weight of Scriptural evidence would therefore seem to be overwhelmingly in favor of the conclusion that *all* the Lord's sheep must be like-minded, spiritually minded, and we invite and encourage

25. How does Hebrews 11 throw light on this subject as to the attitude and hope of those proving faithful before Christ's day?

26. Should we conclude that *all* God's people need to be spiritually minded, and with what prospects as expressed in Psalm 23?

all those who recognize they have been brought into the "one flock", under the "one shepherd" (though not all of the same fold), to unite in feeding together in the rich "green pastures". Be refreshed by the living "waters of rest", guided "in

the paths of righteousness" to a mature understanding "for his name's sake", realizing we can render acceptable and genuine worship only if we are filled with his spirit and with his truth.—John 10:16, NW; Ps. 23:2, 3, AS, margin.

A MATURE VIEW OF DEDICATION



PREVIOUSLY we expressed our intention to discuss the preliminary steps essential to setting our feet properly on the way to gain "the wisdom from above". In this regard, too, God's spirit is essential to maturity with respect to a Scriptural understanding in the matter of our dedication to God.

² The first necessary step toward dedicating ourselves is that there must be a "turning to Jehovah". (2 Cor. 3:16, NW) That applies in the case of one who has formerly been a member of a religious system of Christendom, modern Babylon, like the Jews in the days of the early church who were bound to their system of Judaism. It applies also in the case of one who, like the Athenians, has made no profession of having belonged to God's covenant people. The apostle Paul dealt with both cases, from which much can be learned.

³ Respecting the Jews, he explained that they were greatly favored in listening to Jehovah's word contained in the writings of Moses, in that "old covenant" made with

him. Yet as a nation they made no progress toward wisdom and understanding. Instead, as Paul says: "Their mental perceptions were dulled" and "a veil lies upon their hearts". Ah, that was the root of their trouble. It was not that they lacked the *mental ability*, but they had not the proper *heart desire*, which would be manifested by a spirit of faith and humility. Elsewhere, the same apostle puts his finger on the root cause of the wrong heart attitude when warning his Hebrew brothers about "a wicked heart lacking faith by *drawing away* from the living God". So we cannot begin to make progress in the right direction unless we turn to Jehovah in faith. The rule stated by the apostle holds good for every person, without exception: "Without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—2 Cor. 3:14-16; Heb. 3:12; 11:6, NW.

⁴ Now observe the glorious prospect that opens up to one who turns to Jehovah in sincerity and truth and, as we see the direction his pathway takes, you will recognize the familiar landmarks noted in what we have just studied. For in 2 Corinthians 3:16 to 4:6 (NW) the apostle goes on to explain

1. If maturity is essential for all, what next calls for discussion?

2. What is the first preliminary step, and does it apply in all cases?

3. How does Paul point to the root of the Jews' trouble, and what important part does faith play in this regard?

4. Are there great blessings and privileges in prospect for those who sincerely turn to Jehovah?

that when the veil is removed we are freed from the darkness and bondage of error and come into that place (the Lord's *organization*, Zion) and into that relationship "where the spirit of Jehovah is", where there is freedom to search the deep things and be "transformed" by having our minds made over, so that we can reflect and radiate the glory of Jehovah, all of which is 'exactly as done by Jehovah's spirit'. All those thus favored in Zion have a glorious "ministry" to "let the light shine out of darkness" that other prisoners may yet be released from bondage to "the god of this system of things" by our "making the truth manifest . . . to every human conscience".—Isa. 59:21; 60:1, AS.

⁵ As for those who previously have made no profession of serving Jehovah God, observe that Paul, in substance, prescribed the same course for those men of Athens. They, too, must "seek God, if they might grope for him and really find him, although [for our encouragement], in fact, he is not far off from each one of us", and though "God has overlooked the times of such ignorance, yet now he is telling mankind that they should all everywhere repent". (Acts 17:27, 30, NW) Literally the Greek word for "repent" has the thought of a change of mind, "a turning to Jehovah." There is every encouragement in God's Word for all, whatever their previous course may have been, to take this initial step of repenting and come into the right heart attitude. Consider, for example, the following gracious expressions: "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." For "to this man will I look, even

5. Is a similar course prescribed for those who previously made no profession, and is there encouragement for all to seek Jehovah?

to him that is poor and of a contrite spirit, and that trembleth at my word".—Isa. 55:6, 7; 66:2, AS.

