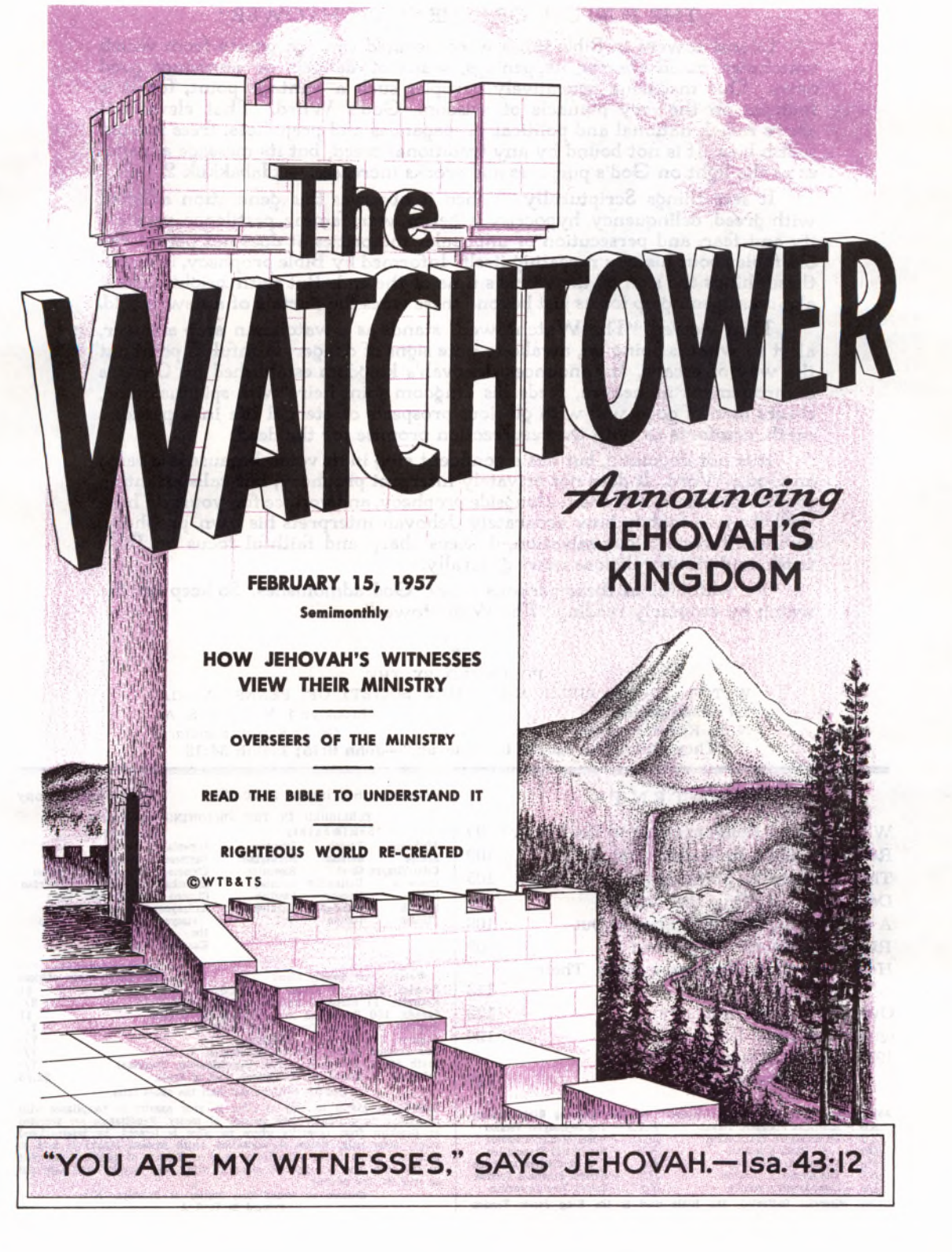




The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

FEBRUARY 15, 1957

Semimonthly

**HOW JEHOVAH'S WITNESSES
VIEW THEIR MINISTRY**

OVERSEERS OF THE MINISTRY

READ THE BIBLE TO UNDERSTAND IT

RIGHTEOUS WORLD RE-CREATED

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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

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

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

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The WATCHTOWER

Announcing
JEHOVAH'S
KINGDOM

Vol. LXXVIII

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Number 4



Why
SHOULD A
RELIGION
COME TO
Your
DOOR?

HOUSE-to-house discussion of religion seems strange to many people today, but it would not seem strange to Jesus or to his apostles. How do we know that it would not seem strange to them? Because both Jesus and the apostles used this method, teaching in every way possible.

The Scripture says of the apostles: "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." Paul said: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 5:42; 20:20, NW.

Why did first-century Christians go directly to the homes of the people? They went there to preach the truth. How else would the people hear? Certainly not from their religious leaders who were so concerned with tradition that they attacked

Jesus over a hand-washing custom, but so inaccurate that they rejected him as the Messiah! It was through contact with the apostles and disciples, not through the established religious leaders, that the people learned the truth. The same is true today.—Matt. 15:1-3.

Religious leaders today, like those in Jesus' time, are concerned with their traditions, with social problems, with political issues and with

ancient rituals, but their people still do not know the truth. The Bible, which they are supposed to teach, is the most popular, though often the least-read book. In many lands almost every home has a Bible, but relatively few people have a real knowledge of what it teaches or how it applies today.

The urgency mounts. Even people who go to church are not really getting the truth, and many other people have been turned away by religion's present emphasis on philosophy, sociology and psychology instead of on sound doctrine. How are these persons to be reached? The way Jesus and the apostles reached such persons—by going to their homes, to their places of business and out into the busy thoroughfares.

Over a half-million persons do this today. More take this activity up all the time. Their purpose is to aid you. They want to come face to face with everyone who will

listen to sound doctrine. They point to the difference between what is taught in today's churches and what the Bible really says. In doing this they are obeying God. They are following Jesus' command that "this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." —Matt. 24:14, NW.

This is a proper work. It is at the very

foundation of Christianity. It is something all Christians should be doing. And what should you do when someone comes to your door with Bible truth? Will you listen? Will you let him show you how the Bible really does apply to our day and why it is so important that he will take his own time to bring this message to you? Since this work is commanded by God, it most certainly would be a wise thing for all persons to do so.

READ

the Bible

TO UNDERSTAND IT

THE Bible is the only Book authored by God. It contains God's thoughts. We need to get these thoughts to gain everlasting life. Since there is more to getting God's thoughts than running the eyes across lines of print, we must understand what we read. Not only that but we must understand God's thoughts the way he wants us to understand them. So we ought to read the Bible, then, to understand it God's way. Do you?

One way to tell whether you are reading God's Word to understand it is to answer two questions. What



"Above all things get wisdom; whatever else you get, get understanding," commands God's Word, the Bible. How can you apply this counsel to your Bible reading?

translation of the Bible do you generally use for Bible study? Why do you use it —because you know it is among the most helpful in making God's Word understandable, or just because you have long been accustomed to using it?

Readers of the most widely used English translation of the Bible, the *King James Version*, often find that they stick to this translation because they are familiar with it and unfamiliar with modern translations. They prefer the beautiful Shakespearean language, perhaps, and do not want to see it changed.

Though unknowingly, they may read the Bible more for its literary effect than for understanding. Or they may feel that a Bible must be authorized by a religious organization or a religious monarch to be authoritative. But in *The Watchtower* of February 1, 1957, we learned in the article "Do You Know the *King James Version*?" that there is no sound basis for any Christian to believe that the *King James Version* or any other translation is the exclusive version of the Bible's Author. Since the Bible was written originally in Hebrew, Aramaic and Greek, translation into today's languages is necessary. Thus we have seen in the past few years many modern translations of the Bible.

But what of the *King James* translation, the Bible most English-speaking people use? This version was published in 1611. That was over three hundred years ago. For the people of that time that version's language was modern and up to date. But language changes. As a result readers of the *Authorized Version* today often fail to understand what they read; all too frequently they misunderstand God's thoughts. Do you know how serious this is?

LANGUAGE CHANGES BECLOUD

UNDERSTANDING

Since King James' day hundreds of English words have changed in meaning or have taken on new meanings. These words, when read in the *Authorized Version*, usually becloud the modern reader's understanding, though the reader of three hundred years ago readily understood them the right way. How befogging are language changes to understanding? A few examples will prove enlightening.

Today the word "conversation" means an exchange of thoughts by talking. So modern readers may think they understand the apostle Paul's counsel to Chris-

tian wives as the *King James Version* renders it: "Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." Now what does this mean? Does it mean that conversation, as we understand it, is the principal means by which a Christian wife can win over an unbelieving husband? And must a Christian wife fear her husband?

Now where can we go for enlightenment? We think we know what the word "conversation" and the word "fear" mean so we may accept a wrong understanding. How so? Because the word "conversation" meant something different three hundred years ago. But now if we go to a modern translation of the Bible, such as the *New World Translation*, we get the right understanding: "You wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect."—1 Pet. 3:1, 2.

What a difference! It is principally a wife's right conduct that may win over an unbelieving husband, and it is not fear but deep respect that a Christian wife should show toward her husband. A modern translation has dispelled the fog created by language change, and the sun of understanding has beamed on our mind.

Read now the Scripture in the *King James Version* at 1 Corinthians 10:24, 25: "Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat." The modern reader might well ask: What does it mean to seek another man's wealth? And what is the shambles; what kind of food is bought at a shambles? The clear language of a

modern Bible translation penetrates the foggy barrier to understanding by rendering it: "Let each one keep seeking, not his own advantage, but that of the other person. Everything that is sold in a meat market keep eating." (NW) How clear now! We are not to seek another's gold or silver but rather to do that which will bring him advantage. And the "shambles" is merely a meat market.

What do you think of the word "addicted"? Does it not suggest slavishly following a habit, usually a bad one? But three hundred years ago the word did not have this bad connotation. So when we read the *King James Version* at 1 Corinthians 16:15, "They have addicted themselves to the ministry of the saints," it causes us to wonder. Is this good or bad? The *New World Translation* makes it clear: "They set themselves to minister to the holy ones"; a commendable thing.

Some words often used in the *King James Version* have been buried by a landslide of new meanings so that their original meaning is lost sight of. Take, for example, the word "grace." It frequently appears in the *Authorized Version*. What do you think it means? It means many things today. It may mean beauty of form or manner, pleasing or agreeable quality, good will, mercy, allowance of time, virtue or excellence and even other things. So when the apostle said, "By the grace of God I am what I am," what did he mean? The *New World Translation* avoids beclouding the reader's mind by rendering this scripture: "By God's undeserved kindness I am what I am." "Undeserved kindness" is the Bible meaning here. The word "grace," which can mean so many things, obscures the correct thought.—1 Cor. 15:10, NW.

