The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

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Semimonthly

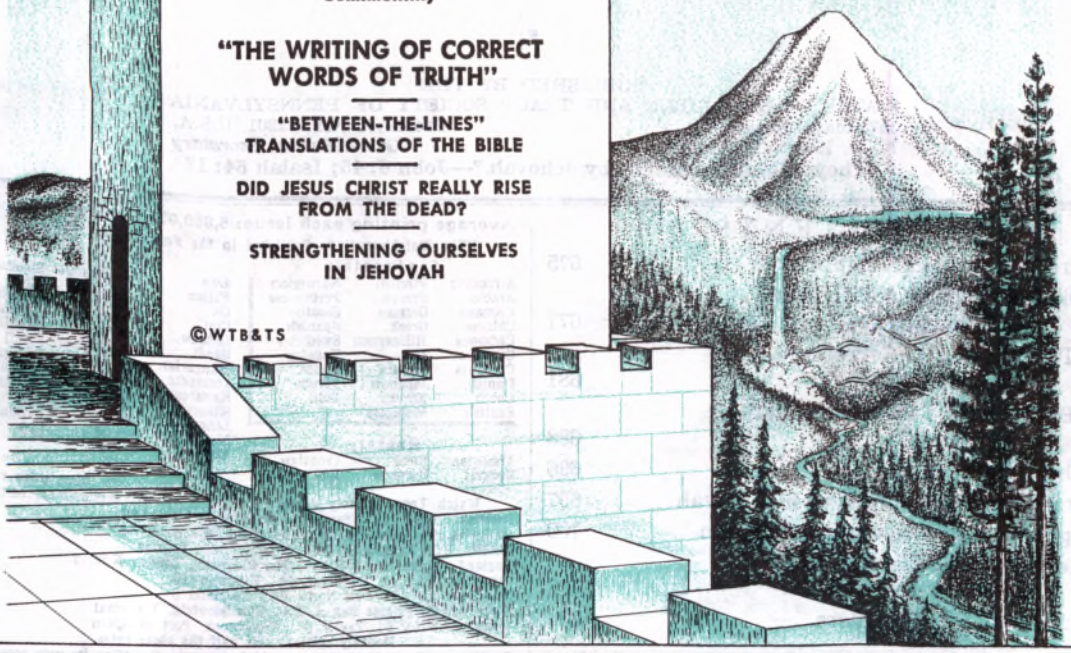
"THE WRITING OF CORRECT WORDS OF TRUTH"

"BETWEEN-THE-LINES" TRANSLATIONS OF THE BIBLE

DID JESUS CHRIST REALLY RISE FROM THE DEAD?

STRENGTHENING OURSELVES IN JEHOVAH

©WTB&TS



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

THE PURPOSE OF "THE WATCHTOWER"

Every watchtower has its purpose. It serves as an elevated place for a wide-awake person with sharp vision. It enables him to see far ahead into the distance and tell those below for whom he is a watchman what is drawing near, whether it is a danger against which to prepare or it is something good over which to be glad with strong faith and hope.

Because of having the name "The Watchtower" this magazine justly has to render a similar useful service to the people of all nations. This is an international magazine and makes no racial distinctions, for we are all facing a common world danger; we are all hoping for a common good.

Ever since "The Watchtower" began to be published in July of 1879 it has looked ahead into the future, always striving to aid its readers to advance in knowledge and to gain a clearer picture of the glorious new order of things that is in store for righteous mankind. No, "The Watchtower" is no inspired prophet, but it follows and explains a Book of prophecy the predictions in which have proved to be unerring and unfailing till now. "The Watchtower" is therefore under safe guidance. It may be read with confidence, for its statements may be checked against that prophetic Book.

Among the many nations of today there are hundreds of differing religions. Which one does this magazine present? Not the confused religions of Christendom, but the religion of the oldest sacred Book on earth. Which Book? The Sacred Bible of the Holy Scriptures, written by inspiration in the name of the Creator of heaven and earth, the only living and true God.

The sacred, nonpolitical purpose of "The Watchtower" is accordingly to encourage and promote study of the Holy Bible and to give our many readers the needed unsectarian help to understand that Book of true religion and infallible prophecy. Thus this magazine will be helping them to prove worthy of perfect life and happiness in God's promised new order under His everlasting kingdom of righteousness.

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

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ARE YOU A *Good Neighbor?*

'OF COURSE I'm a good neighbor. I mind my own business and let my next-door neighbor mind his. The less dealings we have with each other the better it works out.'

That may be a very common reaction to the question, Are you a good neighbor? But really, is it not sidestepping the question? Surely one must be displaying some good qualities in order to be a good neighbor, something beyond simply not being inquisitive about the neighbor's private affairs.

True, there may be certain neighbors that tend to repel rather than attract you —gossipy people, untidy, noisy people, and those who like to put on a big front. Yes, some neighbors may be grumpy and uncommunicative, responding to your cheerful greeting with a cold nod or a grunt. So easy, is it not, to catalog the shortcomings of one's neighbors?

But stop and think about that. Are you going to look only at their weak points? What about their good qualities? Perhaps you could get to know them better. You do not have to go to extremes, practically living in each other's home. (Prov. 25:17) But perhaps you could have a friendlier atmosphere. You do not have to get socially involved with them, but you might get to talk to them now and then.

Let us suppose that all the members of your family were incapacitated through sickness, all at one time. Would it not be deeply appreciated if someone nearby, such as a next-door neighbor, were to inquire how things were and offer to do some vital errand for you? Most of us would like that done for us, but what about first doing such friendly acts for your neighbor?

If in your absence sometime burglars attempted to enter your home or fire broke out, would you not be grateful to some near neighbor if he were sufficiently interested in your welfare to call the police or the fire department? Such prompt action could save you much expense and inconvenience. But can you rightly expect such help if you avoid every friendly overture by your neighbors, or if you do not show a similar interest in their welfare? As the wise man wrote at Proverbs 27:10: "Bet-

ter is a neighbor that is near than a brother *that is* far away."

There is no doubt about it. There are practical reasons for cultivating neighborly relations with those who live right around you, unless you have evidence that they are haters of God and of all that is good. However, you will find many neighbors who are not in this category, and who would benefit greatly from conversations with you, perhaps even in time come to share your faith in God and his Word.

There is also another consideration. Is it not important to take into account God's view of how we should deal with neighbors? What he expects of Christians in this regard is not left to guesswork. It is set down in the Bible in clear terms. Let us see what we can learn about the matter in the Scriptures.

Replying to one who inquired, "Which commandment is first of all [foremost in importance]?" Jesus answered: "The first is, 'Hear, O Israel, Jehovah our God is one Jehovah, and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.' The second is this, 'You must love your neighbor as yourself.' There is no other commandment greater than these." (Mark 12:28-31) And this requirement to love God and one's neighbor survived into the Christian system of things, as may be noted from the writings of Jesus' disciples.—1 John 5:3; Jas. 2:8.

But who is your neighbor? Jesus himself explained this term. He told the story of a man who was beaten, robbed and left for dead by the roadside. Two men passed by, refusing to become involved. Finally, one compassionate person stopped and rendered help. Then Jesus put the searching question to his inquirer: "Who of these three seems to you to have *made himself neighbor* to the man that fell among the robbers?"—Luke 10:29-37.

You, too, can make yourself neighbor to others in need of whatever help you can give. It may be some fresh fruit or flowers when they are on a sickbed, or the offer to help with household chores or to do some errand for them. It may be fine, encouraging conversation that aids them to get a better outlook on the future. It may even be that their undesirable traits could be corrected as a result of some tactful discussion. If their children are noisy or obstreperous, for example, you could watch for an appropriate occasion to explain how you discipline your children in harmony with Bible principles.

It is true that some neighbors will dislike and shun those who apply Christian principles. There is no need to force friendliness on these. Other neighbors will respond appreciatively, and it may be that as a Christian you can transmit to them the finest benefit of all—knowledge and appreciation of Jehovah God's purposes.

The role of good neighbor is not filled by one who is withdrawn and uncommunicative. The injunction to Christians is: "Return evil for evil to no one. Provide fine things in the sight of all men." (Rom. 12:17) As a good neighbor you too can provide comfort where needed, upbuilding conversation where appreciated, and so be a blessing to those who are worthy in your neighborhood.

THE NEXT ISSUE

- **Final Woes to Enemies of Peace with God.**
- **Declaration.**
- **Glorify God with Your Speech.**

DID JESUS CHRIST Really Rise from the Dead?

Many doubt that he did. But do they doubt with good reason?

THE Bible is a book filled with many promises regarding the future. For you to be able to have faith in these promises it is necessary to have faith that its historical features are true —that the things it tells about actually happened.



But in view of the unusual nature of some of the things it records many have doubted that they actually did occur. Among such things is the resurrection of Jesus Christ from the dead. Can you have faith that this miracle actually took place? If you can, then it will strengthen your faith in other miracles recorded in the Bible as well as in its promises regarding the future, such as that pain and death will someday be no more.—Rev. 21:4.

Typical of those who deny that Jesus Christ actually did rise from the dead is Marcello Craveri, an Italian doctor of philosophy. In his book *The Life of Jesus* (1967) he says: "It is obvious that the whole story of the Resurrection and the apparitions belong to the category of miracle inventions." According to him, "ancient and modern students of Christianity agree" that the resurrection of Jesus Christ from the dead did not really take place.

Does this dogmatic statement mean that there actually is proof that Jesus Christ did not rise from the dead? Are ancient and modern students of Christianity really in agreement that the resurrection of Jesus belongs to the category of miracle inventions? Not at all! Consider the evidence.

RESURRECTION COMPATIBLE WITH SCIENCE

A common objection to Christ's resurrection is that since modern man does not see persons rise from the dead, no one has ever risen from the dead. But is this a sound objection? Is it impossible for one who acknowledges the existence of a Supreme Being to believe that Christ's resurrection took place? Is such a miraculous event really unscientific?

Observe what the noted scientist Victor Hess, the discoverer of the cosmic ray, once stated: "I must confess that in all my years of research in physics and geophysics I have never found one instance in which a scientific discovery was in conflict with religious faith. It is sometimes said that the 'necessity' of the 'laws' of

nature is incompatible with . . . miracles. This is not so . . . Many of our physical laws are, in fact, merely statistical statements. They hold for the average of a great number of cases. They have no meaning for an individual case. Modern scientists are fully aware of these limitations in their description of physical processes. Must a scientist doubt the reality of miracles? As a scientist I answer emphatically: No. I can see no reason why Almighty God, Who created us and all things around us, should not suspend or change—if He finds it wise to do so—the natural, average course of events."—*The Faith of Great Scientists,* edited by W. Howey, page 10.

