



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

JUNE 1, 1960

Semimonthly

SPEAK FROM A GOOD HEART

SPEECH AND SALVATION

**ARE JEHOVAH'S WITNESSES
CHRISTIANS?**

**IS OUR CIVILIZATION
FACING A FALL?**

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

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

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AT - An American Translation	Le - Isaac Leeser's version
AV - Authorized Version (1611)	Mo - James Moffatt's version
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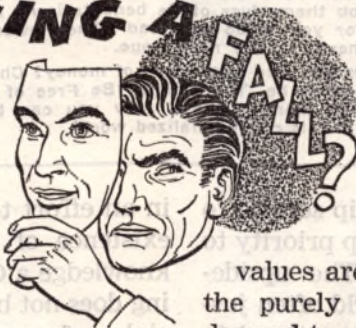
June 1, 1960

Number 11

IS OUR CIVILIZATION FACING A FALL?

THE remarkable materialistic advancements made during the last sixty years have catapulted our civilization from an era of horses and buggies to an era of jet planes and flaming rockets. The transformation has been astounding, especially for such a short period in human history. But now that we have reached a great height of technical achievement is there danger of our civilization falling as past civilizations did when they reached a certain point of glory? Will it crumble because of moral degeneration from within? There are many people who fear that it may. They see disturbing similarities between our civilization and those that fell.

The Canadian newspaper, *Victoria Daily Times*, reported an expression of this view when it said: "Materialism—the trap that extinguished past civilizations—is endangering Western society's future, Senator Donald Cameron warned 300 school trustees. . . . He said there was a 'frightening parallel' between today's society and extinct civilizations that 'grew rich, soft, indifferent and apathetic—and died.'" A somewhat similar expression was made by the *Wilkes-Barre Record*: "The good life



does not just consist of things. The good life involves character, decision, fortitude, the willingness to sacrifice when sacrifice is needed in the common cause. No matter how rich a nation may become, if its people fall into the pit of lazy complacency, if their values are restricted more and more to the purely material, then that nation is doomed to ultimate destruction."

The fact that modern society is becoming more interested in easy living, material possessions, soft jobs and a "fast buck" than it is in ethics shows that its values are degenerating. How much income a person has, regardless of how he gets it, seems to be the basis for social status. The same was true in ancient materialistic Rome before its fall. The man today with lots of money is the man that is admired, that is highly respected in a community, that generally is elected to political offices. The material goods he has impress people more than the moral virtues of a poor man. It is the car a person drives, the home he lives in, the clothing he wears and the company he keeps that give him status in this materialistic civilization. These are not the important values in life. Only a degenerating society would think they are.

Although many people may speak highly of moral values, few actually live by them.

This is evident from the occasional revelations of graft among political leaders of seemingly impeccable morals, of bribery and even burglary among some law-enforcement officers, of "kick-backs" in the business world, of cheating by contestants on quiz shows, of thievery by employees of seemingly good reputation and of seeking personal advancement at the expense of other people. Do not these practices indicate a morally sick civilization?

"Our values, our ideals, are upside down," said Dr. Laurence Gould, president of Carleton college. "We pay lip service to spiritual values but we give top priority to mink coats and Cadillacs." The upside-down moral values of this world often justify stealing when it is done from the rich. Because a great number of Canadian and American employees reason this way, employers have a total annual loss of some one billion dollars to employee stealing. This is about twice what the public loses to professional criminals. Is not stealing as morally wrong when a rich corporation is the victim as when a poor man is? How can morals have a sliding standard?

Since modern society has allowed moral and spiritual values to degenerate, it should not be surprising when delinquency and cheating are seen to be on the increase among today's youth. Are not their morals a reflection of the society in which they live? Adults can hardly expect children to live by a moral standard that they themselves do not live by. Regarding this Harry M. Grant, assistant superintendent of Moncton schools in Canada, said: "Too often is it the case that the schools are being asked to teach things by the people at large which they themselves do not

generally practice." He went on to say that there are increasing evidences of deterioration of the social and moral fabric.

More than materialistic advancement is needed to make a civilization great and enduring. High moral values and love for the Supreme Sovereign, Jehovah, are needed as well. Because technical advancement

has caused modern society to become wise in its own eyes, it has turned its back on Jehovah God. Its materialistic values pull it toward atheism, and its thinkers stretch their imagination to great lengths

in an effort to find an explanation for the existence of man without having to acknowledge a Creator. Such atheistic thinking does not build up respect for godly principles of morality. It tears them down. It encourages people to set up degenerating materialistic standards, creating a condition where none can trust his neighbor.

Since our civilization is following the same materialistic and dissolute course taken by civilizations that have perished, how can it expect to endure? As God brought an end to the civilization that existed before the Flood and as he brought an end to the civilization in Sodom and Gomorrah because of moral corruption so he will bring an end to the present civilization. He has weighed it in the scales and found it wanting. It will fall in the coming "war of the great day of God the Almighty." (Rev. 16:14; 2 Pet. 3:5-7) The increasing disregard for moral standards is a foretold indication that its end is near. People who love righteousness can hope to see after its fall the rising of a new civilization with high moral and spiritual values. With God's blessing upon it, it will endure to time indefinite.

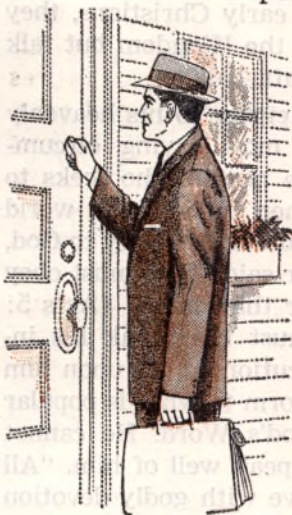
ASK FOR THE NEXT ISSUE

- ① What a different world this would be if everyone were kind—sincerely so! That others rob themselves of its benefits is no reason for you to do so. Read "The Power of Kindness" in the next issue.
- ② Are you free of the love of money? Christians must be. The article "Be Free of the Love of Money" shows how you can be—even in this commercialized world.

A TRADITIONAL pattern in religious worship and practice has been established

among the orthodox religions of Christendom.

They have a clergy class and a laity class, with the clergy doing all the preaching and the laity the listening. They have their social activities, money-raising programs, political interests and



many commonly accepted teachings and holidays. Any religious group that does not conform to this pattern is, more often than not, considered to be peculiar. Political and legal authorities may even refuse to recognize it as a religious group and may deny it constitutionally guaranteed liberties. Orthodox religious leaders may ridicule it, accusing it of being a deceiver, false prophet and not Christian. This has been the experience of Jehovah's witnesses in this twentieth century.

The treatment given the Witnesses is similar to what was experienced by Christians in the first century for not conforming to the popular religious pattern among the Jews and Romans of that day. Those early Christians were a minority whose worship, beliefs and religious practices were strikingly different from the idol-worshiping Romans and the tradition-bound adherents to Judaism. It was the popular thing to show intolerance toward

Are Jehovah's Witnesses CHRISTIANS?

Why are they spoken against? What is their aim?

against them, causing them to be persecuted from city to city. Jesus Christ foretold this when he said to some of those orthodox religionists: "I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city."—Matt. 23:34.

Those same religious leaders decorated the memorial tombs of the prophets that lived before their day, saying: "If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets." (Matt. 23:30) Yet they treated Christians as their forefathers had treated the Hebrew prophets who did not conform to what was popular.

Although many centuries have passed since the days of the early Christians and many millions of people now profess Christianity, nonconforming Christians are still mistreated. Orthodox religious groups may deplore the mistreatment that was shown the early Christians and say that if they

them. Roman emperors put them in the arenas to be burned alive or to be torn by wild beasts. The religious leaders of Judaism incited mobs



had lived then they would not have been among the persecutors, but they will turn around and persecute Jehovah's witnesses for not conforming to the popular religious pattern of today. Jesus Christ foretold that this would be so when he spoke about those followers of his living in the last days: "Then people will deliver you up to tribulation and will kill you, and you will be hated by all the nations on account of my name." "The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God."—Matt. 24:9; John 16:2.

WHAT IS A CHRISTIAN?

That which determines a Christian is not adherence to the popularly accepted beliefs of orthodox religious organizations or participation in popular religious practices and religious holidays. Conforming to the popular concept of a Christian does not make a person a Christian. What does is the meeting of Scriptural qualifications. The apostle Peter said: "Christ suffered for you, leaving you a model for you to follow his steps closely." (1 Pet. 2:21) One must follow the example Christ set.

Aside from making himself thoroughly familiar with the Scriptures and living by its right principles, Christ bore witness to the name and purposes of his heavenly Father. "I have made your name known to them and will make it known." (John 17:26) He stated that his purpose in coming was to bear witness to the truth. (John 18:37) Christians of the first century followed his example by bearing witness to the truth, although this conflicted with the traditional teachings that were popularly accepted in those days.

Those early followers of Christ refused to adopt any of the philosophical beliefs or religious formalisms of the pagan Greeks and Romans. They knew that a Christian's worship must be pure, undefiled by pagan

influence. "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?"—2 Cor. 6:14.

The kingdom of God was made prominent in the preaching done by Jesus Christ. He laid great stress on it, and told his followers to seek "first the kingdom and [God's] righteousness." (Matt. 6:33) This is a requirement that Christians must meet, and, like the early Christians, they must not only seek the Kingdom but talk about it as well.—Matt. 10:7.

As Jesus kept integrity to his heavenly Father under the most trying circumstances so must the person who seeks to be a Christian. When men of the world try to force him to break integrity to God, he must do as Peter said: "We must obey God as ruler rather than men." (Acts 5:29) A Christian must not break his integrity when persecution comes upon him for refusing to conform to what is popular but contrary to God's Word. He cannot expect all men to speak well of him. "All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12; Luke 6:26.

The fruits of the spirit are produced by a Christian at all times, not just one day a week. Regarding these fruits the Bible says: "On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) These qualities must be given more than lip service by the person wanting to be a Christian.

Because Jehovah's witnesses are unlike orthodox church members in their beliefs and religious activities, some persons may claim that they are not Christians; but let us see if they meet the Scriptural requirements that determine a Christian. This is what counts, not what is popular.