⁶ Now what next? Let us take, for illustration, the case of one who has but recently come in touch with Jehovah's witnesses and who, by their help, has come to an appreciation of the knowledge of the truth of Jehovah's glorious purpose and gracious provision. He has turned away from his previous course and has turned to Jehovah, for he realizes he has been brought out of darkness into light. He now sees the paramount issue of God's universal sovereignty and he knows according to God's Word it will shortly be settled before all creation, once and for all time, at Armageddon, "the war of the great day of God the Almighty." He knows it will be the triumph of God's kingdom with its righteous armies fighting under Jehovah's anointed "King of kings", and that the foretold victory is absolutely certain because, ever since A.D. 1914, Jehovah has been taunting his enemies and laughing at them in derision, saying: "Yet I have set my king upon my holy hill of Zion." He is thrilled with this enlightened vision, and he also sees in God's Word that at this "time of the end" an urgent work of great importance must be done; God's "strange work", a work of bearing witness, delivering a message of warning, also a message of comfort and instruction to all who will heed.—Rev. 16:14; 19:11-16, NW; Ps. 2, AS.

⁷ 'Yes,' he says to himself, 'I clearly see the issue and I appreciate that Jehovah's witnesses are indeed doing the Lord's work. And I determine, by God's grace, to take my stand on the right side of the issue, in support of the righteous cause of God's kingdom. Further, I see it is my priv-

6. On first coming to a knowledge of the truth, what two important things are usually first realized?

7. Appreciation of the issue and of the Lord's work leads to what line of reasoning and course of action?

lege and responsibility to take an active part in the witness work to the fullest extent possible, putting it first in my life. Having taken my stand and having dedicated myself wholly to God's service as carried forward under the direction of his theocratic organization, I realize that, according to the Scriptures, the next thing is to submit myself to water immersion as a symbol of my complete dedication and of the stand I have taken.⁸ He does so, believing there lies ahead of him a clear-cut course which, if maintained, will lead to lasting life and happiness on earth under God's Kingdom rule and blessing.

⁸ So far, so good. Or is it? That clear-cut course does not always work out that way, does it? Doubtless you have heard of instances, or been in personal touch with such, or perhaps are even undergoing such an experience yourself right now, where it seems as if it is going to be impossible to maintain the course on which you have started out. It may be one reason, or another. It may be that the rigors of the witness work itself are far more trying in actual experience than what you had imagined, based on the optimism and enthusiasm of your fellow witnesses. Not much actual opposition, perhaps, but a lot of apathy in the territory where you are working, and you feel it is wearing you down. Or, perhaps, nothing directly related to the Lord's work, but some severe domestic problem which has arisen because of the stand you have taken, causing great mental strain and unhappiness; seemingly more than you can bear. Or, maybe, something quite the reverse; something, or someone, has come into your life with an appeal so strong that you feel you just cannot resist it. You know from all that you have heard, besides from examples in the Bible, such as Hebrews 11, that these

experiences are common to all God's people and that they hold on faithfully under such tests and temptations; but, in your case, you simply feel you have been thrown right off your balance and that you have taken on more than you can manage. The promises of God's Word do not seem to apply in your case. You feel you cannot face the brothers, and you turn to old indulgences, or fly to new ones, in an attempt to drown your sorrows.

⁹ Perhaps, dear reader, you have never had such an experience, but you may have had the joy of helping some others to see the truth and you have seen them come along in the way described, and then, just when you thought they were safe within the fold, having taken their stand and been immersed, they commenced to waver and stumble somewhat as suggested. What has gone wrong? You recall how good their progress seemed to be while you were having a home Bible study with them. Yet now, though you are anxious to help them in any way possible, seeking divine guidance in the matter, they will not let you and perhaps even refuse to see you. You regretfully conclude nothing more can be done and that you had better turn your attention elsewhere to try to find and help fresh interest, comforting yourself with the reflection that these things were foretold in that illustration given by Jesus about the seed sown where there was no depth of soil, or where it was speedily choked by thorns. However, it was clearly pointed out in the *Watchtower* study on that parable (December 1, 1950) that these conditions causing nonfruitage are not necessarily automatic, something that cannot be altered; but, whether it is a question of helping ourselves, or someone else, we have a big responsibility. So let us look

8. Does the clear-cut course always work out as planned, or do various reasons crop up which make it appear impossible?

9. Is disappointment sometimes experienced with newly interested ones, and should we quickly conclude nothing more can be done to help them?

again at the question, What has gone wrong?

