

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

APRIL 1, 2003



THE LAST SUPPER ITS MEANING FOR YOU

THE WATCHTOWER®

ANNOUNCING JEHOVAH'S KINGDOM

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

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THE LAST SUPPER

What Is It?

WHAT comes to mind when you hear the expression "the last supper"? Many people will think of the much admired fresco in Milan, Italy, by the painter Leonardo da Vinci (1452-1519). The fact is that the Last Supper has been a popular subject for artists, writers, and musicians throughout the centuries.

What, though, is the Last Supper, and what meaning does it have for people living in the 21st century? Encyclopedias and dictionaries will tell you that the Last Supper, also called the Lord's Supper, is the meal that Jesus Christ had with his apostles the evening before his sacrificial death. Since it was the last evening meal that Jesus had with his faithful followers, it is traditionally called the Last Supper. And since it was instituted by the Lord Jesus Christ himself, the name Lord's Supper is appropriate.

Over the centuries, many have sacrificed their lives for what they considered to be worthy causes. Some of these deaths benefited certain people for a period of time. By comparison, though, none of those self-sacrificing deaths, laudable as they may have been, are anywhere near as significant as the death of Jesus Christ. Moreover, no death in mankind's troubled history can possibly have an effect so universally far-reaching. Why?

To answer that question and to help you find out what meaning the Lord's Supper has for you, we invite you to read the following article.

THE LORD'S SUPPER Has Great Meaning for You

DOES the Lord's Supper have significant and lasting meaning for you? To find out, let us first establish the meaning that Jesus Christ himself attached to this special event.

On the evening of Nisan 14, 33 C.E., Jesus assembled with his 12 apostles in an upper room in Jerusalem to celebrate the annual Passover. After they had eaten the Passover meal, traitorous Judas left the room to betray Jesus. (John 13:21, 26-30) To the remaining 11 apostles, Jesus introduced "the Lord's evening meal." (1 Corinthians 11:20) It is also referred to as the Memorial, since Jesus commanded his followers: "Do this as a memorial of me." This is the only event that Christians are commanded to memorialize.—1 Corinthians 11:24, *The Jerusalem Bible*.

According to Webster's dictionary, a memorial is something that helps "to preserve remembrance" or "that keeps remembrance alive." In many places, people erect a monument or designate a special day to memorialize, or commemorate, someone or something significant. In this case Jesus instituted a commemorative meal—a meal that would

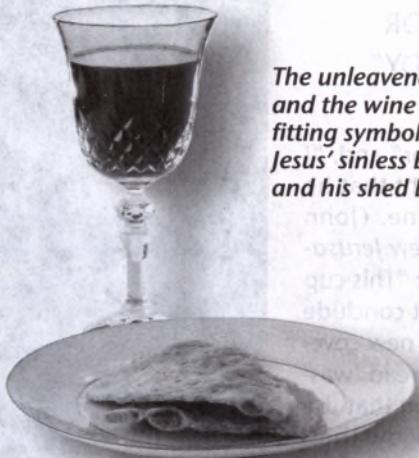
serve as an aid to memory, helping his disciples to preserve the remembrance of the deeply significant events of that momentous day. For generations to come, this memorial meal would remind observers of the profound meaning of what Jesus did that night, particularly of the symbols he used. What symbols, or emblems, did Jesus use, and what do they mean? Let us examine the Bible account of what took place that night in 33 C.E.

Sacred Symbolisms

"He took a loaf, gave thanks, broke it, and gave it to them, saying: 'This means my body which is to be given in your behalf. Keep doing this in remembrance of me.'"
—Luke 22:19.

When Jesus took the loaf and said, "this means my body," he was indicating that the unleavened bread was representative of, or was a symbol of, his own sinless fleshly body, which he gave "in behalf of the life of the world." (John 6:51) Although some Bible translations say "this is [Greek, *es-tin'*] my body," Thayer's *Greek-English Lexicon of the New Testament* says that this verb often





The unleavened bread and the wine are fitting symbols of Jesus' sinless body and his shed blood

means "to denote, signify, import." It conveys the thought of representing, or symbolizing.—Matthew 26:26, footnote.

The same was true of the cup of wine. Jesus said: "***This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf.***"—Luke 22:20.

In Matthew's account, Jesus said regarding the cup: "This means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins." (Matthew 26:28) Jesus was using the wine in the cup as a representation, or symbol, of his own blood. His shed blood was to be the basis of "a new covenant" for spirit-anointed disciples, who would rule as kings and priests with him in heaven.—Jeremiah 31:31-33; John 14:2, 3; 2 Corinthians 5:5; Revelation 1:5, 6; 5:9, 10; 20:4, 6.

The wine in the cup also serves as a reminder that Jesus' shed blood would be the basis for providing "forgiveness of sins," thus opening the way for the partakers to be called to heavenly life as joint heirs with Christ. Understandably, those with this heavenly calling—a limited number—are the only ones who partake of the bread and the wine at the Memorial.—Luke 12:32; Ephesians 1:13, 14; Hebrews 9:22; 1 Peter 1:3, 4.

What, though, about all those followers of Jesus who are not in the new covenant? These are the Lord's "other sheep," who look forward, not to ruling with Christ in heaven, but to enjoying eternal life on a paradise earth. (John 10:16; Luke 23:43; Revelation 21:3, 4) As "a great crowd" of faithful Christians "rendering [God] sacred service day and night," they are delighted to be appreciative observers at the Lord's Supper. Their words and deeds in effect declare: "Salvation we owe to our God, who is seated on the throne, and to the Lamb."—Revelation 7:9, 10, 14, 15.

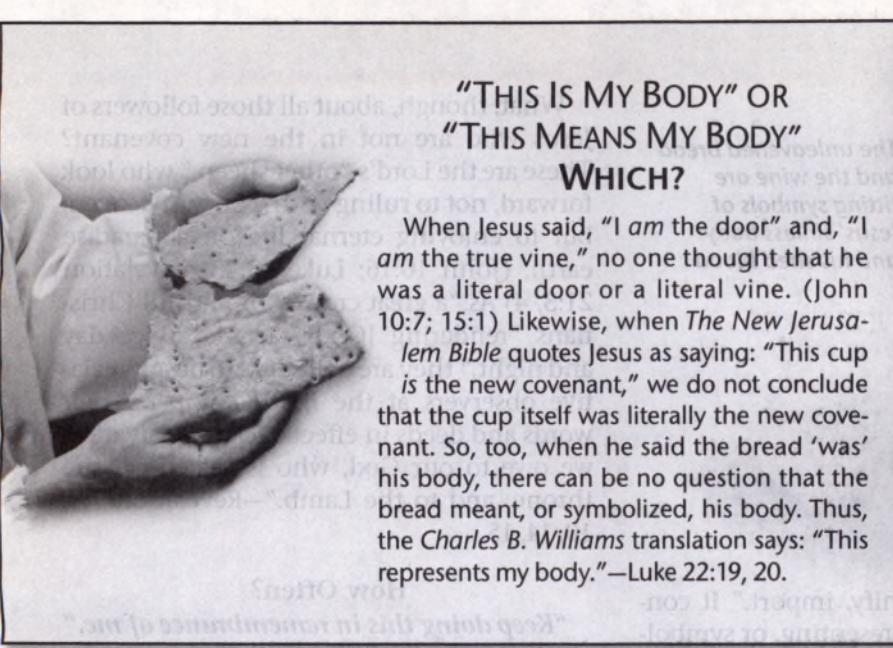
How Often?

"Keep doing this in remembrance of me."

—Luke 22:19.

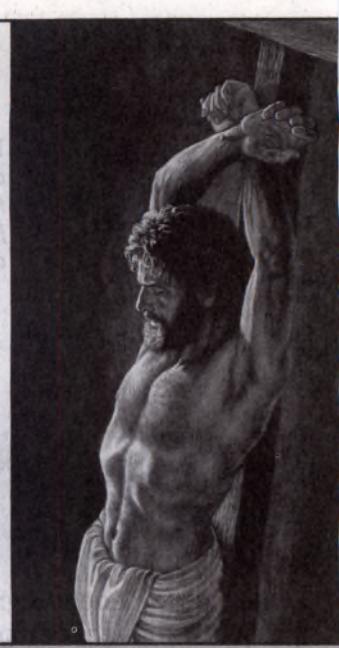
How often should the Memorial be observed in order to preserve remembrance of Christ's death? Jesus did not specifically say. However, since he instituted the Lord's Evening Meal on Nisan 14, the evening of the Passover, which the Israelites celebrated annually, it is evident that Jesus intended the Memorial to be commemorated in the same way. Whereas the Israelites annually celebrated their deliverance from bondage in Egypt, Christians annually commemorate their deliverance from bondage to sin and death.—Exodus 12:11, 17; Romans 5:20, 21.

The concept of an annual observance to commemorate a significant event is certainly not unusual. Consider, for example, when a couple celebrate their wedding anniversary or when a nation commemorates an important event in its history. The commemoration usually takes place once a year on the anniversary of that event. Interestingly, for several centuries after Christ, many professed Christians were called Quartodecimans, meaning "Fourteenthers," because they commemorated Jesus' death once a year, on Nisan 14.



"THIS IS MY BODY" OR "THIS MEANS MY BODY" WHICH?

When Jesus said, "I am the door" and, "I am the true vine," no one thought that he was a literal door or a literal vine. (John 10:7; 15:1) Likewise, when *The New Jerusalem Bible* quotes Jesus as saying: "This cup is the new covenant," we do not conclude that the cup itself was literally the new covenant. So, too, when he said the bread 'was' his body, there can be no question that the bread meant, or symbolized, his body. Thus, the *Charles B. Williams* translation says: "This represents my body."—Luke 22:19, 20.



Simple yet Profound

The apostle Paul explained that observing the Lord's Supper would enable Jesus' disciples to "keep proclaiming the death of the Lord." (1 Corinthians 11:26) Hence, this commemoration would focus on the crucial role that Jesus, by his death, played in the outworking of God's purpose.

By his faithfulness down till death, Jesus Christ vindicated Jehovah God as a wise and loving Creator and a righteous Sovereign. Contrary to Satan's claims and unlike Adam, Jesus proved that it is possible for a human to remain faithful to God, even under extreme pressures.—Job 2:4, 5.

