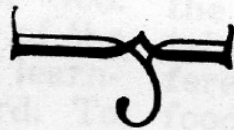


Presenting
“THIS GOSPEL
OF
THE KINGDOM”



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Presenting "This Gospel of the Kingdom"

Ability to express oneself clearly in speech is something very desirable and valuable, especially on matters of highest importance. Increasing numbers of persons today are coming to see and appreciate that the Good News of the THEOCRATIC GOVERNMENT of Jehovah God by Christ Jesus means more to the suffering human race now than any other thing on earth. Such ones are fired with a desire and urge to present this vital information to others, in the most effective manner possible. To give helpful instruction and practical hints to such ones as would publish God's kingdom after the example of Christ himself, a series of articles, as above entitled, is here set out. Study and apply this instruction, and note your improvement as a Kingdom publisher.

FOR those who would learn of Jehovah God and His purposes it is essential to study. Study, according to the dictionary, is the setting of the mind upon a subject to learn or investigate. It also means the act or process of acquiring by one's own efforts knowledge of a particular subject. Those who approach the study of God's Word with meekness and sincerity and diligently search the Scriptures have Jehovah's promise of gaining the knowledge of God. (Proverbs 2: 1-7) Claim this promise of the Lord, and then continue to increase in learning from Jehovah's inexhaustible Word. To have the approval of Jehovah God, His servants must gain a knowledge of His will in all wisdom and spiritual understanding, walk worthy of the Lord, be fruitful of good works, and *increase* in the knowledge of God. (Colossians 1: 9, 10; Proverbs 9: 9) Progress, both in knowledge and service, is necessary for those running in this race.

Continual study and review, even in fundamental truths learned long ago, is required of those who would be proficient ministers and teachers. (Hebrews 2: 1; 2 Peter 1: 12, 13) Some fall short in the performance of their commission because of failure to do this. "For ye ought to be teachers, seeing ye have been long in the doctrine. But now, ye need to learn again the first lines of the commencement of the oracles of God; and ye have need of milk, and not of strong food. For every one whose food is milk is unversed in the language of right-

eousness, because he is a child." (Hebrews 5: 12, 13, *Syriac Version*) The following verse contrasts with such the mature ones, and shows the reason therefor: "But strong food belongeth to the mature who, being *investigators*, have *trained* their faculties to discriminate good and evil." Note the admonition to be "investigators". In other words, really study for yourself and "get down and dig", not merely make a casual reading of the Bible or Bible helps, such as the *Watchtower* magazine. Do not say the table of the Lord is contemptible by indifferently or casually picking at the spiritual food placed thereon, but thoroughly consume and digest all instruction made available by the Lord through His organization. This is not a lazy man's job. "Much study is a weariness of the flesh," but the Christian will endure this "hardness" as a good soldier of Christ just as he does the actual physical work and trials of preaching "this gospel of the Kingdom".—Ecclesiastes 12: 12; 2 Timothy 2: 3.

Why is such preparation and study so essential for Jehovah's witnesses? "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2: 2; Daniel 11: 33) Jehovah's witnesses and their companions are the only ones in the light. The world is in darkness. If those of the world are going to escape from such darkness they must be enlightened concerning God's Word. The obligation is laid upon "faithful men" to teach others. Therefore all who would

serve God and live must study to equip themselves to "be able to teach others" in their homes, at back-calls, model studies, *Children* book studies, *Watchtower* studies, or in whatever manner the Lord may open up. If one has a good sword in his hand but does not know how to wield it there is no purpose in having it. All should be soldiers of the Lord—hardened, trained and well-fitted to carry these truths to others.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Also "know how ye ought to answer every man". (1 Peter 3:15;

Colossians 4:6) Jehovah's witnesses bear the name of the Most High. They are His ambassadors in the world, representing His THEOCRATIC GOVERNMENT. Their privilege is a blessed one; their responsibility is great. Jehovah has made provision for their training as workmen who need not be ashamed before any earthly creature, regardless of his exalted position among men. They are thoroughly furnished for all good works. (2 Timothy 2:15; 3:16,17) They are responsible for such provisions made available for them as THEOCRATIC ambassadors. Study! and "make full proof of thy ministry".

DILIGENT STUDY

"For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:2) Thus the contrast is drawn between those of the world and those of God's organization. The world is in the dark as to Jehovah's purposes, due to religion or demonism. Jehovah's witnesses, and their companions are in the light, and let this light shine before others by carrying to them the truths revealed by Jehovah to His servants. The source of such truths is the Bible. The key to an understanding of their modern-day significance is the WATCHTOWER publications.

Of primary importance to all persons seeking an understanding of the Scriptures is the study of such publications. These are used of the Lord to give "meat in due season" to His household. That meat, if used aright, enables people to exercise their senses usefully and profitably, and to "endure hardness as a good soldier of Jesus Christ". There should be no doubt as to which is the Lord's table. Jesus said, in Luke 22:30: "That ye may eat and drink at my table in my kingdom."