CAUSE OF RELAPSE

¹⁰ You may say that immaturity is the cause. Yes, but in what particular respect? And we suggest it may very well be a lack of understanding as to all that is meant by the step of dedication. The point we wish to make is that it is not simply a matter of dedicating ourselves to a *work*, giving it first place in our lives; but it primarily means dedicating ourselves to a *person*, The Person, Jehovah. And what difference does that make? All the difference in the world. It helps us to avoid the mistake of viewing our dedication as an elementary step taken and done with, and then getting on with the work. Rather, it should be viewed as entering into a vital *relationship* which must at all times be maintained and jealously guarded.

¹¹ For Scriptural guidance respecting this, we could not do better than consider our Leader and Exemplar, Christ Jesus. For our profit, as well as his, Jehovah very kindly revealed in his Word precisely the reasoning of Jesus' mind and attitude of heart which led him to be immersed at the hands of John. This was recorded in Psalm 40, written centuries before Jesus came to earth, and we can be positive as to its application because, speaking at Hebrews 10:5-10 about Jesus' offering himself, the apostle quotes from Psalm 40:6-8. Reading these verses we learn that Jesus realized that, in place of the animal sacrifices and offerings made under the old Law covenant, it was now his privilege to offer himself as the "one sacrifice for sins perpetually". (Heb. 10:12, NW) And so, expressing his heart attitude in dedicating himself, he said:

10. Is our dedication to be viewed as primarily to a work, or to a person, and what difference does this make?

11. (a) Where do we find information as to Jesus' dedication? (b) How did he reveal a mature understanding of God's law in relation to his dedication?

"Lo, I come . . . I delight to do thy will, O my God." But, you say, does not that last expression amply prove it is dedication to a work, *to do God's will*? Wait a minute! Maturity means understanding not merely some truth on any one subject, but the *whole* truth, getting the *complete* picture in mind, each part in its proper place and proportion in relation to the whole. Let us, then, give due weight to the succeeding and closing expression of Jesus' dedication: "*Thy law is in my very heart.*" (Ps. 40:7, 8, AT) How so? In what form? The Ten Commandments? Jesus pointed to a much more mature view of the essence of God's law in his summary to the Jewish scribe, saying that Jehovah our God is one and there is no other (stressing his supremacy as the paramount issue), then we must be loving him with our whole heart, understanding and strength, and also loving our neighbor as ourselves. (Mark 12:28-34, NW) Ah, there we have the root of the matter! That was the underlying reason why Jesus could say, "*I delight to do thy will,*" and persevered and stuck to that course through the severest of sufferings and tests; not just because he saw it was a good work on which so much depended, but because of his relationship with his heavenly Father, acknowledging his supremacy and loving him with unbreakable attachment and devotion.

¹² To illustrate the relative importance between relationship and work, consider the marriage relationship. When a woman marries she knows that in the care of the home and rearing the children there is important work ahead of her and plenty of it, for "a woman's work is never done". But if she is a true and wise woman she appreciates that far more important still is the need to faithfully and constantly play her part in maintaining that precious mari-

12. How does the marriage relationship show the need to put first things first?

tal relationship of mutual love and affection and devotion, jealously guarding against anything that might cause them to begin to lose confidence or respect and to start drifting apart. In these days when selfishness has gone to seed, it seems that marriage is often viewed as a step taken and done with, rather than a relationship entered into to be maintained and guarded. This, maybe, is the reason why so many drift so quickly onto the rocks.

¹³ Let us guard well, at all costs and at all times, our complete and unselfish heart-devotion to Jehovah, which is the very essence of our dedication vows. Like Jesus, we have responded to the invitation: "My son, give me thy heart." (Prov. 23:26, AS) From then onward, "guard your heart with all vigilance, for thence are the well-springs of life." (Prov. 4:23, AT) Does this minimize the importance of the Lord's work and our part therein? Not at all. It aids us to take a mature view of it, to zealously engage in it with the right motive, because we desire to exalt Jehovah's name, because we love him with everything we have and because we love our neighbor and want him to share in the same blessings we enjoy. Engaging in Jehovah's service is the essential and constant proof of our dedication maintained. (John 14:15; 1 John 5:2, 3, NW) Surely we can now appreciate more keenly that a mature understanding by the aid of God's spirit leads to a mature worship "with spirit and truth", and which finds its full expression in mature, sacred service. Did not Jesus inseparably link these two, worship and service, when he said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service"?—Matt. 4:10, NW.