The Lord's Supper also preserves appreciative remembrance of Jesus' self-sacrificing love. Despite severe trials, Jesus remained perfectly obedient to his Father. He was thus able to offer his own perfect human life to cover the enormous cost of Adam's sin. As Jesus himself explained, he came "to give his soul a ransom in exchange for many." (Matthew 20:28) Consequently, all who put faith in Jesus can have their sins forgiven and receive everlasting life in harmony with Je-

hovah's original purpose for mankind.—Romans 5:6, 8, 12, 18, 19; 6:23; 1 Timothy 2:5, 6.*

All of this also highlights Jehovah's abundant goodness and undeserved kindness in making provision for mankind's salvation. The Bible states: "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins."—1 John 4:9, 10.

Yes, what a marvelous observance the Memorial is! Simple and practical enough to be commemorated worldwide under a wide range of circumstances, yet symbolic enough to remain a meaningful reminder over a long period of time.

Its Meaning for You

The sacrificial death of our Lord Jesus Christ was made at enormous cost both to

* For a more thorough discussion of the ransom, please see the book *Knowledge That Leads to Everlasting Life*, published by Jehovah's Witnesses.

him and to his Father, Jehovah. As a perfect man, Jesus did not face inherited death as we all do. (Romans 5:12; Hebrews 7:26) He could have gone on living forever. His life could not have been taken, even forcibly, without his allowing it. He said: "No man has taken [my life] away from me, but I surrender it of my own initiative."—John 10:18.

Yet, Jesus willingly offered his perfect human life as a sacrifice so that "through his death he might bring to nothing the one having the means to cause death, that is, the Devil; and that he might emancipate all those who for fear of death were subject to slavery all through their lives." (Hebrews 2:14, 15) Christ's self-sacrificing love is further evident in the manner of death to which he submitted himself. He was acutely aware of the way he would suffer and die.—Matthew 17:22; 20:17-19.

The Memorial also reminds us of the greatest expression of love ever made by our heavenly Father, Jehovah. How distressing for him, who "is very tender in affection and compassionate," to hear and see the "strong outcries and tears" of Jesus in the garden of Gethsemane, the sadistic scourging, the cruel impalement, and the slow, agonizing death. (James 5:11, footnote; Hebrews 5:7; John 3:16; 1 John 4:7, 8) Just the thought of it even now, centuries later, causes emotional pain to many.

To think that Jehovah God and Jesus Christ paid such a high price for us sinners! (Romans 3:23) Every day, we face the painful reality of our sinful nature and our imperfections. However, on the basis of faith in Jesus' ransom sacrifice, we can appeal to God for forgiveness. (1 John 2:1, 2) This makes it possible for us to enjoy freeness of speech with God and a clean conscience. (Hebrews 4:14-16; 9:13, 14) What is more, we can entertain the prospect of living on a para-

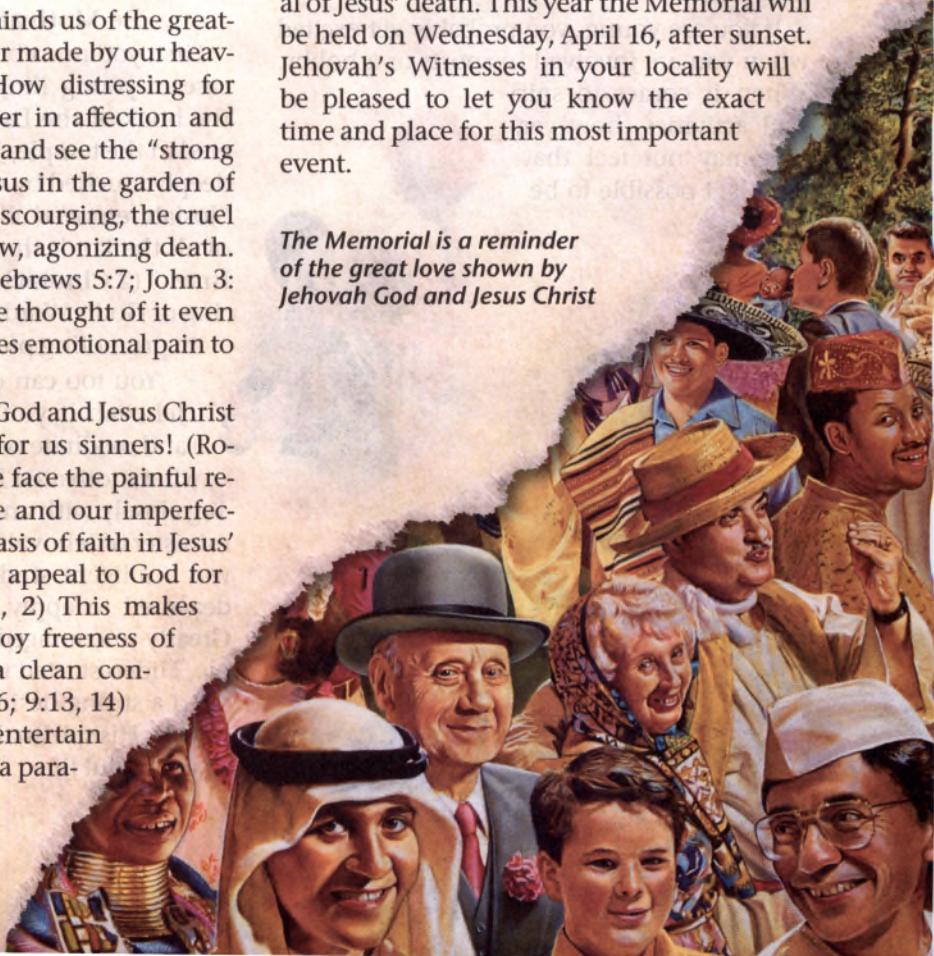
dise earth for all eternity. (John 17:3; Revelation 21:3, 4) These and many other blessings are all results of Jesus' supreme act of self-sacrifice.

Showing Appreciation for the Lord's Supper

The Lord's Supper is without a doubt a marvelous manifestation of "the surpassing undeserved kindness of God." And Jehovah God's provision of the ransom sacrifice—made possible by Jesus' self-sacrificing love—is indeed his "indescribable free gift." (2 Corinthians 9:14, 15) Do these expressions of God's goodness through Jesus Christ not stir in you a deep and abiding sense of gratitude and appreciation?

We are confident that they do. We, therefore, warmly invite you to assemble with Jehovah's Witnesses in observing the Memorial of Jesus' death. This year the Memorial will be held on Wednesday, April 16, after sunset. Jehovah's Witnesses in your locality will be pleased to let you know the exact time and place for this most important event.

The Memorial is a reminder of the great love shown by Jehovah God and Jesus Christ



Youths Are You Making Spiritual Advancement?

THOUGH I was attending Christian meetings, I had no strong desire to serve Jehovah," says Hideo as he looks back on his junior-high-school days. "I often pictured myself being popular with my classmates and strutting down the street with a girlfriend. My goals were unclear, and I had no desire to make any spiritual advancement." Like Hideo, many youths seem to be simply drifting along, having no desire to reach any worthwhile goals or make any progress.

If you are young, you probably get excited when you are involved in sports or a hobby. When it comes to spiritual activities, however, you may not feel that way. Is it possible to be

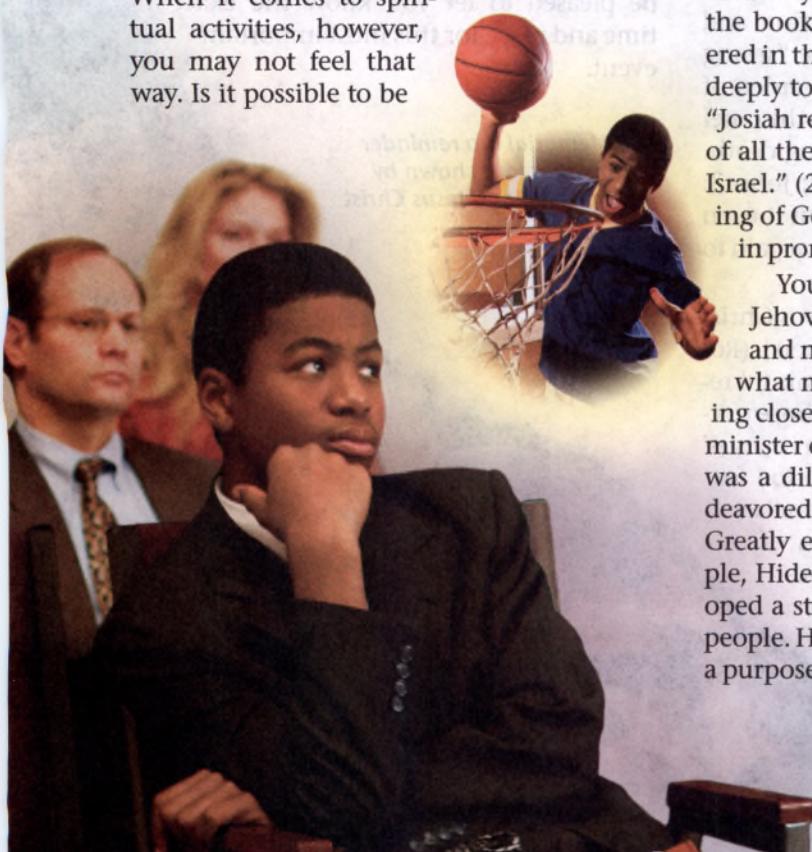
excited about spiritual goals? Consider these words of the psalmist: "The reminder of Jehovah is trustworthy, making the inexperienced one wise. . . . The commandment of Jehovah is clean, making the eyes shine." (Psalm 19:7, 8) God's Word can direct "the inexperienced one" to act wisely, 'making his eyes shine.' Yes, you can be enthralled and elated by spiritual things. But what is needed for you to feel that way? Where should you begin?

Be Motivated to Serve God

First, you must be motivated. Consider the case of young King Josiah of Judah. When the book of the Law of Jehovah was discovered in the temple, Josiah had it read and was deeply touched by what he heard. As a result, "Josiah removed all the detestable things out of all the lands that belonged to the sons of Israel." (2 Chronicles 34:14-21, 33) The reading of God's Word moved Josiah to do more in promoting pure worship.

You too can cultivate a desire to serve Jehovah if you regularly read the Bible and meditate on what you read. That was

what motivated Hideo. He began associating closely with an older pioneer, a full-time minister of Jehovah's Witnesses. The pioneer was a diligent student of the Bible and endeavored to apply its teachings in his life. Greatly encouraged by the pioneer's example, Hideo started to do the same and developed a strong desire to serve God and other people. His spiritual advancement resulted in a purposeful life.