That first essential on the part of the individual approaching a study of a WATCHTOWER publication is to be in the right condition of mind and heart. "The fear of the LORD is the beginning of wisdom," and "only the wise shall understand". "The meek will he guide in judgment, and the meek will he teach his way." (Psalm 25:9) The individual must appreciate the fact that Jehovah grants understanding of His purposes only to those who are meek and teachable; not to the stubborn or stiffnecked. There must be

a sincere desire or appetite for knowledge. Food that is not relished, will provide no sustenance. One must eat it and digest it. How should one proceed in studying *The Watchtower*?

Much consideration is given to prophetic dramas recorded in that part of the Bible known generally as the "Old Testament". Concerning such historical record 1 Corinthians 10:11 says: "Now all these things happened unto them for ensamples." Since the Lord has so carefully prepared and then preserved these records for instruction at this time, it is essential to familiarize oneself with all the means He has used to make them of prophetic significance. He has used human creatures, their experiences, and their given names; He has used nations and their wars; He has used geographic locations. It is apparent, then, in the study of an article or series of articles, acquaintance must first be made with the original setting as it is recorded in the Scriptures. Hence fix in mind the individuals involved, the meaning of their names, their relationship to one another, the dramatic events to be studied and any points of geographical interest or identification. Many times this latter item is overlooked; but it is important. As an aid to the careful study and visualizing of the prophetic drama under consideration, the relative positions and movements of contending armies or persons should be clearly grasped. Many times it furnishes the key to understanding prophecy. For instance, the river Kishon flows down the valley of Esdraelon and on past the hill of Megiddo. Having the geography in mind will immediately associate Kishon with Megiddo. Megiddo automatically sug-

gests to one's mind Armageddon. Then the river Kishon, the hill of Megiddo, the various dramatic episodes there taking place and in which God's people are involved, unconsciously associate themselves in one's mind with Armageddon, thus helping to locate the fulfillment. (Judges 4 and 5) This is but one illustration of many showing the importance of acquainting oneself with the entire Scriptural setting at the outset.

Next comes the careful reading of the caption text in the publication. This usually suggests some major thought, some central theme which is the main purpose of the article. Having this in mind, one is in an attitude of keen expectancy. One is alert, watchful for every point bearing on this central theme. Not only should this text be carefully considered, but one should also note in each paragraph the reference texts used as supporting evidence, but not quoted. These should be looked up in the Bible, and their relation to the subject determined. One may be inclined to take for granted that the text is applicable or it wouldn't be there; but that should not be done. There is much valuable information contained in texts supporting an argument which may not be brought out directly in the paragraph. Nothing should be left to the integrity of the author. Prove all things for yourself; otherwise it isn't yours and you are likely to find yourself a very much undernourished Christian.

One last suggestion: As you read each paragraph underscore the main point. Thus it will be impressed on your mind and also made available for quick future reference. Do not depend on your memory. One cannot possibly remember all the important points of a *Watchtower* article. Review and repetition are always necessary, as shown by the apostle Peter. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." (2 Peter 1:12,13) Also, Hebrews 2:1 states: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." One excellent way to impress on your mind the main point of each paragraph, and which will help to make it your own, is to formulate a question thereon, and then answer it in your own words. When you have done this, the material is *yours*; and the question should be given to the conductor of the *Watchtower* study, which studies are held at all Kingdom Halls of Jehovah's witnesses. In doing this you are putting into immediate use the material you have graciously received at the Lord's table.

Diligently study the truth, and "shew thyself approved unto God, a workman" for THE THEOCRACY.

OUTLINING YOUR WITNESS

The purpose of Jehovah's witnesses' being on the earth at this time is to testify to the name and Kingdom of the Most High. It is their desire to do this as efficiently as possible. They will study and plan to see that this goal is attained, not leaving it to chance. Working in an individual territory, one becomes acquainted with the various religious faiths of the people residing therein and can fairly well anticipate the questions with which he will be confronted. The servant of the Lord has the necessary knowledge of the Bible to meet these queries, but if the most effective presentation is to be realized, previous planning is required. The logical and well-ordered answer to the many questions arising in the witness work must be considered and outlined in advance. So doing, one will present more effectively, with fewer words, and with more thought, the all-im-

portant message of THE THEOCRACY.

The servant of Jehovah may be confronted with the task of making a more formal discourse. It may be before courts, boards, or other ruling bodies. More often, perhaps, it will be an opportunity to speak to those of like precious faith at some of their assemblies. In any case the construction of an outline is indispensable if justice is to be done to the subject matter. It is necessary to know the mechanical form such an outline should assume; hence one is here submitted as an example. Notations identify the main points, subordinate ones, and their order of presentation. While the subject is of vital significance and contains points repeatedly used in the various features of the Kingdom work, it is picked at random for the primary purpose of illustrating OUTLINING.