JEHOVAH'S WITNESSES MEET REQUIREMENTS

The activities of Jehovah's witnesses fit their name. Like Jesus Christ, who is called by Scripture "the faithful and true witness," Jehovah's witnesses bear witness to the name, purpose and truth of God. (Rev. 3:14) They do not hide his name but publicly declare that it is Jehovah. As you will note, it appears prominently on the cover of this magazine, which is the principal publication used by the Witnesses. It is Jehovah's will that his name be made known to earth's inhabitants.—Ps. 83:18; Heb. 13:15.

As his witnesses they testify to the fact that he is one God and that he rightly demands exclusive devotion. Consider this expression of theirs in *The Watchtower* of January 1, 1956: "Exclusive devotion to Jehovah God is a very serious requirement. . . . He is exclusive. Everyone else stays outside this most honored position that he only can hold. He is alone in his exalted place in the universe. He will not include anyone else with himself. His glory he does not share with another." This fact eliminates religious devotion to images and human leaders.—Ex. 20:5.

Like the early Christians, Jehovah's witnesses insist upon keeping their worship of Jehovah God undefiled. They refuse to use icons, symbols, processions, clerical robes and the many other things that religious Christendom adopted from pagan religions many centuries ago. They refuse to defile their worship with the observance of religious holidays that have roots in paganism or with religious creeds that sprang from human philosophy and not from God's Word. This determination to maintain undefiled worship puts the Witnesses out of step with popular religious beliefs and practices. As the religious leaders of Jesus' day became greatly upset over the Scriptural truths he taught, so religious leaders in Christendom become upset

over the preaching activities of Jehovah's witnesses.

As clearly shown by the resolution passed by the Witnesses at their Divine Will International Assembly in 1958, the kingdom of God is the principal theme of their preaching. It stated: "The only stable government in the universe is the established kingdom of God in the hands of his anointed Son." They follow the example of Jesus by "seeking first the kingdom and his righteousness."—Matt. 6:33.

Like the early Christians, Jehovah's witnesses maintain integrity to God despite the many vicious efforts that are made to silence them. In the United States during 1940, 600 mobbings did not frighten them into silence. Hitler failed to break them in prisons and concentration camps where he tortured 10,000 of them, and the Communists are failing to do it in their frightful prisons and slave-labor camps. The Witnesses have found the following words of Jesus to be as true today as they were 1900 years ago: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you."—John 15:19.

Making public proclamation of Scriptural truths is an obligation that rests upon all who strive to follow Christ's example. Jehovah's witnesses do not ignore this fact. All of them engage in the ministry by preaching to others. In 1959 over 870,000 of them devoted more than 126 million hours to this divinely authorized work. They know that preaching is one of the things required to get salvation. "For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

By manifesting the fruits of the spirit they give further proof that they are Christians. Their love, mildness and self-

control is publicly revealed when they hold assemblies. At the time of their 1958 assembly in New York city the *Daily News* said that an official of the New York Convention and Visitors Bureau "called the Witnesses an 'asset to the community' and said their conduct was 'out of this world' for mannerliness."

BELIEFS ARE SCRIPTURAL

Although the beliefs of Jehovah's witnesses frequently differ from what Christendom considers as orthodox, they are Scriptural. It is believed by the Witnesses that persons who die are in a condition similar to sleep, a condition of unconsciousness. The hope for the dead is to awaken to life by resurrection. This belief is Scriptural, for Jesus himself compared death with sleep. He said: "Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep. Jesus had spoken, however, about his death."—John 11: 11, 13; Ps. 146:4; Eccl. 9:10.

The fate of the wicked is another point of difference between the beliefs of the Witnesses and those of orthodox religions. Instead of preaching that the wicked are tormented in a fiery hell after death, they contend that the wicked go into eternal death. This too is according to God's Word. It is written: "Jehovah is guarding all those loving him, but all the wicked ones he will annihilate."—Ps. 145:20; Rom. 6: 23.

A popular belief in Christendom is that God is three persons in one, all three persons being coequal and coeternal. Jehovah's witnesses reject this belief because it is not found in the Bible. It is, instead, found in Hinduism and in other pagan religions. The Witnesses follow the Scriptural teaching that the Father and the Son are different persons, with the Son having been created by the Father. It is written that Christ was "the beginning of the

creation by God." (Rev. 3:14) Jehovah is his Father and the God whom he worships. This was stated by Jesus himself: "I am ascending to my Father and your Father and to my God and your God."—John 20: 17.

Human salvation is recognized by the Witnesses as being possible by no other means than by Christ's ransom sacrifice. This too is a Scriptural teaching. (Matt. 20:28) The kingdom over which Christ was made King is proclaimed by the Witnesses as a heavenly government that will rule the earth. It is a very real government.—Isa. 9:6, 7; 1 Cor. 15:24.

It will be this divine government, established in the heavens, that will destroy all human government and authority that do not have God's sanction. (2 Pet. 3:7) The earth will then be inhabited by meek persons who, because of their faithfulness to the Creator, will receive the gift of eternal life. The Scriptures support this belief by saying: "For those being blessed by him will themselves possess the earth." "Happy is the man that keeps on enduring trial, because on becoming approved he will receive the crown of life, which Jehovah promised to those who continue loving him."—Ps. 37:22; Jas. 1:12.

These and the other things that Jehovah's witnesses believe, while being different from orthodox beliefs in Christendom, are Scriptural. They are things made known by God's Word and do not come from pagan religions of ancient times. By their beliefs and their activities Jehovah's witnesses prove that they are true Christians. They meet the Scriptural qualifications of a Christian. Their principal aim is to preach the good news of God's kingdom "in all the inhabited earth for the purpose of a witness to all the nations." In this and in many other ways they follow closely Christ's steps as it is required of true Christians.—Matt. 24:14.

SPEAK from a Good Heart

"Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned."—Matt. 12:34-37.

INTELLIGENT speech is as old as the human family. From the day that man was created the ability to speak was one of his gifts from Jehovah. Truly it is a great treasure. How blessed men are that they can easily communicate with one another through the power of speech! It is so common among mankind, many take it for granted and never stop to think of giving thanks to the great Creator for the marvelous privilege of speaking. But how difficult it would be to pursue our many daily activities were it not for the power of speech! Observing for a moment the problems of the deaf-mute should convince anyone of the great wisdom and intelligence Jehovah used in designing the highest form of earthly creation, man. Every day we should thank Jehovah for the ability we have to speak.

² Jehovah designed the human mouth,

1. To whom is man indebted for his power of speech, and how should he view it?

2. (a) How does the human body co-operate in producing good speech? (b) What explanation for good speech and wicked speech is found in the Bible?

the tongue and the throat so man could speak good things. These parts of the human body function together, dependent upon other parts of the body. If they are to be used for speaking good things as Jehovah purposed, other parts of the body must co-operate. The right use of the power of speech depends on what is in the mind and the heart. When we hear a man speaking good things to the praise of the Creator we will find that his mind and heart have been trained in harmony with the Word of God. He has stored away

truth securely inside, as one stores up good treasure. All men do not speak good things, and Jesus explains why: "Either you people make the tree fine and its fruit fine or make the tree rotten and its fruit rotten;

for by its fruit the tree is known. Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned."—Matt. 12:33-37.

³ What is the reason for this difference in men, some speaking praise to God and others reproach? The history of the human family answers. The difference has existed since the rebellion, when Satan the Devil spoke in opposition to God in the garden of Eden and when Adam and Eve violated the commandment of God and also became opposers of God's will. Their minds and hearts were contaminated with lies

3. (a) Why do any men speak evil things? (b) What light is thrown on this by the words of Jesus at Matthew 15:1-11?

and wrong thoughts, and such is the heritage that has been handed down to the human family. Some men try to make the appearance of speaking good things, but their motives are not good, as seen by their fruits. They twist words, seeking their own advantage and seeking to gain honor among men. These are hypocrites, like the Pharisees and scribes whom Jesus encountered near Jerusalem: "Then there came to Jesus from Jerusalem Pharisees and scribes, saying: 'Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal.' In reply he said to them: 'Why is it you also overstep the commandment of God because of your tradition? For example, God said: "Honor your father and your mother"; and, "Let him that reviles father or mother die the death." But you say: "Whoever says to his father or mother, 'Whatever I have by which you might get help from me is a gift dedicated to God,' he must not honor his father at all." And so you have made the word of God invalid because of your tradition. You hypocrites, Isaiah aptly prophesied about you, when he said: "This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." With that he called the crowd near and said to them: 'Listen and get the sense of it: Not what enters into his mouth defiles a man; but it is what proceeds out of his mouth that defiles a man.'"—Matt. 15:1-11.

⁴ According to Jesus, the human heart must be in harmony with God for man to speak correctly. In the present day one may hear many doctrines and philosophies. Strange theories are advanced by so-called

learned men of science and educational institutions and echoed by all means of modern propagandizing. Their sayings must be sifted out. We may hear many things said, but upon the basis of the accurate knowledge found in the Word of God we can determine what is good and acceptable and what is not. We are not defiled if we hear of something evil, but if we reiterate the evil things or practice the evil things we are wrong. Since we are born in evil surroundings in this world our determination must be to avoid their influence and use our speech in the right ways. It is not natural to an imperfect man to speak only good automatically. He must train his mind and heart and give himself over completely to the Source of all good, Jehovah God. Thus he has a basis for speaking good and doing good. The apostle Paul put it this way: "Consequently, I entreat you by the compassions of God, brothers, to present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason. And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:1, 2.

⁵ How are we going to be able to do this? We must be determined to put forth a strong effort and must have help to build up and strengthen our mental powers for doing good with our tongue. We must seek the help of the Creator. "In everything by prayer and supplication along with thanksgiving let your petitions be made known to God, and the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus. Finally, brothers, whatever things are true, whatever things are of serious concern, whatever things are righteous, whatever

4. (a) In connection with speech, what causes the defilement of a man? (b) What does Romans 12:1, 2 show is the way to change from doing as defiled worldly people do?

5. According to Philipians 4:6-8, what mental habits must be formed, and what results therefrom?

things are chaste, whatever things are lovable, whatever things are well spoken of, whatever virtue there is and whatever praiseworthy thing there is, continue considering these things." (Phil. 4:6-8) With proper training we can gain true wisdom and build up the right motives in our hearts, which will cause right speaking. "The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness."—Prov. 16:23.