Reading the Bible daily can be motivating for young people. Takahiro explains: "Whenever I went to bed and then realized that I had not yet done my Bible reading for the day, I would get up and do it. As a result, I felt Jehovah's guidance. Daily Bible reading greatly contributed to my spiritual progress. Determined to have a greater share in Jehovah's service, I took up the regular pioneer work shortly after graduating from high school. And I am enjoying it very much."

In addition to reading the Bible, what else can help you to strengthen your motivation to praise Jehovah? Tomohiro was taught Bible truth by his mother. He says: "Not until I thoroughly studied the book *Life Does Have a Purpose* at the age of 19 did I feel deeply touched by Jehovah's love and Jesus' ransom sacrifice. That appreciation for God's love motivated me to do more in Jehovah's service." (2 Corinthians 5:14, 15) Like Tomohiro, many youths are encouraged to make spiritual progress by pursuing a diligent personal study of the Bible.

Even so, what if you still lack a heartfelt desire to serve Jehovah? Is there someone you can turn to for help? The apostle Paul wrote: "For God is . . . acting within you in order for you both to will and to act." (Philippians 2:13) If you pray to Jehovah for help, he will freely impart to you his holy spirit, which will empower you not only "to act" but also "to will." This means that God's holy spirit will enhance your desire to do your best in Jehovah's service and will help you to grow spiritually. By all means, trust in Jehovah's power and fortify your heart!

Set Your Own Goals

Once you are determined to serve Jehovah more fully, you need to set personal goals in order to make spiritual advancement. Mana, a young Christian girl, said: "Setting goals was a big help to me. Rather than going backward, I could move forward with courage.



Reading the Bible and meditating on what you have read will motivate you to serve Jehovah

With my goals in mind, I earnestly prayed to Jehovah for guidance, and I was able to make progress without being distracted."

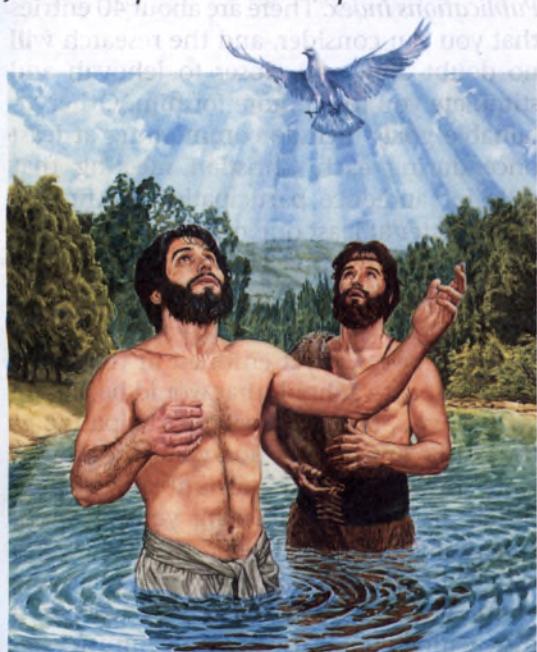
Your goals should be realistic and attainable. Reading a chapter of the Bible each day can be a reasonable goal. You can also start a research project. To illustrate this with something available in English, you might study the qualities of Jehovah that are listed under the subheading "Qualities by Name" under the entry "Jehovah" in the *Watch Tower Publications Index*. There are about 40 entries that you can consider, and the research will no doubt draw you closer to Jehovah and stimulate you to do more for him. Other attainable goals include commenting at least once during each Christian meeting that calls for audience participation, getting to know better at least one member of the congregation at every meeting, and not letting a day pass by without praying to Jehovah and speaking about him to others.

If you have not yet enrolled in the Theocratic Ministry School, that would be a good goal for you. Have you been participating in the public ministry? If not, you may want to work toward becoming an unbaptized publisher. Seriously considering your relationship with Jehovah and dedicating yourself to him would naturally be the next step. Many youths endeavor to live up to their dedication by reaching out for the full-time ministry.

While it is good to have goals in your life, beware of developing a spirit of competition. You will find more joy in what you do if you do not compare yourself with others.—Galatians 5:26; 6:4.

Perhaps you feel that you are inexperienced and find it hard to set reasonable goals. Then follow the Bible's counsel: "Incline your ear and hear the words of the wise ones." (Proverbs 22:17) Enlist the help of your parents or other mature Christians. Parents and others, of course, need to be reasonable and encouraging in this matter. Feeling pressured into striving toward a goal others set for them can rob young ones of joy and may even defeat the purpose of setting goals. That happened to one girl, who said: "My parents set one goal after another for me, such as enrolling in the Theocratic Ministry School, sharing in field service, getting baptized, and becoming a pioneer. I made strenuous efforts to reach each one of them.

Jesus lived up to his Father's expectations



When I attained one goal, my parents did not commend me but, instead, gave me another goal to strive for. As a result, I always felt driven to reach goals. I was exhausted and felt no sense of accomplishment." What went wrong? All the goals were valid, but they were not her own. To succeed, *you* must be motivated to take the initiative in setting a goal for yourself!

Think of Jesus Christ. When he came to the earth, he knew what his Father, Jehovah, expected of him. Doing Jehovah's will was, not just a goal for Jesus, but a mission to be fulfilled. How did Jesus view his assignment? He said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34) Jesus delighted in doing Jehovah's will and lived up to his Father's expectations. It was like food for Jesus—he found pleasure and satisfaction in finishing the work that was expected of him. (Hebrews 10:5-10) You too can find delight when you are properly motivated to do what your parents encourage you to do.

Do Not Give Up in Doing What Is Fine

Once you have a goal in mind, work hard to achieve it. Galatians 6:9 says: "Let us not give up in doing what is fine, for in due season we shall reap if we do not tire out." Do not rely on your own strength or ability alone. You are bound to run into obstacles and at times may even experience a temporary sense of failure. But the Bible assures us: "In all your ways take notice of [God], and he himself will make your paths straight." (Proverbs 3:6) Jehovah will sustain you as you work hard to reach your spiritual goals.

Yes, by cultivating the desire to serve Jehovah and by reaching out toward spiritual goals, you will be able to make 'your advancement manifest to all persons.' (1 Timothy 4:15) Then you will enjoy a meaningful life of service to God.

High Court Upholds TRUE WORSHIP in "the Land of Ararat"

A gray-haired Armenian father of three stands before his nation's highest court. His freedom and that of his many fellow believers hang in the balance. The Court listens as he quotes from the Bible to explain his beliefs. To understand how this hearing resulted in a grand victory for true worship in that land, let us examine the developments that led up to it.

ARMENIA lies east of Turkey and just south of the great Caucasus mountain range. It is home to more than three million people. The nation's capital, Yerevan, enjoys a stunning view of the two peaks of Mount Ararat, where, according to tradition, Noah's ark came to rest after the global Deluge.
—Genesis 8:4.*

Jehovah's Witnesses have been carrying out their Christian activity in Armenia since 1975. After Armenia gained independence from the former Soviet Union in 1991, a State Council for Religious Affairs was created

* This is one reason why Armenians associate their country with Mount Ararat. In ancient times, Armenia was a vast kingdom whose territory encompassed those mountains. Thus, at Isaiah 37:38, the Greek Septuagint translation of the Bible renders the expression "the land of Ararat" as "Armenia." Mount Ararat now lies in Turkey, near its eastern border.



Lyova Margaryan at his trial

to register religious organizations. However, this council has repeatedly refused to register Jehovah's Witnesses, largely over the issue of Christian neutrality. Consequently, since 1991 more than 100 young Witnesses in Armenia have been convicted and in most cases imprisoned for their Bible-based stand on military service.

The Council also requested the government prosecutor's office to investigate the religious activity of Lyova Margaryan, a Christian elder and a hardworking lawyer employed by the local atomic power plant. Eventually, Brother Margaryan was indicted under Article 244, a relic of Soviet law passed during the Khrushchev era, intended to hinder and ultimately eliminate Jehovah's Witnesses and other religious groups.

That law makes it a crime to organize or lead a religious group that, under the guise of preaching religious beliefs, 'lures young people into attending religious meetings of an unregistered religion' and 'influences members to refuse their civic duties.' To support his claim, the prosecutor focused on the presence of minor children at meetings conducted by Brother Margaryan in the city of Metsamor. The prosecutor also alleged that Brother Margaryan had coerced young

members of the congregation into refusing military service.

The Trial Begins

The trial began on Friday, July 20, 2001, in the Armavir district court with Justice Manvel Simonyan presiding. It continued well into August. During their testimony, witnesses for the prosecution eventually admitted that agents of the National Security Ministry (formerly the KGB) had dictated part of the written statements against Brother Margaryan and had coerced them into

signing those statements. In one instance, a woman admitted that a certain Security Ministry official had instructed her to allege that "Jehovah's Witnesses are against our government and our religion." The woman confessed that she did not know any of Jehovah's Witnesses personally but had only heard accusations against them on State television.

When his turn came, Brother Margaryan testified that minor children who attend meetings of Jehovah's Witnesses do so with their parents' permission. He also explained that military service is a personal decision. The prosecutor's cross-examination continued for several days. Brother Margaryan, using the Bible, calmly answered questions about his beliefs, while the prosecutor checked the Scripture references in his own Bible.

On September 18, 2001, the judge pronounced Margaryan "not guilty," stating that there "was no element of crime" in his activity. A telling report on the case appeared in the Associated Press. It read: "A leader of the Jehovah's Witnesses in Armenia was acquitted today on charges of proselytizing and of forcing young people to evade military service. After a two-month trial, the

Court said there was insufficient evidence against the leader, Levon Markarian [Lyova Margaryan]. He had faced up to five years in prison. . . . Though Armenia's Constitution provides for freedom of religion, it is difficult for new groups to register and the rules favor the dominant Armenian Apostolic Church." In its press release of September 18, 2001, the Organization for Security and Cooperation in Europe (OSCE) stated: "Although welcoming the verdict, the OSCE Office continues to regret that the prosecution was launched in the first place."

Prosecution Continues

Nonetheless, the prosecutors appealed, and the appeal trial took an additional four months. At the beginning of the trial, when it came time for Brother Margaryan to testify, the first question for him was propounded by a judge on the panel. As Brother Margaryan began to answer, the chairman interrupted and challenged him. Thereafter,

she did not allow Brother Margaryan to finish answering even one question. Without offering reasons, she also excluded from the record most questions asked him by the defense. During the trial, anti-Witness religious fanatics, who had filled the courtroom, repeatedly hurled verbal abuse at Brother Margaryan. Following the session, numerous false and distorted reports on the trial were broadcast on television, stating, for instance, that Brother Margaryan had, in effect, admitted his own guilt.