THE KING OF THE THEOCRACY

[INTRODUCTION]

- I. Kings of the Earth
 - A. Their claims
 - 1. Divine right
 - 2. Clothe the earth with glory
 - B. Results of their rule
 - C. Reasons for their failure
 - 1. Imperfect men (Ps. 51: 5)
 - 2. Forgotten God (Jer. 8: 9)
 - 3. Demon-controlled (Rev. 16: 14)

[BODY]

- I. Promised King
 - A. Promise given (Isa. 9: 6, 7)
 - B. Typified by King David
- II. His Anointing
 - A. When anointed with God's spirit
 - B. Purpose of anointing
 - 1. Witness to the Kingdom (John 18: 37)
 - 2. Vindication of God's name
- III. His Reign
 - A. When it began (Rev. 11: 17, 18)
 - B. Work done then, and now in progress
 - 1. War in heaven (Rev. 12: 7)
 - 2. Judgment
 - a. Of house of God (1 Pet. 4: 17)
 - b. Of nations (Matt. 25: 31, 32)
 - C. Future work
 - 1. Vindication at Armageddon (Ezek. 32: 15; 2 Thess. 1: 7-10)
 - 2. Thousand-year reign

[CONCLUSION]

- I. Wise Course
 - A. Trust not in earthly kings
 - B. Serve King of THE THEOCRACY and live

If one's time for presenting is very limited, the treatment must likewise be limited to certain aspects of the subject. It is well to state the scope of the discussion in the introduction. The occasion often determines the choice in this respect. For example, in witnessing from door to door, the need for such a Theocratic King, as shown in the introduction of the talk herein outlined, would be stressed. The further detailed information would be obtained by the listener from literature placed, subsequent back-calls, and *Children's* studies.

Never attempt to cram a talk with all the material pertaining to it. Consider in this respect the wisdom used by Joseph, who gave his brethren no more food than they could carry home. He knew they would need more, and would come back for more; which they did.

From the outline the talk itself must be made. The construction of a talk may be compared to that of a building. The outline corresponds to the plans, and while a good outline is a long step in the direction of making up the discourse, it is no more the finished product than the plan is the completed building. Both the outline and the plan show how the respective materials are to be utilized.

As a house may be of a variety of types of architecture, so a talk may assume various forms. There are four such basic forms.

First, one may follow the method so frequently employed in the Bible itself, that of simple NARRATION. This consists simply of relating what has actually happened, in the order in which it has occurred. It may include a prediction of what the future will bring, which one is able to do upon authority of Bible prophecies. Narration requires no argument. Talks composed of this kind of material may be interesting; but they lack persuasion and conviction. The narrating of field experiences might be enticing to Jehovah's witnesses; but they would lack force and power to convince others concerning the Theocratic message. They might be used advantageously to illustrate a point of argument.

DESCRIPTION is another mode of construction. It deals with things and persons rather than events, although it may include description of the manner in which things happen. There is no chronological order in description, as a rule.

Still another means of conveying information is by EXPOSITION, dealing with matters that are not apparent on the surface. It has to do with whys and wherefores, the reason for things, their construction, and the way they work. By this method one might explain the causes of world distress, but such statements should be accompanied by proofs, which involves the fourth form of construction—ARGUMENTATION.

Argument arises from the many misrepresentations foisted upon the people concerning Jehovah's witnesses. Hence, when presenting the gospel of the Kingdom there are obstacles to be overcome, obstacles that hinder for a time the acceptance of that which appears to the publisher so reasonable. One must endeavor to make the Truth as convincing to others as it is to oneself. Argumentation must be used. A contention must be supported by acceptable proofs. The

Bible, primarily, is the source of proofs. Quotations from Bible dictionaries, encyclopedias, or other recognized authorities render valuable assistance. Sometimes it is advisable to quote from writings that set forth the contrary view, such as *The Faith of Our Fathers*, by Cardinal Gibbons. In that way an opponent's contention is fairly presented and any charges of misrepresentation are spiked. Then proceed to refute such arguments as are presented in these authoritative writings. It is generally effective to

frame questions which might reasonably be in the minds of listeners. It stirs and maintains interest. When a pertinent question is asked, the answer to which is not obvious, the listener will attend closely to the succeeding remarks, hoping to obtain a satisfactory answer.

A talk, then, may be patterned along one of these four lines of construction, or a combination of such forms. However, argumentation will undoubtedly predominate in presenting "this gospel of the Kingdom".

HOME STUDY

Christians sing praises to God and His King; for that is Jehovah's will concerning them. It is also His will that such singing be done "with understanding". (Psalm 47: 7) That means study!

Everyone who is a student of the Bible, everyone who wants to preach "this gospel of the kingdom", should know something about careful study at home. Digging out information about certain words, finding out their meaning, and locating scriptures which prove the doctrine one wishes to teach concerning them, all requires individual study at home. Such "homework" not only will be profitable to one as an individual student, but may be put to use in Jehovah's service.

When confronted with a word or topic for consideration, ask concerning it such questions as Who? How? When? Where? What? and Why? The reason is this: If one of Jehovah's witnesses is going to make a back-call, and intends to discuss, for example, the earth, there would be certain scriptures to which he would wish to direct attention. The above questions would assure complete coverage of the various acts and purposes of Jehovah relative to the earth. The persons being visited may ask, Who made the earth? Who owns it? Who will inhabit it? Who shall rule it? How was it created? When was it formed? When will it end? Where is it? What is it? Why was it made? Be able to give to every man an answer to these and other questions on the Scriptures.