THE TONGUE NEEDS ATTENTION

⁶ Because one is a Christian and has presented his body a sacrifice living, holy, acceptable to God, with his power of reason, it does not mean that he can automatically bridle his tongue. Even from the beginnings of Christianity the taming of the tongue presented a problem. The disciple James emphasizes the problem in chapter three, verse 2: "For we all stumble many times. If anyone does not stumble in word, this one is a perfect man, able to bridle also all his body." Then he goes on to show how man has learned to control horses with a bridle or to steer great ships with a small rudder, but the small tongue in the body presents a greater problem. It is like a small fire that can consume a great forest. "For every kind of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind. But the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison. With it we bless Jehovah, even the Father, and yet with it we curse men who have come into existence 'in the likeness of God'. Out of the same mouth come forth blessing and cursing."—Jas. 3:7-10.

⁷ Is James saying that we should become

defeatists or give up in our fight to control the tongue? Is it a losing battle? Is there no use fighting? If that were so, he would hardly have continued his reasoning, saying: "It is not proper, my brothers, for these things to go on occurring this way. A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water." (Jas. 3:10-12) Indeed, it is not proper that men abuse their power of speech by cursing other men or speaking evilly of them. The only basis for overcoming the problem is to be found in conforming to the wisdom that comes down from above. To take in such wisdom one needs meekness and he must have a desire to conduct himself correctly. Lying, bragging, cursing or other wrong uses of speech are earthly or demonic in origin. Only the wisdom that comes from above can overcome the wrong tendencies with which imperfect man is born. Wisdom coming from the study of God's Word must be pursued if we are to make the tongue speak what is clean, peaceable and righteous. (Read James 3:13-18.)

⁸ If it were the thought of James that there is no use trying to tame the tongue because it is impossible to do it, so we might as well let the tongue take its own course, then it would be futile to try to work with God. But he did not say that. Tying in the control of the tongue with our pure worship, James urged: "If any man seems to himself to be a formal worshiper and yet does not bridle his tongue, but goes on deceiving his own heart, this man's form of worship is futile. The form of worship that is clean and undefiled from the standpoint of our God and Father is this:

6. What do the opening verses of James 3 tell us about the great problems of controlling the tongue?

7. (a) How do we know that James is not wanting anyone to give up in trying to control his speaking?

(b) What is required to speak correctly, according to James 3:13-18?

8. What is the relationship between control of the tongue and pure worship?

to care for orphans and widows in their tribulation, and to keep oneself without spot from the world.”—Jas. 1:26, 27.

⁹ So to preserve one's worship undefiled before God he must learn to exercise self-control and speak in harmony with God's righteousness. It must not be speech out of wrath, which would bring disunity. “Know this, my beloved brothers. Every man must be swift about hearing, slow about speaking, slow about wrath; for man's wrath does not produce God's righteousness.” (Jas. 1:19, 20) Those to whom James wrote were fighting among themselves and speaking against one another, proud and bragging. They had to be shown the need to control their tongues and preserve the peace of the congregation. Only bad motives in the heart prompt vilifying speech. James mentioned jealousy, contentiousness, bragging and lying, and showed how they bring disorder. If one has hatred toward his brother, it will show up in his speech. If he is jealous of another's privileges and blessings or desires to be seen himself or to be prominent, he may go around trying to tear down respect for his fellow man. Some may feel they are not prominent enough and want to show off, so they asperse or slander and bring forth strife. They prove themselves immature, as a “good-for-nothing man.” “A good-for-nothing man is digging up what is bad, and upon his lips there is, as it were, a scorching fire. A man of intrigues keeps sending forth strife, and a slanderer is separating those familiar with one another.” (Prov. 16:27, 28) Therefore, instead of the sower of strife gaining prominence and being looked up to by others, he will, in the eyes of mature Christians, lose all respect. Jehovah blesses the peacemakers.—1 Pet. 3:8-12.

9. (a) What motives may prompt speech that leads to disunity, and why should such speech be avoided? (b) Judging by 1 Peter 3:8-12, who receives the blessing?

KEEPING THE PEACE

¹⁰ Following his discussion of the taming of the tongue James speaks of the wars and fights among brothers. There must have been a spirit of reciprocity or there could not have been wars. A person by himself cannot have a fight. Someone else must be there to fight with him. If there had been but one individual who was of bad heart and not holding his tongue with a bridle it would hardly have been necessary for James to write as he did. It would have been possible to avoid that condition among the brothers if matters had been attended to properly in the pursuit of peace.

¹¹ How can the peace be preserved when an individual speaks offensively? The first thing to remember is not to reciprocate with like speech. When a brother offends you as an individual, you can exercise the same determined self-control as David, who wrote: “I said, ‘I will guard my ways to keep from sinning with my tongue. I will set a muzzle as a guard to my own mouth as long as anyone wicked is in front of me.’” (Ps. 39:1) This is a good principle to follow, whether dealing with worldly wicked people or brothers who offend us. We must control our spirit and not let any sudden anger or disgust that may rise up throw us off balance. Control is a mark of spiritual maturity. More often than not it is possible to rectify matters by going to the offending individual privately without letting a lot of time elapse. This is the formula Jesus presented at Matthew 18:15-17 for the solution of many a problem.

¹² When an offender of good heart sees his mistake he will apologize and ask forgiveness of the one he has offended. Indeed, as servants of God we should be ready and willing to forgive. James en-

10. What causes quarreling among brothers?
11, 12. (a) What is David's good example of self-control? (b) Explain the formula for settling differences presented by Jesus at Matthew 18:15-17.

courages such forgiveness by showing that we can all err with the tongue and not one of us is perfect. If a matter can be settled between two individuals and there can be apology and forgiveness, it will go no farther and there will be no occasion for it to come before any in the congregation and be a means of causing bad feelings or taking sides. It is only where an offender will not listen that as a last resort it becomes necessary to seek the advice of the servants in the congregation and perhaps let them join in talking to the offender.

¹³ Another opportunity to bridle the tongue out of respect for the peace and unity of the congregation is in connection with any violation of God's law by a member of the Christian congregation. When we hear that someone erred or even engaged in immorality, it is not proper to pass gossip around quickly and cause a stir. Matters of that nature are the business of the congregation servants who represent the congregation, and the controlled tongue will speak to them. One should not seek prominence by telling everyone all he knows, but in due humility consider the interest of the congregation as a whole. Let the congregation committee decide what action to take and what information to pass on to the congregation. If you heard something that was actually false and you went spreading it about you would fall in the class of slanderers. "The one walking about as a slanderer is uncovering confidential talk, but the one faithful in spirit is covering over a matter."—Prov. 11:13.

¹⁴ When a matter has been dealt with individually with a personal offender or if the congregation has dealt with an offense that required probation or disfellowshipping of a member and after some time a brother or sister has been reinstated, no benefit

can come to anyone by a continual harping on the transgression that was committed. Where is there love for brothers in that manner of speaking? When something has been settled and forgiven, then let it die out. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

¹⁵ That may not be the world's standard, but it is the standard of loving Christians. When Jesus taught the model prayer recorded in Matthew 6:9-13 he taught us essentials, and by what he said we should learn how important it is really to forgive an offender and pursue peace with all men. "For if you forgive men their trespasses, your heavenly Father will also forgive you; whereas if you do not forgive men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15) Do you forgive persons who trespass, or do you only think you forgive? Webster says: "Forgive implies the giving up not only of any claim to requital or retribution but also of any resentment or desire for revenge." After you have been involved in a matter and you have agreed to forgive an offender against you, do you still harbor any resentment, or can you greet the brother and treat him as a brother just as if this offense had not been committed? It may be a strong test of your love, but if there is a feeling of revenge or resentment you have really not forgiven him. Even though you may have been very angry at the time, if you were possessed of the spirit of self-control you would have reflected on the fact that you too could offend sometime and you would have bridled your tongue.

¹⁶ Paul told the Galatians (6:1): "Brothers, even though a man takes some false

13. How must Christians exercise tongue control in dealing with offenses committed by brothers?

14. What influence does a heart filled with love have upon speech concerning disciplined transgressors?

15, 16. (a) What does it mean to forgive an offender, and how did Jesus prove the necessity for exercising true forgiveness? (b) How did Paul show the need for humility and forgiveness?

step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." And he told the Ephesians (4:31, 32): "Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave you." If Jehovah and Christ Jesus, who do not commit trespasses, can lovingly and completely forgive trespasses of others, cannot we imperfect men with due humility learn to *really* forgive one another?

OTHER OFFENSES OF THE TONGUE

¹⁷ What is popular in this world is frequently not right. As the world deteriorates more and more, the morals and general ethics of the people degenerate too. That is why we have been admonished to quit being fashioned after this system of things, but be transformed by making the mind over. The example of many of the world's prominent entertainers and popular speakers and the trend of the conversation in clubs, social gatherings and even in the schools among the children is that obscene speech makes one outstanding and popular. Children, observing others, may be led to believe that swearing and obscene speech are an evidence of one's being grown up and of one's manliness, but as a matter of fact such proves only one's worldliness. For over nineteen centuries Christians have had the inspired counsel of the apostle Paul: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful con-

duct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Eph. 5:3, 4; Col. 3:5-8.

¹⁸ Harking back to the words of James 3:11, can our fountain of speech give out both sweet and bitter waters? What explanation is there for a person's wanting to talk about obscenity or evil things at any time, even when in association with worldly people during secular work? Is he a Christian minister only when at a congregation meeting? When you are with others, what do you talk about? Are you always talking about worldly things, or do you make it a practice to uplift the conversation by talking on spiritual or constructive things? When there is an occasion to be with your brothers, are you talking about the latest cinema shows or sporting events, the daily gossip or scandals? Christ Jesus gives us the answers to all this at Matthew 15:18-20: "However, the things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man." So it goes back to what a person has put deep down in his heart. What is really interesting to him is what he will be speaking about regularly and zestfully.

¹⁹ If we are to analyze the situation, how each one uses his power of speech is governed by whether one pursues the works of the flesh or has evidence of bearing the fruitage of the spirit. Wrong speech comes about through the heart's being set on fornication, uncleanness, hatred, jealousy, drunkenness, revelries, selfishness, pride

17, 18. (a) Why is obscene speech not becoming to Christian ministers? (b) What kind of conversation is produced by mature Christians? (c) How can we explain anyone's wanting to speak obscene things?