About halfway through the trial, the chairman of the three-judge panel surprised onlookers by presenting a letter from the State Council for Religious Affairs demanding that the prosecutor's office take measures against Brother Margaryan. This move shocked international observers at the trial, since in its application for membership in the Council of Europe, Armenia acknowledged its obligation to "ensure that all Churches or religious

**Brother Margaryan
and his family**



communities, in particular those referred to as 'non-traditional,' may practise their religion without discrimination."

As the trial continued through the following weeks, the atmosphere grew more tense. Opposers continued to harass and attack Witnesses inside and outside the courthouse. Witness women were kicked in the shins. When one Witness was assaulted but refused to retaliate, he was struck on the spine from behind and had to be hospitalized.

In the meantime, a new presiding judge was appointed to the case. Despite efforts by a few in the audience to intimidate the defense counsel, this new chairman maintained control, even ordering police to escort from the courtroom one woman who was shouting threats at the defense counsel.

On to Armenia's Highest Court

Finally, on March 7, 2002, the appellate court upheld the verdict of the trial court. Curiously, the day before this verdict was announced, the State Council for Religious Affairs was disbanded. Once again, the prosecution appealed the decision, this time to Armenia's highest court—the Court of Cassation. The prosecutors now asked that the Court return the case for a retrial for "the handing down of a guilty verdict."

A six-member panel of judges, chaired by Justice Mher Khachaturyan, convened at 11:00 a.m. on April 19, 2002. In his opening statement, one of the prosecutors expressed great indignation that the two previous courts had failed to find Brother Margaryan guilty. This time, however, it was the prosecutor who was interrupted and pointedly questioned by four of the justices. One justice chastised the prosecutor for trying to prejudice the Court by including the preaching work and the unregistered status of Jehovah's Witnesses in his submission against Brother Marg-

ryan—neither of which was defined as criminal in Article 244. The judge then described the prosecution's actions as "persecution by means of a criminal case." Another justice mentioned various European Court cases in which Jehovah's Witnesses were recognized as a "known religion" entitled to protection by the European Convention on Human Rights. During this time, a priest in the courtroom screamed that Jehovah's Witnesses were dividing the nation. The Court ordered him to keep silent.

The justices then called Lyova Margaryan out of the audience—an unprecedented move for this high court. Brother Margaryan gave a fine witness regarding Jehovah's Witnesses' Christian position on various issues. (Mark 13:9) After a short deliberation, the Court returned and unanimously upheld the "not guilty" verdict. Brother Margaryan was visibly relieved. In their written decision, the Court stated: "This activity [of Lyova Margaryan] is not deemed a crime by existing law, and this type of accusation contradicts Article 23 of the Armenian Constitution and Article 9 of the European Convention."

Effects of the Decision

Had the prosecution been successful, it would have paved the way for legal action against other Witness elders in congregations all across Armenia. Hopefully, the clear decision handed down by the Court will prevent such harassment. An unfavorable decision could also have become a pretext to continue denying registration to Jehovah's Witnesses. Thankfully, the Court has now removed this false pretext.

Time will tell whether registration will be granted to the more than 7,000 Witnesses of Jehovah in this country. In the meantime, true worship is still alive and well in "the land of Ararat."

MILDNESS—AN ESSENTIAL CHRISTIAN QUALITY

"Clothe yourselves with . . . mildness."—COLOSSIANS 3:12.

WHEN the weather is mild, it is agreeable, enjoyable. When a person is mild, or mild-mannered, as we may say, it is a pleasure to be with him. Yet, "a mild tongue itself can break a bone," observed wise King Solomon. (Proverbs 25:15) Mildness is a remarkable quality that combines pleasantness with power.

² The apostle Paul included mildness in his list of "the fruitage of the spirit," found at Galatians 5:22, 23. The Greek word that is translated "mildness" in verse 23 in the *New World Translation* is often rendered "meekness" or "gentleness" in other versions of the Bible. The fact is that it is difficult to find an exact equivalent for this Greek word in most other languages because the original term describes, not outward gentleness or meekness, but inward mildness and graciousness; not the manner of one's behavior, but the condition of one's mind and heart.

³ To help us appreciate more fully the meaning and value of mildness, let us consider four Bible examples. (Romans 15:4) Doing so, we will learn not only what this quality is but also how it can be acquired and manifested in all our dealings.

"Of Great Value in the Eyes of God"

⁴ Since mildness is a part of the fruitage of God's spirit, it is logical that we should find it to be closely associated with God's marvel-

ous personality. The apostle Peter wrote that a "quiet and mild spirit" is "of great value in the eyes of God." (1 Peter 3:4) Indeed, mildness is a godly trait; Jehovah values it highly. Certainly, this in itself is reason enough for all of God's servants to cultivate mildness. How, though, does the almighty God, the highest Authority in the universe, show mildness?

⁵ When the first human pair, Adam and Eve, disobeyed God's clear command not to eat from the tree of the knowledge of good and bad, they did so deliberately. (Genesis 2: 16, 17) That willful act of disobedience resulted in sin, death, and alienation from God for them and their future offspring. (Romans 5: 12) Even though Jehovah was fully justified in rendering that judgment, he did not harshly write off the human family as totally incorrigible and unredeemable. (Psalm 130:3) Rather, out of his graciousness and his willingness not to be exacting or demanding—expressions of mildness—Jehovah provided the means through which sinful mankind can come to him and gain his favor. Yes, by means of the gift of the ransom sacrifice of his Son, Jesus Christ, Jehovah makes it possible for us to approach his lofty throne without fear or dread.—Romans 6:23; Hebrews 4: 14-16; 1 John 4:9, 10, 18.

⁶ Long before Jesus came to earth, Jehovah's mildness was manifested when Cain

1. What makes mildness a remarkable quality?
- 2, 3. What connection is there between mildness and holy spirit, and what will we consider in this article?
4. How do we know that Jehovah values mildness?

5. Because of Jehovah's mildness, what prospect do we have?

6. How was mildness evident in God's dealings with Cain?

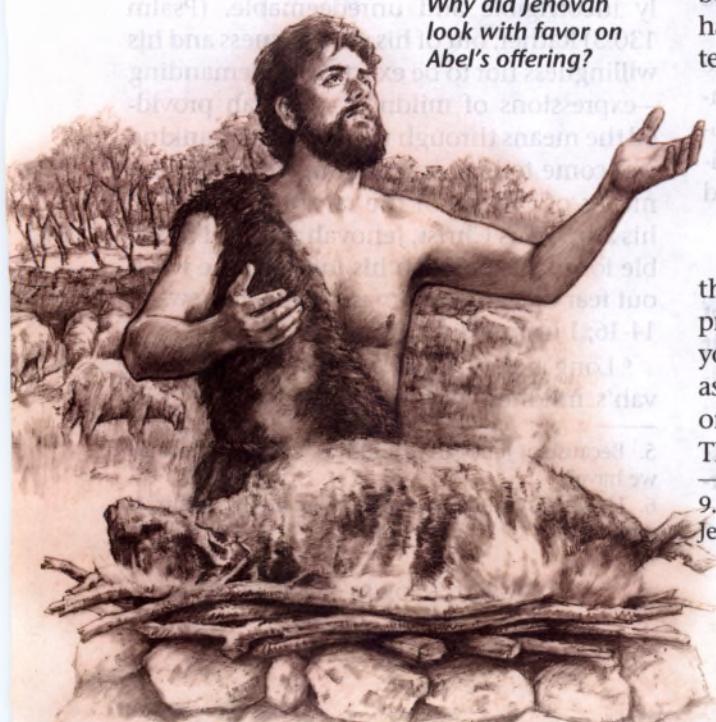
and Abel, Adam's sons, presented sacrifices to God. Discerning their heart condition, Jehovah rejected Cain's offering but 'looked with favor' upon Abel and his offering. God's benevolent view of faithful Abel and his sacrifice prompted an adverse reaction on the part of Cain. "Cain grew hot with great anger, and his countenance began to fall," says the Bible account. How did Jehovah react? Was he offended by Cain's bad attitude? No. Mildly, he asked Cain why he was so angry. Jehovah even explained what Cain could do to gain "an exaltation." (Genesis 4:3-7) Truly, Jehovah is the embodiment of mildness.—Exodus 34:6.

Mildness Attracts and Refreshes

⁷ One of the best ways to appreciate Jehovah's matchless qualities is to study the life and ministry of Jesus Christ. (John 1:18; 14:6-9) While in Galilee during the second year of his preaching campaign, Jesus performed

7, 8. (a) How can we come to appreciate Jehovah's mildness? (b) What do the words of Matthew 11:27-29 reveal about Jehovah and Jesus?

Why did Jehovah look with favor on Abel's offering?



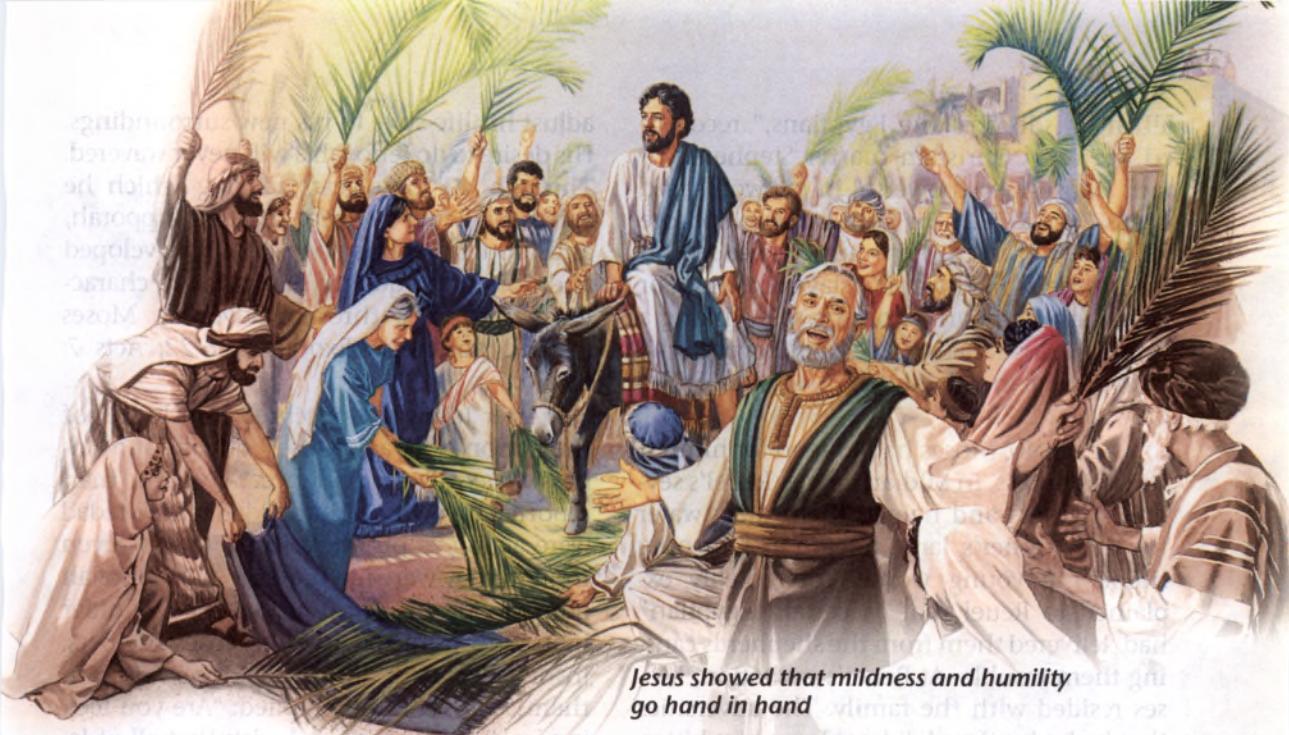
many powerful works in Chorazin, Bethsaida, Capernaum, and the area round about. Yet, most of the people were proud and indifferent, and they refused to believe. How did Jesus react? While he firmly reminded them of the consequences of their faithlessness, he was moved with pity by the miserable spiritual condition of the 'am ha-'a'rets, the lowly, ordinary folk among them.—Matthew 9:35, 36; 11:20-24.