Now, one should give a Scriptural answer, not one's own ideas, not the traditions or theories of men, but what the Bible says. There are several ways of obtaining scriptures in answer to these questions. First of all, take the WATCHTOWER Bible helps and look up in the indexes of these books the

word "earth". Under such headings as 'Earth created for', 'Earth inhabited by,' etc., reference will be given to certain pages and paragraphs. Then read these pages, find out what the Lord has revealed about the earth, and note on these pages the texts proving the various points.

After one has searched through these Bible helps and obtained some texts and learned their proper application, one may want more scriptures than these found in the books; so, in the Bible itself check any marginal references given with these texts and thus locate additional scriptures, checking in turn their marginal references; and so continue until this source of further texts is exhausted.

There may still be scriptures concerning the earth which would be of value on a back-call. Go to a concordance—an exhaustive one, such as Strong's, if available—and complete the assembling of texts bearing on the word "earth". In this manner a great array of scriptures dealing with the earth may be accumulated, doubtless many more than necessary. You may have forty or fifty texts. From these pick out the ones that present most clearly and forcefully Jehovah's purposes concerning the earth, answering by such texts the questions hereinbefore mentioned.

Such study will teach one to choose the most pertinent scriptures on a given point of doctrine, and also the most efficient use of the WATCHTOWER publications. Thus run to and fro in the Scriptures and increase your knowledge of God. Search and dig for it as for hid treasures. So doing, you will find the knowledge of God; for Jehovah has so promised. (Proverbs 2:1-7) Then let such light shine to His glory.

Presenting the Message

Not only must one who is a servant of the Lord carefully consider the message he is commissioned to proclaim, but he must also have in mind other factors. First, the messenger's own appearance and bearing. When one is engaged in the Lord's service, that person is representing Jehovah and bearing His name. Any misconduct or untidy personal appearance would inevitably reflect upon the honor of that name and Jehovah's people as a whole. Therefore it goes beyond a personal matter with the individual. The proper course in this is set down in the Scriptures, man's true guide in all things. One should speak boldly, yet with kindness; neither apologetically nor rudely; fearlessly, but without arrogance. With calmness and dignity speak the words which Jehovah has put in the mouths of His servants. As admonished, at 2 Corinthians 7:1, be neat and tidy and clean in physical appearance. Do not suffer because of personal negligence in this respect or bring reproach upon the Lord's organization, but rather let all suffering be for righteousness' sake, because of unswerving devotion and integrity toward the Almighty.—2 Cor. 6:3.

Another factor to be considered is the actual delivery of the message, particularly in the case of a prepared speech before an audience assembled in a hall. Much has been written about delivery, and while it has doubtless been over-emphasized by those of the world, proper delivery will add much to the effectiveness of the talk.

There are three methods of conveying thought in delivering a speech. Two are supplementary, which are gestures and facial expression, and the third and most important is the oral means of expression. Gestures can be very effective if used sparingly and at the right place. Some may be able to use their face, eyes, and to some extent their body, but it should be done with care. A gesture can emphasize a thought and be most effective at times, but loses force when it is used too often and becomes a distracting mannerism. Gestures should never be studied. They should be natural, spontaneous and unaffected.

One should enunciate clearly, pronounce correctly, and place not only emphasis on the

right word but also the proper degree of emphasis. Pitch and inflection of the voice should be varied, avoiding a monotone, and volume of speech should change.

The keynote should be simplicity, sincerity and clearness of utterance. Never try to imitate any man, particularly the clergy. They lack knowledge, sincerity and conviction. To cover up such deficiencies they resort to showy oratory, which is vain and displeasing to God. It is an exhibition of the speaker, not of the subject.

These general points concerning delivery are mentioned and may prove helpful, but the most important requisite for effective speaking is already possessed by all of Jehovah's witnesses, namely, a deep and unshakable conviction of the importance of the message they declare. The enthusiasm, warmth and unquestionable sincerity with which they speak does more than anything else to make a talk persuasive. Their heart is in it. "For of the abundance of the heart his mouth speaketh."—Luke 6:45.

The apostle Paul was not the most polished speaker so far as impressive delivery was concerned. 2 Corinthians 10:10, according to *Weymouth*, says: "His personal presence is unimpressive, and as for eloquence, he has none." He said himself that he didn't come with 'surpassing eloquence'. (1 Corinthians 2:1) He did not strive for that. Yet because of his Scriptural wisdom and spiritual understanding, and because of the earnest conviction and sincerity with which he spoke, he almost persuaded King Agrippa to become a Christian!

So, in delivering the message of the Kingdom, the Lord's people already possess the foremost essential. The other counsel here presented on delivery may be used to assist in good presentation of the subject matter, but never should be allowed to overshadow the material. It should be so subordinated as to unobtrusively add to, not detract from, the subject. Anything that might focus attention on the speaker rather than the message should be studiously shunned.

By God's grace this counsel will make all Theocratic publishers better instruments in God's hands to be used in His "strange work".

A SOUND GUIDE

Jehovah, the Author of the Bible, proposed that it should be translated into many

languages, and to date it has been translated into at least a thousand different languages.