19. (a) In the light of Galatians 5:16-26 how must we view the way one uses his power of speech? (b) Why is it important to have the heart filled with good things and then speak them out?

and personal gain. Those who know nothing of God's righteous law and do not try to follow it use bad language and speak continually of fleshly things; that is the influence we see abroad in the world today. But where one's mind and heart have been influenced by God's spirit and where the individual has transformed his mind, we find him speaking on spiritual things. He has gained self-control, which is a fruit of the spirit, and he thinks before he speaks. He does not fly into a rage and speak without thinking, but is long-suffering and kind and speaks with mildness. That does not mean he does not speak forcefully in denouncing wickedness, but he does it in the

same dignified manner as Jesus Christ used to speak out against wickedness, misleading traditions and hypocrisy. The taming of the tongue and the submitting of oneself to the guidance of God's spirit and his Word are closely related. Jehovah judges, not by outward appearances, but by what is in the heart. Therefore the desire of every God-fearing person should be to fill his heart with spiritual things, to have a good heart for the refreshment and benefit of others and to become as a cool spring that continually bubbles forth sweet water on a summer day. Right speech leads to salvation.—1 Sam. 16:7; Rev. 2:23; Matt. 23:1-17; Gal. 5:16-26.



MAINTEINING life is the pursuit of all sane men because Jehovah placed in man a desire to live. Now through his Word Jehovah reveals to mankind that everlasting life is available to all who will reach out and take it on God's conditions. An opportunity is presented to man to learn what is in God's Word and fill his mind and heart with it and then speak it forth for his own salvation and the salvation of others. "The word is near you, in your mouth and in your heart; that is, the 'word' of faith which we are 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. 10:8-10.

² There is a close relationship shown between obtaining everlasting life and how we use our power of speech. Jehovah's creation was for his pleasure and to result in praise to his name and the human creatures he made to be praisers of God. When they are busy at it he looks upon them with favor. Although the majority of men are found to be out of harmony with Jehovah, not praising him, yet in mercy he has allowed an opportunity to men to gain knowledge of his purposes and choose life. As one gains more accurate knowledge from God he better appreciates his relationship to the Creator. He learns that it is a privilege to make public declaration with his power of speech to the praise of Jehovah. He becomes a witness of Jeho-

1. What vital opportunity is before men now, as shown by Romans 10:8-10?

2. What progressive steps must be made by those pursuing salvation?

vah, one who speaks out on every opportunity for the honor of his God. He dedicates his life and all he has, including his power of speech, to the praise of Jehovah. He determines, as did the psalmist: "Also my own tongue, all day long, will utter in an undertone your righteousness." (Ps. 71: 24) Such dedicated men God is now using to communicate with the human family and to be his witnesses. Through what the world may consider foolishness, namely, preaching, salvation will come to many. —Isa. 43:8-12; 1 Cor. 1:21; 2 Pet. 3:9.

³ The form of public declaration for salvation referred to by Paul at Romans chapter 10 is speech publicly made, based on one's strong faith. The knowledge given from God's Word has been given in trust to be used freely. Jesus reminded the apostles, at Matthew 10:8, that they had received free and so they must give free. He gave them orders to go and preach, entering into the houses and speaking to the people, visiting from house to house and from city to city, and he left no doubt that this would result in their salvation. Some persons may conclude it is a difficult task to go out and speak to people about God's kingdom and purposes in public places, but this is one of the requirements for salvation or everlasting life. There is only one means for gaining salvation and that is through Christ Jesus, the way God has provided. He is the Mediator between God and men, who showed how public declaration from house to house and city to city results in the preacher's being reported on well for salvation before the Father. Jesus said: "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in

the heavens." (Matt. 10:32, 33) If one is not making the public declaration from house to house and before the people, it is the same as disowning his belief in Christ Jesus and Jehovah God, and so one by his silence 'disowns' Christ Jesus and will be disowned by Christ before the Father in the heavens, losing salvation.

⁴ Daily use of the power of speech in the service of God has many facets. The tongue of the dedicated servant of God is used to preach and teach. Jesus clearly commanded before his ascension to heaven: "Go . . . teaching them to observe all the things I have commanded you." (Matt. 28: 19, 20) This meant that a great teaching campaign would be carried on. The basis for this teaching is found in the Bible. To be proper teachers, the instructors must be familiar with their Textbook. The great Master or Teacher, Christ Jesus, was thoroughly familiar with the Textbook in his day, as we see, from the report in Luke 4:17, that he stood up in the synagogue and was able to open the scroll quickly to what we now call Isaiah chapter 61. Throughout his ministry he quoted from the prophets, the writings of Moses, and the Psalms; and before his ascension to heaven, as Luke 24:27 tells us, he commenced with Moses and all the prophets and interpreted all the things pertaining to himself in all the Scriptures. Verse 45 shows that he opened up minds to grasp the meaning of the Scriptures. Thus Jesus set the example of teaching by making sure that the ones he was instructing grasped the meaning of what he was teaching from God's Word. This brought honor to Jehovah God and opened up the way for salvation to those who were listening.

⁵ That is the lifesaving teaching method

3. (a) Where did Jesus say his followers must make public declaration for salvation? (b) According to Matthew 10:32, 33, how can silence lead to loss of life?

4. (a) Who must now be teachers? (b) How does the good teacher qualify himself, as shown by Jesus' example?

5. Who benefits by Christian teaching, and how must it be done?

used by true servants of Jehovah God. The apostles used it and true Christians to this day use it. Paul advised the young overseer Timothy: "Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you." (1 Tim. 4:16) Timothy had learned from the study of God's Word and instruction given him by his mother and the apostle Paul. In Paul's final admonition to Timothy he said: "A slave of the Lord . . . needs to be tactful toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed, as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses." (2 Tim. 2:24-26) "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all longsuffering and art of teaching." (2 Tim. 4:2) To another overseer, Titus, he wrote similar advice involving right speaking. (Titus 2:1, 6-8) That is the work that leads to saving both teacher and disciple.

⁶ Paul not only gave advice, but he set

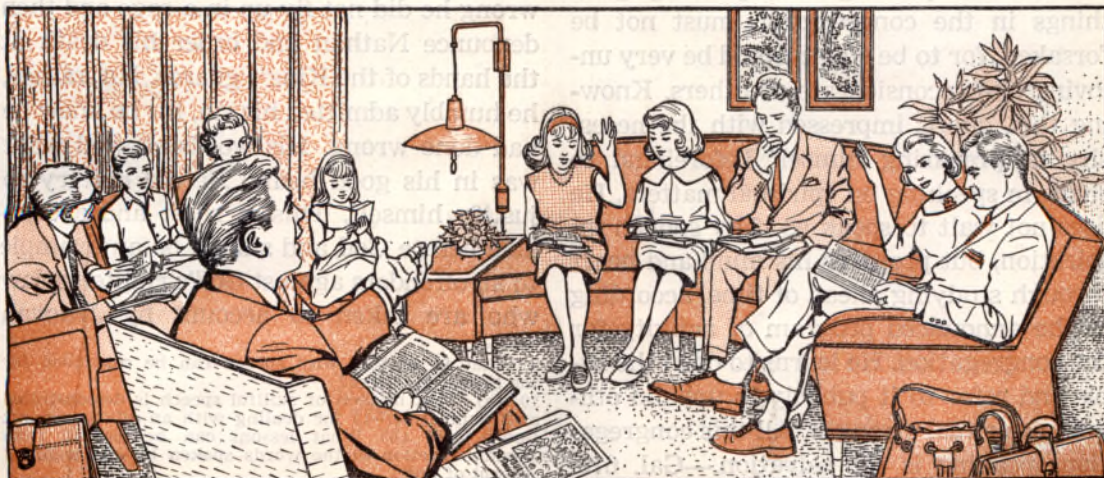
6. What is the example of the apostle Paul on speaking for salvation?

the example himself, by faithful teaching, not for selfish gain nor personal profit of a following in men, but for the purpose of building others up in the knowledge of God so they too would be able to speak out for salvation in praise of Jehovah and worship him with spirit and truth. The use of the tongue by the apostle Paul and his associates in the ministry was always for the good of others, and the record is preserved in the Scriptures as an example to us of how Christians imitate Jesus Christ in the teaching work to the glory of God. Not only may we ourselves make this public declaration for salvation from house to house and when teaching on return calls, but we can be busy in the work of training others on how to speak and to present the message of God's kingdom convincingly at the doorstep. It is part of the work of building up and helping fellow men who desire to serve Jehovah and gain salvation. —2 Tim. 2:2.

OTHER PUBLIC DECLARATION

⁷ Love moves one to speak out publicly in congregation study meetings. The Chris-

7, 8. (a) Where is another place for public declaration, and what motive prompts such speaking? (b) How must one prepare himself for this form of public declaration, and who will benefit by it?



tian thinks not only of himself but of those assembled. He wants to build them up. It is desirable to benefit others. Paul wrote of such speaking: "Pursue love, yet keep striving after the spiritual gifts, but preferably that you may prophesy. . . . he that prophesies upbuilds and encourages and consoles men by his speech. . . . he that prophesies upbuilds a congregation."—1 Cor. 14:1, 3, 4.

⁸ The system of things among true Christians is not one that requires always sitting quietly and listening, but there is a sharing of good things. The same apostle wrote the Hebrews: "Let us hold fast the public declaration of our hope without wavering . . . And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together." (Heb. 10:23-25) In the public gatherings there must be a consideration of spiritual things by all present and all must share together the things they have learned from God. The hope that God has built up in the hearts of his servants is strengthened by their publicly speaking out in the congregation meetings, and other persons are benefited too. They are incited to exercise love and perform right works. This privilege of speaking good things in the congregation must not be forsaken, for to be silent would be very unloving and inconsiderate of others. Knowing this, one is impressed with the necessity of preparing himself beforehand to share in speaking on spiritual matters. He does not wait to speak as if by sudden inspiration, but prepares his mind and heart through studying ahead of time, according to the announced program of activity for the congregation. He learns to open the Bible and refer to it publicly to upbuild others in spiritual strength. All this congregation speaking is for salvation.—Gal. 6:6.