¹⁴ Will the foregoing help us to overcome

13. Does a true appreciation of our dedication lead to a mature view of our responsibility toward the Lord's work?

14. Above all else, what is essential to fulfillment of our dedication vows?

the seemingly overpowering difficulties previously described? Surely. Love for Jehovah, surrendering our wills completely to his and being conscious of our relationship with him, is the one thing that will help us to meet the sharpest thrust from the adversary from whatever quarter; the one thing that will sustain us through the most grueling test of endurance; the one thing that will reveal and offset the most subtle and alluring temptation.

¹⁵ Besides, see how God's spirit enters into this. Jehovah's spirit operates freely only toward those who have fully dedicated themselves to him with all their heart. It is good to realize the importance of Jehovah's righteous cause and work, but if our dedication stops short there, we have not gone far enough, we have not reached the source of our much-needed help. So do not make the mistake of saying when difficulties arise, 'I will keep busy in the witness work and in close touch with the Lord's people and his organization, and I can take it for granted these things will keep me in harmony with Jehovah and ensure his spirit's operating on my behalf.' Take nothing for granted. Concerning every fundamental doctrine and every step and relationship affecting our gaining and keeping Jehovah's favor and gaining endless life in his kingdom, "let us press on to maturity" of understanding by the illumination of his spirit, so that each can say, as did the apostle: "For I am convinced that neither death nor life nor angels nor governments nor things here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Heb. 6:1; Rom. 8:38, 39, NW.

15. (a) To what degree is the operation of Jehovah's spirit affected by our conception of what dedication means? (b) What will enable us to share the apostle's conviction recorded at Romans 8:38, 39?

'Ethiopia Stretches Forth Her Hands'

"LET Ethiopia eagerly stretch forth her hands to God." (Ps. 68:31, AT) Within the past two years missionaries trained at the missionary school of Jehovah's witnesses at Gilead, South Lansing, New York, have entered Ethiopia, there to make known the good news of the established kingdom of Jehovah God and to bid the prisoners "Go forth". The following two letters were received from two of the first Ethiopians who took their stand for Jehovah and made a break for freedom.

"DEAR BROTHERS:

"Jehovah God bless you. I hear so much about you through your letters which say Hello to me that I want to write that you should know that I thank you for all things what you say. I am glad you took time as brother though you never saw me before to face. I want that you know how happy I am that Jehovah God and Society send to Ethiopia his witnesses to tell us truth and what we need to know about Bible. I for long time believe Bible and want to be Christian and say that I am Christian. But when people ask me what means to be Christian I don't know for what to tell them. Now, thanks to Jehovah our God, I can answer to them what means to be real Christian and witness of Jehovah. I so pray to know about new world and that all Devil's world soon end at Armageddon. I start at once to witness to people and try to hold studies for them but they don't believe me what I tell them, saying that they never heard this thing before. But I not discouraged cause I know it is truth. They laugh to me and say I have new religion but I say my religion older than theirs cause Abel was Jehovah's Witness and many other times Bible tells about these who witness for Jehovah. This makes them

mad to me but I no care but only look for sheep who want to know about Kingdom. Brothers, I happy to see what you say to me through your letters to brothers here and hope that you know that my theocratic love go to you like you to me. May Jehovah use me much to get gospel preached in Ethiopia before Armageddon."

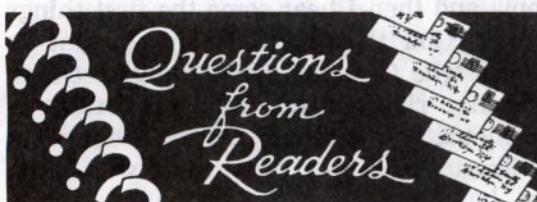
"TO ALL MY BROTHERS IN WORLD WHO SO KIND TO ASK ABOUT ME AND SEND LOVE,

"I have to give you short statement telling you how much your ask about me mean and how much I owe thanks for love you show for me as new brother. I now tell something to you about how the Almighty God Jehovah's witnesses are walking in this new field, this place called Ethiopia. First I must tell you how I come to truth. My name is Regassa Jota, old 23 years, was borned in west pagan part of Ethiopia in Wallega province. I learn Italian and Amharic during time Mussolini take Ethiopia and then I hear some the first things about God through Catholic. I want to serve true God but many things seem to me not right. After emperor return to Ethiopia I go to school. During these years I like to hear Bible from those who claim to be missionary of God calling selves Sudan Interior Mission. I interest much as I want to serve God and preach to others. I go to their school to be missionary but I see things I don't like to see from them. I also have many questions they don't answer. I find that they commercial God's Word for sale and that they not true servants as they claim. Still I study and preach for them because I want to serve God. I ask questions about trinity and many things that they scared to answer. They tell me I must accept what they say about things, but one day while I out