The very gift of tongues on the day of Pentecost proves that was His purpose; also Jesus' prophecies recorded at Matthew 24: 14, Mark 13: 10, and Acts 1: 8.

These prophecies and commandments require that the Bible should be translated in many languages in order for God's Word to be understood by the people to whom His witnesses and representatives are sent. Hebrew has for centuries been a dead language, until it was revived since the World War by the restoration of the Jews to Palestine and their making the ancient Hebrew the national language.

Likewise the Greek of the so-called "New Testament" is a dead language, being a popular form of Greek spoken by the common people in apostolic times, and not classic Greek. For a while the learned translators did not know how to identify it, until during the last century some diggings were made down in Egypt and crocodile skins stuffed with manuscripts were found bearing the Greek spoken in Egypt in the "New Testament" times. These contained the same type of Greek, with the popular idioms, as is used in the "New Testament". The "New Testament" writers used this popular Greek because they were trying to reach the common people.

Reasons for Different Translations

The fact that there are so many Bible translations in the English language alone shows that those who have undertaken these translations were dissatisfied with the previous ones. As they studied the Bible text in the original form they found that the current translations had not given the full force, emphasis and meaning to the different styles, idioms, and word arrangements of the original writers; or, it may be, as in the case of the King James version, translated over 300 years ago, the language thereof is obsolete today. Many therefore cannot correctly understand the English in which the King James version is written.

As one reads *The Watchtower* over a period of years one finds it refers to many translations, in order thereby to extract the proper thought from the original Bible texts. A check shows that the following translations have been repeatedly used:

Authorized Version (because authorized by King James);

Douay Version (Douay-Rheims; and earlier than King James);

English Revised Version;

American Revised Version;

Rotherham Emphasized Bible;

Diaglott (Emphatic);

Young's translation (by the compiler of Young's Bible Concordance);

Leeser's translation of the "Old Testament";

Moffatt's translation;

Weymouth's translation of the "New Testament";

Translations of the Septuagint Version of the "Old Testament";

Murdock's translation of the Syriac Version of the "New Testament".

There may be others quoted from. All these translations are useful in bringing out the wealth of meaning in the original Bible text. The Lord can be depended upon to guide the compilers of *The Watchtower* in the use of these various translations so as to arrive at the proper meaning of His written Word.

No doubt, as you compared the different English translations of the Bible you have been surprised at the different renderings of the same verses and texts. You have wondered how it is possible out of one original text to produce so many different shades of meanings and sometimes translations apparently running at cross purposes to one another. This is all due to the peculiarities of the original languages, more particularly so the Hebrew than the Greek. The Greek is a more accurate language. The Greeks were more for finesse and exactness. As the apostle said, "The Greeks seek wisdom"; whereas the Hebrew is a direct language. The Hebrews were out for action, not wasting any words.

The Hebrew has two tenses, not so much "tenses" as senses, to their verbs, namely, the perfect or historical tense, and the imperfect or indefinite tense. Hebrew uses no more tenses than those two. For illustration: "If you tell me to do this, I have done it." That is perfectly good Hebrew. "If you tell me" is in the indefinite form; that is, any time you tell me in eternity, any time past, present or future. "I have done it" is historical and in the past form, but here refers to a time future after the telling. Although that form of expression, "I have done it," here refers to the future, yet by the use of that perfect form the one who says "I have done it" means it is as good as done

when you tell me. In the case of Jehovah He can use this indefinite tense to apply to His acts past, present and future. He can also use His perfect, historical tense to apply to His future acts, because when Jehovah says something it is as good as accomplished although the fulfillment thereof is in the far distant future.

The name JEHOVAH is in a verb form in the indefinite tense or sense. That is the reason why that name JEHOVAH can be translated as Rotherham renders it: "He shall, may, or will be whatsoever he shall, may or will be." That is all combined in the one name JEHOVAH. Because the name has all this significance in it the New Testament Greek tries to convey its meaning by the expression addressing Jehovah as the ONE "who art, and wast, and art to come". By those three tenses the Greek seeks to express the scope of the name JEHOVAH.

Just to show how a sentence can be rendered by several translators in different ways, note that some verb forms at times have two different derivations. They have the same form (that is, they are spelled the same way) but are extracted from two different words so that they may have two different meanings.

Where the context does not specifically show how a word is to be rendered, different translators can get several meanings out of the word. For example: "Sow" by itself may mean a female hog or may mean to scatter seed. "Go, sow" or, "Go, sow, and make me some money," are still indefinite and possible of two translations in a foreign language. But "Go, sow, and scatter the seed well" is definite and clearly meaning one thing. It applies to a farmer or planter.

"Sewer" may mean someone sewing or a pipe line for sewage. The sentence, "The sewer is unclean," does it mean an unclean sewer or that a person sewing is unclean? How is one to know the sense or how to translate it unless one has a further context? However, the sentence "The sewer picked her teeth with her needle" is definite and must apply to a female who is sewing. That is the way it is with the Hebrew-language nouns and verbs. Because of the different derivations of a word the context may not be sufficient to limit the meaning of the word to one sense. This accounts for the fact that there may be a variety of translations.