⁹ Speech is used in many other ways for the good of others. It is used to counsel and guide. "The tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness." (Prov. 15:2) When a person does not know how to deal with a problem or which course to take to go in the right way, he can go to one who is instructed in the Word of God, and through the power of speech the individual can be told the procedure to follow that will result in his salvation. "When there is no skillful direction the people fall, but there is salvation in the multitude of counselors." (Prov. 11:14) Overseers in the congregations must give good advice.—1 Tim. 4:6.

¹⁰ There are times when dedicated servants of God need counsel, but it is not necessary even when one makes a mistake to lay on harsh criticism. A Bible example of skillful use of speech in solving a matter is recorded in 2 Samuel 12:7-13. The prophet Nathan was sent by God to counsel King David and impress upon him the wrong he had done in connection with the death of Uriah. Counsel to one of good heart does good and provides a healing and helps one put himself right with Jehovah God. When David was spoken to by Nathan about his wrong he did not fly up in a rage and then denounce Nathan and order his death at the hands of the King's guards, but, rather, he humbly admitted his sin, for he knew he had done wrong. His words showed what was in his good heart. He did not try to justify himself. This is right and acceptable before God and should be an example to all offenders against God's righteous law who are taken to account by Jehovah

9. What is another way speech can be controlled for the benefit of others?

10. (a) What method of skillful speech is demonstrated at 2 Samuel 12:7-13 for dealing with an offense against God's law? (b) What lessons can be learned from David's reaction to the words spoken by an appointed servant of God?

through his visible representatives on the earth. David was able to return to God's favor before his death because his heart was right.

¹¹ Indeed, we see how the tongue of the wise one when used in harmony with God's Word provides a spiritual healing. The Bible contrasts healing speech with that of thoughtless persons. "There exists the one speaking thoughtlessly as with the stabs of a sword, but the tongue of the wise ones is a healing." (Prov. 12:18) The interests of others should be kept in mind. Speech should be used to encourage them and commend them. "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." (Prov. 16:24) Those who are servants of God are speaking to one another continually, edifying one another, building one another up, and this is pleasing before God. Those who build up each other through speaking of spiritual things are remembered by God for salvation, as foretold in Malachi 3:16, 17.

COPYING THE RIGHT SPEAKERS

¹² The existing need for more preachers and teachers in every community impresses on us the fact that there is no time for idle speech, jesting or obscene talk and gossip. Time is valuable; lives are at stake. So Paul counseled: "Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers." (Eph. 4:29) And after concluding the fourth chapter on good use of speech, Paul connects these words: "Therefore, become imitators of God, as beloved children, and go on walking in love, just as the Christ also loved you and delivered himself up for you."

11. How does the speech of the wise heal and lead to salvation?

12. (a) What kind of speech is timely? (b) To what example does Paul draw attention?

(Eph. 5:1, 2) Here he draws our attention to the greatest examples, Almighty God and Christ Jesus.

¹³ What has Jehovah always spoken? The truth and wisdom. What God has spoken that has been made known to men has always been edifying and good. He who is so high and powerful sees our imperfections but does not continually criticize and find fault with us. He counsels on how to overcome sinful tendencies of the flesh and gives a portion of his spirit to help men who try to serve him. He speaks in mercy and kindness and with much love and long-suffering. His words are so good they are like nourishment to the hungry soul. Indeed, men do not live by bread alone, but by every word that comes from the mouth of God. Christians are co-workers with him as public announcers of good news now and must therefore seek to imitate the example of God in every way, particularly now in the use of the power of speech.—Matt. 4:4; 2 Cor. 2:17.

¹⁴ Jehovah is forceful too when it comes to denouncing wickedness and telling of his judgments against Satan and the wicked system of things. At the same time he tells his purposes, showing how good will come to obedient creatures through the destruction of those who practice wickedness. The choice is made plain: remain in the ways of the world in association with Satan and perish, or come over to the side of God and Christ and win everlasting life. (Deut. 30:19, 20) If the world of Satan is to be destroyed, why be a supporter of it? God counsels: "Get out of her, my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues."—Rev. 18:4.

13, 14. (a) What has Jehovah always spoken? (b) What are some examples of things Jehovah has spoken in which we should be imitating him?

¹⁵ God is a Teacher of his will to others, even as he taught Jesus. Jesus gave attention to the teaching of Jehovah, and it was prophetically written of him: "The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the weary one with a word. He awakens morning by morning; he awakens my ear to hear like the taught ones. The Lord Jehovah himself has opened my ear, and I myself was not rebellious. I did not turn in the opposite direction." (Isa. 50: 4, 5) Jehovah's teaching of Jesus filled his mind and heart and made him able to use his power of speech beautifully.

¹⁶ The example of Jesus in speaking shows us one who lovingly and patiently gave instruction. He did not merely tell his followers on earth, but he explained and taught. Many are the examples of his parables and illustrations. Matthew chapter 13 contains illustrations on sowing seed. These were explained so deserving men not only heard him tell something, but understood the meaning. Jesus made certain his speech did good to his disciples, his taught ones. All his words were said with good reasons. He thought first and then spoke. Moved by love, he did not gossip or slander. He was dedicated to Jehovah's work and had a commission to perform in a short time. He went about his Father's business, using his speech for the salvation of those who would listen. It was conversation that always built up those around him for salvation. He revealed Jehovah's judgments against the wicked and was fearless in speech even before his enemies. He knew how to be tactful and when to speak. So he reflected his learning from Jehovah, showing us how Jehovah had taught him

to speak and teach, and revealing what was abundant in his good heart each time he opened his mouth. Here is the pattern to follow. Become imitators of God and Christ Jesus!

¹⁷ There are so many good things to tell about Jehovah God and the blessings of his new world. Jehovah is telling us these good things through his Word and by his visible organization. Truly there is never enough time to learn all we should wish to know. Then how can any Christian find time to get tangled up in worldly talk or unprofitable speech and waste his time that way? (Col. 4:5, 6) There must be self-control; Jehovah is listening. (Ps. 59:7, 12, 13) Even when we are going about Jehovah's business we must speak with care, to God's praise. Moses did not get to enter the Promised Land and to enjoy life there because he erred in his speech at Meribah. —Num. 20:10-12.

¹⁸ It is time to keep check on thoughts and to govern our speech so we will not have a tongue like a runaway horse with the bridle dragging on the ground. We will not have a fiery tool of gossip that is like a burning match in a tinder-dry forest. Rather, we shall be careful not to lose sight of the important preaching and teaching work. Our goal will be to imitate Jehovah and Christ in the use of our powers of thought and speech for the salvation of others. For this we ask Jehovah's help in an effort to please the Life-giver, for we cannot accomplish everything by ourselves. Make this your prayer: "Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah my Rock and my Redeemer."—Ps. 19:14.

15. How has Jehovah given us an example of himself as a teacher?

16. (a) What kind of speech did Jesus use? (b) In his teaching methods how is Jesus our example?

17. (a) What should occupy our speaking time now? (b) Why must our goal be controlled speech always, and what do we learn from Moses' experience at Meribah?

18. For salvation, what will we try to do with the help of Jehovah?

Pursuing my Purpose in Life

As told by Homer McKay

AS I write this I am riding along on a train. Outside there are rice fields, palm trees and, here and there, monkeys are to be seen playing in the trees. At the stations people are mostly dressed in white, for this is the tropics and it is very hot. Mingling in the crowds can be seen the half-naked and painted bodies of the "sadhus," the religious leaders. How did I get here? Well, it all started about twenty-one years ago, though I had no idea then that the things I learned would carry me to the other side of the earth and into such strange surroundings. In 1939 two of my friends introduced me to the truths that the Bible taught. I have often admired their diligence, for not only did I not believe the Bible, I did not believe that a God existed.

It was a thrilling day for me when I came to a knowledge of the truth there in Brampton, Ontario, just a few miles from Toronto in Canada. My reading of the Bible opened up a whole new life. I was particularly impressed with witnesses like Paul, who traveled over such a vast territory witnessing to people who had never heard of the good news of God's kingdom. At this time I knew nothing of full-time Christian work of any kind. It was quite a moment in my life, therefore, when I met the circuit servant, Brother Wainwright. It set a new goal in my life—to be a full-

time preacher. It was only a matter of months before I had made a dedication and was out in the pioneer work. Then came the ban on the Watchtower Society in Canada; the pioneer work closed down and I went back into secular work and, in the meantime, married. What a change all of this was, having a few more of the material things in life.

Before the ban was lifted a call went out through the *Kingdom Ministry (Informant)* for more pioneers. Now the comforts of a home and its security seemed good and I did not want to leave them, so I salved my conscience with my "Scriptural obligation," a wife to support, and, besides, Jehovah was using me as a congregation servant. Inwardly, however, I knew I had dedicated my whole life and not part of it, and this bothered me. Then one day a special letter came from the Society about the pioneer work, and it was harder than most to put aside. As I was pondering over it, my wife said to me, "Well, why don't we go?" There went my "obligation." I had no excuses. Immediately my wife and I made our plans to give up our home and pursue our purpose in life by pioneering together. My dedication required it and I knew it, so I had a real feeling of joy and satisfaction knowing that I was doing the right thing. I thanked Jehovah, too, that I had a helpmate that was an encouragement in serving him.

After two weeks in Ottawa, our first assignment, the joy of pioneer work soon crowded out any regrets I had about starting. While the ban still continued on our literature, we had a grand time going to the doors with only the Bible in our hand and talking to the people about its wonderful truths. In spite of these difficulties, people were taking their stand and dedicating their lives to Jehovah. Collingwood, Ontario, was our third assignment, and here again a decision had to be made that

changed the rest of our lives. It was an invitation to Gilead School. The question was, "Would we go to a foreign assignment?" Brother Knorr had lectured to us at conventions on the difficulties of a foreign field, the different food, living conditions, and so forth. But pioneering had helped me to get things in their proper place. There could be only one answer in view of my dedication vows; besides that, I knew now that it is not the conditions that one lives under that bring happiness, it is the work one does and the satisfaction one gets from it. Home was good, but Isaiah did not say to Jehovah, "It depends on where you send me." No. He said, "Here I am! Send me."