preaching for Sudan Mission, I hear about Jehovah's witnesses that nobody like them. I go to make visit with them and find Brother Woody who tell me many things about God's Word like I never hear before. I glad inside great much when I go back to school for the things which I now hear. I bring other boys with me to Jehovah's witnesses. I want for them to hear many things too. They like. Things which I learn from Jehovah's witnesses I ask about in Missionary school and they become very angry of me and cannot answer questions. I begin to know that I at last find truth cause nobody can make successful argument against what I now tell the people from Jehovah's witnesses. From school I receive my eat, my house, and my clothes. My home over 1,000 kilometers away and I have nobody but God to help me. I take stand for truth. Now I happy great much more than I can tell you cause I find truth and now can preach about Kingdom as

brother to people like you brothers who send me love. I now preach all time and place many booklet to let people know about Kingdom. I in truth for almost two months but I hope Jehovah open way for me soon to return to my country where are many persons I know who be glad to learn about God's kingdom and also be Jehovah's witnesses. I pray God give me the knowledge and faith to spread truth in this country before Armageddon come to destroy all. I wish some day I see all you brothers which the brothers here tell me so much about. Maybe some day I see you even if it is after the new world. Even if I don't see, please I ask you to know that I glad to be your brother in his service and I praise to great Jehovah. Your telling me salutations by your letter to brothers here mean much to me and I hope this letter make you glad to hear from me like I glad to hear from you.

"Your brother to witness for Jehovah."



● 1 Corinthians 7:14 (AV) says that the unbelieving mate is sanctified by the believing mate, and also the children of that union. *The Watchtower* has shown that such children may be preserved through Armageddon because of the family merit coming from the believing parent. Does such family merit also mean the unbelieving mate will be spared at Armageddon, or just how is such mate benefited?—L. R., Idaho.

Marriage is a divine institution, being established by God. He has set down certain rules relative to wifely and husbandly duties, and the believing mate will be especially diligent to treat the marriage as sacred by living up to the

divine requirements. The believer diligently does this as unto the Lord God, whom he is dedicated to serve. When one of the marriage partners dedicates himself to God, then the other one, being of one flesh with the dedicated one, is affected, as his partner deals with him from a new standpoint. Paul was writing Christians whom God had sanctified as members of Christ's body. (1 Cor. 6:11; 12:27, NW) The sanctified one is certainly a benefit to the other one, for it will mean a special opportunity for him to learn of God and Christ and possibly come into a sanctified condition himself. Till he does, he is "sanctified in relation to" his partner.—NW.

It is like the time of Sodom just before it was destroyed. Special consideration was opened up for the two heathen men who had married Lot's daughters. They stood to gain preservation because of their marriage to righteously disposed women. But they scoffed at the warning. (Gen. 19:14) They perished. The merit that gave them special opportunity was rejected by them; it did not effect their preservation in the face of

their refusal to heed God's warning. So it will be now in the case of an unbelieving mate. He has special advantages, but if these are rejected he will die at Armageddon. He is grown and responsible for himself, not like the irresponsible children that are counted holy because of the sanctified parent that has taught them the truth to the extent of their mental capacities.

So the believing mate can only be diligent to live up to all the marriage obligations, witness to the mate if he will listen, live a clean Christian life that by action and good conduct will recommend the truth, and teach the children the truth. The apostle Peter argued for this course when he told the following to believing women married to men "not obedient to the word", or not in the truth: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:1-4, NW.

We get a clearer picture of the point Paul was making at 1 Corinthians 7:14 if we have the setting before us: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy. But if the unbelieving one proceeds to depart, let him depart; a brother or a sister is not in servitude under such circumstances, but God has called you to peace. For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?"—1 Cor. 7:12-16, NW.