Some other words used by the *King James* translators are not even used today. When we encounter these our rate of un-

derstanding may slow down to a snail's pace. Worse than that, it is like running a race blindfolded; you will stumble and fall. So mentally a reader of the *King James Version* may stumble and fall when he encounters obsolete words. Says God's prophet at Jeremiah 4:22: "They are sot-tish children." What kind of children are these? A modern translation clears the wreckage of an obsolete word out of our pathway of understanding: "They are stupid children." (RS) A roadblock to our understanding in the *King James Version* is the word "overcharge." What does the phrase "that I may not overcharge you all" mean? The obstacle to understanding is removed by the *New World Translation*, it reading: "not to be too harsh in what I say."—2 Cor. 2:5, NW.

DISTORTING GOD'S WORD

Language change can distort God's Word if we use a Bible that is not up to date. These distortions either give a reader an entirely wrong idea or may cause him, in despair, to give up trying to understand at all. Take, for example, Jesus' words at Matthew 11:12 according to the *King James Version*: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Will God allow one to attain his kingdom by violent means? How unthinkable! But what is the right understanding? A modern translation removes the distortion: "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it."—NW.

The change in meaning over the years of the word "prevent" leads to serious confusion in the minds of those who rely solely on the *King James Version*. Thus at 1 Thessalonians 4:15 this version reads: "We which are alive and remain unto the

coming of the Lord shall not prevent them which are asleep." How can the living in any way prevent the dead from being resurrected? No, the meaning is distorted by the modern reader's understanding of the word "prevent." So the *New World Translation* illuminates our understanding: "We the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death." Now what happens to understanding when a reader of the *King James Version* has no modern translation and does not know that the word "prevent" used to mean "precede"? He is confronted with an absurd situation, and God's Word appears distorted.

What do you think of a person who is "poor in spirit"? Perhaps you think he lacks energy, vitality, determination or will power. Now Jesus said, according to the *King James Version*, "Blessed are the poor in spirit." These are very important words spoken by the Master; we need to understand them correctly. Does the reader of the *Authorized Version* understand correctly? It is most unlikely, for the true thought expressed by Jesus is, as a modern translation correctly renders it: "Happy are those who are conscious of their spiritual need." (Matt. 5:3, NW) That is a vastly different thought from that which readers of the *King James Version* usually get. One who is conscious of his spiritual need craves an understanding of God's Word; he does something about it. He takes definite steps to take in God's Word and to understand it. Such a person is definitely not weak-willed!

OPPOSITE FROM THE TRUTH

Sometimes words change so much that they take on a meaning entirely opposite from that which they once had. When this happens to words in the *King James* translation the reader gets just the opposite

from the truth; he gets wrong understanding. How would you understand, for instance, the word "let"? Today it means "allow." So you can imagine how today's reader will understand this scripture in the *Authorized Version*: "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed." Does this mean that the apostles of Christ, when still alive, allowed lawless, apostate Christians to come into and remain in the Christian congregation?

No, just the opposite is meant, as the *New World Translation* shows: "The mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way. Then, indeed, the lawless one will be revealed."—2 Thess. 2:7, 8, NW.

This, then, is the crux of the matter: In the days of King James the word "let" meant hinder, just the opposite of what it means today. The apostles did not allow apostate Christians to flourish within the congregation. On the contrary the apostles acted as a restraint to spiritual lawlessness as long as they were living. After their death the lawless, false Christians would begin to flourish.

When a change in the meaning of a word dresses up falsehood in the garb of truth, the matter is indeed serious. Yet this is what happens. For example, a Christian's understanding of the doctrine of the resurrection may be just the opposite of the truth if he uses only a Bible translation made some three hundred years ago. Thus the user of the *King James Version* reads Jesus' words about the resurrection this way: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The word

"damnation" today suggests condemnation. This may result in people's believing that there will be a resurrection of people who did evil things just for the purpose of condemning them. But that is false doctrine. Also false doctrine is the belief that all evil persons will come back in this resurrection. How do we know?

A modern Bible translation sets the matter straight, giving us the right understanding of Jesus' words: "The hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29, NW) So it is not a resurrection of condemnation at all. Rather, these persons will be judged by their future deeds during the 1,000-year reign of Christ the King. And those who come back are not all the persons who ever lived that did vile things but only those who are in the "memorial tombs," in God's memory.

Another example of changing words' giving us an opposite meaning today is found at Luke 21:9. This pertains to Jesus' vital prophecy concerning the sign of the last days of this evil world. According to the *King James Version* Jesus said: "These things must first come to pass; but the end is not by and by." But "by and by" today suggests some uncertain future time. Yet Jesus really said, as the *New World Translation* puts it: "These things must occur first, but the accomplished end does not occur immediately."

Space does not allow further discussion of how language in the *King James Version* beclouds understanding, but here is a list of a few more examples, together with the word or phrase used by a modern translation to enable us to get the thought God wants us to get.

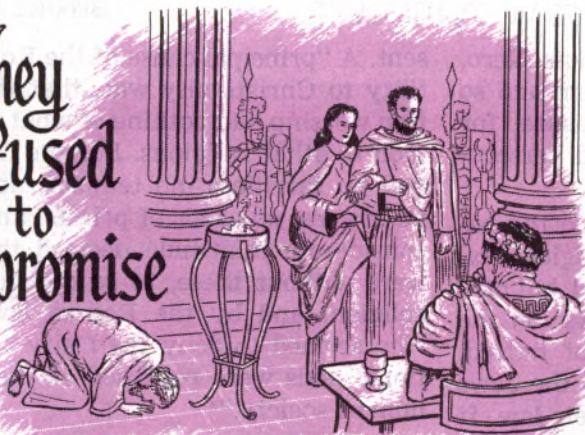
KING JAMES VERSION	MODERN TRANSLATION*	BIBLE TEXT
alleging	proving by references	Acts 17:3
anon	at once	Mark 1:30
barbarous	foreign-speaking people	Acts 28:2
centurion	army officer	Acts 10:22
charger	plate	Matt. 14:11
charity	love	1 Cor. 13:13
cheek teeth	fangs (RS)	Joel 1:6
confectionaries	ointment mixers	1 Sam. 8:13
divers places	in one place after another	Matt. 24:7
drunken	sufficiently fed	1 Cor. 11:21
leasing	lies (RS)	Ps. 4:2
mortify	put . . . to death	Rom. 8:13
outlandish women	foreign wives	Neh. 13:26
publican	tax collector	Matt. 10:3
sons of Belial	scoundrels	1 Sam. 2:12
sod pottage	was boiling up some stew	Gen. 25:29
suffer	let	Mark 10:14
take no thought	do not become anxious	Matt. 10:19
turtle	turtledove (RS)	S. of So. 2:12
unicorn	wild bull	Num. 23:22
winked at	overlooked	Acts 17:30
do you to wit	let you know	2 Cor. 8:1
wotteth not	does not know	Gen. 39:8

* *New World Translation* unless otherwise marked

Understanding God's Word is the thing of supreme importance. Long usage, familiarity with certain passages, sentimentality and musical language—these ought not, in the judgment of any thinking Christian, overshadow clearness of meaning. Truth or error, clarity or obscurity, understanding or misunderstanding—these are the considerations. Which will it be for you? God commands: "Get understanding."—Prov. 4:7.

So if you have been using only the *King James Version* of the Bible, take steps to obtain a translation that will bring God's thoughts to you in the most understandable form. Investigate the *New World Translation*. Allow Jehovah's witnesses to show it to you, which they will be glad to do. Above all, make progress toward a goal all Christians must reach: Read the Bible to understand it!

They Refused to Compromise



TRUE Christianity has never been popular with the majority. To the clergy of the first century Jesus was an unwanted intruder in the religious field. His uncompromising declaration of the truth exposed as disapproved by God their hypocritical self-righteousness and traditions of men. (Matt. 15:1-9; 23:1-39) Jesus taught the worship of the only true God and without hesitation said that His Word is the truth. (John 17:3, 17) That meant that the gods of the nations and even contrary teachings wrongly preached by the clergy in the name of God were false and misleading. Since Jesus was right, they were wrong! That hard truth hurt.

Even the political realm was not pleased at the appearance of one they were told was destined to be "king of the Jews," and when Herod learned of his birth from the "wise men" he launched a demon-inspired campaign to have him killed. It failed. But years later Governor Pilate yielded to the demands of the religious Pharisees and had Christ put to death as if he were a seditious lawbreaker.—John 19:12-16.

Real Christians have followed the exemplary course of the Son of God, and just as Jesus gave his exclusive devotion to Jehovah and without hesitation advocated such worship as the only right religion, so his followers have firmly followed in his

steps. The apostle John echoed that same surety when he said: "We know we originate with God, but the whole world is lying in the power of the wicked one." (1 John 5:19, NW) But just as the world did not like that attitude on the part of Christ, they did not smile with approval on the course of John. He was exiled to the island of Patmos by Emperor Domitian.

Especially were the leaders of the Jewish religious hierarchy and their adherents enraged against the Christians. They had already entered into an abominable alliance with pagan Rome to put Christ to death. Thereafter as the number of followers of Christ became even more prominent from Pentecost on and more left behind the religion of Judaism to embrace the teachings of Christ, their hatred continued unabated.

Stephen was murdered. "Saul, still breathing threat and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues in Damascus, in order that he might bring bound to Jerusalem all those he found who belonged to the Way, both men and women." (Acts 9:1, 2, NW) He gives us the reason why he persecuted the Christians, saying: "I kept on persecuting the congregation of God and devastating it, and I was making greater progress in Judaism than many of my own age in my race, as I was far more zealous for the traditions of my fathers." (Gal. 1:13, 14, NW) Then when Saul himself became a Christian, the one-time persecutor became the one persecuted.

So not only the pagans of Rome, but also the very religious Jews, joined hands in common hatred of the Christians. The thought is even set forth by some histo-

rians that Poppaea, wife of infamous Nero, was at least a convert to Judaism and so was responsible in some measure for egging him on in his demonized persecution of the Christians.