⁸ Jesus' subsequent actions showed that he did "fully know the Father" and imitated him. To the common people, Jesus extended this warm invitation: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." How those words brought comfort and refreshment to those who were downtrodden and oppressed! They even have appeal for us today. If we sincerely clothe ourselves with mildness, then we will be among those "to whom the Son is willing to reveal" his Father.—Matthew 11:27-29.

⁹ Closely linked with mildness is humility, being "lowly in heart." Pride, on the other hand, leads to self-exaltation and may often cause one to treat others in a harsh and callous way. (Proverbs 16:18, 19) Jesus demonstrated humility throughout his earthly ministry. Even when he rode into Jerusalem six days before his death and was hailed as King of the

Jews, Jesus differed greatly from rulers of the world. He fulfilled Zechariah's Messianic prophecy: "Look! Your King is coming to you, mild-tempered, and mounted upon an ass, yes, upon a colt, the offspring of a beast of burden." (Matthew 21:5; Zechariah 9:9) The faithful prophet Daniel saw a vision in

9. What quality is linked with mildness, and how is Jesus a fine example in this regard?



which Jehovah delegated ruling authority to his Son. Yet, in an earlier prophecy, he described Jesus as “the lowliest one of mankind.” Mildness and humility do indeed go hand in hand.—Daniel 4:17; 7:13, 14.

¹⁰ The delightful mildness displayed by Jehovah and Jesus helps us draw close to them. (James 4:8) Of course, mildness does not imply weakness. Far from it! Jehovah, the almighty God, displays an abundance of dynamic energy and power. His anger blazes against unrighteousness. (Isaiah 30:27; 40:26) Jesus likewise showed a firm resolve not to compromise, even when under assault from Satan the Devil. He refused to tolerate the illicit commercial practices of the religious leaders of his day. (Matthew 4:1-11; 21:12, 13; John 2:13-17) Yet, he maintained mildness of temper when dealing with the shortcomings of his disciples, and he patiently bore their weaknesses. (Matthew 20:20-28) One Bible scholar aptly described

Jesus showed that mildness and humility go hand in hand

mildness this way: “Behind the gentleness there is the strength of steel.” May we display this Christlike quality—mildness.

Most Mild-Tempered of His Day

¹¹ The third example we will consider is that of Moses. The Bible describes him as “the most mild-tempered of all the men who were upon the surface of the ground.” (Numbers 12:3, footnote) This description was penned under divine inspiration. Moses’ outstanding mildness made him receptive to Jehovah’s direction.

¹² Moses’ upbringing was unusual. Jehovah ensured that this son of faithful Hebrew parents was preserved alive during a time of treachery and murder. Moses spent his early years in the care of his mother, who carefully taught him about the true God, Jehovah. Later, Moses was taken from his home to live in surroundings that could hardly have been more different. “Moses was instructed in

10. Why does Christian mildness not imply weakness?
11, 12. In view of his upbringing, what made Moses’ mildness outstanding?

all the wisdom of the Egyptians," recounted the early Christian martyr Stephen. "In fact, [Moses] was powerful in his words and deeds." (Acts 7:22) His faith came to the fore when he observed the injustices heaped on his brothers by Pharaoh's slave masters. For killing an Egyptian whom he saw striking a Hebrew, Moses had to flee from Egypt to the land of Midian.—Exodus 1:15, 16; 2:1-15; Hebrews 11:24, 25.

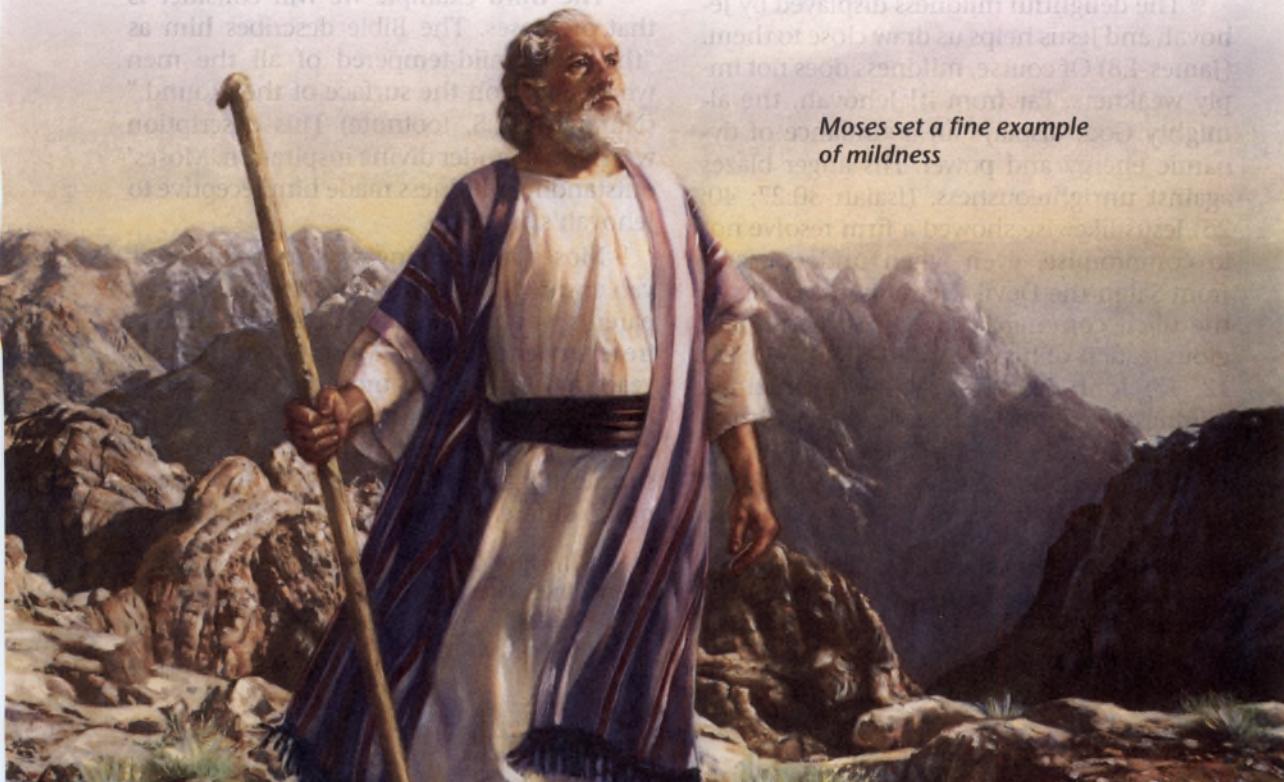
¹³ At age 40, Moses had to fend for himself in a wilderness. In Midian he met Reuel's seven daughters and helped them draw water for their father's large flock. On returning home the young women delightedly explained to Reuel that "a certain Egyptian" had delivered them from the shepherds causing them trouble. At Reuel's invitation, Moses resided with the family. The adversities that he had suffered did not leave him bitter; nor did they prevent him from learning to

13. What effect did Moses' 40-year sojourn in Midian have on him?

adjust his life-style to his new surroundings. His desire to do Jehovah's will never wavered. Through 40 long years, during which he cared for Reuel's sheep, married Zipporah, and brought up his sons, Moses developed and honed the quality that came to characterize him. Yes, through adversity, Moses learned mildness.—Exodus 2:16-22; Acts 7:29, 30.

¹⁴ After Jehovah appointed him leader of the nation of Israel, Moses' quality of mildness was still in evidence. A young man reported to Moses that Eldad and Medad were acting as prophets in the camp—even though they were not present when Jehovah poured out his spirit upon the 70 older men who were to serve as Moses' helpers. Joshua declared: "My lord Moses, restrain them!" Moses mildly replied: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets, because Je-

14. Describe an incident during Moses' leadership of Israel that demonstrated his mildness.



**Moses set a fine example
of mildness**

hovah would put his spirit upon them!" (Numbers 11:26-29) Mildness helped defuse that tense situation.

¹⁵ On one occasion Moses' mildness seems to have failed him. At Meribah, near Kadesh, he neglected to direct glory to Jehovah, the Miracle Worker. (Numbers 20:1, 9-13) Though Moses was imperfect, his unwavering faith supported him throughout his life, and his outstanding mildness appeals to us even today.—Hebrews 11:23-28.

Harshness Versus Mildness

¹⁶ A warning example comes from the time of David, shortly after the death of God's prophet Samuel. It involves a married couple, Nabal and his wife, Abigail. What a contrast there was between these two! While Abigail was "good in discretion," her husband was "harsh and bad in his practices." Nabal rudely refused a request for refreshment from David's men, who had helped to guard Nabal's large flocks from thieves. Righteously indignant, David and a band of his men girded on their swords and set off to confront Nabal.—1 Samuel 25:2-13.