So the mere fact that men on earth today have not seen God raise people from the dead does not at all argue that in times past he did not see fit to raise his Son, Jesus Christ, from the dead. And why did God see fit to do so? For one thing, to reward Jesus for his faithfulness to death. And, too, because only a resurrected Jesus could bring to fruition God's purposes for which Jesus had come to earth and had died a sacrificial death.—Phil. 2:5-11.

It is not as though Jesus was the first and only one to be raised from the dead by the power of God. The Bible tells us that Jehovah's prophets Elijah and Elisha each raised a person from the dead. (1 Ki. 17:17-24; 2 Ki. 4:32-37; 8:5; 13:20, 21) And the Christian Greek Scriptures ("New Testament") also tell of other resurrections, performed by both Jesus and his apostles.—Matt. 11:5; Luke 7:11-16; 8:41-56; John 11:1-46; Acts 9:40; 20:9-12.

JESUS FORETOLD HIS RESURRECTION

We have seen that the resurrection of Jesus Christ is within the realm of possibility. We cannot deny God the privilege of making exceptions or changing the natural course of events, and he has done so time and again. Let us, then, consider the evidence for Jesus Christ's having been raised from the dead.

To begin with, Jesus himself repeatedly foretold that he would be raised from the dead. Early in his ministry he referred to it, saying: "Break down this temple, and in three days I will raise it up." "He was talking about the temple of his body." (John 2:19-21) He also said that as Jonah was in the belly of a huge fish for three days he would be in the heart of the earth for three days. And subsequently on at least five different occasions he told his disciples that he would rise from the dead. (Matt. 12:39, 40; 16:21; 17:1-9, 22, 23; 20:18, 19; 26:31, 32) How can we understand all these plain statements if Jesus was not actually raised from the dead? Was he or were his disciples dupes or perpetrating a fraud?

Adding still more weight to the authenticity of Christ's resurrection is the fact that, although he had so plainly forewarned his disciples of his martyr's death, they were greatly distressed when it took place. (Luke 24:21) And although he had repeatedly foretold that he would be raised from the dead, they did not expect it. Had they expected it, would his women disciples have gone to his tomb on the third day further to embalm his body with spices?—Luke 24:1.

THE HISTORICAL RECORD

All four Gospel accounts tell of the fulfillment of Jesus' words that he would be raised on the third day. The apostle Matthew reports that first an angel appeared and announced Christ's resurrection to women two of whom Matthew named, that Jesus later appeared to these and that still later Jesus appeared to his disciples in Galilee.—Matt. 28:1-20; Mark 16:1-8.

The physician Luke additionally tells of the resurrected Jesus comforting two of his disciples on the way to Emmaus, of another appearance to his disciples in Jerusalem and of his disciples seeing him borne up into heaven out of their sight. —Luke 24:1-53.

The apostle John gives us still more details about Jesus' appearances after his resurrection. He tells of Jesus' encounter with Mary Magdalene, of his appearing twice to his apostles and that at the second time Thomas was present and was convinced. This might be said to underscore the genuineness of Jesus' resurrection, as well as the firm conviction of the Bible writers that Jesus really did rise from the dead. It was as if Thomas were to speak for all sincere doubters of Christ's resurrection in the years to come. (John 20:1-29) John also tells of Jesus' appearance at the sea of Galilee, on which occasion he asked Peter three times whether he loved him or not.—John 21:1-24.

Additionally, the book of Acts tells us that Jesus "was taken up, after he had given commandment through holy spirit to the apostles whom he chose. To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days." How much more emphatic, how much more convincing could the record be—"by many positive proofs he showed himself alive after he had suffered"? All of this emphasis carries added weight when we note that it is made by an educated physician who would be the first to question the raising of one from the dead.—Acts 1:1-9.*

CHRIST'S RESURRECTION IMPARTS POWER

The change that came over Jesus' little band of followers might be said in some respects to be the most powerful of all testimony to Jesus' resurrection. It transformed frightened and puzzled men into bold and fearless evangelizers, ready to lay down their lives for their beliefs!

Such conviction and power are not born of hallucinations nor are they begotten by chicanery. That change was due to the fact that Jesus really did rise from the dead, as well as being due to God's outpoured spirit, which came through Jesus, enabling the apostle Peter to preach: "Jesus the Nazarene . . . you fastened to a stake by the hand of lawless men and did away with. But *God resurrected him* by loosing the pangs of death, because it was not possible for him to be held fast by it." And again Peter said on that occasion: "This *Jesus God resurrected,* of which fact we are all witnesses."—Acts 2:22-33.

Peter might be said here to have set the pattern for his future preaching. Thus when a crowd of people gathered in amazement at his healing a man who had been crippled from birth, Peter told them that this miracle had been performed by the power of Jesus, whom they had killed. "But *God raised him up from the dead,* of which fact we are witnesses." There was no doubt in his mind. Jesus' resurrection was a fact; he and others were witnesses of it. (Acts 3:12-15) And when before the Jewish supreme court, to testify by what power they had performed this miracle, Peter again testified to Jesus' really having risen from the dead, saying: "Let it be known to all of you and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you impaled but *whom God raised up from the dead,* by this one does this man stand here sound in front of you." Yes, this very miracle testified to the fact that Jesus had risen from the dead.—Acts 4:10.

Shortly thereafter when the apostles were again apprehended and brought be-

* Note also that when choosing a successor to Judas, Peter stipulated that it had to be one who had been "a witness with us of his resurrection."—Acts 1:20-22.

fore the Sanhedrin, Peter again stressed Jesus' resurrection: "The God of our forefathers *raised up Jesus,* whom you slew . . . God exalted this one as Chief Agent and Savior to his right hand . . . And we are witnesses of these matters."—Acts 5:30-32.

When the apostle Peter preached about Jesus to Cornelius and his household, Peter stressed the same truth: *"God raised this One up on the third day* and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God, to us, who ate and drank with him *after his rising from the dead."* Again it might be asked, Did Peter and his fellow apostles eat and drink with a hallucination? Or was Peter an outright impostor?—Acts 10:38-42.

The apostle Paul followed the example of Peter in his stressing the resurrection of Jesus in his public ministry, as can be seen from Acts 13:30-37; 17:31. How firm was his conviction that Jesus was indeed raised from the dead is apparent from his words at 1 Corinthians 15:3-8: "For I handed on to you, among the first things, that which I also received, that Christ died for our sins according to the Scriptures; and that he was buried, yes, that he *has been raised up the third day* according to the Scriptures; and that he appeared to Cephas, then to the twelve. After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present, but some have fallen asleep in death. After that he appeared to James, then to all the apostles; but last of all he appeared also to me as if to one born prematurely."

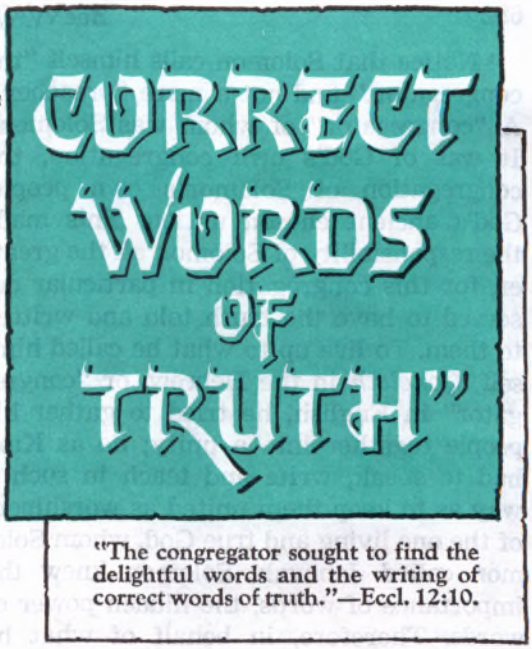
That all this evidence is irrefutable is recognized not only by Christian ministers with faith in God's Word but also by others. For example, there is Dr. J. N. D. Anderson, dean of the faculty of law at the University of London and director of its Institute of Advanced Legal Studies. This world-recognized legal authority once noted, as reported in the London *Observer:*

"To consider the accounts of the six 'New Testament' writers as fabrication would really be an impossible position. Think of the number of witnesses, over 500. Think of the character of the witnesses, men and women who gave the world the highest ethical teaching it has ever known, and who even on the testimony of their enemies lived it out in their lives. Think of the psychological absurdity of picturing a little band of defeated cowards cowering in an Upper Room one day and a few days later transformed into a company that no persecution could silence! . . . It seems to me almost meaningless to talk about legends when you are dealing with eyewitnesses themselves."

Yes, if by the mouths of two or three reliable witnesses a matter is established as a fact, how well established is the fact that Jesus Christ really did rise from the dead! Men who fabricate falsehoods are devoid of such a ring of truth as that evinced by the apostles Peter and Paul in preaching Christ's resurrection.

In view of all the foregoing, do you have good reason for exercising faith that Jesus Christ really did rise from the dead? You most certainly do. The conclusion is inescapable. It should truly be strengthening to your faith to find one of the most unusual and most strongly disputed events mentioned in the Bible to be factual. Because Jesus was raised from the dead you can come to God in prayer, asking forgiveness for your sins, and you can pray in faith for God's kingdom to come. And what can that mean to you? Everlasting life in a Paradise earth when there will be no more sorrow, pain or death.—Matt. 6:10; 1 John 2:1; Rev. 21:4.

"THE WRITING OF CORRECT WORDS OF TRUTH"



"The congregator sought to find the delightful words and the writing of correct words of truth."—Eccl. 12:10.

WHO does not enjoy listening to a good story or reading one? If the story is presented in words that are skillfully chosen and expressed with a nicety of meaning, it adds to the delight that one experiences as the story unfolds. If it is a true-life story, it really becomes beneficial to us, when it is told without twisting things or without any exaggeration but with "words of truth" in a correct and impartial way. Thereby we are learning the truth that will endure and prevail and that will have real value for us.

[2] As for the storyteller himself, he too finds pleasure in presenting the story with words that even delight him in using them. Because he loves the truth and he desires to upbuild those who get absorbed in his story, he conscientiously tries to tell it correctly with "words of truth." Such "words of truth" are the correct things for him to tell. Since this is the case with a mere story, how much more should it be the case when, by means of writing, we present a message that means eternal life to those receiving the message!

[3] The wisest king of ancient times, Solomon of Jerusalem, was just such a sincere storyteller and message bearer. Have you ever read his scores of proverbs as contained in the Bible book of Proverbs? Or his beautiful love story as told in the Bible book of The Song of Solomon? Or his wisdom expressed in the Bible book of Ecclesiastes, written for people who want to know the purpose of life that in most cases seems to be so vain, frustrating? If you have read these Bible books, then you can appreciate the excellent choice of words that Solomon made to fit excellent ideas. How beautiful or true to life his proverbs are! How good his counsel!