A Sound Guide

The reasonable conclusion to this is, therefore, that if several translations are each in harmony with other teachings of the Bible, then one can rightly use all of the translations. One can extract the good from each translator without violence to other scriptures. A sound guide in the selection of the proper translation is this: If one understands the issue and the purposes of God and the fundamental doctrines of His Word, that is the thing that will help one to determine the meaning of an obscure passage more correctly than a mere knowledge of Hebrew and Greek. Thus one can reject the inconsistent translation and select the one faithfully setting forth the Lord's thoughts. That is the reason why the late Judge Rutherford, who was not a Hebrew or Greek scholar, yet seeing clearly the issue and purpose of Jehovah God, could often-times arrive at the correct meaning of an obscure passage, by the Lord's grace and help.

BIBLE HELPS

Some very profitable instruction has been presented on the use of different Bible helps, such as Bible dictionaries, concordances, various translations of the Bible, etc. Their value in equipping oneself to present "this gospel of the kingdom" is unquestionable. These instruments are a great help in this busy life. One does not have the time to trace through and assemble all the facts contained in the dictionaries, concordances and different Bible translations. Therefore, as a tool or an instrument to locate texts in the Bible, to give us technical definitions and the etymology of words, and to describe condi-

tions and historical events at certain periods, they are a very definite help.

But they are not in themselves authorities in things pertaining to God's purposes, because they were prepared before the coming of Christ Jesus to the temple and the revelation of Jehovah's purposes in these latter days. They do not agree among themselves at all times, as evidenced by the many different translations of the Bible in any one language. In order to get the real benefit from them one must have the mind of the Lord and know His revealed purposes, measuring every definition, description and

theory they advance as to agreement with the known purposes of Jehovah.

If their presentation does not conform to that standard they are not worthy of consideration. Isaiah 8:20 states: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If they do, and to the extent that they do, they may be accepted and used. Some who think they are in the truth challenge and reject and even try to induce others to reject Scripturally established Kingdom truths because these truths do not conform to the theories of some of those authorities. This is an erroneous position for several reasons. One is that those works were prepared many years ago, before the Lord's coming to the temple. The light concerning God's Word does not stand still, but shines more brightly as time advances to the perfect day.—Proverbs 4:18.

"Faithful and Wise Servant"

The Scriptures clearly establish that at His second coming the Lord would have a faithful and wise servant whose work would be that of feeding the household of faith. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matthew 24:45-47.

This servant is faithful and wise. He acknowledges the Lord in all his ways. He gives praise to the Lord, and to Him alone, for any results obtained in presenting the truth of Jehovah's kingdom. The prophet Isaiah referred to this faithful and wise servant as Jehovah's witnesses. The physical facts with which all are acquainted prove that this "faithful and wise servant" class is composed of Jehovah's consecrated and faithful servants on the earth at the present time organized and united together in carrying forward the purposes of the Lord.

Watchtower Bible Helps

That servant, under the Lord's direction, has prepared the necessary food or instruction for the edification of the Lord's people and which provisions must be passed along to all persons of good-will who hunger and thirst after righteousness. This is contained in innumerable copies of *The Watchtower*, books, booklets, recordings, *Consolation*, etc.,

each one of which is dedicated to the glory of the name and purposes of the Most High God. Jehovah alone is acknowledged as the source of all material brought forth. Therefore the message this "faithful and wise servant" prepares and holds forth is God's message. It is life-giving and it is authoritative in things pertaining to God. It is according to the Law and the Testimony, and therefore has light in it and is enlightening to those who wish to know the way of the Lord.

These books, booklets, magazines and records cover every important subject in the Bible. When one has a topic to look up or a talk to prepare, the first step is to get the mind of the Lord on that subject. Such understanding may be obtained through the Society's publications prepared by that "faithful and wise servant", the "Society", under the direction of the Lord. Then, after establishing this foundation, one is in position to expand and investigate the matter further in Bible dictionaries, concordances and various Bible translations. One knows the proper Scriptural application of the subject.

If the information given in these various other sources does not conform to the known purposes of the Lord, that is, the Law and the Testimony, then it is valueless and is not worthy of being used. Some of these Bible helps indulge in private interpretations, modernism and higher criticism, and all this must be shunned. A knowledge of the truth will protect one from such snares. But where they confine themselves to factual information they can be used to good advantage by the servant of the Lord, as indeed they have been used by the Society in the preparation of its publications.

The one big thing that all must keep in mind continually is the importance of the Lord's provision for His people. Sometimes, because of the ballyhoo and advertising put forth by various so-called "big men" in the world, the Lord's people are liable to become confused and consider some of the material presented by those men as carrying more weight and greater authority than the food provided by the Lord through His "faithful and wise servant".

Never permit your sense of values to become warped on this point. Those who are advanced in the truth and have the mind of the Lord will recognize that "this is life eternal, to know thee, the only true God, and

ment" in the popular Greek idiom of the day, rather than in the classic Greek.