ASSIGNMENT: INDIA

Gilead graduation was in February of 1947. It had been a grand time with students from seventeen countries—the first international class. The next few months we spent in the circuit work in Canada. They were busy months, but some of the happiest I had spent up until then. Then one day in Ottawa we received our foreign assignment. India was to be our new home. We could not get much farther away. So it was that when our ship, the "Marine Swallow," slipped from her berth in San Francisco harbor in the late afternoon of November 27, 1947, my wife and I were on her, bound for the Orient. As we sailed out into the Pacific and the American coast line faded from view we thought and talked of the experiences that had been ours and the friends and families that we never expected to see again before Armageddon. On the other hand, our minds were forming mental pictures of a new country under different conditions.

It was a wonderful trip, with friends all the way. At Yokohama the only two Japanese visitors to come aboard—officially we were still at war—were friends to see us.

At Shanghai and Singapore our former classmates were on the dock to meet us, along with their good-will companions. Our fellow passengers, though mostly missionaries, were surprised when, port after port, our brothers came out to meet us. One said, "You seem to have friends everywhere." It opened up an excellent opportunity for us to witness to them, for had not Jesus promised: "No one has left house or brothers or sisters or mother or father or children or fields for my sake and for the sake of the good news who will not get a hundredfold now in this period of time"? —Mark 10:29, 30.

Thirty-two days after leaving San Francisco we landed in our new home, Bombay, India. Was I shocked? That is hardly the word for it. Never before had I realized how much a new world was needed. I looked at the poverty-stricken people whose only home was a sidewalk. Added to an already difficult situation were thousands of refugees who had fled with only the clothes they were wearing from Pakistan after the partition. On the other hand, was I happy to be in my new assignment? Very much so. Our Indian brothers were quick to express their love and make us feel at home and were bubbling over with appreciation because we had come here to help them.

What about the witness work? Well, that was a surprise too. The people were friendly and readily invited us into their homes, but the arguments were something entirely new. Why, they said, "Our books are 25- to 40,000 years old, whereas the Bible is just something new." The fact that they had few manuscripts earlier than the twelfth century, or about the time Wycliffe was translating the Bible into English, did not seem to matter. Scientific facts? Why, they were reduced to shambles when confronted with the wonders of the Hindu philosophy. Did we not know that they

had telephones, airplanes and television long before the West? Yet with all these claims, the most primitive superstitions were believed in: cows are worshiped as the mother of all creation, phallic signs are still prominent in many temples and a part of their worship. How glad I was for my Gilead training and the insurmountable evidence of the Bible's authenticity! At first, I felt that surely something would happen that would cause me to leave; it *all seemed* so awful and hopeless. But this was what my dedication called for, and, I often thought, "whether they will hear, or whether they will forbear" they must have an opportunity to hear the good news.

In a short time my eyes became accustomed to all the strange sights. Pessimistic ideas soon gave way to a more optimistic view as interest began to manifest itself. In spite of the few nominal Christians, our congregation began to grow and likewise the work throughout India. It was encouraging to see that year after year we were able to meet our quotas of increase in Kingdom publishers. When we arrived in India there were only fifty-five publishers in Bombay and one congregation. Now, twelve years later, there are six units conducted in three different languages. Certainly here was evidence written on human hearts that the people here loved the truth just as in any other part of the earth, if only they could have the opportunity to hear it. How happy I was to have the opportunity to work here where the need was so great!

In the East there are many diseases owing to lack of sanitation, and typhoid is one of them, so it was not unnatural that I should get it. Taken ill on the 21st of March, 1951, it was not until September that I started back to work again. Six months can be a long time when one is ill, but with letters from many old, and many new, friends, along with regular vis-

its from my brothers, time passed quickly. Any thought of going home now? Not a bit. This was home now and I was with my friends. During this time how happy I was for the missionary home arrangement that made it possible for me to stay in the missionary work!

INTERNATIONAL ASSEMBLIES

Then came the spring of 1953. My wife and I had a great surprise in store for us. We were a long way from our original home, but Jehovah through his organization had not lost track of us, for we received an invitation to attend the New York assembly. It seemed unbelievable. Jehovah's kindness seemed unstinted when we set sail from Bombay June 7, 1953, for New York by way of Europe. What a joyful trip it was! Throughout Europe many of our former classmates were serving, and what a pleasure it was to meet them after six years in their assignments!

With all of our families and friends in the truth, New York was more than a convention; it was also a family reunion. What joy filled our hearts, and thanks to Jehovah, that we could all sit there together enjoying the rich spiritual food and at the same time recount our experiences! How happy we were to have had "overseas service"!

Well, if 1953 was a thrill, you can imagine how I felt in 1958 when Brother Skinner, our branch servant, read a letter saying that my wife and I were invited to the Divine Will International Assembly. It was hard to choke back the tears.

At the assembly some asked me about going back to India. How did I feel? Did I really want to go? I guess it is a case of, "Where your treasure is, there your heart will be also." I have a lot of treasures in India. For ten years, along with others, I have worked, hoping to see a Marathi unit organized—one of the largest of the

local language groups. We have had many disappointments with those that would like to 'lord it over those of God's inheritance' and have had to start all over again. Just before leaving for New York, though, a Marathi unit was formed and now there was the anxiety to get back and see how they were doing. I am glad to report that they are doing very well.

But that was not the only reason to rush back. Have you had the joy of going back to a brother or good-will person, knowing that he was waiting for you, and telling him about the assembly? In India I knew there was not one but hundreds of our brothers waiting to hear about Jehovah's will as revealed at the assembly. In fact, we were going back to prepare for the largest assembly of our brothers ever to come together in India and to tell them

what happened in New York. Here, for the first time, we were going to translate all the talks into five languages simultaneously so that all could understand. Oh, what happiness, to look out on that sea of happy, eager faces and see how Jehovah had prospered our work in the preceding ten or more years!

Now there are 1,514 publishers of the Kingdom in India. How happy I am that Jehovah has made it possible for me to enjoy these years aiding my brothers and the good-will persons here where the need is so great. I know that it is the only work worth while before Armageddon and I feel confident, as I look to the years ahead, that by keeping my dedication vows I will find the greatest happiness and years of satisfying service.

Tending Our Shepherd's Flock Skillfully

WHAT a privilege it is to be an undershepherd, to be tending the flock of our great Shepherd, Jehovah God! Yes, what an honor, what a responsibility, what a challenge! Each undershepherd should be keenly concerned with discharging his duties skillfully, remembering that he is accountable to Jehovah God and that the eternal lives of the sheep are involved. Each one should want to be a shepherd such as Jesus was, of whom it was prophetically written: "And he began to shepherd them according to the integrity of his heart, and with the skillfulness of his hands he began leading them."—Ps. 78:72.*

What does it take to shepherd our Shepherd's sheep skillfully? How can we best do so? Before answering, let it be noted that these questions apply not only to undershepherds specially appointed by Jehovah's channel on earth but to every dedicated Christian, regardless of education, age or sex. All have the obligation to find, feed, lead and protect the sheep of our Shepherd's flock and to do so skillfully.

To find the sheep we must, of course, look for them. This we should do particularly by going from house to house. We may also offer magazines on the street to passers-by and take advantage of opportunities for incidental witnessing, and we should welcome those who come to our Kingdom Hall. These we are to feed by witnessing to them orally, by placing literature with them and by making return visits upon them. All should be encouraged to benefit from the spiritual table at our Kingdom Halls. And how do we lead them? By setting the proper example for them in walking in our integrity, as regards both our *right* everyday conduct and our zealous field ministry. Also by endeavoring to awaken in them the desire not only to know but also to do God's will. As for protecting the sheep, this we can do by being alert to the dangers that confront them: by giving them special attention when they are passing through a crisis, by warning them of the harm that can come to them from higher criticism and other faith-destroying teachings, and by pointing out to them the snares and pitfalls of materialism and careless conduct.

* For details see *The Watchtower*, June 15, 1959.

To tend Jehovah's sheep skillfully it takes knowledge of Jehovah's name, purposes and will for us as found in his Word. It requires faith; not being like many theological students today, in quest for faith, but having an unshakable faith in God and his Word, even as Jesus Christ and his apostles did. Further, it takes love—love for our great Shepherd, so wanting to please him, and love for the sheep entrusted in our care. It takes knowledge and understanding of the sheep themselves. Love, heavenly wisdom and practice will make us skilled in understanding the sheep, will give us the sensitive mental discernment to note their needs and problems and how best to care for these.

How are we to go about tending our Shepherd's flock? Peter tells us: We are not to do so reluctantly, complainingly, begrudgingly, under compulsion, but willingly, appreciating the privilege. Nor may we serve for dishonest gain, for selfish advantage. No, we must serve out of love, eagerly. Neither may we get puffed up and want to lord it over the sheep. Rather, we want to be like a good sheep ourselves, gentle, lowly, mild-tempered and submissive, and thus an example to them.—1 Pet. 5:1-3.

Finally, we may not overlook the obligation of each undershepherd to care for himself so as to keep spiritually strong and balanced. This also is included in tending skillfully our Shepherd's flock.

"Your Will Be Done On Earth"



We now come to the fifteenth and concluding chapter of the book "Your Will Be Done on Earth," which we have been publishing in installments in this magazine since our issue of November 1, 1958. The question has been considered, Whose will is eventually to be done on our earthly globe? Through the prophecy recorded by Daniel we have reviewed the march of the seven world powers noted in Bible history and prophecy, and we have followed the millenniums-long fight between the king of the north and the king of the south. We have seen how it has culminated in the "cold war" of today between the communistic bloc of nations and the democratic bloc of nations. A vital question now faces each of us.

CHAPTER 15

WHOSE WILL DO YOU FAVOR?

EVERY practical-minded, right-hearted person wants to put himself on the side of the will that is bound to win out. Today political rulers and parties are bitterly fighting to dictate their will to the people or to make their will the one supreme on earth. Which will or purpose will at last win? Which will should a person choose? In the matter of choice, man seems to be caught between the jaws of a pincer

movement, the communistic North and the democratic South closing in upon him. As each side fights to make its will prevail, uninformed people wonder which side will somehow win. Bible lovers, informed on Jehovah God's prophecies, know that neither side will win. Communism will not bury western democracy. Western democracy will not root out communism. Both sides will fail. Why, then, favor either one of them?