As expressed in one book: "To the pagans Christianity was but a religious extravagance—contemptible, indeed, but otherwise insignificant. To the Jews, on the other hand, it was an object of hatred, . . . Christianity was hateful to the Jews on every ground. It nullified their law. It liberated all Gentiles from the heavy yoke of that law, without thereby putting them on a lower level. . . . It was, as it were, a fatal revolt and schism from within, more dangerous than any assault from without. And, worse than all, it was by the Gentiles confounded with Judaism which was its bitterest antagonist."¹

Another history adds: "The true cause of this hostility was undoubtedly the envy of the Jewish priests and doctors, and their fear of losing their personal advantages if Christianity prevailed. No less cruelty was shown to the innocent disciples of Christ by those Jews who lived out of Palestine, in the Roman provinces. It appears from the Acts of the Apostles and from other credible records that they spared no pains to instigate the magistrates and the populace to destroy the Christians. To cloak this base procedure under an honourable garb, they gave out that the Christians had treasonable designs against the Roman government; that they acknowledged as their king one Jesus a malefactor, whom Pilate had most justly punished with death."²

PERSECUTED BY ROMANS

Are we now to conclude that the persecution of Christians in the early centuries of the Christian era was solely opposition by the Jews? To do so would be to consider only part of the picture that the facts pre-

sent. A "principal cause of the Roman hostility to Christianity was, that the Christian worship had nothing of what was common to other religions. For the Christians had no sacrifices, no temples, no statues, no oracles, no order of priests; and the inconsiderate multitude deemed those who were without these, to be destitute of all religion; and by the Roman laws, those who seemed to deny the Deity or the national gods were regarded as the pests of human society."³

To the Romans, whose religion included offering of incense to the emperor, worship was closely associated with government. For that reason, refusal on the part of the Christians to participate in these pagan ceremonies was interpreted as unpatriotic. The unchanging determination on the part of the Christians to maintain their worship exclusively for God drew the fire of the Roman world. The claim by the Christians that their course was right branded the Roman world as wrong before God as much as it did Judaism, and they did not like it.

Consequently it became a special objective of the judges, not to put them to death, but to force them to renounce the Christian faith. "If they consented to cast a few grains of incense upon the altar, they were dismissed from the tribunal in safety and with applause."⁴ If they refused to recant, even though no fault could be found except as regards their faith, they were often punished with death. "Whatever," says Pliny, "may be the principle of their conduct, their inflexible obstinacy, appeared deserving of punishment."⁵

The Roman world pursued pleasure with unusual eagerness. Not only were they lavish in their religious ceremonies, but they constructed vast arenas for recreation, featuring prominently gory gladiatorial combat. Christians found such wanton violation of God's law regarding the sanctity

of blood repugnant and so refused to attend. "Because they hated the wickedness of the world, with its ruthless games and hideous idolatries, they were accused of hatred of the whole human race."⁶ And this brought increased persecution, not only from the official world, but from the populace as well.

Modern-day witnesses of Jehovah have found themselves in a similar position. Although they do good to their neighbors and spread a message of love, persecution and hatred are heaped upon them in all parts of the world. While they are neutral as to the affairs of the world, the world interprets it as hatred of mankind. When they quote the Word of God as authoritative and setting the only valid standard for acceptable worship, they are considered narrow. Since they will not set aside Christian standards for worldly pleasure, they are labeled kill-joys. And when they will not prostitute Christian principle in the name of expediency when the world demands it, they are considered obstinate even as early Christians were.

The course of faithfulness on the part of these witnesses stands as a condemnation of the professing Christians who fail to live up to the high standards of God's Word, and they do not like it any more than did the ancient Jews or Romans. By every

means, subtle inducement and, when it fails, violent coercion, they seek to force a compromise. But can a Christian compromise?

To those unstable in their faith Jesus says: "I know your deeds, that you are neither cold nor hot. I wish you were cold or else hot. So, because you are lukewarm and neither hot nor cold, I am going to vomit you out of my mouth." (Rev. 3:15, 16, NW) In his sermon on the mount Jesus warned against the broad road of compromise for those who want life in the new world when he said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it."—Matt. 7:13, 14, NW.

So if you know the way that God's Word shows to be right, be wise, do not compromise. "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith."—1 Pet. 5:8, 9, NW.

REFERENCES

- ¹ *Great Events by Famous Historians*, pp. 139, 140.
- ² Mosheim's *Ecclesiastical History*, p. 23.
- ³ *Ibid.*, p. 24.
- ⁴ *History of Christianity*, by Edward Gibbon, pp. 234, 235.
- ⁵ *Ibid.*, p. 213.
- ⁶ *Great Events by Famous Historians*, p. 141.

Death for Doubting the Trinity

¶ When an article in *The Watchtower* not long ago stated that persons were put to death for doubting the trinity more than one reader inquired about this. Of course, medieval history tells of countless thousands of Jews being put to death for refusing to accept the trinity. And especially noted is the case of Servetus, whom Calvin had slowly roasted to death at the stake for his denial of the trinity.

¶ But it is not necessary to go back so far, for there was an Act passed April 21, 1649, in the state of Maryland, or rather the colony of Maryland, which among other things stated: "By this Law, (1) Blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of any of the three persons, etc., was to be punished with death, and confiscation of lands and goods to the Lord Proprietary." Yes, there was a time on the American continent, not just in medieval Europe, when to deny the trinity meant death.

A Guatemalan Catholic Speaks Out

“IF CATHOLICS Were Like This!” Thus Roman Catholic Elly Rodriguez G. began her column “Human Profiles” in the *Nuestro Diario*, a large daily of Guatemala City. She described Watch Tower missionaries who place the Spanish edition of *The Watchtower*, *La Atalaya*, on the streets of her city:

“More than once those who live in the capital have had the opportunity to observe the propagandists of the magazine *La Atalaya*. Some have not only observed. Admirers of the beauty of some of the American girls who offer this publication go over to buy the magazine from them, knowing beforehand that they are not going to read it. These sellers are quaint. They are quaint because to us, children of these indolent lands, the public expression of our faith seems extraordinary. On the other hand these girls take their places on Sixth and offer the publication with real stoicism.

“It can easily be noted that they have faith. An immense, serene and firm faith that makes them defy public opinion, that is convinced that the word they preach is the true one; absolutely sure that the magazine that assembles the thoughts of the values of their religion is good in addition to being the expression of a creed. They feel that way about it and have been organized for the fight, conquest and sacrifice. Sacrifice of the intimate personality and of self-interest in favor of the group to which they belong.

“The task they carry out is not limited to this. They go from house to house preaching, offering with real tenacity all the publications they publish. . . . It is the attitude, the personality, the fidelity of these adept ones that has made me think about the timorous and false conscience of Catholics. . . .

“We lack moral integrity. The courage to face the enemy is totally lacking in us. We are not capable of defending our religion. We are not capable because of ignorance—oh, the ignorance of Catholics!—and not capable because of human respect or rather because of a fainthearted spirit. Let us go even further: in certain circles more or less antireligious we even deny to our shame the faith that we inherited and, if we do not deny it, we are conquered by any upstart that might have learned a few arguments against religion. . . .

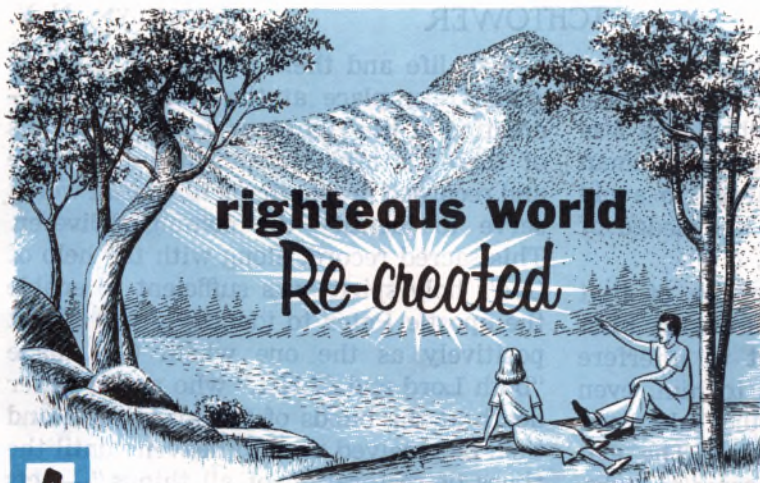
“In a personal way we give the very minimum expression to our creed: Sunday mass, participation in the most elegant procession of Holy Week, a few special devotions, minimum alms without Christian spirit and—we have gained Paradise! Nothing more. This is enough to convince us that we are destined to eternal blessing. Spiritual aspirations. An intimate desire to excel; interest in instructing ourselves, in learning what the faith is that we confess, desire to sacrifice, giving of ourselves, are meaningless, lacking significance in the comfortable and false life that we are accustomed to living. . . .

“Never will the Catholic press prosper among us. For two reasons: One, because those who can are, because of greediness, not capable of giving it help. The other reason is that the ones who compose it have confused, in the misrepresentation of values that reigns in the world, what the Catholic press really is with the little parochial or vestry leaflets. It is believed that to defend the faith of Jesus Christ is to publish the Santoral [collection of lives of the saints], birthdays of the reverends, the circular, the prohibitive censorship of shows that awakens desires to see exactly what is prohibited. Shoddiness, bigotry, oversentimentality, narrow-mindedness, moral limitations, intellectual poverty and irremedial boredom is what is found in the publications among us that carry the Catholic seal. Therefore they do not prosper. That is why they do not even interest Catholics, much less are they able to approach those who are outside of the Church.

“If only Catholics were like this!—Like the Protestants, like those who sell *La Atalaya*, like the fighters of other religions, like all those who have not made of faith the personal and selfish worship that we practice.

“If we would abandon this useless burden of worldly interests, of absurd selfishness, of moral negativity; if we would remedy the spiritual ignorance that overwhelms us; if we would learn to be, at the end of twenty centuries, observant Catholics, followers of the doctrine of Jesus Christ, the fate of Catholicism, whose failure alarms and fills the present world with anguish, would be different.”

And all the foregoing written by a columnist who says: “I am a Catholic, and because of that I know what and where the Truth is.”



Renewing the face of the earth is accomplished by a regeneration or re-creation of an orderly arrangement of intelligent creatures, all working together in unity for the accomplishment of God's purpose toward the earth. Such an orderly arrangement or organization once existed. Its presiding officer was an invisible, spirit son of God. Its visible part was composed of the first two

ASPECTATOR sat viewing the motion picture "The Happiness of the New World Society" produced by the Watch Tower Bible and Tract Society of Pennsylvania. The happy people and the colorful scenes of nature appearing on the screen stirred within him a longing to see the whole earth radiant with such beauty and with peaceful men enjoying it to the full. How could it ever come about?

As if sensing the unspoken question, the film narrator continued his cheerful remarks. "The perfect conditions that man lost at the time of the original rebellion will be renewed. The paradise conditions of the garden of Eden will be restored. All wickedness will have been destroyed. All the results of Satan's rebellion will be gone."

The Bible gives full support to the statements of the narrator. Paradise will be restored, not by the destruction of the earth, but by the renewal of the face of the earth. Not by puny man's power will this be done but by the unlimited power of earth's original Creator, Jehovah God. Of him it is written: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."—Ps. 104:30.

humans, named Adam and Eve. This association of invisible and visible children of God formed the first "world" (*kosmos*, Greek). It had a specific assignment from the Universal Sovereign to attend to interests on the earth. The members were not to interfere in interests pertaining to other parts of the vast creation of Jehovah. The earth was their field of activity and they were to remain in subjection to their Sovereign Lord, Jehovah.