The marriage relationship between the two is valid in God's sight, and the unbelieving one is not to be cast off as unfit to associate with. The believer is not living in *spiritual* adultery. The marriage vows hold and the close relation-

ship and marital oneness bring special opportunity to the unbeliever, and the believing one should tactfully take advantage of this opportunity. The believing one will not divorce the unbeliever on the ground of his unbelief, for such is not Scriptural ground for divorce. If the unbeliever wants to leave the faithful believer because of faithfulness to God, then let the unbeliever go. It is his decision. But if he will remain, the believing one will not break up the marriage, but will take advantage of opportunities leading to the full and direct sanctification of the unbeliever. Merely being married to a believer does not automatically result in the unbeliever's salvation. That it is not settled but is a matter of question, dependent upon the unbeliever's conversion, is shown by Paul's queries: "Wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" The unbeliever may or may not be saved, but the believer can and should work for the unbelieving mate's salvation as long as it remains an unsettled question.

● To what extent must a wife be subject to her husband? For example, one sister has her house cluttered with plants, and the husband says if she were properly subject to him she would get rid of them. Another wife invites someone to dinner without consulting the husband, and he objects because he knows nothing of it. Again, a wife corrects her husband at a study, and he objects to her procedure. The Jewish women must have felt very inferior under the dictates of the Talmud. Must we sisters in the truth now feel the same way?—M. M., British Columbia, Canada.

The full meaning of a married woman's "subjection" to her husband is something that a married woman who is dutiful would have to experience rather than for us to explain it in all its scope. You mention the "dictates of the Talmud", and that is what we have tried to avoid compiling for married women or for married men by specifying in great detail what they may or should do or not do under this and that circumstance. To our mind the first two examples you raise in your question are good illustrations of how endless it would be to try to compile rules for all circumstances, and shows how we would involve ourselves in rather childish and petty bickerings that should involve no difficulty for married persons in

the truth and who are guided by divine principles, rather than wanting a specific definition of their "exact rights". As for a wife correcting her husband at a meeting, this has been specifically answered in the May 1, 1949, *Watchtower*, particularly in paragraph 27. Good counsel for both husbands and wives is found at Ephesians 5:21-33, 1 Timothy 2:9-15, and 1 Peter 3:1-12.

The expression of subjection is something the wife has to work out for herself, having in mind what the apostle Paul says at Ephesians 5 that she should manifest, namely, "deep respect for her husband." In apostolic writings women of old times are commended for displaying deep respect for their husband because of his theocratic position. Sometimes some expression of subjection may be distasteful to a wife because of the humiliation involved, but if she nonetheless subjects herself, not to please herself and not to please just her husband, but doing it as to the Lord Jesus whose bride she pictures, then she can swallow the humiliation better and

know a reasonable reason for it and it becomes a virtue to her, as 1 Peter 3 states.

Wifely subjection, where it hurts, is a thing that a wife brings upon herself by saying, "I do." This is part of the "tribulation in their flesh" that Paul warned marrying couples they would expose themselves to. (1 Cor. 7:28, NW) The apostles say we are to be subject, if slaves, to cantankerous masters as well as to agreeable masters, all for the sake of the recommendation of the truth to our masters as well as to outside observers. The apostles like to link this with child obedience and wife obedience, as Paul did in his letter to the Ephesians, dealing consecutively with wifely subjection, child subjection and slave subjection. (Eph. 5:21-6:9) But in this connection Paul also counseled husbands, showing them that they should guard against being overbearing or unloving toward their wife, but treat her as their own flesh. So wifely obedience is something wives must work out for themselves, but in accord with divine principles and in love.

PREPARE FOR TWO CONVENTIONS

Readers of *The Watchtower* are invited to attend the district assemblies of Jehovah's witnesses, the majority of which will be held September 5 to 7, 1952. For details of these assemblies and locations and other dates, see the July issues of this magazine. These district assemblies we hope will take care of your convention needs for 1952.

The year 1953 will be blessed with a world-wide assembly, a convention arranged for in New York city's Yankee Stadium. Then people from all parts of the United States, Canada and the rest of the world will convene. What an assembly that will be, by Jehovah's undeserved kindness! If you have never attended a convention of Jehovah's witnesses, be sure to go to a district assembly this year. Enjoy that and we feel sure your appetite will be whetted for the 1953 international gathering. We urge you to attend this year, and prepare now for next year's world-wide assembly. We hope you will receive the blessings of both these conventions.

"WATCHTOWER" STUDIES

Week of September 28: God's Spirit Essential to Maturity, ¶ 1-20.

Week of October 5: God's Spirit Essential to Maturity, ¶ 21-26; also, A Mature View of Dedication.