[4] True, he was inspired by God's spirit when writing his part of the Holy Bible. And yet he had to have a love for the truth, he had to exert himself, his mind, to express the truth in a winsome way with words of correct meaning. Things did not come to him automatically, of their own accord. He had to seek to find the truthful things to say or write and also seek the proper language in which to say them. The personal effort that was required on his part he writes about toward the close of his inspired book of Ecclesiastes. He says with reference to his own self: "The congregator sought to find the delightful words and the writing of correct words of truth."—Eccl. 12:10.

1. When is a story of benefit and of real value to us?
2. In what usage does the storyteller himself delight, and what should be the case when we present a written message that means eternal life to those receiving it?
3. Why can Solomon be called such a sincere storyteller as that?
4. Despite his being inspired, what did Solomon have to be and do, and where does he refer to *this*?

5 Notice that Solomon calls himself "the congregator," and not a mere "preacher." A "congregator" of whom was Solomon? It was of God's own congregation, the congregation of Solomon's own people, God's ancient chosen nation. This made the responsibility of Solomon all the greater, for this congregation in particular deserved to have the truth told and written to them. To live up to what he called himself, *Qoheleth* in the Hebrew, or "congregator" in English, he tried to gather his people together into a unity; he as King had to speak, write and teach in such a way as to keep them united as worshipers of the one living and true God, whom Solomon called Jehovah. Solomon knew the importance of words, the hidden power of words. Therefore, in behalf of what he spoke, wrote and taught, he endeavored to think up the "delightful words," the "correct words." Solomon succeeded magnificently, and in this he set an example for us.

6 Could you even think without words? No! The lower creatures, animals, birds, fishes, insects, do not think; they act by instinct and respond to sounds and sights and feelings. Thinking must be done in language. Language must be expressed in words that are grammatically connected together to frame an idea, a mental conception. Human creatures can think. Where did they get this thinking ability? Not from some brainless, mindless living cell, chemically created, that developed itself and ascended the ladder of life to become a man or woman. It must have come to human creatures from outside. It must have come from a thinker, one who is acquainted with thinking, who knows how it works, who has created a brain. Thinking ability must have come from outside. It is a gift! From what or from whom? Only from the Creator, from God. This fact is not a mere human tradition manufactured out of imagination. There is a record of it in written words, which, translated into modern English, read:

7 "And God went on to say: 'Let us make man in our image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every moving animal that is moving upon the earth.' And God proceeded to create the man in his image, in God's image he created him; male and female he created them. Further, God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth.'" —Gen. 1:26-28.

8 This record presents God as a Thinker, as a Talker, and the Creator of human creatures with brains in their skulls. Before God talked, saying: "Let us make man in our image, according to our likeness," God thought. In order to think he brought words containing ideas to mind. Before he made any intelligent creature, he was thinking, and he needed the companionship of no other living person. He did not talk to himself, even though he thought with idea-bearing words. When, according to Genesis 1:26, he said: "Let us make," he was not talking to himself in expression of his personal decision. He was talking to at least someone else. According to the rest of the Bible, this other person was his first creation, a heavenly cre-

5. (a) What did Solomon call himself, and what responsibility did this lay upon him? (b) In what way was he an example for us?

6, 7. (a) Of what importance are words to thinking, and from where did man get thinking ability? (b) That this is no mere tradition made out of imagination, what written record do we have in the Bible?

8. (a) How do we know whether, when making that statement regarding man's creation, He was talking to himself or not? (b) How did God thus show himself to be the creator of speech, language, grammar?

ation, his first spirit son, made directly by God without any agency. God purposed to commune with that Son. So God created him with thinking ability and with its proper accompaniment, the ability to speak. At once that Son could speak, could frame words and put them together in a grammatical way. Thus God created speech, he created language, and, since language requires grammar, He created grammar.

[9] What language God spoke with this first son of His we do not know. (Rev. 3:14; Col. 1:15-18) Then by the agency of this Son God created other spirit creatures, cherubic creatures, seraphic creatures, angels. God formed their original language for them, according to the capabilities of these speaking creatures. He created all their vocal powers, to speak their language with the appropriate grammatical style. He invented their grammar for them. God is the greatest Grammarian. These spirit creatures understood when God talked to them, and they could answer in an understandable way to him. —Ps. 103:20.

[10] That list of languages that has been compiled by the modern Academy of Languages does not include any angelic language, for men have never heard it and do not know what it is like. The Academy may laugh at such a thing. But that first-century man of rich spiritual experience, the Christian apostle Paul, speaks of angelic language, when he writes: "If I speak in the tongues of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal." (1 Cor. 13:1) Paul could speak in a number of languages or tongues, at least in Hebrew and Greek of the first century of our Common Era. He did not speak in any tongue of angels, and doubtless could not, because angels have vocal capacities that are beyond the range of man. But even if Paul had been able to speak in the tougue of angels and yet did not have Godlike love as a motive for speaking and doing, he would be like a resonant piece of brass or a clashing cymbal. Just like Satan the Devil and his spirit demons, who speak in the tongue of angels, but who have no love but have murderous hate.

[11] Consequently, when God sent his angels to talk with men, they talked in the human language of the one or ones to whom they spoke, not in the language that angels speak among themselves in heaven. We have records to indicate that they talked with men to whom they materialized or appeared in visions, in Hebrew, Aramaic and first-century Greek, the languages in which the Holy Bible was written. For example, God, by means of his angel, said to Abraham the Hebrew right after he showed his willingness to offer up his son Isaac as a religious sacrifice: "I shall surely bless you and I shall surely multiply your seed like the stars . . . And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice." (Gen. 22:17, 18) Abraham understood what was said from heaven, and he rejoiced in the hope that, one day, all nations of the earth would be blessed through his offspring. It is interesting to note that all the books of the Holy Bible were written by members of Abraham's offspring, for people of all nations to read and understand to their lasting benefit.

9. How did God then use this Son, thereby showing himself further to be the creator of language and the greatest Grammarian?

10. (a) What language does the Academy of Languages not list, and why not? (b) If the apostle Paul had been able to speak those languages, what would he have had to have besides in order to be no mere sound maker?

11. (a) In what language did God's angel speak with Abraham, making what promise after his attempted sacrifice of Isaac? (b) In what languages was the Bible written, and by whose offspring?

12 Centuries later Abraham's greatly multiplied offspring included the prophet Daniel. In the city of Babylon on the Euphrates River, an angel appeared to Daniel in "visions during the night" and spoke to him in Aramaic. In explanation of the visions given to Daniel, the Aramaic-speaking angel said: "And the kingdom and the rulership and the grandeur of the kingdoms under all the heavens were given to the people who are the holy ones of the Supreme One. Their kingdom is an indefinitely lasting kingdom, and all the rulerships will serve and obey even them." (Dan. 7:1-4, 23, 27) Daniel wrote these visions down in Aramaic.

13 In the last listed book of the Holy Bible, in the revelation that was given to the Christian apostle John about the year 96 C.E., he heard loud voices in heaven, saying: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." (Rev. 11:15) John wrote this down in the common Greek of the first century.

INVENTION OF MANY HUMAN LANGUAGES

14 Today there are many more languages than the Hebrew, Aramaic and common Greek in which God's Word, the Holy Bible, was written. One of the important things that adds to the reasons for our *not* having worldwide peace today is the fact that we have so many languages, so that we cannot directly understand one another. Why is it that, since we all descended from the first man and woman whom God created in the Garden of Eden, we do not today all speak the same language as those first two humans did? The prophet Noah and his seven fellow passengers, who survived the global deluge of forty-three centuries ago, all spoke the same language in the ark in which they were preserved alive. It was the same language as that of the first human pair, only enlarged throughout the 1,656 years from the first man's creation down to the Deluge. Following that Deluge after Noah and his fellow survivors came out of the ark upon Mount Ararat in southwest Asia, God spoke to them by means of his angel. He caused a symbol of peace, the rainbow, to appear, and gave them a message of peace. In their one language he said:

15 "Be fruitful and become many and fill the earth. . . . My rainbow I do give in the cloud, and it must serve as a sign of the covenant between me and the earth. And it shall occur that when I bring a cloud over the earth, then the rainbow will certainly appear in the cloud. And I shall certainly remember my covenant which is between me and you and every living soul among all flesh; and no more will the waters become a deluge to bring all flesh to ruin."—Gen. 9:1, 13-15.

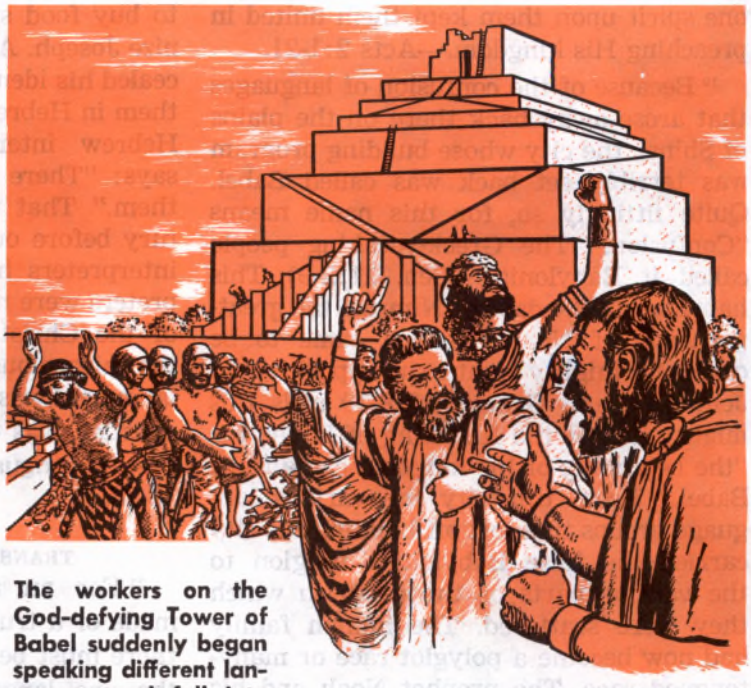
16 For over two generations, or around a hundred and eighty years, after the Deluge, the language of Noah and his descendants continued to be one. The "writing of correct words of truth" as found in the inspired Bible says: "Now all the earth continued to be of one language and of one set of words." (Eccl. 12:10; Gen. 11:1) Well, then, did men at that point of time decide to do something academic or collegiate and start speaking different languages? No! Why should *they* hit upon the idea of doing this? Rather, it was God who then decided to invent new human languages. He foreknew the divisive pow-

12. In what language did an angel speak to Daniel, and what did he say in explanation of a Kingdom vision? 13. What Kingdom announcement, and in what language, did John hear loud voices in heaven make? 14, 15. (a) What question arises today, since we are all the descendants of those who spoke the one original language? (b) What message of peace, and in what language, did God's angel give to the Flood survivors?