God's purpose concerning the earth was stated in very simple language to the first humans. He said: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth." Humans were to bring forth their own kind by marriage and childbearing until there would be enough of them to take care of all interests on the earth comfortably. Under the supervision of the invisible "heavens" the visible human society or "earth" was to accomplish God's purpose.—Gen. 1: 28, NW.

One important quality was required of each member of that first world, the quality of obedience. Disobedience would not be tolerated. It would result in death.

Only obedient creatures were to be used in the accomplishment of God's purpose for the earth. A token of obedience was required immediately of the first human pair. They were strictly warned to avoid eating of "the tree of the knowledge of good and bad."—Gen. 2: 17, NW.

The invisible presiding officer of that first world was the first to disqualify himself. Ambitiously he sought to interfere with interests not assigned to him, even daring to hope that he could take over the position of Almighty God. The evidence of his rebellion soon came to light. In quick succession this rebel induced Adam and Eve to side with him by telling her the first lie, that there is no death for disobedience to God, and subtly stirring up selfishness in their hearts. They ate the forbidden fruit, failed to render the proper token of obedience and thereby disqualified themselves from any further position of trust. Thus the entire first world became corrupt.—Gen. 3: 4-6.

Jehovah God acted quickly. He pronounced the doom of those rebels and dis-fellowshipped them from his universal family. They could start and operate a wicked world of their own, but with the sure knowledge that it too was doomed from its very beginning. The "seed" or offspring of God's "woman" or faithful universal organization in the heavens would in due time destroy all wickedness and restore the righteous world that God originally purposed for the good of the earth and the vindication of his Word and name.—Gen. 3: 15.

INVISIBLE PART OF RIGHTEOUS WORLD

For centuries men who exercised faith in the true God looked for the appearance of the one who would crush the wicked rebel, destroy all his wicked works and reward obedient mankind with everlasting life through the merit of his sacrificed

human life and their faith in it. All this would take place at the time of the re-creation of the righteous world. By means of these faithful servants Jehovah made and recorded prophetic pictures that would serve to identify the coming deliverer. This sacred record, along with the help of God's holy spirit, was sufficient to enable the apostle Peter to identify Jesus Christ positively as the one whom God made "both Lord and Christ," who would suffer death at the hands of the great rebel and then be received up into heaven "until the times of restoration of all things."—Acts 2: 36; 3: 18-21, NW.

By reason of strict obedience under severe test Jesus Christ showed himself fully qualified for the position of trust he was destined to receive. Repeatedly the great rebel, Satan, tried to batter down his impregnable integrity and thereby render him disqualified for service as king over a new world of righteousness. All in vain! Jesus came off victorious in every encounter. It is written that "he humbled himself and became obedient as far as death, yes, death on a torture stake. For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." Every one that will gain life in the new world with Jesus Christ must follow the same pattern of obedience under test in order to qualify for the privilege. Peter informed Christians that, "in fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—Phil. 2: 8, 9; 1 Pet. 2: 21, NW.

Jesus was not to be alone in the invisible part of the re-created world of righteousness. He was to have associates who would rule with him in the heavens. To the first men whom he selected Jesus gave the promise: "Truly I say to you, In the re-creation, when the Son of man sits down upon

his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel." To the same group of faithful men he said: "Have no fear, little flock, because your Father has approved of giving you the kingdom." Later he revealed that the "little flock" would be composed of 144,000 persons who would display the same quality of obedience as their Master.—Matt. 19: 28; Luke 12: 32; Rev. 7: 4; 14: 1, NW.

VISIBLE PART OF RIGHTEOUS WORLD

The visible part of the re-created world of righteousness is to be composed of faithful humans who also exhibit the quality of obedience under test. Many of these lived before Jesus was born on earth, the names of several being given in the eleventh chapter of Paul's letter to the Hebrews. They will receive a "resurrection of life." Others have come into view in our day, publicly declaring that they owe salvation to Jehovah and Christ Jesus, not to the United Nations or to any one of the nations or its national emblem. Later there will be children of the survivors of Armageddon as well as those who come forth from the dead in a "resurrection of judgment." All these must prove their obedience to the Sovereign Ruler, Jehovah, by passing the test of integrity at the end of the thousand-year rule of Christ under pressure from the released Satan and his demons.—John 5:29; Rev. 7:10; 20:7-9, NW.

All humans who undergo testing during and at the end of the thousand years of Christ's reign are the ones spoken of as "the twelve tribes of Israel," in Matthew 19:28. They will form a visible society, theocratically organized for service like the ancient tribes of Israel. Over this orderly New World society Christ Jesus and

his 144,000 heavenly associates are to exercise authority as kings and judges.

WHEN THE RE-CREATION?

Jesus linked the time of the re-creation to the time when he would sit upon his glorious throne as King. Then those who had left all to follow him would receive the reward of everlasting life. The birth of the kingdom of heaven would start off the re-creation of the righteous world.

The prophecies of the Bible clearly mark the year 1914 as the time when Christ Jesus began to rule in the midst of his enemies. In that year the re-creation of the righteous world began. War broke out in heaven. The victorious Christ and his angelic hosts hurled the Dragon and his demon hordes down to the vicinity of this earth to await further trouble at "the war of the great day of God the Almighty." Three and a half years later, in 1918, Christ Jesus was presented or "laid" as the foundation of the righteous new world in a final sense on heavenly Mount Zion. Intense activity followed. The faithful "holy ones" who slept in death until the appearance of *Adonay* Jehovah and his Messenger of the covenant at his spiritual temple in 1918 were raised from the dead. As spirit creatures, clothed with immortality and glorious in the likeness of Christ Jesus, they sit with him on royal thrones.—Ps. 110:2, AS; Rev. 12:7; 16:14; 3:21, NW; Mal. 3:1, *Da*.

In the year 1919 the remnant of Christ's spiritual brothers were released from captivity to modern spiritual Babylon, Satan's world organization, and planted in their own "land" of pure worship, where they soon began to bring forth Kingdom fruits. They formed the nucleus of the new earthly society that will survive Armageddon and be first on the scene of action after that war. In 1919 the founding of the "new earth" or new earthly society took place.

Since that year more and more have joined enthusiastically with the New World society in proclaiming the good news of the established Kingdom. Bound together by unbreakable bonds of love and filled with the powerful spirit of Jehovah, they have pushed the frontiers of their "land" to the ends of the earth. Indeed, the re-creation of the righteous world is well under way!—Jer. 32:37-42; Isa. 51:3 to 52:2, AS.

Soon the war of Armageddon will finish off the wicked old world. The surviving New World society will remove the debris of war and bury the bones of the wicked. With boundless joy the inhabitants of earth will hasten on with the work of renewing the face of the earth until this globe becomes a glorious paradise of pleasure. Children of the survivors will add happiness to the homes that will then be established. The procreation mandate to bring forth children in righteousness will be carried out in a token sense to the satis-

faction and vindication of the One who blessed the seventh day of creation and made it sacred.—Ezek. 39:9-16; Gen. 2:3, NW.

Into this happy paradise will come "those in the memorial tombs" who "practiced vile things," to whom is promised a "resurrection of judgment." Raised from the dead by the power of God's spirit through Christ Jesus, they must learn righteousness. A suitable program of education will be in operation under the sponsorship of the divine government. Judgment will be based on their progress in learning righteousness.—John 5:28, 29, NW.

At the end of the thousand years the final test of integrity will come. All unworthy ones will be separated and destroyed. Obedient mankind will be declared righteous, fully approved by Jehovah. World re-creation will be complete.—Rev. 20:7-10; 21:5, NW.



A Letter of Congratulation

¶ In May, 1956, an original letter written almost 400 years ago was sold at auction in London for £640 (\$1,792). The letter brought this high price because of its value as a historical document. Dated September 5, 1572, it is a letter of congratulation from Pope Gregory XIII to King Charles IX of France on the St. Bartholomew's Day massacre of the Protestant Huguenots. That massacre began on August 24, 1572. A church bell tolled at 2 a.m. to give the appointed signal. The assassins, with white crosses on their hats and white handkerchiefs on their left arms, sallied forth to kill. Soon the people of Paris were called on to join in the carnage. "Kill every man of them—it is the king's orders," shouted the court leaders as they galloped through the streets and cheered the armed citizens to the slaughter. The Huguenots were butchered in their beds without regard to sex, age or condition. Many Catholics also fell victim to secret revenge and personal hatred and died by the hands of the Catholic assassins. The slaughter continued in Paris until September 17 and in the provinces until October 3. An estimated 50,000 Huguenots were killed. In Rome there was unbounded rejoicing. A *Te Deum* was sung by order of the pope; a salute was fired from the castle of St. Angelo; the bells rang, bonfires blazed. The pope ordered a medal to be struck in commemoration of the event and sent Cardinal Orsini to convey in person his felicitations to the queen mother. In the letter of 1572 Pope Gregory XIII writes to the French king: "We rejoice with you that with the aid of God you have relieved the world of these wretched heretics."—*New York Times*, May 29, 1956.



How JEHOVAH'S WITNESSES *View Their* MINISTRY

JEHOVAH'S witnesses take their ministerial activity very seriously. They are keenly interested in it, and rightfully so, for Jehovah is keenly interested in the ministerial activity of his people. He has commanded that the ministry be carried out in favorable season and in troublesome season in order that his name and purposes may be proclaimed and made known throughout all the earth. (2 Tim. 4:2; Ps. 83:18) And how is this to be done? Will the stones have to cry out declaring the glory and majesty of Jehovah? (Luke 19:40) No, never, for Jehovah's witnesses world-wide have a proper view of their ministry and are ever eager to serve faithfully as his ministers.

² That we may understand how precious the ministerial activity is in the sight of Jehovah and properly view it from his exalted position he tells us at 1 Peter 2:9 (NW): "You are '... a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." The purpose of the ministry, then, is to reflect the light (Matt. 5:16, 17, NW); to declare the good news of God's kingdom

"You are '... a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:9, NW.

far and wide, so that whosoever will may call upon the name of Jehovah and be saved. (Rom. 10:13, NW) To faithful witnesses everywhere the call rings loud and clear: "Both young men and virgins; old men and children; let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:12, 13, AS.