¹⁷ When word of what had happened reached Abigail, she quickly prepared bread, wine, meat, and cakes of raisins and figs and went out to meet David. "Upon me myself, O my lord, be the error," she beseeched him. "Please, let your slave girl speak in your ears, and listen to the words of your slave girl." David's heart softened at Abigail's mild entreaty. After listening to Abigail's explanation, David declared: "Blessed be Jehovah the God of Israel, who has sent you this day to meet me! And blessed be your sensibleness, and blessed be you who have restrained me this day from entering into bloodguilt." (1 Samuel 25:18, 24, 32, 33) Nabal's harsh-

ness ultimately led to his death. Abigail's fine qualities eventually brought her the joy of becoming David's wife. Her mildness sets a pattern for all who serve Jehovah today.

—1 Samuel 25:36-42.

Pursue Mildness

¹⁸ Mildness, then, is a must. It is more than mere gentleness of manner; it is an appealing quality of temperament that refreshes others. In the past, we might have been accustomed to speaking harshly and acting unkindly. Upon learning Bible truth, however, we changed and became more pleasant and agreeable. Paul spoke of this change when he urged fellow Christians: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering." (Colossians 3:12) The Bible likens this transformation to the change of vicious wild beasts—wolf, leopard, lion, bear, and cobra—to peaceful domestic animals—lamb, kid, calf, and cow. (Isaiah 11:6-9; 65:25) So outstanding are such personality changes that observers marvel. We, though, attribute this transformation to the operation of God's spirit, for included in its truly remarkable fruitage is mildness.

¹⁹ Does this mean that once we have made the needed changes and dedicated ourselves

18, 19. (a) What changes become apparent as we clothe ourselves with mildness? (b) What can help us make an effective self-examination?

In Review

- What did you learn about mildness from the example of
 - Jehovah?
 - Jesus?
 - Moses?
 - Abigail?
- Why do we need to pursue mildness?

15. Though Moses was imperfect, why is his example one to follow?

16, 17. What warning do we draw from the account of Nabal and Abigail?

to Jehovah, we no longer need to work at being mild of temper? Hardly. Why, new clothes need constant care to keep them looking clean and presentable. Peering into God's Word and meditating on the examples it contains help us to take a fresh and objective look at ourselves. What does the mirror of the inspired Word of God reveal about you?—James 1:23-25.

²⁰ By nature, temperaments differ. Some of God's servants find it easier to manifest mildness than do others. Nonetheless, all Christians need to cultivate the fruitage of God's spirit, including mildness. Paul lovingly admonished Timothy: "Pursue righteousness, godly devotion, faith, love, endurance, mildness of temper." (1 Timothy 6:11) The word "pursue" implies that effort is needed. One

20. How can we succeed in displaying mildness?

Bible translation renders this exhortation 'set your heart on.' (*New Testament in Modern English*, by J. B. Phillips) If you make the effort to meditate on the fine examples from God's Word, they can become a part of you, just like an implant. They will mold and guide you.—James 1:21.

²¹ The way we conduct ourselves toward others demonstrates how well we are doing in this regard. "Who is wise and understanding among you?" asks the disciple James. "Let him show out of his fine conduct his works with a mildness that belongs to wisdom." (James 3:13) How can we display this Christian quality at home, in the Christian ministry, and in the congregation? The following article presents helpful guidance.

21. (a) Why should we pursue mildness? (b) What will be discussed in our next article?

EXHIBIT "ALL MILDNESS TOWARD ALL MEN"

"Continue reminding them . . . to be reasonable, exhibiting all mildness toward all men."—TITUS 3:1, 2.

"**B**ECOME imitators of me," wrote the apostle Paul, "even as I am of Christ." (1 Corinthians 11:1) All of God's servants today try hard to heed this admonition. Admittedly, it is not easy, for we have inherited from our first human parents selfish desires and temperaments that do not conform to Christ's example. (Romans 3:23; 7:21-25) Nevertheless, when it comes to displaying mildness, all of us can succeed if we put forth the effort. But relying on sheer

1. Why is it not always easy to display mildness?

willpower is not enough. What more is needed?

² Godly mildness is part of the fruitage of the holy spirit. The more we yield to the leadings of God's active force, the more its fruitage will be apparent. Then, and only then, will we be able to exhibit "*all* mildness" toward everyone. (Titus 3:2) Let us examine how we can imitate Jesus' example and enable those who come in contact with

2. How can we exhibit "all mildness toward all men"?



Mildness is especially important in a religiously divided home

us to "find refreshment."—Matthew 11:29; Galatians 5:22, 23.

In the Family

³ One area where mildness is essential is within the family. The World Health Organization estimates that family violence poses a greater risk to the health of women than traffic accidents and malaria combined. In London, England, for example, a quarter of all reported violent crime is domestic. The police frequently encounter people who vent their feelings with "screaming and abusive speech." Worse still, some couples have allowed "malicious bitterness" to affect their relationship. All of this is a sad reflection of

3. What family situation reflects the world's spirit?



Mildness strengthens family bonds

the bickering and contention that blight many families. What a person says is important, but it is the way he expresses himself that conveys the spirit behind the words. Concerns and worries expressed with mildness defuse tensions. Wise King Solomon wrote: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up."—Proverbs 15:1.

4. What effect can mildness have on the family?

⁵ Mildness is especially important in a religiously divided home. Coupled with kindly deeds, it can help to win over to Jehovah those who are not favorably disposed. Peter counseled Christian 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 Peter 3:1-4.

⁶ The relationship between parents and children can be strained, especially when love for Jehovah is lacking. But in all Christian households, there is a need for exhibiting mildness. Paul counseled fathers: "Do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah." (Ephesians 6:4) When mildness prevails in a family, close bonds between parents and children are strengthened. Dean, one of five children, reminisced about his father: "Dad was mild-tempered. I don't ever remember having an argument with him—even when I was a teenager. He was always very mild, even when he was upset. Sometimes he sent me to my room or took some privileges away, but we never argued. He was not just our father. He was also our friend, and we didn't want to let him down." Mildness truly helps reinforce the bonds between parents and children.

5. How can mildness help in a religiously divided home?

6. How can displaying mildness strengthen the bonds between parents and children?

In Our Ministry

⁷ Another area where mildness is important is in the field ministry. As we share the Kingdom good news with others, we meet people with different dispositions. Some gladly listen to the message of hope we bring. Others, for a variety of reasons, may react unfavorably. It is here that the quality of mildness is of great help to us in fulfilling our commission to be witnesses to the most distant part of the earth.—Acts 1:8; 2 Timothy 4:5.

⁸ The apostle Peter wrote: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Peter 3:15) Because we hold Christ in our hearts as our Exemplar, we take care to manifest both mildness and respect when witnessing to those who speak harshly. This course of conduct often produces remarkable results.

⁹ When his wife answered a knock on the door of their apartment, Keith remained in the background. On learning that their visitor was one of Jehovah's Witnesses, Keith's wife angrily accused the Witnesses of cruelty to children. The brother remained calm. Mildly, he responded: "I am sorry you feel that way. May I please show you what Jehovah's Witnesses believe?" Keith had been listening to the conversation and now came to the door to terminate the brother's visit.

¹⁰ Later, the couple began to feel regret that they had treated their visitor in a harsh way. His mild manner had touched them. To their surprise, a week later the brother returned, and Keith and his wife let him explain the Scriptural basis for what he believed. "Over

7, 8. Why is manifesting mildness in the field ministry vital?

9, 10. Relate an experience to show the value of mildness in the field ministry.

the next two years, we listened a lot to what other Witnesses said," they later observed. They agreed to a Bible study, and eventually both were baptized in symbol of their dedication to Jehovah. How rewarding for that Wit-



Make a defense with mildness and deep respect

ness who first called on Keith and his wife! The Witness met the couple years later and found that they were now his spiritual brother and sister. Mildness succeeds.

¹¹ Harold's experiences as a soldier caused him to become bitter and to doubt God's existence. Compounding his problems, a traffic accident caused by a drunk driver left Harold permanently disabled. When Jehovah's Witnesses called at his home, Harold demanded that they stop visiting him. But one day, a Witness named Bill set out to visit an interested person who lived just two doors away from Harold. By mistake, Bill

11. In what way can mildness pave the way for someone to accept Christian truth?

knocked at Harold's door. When Harold, supporting himself on two canes, opened the door, Bill immediately apologized, explaining that he had intended to visit a home nearby. How did Harold react? Un-

known to Bill, Harold had seen a television news item featuring the Witnesses working together to build a new Kingdom Hall in a very short time. Impressed by seeing so many people working unitedly, he had changed his attitude toward the Witnesses. Touched by Bill's kindly apology and his appealing, mild manner, Harold decided to accept visits from the Witnesses.

He studied the Bible, made progress, and became a baptized servant of Jehovah.

In the Congregation

¹² A third area where mildness is vital is in the Christian congregation. Confrontation is commonplace in today's society. Debates, arguments, and wrangling are the norm among those who look at life in a fleshly way. Occasionally, such worldly traits creep into the Christian congregation and manifest themselves in contentions and fights with words. Responsible brothers are saddened when they have to deal with these situations. Nevertheless, love for Jehovah and for their brothers prompts them to try to win back the erring ones.—Galatians 5:25, 26.

¹³ In the first century, Paul and his companion Timothy encountered difficulties from some within the congregation. Paul warned Timothy to be on guard against

12. What worldly traits should members of the Christian congregation resist?

13, 14. What can be the result of "instructing with mildness those not favorably disposed"?

brothers who resembled vessels for "a purpose lacking honor." "A slave of the Lord does not need to fight," Paul reasoned, "but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed."

When we maintain a mild temper even under provocation, dissenters are often moved to reassess their criticisms. In turn, Jehovah may, as Paul further writes, "give them repentance leading to an accurate knowledge of truth." (2 Timothy 2:20, 21, 24, 25) Notice that Paul links gentleness and restraint with mildness.

¹⁴ Paul practiced what he preached. When dealing with the "superfine apostles" in the Corinthian congregation, he urged the brothers: "Now I myself, Paul, entreat you by the mildness and kindness of the Christ, lowly though I am in appearance

among you, whereas when absent I am bold toward you." (2 Corinthians 10:1; 11:5) Paul truly did imitate Christ. Note that he made his appeal to these brothers "by the mildness" of the Christ. He thus avoided an overbearing, dictatorial attitude. His exhortation no doubt appealed to those in the congregation who had responsive hearts. He smoothed over strained relations and laid the basis for peace and unity in the congregation. Is this not a course of action that all of us can strive to imitate? Elders especially need to pattern their actions on those of Christ and Paul.