² To favor either one of them is to favor their unseen ruler, the god of this world of which they are a part. The Bible is plain-spoken regarding this ruler. It says that Satan the Devil is the 'god of this present

1. In the choice between wills that the East and the West are trying to force upon all men, why are informed Bible lovers in no uncertainty as to whether to choose between the two?

2. To favor either will means to favor whom, and by means of what is this favored one misleading the entire inhabited earth?

system of things.' (2 Cor. 4:4) It is his will that is being imposed upon the minds of all who conform to this world, this system of things, Satan's system. Whether of the Eastern bloc or of the Western bloc or of the neutral bloc, all nations are being gathered together by Satan's demons to the "war of the great day of God the Almighty." (Rev. 16:14, 16) All are being gathered onto one general side, for a universal war. By the political ideologies of all conflicting sides the "original serpent, the one called Devil and Satan, . . . is misleading the entire inhabited earth." (Rev. 12:9) It is plainer than ever that "the whole world is lying in the power of the wicked one." (1 John 5:19) God's Word cannot be denied in these observations.

³ We cannot hide ourselves from the fact. We cannot dodge the fact. The decision we all have to make is not between the conflicting wills of men, as all men are subject to the one superhuman will of the opposer of Jehovah God. The final, all-important decision is between the will of Satan the Devil and the will of Jehovah God. We are pinned down to favoring either Satan's will or God's. We should ask ourselves: Do we want to be working together with Satan the god of this world? We can be workers together with Jehovah the God of the righteous new world, as the apostle Paul was, who said: "Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1) One's working together with Satan the Devil means one's being destroyed with him when Jehovah's will triumphs.

⁴ Satan's world is nearing the close of its "time of the end." It is moving out. This is true according to the overwhelming evi-

dence at hand. Why foolishly conform ourselves to this world or to any part of it and be disappointed with it and have to move out with it permanently? Advice from the Word of the winning God says: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Rom. 12:2.

⁵ Do we take the Lord's Prayer upon our lips and say: "Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth"? If we do repeat this prayer, then we are praying for God's kingdom to destroy all the kingdoms and rulerships of this world. In this regard, is His will our own will? If it is not, then we should quit praying the Lord's Prayer. But if it is, then we should honestly make God's will the will of our lives. We should will to dedicate ourselves completely to him to do his will, to live in harmony with his will. It is not too soon to make this dedication to Him through the Teacher of the Lord's Prayer. The hour is late.

⁶ All earth is in a trouble the like of which has never been known since the Flood. With good reason this is so. Destruction of the seventh world power, the Anglo-American dual world power, is at hand. Think of it! As on the very night that Daniel interpreted the handwriting on the wall of King Belshazzar's dining room, a world power, the mightiest in human history, is about to fall! The end will not be as easy and peaceful as when the House of Lords passed the Statute of Westminster in 1931, creating the British Commonwealth of Nations, at which the London

3, 4. (a) Between whose wills is the final, all-important decision, and what will working together with the Devil mean to one? (b) What will conforming ourselves to this world mean, and what does Romans 12:2 advise us to do?

5. When we repeat the Lord's model prayer for God's kingdom to come, for what are we praying, and if this is our own will, then what action toward God should we take?

6. What world powers are about to fall, and, according to the pattern of history, why could nothing less than trouble be expected, and by whom will the destruction come?

Spectator said: "The old British Empire passed away with the war, and its place has been taken by the British Commonwealth." (November 26, 1931) Additionally, the end of the Anglo-American pet, the eighth world power, the United Nations, is at hand. In times past the fall of world powers, Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the League of Nations, was attended by great trouble. Now the final world powers of all history are about to fall, yes, communism also! According to the pattern of history, trouble could not be otherwise than expected. The trouble is already upon us. But worse is yet to come. For a destruction comes, not by the hands of men raised in suicidal nuclear war, but by the hand of Almighty God, by his kingdom with Christ in power. A whole world will end!

⁷ If we want to repeat the Lord's Prayer without hypocrisy, it is needful for us to dedicate ourselves wholeheartedly to the heavenly Father, for whose will to be done we pray. We should not draw near to him with just our lips but having our hearts far removed from him and his will. Dedicating ourselves to him puts an inspiring purpose into our lives, a living for God and his heavenly kingdom of the blessed new world, a purpose for eternity!

⁸ This does not mean joining a so-called church or sectarian religious denomination of Christendom or of Jewry. It means following Jehovah's Right Shepherd, Jesus Christ himself. He was once a man, and as a man he set the perfect model for men to *copy*. When the kingdom of God was being proclaimed by John the Baptist, just as it is being preached everywhere today by Jehovah's witnesses, Jesus offered himself to

do Jehovah's will in connection with that kingdom. He acted according to the prophetic scripture: "Then I said, 'Look! I am come (in the roll of the book it is written about me) to do your will, O God.'" (Heb. 10:5-7; Ps. 40:7, 8) Then before God and his holy angels Jesus had himself baptized in public symbol of his dedication to God. The faithful fulfillment of this dedication led to his becoming Jehovah's now reigning King in that heavenly kingdom. His dedication to do God's will was in full accord with the prayer he taught: "Let your kingdom come. Let your will come to pass." So, too, let us honestly harmonize our lives with our prayer. God's kingdom is reigning!

⁹ God's will for us is written down in the Holy Bible. Besides that, Jesus illustrated for us the doing of God's will. To find out what God's will is we cannot avoid studying God's Word itself. Religious books that turn us away from God's own written Word will not give us the truth about God's will. We must do as the believers in the Macedonian city of Berea did when the apostle Paul was driven out of Bible-rejecting Thessalonica and came and spoke to them: "Now the latter were more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so. Therefore many of them became believers." (Acts 17:11, 12) Each one seeking to know God's will for the purpose of doing it should have his own copy of the Holy Scriptures, if possible. Said Jesus to possessors of God's written Word: "You are searching the Scriptures, because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me." Thus it is by the written Word that Jehovah

7. If we want to repeat the Lord's Prayer without hypocrisy, what is it needful for us to do, and what will the doing of this put into our lives?

8. Dedicating ourselves thus means following whom, and what model did he leave for us to copy now when God's kingdom reigns and is being preached everywhere?

9. To find out what God's will is, what cannot we avoid studying, and by this to whom will we be drawn that we may dedicate ourselves?

teaches us and draws us to his Son Jesus Christ our Leader. (John 5:39; 6:45) Then it is that through Jesus we may come in faith and dedicate ourselves to Jehovah God. We now become Jesus' followers.

¹⁰ In order to understand God's Word and discern his will we need help. In addition to prayer we need his holy spirit. We also need the help of his dedicated, organized people. The Ethiopian Bible reader acknowledged that fact. When the evangelist Philip asked him: "Do you really know what you are reading aloud?" he replied: "Really how could I ever do so, unless someone guided me?" He invited Philip to guide him in study. Thus helped, he discerned God's will, dedicated himself without delay and had Philip baptize him in water in symbol of his dedication through Christ. (Acts 8:28-39) The apostle Paul helped the Bereans in their Bible study, so that many became believers. Now, in this "appointed time of the end" since 1914, Jehovah has made manifest the "people that do know their God," his sanctuary class. With them many "other sheep" have associated themselves in dedication to the God whom they know, Jehovah. These too have become Jehovah's witnesses. In fulfillment of Daniel 11:32, 33; 12:3 these "intelligent" ones among the people "impart understanding to many." Yes, they "shine brilliantly like the brilliance of the expanse of the sky" and "bring many to righteousness." (Le) These witnesses of Jehovah are commissioned by him to help any reader of this book who desires and welcomes help.

¹¹ Jesus Christ has commanded them: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of

the holy spirit, teaching them to observe all the things I have commanded you. And, look! I am with you all the days until the consummation of the system of things"—where we are now. (Matt. 28:19, 20) All who become Jesus' disciples by dedicating themselves to Jehovah God as he did must obey the command to be baptized in water. They must also accept teaching that God provides through his visible organization on earth.

¹² Even after dedicating oneself one has to continue studying the Bible to grow in the knowledge of God's will, in order that one may become fruitful by teaching still others. Paul prayed for Christian holy ones or saints. Why? "That you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1:9, 10) With this aim a dedicated Christian must seek the company of Jehovah's dedicated people and attend all their meetings, if possible, obeying the command: "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Heb. 10:23-25) In this safe manner one will be able to worship Jehovah God at his sanctuary.—Ps. 150:1.

¹³ We do not want to be "workers of lawlessness" and be rejected for salvation. To be saved, it is God's will that we must do. Said Jesus: "Not everyone saying to me, 'Master, Master,' will enter into the king-

10. To understand God's Word, what help do we need, and in whom does God provide this needed help in this "appointed time of the end"?

11. All who become Jesus' disciples by dedicating themselves must obey what command in harmony with Matthew 28:19, 20?

12. Even after dedication, why must one continue studying the Bible, and in harmony with this what is one under command to attend?

13. To avoid being rejected and to be saved, what is it that we must do?

dom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21-23.

¹⁴ What, chiefly, is Jehovah's will for us in this "time of the end"? Jesus foretold it in these words: "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) We must give this final witness. We must be Jehovah's witnesses by preaching this good news, down to the end.

14. What, chiefly, is Jehovah's will for us now?

¹⁵ Eternally rewarding to us is the doing of Jehovah's will now on earth. It means life forever in his favor. "The world is passing away and so is its desire, but he that does the will of God remains forever." (1 John 2:17) With loving loyal obedience to our Father in the heavens may we continually live up to our prayer: "Your will be done on earth as well as in heaven"—forever!

(To be continued)

15. How rewarding to us is our doing Jehovah's will now on earth, and to what prayer may we obediently live up?

THE BIBLE'S SO-CALLED ANACHRONISMS

AN ARGUMENT popular with critics of the Bible is that it could not be the inspired Word of God because it contains anachronisms. What is an anachronism? It is "a misplacing or error in the order of time; an error in chronology by which events are misplaced in regard to each other."—Webster.

To illustrate: No literary essay written before 1939 would refer to the war that began in 1914 as "World War I" because up to that time there had been only one world war. That war simply was known as "the World War." Therefore, if it is claimed that an essay was written by one who died before 1939 and yet it contained the expression "World War I," obviously such a claim would be questioned because of the anachronism.