³ Knowing it is a matter of life or death to serve actively as one of Jehovah's witnesses, every Kingdom publisher wants to carry out his dedication vows faithfully. On symbolizing his dedication by water baptism he did not merely undergo a nice ceremony. He made a covenant to serve Jehovah as one of his ministers. It was within his heart to say, as did Jesus: "I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40:8) Upon taking the step of dedication one becomes a witness for Jehovah, one of Jehovah's witnesses. (Isa. 43:10-12, AS) He is privileged to bear the greatest name in all the world, a name he is proud of and wants to prove worthy of without fail. At Exodus 20:7 (NW) he is counseled: "You must

1. How do Jehovah's witnesses view their ministry? Why?

2. (a) What is the purpose of the ministry? (b) What cry rings loud and clear?

3. How should one view his dedication vows?

not take up the name of Jehovah your God in a worthless way."

⁴ Being one of Jehovah's witnesses means more than saying, 'I am one of Jehovah's witnesses.' Are you witnessing? Regularly? All physically able have the responsibility to preach publicly and from house to house, as did Jesus, and in addition take advantage of all opportunities to witness to friends, neighbors, etc., while the physically infirm are privileged to witness to visitors, write letters, make telephone calls, and in other ways share in giving the mighty witness. Without exception each witness of Jehovah is aware of his obligations in this regard, as set out in Ezekiel 3:17-21. If one does not witness, he is not one of Jehovah's witnesses. To call ourselves witnesses of Jehovah and then to refrain from witnessing, which is ministering, would be taking Jehovah's name in a vain or worthless way. Never may that happen, and it will not so long as a proper view of the ministry is maintained.

⁵ From time to time it is good for each one to ask himself: "Do I have a proper view of my ministry and am I faithfully ministering?" The importance of doing this was stressed by Paul when he said: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7, NW) A proper view of the ministry enables one to serve cheerfully with a grateful heart, and to reflect, as did Paul, who further said: "I am grateful to Christ Jesus our Lord who delegated power to me, because he considered me trustworthy by assigning me to a ministry." (1 Tim. 1:12, NW) Note, the ministry is assigned to us! Being grateful for this privilege, all who have a proper view of the ministry joyfully preach the good

news of Jehovah's kingdom at all opportunities.

⁶ Never does one take the view: "Jehovah wants me to preach, that I know; so today I shall do him a favor and share in the ministry." That would be a most improper view. By engaging in the ministry one does not do Jehovah a favor. How could one do Jehovah a favor by preaching? In fact, what favor can any person do for Jehovah? Give him everlasting life? No, for he is the great God of the universe. He has life within himself and the power to give life to whomsoever he pleases. Well, then, could one create a paradise of righteousness and bring into existence the desires of his heart? No, again, is the emphatic answer. What, then, can one do for Jehovah? Nothing at all to better him or his position. However, there is something one can do to please him. Loyally serve as his minister and thus be a source of delight to him, making glad his heart. (Prov. 23:15, 16, AS) In turn Jehovah, as a kind, loving Father, can and will favor his faithful witnesses with everlasting life in his righteous new world and more than fill every righteous desire of the heart.

ENGAGING IN THE MINISTRY

⁷ All who have a proper view of the ministry arrange to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." Realizing this is a part of true worship. (Heb. 13:15, NW) Arranging time to spend making public declaration is not always easy. As all other people do, we must provide our material needs, pay to Caesar the material things Caesar has coming to him, and in addition attend congregational meetings and do ministerial service.

4. If one does not witness, is he one of Jehovah's witnesses? What is required?

5. What is a good question to ask yourself from time to time, and how did Paul have the proper perspective?

6. (a) By preaching does one do Jehovah a favor? (b) How can one please Jehovah and win his favor?

7. Why is it important to "make public declaration," and is it always easy to arrange?

⁸ Sometimes circumstances require one to do secular work as many as five or six days a week to provide material needs. He wishes things were the other way, that he had five or six days each week for the all-important ministry and that he could get by with one or two days of secular work. But he has not; and when asked on his day off to share in the ministry, does he respond: "What, go out on my day off? Why, brother, don't you know that I have been working hard all week and that I need this day to rest up?" No, that is not the reply of one who has a proper view of the ministry. Gladly he uses his free days, as well as evenings and holidays, to share as fully as he possibly can in the ministry. And that is the way that it should be, since his five or six days of secular work merely sustain and provide material needs. To care for spiritual needs and to ensure life itself requires having Jehovah's blessing and favor, which results from being God's fellow workers.—1 Cor. 3:9, NW.

⁹ To share regularly in the ministry requires careful budgeting of time. If a person is not careful he may allow himself to become so busy and weighted down with worldly cares and anxieties that he has difficulty arranging time for the ministry. This must be the case with some, for congregational reports show there are those who do not share in ministerial service each month. That is a dangerous position to get in, brothers! It means failing to carry out your dedication vows made unto Jehovah. Ministers who have a proper view of the ministry do not allow themselves to become so busy or weighted down that they cannot regularly attend meetings and engage in the ministry—if it is really their desire—for the saying is true: "You can always find time to do the things that you really want to do."

8. How does one properly view and use available time for ministerial service?

9. What must a minister avoid?

¹⁰ Yes, that is true! No matter how busy one is each day he arranges three or more times to eat physical food, which the body requires and he knows is essential to sustain life. And regardless of how busy one might be, when it gets to be late at night or the early hours of morning he stops whatever he is doing and goes to bed, knowing sleep is necessary to rest the body and mind to continue work the next day. And take an engaged couple, or people in love; regardless of how busy each might be, do they not always manage to arrange to spend some time together? Indeed! And so it is with the ministry. Publishers who have a proper view of the ministry arrange to share regularly in ministerial activity regardless of their circumstances or the demands this devilish old world might impose upon them, continually keeping in mind the fact that the ministry is an integral part of acceptable worship and that now, yes, now, is the opportune time to praise Jehovah and have a part in gathering the other sheep into the New World society for survival at Armageddon.

FULL-TIME MINISTERIAL WORK

¹¹ In fulfillment of their vows of dedication and mindful of the urgency of the witness work all have as their goal the full-time pioneer ministry. While it is not an easy service, it is the most enjoyable and heart-satisfying service to be in on this side of Armageddon. It is a grand service wherein regular pioneers spend at least 100 hours a month preaching and special pioneers a minimum of 150 hours. Let none underestimate the pioneer service. It is a real act of faith, a service for only mature men and women who are will-

10. (a) Does a person manage and arrange to do the things he really wants to do? (b) Why should this be especially true of the ministry?

11, 12. (a) Is the full-time service a desirable work? (b) What is required to be a full-time pioneer minister?

ing to seek Kingdom interests first in their lives and make sacrifices to be pleasing to Jehovah. One cannot keep up with the Joneses who want the latest and best of old-world attractions and at the same time pioneer. There is room for only one or the other—not both.

¹² But how can one provide the necessities of life with prices so high and still pioneer? Good planning and arranging are required, plus the all-important thing—faith and complete confidence that Jehovah will provide actual needs. Jesus well expressed it: “So never be anxious and say: ‘What are we to eat?’ or, ‘What are we to drink?’ or, ‘What are we to put on?’ For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things.” (Matt. 6:31, 32, NW) To be sure, Jehovah will do his part as we do ours.

¹³ That it can be and is being done, behold the thousands of splendid pioneer examples world-wide today! Any who wish to pioneer and are holding back lacking a bank account to sustain them years in the pioneer work would do well to note the following from happy pioneers: “Twenty years ago we (man and wife) began with very few dollars. During that time we have wanted for no necessary thing. We put forth the effort and the Lord will provide.” Wrote another: “Like David, I can say, ‘Once I was young [started 1907 in service] and now I am old’ but always the Lord has cared for my needs.” Yes, a way is provided for those who really wish to pioneer. Part-time work, careful use of finances on hand, families’ arranging for one or more to pioneer, pensions and many other avenues open the way for industrious, energetic ministers to pioneer.

¹⁴ Do not miss out on this privilege if

13. (a) Can modern-day pioneers verify that ‘the Lord will provide’? (b) How are many able to pioneer?
14. Why should each publisher seriously consider pioneering?

you are Scripturally free to be a pioneer. There is an urgent need for more full-time workers now, as ‘the harvest is ripe but the workers are few.’ If you can arrange to pioneer and qualify, then pioneering is the service you should be in. Blessed indeed are the mature dedicated men and women who see the issue clearly and arrange their affairs to start and to stay in the pioneer work.

¹⁵ But what about those who have family obligations requiring time and attention to a point where it is not possible to pioneer? So that all these can enjoy at least limited pioneer privileges, as well as young ministers of school age, housewives, seasonal workers and others, the Society has provided vacation pioneering. One may engage in this service for a period of one, two or more months. And for those who have only a two-week vacation an arrangement exists for them to vacation pioneer that period. This means all dedicated witnesses have opportunity to enjoy the most blessed pioneer service at least part time every year. Are you doing so?

¹⁶ Many young ministers of school age vacation pioneer each summer vacation until graduating, at which time they enter the regular pioneer service. Some are now in Bethel service, graduates of Gilead serving as missionaries, circuit and district servants and in other responsible positions in the New World society.

USING TALENTS AND ABILITY

¹⁷ Whether young or old in age or years in the truth all should desire to improve their ministerial abilities. Speaking of abilities, at times some have said: “I want to do the ministry, but my ability is so limited. Now if only I had the ability of brother or sister So-and-So. They can talk

15. What provision has been made so that all can pioneer at least part time every year?
16. What should young ministers make their goal?
17. How have some felt about their ministerial ability?

and talk, and how wonderful it is the way Scriptural truths and explanations flow out of their mouths." And how did the brother or sister become so qualified? Was he born that way? No! He diligently studied, attended meetings regularly and applied the things learned in field service so as to become a well-qualified minister.

¹⁸ No publisher should look at another and say: "If I had your ministerial ability, then I would do so-and-so." Jehovah God will not judge any individual upon the ability of his brother or sister. He wants each one to use the ability he has—and to improve it. That abilities can be improved recalls the parable of the talents. (Matt. 25:14-28, NW) The servants who used their talents were given more, while the servant who did not use his talent lost it. It is the same with the ministry. Jehovah will give more and more talents to those who use them. Time and again this has been seen, for most new publishers start with very limited ministerial ability. Brothers have joined the ministry school and on giving their first student talks have had great difficulty. It was not easy, but they continued putting forth the required effort, striving always to improve, and before long they became capable speakers, able to stand before the congregation and give edifying hour discourses as well as handle other ministerial privileges.

¹⁹ Many of us, on seeing the need to minister, in no uncertain terms said: "I know it is right and that I should minister, but I do not think I will ever be able to go from house to house alone, or make back-calls and conduct home Bible studies."

18, 19. Can ability be improved? Give examples.