16. For about how long did mankind continue to have one language, and by whom was the decision made to have language groups, and why?

er of a confusion of languages among men. He saw good to break them up into language groups and thereby make it difficult for them to understand one another and to get along together.

17 At that particular time those descendants of Noah who had moved down into the plains of Shinar in Mesopotamia were united in a bad work, contrary to God's will as stated to Noah and his sons after the Deluge. Speaking the one commonly understood language, these rebellious people decided to build a city there as a center of religious worship, with a skyscraping tower, and thus to make a celebrated name for themselves. In order to give this project a great setback, Almighty God decided to break up their unity of action by inventing and implanting different languages in them, wiping out all memory of their previous common language. Suddenly, while working harmoniously together on their God-defying building project, the various ones began speaking different languages and fell into a confusion that forced them to break relations with one another and to separate. Apparently only one language group remained at the incomplete city and its religious tower, under Nimrod.



The workers on the God-defying Tower of Babel suddenly began speaking different languages and fell into disrupting confusion

18 How could such a thing happen, instantaneously, if it was not from God Almighty? He gave to each group a different language with its own grammar and set of words, so that immediately they started speaking the new language perfectly. It was not of human invention, and by this miraculous feat God showed that he was the Master Grammarian, the greatest Grammarian down till today. This was no forerunner of the festival day of Pentecost of the year 33 C.E., when God's holy spirit was poured out upon the one hundred and twenty disciples of Jesus Christ in Jerusalem and they suddenly began speaking in many languages that they had never studied and learned. However, that ancient event on the plains of Shinar illustrated, exemplified, what Almighty God could do later, on the day of Pentecost at Jerusalem. And, what was more remarkable, those disciples of Jesus Christ, though suddenly gifted with the power to speak new languages, did not forget their original language, the Hebrew. So they did not fall into confusion and separate. God's

17. On what project were men working in the plains of Shinar, and how did God give that project a great setback?

18. (a) What shows that this was nothing of human invention, but was a divine miracle? (b) Why was the language miracle on the day of Pentecost among Christ's disciples still more remarkable?

one spirit upon them kept them united in preaching His kingdom.—Acts 2:1-21.

[19] Because of the confusion of languages that arose away back there on the plains of Shinar the city whose building program was terribly set back was called Babel. Quite fittingly so, for this name means "Confusion." The Greek-speaking people called it Babylonia. (Gen. 11:2-9) This happened in the days of Nimrod, the great-grandson of Noah. Nimrod came to be called "a mighty hunter in opposition to Jehovah," and Genesis 10:8-10 calls this mighty hunter the first king of Babel, for "the beginning of his kingdom came to be Babel." From this city the various language groups that left off building the city carried the false Babylonish religion to the various parts of the earth to which they were scattered. The human family had now become a polyglot race or many-tongued race. The prophet Noah and his God-fearing son Shem did not take part in building the city and tower of Babel. Hence their language was not changed. They continued to speak to each other the same original language.—Gen. 9:26-29.

[20] Because of the confusion of languages that God started at Babel, a new profession arose, that of interpreter or translator. So it came about that, on one occasion, a descendant of Shem, namely, Joseph the great-grandson of Abraham, used an interpreter. Jealous brothers of his had sold him as a slave into Egypt, but, thirteen years later, God caused Joseph to become the prime minister and food administrator of Egypt because of a foretold world famine. When, during the actual famine, his brothers came down to Egypt to buy food supplies, they did not recognize Joseph. Among other things that concealed his identity, Joseph did not speak to them in Hebrew, and so used an Egyptian-Hebrew interpreter. As Genesis 42:23 says: "There was an interpreter between them." That was in the eighteenth century before our Common Era. Since then interpreters have multiplied. Such interpreters were not inspired. Only in the case of the Christian congregation, to whom the miraculous gift of speaking in foreign languages was given in the days of Christ's apostles, was the miraculous gift of interpreting languages also given.—1 Cor. 14:13-28.

19. (a) What is the meaning of the name given to the city, and from it what was carried away besides new languages? (b) Whose language was not changed, and why?

20. (a) What new profession arose, and who made use of it during a famine in ancient Egypt? (b) In the case of whom was there inspired translation or interpretation?

TRANSLATION OF THE BIBLE

[21] For an accurate translation to be made or a true interpretation to be given, there must be the use of correct words in the one language that correspond with those in the language that is being interpreted or translated. In the days of the Christian apostles the interpretations that were made by those Christians gifted with the miraculous power of interpretation or translation would be perfect, absolutely correct, for the interpretation would be inspired. (1 Cor. 12:4-11, 27-30) The most important writings to be interpreted are the Sacred Scriptures, the Holy Bible. By the time of the fifth century before our Common Era the God-inspired writings in Hebrew and Aramaic were completed in the form of thirty-nine books, as now reckoned. After the common Greek became the international language in the following century, a translation of those Sacred Scriptures from Hebrew into Greek was begun by Greek-speaking Jews in

21. (a) For an accurate translation, the choosing of what would be necessary, and what would an absolutely perfect translation require? (b) When were the Hebrew-Aramaic Scriptures translated, and what was this first translation called?

Alexandria in Egypt. It became known as the Greek *Septuagint Version,* or *LXX,* because of the tradition that some seventy Jewish translators were originally connected with it. *Septuaginta* means "Seventy."

22 The Greek *Septuagint Version* of the Hebrew Scriptures was not inspired by God's spirit, but was not contrary to God's spirit. It was God's will that his inspired Word should be translated into as many languages of the world as possible before his kingdom by Jesus Christ takes over complete control of all the earth. In writing the inspired Greek Scriptures, in twenty-seven books, four of Christ's apostles and four of his other disciples quoted hundreds of times from the inspired Hebrew Scriptures. Sometimes they quoted directly from the Greek *Septuagint Version;* at other times they made their own direct translations from the Hebrew Scriptures. This was done to show that those Hebrew Scriptures were really God's "words of truth" and that they were undergoing fulfillment in connection with the Christian congregation and its work of preaching God's kingdom.

23 When Jesus Christ, the Son of God, spoke to his disciples after his resurrection from the dead and some days before his ascension to heaven, he indicated that the Sacred Scriptures, the Holy Bible, would have to be translated into many languages. He said: "All authority has been given me in heaven and on the earth. 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." (Matt. 28:18-20) He had also prophesied earlier: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) After the outpouring of God's holy spirit upon them on the day of Pentecost of 33 C.E., Christ's disciples caught the import of those words and began translating and writing down translations of the Holy Scriptures in the languages of the nations among whom they were preaching God's kingdom and making disciples. Reportedly, the apostle Matthew wrote his Gospel first in Hebrew and then put it in Greek.

24 Shortly translations of the Sacred Scriptures were made in the ancient languages then prevalent, such as Latin, Syriac, Ethiopic, Arabic, Persian, and so forth. The translators knew that the Holy Bible is a literary masterpiece, and conscientiously they strove to render it in different languages by the use of "delightful words" and "correct words of truth" that faithfully carried the thought of the inspired Scriptures. In spite of tremendous opposition on the part of the dominant religious body of Christendom the translation of the Holy Bible into the languages of the common people has gone forward till now. Today there are translations of the Holy Bible available in 1,337 or more languages, either in whole or in part. Societies have been formed for the printing and distribution of the inspired Scriptures. Today one of the leading Bible printing and publishing societies is the Watch Tower Bible & Tract Society of Pennsylvania, with its branches in ninety-four lands and island groups.

22. (a) Was this first translation inspired, and was such a translation contrary to God's will and spirit? (b) When writing the inspired Greek Scriptures, how did Christ's disciples make quotations from the Hebrew Scriptures, and why?

23. (a) How did Jesus Christ indicate indirectly that the Bible would have to be translated into many languages? (b) When did his disciples catch the import of this, and how did they work at it?

24. (a) Knowing the Bible to be a literary masterpiece, what did conscientious translators endeavor to do? (b) What has been the progress of Bible translation, and what society today ranks among the leading societies printing and distributing Bibles?

"BETWEEN-THE-LINES" Translations of The Bible

MANUSCRIPTS have been written by scribes with the inspired Greek Scriptures on the one side of the page and the Latin *Vulgate* translation alongside on the opposite side of the same page. This allowed for a comparing of the two language texts. Had the Latin translation of the whole Bible as made by the Catholic translator Jerome been made with the "correct words of truth"? Well, let those who know Latin and Greek compare the two texts and see for themselves.

[2] In the year 1528 an Italian monk named Sanctes Pagninus published in Lyons, France, a work on which he had labored for thirty years. Its Latin title, translated into English, is "A New Translation of the Old and the New Testament." The translation was, of course, into Latin. Later an edition of this was published in Lyons, in 1542, by Servetus. However, in the meantime, along came the Spanish priest and Orientalist named Arias Montanus. King Philip II of Spain called him to labor at a projected Polyglot Bible, which the king was causing to be made at the suggestion of the famous printer, Plantin. Finally, in 1569-1572, this Bible was printed in Antwerp. Its Latin title, translated into English, is "The Sacred Bible in Hebrew, Chaldaic, Greek and Latin, of Philip II, King, Catholic in Piety and Study, toward the Sacrosanct Church's Use," printed by Plantin, in eight (8) volumes, folio size. Because of the place where printed it is generally called the "Antwerp Polyglot." Sometimes it is called the "Royal Bible," because of the patronage of King Philip II; and sometimes, the "Plantinian Bible," after the printer.*

[3] In this Antwerp Polyglot the Spanish priest Arias Montanus incorporated a correction of the Latin translation of the Bible by Sanctes Pagninus. Years later, Arias Montanus died, in 1598. In the year 1599 and the years 1610-1613 editions of the Latin text of the Bible by Pagninus appeared, which editions gave an interlinear and word-for-word translation of the Hebrew with the Hebrew vowel points and with the Latin translation appearing above the Hebrew text. This Hebrew-Latin Bible was long considered the most convenient Hebrew Bible for those beginning to learn Hebrew. The Watch Tower Bible & Tract

1. What kind of two-language manuscripts have been written by scribes, and of what value are they?
2. (a) Sanctes Pagninus produced a translation of what sacred volume, and where did Servetus issue an edition of this? (b) The Antwerp Polyglot Bible was worked on by what Spaniard, under whose patronage, and printed by whom?

* The Antwerp Polyglot was preceded, in 1514-1517, by the Complutensian Polyglot Bible, produced by Cardinal Francisco Ximenes of Cisneros, in Spain, and published in 1522.

3. (a) The Antwerp Polyglot contained the Latin Bible translation of what Italian monk? (b) How was the Latin translation of this monk used to make an interlinear Bible translation, and what dates do the Society's copies show?