However, it is possible that many years from now a copy of such an essay could have a reference to "World War I." For

instance, if it had been copied and reprinted time and again the expression "the World War" may have been changed to read "World War I," either due to oversight or deliberately to avoid ambiguity. The presence of this anachronism in a copy many years hence therefore would not of itself prove that the original essay was not written by one who died before 1939.

Because very early manuscripts of the Christian Greek Scriptures have been discovered we can tell just what copyists' errors crept in through the centuries and when. It may be that someday the same may be more true of the Hebrew Scriptures than is now the case. However, judging by the Isaiah Dead Sea Scroll, it is clear that God's holy spirit saw to it that such errors were indeed few and mostly inconsequential. If we are willing to examine into and reason upon the Scriptures, we will find that time and again what ap-

peared to be an anachronism may not have been such after all.

Among the first seeming anachronisms found in the Hebrew Scriptures is the reference to the city of Dan at Genesis 14:14, where we are told that Abram chased certain kings "up to Dan." But at Judges 18:29 we read that the Danites, after entering the land of Canaan, renamed the city of Laish Dan. Since Moses died before the name was changed, it is argued that he could not have written the book of Genesis.

However, certain Bible scholars insist that there was more than one city by the name of Dan. They point to the city of Dan mentioned at Deuteronomy 34:1 and to Dan-jaan referred to at 2 Samuel 24:6. Nor can the possibility be ruled out that the reference to Dan at Genesis 14:14 is due to a copyist's error or deliberate choice so as to avoid ambiguity. Whichever the case may have been, certainly here we do not have any evidence disproving that Moses was the writer of the book of Genesis.

The triumphant song of Moses, recorded at Exodus, chapter 15, telling of the victory over Pharaoh's hosts at the Red Sea, is also challenged as an anachronism. According to the modernist *Interpreter's Bible*, it could not possibly have been composed by Moses because it tells of the effect that the miraculous deliverance of the Israelites and the death of Pharaoh's hosts in the Red Sea had upon the inhabitants of Philistia, the sheiks of Edom, the despots of Moab and because it makes mention of Jehovah's sanctuary. These, it holds, are anachronisms and prove that the song must have been composed not only after Israel had traversed the wilderness and came upon these peoples, but also after Solomon's temple had been built with its sanctuary, by one who imagined himself in Moses' position and attributed these words to him.

But all such does not necessarily follow. During his forty-year sojourn in the land of Midian Moses doubtless learned much about the surrounding lands and people, if he was not already cognizant of them due to his learning in Pharaoh's court. Besides, the song puts everything in the future tense, it really being a prophecy. Those pagans *must* or *will* hear, fright *must* or *will* take hold upon them, and Jehovah *will* bring his people to his sanctuary. All who grant that Jehovah God in times past used his servants to utter inspired prophecy will have no difficulty in accepting the fact that Moses actually did write this song.

Genesis 36:31 has been referred to by Bible critics as another instance of a glaring anachronism. Written more than four hundred years before there were kings in Israel, it states: "Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel." A little reasoning, however, will show that Moses could well have made this statement even though there were no kings in Israel at the time. How so? In that Moses was familiar with Jehovah's promise to Abraham that "kings will come out of you." Further, Moses himself foretold that his people, after entering the land of Canaan, would ask for a king to rule over them. He even gave instructions on who may and who may not be selected and what such a king must do. (Gen. 17:6; Deut. 17:14-20) And here again the critics are also silenced in that it just possibly might have been an interpolation, for an almost identical statement occurs at 1 Chronicles 1:43 that deals with the same genealogical record.

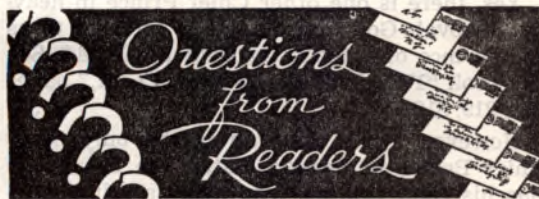
Still another so-called anachronism is found at Exodus 16:35. It reads: "And the sons of Israel ate the manna forty years until their coming to a land inhabited. The manna was what they ate until their coming to the frontier of the land of Canaan."

True, it is not likely that Moses penned those words at the time he wrote the original record about the Israelites' receiving manna, but who could argue that he himself did not add these words at the end of the forty-year trek in the wilderness when he stood at the frontier of the land of Canaan, knowing that his people would thereafter no longer be eating manna? Whether he or another added these words, they of themselves certainly cannot be used to argue that the entire book of Exodus was not written by Moses.

The conclusions of the books of Deuteronomy and of Joshua have been called anachronisms because they tell about the deaths of their respective writers. But a far more reasonable position to take is that

these postscripts were providentially added to complete the record of their writers and do not at all prove that the books themselves were not written by Moses and Joshua. Such weak arguments merely show the lack of objectivity of the Bible critics.

If we read the Bible for the purpose of finding fault with it, to find some excuse for not accepting it as God's Word and our Guide, we will find apparently what we are looking for. But if we are looking for the truth with an open mind we will find that and we will not be stumbled by so-called anachronisms. Surely the wealth of evidence in support of the Bible's authenticity cannot be laid aside on the basis of such weak arguments as the so-called anachronisms.



● From time to time letters are received asking whether a certain circumstance would justify making an exception to the Christian's obligation to tell the truth. In reply to these the following is given:

God's Word commands: "Speak truth each of you with his neighbor." (Eph. 4:25) This command, however, does not mean that we should tell everyone who asks us all he wants to know. We must tell the truth to one who is entitled to know, but if one is not so entitled we may be evasive. But we may not tell a falsehood.

Thus a sister should tell the truth about her age for the purpose of having correct information on her publisher's record card, as that comes under the purview of right to know. Fear to do so is a sign of vanity and immaturity. Nor may this particular information be kept from a prospective mate if that one thinks it important enough to ask. Such a one would also have a right to know. So it would depend

upon the circumstances whether one may be evasive about one's age or not.

The same principle applies in the case of a patient suffering from some incurable disease. He has the right to know the verdict of a medical examination as to his life prospects. He may not be denied the knowledge that is so vital to him—just how precious his days are to him by reason of their being so few. It does not make for trust, understanding and love to deceive such a one, and the one practicing the deception will be continually plagued by a guilty conscience. If the patient is dedicated to Jehovah he certainly will appreciate that his times are in God's hands and therefore will not have a morbid fear of dying but will strengthen himself in the resurrection hope. Some who withheld such information, intending kindness, afterward found that it had been a mistaken kindness.

There is, of course, a right time and manner for divulging such information. The time should be opportune and the manner sympathetic yet not unduly sorrowful. It may not be amiss to observe that one may be hopeful about his condition in spite of such a prognosis, since medical knowledge is not infallible today. Love, wisdom and self-control will enable one to broach the subject properly and the result can be a far greater bond of affection than existed previously. At such a time the resurrection

hope, the blessings already enjoyed as a member of the New World society as well as those that still lie ahead might also be mentioned.

What about telling a prospective mate the unfavorable truth about one's past, such as before one became one of Jehovah's witnesses? If the subject comes up and one is asked, the rule would apply that the truth should be told as the other has a right to know. If one is not asked, then it would be up to one's discretion and conscience. However, if it appeared that the information was vital to the other, and the other did not ask simply because he did not think such a thing likely, then the information should be volunteered, trusting in love and understanding to cover over the matter. If there is to be any disillusionment, certainly it is far better that it take place before marriage than afterward. Here the well-known principle stated by Jesus would apply: "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Matt. 7:12.

There is one exception, however, that the Christian must ever bear in mind. As a soldier of Christ he is in theocratic warfare and he must exercise added caution when dealing with God's foes. Thus the Scriptures show that for the purpose of protecting the interests of God's cause, it is proper to hide the truth from God's enemies. A Scriptural example of this is that of Rahab the harlot. She hid the Israelite spies because of her faith in their God Jehovah. This she did both by her actions and by her lips. That she had Jehovah's approval in doing

so is seen from James' commendation of her faith.—Josh. 2:4, 5; Jas. 2:25.

This would come under the term "war strategy," as explained in *The Watchtower*, February 1, 1956, and is in keeping with Jesus' counsel that when among wolves we must be as "cautious as serpents." Should circumstances require a Christian to take the witness stand and swear to tell the truth, then, if he speaks at all, he must utter the truth. When faced with the alternative of speaking and betraying his brothers or not speaking and being held in contempt of court, the mature Christian will put the welfare of his brothers ahead of his own, remembering Jesus' words: "No one has greater love than this, that someone should surrender his [life] in behalf of his friends."—Matt. 10:16; John 15:13.

● At Daniel 10:13 Michael is referred to as "one of the chief princes." Are we to understand that there are other chief princes in heaven besides Michael?—M. P., U.S.A.

Yes, there is one other Chief Prince in heaven, Jehovah God himself. He is referred to as the "prince of princes" at Daniel 8:25, AS. See the book *"Your Will Be Done on Earth,"* pages 218, 219, 316.

However, while Jehovah is the only other Chief Prince in heaven, Satan the Devil also has his chief princes, who today are in the vicinity of the earth, having been cast down with Satan at the conclusion of the war in heaven described in Revelation, chapter 12. See the book *"New Heavens and a New Earth,"* page 29.

ANNOUNCEMENTS

FIELD MINISTRY

As workers together with the Right Shepherd Christ Jesus and his Great Shepherd Jehovah God, we know we must be 'tending our shepherd's flock skillfully.' (Ps. 78:72) Throughout June extend help to "other sheep" by presenting the book *From Paradise Lost to Paradise Regained* and a booklet, on a contribution of 75c.

PEACE-PURSUING DISTRICT ASSEMBLIES

Have you made your final arrangements to attend one of the Peace-pursuing District As-

semblies this summer? The first ones are scheduled this month! Manchester, England, June 16-19; Nashville, Tennessee, and Fort Worth, Texas, June 23-26; Toronto, Ontario, Canada, June 30-July 3. For details of these or the one nearest you write the publishers of *The Watchtower* at once. Plan to be present for all four days of the assembly.

"WATCHTOWER" STUDIES FOR THE WEEKS

July 10: Speak from a Good Heart. Page 329.
July 17: Speech and Salvation. Page 335.