Happy are we today to be capable house-to-house ministers able to witness effectively for Jehovah as a result of using the limited ability or talents we had and praying to Jehovah for more! So, young and old in age and years in the truth, wisely continue using the ability that you have and work for more. With Jehovah's blessing upon your sincere efforts 'your advancement will be manifest to all persons' and it will be your good pleasure to enjoy ministerial privileges you once never thought possible.—1 Tim. 4:15, NW.

ATTENDING MEETINGS

²⁰ To keep abreast of revealed Bible truths and to be well equipped for the ministry, it is necessary to attend congregational meetings regularly. Jehovah knows what his servants need to serve as his ministers and provides the essentials through his theocratic organization by means of the following weekly congregational meetings: The Watchtower study, service meeting, theocratic ministry school and congregation book study. When public meetings can be arranged they also serve as a rich source of information.

²¹ On first attending the Kingdom Hall and learning of our many weekly meetings some who formerly attended worldly churches once a week, or less, respond: "Do all of you regularly attend four or five meetings each week? Are all of them necessary?" For us to be and stay spiritually strong and healthy, the only correct answer is, Yes. Very pointedly Jesus said: "Man must live, not on bread alone, but

20. Weekly congregation meetings serve what purpose?
21. Do we have too many weekly meetings? Why not?



on every utterance coming forth through Jehovah's mouth." (Matt. 4:4, NW) Just as it is necessary to eat material food regularly to stay healthy and keep strong physically, so it is vitally important to feast regularly on Jehovah's spiritual provisions.

²² Attending meetings is of such great importance we are admonished at Hebrews 10:25 not to be 'forsaking the assembling of ourselves together, as some have the custom.' On missing meetings one denies himself spiritual food Jehovah has arranged for his welfare. Therefore, when it is time for a meeting at Kingdom Hall or the congregation book study surely there could be nothing more important taking place anywhere on earth. Manifest your appreciation and proper view of the ministry by regularly attending all meetings.

²³ In addition to attending all congregational meetings regularly, we are to encourage others to do likewise. What we need to keep in good spiritual health is needed by others. Thus, lovingly encourage one another to go to meetings and 'all the more so as you behold the day drawing near.' It is the privilege and responsibility of mature, regular meeting attenders to encourage and to assist fellow ministers to attend all congregational meetings regularly. Servants and publishers should always be alert to observe those missing meetings and show brotherly love and concern by calling on them to encourage and help them attend.

²⁴ What one of us has not said or thought from time to time: "I know that I should attend the meeting, but I am so tired, busy, etc."? Yet the effort was put forth, the meeting was attended and how happy we were! Refreshing New World information

at the meeting relieved that tired, worn-out feeling and enabled us to put out of mind and heart old-world problems and troubles. Good fellowship was enjoyed with the brothers, which is always stimulating, and, above all, the satisfaction and joy that come from obeying God's command. What grand refreshment and uplifting and up-building periods meetings are! Never miss a meeting if it is at all avoidable. They are a must to stay in good spiritual health and to become adequately qualified for the ministry.

²⁵ Persons of good will should be invited and encouraged to attend any and all congregational meetings. Upon completion of each weekly home Bible study it is well to spend a few minutes relating high points of the past week's meetings. This will help them to appreciate the variety of pertinent information available at meetings and to know what they are missing. The sooner they start attending Kingdom Hall meetings the more rapid will be their Christian growth. They should be made to feel welcome to attend all meetings, and, know too, that Jehovah's witnesses are interested, not in their pocketbook, but to help them learn Bible truths and walk the way that leads to life in God's new world.—John 17:3, NW.

MINISTERING TO OTHERS

²⁶ The purpose of the ministry is to share in the vindication of Jehovah's name, to find and feed the other sheep, and to prove faithful as a witness of Jehovah. It is not the aim or goal of Jehovah's witnesses to convert this old world. That will never be done, for clearly it is stated at Matthew 24:38, 39 (NW) the most of this world's inhabitants, as in Noah's day, will be destroyed at the approaching battle of

22. What does Hebrews 10:25 admonish us to do? Why?

23. What privilege and responsibility do regular meeting attenders have toward others?

24. Name various benefits derived from attending meetings.

25. How can good-will persons be helped to see the importance of attending?

26. Who only will survive Armageddon, and what must they now do?

Armageddon. While the world as a whole is content to eat, drink and be merry, there are those who sigh and cry over existing conditions. These are the ones who must be found and assisted while time permits. All who hope to survive the great war of Armageddon, which rapidly draws near, must listen and respond to Jehovah's invitation: 'Seek ye Jehovah, all ye meek of the earth, that have kept his ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger.'—Zeph. 2:3, AS.

²⁷ Now is the acceptable season for gathering the meek sheeplike persons and aiding them to become steadfast, unmovable praisers of God. (2 Cor. 6:2; 1 Cor. 15:58, NW) With true neighborly love and complete unselfishness we must seek and make opportunities to minister. It is the most important work on earth between now and Armageddon, a matter of life or death for us and those whom we preach to.

²⁸ Come evenings and weekends, naturally we are tired from secular and other activities. It would be so easy to sit at home and pamper ourselves thinking how wonderful it is that others are out faithfully ministering and caring for the sheep. But that we will not and cannot let happen. "Woe is me if I preach not" is our Scriptural guide. Jesus was willing to lay down his life for the sheep. As his footstep followers we are willing and desirous to do all we can to help others and thus sacrifice personal desires and comforts evenings, weekends and other times to preach. For this reason whether the weather be fair or inclement, or a multitude of adverse things confront us, still we go from house to house ministering, conducting Bible studies and in other ways helping honest-hearted ones.

²⁹ No hit-or-miss arrangement is employed to preach thoroughly to all. Far from it! The ministerial work of Jehovah's witnesses is well organized. Each one of the 16,240 congregations throughout the world, as well as many missionaries and regular and special pioneers serving isolated territory, receives from the Society a definite territory to serve. They have the responsibility to preach to all people living in the assigned territory.

³⁰ The most effective means of ministering is the Scriptural way of visiting people at their homes. This was the way Jesus instructed his followers to preach; the way followed by Paul, who testifies: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." (Acts 20:20; Matt. 10:5, 11-13, NW) As homes in a territory are revisited sometimes householders respond: "Are you back again? One of Jehovah's witnesses was here not long ago." No one knows that better than we who purposely endeavor to cover our territory repeatedly and systematically. But, why, some ask, do you not cover territory once and stop? Simply because from one call to another conditions or circumstances with an individual may change or something previously said to the householder changes his way of thinking to the point that ones formerly opposed, busy, or otherwise unresponsive are now ready, willing and desirous of hearing the Kingdom message. Almost all who are active ministers today were unresponsive when calls were first made on them. Most happy are they that territory was served time and again, and, in return, they are pleased to cover their territory assignment time and again searching for the other sheep.

27. How important is the ministry today, and why do you so answer?

28. What can we not do?

29. Why is territory assigned?

30. (a) Why do Jehovah's witnesses preach from house to house? (b) Give reasons why territory is covered time and again.

³¹ Some not well acquainted with our ministry have asked: "Do you not tire of going back to the same homes saying the same thing?" Homes are revisited, yes, but the same words are not spoken. Before engaging in the ministry witnesses prepare pointed three- to eight-minute sermons and new sermons are used by a witness at least each time a territory is revisited. Being thus well prepared, it is a pleasure for one to engage in the ministry. One walks to the door without thoughts racing through his mind as he hears the householders approaching: "What shall I say? How shall I start?" No, with confidence the prepared minister delivers the Bible message he came to deliver and upon completion of the sermon receptive householders do not wonder why one of Jehovah's witnesses called. The coherent Bible sermon enabled the householder to understand, benefit from, and appreciate the purpose of the call. All properly prepared ministers are now using three- to eight-minute Bible sermons in regular witnessing and well know their effectiveness.

³² To assist interested householders to become acquainted with Bible truths, printed sermons in the form of Bible study aid books, the *Watchtower* and *Awake!* magazines and booklets are offered to householders on a small contribution basis. Contributions received do no more than help defray cost of printing and handling. If a person cannot afford to contribute and sincerely wishes printed sermons, they are given to him by the minister, who pays for it himself. All of these factors undeniably prove that Jehovah's witnesses "are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, . . . we are speaking."

(2 Cor. 2:17, NW) Printed sermons enable people to study at their own convenience.

³³ The purpose of the ministry is not limited to placing Bible study aids with interested people. To carry out Jesus' instructions fully to find and then feed the other sheep more is required than this. In addition to our spending many hours locating interested persons, return calls must be made to really feed the sheep. All of Jehovah's witnesses with a proper view of the ministry are happy to make return calls on persons who have manifested interest in the Bible's message. Returning with well-prepared ten- to fifteen-minute Bible sermons on subjects of interest to the householder enables them to see the need for a private home Bible study. Alert ministers start home Bible studies as soon as possible.

³⁴ Are you conducting at least one home Bible study each week as a congregation publisher and several as a pioneer or missionary? Each one should be, and yet reports show many qualified ministers are not. In fact, only about 15 to 20 percent of the publishers in most congregations conduct these all-important Bible studies. Why are not more doing so? Is it because many do not have the ability? No, not that, for all of Jehovah's witnesses have the ability to conduct studies. Frankly it seems some shy away from home Bible studies, not wishing to be tied down with the responsibility. This is an improper view. Did not almost all of us come to a knowledge of the truth through someone's conducting a home Bible study with us? Yes! Here, then, is their value. They are essential to really "feed my sheep."

³⁵ Therefore, let every dedicated witness

31. What are the benefits of using Bible sermons and changing them from time to time?

32. Though presenting Bible literature on a small contribution basis, how can it undeniably be pointed out "we are not peddlers of the word of God"?

33. Why make back-calls? How should publishers be prepared?

34. Of what value are home Bible studies, and why are not more conducting them?

35, 36. What is the proper view to have? How is this Scriptural?

conduct at least one home Bible study regularly, having toward prospective other sheep this Scriptural view: "Having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. Certainly you bear in mind, brothers, our labor and toil. It was with working night and day . . . that we preached the good news of God to you."—1 Thess. 2: 8, 9, NW.

³⁶ With a proper view of the ministry a minister is not only willing but desirous of conducting home Bible studies any time they can be arranged. He remembers the purpose of his ministry is to bear fruit and that home Bible studies are the means of doing so. Let all of Jehovah's faithful witnesses share in the back-call and home Bible study service as well as the house-to-house ministry, magazine work and other features of Kingdom service in order to 'be well balanced, thoroughly accomplishing their ministry.'—2 Tim. 4:5, NW.

TRAINING NEW MINISTERS

³⁷ As people of good will take advantage of the home Bible study arrangement and attend congregation meetings they come to an accurate knowledge of Jehovah's grand and glorious purposes. They grow to love them and want to have a share in praising Jehovah's name and aiding yet other people to learn the way of life. It becomes as a fire in their bones; they must and want to join the ranks of happy ministers.