Society of Pennsylvania possesses original copies of the interlinear translation printed by the Plantinian printshop, and the eleven volumes bear the dates of 1610, 1611, 1612, 1613 and 1615. Volume I, containing the Bible books Genesis and Exodus bears the Latin title, which, translated into English, is "Hebrew Bible with Interlinear Latin Interpretation of Sanctes Pagninus of Lucca."

4 The tenth volume, which begins with the Gospel of Matthew, bears the title that, translated into English, reads: "Greek New Testament with the Common Latin Interpretation Inserted in the Lines of the Greek Context, which interpretation, indeed, . . . expressing the sense, evidently, rather than the words, is placed alongside in the margin of the book, and another of the Blessed Arias Montanus the Spaniard, . . ." In this volume the Latin translation appears above the Greek text, word for word.

5 Thus at the close of the sixteenth century and beginning of the seventeenth century we have this interlinear and word-for-word translation of the Bible appearing. The foregoing interlinear material was incorporated in the *Polyglot Bible*, which was published in 1654-1657 by the noted British prelate, Dr. Brian Walton.

4. How was the Latin translation of the Spaniard Arias Montanus used in this Bible version?

5. (a) Thus so far back we have what type of Bible version appearing? (b) Later, how did the British prelate, Dr. Brian Walton, make use of this foreign interlinear material?



בראשית

LIBER GENESIS,

HEBRAICE BERESITH,

ID EST,

In principio.

A "between-the-lines" translation of 1613, showing Genesis chapter one. The Latin translation appears above the Hebrew text

Original copies of this massive work, in eight large volumes, are possessed by the Watch Tower Bible and Tract Society of Pennsylvania. The heading above the interlinear section for the Hebrew text* and the heading above that for the Greek text† mention the Italian monk Pagninus and the Spanish priest Arias Montanus to show the origin of the material.

6 Two hundred years later comes forth something more practical for Bible students in general. In the year 1857 Benjamin Wilson, a newspaper editor in Geneva, Illinois, U.S.A., published the first section of his interlinear translation of the inspired Greek Scriptures. The final section was issued in 1863. It was issued as one bound volume in 1864 and was called "The Emphatic Diaglott." The name "Diaglott" means, literally, "through tongue," but is understood to signify "interlinear." In 1902 the copyright and plates of the *Diaglott* were bought from the Fowler & Wells Company of New York city and were presented as a gift to the Watch

* The heading, in Latin, above this section uses the word "Interlinear" and reads: "HEBREW TEXT, with interlinear version of Sanctes Pagninus, counterbalanced with the Hebrew phrase by Ben. Arias Montanus, and others."

† Above this section there is the heading, in Latin, that reads: "Greek text of the New Testament from the edition of Robert Stephanus, with the INTERLINEAR version, which Benedict Arias Montanus Hispalensis laid out according to the sense of the Greek language."

6. (a) In 1864 Benjamin Wilson of Geneva, Illinois, brought out what volume, and what does its name mean? (b) In 1902 to whom were the copyright and plates of this volume presented, and when were copies of this printed on the presses thereof?

ספר בראשית : א

TEXTUS HEBRAICUS,

Cum Versione interlineari Santis Pagnini, ad Hebraicam phrasin examinatâ per Ben. Ariam Montanum, & alios.

*terram & cœlos Deus creavit principio In
1 בראשית ברא אלהים את השמים ואת הארץ׃
: abyssi *facies super caligo* & : inanitas & solitudo erat terra Et
2 והארץ היתה תהו ובהו וחשך על־פני תהום
: Deus dixit Et .aquarum facies super *motabat* Dei spirit' &
3 ורוח אלהים מרחפת על־פני המים׃ ויאמר אלהים
:bona quod ,lucem Deus vidit Et .lux fuit Et .lux Sit
4 יהי־אור ויהי־אור׃ וירא אלהים את־האור כי־טוב
vocavit Et .tenebras inter & lucem inter Deus divisit &
5 ויבדל אלהים בין האור ובין החשך׃ ויקרא
,vespera fuit Et .noctem vocavit tenebras &,diem lucem Deus
אלהים לאור יום ולחשך קרא לילה ויהי־ערב
expansio Sit : Deus dixit Et .unus dies ,mane fuit &
6 ויהי־בקר יום אחד׃ ויאמר אלהים יהי רקיע
fecit Et .*aquas ad aquas inter dividens sit* & ,aquarum medio in
7 בתוך המים ויהי מבדיל בין מים למים׃ ויעש
quæ aquas inter divisit & ,*expansionem* Deus
אלהים את־הרקיע ויבדל בין המים אשר
fuit Et .expansionē super quæ aquas inter &,expansionem subter
מתחת לרקיע ובין המים אשר מעל לרקיע ויהי־
,vespera fuit Et :cœlos expansionem Deus vocavit Et .ita
8 כן׃ ויקרא אלהים לרקיע שמים ויהי־ערב
Congregentur : Deus dixit Et .secundus dies ,mane fuit &
9 ויהי־בקר יום שני׃ ויאמר אלהים יקוו
appareat & ,unum locum ad cœlis sub *de* aquæ
המים מתחת השמים אל־מקום אחד ותראה
;terram ,aridam Deus vocavit Et .ita fuit Et .arida
10 היבשה ויהי־כן׃ ויקרא אלהים ליבשה ארץ
quòd Deus vidit Et .maria appellavit aquarum cōgregationē &
ולמקוה המים קרא ימים וירא אלהים כי־
herbam ,germen terra Germinet : Deus dixit Et .bonum
11 טוב׃ ויאמר אלהים תדשא הארץ דשא עשב
,suæ speciei fructum facientem *fructus* arborem,semen seminificātē
מזריע זרע עץ פרי עשה פרי למינו
terra protulit Et .ita fuit Et .terram super eâ in semen cujus
12 אשר זרעו־בו על־הארץ ויהי־כן׃ ותוצא הארץ
facientem arborem & ,suâ specie in semē seminificātē herbā,germē
דשא עשב מזריע זרע למינהו ועץ עשה־
.bonum quòd Deus vidit Et.suâ specie in eâ in semē cujus fructū
פרי אשר זרעו־בו למינהו וירא אלהים כי־טוב׃
dixit Et .tertius dies ,mane fuit & ,vespera fuit Et
13 ויהי־ערב ויהי־בקר יום שלישי׃ ויאמר
14 dividendū ad ,cœlorum expansione in luminaria Sint : Deus
אלהים יהי מארת ברקיע השמים להבדיל
,tempora & ,signa in sint & ; noctem inter & diem inter
בין היום ובין הלילה והיו לאתת ולמועדים
.annos & ,dies &
ולימים ושנים׃

Vulgata LATINA

Versio, juxta exemplaria emendata Sixti V. & Clem. VIII.

CAP. I.

1 IN Principio creavit De-
2 us cœlum & terram. Terra
autem erat inanis & vacua,
& tenebræ erant super fa-
ciem abyssi: & Spiritus Dei
3 ferebatur super aquas. Di-
xitque Deus: Fiat lux. Et
4 facta est lux. Et vidit Deus
lucem quòd esset bona: &
5 divisit lucem à tenebris. Ap-
pellavitque lucem Diem, &
tenebras Noctem: factum-
que est vespere & mane,
6 dies unus. Dixit quoque
Deus: Fiat firmamentū in
medio aquarum: & dividat
7 aquas ab aquis. Et fecit
Deus firmamentum, divisit-
que aquas quæ erant sub
firmamento, ab his quæ e-
rant super firmamentum. Et
8 factum est ita. Vocavitque
Deus firmamentum, Cœlum:
& factum est vespere &
9 mane, dies secundus. Dixit
verò Deus: Congregentur
aquæ, quæ sub cœlo sunt,
in locum unum: & appa-
reat arida. Et factum est
10 ita. Et vocavit Deus aridam,
Terram; congregationesque
aquarum appellavit Maria.
Et vidit Deus quòd esset
11 bonum. Et ait: Germinet
terra herbam virentem &
facientem semen, & lignum
pomiferū faciens fructum ju-
xta genus suum, cujus semen
in semetipso sit super ter-
12 ram. Et factum est ita. Et
protulit terra herbam vi-
rentē, & facientem semen
juxta genus suum, lignum-
que faciens fructū, & ha-
bens unumquodque semen-
tem secundùm speciem su-
am. Et vidit Deus quòd es-
13 set bonum. Et factum est
vespere & mane, dies ter-
14 tius. Dixit autem Deus: Fi-
ant luminaria in firmamen-
to cœli, & dividant diem
ac noctem, & sint in signa,
& tempora, & dies, &
annos:

VERSIO GRÆCA LXX. INTERP.

Juxta exemplar Vatican. Romæ impressū; subscriptis quæ aliter leguntur in vetustiss. MS. Angl. ex Alexandria allato; cum Vers. Lat. Edit. Rom.

* ΚΕΦ. α'.

1 ΕΝ ΑΡΧΗ ἐποίησεν ὁ Θεὸς τὸν οὐρα-
2 νὸν καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἀόρατος, καὶ
ἀκατασκεύαστος· καὶ σκότος ἐπάνω τῆς
ἀβύσσου. καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπά-
3 νω τοῦ ὕδατος. Καὶ εἶπεν ὁ Θεὸς, Γενηθή-
4 τω φῶς. καὶ ἐγένετο φῶς. Καὶ εἶδεν ὁ
Θεὸς τὸ φῶς, ὅτι καλόν· καὶ διεχώρισεν ὁ
Θεὸς ἀνὰ μέσον τοῦ φωτὸς, καὶ ἀνὰ μέσον
5 τοῦ σκότους. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς
Ἡμέραν, καὶ τὸ σκότος ἐκάλεσε Νύκτα.
καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέ-
6 ρα μία. Καὶ εἶπεν ὁ Θεὸς, Γενηθήτω στε-
ρέωμα ἐν μέσῳ τοῦ ὕδατος· καὶ ἔστω δια-
χωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδα-
7 τος. καὶ ἐγένετο οὕτως. Καὶ ἐποίησεν ὁ
Θεὸς τὸ στερέωμα· καὶ διεχώρισεν ὁ Θε-
ὸς ἀνὰ μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω
τοῦ στερεώματος, καὶ ἀνὰ μέσον τοῦ ὕδα-
8 τος, τοῦ ἐπάνω τοῦ στερεώματος. Καὶ ἐκά-
λεσεν ὁ Θεὸς τὸ στερέωμα, Οὐρανόν. καὶ εἶ-
δεν ὁ Θεὸς, ὅτι καλόν. καὶ ἐγένετο ἑσπέρα,
9 καὶ ἐγένετο πρωΐ, ἡμέρα δευτέρα. Καὶ
εἶπεν ὁ Θεὸς, Συναχθήτω τὸ ὕδωρ τὸ ὑπο-
κάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ
ὀφθήτω ἡ ξηρά. καὶ ἐγένετο οὕτως. καὶ
συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ
εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὤφθη ἡ ξη-
10 ρά. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, Γῆν·
καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε
Θαλάσσας. καὶ εἶδεν ὁ Θεὸς, ὅτι καλόν.
11 Καὶ εἶπεν ὁ Θεὸς, Βλαστησάτω ἡ γῆ βοτά-
νην χόρτου σπεῖρον σπέρμα κατὰ γένος καὶ
καθ' ὁμοιότητα, καὶ ξύλον κάρπιμον ποιοῦν
καρπὸν, οὗ τὸ σπέρμα αὐτοῦ ἐν αὐτῷ κατὰ (α)
12 γένος ἐπὶ τῆς γῆς. καὶ ἐγένετο οὕτως. Καὶ
ἐξήνεγκεν ἡ γῆ βοτάνην χόρτου σπεῖρον
σπέρμα κατὰ γένος καὶ καθ' ὁμοιότητα, καὶ
ξύλον κάρπιμον ποιοῦν καρπὸν, οὗ τὸ σπέρ-
μα αὐτοῦ ἐν αὐτῷ κατὰ γένος ἐπὶ τῆς γῆς.
13 καὶ εἶδεν ὁ Θεὸς, ὅτι καλόν. Καὶ ἐγέ-
νετο ἑσπέρα, καὶ ἐγένετο πρωΐ, ἡμέρα
14 τρίτη. Καὶ εἶπεν ὁ Θεὸς, Γενηθήτωσαν
φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ εἰς
(β) φαῦσιν ἐπὶ τῆς γῆς, τοῦ διαχωρίζειν ἀνὰ
μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυ-
κτὸς· καὶ ἔστωσαν εἰς σημεῖα, καὶ εἰς και-
ροὺς, καὶ εἰς ἡμέρας, καὶ εἰς ἐνιαυτούς.