This does not mean that one must lower himself to the use of slang words and other vulgar expressions of the day; the Bible contains none such. In the natural and free choice of words by the people in general they incline to use the household language, the language of familiarity, and hence words of simple meaning. They incline more to the simple Anglo-Saxon words, which are of few syllables and of single meaning. These words have more striking force and impressiveness than the many-syllabled Latin words which are used by the society of higher education. The limited use of Latin-derived words, and specializing more on the 'good old' Anglo-Saxon words, is what has made the King James Version Bible such a popular and moving Book, whereas the Catholic Douay Version, with its Latanic phrases, is rather dry and stilted. Compare, for example, the reading of the two versions at Numbers 15:4, 5 and at Psalm 23:2, 3, 5 (22:2, 3, 5 Douay), and decide which translation you would prefer, and ask yourself why.—

NUMBERS 15:4, 5. Douay: "Whosoever immolatheth the victim, shall offer a sacrifice of fine flour, the tenth part of an ephi, tempered with the fourth part of a hin of oil: and he shall give the same measure of wine to pour out in libations for the holocaust or for the victim. For every lamb."

King James: "Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb."

PSALM 23:2, 3, 5 (22:2, 3, 5, Douay). Douay: "He hath set me in a place of pasture. He hath brought me up, on the water of refreshment: he hath converted my soul. He hath led me on the paths of justice, for his own name's sake. Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriated me, how goodly is it!"

King James: "He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Thou preparest a table before me in the presence of mine enemies: thou

anointest my head with oil; my cup runneth over."

The Reason for the Difference

The King James Version was made to be read in the congregations and to reach the people, whereas the Douay Version was made for other reasons, in the interests of the priests. Hence the Devil would see to it that the language used would not be of general popular appeal and understanding, because this version was not meant for popular circulation and instruction.

The same fact can be noted in a comparison of the writings and speeches of the religious clergy of "Christendom" and those of the late Judge Rutherford. What makes Judge Rutherford's last work, the book called "Children", find such favor with the Bible student and the general reading public is the author's use of the language of the people, their simple words, phrases, and expressions, and a simplicity of style in harmony therewith.

The Bible does not avoid the use of the same word or expression several times in close connection, and the reader does not feel there is any monotony in the reading on that account. Of course, in composition of speeches one must avoid becoming monotonous, which can come from too frequent repetition of some words or expressions. To avoid this the writer or speaker makes use of many synonyms or words of like meaning.

A writer or speaker may think that if he confines himself to simple speech he will have fewer synonyms to draw from and hence be unable to escape repetition; but this is not necessarily true. There are varieties, of ways of expressing the same thought, still using simple speech, and yet not repeating any word or group of words overmuch.

Preparing the Way

Since the compositions of those presenting the gospel are based upon and in explanation of the Bible they should try to get their listeners familiar with Bible terms. In the making up of the speech one should be forward-looking, especially having in mind certain Bible texts or Bible characters or historical locations or settings. These words and names are familiar to the speaker, and the very mention of them calls to mind the whole association or historical back-ground or Bible meaning of such words

and names. But many in the audience may be entirely unacquainted therewith and the Bible name or word may sound foreign to them. For instance, the bare mention of Sodom and Gomorrah may be mistaken by the unlearned to mean a man and his wife. The composer should therefore foresee his quotation later of a Bible text or reference to a Bible character or geographical spot of importance, and he should in a preparatory way, one or more times, use some outstanding part of the Bible verse, some word or phrase, or the name, together with some explanatory statement or enlargement, so that when he reaches the time for the quotation of the verse or name, the word or name will have some familiarity to the hearers or readers and be full of meaning and help them to understand and appreciate the text or verse. For instance, one in the audience will not have to lean over to another and ask,

"What's a Jonadab?" The composer has built up to a sort of climax, and the actual quotation is the climax.

This limiting in the use of words should be more observed when delivering a speech than in preparing a composition for publication in print. Why? Because when a speech is delivered the audience cannot forthwith go to a dictionary and look up the meaning of some technical or high-sounding word unfamiliar to them and the talk cannot be interrupted to permit them to do so. If a big or unusual word is used, it should be imbedded in the midst of simple phrases so that the surrounding words will give sense to the unfamiliar one.

As you present the gospel as a witness to ALL, follow the foregoing counsel as to choice of words, that you may sing the praises of Jehovah "with understanding" to ALL your listeners.

"BE READY ALWAYS TO GIVE AN ANSWER . . ." (1 PET. 3 : 15.

Ordained ministers of Jehovah God are in the world for the purpose of bearing witness to the truth. This truth, God's Word, they declare by distributing it by the printed page, by recorded talks, and by themselves speaking to the people. Such proclamation of the gospel gives rise to many questions, some friendly, some otherwise. It is the obligation of the minister to be able to answer these questions and thereby give additional testimony to the truth.

The religionists sought to entrap Jesus, when He was on the earth, with "catch" questions. His answers so exposed and confounded them that they refrained from further discussion and resorted to other tactics. Before the rulers Jesus was questioned and through His answers gave witness to the truth. He told His followers that they would have like privileges and opportunities, being 'delivered up to courts and brought before rulers for a testimony'. Their work would be "questioned" by the world and controversies follow. The purpose of all this is to give a witness to Jehovah's name, to testify of The Theocracy. Many splendid opportunities are presented to do this, but oftentimes

are lost by the failure of the witness to know how to properly answer.