³⁸ How does one become qualified for the ministry? Is it necessary to go to a seminary or special school for training? Jesus did not send his followers to theological schools of his day. Rather, he trained them by taking them with him in the field min-

istry, taught them what to do, and sent them out to teach and make disciples of others. (Matt. 28:19, 20, NW) This Scriptural way is followed by Jehovah's witnesses today throughout all the world.

³⁹ In each congregation arrangements are made to train and aid new ones to become adequately qualified for the ministry. Mature, capable ministers are assigned by the circuit servant, and in between his visits by the congregation servant, to train and assist new ones and others in need of help to become well-qualified house-to-house ministers, to make return visits on interested persons, to start and conduct home Bible studies, prepare and give appropriate sermons and in other ways become qualified ministers. The two working together, called theocratic companions, work out a schedule that enables them to engage in all features of the ministry as often as possible. The more mature minister takes the lead and always gives kind, helpful counsel to the one learning. As the one being trained progresses, he does more and more until he is able to give sermons alone and effectively minister from house to house, make return calls and conduct Bible studies. Then he too is in position to assist another. Each theocratic companion takes his assignment seriously, realizing it is a theocratic appointment. The more qualified one considers it a privilege to aid the one he is assigned to help to become a capable witness for Jehovah, and the one being trained appreciates the training program as a loving provision on the part of Jehovah's theocratic organization to assist him to become a well-qualified minister, able to declare abroad the excellencies of Jehovah, who called him forth to preach.—Eph. 4:11-14, NW.

37. As one learns of Jehovah and his purposes, what does he want to do?

38. In keeping with the way Jesus trained others, how does one become a minister today?

39. (a) What arrangements exist in each congregation to train new ministers? (b) How do those working together view their assignment?

⁴⁰ As can be seen from this article, Jehovah's witnesses do take their ministry seriously. They are keenly interested in it, realizing it is a most vital part of true

40. From this study what conclusion is drawn, and what is next to be considered?

worship. (Matt. 7:21, NW) Having discussed how Jehovah's witnesses organize their affairs to minister and their view of the ministry, in the next article we shall see how overseers qualify for congregation responsibilities and how they view their ministerial appointment.

Overseers of the Ministry



KINGDOM publishers who properly understand their ministry have a progressive view. They are not content to stand still. They want to become mature, well-qualified servants of Jehovah, using fully whatever capabilities they have to advance new-world interests.

² Being desirous of having additional privileges of service, it is Scripturally right for a brother to seek to advance his ministry toward the goal of becoming an overseer or servant in the congregation. "That statement is trustworthy," as we read at 1 Timothy 3:1 (NW). "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." Therefore, one does not hang around Jehovah's

organization for years without taking progressive steps. He wants to grow up spiritually and take on added privileges of service. As soon as possible, with proper understanding, he takes the all-important step of symbolizing his dedication to Jehovah by water baptism, knowing this is a basic requirement if he hopes to live in the new world. But he does not stop there. He uses whatever capabilities he has in an effort to reach out and expand his ministerial privileges.

³ His natural abilities are put to good theocratic use. No longer is he interested in utilizing all of his *time* and ability toward the goal of becoming what is deemed or termed a success in the world. That would be foolish, he knows, for the Bible plainly says there is absolutely no future in this old system of things. The only

1, 2. (a) Is it Scripturally right to desire an appointment as overseer? (b) What is a basic requirement to qualify?

3. How are natural abilities used, and upon being appointed what costly mistake should one avoid?

worthwhile and enduring thing is the new world. Wisely, then, he provides his material needs and uses all other time, effort and ability to advance new-world interests. Discreet ones prayerfully arrange their affairs and avoid making the costly mistake of some who, upon qualifying and being appointed servants, later allowed themselves to become weighted down "seeking their own interests, not those of Christ," to the point where they lost Jehovah's favor and were removed from all new-world appointments. (Phil. 2:21; 1 Tim. 6:6-10, NW) Appreciative servants will not allow old-world interests, shortly to end, to jeopardize their unending career with Jehovah's new world. They apply themselves, seeking not 'their own interests, but those of Christ,' which results in their being a blessing to brothers, persons of good will, and, above all, an honor and praise to Jehovah, who called them from old-world pursuits to preach.

⁴ In addition to being motivated by a proper desire and reaching out for the office of overseer, other things are necessary for one to qualify. The Scripture goes on: "The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a right manner, having children in subjection with all seriousness; (if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?) not a newly converted man, for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil. Moreover, he should also have a favorable testimony from people on the outside, in order that he might not fall into reproach

and a snare of the Devil."—1 Tim. 3:2-7, NW.

⁵ Scripturally, then, only dedicated, mature, well-balanced, progressive-thinking and acting congregation publishers and pioneers with a proper view of the ministry qualify to be overseers in the congregation. Just how long is it before one can become an overseer? Some apply themselves so diligently that upon the completion of a full year of ministerial service, after symbolizing their dedication by water baptism, they have matured and progressed to the point where they are appointed overseers by the Society. In each congregation, however, the most mature, capable and zealous ministers are appointed overseers, in keeping with the Bible's counsel to use "not a newly converted man."

⁶ But what if there are not sufficient dedicated men in a congregation? Can women be appointed to services? Yes, qualified sisters are appointed in such cases and care for the duties outlined. If there are no male appointed overseers, sisters have the responsibility to preside over meetings. In recognition of the theocratic headship of man and realizing that she is temporarily or circumstantially serving in the congregation in place of a man who should fill that position, it is proper for the sister while so serving to wear a head covering. When a brother moves into the area or local men learn the truth, qualify and are appointed overseers, it is a time of happiness for such sisters. Gladly they give way to the brother in recognition of Jehovah's theocratic arrangement.—Eph. 5:24-32, NW. (See *"This Means Everlasting Life"*, pages 154-163, for additional information on "Woman's Privileges in the Congregation.")

5. Who, then, qualify, and how long does it take?

6. (a) Can women be appointed? (b) What should a sister who has the responsibility to preside over meetings do?

4. Name Scriptural qualifications for an overseer.

⁷ On meeting the various and necessary qualifications and being appointed an overseer or servant by the Society, a congregation publisher, pioneer or missionary who has a proper view of his ministry esteems his appointment as a great treasure, one that cannot be bought with all the money in the world. He realizes that a servant appointment is a token of Jehovah's favor for faithful service. Rightfully he values his appointment more than any position he might have or could possibly attain in the old world. He well knows everything in the old world is soon going to pass away. Within this generation it will be a thing of the past! Yes, gone once and for all time, while the New World society is here to stay. By faithfully fulfilling his assignment he knows it will be his good pleasure to declare abroad the excellencies of Jehovah between now and Armageddon and to serve and assist his brothers through the battle of Armageddon right on into the new world, where for a thousand years he will be further privileged to share in the development of God's new world. Having this crystal-clear view, no wonder an appointed servant serves his brothers so well and is diligent to fulfill his assignment "whole-souled as to Jehovah."—Col. 3:22-24, NW.

⁸ To carry out his obligations it is vitally important that each servant know what is required of him. He must know what his duties are and how to fulfill them. This he learns from a careful study of *Preaching Together in Unity, Qualified to Be Minis-*



ters, the Kingdom Ministry and other publications of the Society. Not only does he acquaint himself with his own duties, but he also knows the duties of the other servants and co-ordinates his activity with the other appointed overseers, which results in all overseers lovingly and unitedly serving their brothers. With each servant understanding his assigned duties and

carrying them out, the servant body is a co-ordinated and unified group working closely together, looking well to the interest of the congregation.—1 Pet. 5:1-5, NW.

⁹ Having a proper view of his appointment, a servant is not one in name only. He is a servant in word and in deed. He continues to be a good and zealous minister, realizing that part of his responsibility before Jehovah and to his brothers is taking the lead in field service. Therefore, he is not one who gets on the speaking platform and gives fine talks encouraging his brothers to do better in field ministry and then neglects to show up at the place of contact himself. No, he practices what he preaches. He is at the contact place himself, regularly and on time, with well-planned and worked-out arrangements for the group to proceed to the territory and promptly start ministering without loss of time. Much depends upon his diligence, enthusiasm and example, which cannot be neglected without its resulting in hurt to the congregation. He keeps in mind that sheep are led, not driven, and in harmony with the Society's counsel and instructions he takes an energetic lead in the preaching work.

¹⁰ Servants who have a proper view of

7. (a) How does a servant value his appointment? (b) If he is faithful, will his assignment end at Armageddon?

8. Why must overseers know their specific duties and be acquainted with the duties of other servants?

9. Must overseers practice what they preach?

10, 11. (a) What responsibility does Acts 20:28 lay on overseers? (b) In what manner is this rendered?

the ministry are interested, not only in their own ministerial service, but also in rendering assistance to others. A true servant realizes his responsibility to carry out Acts 20:28 (NW), where it is stated: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers, to shepherd the congregation of God." Just what does this mean? Well, what is necessary to have life in the new world? A knowledge of the truth? Attending meetings? Symbolizing one's dedication by water baptism? Those are basic needs, yes, but something else too is required! The all-important and vital preaching, "for if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:9, 10, NW.

¹¹ Therefore, in complying with Acts 20:28, overseers have the responsibility to help all associated with the congregation to be active praisers of Jehovah. This assistance is rendered in a loving and considerate way by overseers, not in a cold, begrudging, unfriendly manner, nor one that will embarrass. The overseer considers a publisher's difficulties, which are sometimes more fancied than real, and endeavors to help each one to overcome his retarding difficulties by regular encouragement and making definite arrangements for the one needing help to share regularly in ministerial service. Those being assisted should be most grateful to these untiring overseers, realizing their efforts are being expended in their behalf for their own welfare. Appreciative publishers gladly cooperate with their overseers.

¹² For any congregation to have Jeho-

vah's blessing and favor, clean, acceptable worship must be forthcoming. (1 Cor. 5:6-13, NW) Should some individual in the congregation violate Jehovah's commands for clean living, it is the responsibility of the publisher who knows of the violation to bring that matter to the attention of the congregation committee, who Scripturally have the responsibility to keep the organization clean. The committee will fully investigate the matter and then take whatever action may be necessary, disfellowshipping the offender or putting him on probation, and making appropriate announcement to the congregation. In congregations where sisters are serving on the committee they should not handle a problem involving possible disfellowshipping or probation. Where the committee has two brothers on it, they will hear the matter. Should there be a difference of opinion between the two brothers as to what decision should be made, then a mature brother from another congregation may be called on, or if the circuit servant is soon to visit he may complete the committee. Should there be no brothers to serve on the committee, or only one, then the matter will await the visit of the circuit servant, or brothers from a nearby congregation will be called upon.