MS. A. * Γένεσις κόσμου. (α) γένος, εἰς ὁμοιότητα, ἐπὶ (β) φαῦσιν τῆς γῆς, καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς, καὶ διαχωρίζειν

CAP. I.

IN Principio *fecit Deus cæ-* 1
lum & terram. Terra autem 2
erat (a) invisibilis, & incom-
posita: & tenebræ super abys-
sum: & spiritus Dei (b) super-
ferebatur super aquam. Et 3
dixit Deus: Fiat lux. Et fa-
cta est lux. Et vidit Deus lu- 4
cem, quia bona est. Et discre-
vit Deus inter lucem & tene-
bras. Et vocavit Deus lu- 5
cem, Diem, & tenebras vocavit
Noctem. Et factum est (c) ve-
spere, & factum est mane, dies
unus. Et dixit Deus: Fiat 6
firmamentum in medio aquæ,
& sit discernens inter aquam,
& aquam. Et factum est sic.
Et fecit Deus firmamentum; 7
& divisit Deus inter aquam,
quæ erat sub firmamento; &
inter aquam, quæ supra fir-
mamentum. Et vocavit Deus 8
firmamentum, Cælum. Et vi-
dit Deus, quia bonum est. Et
factum est vespere, & factum
est mane, dies secundus. Et 9
dixit Deus: (d) Congregetur a-
qua, quæ sub cælo, in congre-
gationem unam, & appareat
arida. Et factum est sic. Et
congregata est aqua, quæ sub
cælo, in (e) congregationes suas;
& apparuit arida. Et vocavit 10
Deus aridam, Terram; & col-
lectiones aquarum vocavit
Maria. Et vidit Deus, quia
bonum est. Et dixit Deus: 11
Germinet terra herbam pabuli,
(f) seminans semen secundùm
genus, & secundùm similitu-
dinem; & lignum fructiferum
faciens fructum, cujus semen
ejus sit in ipso secundùm ge-
nus super terram. Et factum
est sic. Et produxit terra her- 12
bam pabuli, seminans semen
secundùm genus, & secundùm
similitudinem; & lignum fru-
ctiferum faciens fructum, cu-
jus semen ejus sit in eo secun-
dùm genus super terram. Et
vidit Deus, quia bonum est.
Et factum est vespere, & fa- 13
ctum est mane, dies tertius.
Et dixit Deus: Fiant lumina- 14
ria in firmamento cæli (g) ad
illuminationem super terram:
ut discernant inter diem &
noctem; & sint in signa, &
in tempora, & in dies, & in
annos.

Versio SYRIACA cum Interpretatione LATINA.

ܒܫܡ ܡܪܝܐ ܐܚܝܕ ܟܠ ܡܫܪܝܢܢ ܠܡܟܬܒ ܟܬܒܐ ܕܐܘܪܝܬܐ ܕܡܘܫܐ ܢܒܝܐ
ܩܕܡܝܐ ܕܒܪܝܬܐ. ܩܦܠܐܘܢ *ܐ*

1 * ܒܪܫܝܬ ܒܪܐ ܐܠܗܐ ܝܬ ܫܡܝܐ ܘܝܬ ܐܪܥܐ. * ܘܐܪܥܐ ܗܘܬ ܬܘܗ ܘܒܘܗ. ܘܚܫܘܟܐ
2
3 ܥܠ ܐܦܝ ܬܗܘܡܐ. ܘܪܘܚܗ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ ܐܦܝ ܡܝܐ. * ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ. ܘܗܘܐ
4 ܢܘܗܪܐ. * ܘܚܙܐ ܐܠܗܐ ܠܢܘܗܪܐ ܕܫܦܝܪ. ܘܦܪܫ ܐܠܗܐ ܒܝܬ ܢܘܗܪܐ ܠܒܝܬ ܚܫܘܟܐ.
5 ܘܩܪܐ ܐܠܗܐ ܠܢܘܗܪܐ ܐܝܡܡܐ. ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ. ܘܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ
6 ܝܘܡܐ ܚܕ. * ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܪܩܝܥܐ ܒܡܨܥܬ ܡܝܐ. ܘܢܗܘܐ ܦܪܫ ܒܝܬ ܡܝܐ ܠܡܝܐ. ܘܗܘܐ

In Nomine Domini Omnipotentis aggredimur impressionem libri legis Mosis Prophetæ. Ac primò librum Creationis.

CAP. I.

IN principio creavit Deus esse cœli & 1
esse terræ. Terra autem erat deserta & 2
inculta, tenebræque super faciem abyssi:
& spiritus Dei incubabat superficiei a-
quarum. Dixitq; Deus, Fiat lux: factaq; 3
est lux. Viditque Deus lucem quòd bona 4
esset. Et divisit Deus inter lucem & tene-
bras. Appellavitque Deus lucem, diem: 5
& tenebras appellavit noctem: fuitque
vespera, fuitque mane dies unus. Et dixit 6
Deus, Sit firmamentum in medio aquarū:
& fuit. divisitque inter aquas &

Genesis chapter one of Walton's "Polyglot Bible," with Hebrew, Latin, Greek and Syriac texts

Tower Bible & Tract Society, Charles Taze Russell being then president of the Society. In the year 1927 this Society began issuing the *Diaglott* as printed on its own presses, and continues publishing it till now.

[7] In the broad left-hand column of each page the *Diaglott* presents the Greek text, using the recension made by the German Dr. J. J. Griesbach in 1775-1777, and under each Greek word is presented its English equivalent. In the slim right-hand column of each page is presented a modern English translation as made by Benjamin Wilson.

[8] It was through *The Emphatic Diaglott* that the Society's first president, C. T. Russell, learned that the inspired Greek Scriptures speak of the second "presence" of Christ, for the *Diaglott* translated the Greek word "parousía" correctly as "presence," and not as "coming" like the King James Version Bible. Accordingly when C. T. Russell began publishing the new Bible magazine in July of 1879, he called it *Zion's Watch Tower and Herald of Christ's Presence.* Today, ninety years later, this magazine is entitled "The Watchtower Announcing Jehovah's Kingdom," and is published in seventy-two languages. Apparently, in first naming the magazine in 1879 Editor Russell was unaware that in 1862, or a year before *The Emphatic Diaglott* was completed, Dr. Robert Young had published in Edinburgh, Scotland, the Bible translation called "Young's Literal Translation of the Holy Bible" and that this translation also translated the Greek word "parousía" as "presence" and not as "coming." He also produced the Young's *Analytical Concordance to the Bible,* which, on page 188, column 1, shows *parousía* to mean "a being alongside," or "presence." The *Watch Tower* issue of April, 1883, recommended this Concordance to Bible students.

[9] After *The Emphatic Diaglott* there came other interlinear translations of the Sacred Scriptures. In the year 1877 there was published in London, England, by Samuel Bagster and Sons, Limited, what was called "The Englishman's Greek New Testament," giving an interlinear word-for-word translation under the Greek text of Stephanus of 1550, along with the King James *Authorized Version* of 1611 in the outer column of each page. Later, in 1960, this same publishing company brought out *The Interlinear Greek-English New Testament.* This presented in the right-hand column of each page the Greek text as compiled by the German scholar Eberhard Nestle as of 1898 with a word-for-word translation underneath as made by Dr. Alfred Marshall. Alongside, in the left-hand column of each page, was printed the King James or Authorized Version translation.* As for an interlinear translation of the Hebrew Scriptures, there was published in Chicago, Illinois, U.S.A., in 1896, *The Interlinear Literal Translation of the Hebrew Old Testament.* Only volume one has appeared, containing Genesis and Exodus, the interlinear translation being done by George Ricker Berry, Ph.D.†

7. In that volume what appears in the left-hand column of each page, and what in the right-hand column?
8. (a) Through the *Diaglott* C. T. Russell learned what Bible truth, and so what full title did he give to his magazine? (b) What earlier foreign translation had a similar feature?

* As regards a comparative Greek-German version, Dr. Eberhard Nestle brought forth his *Novum Testamentum Graece et Germanice* in the year 1898. According to the title page, this volume presents The New Testament in Greek and German as edited by Eberhard Nestle - The Greek Text with variant readings and Manuscripts and Editions - The German Text according to the new revised edition of Luther's translation, compared with Luther's last edition of 1545. In this volume each page of the Greek text has alongside, on the opposite page, the German translation.

† In 1903 The British & Foreign Bible Society published the entire Hebrew Bible, with the Hebrew text in the outer column of each page and with the King James or Authorized Version Bible text in the inner column, alongside. But this was, of course, no interlinear translation.

9. (a) What interlinear translations did Samuel Bagster and Sons, Limited, bring out in 1877 and 1960? (b) In 1896 what interlinear translation of Scriptures was published in Chicago, Illinois?