¹⁵ The responsibility to help others is certainly not limited to times when the congre-

gation's peace and unity are threatened. Long before strained relations occur, brothers need loving guidance. "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual



A counselor's mildness may help an erring one

qualifications try to readjust such a man," urged Paul. But how? "In a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." (Galatians 6:1) Maintaining "a spirit of mildness" is not always easy, especially because all Christians, including appointed men, are subject to sinful tendencies. Nevertheless, it is mildness that will help make the erring one's readjustment bearable.

¹⁶ In the original Greek, the word translated "readjust" can also refer to the realignment or setting of broken bones, a painful procedure. The reassuring doctor who sets a broken bone speaks positively of the benefits of the procedure. His calm manner is

15. Why is mildness important when giving counsel?

16, 17. What may help counteract any reluctance to apply counsel?

comforting. A few words in advance help soothe the worst of the discomfort. Likewise, a spiritual readjustment may be painful. But mildness will help make it more acceptable, thus restoring pleasant relations and paving the way for the erring one to change his course. Even when there is initial resistance to counsel, mildness on the part of the one who offers help may break down any reluctance to follow sound Scriptural advice.—Proverbs 25:15.

¹⁷ When helping others to readjust, there is always the danger that the counsel may be construed as criticism. One writer puts it this way: “Never are we in greater peril of undue self-assertion, and therefore in greater need of *meekness*, than in reproofing others.” Cultivating mildness that springs from humility will help the Christian counselor to avoid this danger.

“Toward All Men”

¹⁸ One area where many find it difficult to exhibit mildness is in dealing with secular authorities. Admittedly, the way some in authority act betrays harshness and a lack of fellow feeling. (Ecclesiastes 4:1; 8:9) However, our love for Jehovah will help us recognize his supreme authority and give governmental authorities the relative subjection that they are due. (Romans 13:1, 4; 1 Timothy 2:1, 2) Even when those in high station seek to limit the public expression of our worship of Jehovah, we gladly look for ways that are still open to offer our sacrifice of praise.—Hebrews 13:15.

¹⁹ Under no circumstances do we resort to belligerence. We strive to be reasonable

18, 19. (a) Why may Christians find it difficult to exhibit mildness in dealing with secular authorities? (b) What will help Christians exhibit mildness toward those in authority, and with what possible result?

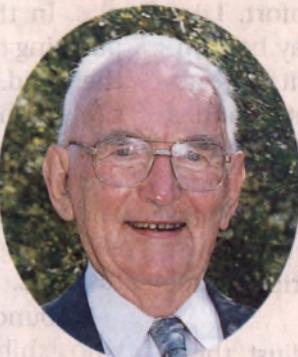
while never compromising righteous principles. In this way, our brothers succeed in pursuing their ministry in 234 lands around the world. We heed Paul’s counsel to “be in subjection and be obedient to governments and authorities as rulers, to be ready for every good work, to speak injuriously of no one, not to be belligerent, to be reasonable, exhibiting all mildness toward all men.”—Titus 3:1, 2.

²⁰ Abundant blessings are in store for all who exhibit mildness. “Happy are the mild-tempered ones,” Jesus declared, “since they will inherit the earth.” (Matthew 5:5) For Christ’s spirit-anointed brothers, maintaining mildness ensures their happiness and the privilege of ruling over the earthly domain of the Kingdom. As for the “great crowd” of “other sheep,” they continue to manifest mildness and look forward to life in Paradise here on earth. (Revelation 7:9; John 10:16; Psalm 37:11) What wonderful prospects lie ahead! Let us, then, never neglect the reminder Paul gave to the Christians in Ephesus: “I, therefore, the prisoner in the Lord, entreat you to walk worthily of the calling with which you were called, with *complete lowliness of mind and mildness*.”—Ephesians 4:1, 2.

20. What rewards are there for those who exhibit mildness?

In Review

- What blessings come from manifesting mildness
 - in the family?
 - in the field ministry?
 - in the congregation?
- What rewards are promised to those who are mild-tempered?



MY SHARE IN THE ADVANCEMENT OF GLOBAL DIVINE EDUCATION

AS TOLD BY
ROBERT NISBET

King Sobhuza II of Swaziland welcomed my brother George and me to his royal residence. The year was 1936, but I still recall our conversation vividly.

How I came to have this extended conversation with a king was all part of my long association with a great Bible education work.

Now in the 95th year of my life, I look back with fondness on my share in that work, which took me to five different continents.

IT ALL began in 1925 when a tea salesman named Dobson began visiting our family in Edinburgh, Scotland. I was in my late teens and worked as an apprentice pharmacist. Though I was still relatively young, I was nevertheless concerned about the momentous changes that the world war of 1914-18 had brought to families and to religious life. On one of his visits, Mr. Dobson left with us the book *The Divine Plan of the Ages*. Its presentation of an intelligent Creator with a def-

inite "plan" seemed so reasonable and consistent with the God I wanted to worship.

Mother and I soon began attending the meetings of the Bible Students, as Jehovah's Witnesses were then known. In September 1926 both Mother and I symbolized our dedication to Jehovah by water immersion at a convention in Glasgow. Each baptismal candidate received a full-length gown with ankle straps to be placed over our regular bathing costumes. At that time this was

considered to be suitable attire for such a serious occasion.

In those early days, our understanding of many matters needed refinement. Most, if not all, members of the congregation celebrated Christmas. Very few shared in the field ministry. Even some elders objected to Sunday literature distribution, as they felt it violated the Sabbath. *Watch Tower* articles in 1925, however, began giving more prominence to such scriptures as Mark 13:10: "In all the nations the good news has to be preached first."

How would that worldwide work be accomplished? At my first humble attempt to share in house-to-house preaching, I simply told the householder that I was selling nice religious books and offered *The Harp of God*, a book that explained ten important teachings of the Bible, likening them to ten strings on a harp. Later, we were provided with a testimony card, which set out a brief message for the householder to read. We also used recorded four-and-a-half-minute talks that could be played on a portable phonograph. The early models of the machine were quite heavy to carry, but later models were considerably lighter, and some could even be played when placed in a vertical position.

From 1925 and into the 1930's, we carried out our witnessing work the best way we knew how. Then in the early 1940's, the Theocratic Ministry School was introduced to all congregations. We were taught to present the Kingdom message personally by speaking directly to householders who would listen. We also learned the importance of conducting home Bible studies with interested people. In a sense, we might say that this was the present worldwide Bible education work in its infancy.

Encouragement From Brother Rutherford

My desire to have a greater share in the education work led me to enroll in the full-time pioneer ministry in 1931. I was to start imme-

diately following a convention in London. During one lunch break, however, Brother Joseph Rutherford, who had oversight of the work at the time, asked to speak with me. He had plans for a pioneer to go to Africa. "Would you be willing to go?" he asked. Though taken a little by surprise, I managed to say quite firmly: "Yes, I'll go."

In those days our main goal was to distribute as much Bible literature as possible, and that meant being constantly on the move. I was encouraged to remain unmarried, as were most of the brothers in responsible positions of oversight at that time. My territory began in Cape Town, on the southern tip of Africa, and extended along the eastern side of the continent, including the coastal islands of the Indian Ocean. The western boundary took me across the hot sands of the Kalahari Desert and up to the source of the Nile River at Lake Victoria. With a partner, I was to spend six months each year in one or more of the African countries located in this vast area.

Two Hundred Cartons of Spiritual Riches

When I arrived in Cape Town, I was shown 200 cartons of literature destined for East Africa. The literature was printed in four European and four Asian languages, but none of it was in any of the African languages. When I inquired why all this literature was there before I even arrived, I was told that this had been intended for Frank and Gray Smith, two pioneers who had recently gone to Kenya to preach. Almost as soon as they arrived in Kenya, both contracted malaria, and sadly, Frank died.

Though this news was sobering, it did not deter me. My partner, David Norman, and I left Cape Town by ship for our first assignment, some 3,000 miles away in Tanzania. A travel agent in Mombasa, Kenya, looked after our store of literature and forwarded cartons



My brother George with our house car

I avom oft no vlinzocco tried meur fash to any destination requested by us. Initially, we witnessed in the business districts—the shops and offices—in each town. Part of our literature supply consisted of sets of 9 books and 11 booklets, which because of their different colors came to be known as rainbow sets.

We next decided to visit the island of Zanzibar, some 20 miles off the eastern coast. For centuries, Zanzibar was a center of slave trade but was also famous for cloves, which we could smell everywhere in the town. Finding our way around was a little daunting, for the town was laid out without any plan. Streets twisted and turned in a bewildering manner, and we found it easy to lose our sense of direction. Our hotel was comfortable enough, but it had studded doors and thick walls and looked more like a prison than a hotel. Yet, we had good results there and were happy to find that Arabs, Indians, and others willingly accepted our literature.

Trains, Boats, and Cars

Traveling in East Africa in those days was not easy. For example, on our way from Mombasa to the highlands of Kenya, our train was stopped by a locust plague. Millions of locusts covered the land and the train tracks, making them too slippery for the locomotive's wheels to sustain traction. The only solution was to wash the tracks ahead of the train, using steaming hot water from the



Me at Lake Victoria

locomotive. In this way, slow progress was made until we eventually got clear of the swarm of locusts. And what a relief when the train began to ascend into a higher elevation and we were able to savor the cooler climate of the highlands!

While the coastal towns were readily accessible by train and boat, the rural areas could best be reached by car. I was happy when my brother George joined me, for then we were able to purchase a fairly large panel van, big enough to be outfitted with beds, a kitchen, a storage area, and mosquito-proof windows. We also had loudspeakers fitted to the roof. Thus equipped, we were able to do house-to-house witnessing during the day and invite people to our evening talks held in the market squares. A popular recording we played was entitled "Is Hell Hot?" We made one journey from South Africa to Kenya, a 2,000-mile trip in our "mobile home," and were glad by this time to have a variety of booklets in several African languages, which the local people excitedly accepted from us.

A pleasant experience for us was that on trips like this, we were able to see much African wildlife. Of course, for our safety we stayed inside the van after dark, but it was quite faith-strengthening to see such a variety of Jehovah's animal creation in their natural state.

Opposition Begins

While we were cautious with the wild animals, this was nothing when compared with what we needed to do in facing various government officials and some irate religious leaders who began to oppose our Kingdom-preaching work quite openly. One major problem we had to contend with was that of a fanatic who called himself Mwana Lesa, meaning "Son of God," and his group known as Kitawala, which unfortunately means "Watchtower." Some time before we arrived, this person had drowned numerous Africans, claiming to be baptizing them. He was eventually arrested and hanged. Later, I had the opportunity to talk with the hangman to explain that this man had had nothing to do with our Watch Tower Society.