Friendly and Unfriendly Questions

The first requisite is, of course, that the witness himself know the correct answer. If one is thoroughly familiar with the truths which the Lord has brought forth through His organization, he will always have an answer, whether the question be friendly or otherwise. It is advisable to have the fundamental scriptures memorized. If not, one should at least be able to give the substance of these texts and know their location in the Bible.

Some, apparently, have "operated" on Matthew 10:19: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." They believe it unnecessary to study and prepare for a ready answer. That scripture is not to be construed to mean that one should wait till he is 'delivered up to the court' before thinking about his answers; for that is too late. One should have in mind that the Lord teaches and helps those who are willing to

study. He puts His words in the mouths of His witnesses through His organization. By diligently feeding at the Lord's table as it is spread in *The Watchtower* and at the various studies and service meetings of Jehovah's witnesses, one will be qualified to answer.

If this course has been followed one will have been taught all things of the Lord, he will have the spirit of the Lord, and these things which he has been taught Jehovah has promised to bring to His servant's remembrance at the time of need. (John 14: 26) Having been faithful and obedient to God's admonition to study such a one may confidently claim the Lord's promise to be with him and direct him at crucial times and need not worry unduly beforehand. It has been demonstrated at many trials that some have failed to study and prepare for the testimony they might otherwise have given, with the result that little or no witness was presented.

In the court the first questions asked are friendly ones from your own counsel. The judge may ask some questions at this time also. When your counsel is through, then come the unfriendly questions.

The unfriendly questions are varied. Usually the enemy asks trick questions inspired by the demons to trap the witness; but the truth of God's Word has confounded religious enemies from the beginning, and it still does. Jehovah is a God of truth. His Word, as testified to by Christ Jesus, is truth. Jesus always spoke the truth, having come to the earth for that reason. His followers will do likewise. The truth can never harm the servant of the Lord; it will keep him from becoming confused; and to speak it is why he is before the court.

Never evade or refuse to answer questions. Those asked by the enemy oftentimes prove to be the means of giving a witness to questions the court would never permit your own friendly counsel to ask. Therefore, when a question is put by the opposition let them have the witness, telling as much as possible about the Kingdom.

The attitude to be maintained throughout is that of an ambassador of the Kingdom, **speaking boldly, kindly, remembering that**

"a soft answer turneth away wrath". To be bold does not mean to be rude, but to be confident that the Almighty God is sure to be with His obedient ones to guide and protect them. It would be well to adopt the attitude of making a back-call on the court. The judge who is on the bench is not any more than an ordinary man. He may be fair-minded; many times a judge is prejudiced. Be that as it may, state clearly the position of a witness of Jehovah and tell about The Theocracy. Give a witness!

When before the court remember the purpose in your being there, and fulfill it *first*, leaving the result with the Lord. Remember the divine counsel: 'Fear them not, lest I confound thee before them.'

Arguments

Quarreling or wrangling is sometimes referred to as an argument. More properly defined, "argument" is the logical, reasonable presentation of facts or evidence in an attempt to prove one's position relative to a controversial matter. This latter form of argument is entirely proper.

Jehovah's witnesses uphold His side of the great controversy of today. In doing so they must meet the opposition of those anxious to support the Devil's side of the issue, who attempt to start contentious and improper arguments for the purpose of interfering with the Kingdom activity.

What is the proper course to follow in such instances? Would it be wise to answer questions raised by such persons, or should they be ignored? How can one tell whether the questioner is sincere? Various questions might be asked, such as, "Why do Jehovah's witnesses say that all religions are a racket?" "Why won't they salute the flag?" or, "Why will they not get a license to peddle books?"

Such questions might be propounded by honest inquirers. One cannot immediately assume that the queries are a trap. In fact, the Society has clearly and completely answered these and related questions in the publications and on the recordings. Therefore, when such questions are asked it oftentimes opens the way for a proper argument, a Bible discussion, and an oppor-

tunity to support Jehovah's side of the issue. It isn't at all necessary to give the complete answer while witnessing from door to door; in fact, it is better not to do so. Rather arrange for a back-call. While the streets and sidewalks are proper places for the dissemination of information and opinions, they are not the proper places for argument.

People who would live must be convinced of the error of religion and learn the only way to life. That necessarily requires logical reasoning and argument, utilizing the Word of God to clinch the points at issue. The Bible must be recognized and accepted by all concerned as the final authority and undisputed basis for argument. Unless this is agreed to the back-call soon becomes a squabble, with nothing accomplished and the

original purpose of the back-call defeated. The servant of the Lord shuns foolish and unlearned questions which gender strifes. The servant of the Lord does not strive. (1 Timothy 6: 20; 2 Timothy 2: 16, 23, 24) Jehovah God does not require nor purpose that His witnesses win over, by such argument, those who have taken their stand against The Theocracy. Jehovah himself will care for all such.

The hotly contested issue of world domination continues on to the climax. Of necessity it involves arguments and questions, friendly and unfriendly, before the courts and in the regular witness work of presenting this gospel of the Kingdom. Considering the time and place, and the manner approved by Him, be prepared to uphold Jehovah's side of the great issue!