A NEW INTERLINEAR TRANSLATION

10 And now, in this year 1969 at the "Peace on Earth" International Assemblies of Jehovah's Witnesses, there is released to the reading public *The Kingdom Interlinear Translation of the Greek Scriptures.* This is a clothbound book of 1,184 pages. The Greek text that it uses is that prepared and published by Westcott and Hort in 1881. Underneath this is printed a literal word-for-word translation. In the right-hand column alongside on each page is presented the modern-day translation as found in the *New World Translation of the Holy Scriptures* in a revised edition. However, in the interlinear literal translation of the Greek the English words are not taken bodily or directly from the *New World Translation* and placed under the appropriate Greek word. No! But under each Greek word is placed its basic meaning, according to its grammatical construction, whether this agrees literally with the *New World Translation* or not. What we as Bible students should want is what the original Greek text says. Only by getting this basic meaning can we determine whether the *New World Translation* or any other Bible translation is right or not.

11 For example, in Matthew 8:5 the *New World Translation* uses the expression "army officer" but in the interlinear translation under the Greek word you read "centurion," because that is what the Greek text literally calls this army man. In Mark 6:21 the words "military commanders" are found, but under the Greek word you read "chiliarchs," meaning a commander of a thousand soldiers, for that is what the Greek word literally calls this army officer. In Acts 19:41 the *New World Translation* has the word "assembly," but the interlinear reading says "ecclesia," like the Greek. In this particular verse it does not mean a "church" or "congregation," as the word does elsewhere. Thus we learn more specific details.

12 *The Kingdom Interlinear Translation* contains and preserves for us both the Foreword and the Appendix as found in the *New World Translation of the Christian Greek Scriptures,* as published in the year 1950. These two features are very vital, because *The Kingdom Interlinear Translation* contains footnotes that refer the reader to such Foreword and Appendix and also to an Explanation of the Symbols Used in the Marginal References. For instance, those footnotes will refer you to the Foreword in order that you may learn why, in the *New World Translation,* the divine name Jehovah appears in its translation of the Greek Scriptures.

13 Of course, the Westcott and Hort text does not contain God's name Jehovah or Yahweh by itself. But in Revelation 19: 1, 3, 4, 6 the Greek text does contain the word *Hallelouiá* and beneath this Greek word each time the interlinear translation renders it literally "Hallelujah." This is really a Hebrew phrase and it means "Praise YOU Jah," this word "Jah" being an abbreviation for Jehovah. Hence the *New World Translation* in the right-hand column renders it, "Praise Jah, YOU people!" In other places where the *New World Translation* uses the divine name Jehovah, the interlinear literal translation puts "God," or "Lord," or "the Lord," under the corresponding words in the Westcott and Hort Greek text. But the footnotes

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10. (a) What new interlinear translation was released at the "Peace on Earth" International Assemblies of Jehovah's Witnesses in 1969, and what are its features? (b) With it what will we be able to do regarding any translation of the Greek Scriptures?

11. For example, what does the interlinear reading show regarding words such as "army officer," "military commanders" and "assembly"?

12. What features of the *New World Translation of the Christian Greek Scriptures* are preserved in *The Kingdom Interlinear Translation,* and for what vital reasons?

13. What Hebrew phrase does the Westcott and Hort Greek text contain, and how does *The Kingdom Interlinear Translation* render this in its interlinear reading and in the modern-day translation, and with what footnotes?

show where Hebrew translations of the inspired Greek Scriptures use God's name Jehovah in those places. The footnotes also show where even *The Emphatic Diaglott* uses the name Jehovah in a number of places in its modern-day translation, but not in the interlinear.

14 The English word "soul" is much misunderstood, most religious people thinking the Bible's use of the word makes it mean that man has an immortal, invisible soul inside him that departs from the human body at death. With *The Kingdom Interlinear Translation* you can find out that this is not true, for the interlinear reading shows "soul" under wherever the Greek word *psy·khe'* occurs. In 1 Corinthians 2:14 and 15:44, 46 and elsewhere you will find in the interlinear the adjective form "soulical," for the Greek word above is *psy·khy·kos'*, which the *New World Translation* renders as "physical," not "psychic." Matthew 10:28 speaks of the soul or psyche as being destroyed, and Revelation 16:3 speaks of the soul or psyche as dying. The human soul is not immortal.

15 *The Kingdom Interlinear Translation* plainly shows that the common Greek in which Jesus' disciples wrote the inspired Greek Scriptures did not contain the indefinite articles "a" and "an." How so? Because nowhere in the interlinear English translation will you find those indefinite articles. This is very important, for these indefinite articles can make a difference in meaning. For instance, there can be a difference between "God" and "a god," can there not? Especially so in

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.

*ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

1Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος
In a beginning was the Word, and the Word
ἦν πρὸς τὸν Θεόν, καὶ θεὸς ἦν ὁ Λόγος.
was with the God, and a god was the Word.
2Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
This was in a beginning with the God.
3Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς
All through it was done; and without
αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.
it was done not even one, that has been done.
4Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
In it life was, and the life was the light
τῶν ἀνθρώπων· 5καὶ τὸ φῶς ἐν τῇ σκοτίᾳ
of the men; and the light in the darkness

CHAPTER I.

1 In the ‡Beginning was the †LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was LIFE; and the LIFE was the LIGHT of MEN.

5 And the ‡LIGHT shone in the darkness, and the

John 1:1-4 as presented in Benjamin Wilson's "The Emphatic Diaglott" of 1864. The name "Diaglott" signifies "interlinear"

cases where the Greek uses the definite article "the" before the title "God." In such cases, the interlinear will read "the God" (or "the god"). But in cases where the Greek expression "the God" refers to the one whom Trinitarians call "God the Father," the interlinear readings of the translations produced by Samuel Bagster and Sons, Limited, omit the definite article "the" even though the Greek definite article is there in the text. *The Emphatic Diaglott* does not hesitate to put the word "the" under the Greek definite article when it occurs before the title "God."

16 In this connection, let us take those controversial verses of John 1:1, 2, which the clergymen of Christendom resort to in order to prove their doctrine of a Trinity or One God in Three Persons, as God the Father, God the Son and God the Holy Spirit. In these verses the Greek term *Logos* means "Word." So the *Diaglott's* interlinear wording reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God." However, in its modern-language reading it drops the article "the" before "God" and puts the title "GOD" in all capital letters.

14. How does *The Kingdom Interlinear Translation* deal with the "soul" question?

15. (a) What does *The Kingdom Interlinear Translation* show concerning the indefinite articles "a" and "an"? (b) What about the definite article "the"?

16. How does *The Emphatic Diaglott* deal with John 1:1, 2, both in its interlinear reading and in its main reading?

Also, it drops the article "a" from before "beginning" and from before "god" and puts "the" before "beginning" and puts "god" with an initial "G," thus, "God." This way the modern-language rendering reads: "In the Beginning was the LOGOS, and the LOGOS was with GOD, and the LOGOS was God. This was in the Beginning with GOD." So, only the kind of type used shows the difference between "the God" and "a god."

17 Other Bible translations drop all use of the indefinite article "a" and insert the definite article before the word "beginning" and drop the definite article "the" before God. For example, the *King James* or *Authorized Version* reads: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John 1:1, 2.

18 However, in its interlinear word-for-word rendering, *The Kingdom Interlinear Translation* reads: "In beginning was the Word, and the Word was toward the God, and god was the Word. This (one) was in beginning toward the God." From this literal reading it is apparent that the writer, the apostle John, is speaking of two individuals and is showing that the one who was with the Other is different from that Other One. Hence the *New World Translation of the Holy Scriptures* endeavors to show this difference and, with grammatical correctness and doctrinal correctness, it reads: "In [the] beginning the Word was, and the Word was with God, and the Word was a god. This one was in [the] beginning with God." To avoid saying "a god," other Bible translations like *An*

17. How does the *King James Version* deal with John 1:1, 2?

18. (a) How does *The Kingdom Interlinear Translation* render John 1:1, 2 both in the word-for-word reading and in the main reading? (b) How do other modern translations also fail to show support here for the Trinity?

ΚΑΤΑ ΙΩΑΝΗΝ

ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος In beginning was the Word, and the Word	**1** In [the] beginning the Word was, and the Word was with God, and the Word was a god.[a]
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. was toward the God, and god was the Word.	
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. This (one) was in beginning toward the God.	2 This one was in [the] beginning with God.
3 πάντα δι' αὐτοῦ ἐγένετο, καὶ All (things) through him came to be, and	3 All things came into existence through him, and
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν. apart from him came to be not-but one (thing).	apart from him not even one thing came into existence.
ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ Which has come to be in him life was, and	What has come into existence 4 by means of him was life, and
ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ the life was the light of the men; and	the life was the light of men. 5 And
τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ the light in the darkness is shining, and the	the light is shining in the darkness, but
σκοτία αὐτὸ οὐ κατέλαβεν. darkness it not overpowered.	the darkness has not overpowered it.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος Came to be man having been sent forth	6 There arose a man that was sent forth as a representative of God:
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης· beside God, name to him John;	his name was John.[b]
7 οὗτος ἦλθεν εἰς this (one) came into	7 This [man] came for a witness,
μαρτυρίαν, ἵνα μαρτυρήσῃ witness, in order that he might witness	in order to bear witness
περὶ τοῦ φωτός, ἵνα πάντες about the light, in order that all	about the light, that people of all sorts
πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν might believe through him. Not was	might believe through him. 8 He was
ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα that (one) the light, but in order that	not that light, but he was meant to
μαρτυρήσῃ περὶ τοῦ φωτός. he might witness about the light.	bear witness about that light.
9 Ἦν τὸ φῶς τὸ ἀληθινὸν Was the light the true	9 The true light that gives light to
ὃ φωτίζει πάντα ἄνθρωπον which is enlightening every man	every sort of man was about to
ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν coming into the world. In	come into the world.[c] 10 He

1[a] "A god." In contrast with "the God." See Appendix under John 1:1.
6[b] See Matthew 3:1, footnote[a]. 9[c] World=κόσμος (*kos'mos*), ℵBA; עולם (*o·lahm'*), J[17,18].

John 1:1-9 as presented in "The Kingdom Interlinear Translation of the Greek Scriptures" of 1969, with its word-for-word translation under the Greek text

American Translation and the one by Dr. James Moffatt say "divine"; and *The New English Bible—New Testament* says "what God was," that is to say, "what God was, the Word was." Thus even these Bible translations cannot be used to prove the Trinity doctrine.

19 Trinitarians have no grounds for complaining against this use of "a" before "god," because all other Bible translations use the indefinite articles "a" and "an" hundreds of times before words although they are nowhere found in the original Greek text. Not only that, but those translations repeatedly insert the definite article "the" before certain words where it does not occur in the Greek. Take, for example, many cases of the word "spirit" or the words "holy spirit." There are cases in the Greek text where the definite article "the" does not occur before those words. But the Trinitarian translators will slant their translation by inserting a "the" before "spirit" or "holy spirit," to make it read "the spirit" and "the holy spirit." In such cases they will also capitalize the word "Spirit" in order to give the reader the impression that it refers to some intelligent person, the Third Person of some Trinity.