We also had difficulties with many Europeans who, mainly for financial reasons, were not happy with our educational work. One warehouse manager complained: "If the white man is to remain in this country, the African must not discover how his cheap labor is being exploited." For the same reason, the chief of a gold-mining company ordered me out of his office in no uncertain terms. Then he angrily escorted me all the way to the street.

No doubt largely influenced by such religious and commercial opposers, the government of Rhodesia (now

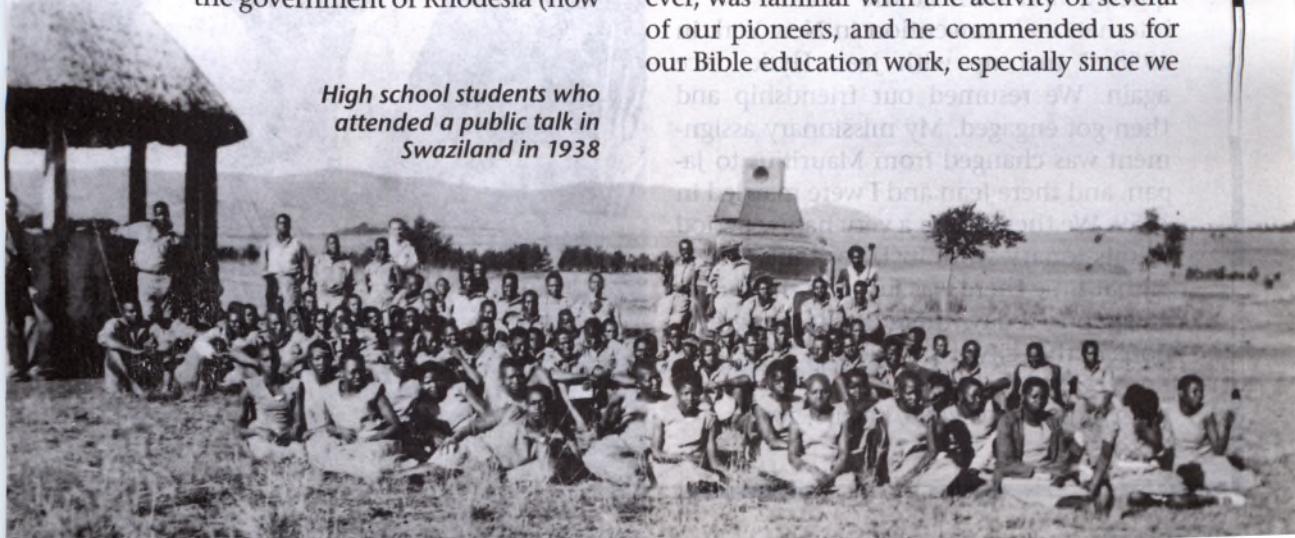
Zimbabwe) eventually ordered us to leave the country. We appealed this decision and were successful in being allowed to stay, on condition that we did not preach to Africans. The reason given by one official was that our literature was "unsuited to the African mind." In other countries, however, our educational work among Africans went unhindered, was even welcomed. One of these countries was Swaziland.

A Royal Welcome to Swaziland

Swaziland is a small, self-governing country of 6,704 square miles located inside South Africa. It was here that we met the very articulate King Sobhuza II, mentioned at the outset of this account. He had a fine command of the English language, which he acquired while attending a British university. Dressed informally, he made us very welcome.

Our conversation with him centered on the earthly Paradise that God purposed for rightly disposed people. Though not greatly interested in that subject, he made it clear that a related matter was very much on his mind. The king was devoted to improving the living standards of the poor and uneducated people. He disliked the activities of many missionaries of Christendom, who appeared to be more interested in church membership than in education. The king, however, was familiar with the activity of several of our pioneers, and he commended us for our Bible education work, especially since we

High school students who attended a public talk in Swaziland in 1938



were willing to do this without requiring payment or other obligations.

Bible Education Accelerates

In 1943 the Watchtower Bible School of Gilead was established for the training of missionaries. Emphasis was placed on following up all interest found rather than mainly concentrating on the placing of Bible literature. In 1950, George and I were invited to attend the 16th class of Gilead. It was here that I first met Jean Hyde, a fine Australian sister who was assigned to missionary work in Japan after we both graduated. Singleness was still very much in vogue at that time, so our friendship did not then develop any further.

After our Gilead training, George and I received a missionary assignment to Mauritius, an island in the Indian Ocean. We made friends with the people, learned their language, and conducted home Bible studies with them. Later, my younger brother William and his wife, Muriel, also graduated from Gilead. They were sent to my old preaching territory—Kenya.

Eight years passed by quickly, and then at the international convention in New York in 1958, I met up with Jean Hyde once again. We resumed our friendship and then got engaged. My missionary assignment was changed from Mauritius to Japan, and there Jean and I were married in 1959. We then began a very happy period of missionary work in Hiroshima, where at that time there was just one small congregation. Today, there are 36 congregations in that city.



Sayonara to Japan

As the years passed, health problems for both of us began to make our missionary service increasingly difficult, and eventually it was necessary for us to leave Japan and settle in Jean's home country, Australia. The day we left Hiroshima was a sad one. At the railway station platform, we said sayonara, or good-bye, to all our dear friends.

Now we are settled in Australia, and to the best of our limited abilities, we continue serving Jehovah with the Armidale Congregation in the state of New South Wales. What a joy it has been to share the treasure of Christian truth with so many people for almost eight decades! I have seen the marvelous growth of the Bible education program and have personally witnessed significant spiritual events. No man or group of people can claim credit for this. Truly, to borrow the psalmist's words, "this has come to be from Jehovah himself; it is wonderful in our eyes."—Psalm 118:23.

*With Jean on our wedding day
in 1959 and today*



Questions From Readers

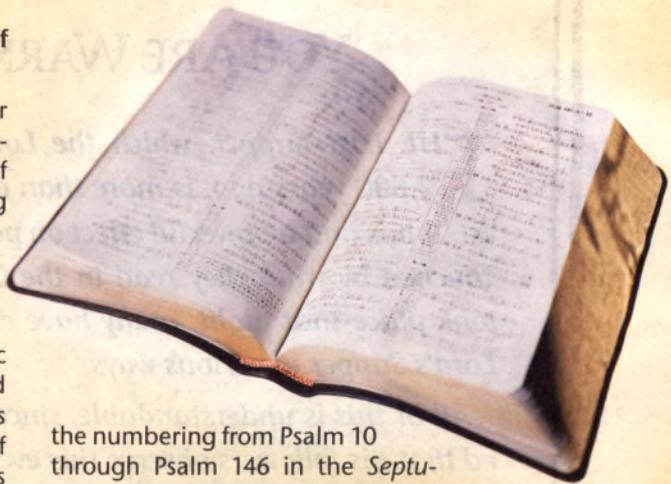
Why does the numbering in the book of Psalms differ in various Bible translations?

The first complete Bible to have the chapter and verse divisions is a French translation published by Robert Estienne in 1553. The book of Psalms, however, apparently had divisions long before that, since it was a compilation of individual psalms, or songs, composed by a number of people.

Evidently, Jehovah first directed David to put together a collection of psalms for use in public worship. (1 Chronicles 15:16-24) It is believed that Ezra, a priest and "a skilled copyist," was later responsible for compiling the entire book of Psalms into its final form. (Ezra 7:6) So it follows that the book of Psalms was made up of individual psalms when it was compiled.

In a speech that the apostle Paul gave in the synagogue in Antioch (Pisidia) on his first missionary journey, he quoted from the book of Psalms and said: "Even as it is written in the second psalm, 'You are my son, I have become your Father this day.'" (Acts 13:33) In Bibles today, those words still appear in the second psalm, verse 7. There are, however, differences in the numbering of many of the psalms in various Bible translations. This is because some translations are based on the Hebrew Masoretic text, whereas others are based on the Greek *Septuagint*, which is a translation of the Hebrew text completed in the second century B.C.E. For example, the Latin *Vulgate*, from which came many Catholic Bibles, uses the numeration of the psalms found in the *Septuagint*, while the *New World Translation* and others follow that of the Hebrew text.

What are the specific differences? The Hebrew text has a total of 150 psalms. The *Septuagint*, however, combines Psalms 9 and 10 into one and Psalms 114 and 115 into one. Furthermore, it divides Psalms 116 and 147 each into two psalms. While the total count remains the same,



the numbering from Psalm 10 through Psalm 146 in the *Septuagint* is lower by one than that in the Hebrew text. Thus, the familiar 23rd Psalm appears as Psalm 22 in the *Douay Version*, which follows the numbering of the Latin *Vulgate*, which, in turn, follows the *Septuagint*.

Finally, the verse numbers of some psalms may also differ from one translation to another. Why? This is because some translations adopt "the Jewish practice of reckoning the superscription as the first verse," says McClintock and Strong's *Cyclopedia*, but others do not. In fact, if the title or superscription is long, it is often counted as two verses, and the number of verses in the psalm increases accordingly.

IN OUR NEXT ISSUE

Where Can You Find True Spiritual Values?

The Unlikely Marriage of Boaz and Ruth

Jehovah Cares for Ordinary People

YOU ARE WARMLY INVITED

THE Last Supper, which the Lord Jesus Christ instituted some 2,000 years ago, is more than an event of mere historical interest. It has had a powerful effect on people ever since its inauguration. Touched by what they read in the Gospel accounts regarding what took place that night, many have endeavored to commemorate the Lord's Supper in various ways.

All of this is understandable, since Jesus Christ himself commanded that his followers observe this event and that they do so regularly. He specifically told them: "Keep doing this in remembrance of me." —Luke 22:19; 1 Corinthians 11:23-25.

Of course, for the observance to be a truly rewarding experience, one must have an accurate understanding of its meaning, as provided by God's Word, the Bible. In addition, it is important to know what the Bible has to say about when and how the event is to be celebrated.

In obedience to Jesus' command, Jehovah's Witnesses around the world will be gathering together on the evening of Wednesday, April 16, 2003, to commemorate Jesus' death. It will be an occasion for them to examine the Scriptures and to renew their faith in and love for the Lord Jesus Christ, who said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) You are warmly invited to gather with them that evening so that you too may strengthen your faith in and love for Jesus Christ and the heavenly Father, Jehovah God.