¹³ Overseers who have a proper view of congregation responsibilities think about them night and day. Where can improvement be made? How can more assistance be given to publishers? Can midweek witnessing be arranged and improved in addition to more efficient weekend service? What adjustments are needed to keep the training program up to date, so that the congregation may move ahead and enjoy increase? How can meetings be improved, and more assisted to benefit those attending? And, as the congregation expands,

12. (a) Why must the congregation be kept clean, and who has this responsibility? (b) Are sisters to handle disfellowshipping or probation cases?

13. How should overseers think about congregation matters?

assistant servants are assigned, so when the time comes for another congregation to be formed well-qualified and trained brothers are in position to take oversight of the Kingdom work. Just as a man in the business world must think and plan his activities if he is to have a successful business, even more so must overseers give unending consideration, thought and attention to congregational needs and activities.

¹⁴ A devoted overseer has the theocratic love and respect of all publishers. They love him as a servant of Jehovah, and are desirous of co-operating and working with him. They feel that they can go to him with problems and receive his help and loving guidance. They recognize that all servant appointments come from Jehovah through his theocratic organization and count it a privilege to co-operate with the overseers whom Jehovah is pleased to use. If an overseer becomes negligent in his duties, they know Jehovah, in his own due time and way, will bring about needed changes. They wait upon him to take action through his organization. Thus they manifest that they have full and complete

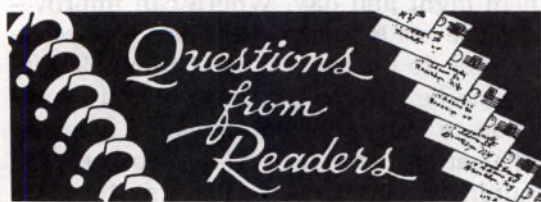
confidence that Jehovah is directing his theocratic organization.

¹⁵ With congregation publishers, pioneers and overseers having the proper view of their ministry, unity and peace prevail. They work closely together, worshipping Jehovah in holy array by proclaiming throughout their assigned territory his glorious name and purposes. As this is done, the other sheep are found, fed and led in the way that leads to life in the new world. Before long, these new ones too see their position from Jehovah's point of view. They come to appreciate that they have been called from the darkness of the world in order to preach. And preach they will—in favorable season and in troublesome season, alongside other qualified Kingdom publishers who have a proper view of the ministry.

¹⁶ To be sure, the stones will not have to cry out declaring the glory and majesty of Jehovah in any congregation's territory. No, for publishers with a proper view of the ministry are and will keep on preaching this good news of the Kingdom and gathering the other sheep into the New World society until Jehovah himself says the preaching work is done.

14. What correct view do publishers have of appointed overseers?

15, 16. What will result from having a proper view of the ministry?



● John 8:58, according to the *King James Version*, says: "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." But the *New World Translation* states: "Jesus said to them: 'Most truly I say to you, Before Abraham came into existence, I have been.'" Why does the *New World Translation* use "I

have been" instead of "I am"?—R. B., United States.

The Greek verb there used, *eimi*', is literally in the present tense, but in view of its being preceded by the aorist infinitive clause which refers to Abraham's past, the Greek verb *eimi*' must be viewed as a historical present. Regarding the historical present Hadley and Allen's *Greek Grammar* says, in section 828: HISTORICAL PRESENT.—In vivid narration, a past event is often thought of and expressed as present: . . . The present in this use is freely interchanged with the past tenses . . ."

Says A. T. Robertson's *A Grammar of the Greek New Testament in the Light of Histori-*

cal Research, under "The Historical Present," pages 866-869: "This vivid idiom is popular in all languages, particularly in the vernacular. . . it is much more frequent in Greek than in English and is a survival of 'the original stock of our languages.' It antedates the differentiation into imperfect and aorist. . . It is common enough in the LXX [Septuagint], . . . Hawkins finds the historical present in the LXX 337 times. Josephus uses it also. The New Testament examples are thus 'dramatic.' The historical present is not always aoristic. It may be durative like the imperfect. . . Hawkins . . . finds 93 historic presents in Matthew (15 of them in Parables), but 162 in John and 151 in Mark. It is rare in the rest of the New Testament. It is most frequent in Mark, John, Matthew and in this order. . . ."

If you will examine the *New World Translation* you will find that except for the final book of The Revelation the historical present is not rendered as such in the translation, but if the context calls for it the historical present is rendered in the past. For examples of where the Greek mixes the historical present with past tenses, we refer you to John 1:29-42, also John chapter 20, as shown in the *King James Version*. Note also Mark 1:12, 13. Even the *King James Version* renders some historical Greek presents as English past tenses; for instance, Matthew 3:1.

That a historical present in the Greek in the midst of a context of the past tense is properly rendered in English as a past tense is recognized by the best of modern Bible translators. Dr. James Moffatt was on the Revised Standard Version Bible Committee, and note how he translates John 8:58 in his own version: "'Truly, truly I tell you,' said Jesus, 'I have existed before Abraham was born.'"

Professor E. J. Goodspeed was a member of the American Standard Bible Committee, and his translation renders John 8:58 as follows: "Jesus said to them, 'I tell you, I existed before Abraham was born!'"

Note other translations:

Chas. Williams' *The New Testament*: "Then Jesus said to them, 'I most solemnly say to

you, I existed before Abraham was born.'"

A. S. Lewis' *"The Four Gospels" According to the Sinaitic Palimpsest*: "He said unto them, Verily, verily, I say unto you, Before Abraham was, I have been."

The Twentieth Century New Testament: "'Believe me,' Jesus replied, 'before Abraham was born I was already what I am.'"

G. M. Lamsa's *The Modern New Testament*: "Jesus said to them, Truly, truly, I say to you, Before Abraham was born, I was."

Jas. Murdock's *The Syriac New Testament*: "Jesus said to them: Verily, verily, I say to you, That before Abraham existed, I was."

F. Pfafflin's *Das Neue Testament* (German): "Jesus: 'Before there was an Abraham, I was already there [*war ich schon da*]!'"

C. Stage's *Das Neue Testament* (German): "Jesus said to them: 'Truly, truly, I say to you: Before Abraham was born, I was [*war ich*].'"

Nácar Colunga's *Nuevo Testamento* (Spanish): "Jesus answered: 'In truth, in truth, I say to you: Before Abraham was born, I was [*era yo*].'"

F. Delitzsch's Hebrew New Testament and that by Salkinson-Ginsburg both have the verb in the perfect form "I have been" (*haviithi*) instead of in the imperfect form.

From the above it is to be seen that the *New World Translation* is consistent with itself in rendering the historical present by rendering John 8:58 "I have been" instead of "I am." Since Jesus was here referring to an existence from before Abraham and continuing down till he spoke, the *New World Translation* rendered *ego' eimi'* as "I have been" instead of "I was."

When any clerical critic tries to claim inaccuracy for the *New World Translation* at John 8:58, then he is indicting not only it but also all these other scholars, English and foreign language, of inaccuracy. He is entitled to take and accept the version that he prefers because of bias toward a religious doctrine, in this case the trinity, but yet it should be recognized that the *New World Translation* has plenty of support by acknowledged, widely known translators for its rendering at John 8:58.

You, I existed before Abraham was born." A. S. Lewis' "The Four Gospels" according to the English language: "He said also to them: Verily, verily, I say unto you, before Abraham was, I have been."

The 19th-century New Testament: "Believe me, Jesus replied, before Abraham was born I was already what I am."

G. M. Lammert's The Modern New Testament: "Jesus said to them, Truly, truly, I say to you, before Abraham was born I was."

James M. Lammert's The Greek New Testament: "Jesus said to them, Truly, truly, I say to you, that before Abraham existed, I was."

F. F. Bruce's The New Testament (London): "Jesus, before there was an Abraham, I was already there (how can you say that?)"

C. Sturge's The New Testament (London): "Jesus said to them, Truly, truly, I say to you, before Abraham was born, I was (how can you say that?)"

Major Colunga's Nuevo Testamento (Spain): "Jesus answered: To truth in truth, I say to you, before Abraham was born, I was (how can you say that?)"

E. Nestlé's Hebrew New Testament and that by Robinson-Gibson both have the verb in the perfect form, "I have been" (Akkad): instead of in the imperfect form.

From the above it is to be seen that the New World Translation is consistent with itself in rendering the historical present as "I have been" instead of "I have been" as in the King James Version. Since Jesus was here referring to an existence from before Abraham and continuing down till he spoke, the New World Translation shows all he spoke, the New World Translation rendered ago, even as "I have been" instead

and rendered, under "The Historical Present" pages 308-309: "This vivid idiom is popular in all languages, particularly in the vernacular. It is much more frequent in Greek than in English and is a survival of the original stock of our language. It antedates the historical present into English and Greek. . . . It is common enough in the LXX (Septuagint). . . . Hawkins finds the historical present in the LXX 337 times. Josephus uses it also. The New Testament examples are thus distributed: The historical present is not always historic. It may be figurative like the perfect. . . . Hawkins finds 33 historic presents in Matthew (15 of them in Parables), but 163 in John and 151 in Mark. It is rare in the rest of the New Testament. It is most frequent in Mark, John, Matthew and in this order. . . ."

If you will examine the New World Translation you will find that except for the final book of the Revelation the historical present is not rendered as such in the translation but it is constant calls for it. The historical present is rendered in the past. For examples of where the Greek mixes the historical present with the past tense, we refer you to John 1:23-24, also John Chapter 30, as shown in the King James Version. We also Mark 1:13. Even the

"WATCHTOWER" STUDIES FOR THE WEEKS

March 24: How Jehovah's Witnesses View Their Ministry, ¶1-29. Page 113.

March 31: How Jehovah's Witnesses View Their Ministry, ¶30-40, and Overseers of the Ministry. Page 119.

✓✓ CHECK YOUR MEMORY ✓✓

After reading this issue of "The Watchtower", do you remember—

- ✓ Why house-to-house discussion of religion would not seem strange to Jesus? P. 99, ¶1.
- ✓ What questions will show whether you are reading the Bible to understand it? P. 100, ¶3.
- ✓ What particular words have changed their meaning since the translation of the King James Version Bible? P. 103, ¶2.
- ✓ How Jehovah's witnesses are now in a position like that of the early Christians? P. 107, ¶1.

- ✓ What the St. Bartholomew's Day massacre was, and what the pope did about it? P. 112, ¶4.
- ✓ Whether you could be one of Jehovah's witnesses without preaching to others? P. 114, ¶4.
- ✓ What example of people in love shows everyone can find time to serve God? P. 115, ¶10.
- ✓ What the qualifications of a Christian overseer are? P. 123, ¶4.