20 In such cases *The Kingdom Interlinear Translation,* in its word-for-word translation, shows that there is no "the" there, and the *New World Translation* does not there insert a "the" or capitalize the word "spirit," but lets it read plain "spirit," and "holy spirit." So, in Acts 6:3, the apostles say to the Jerusalem congregation: "Search out for yourselves seven certified men from among you, full of spirit and wisdom." Then, in Matthew 3:11 John the Baptist says concerning the coming Jesus Christ: "That one will baptize you people with holy spirit and with fire." This rendering of the Greek text agrees with the Bible truth that God's spirit is his invisible active force that is used for a holy purpose, in a holy manner.

21 By means of his holy spirit God inspired the writing of all the Holy Scriptures. In 2 Timothy 3:16 we read: "All Scripture is inspired of God and beneficial for teaching." But, instead of the words "inspired of God," the interlinear word-for-word reading shows that the one Greek word here used means literally "God-breathed," that is, breathed by God. As it were, God breathed upon the men whom he inspired to write the Holy Bible.

22 Back in the apostles' days there were not too many handwritten copies of the Holy Scriptures at hand, neither were there books written about the Bible and in explanation of it. Hence much instruction in the Bible had to be done by reading Bible verses out loud to students and with explanations by word of mouth. So, in Galatians 6:6 we read: "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." But the interlinear reading brings out the basic sense of the Greek words used respecting oral teaching by using the expressions "the (one) being sounded down to" and "the (one) sounding down." This vividly shows that the sound of the teacher's voice went down into the ears of his Bible student. This made the course of instruction one of oral teaching.

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19. Why do Trinitarians have no grounds for complaint against this use of "a" here, because of the way they use articles in their slanted translations?
20. How does *The Kingdom Interlinear Translation* handle such cases of the word "spirit," thereby showing what?
21. With regard to the expression "inspired of God" (2 Timothy 3:16), how does the interlinear word-for-word reading go?
22. (a) Why was much oral teaching required in apostolic days? (b) What does the interlinear word-for-word reading show regarding oral teaching in Galatians 6:6?

SAFEGUARD AGAINST ERROR

[23] Many other cases could be here treated to show how *The Kingdom Interlinear Translation of the Greek Scriptures* brings out the precise meaning in its word-for-word translation under the Greek text. Bible students who have the *New World Translation of the Christian Greek Scriptures,* in Dutch, French, German, Italian, Portuguese and Spanish, besides English, will particularly be able to appreciate these points. They will appreciate how the *New World Translation* has endeavored to put God's Word as contained in the original Greek into these languages with the "correct words of truth" in each language. No claim of divine inspiration is made for these translations in modern-day language. The translators had to do what even the inspired Bible writer, "the congregator," King Solomon, had to do, and that is, search to "find the delightful words and the writing of correct words of truth." (Eccl. 12:10) Nevertheless, in all this searching they have trusted in the guidance, not inspiration, of God's holy spirit. Solomon indeed wrote his books in the Bible with "delightful words." The translators tried to imitate him.

[24] Because of digging down into the literal meaning of the original Bible language, *The Kingdom Interlinear Translation* can serve as a safeguard against error in these days when many religious leaders are teaching twisted things, even twisting the written Word of God. Religious clergymen of Christendom come along and try to overawe sincere Bible students by claiming to know the original Bible language and therefore knowing what it actually says. But by going to *The Kingdom Interlinear Translation of the Greek Scriptures,* a student can go to the original Bible text and consult the interlinear literal translation of that language. Thus he can check as to whether what such domineering clergymen may say is true or not. In this way the student can be helped to put up a defense argument and safeguard himself against being misled from the Bible truth.

[25] Although readers in English will get the most benefit from *The Kingdom Interlinear Translation* in a direct way, yet this new Bible help will be used by the owners, the Watch Tower Bible & Tract Society, in preparing its magazines, books, booklets, and other publications. Thus those not reading English will indirectly get the benefit thereof in those languages in which the Society's literature is published. So all lovers of God's written Word can thank him for this new Bible-study aid.

23. (a) Persons with what version of the Christian Greek Scriptures can especially appreciate the above points? (b) How have the translators of such version tried to imitate "the congregator," and trusting in what helper?

24. Why does *The Kingdom Interlinear Translation* serve as a safeguard against error today, especially against clergymen claiming to know Greek?

25. How will readers of Watch Tower publications in other languages indirectly get the benefit of this new Bible-study aid?

The Resurrection

● The thought of a resurrection of the dead was particularly difficult for the ancient worldly-wise Greeks to accept. Thus when the apostle Paul spoke to the Athenian philosophers on Mars' Hill they listened attentively until he mentioned the resurrection. (Acts 17:31-34) In the Octavius of Minucius Felix of the early third century C.E., there is an interesting defense of the resurrection in chapter 34: "But who is so foolish or so brutish as to dare deny that man, as he could first of all be formed by God, so can again be reformed; that he is nothing after death, and that he was nothing before he began to exist; and as from nothing it was possible for him to be born, so from nothing it may be possible for him to be restored?"—*The Ante-Nicene Fathers,* Vol. 4, p. 194.

STRENGTHENING OURSELVES in Jehovah

SLOWLY the surgeon looked up after examining his female patient, a missionary of the Watch Tower Society. His expression was grave. In a kind, yet serious, tone he informed her that she would need to submit to major surgery as soon as possible.

"There is no alternative," he stated. Later, in the presence of her husband, the surgeon agreed not to use any blood or blood fractions. Therefore, the couple decided to have the operation performed. —Acts 15:20.

The above experience is nothing new or unusual to members of the human family. Even those who have faithfully served God are still subject to sin and death inherited from Adam. Also, as the Bible explains, "time and unforeseen occurrence befall them all." (Eccl. 9:11) Yes, we all can expect to face trials from time to time in our lives.

Those who serve Jehovah God have many trials forced upon them by Satan and his organization in an effort to break their integrity to Jehovah. Tremendous pressure may be brought to bear, oftentimes suddenly, to cause one to yield and disobey God in some way. The trial may be a strong enticement to enjoy the pleasure of sin. Or there may be brutal persecution in an effort to force an act of disloyalty to God.—1 Pet. 5:8.

When suddenly faced with a severe trial, you may feel almost overwhelmed. You may feel inclined to give way to discouragement. At such a time it is appropriate to recall how other servants of God have withstood trials. (1 Pet. 5:9) The Bible shows what they did in order to maintain spiritual strength.

There was, for example, the occasion when the fugitive David and his men returned to their place at Ziklag. What a scene of desolation met them! A marauding band of Amalekites had raided and looted the city. The Bible says:

"When David came with his men to the city, why, there it was burned with fire, and, as for their wives and their sons and their daughters, they had been carried off captive. And David and the people that were with him began to raise their voice and weep, until there was in them no power to weep any more. . . . And it became very distressing to David, because the people said to stone him; for the soul of all the people had become bitter . . . So David took to strengthening himself by Jehovah his God."—1 Sam. 30:3-6.

HOW TO STRENGTHEN OURSELVES IN JEHOVAH

Just how can we strengthen ourselves in Jehovah? The rest of the account concerning David's experience will help us to see what is required in order to receive strength from Jehovah in time of trial.

We know from God's Word that David was a faithful and loyal servant of God. By means of study and meditation he had considerable knowledge of God and God's

dealing with man. This is revealed in his many Bible psalms. For example, David wrote: "I have remembered days of long ago; I have meditated on all your activity; I willingly kept myself concerned with the work of your own hands." (Ps. 143:5) David made a *practice* of doing this. He did not wait until some emergency confronted him.

In his plight at Ziklag David could thus draw on a reservoir of knowledge and experience regarding God and his dealings. This would be an encouragement and strength to him. As he wrote: "In God I have put my trust; I shall not be afraid. What can flesh do to me?"—Ps. 56:4; 31:1.

Also, David undoubtedly recalled how God had marvelously aided him on previous occasions. Had not God given him victory over the giant Goliath? David could truly say: "Jehovah is my light and my salvation. Of whom shall I be in fear? Jehovah is the stronghold of my life. Of whom shall I be in dread?"—Ps. 27:1.

David also prayed. He was a man of prayer, and many of his prayers are recorded in the Bible. "Show me favor, O Jehovah, for I am in sore straits," he once prayed. (Ps. 31:9) Such expressions no doubt were included in prayers he uttered in his distress at Ziklag.

It is also of interest to note that David did not consider that he was someone special who had a private line of communication with God. He recognized that God had an arrangement for communication with him via the Aaronic priesthood. Therefore he utilized this arrangement. The Bible account explains:

"Hence David said to Abiathar the priest, the son of Ahimelech: 'Do, please, bring the ephod near to me.' And Abiathar came bringing the ephod near to David. And David began to inquire of Jehovah, saying: 'Shall I chase after this marauder band? Shall I overtake them?' At this he said to him: 'Go in chase, for you will without fail overtake them, and you will without fail make a deliverance.' "—1 Sam. 30:7, 8.

David acted. "Promptly David got on his way, he and the six hundred men that were with him." Yes, David did not lag or delay in following Jehovah's instructions. Once he knew what they were he carried them out *promptly*. As a result, he turned this disaster into victory. He regained all the persons who had been carried away and the goods that had been plundered from them.—1 Sam. 30:9, 18-20.

OBTAINING STRENGTH TODAY

The record concerning David at Ziklag is retained in God's Word not as just an interesting historical facet of his life. Rather, it is preserved for "our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) The same God who strengthened David also supplies strength and endurance to us who strive to serve him faithfully today. By his spirit he gives us power beyond our normal ability to carry forward his will and his commission to us, to meet unforeseen emergencies, and to defeat persecution.—2 Cor. 4:7.

Perhaps you are one who has already begun following in the footsteps of Jesus Christ by preaching the good news of God's kingdom as he did. (Luke 4:43; Matt. 28:19, 20) Do you recall the trial you faced when first you realized, after studying the Bible with Jehovah's witnesses, that pure worship of Jehovah included visiting people from house to house with the Kingdom message? (Acts 5:42; 20:20) For many, God's command to preach has been a real test of faith.

However, as you grew in knowledge and understanding of God and his purposes the

strength to do his will began to grow within you. And through earnest prayer, along with loving encouragement and assistance from those of Jehovah's visible organization, you have been able to meet this trial. You may now look back and freely admit it was strength from God that helped you to share in the preaching work. You know that the Bible's words are true: "God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." (Phil. 2:13) How this initial experience of gaining strength from God to do his will has given you strength to face and surmount other trials since that time!

GOD'S ORGANIZATION VITAL FOR STRENGTHENING

In the case of David, there was a close association with Jehovah's organization, and in time of trial this association proved very beneficial and strengthening. Jehovah's priest Abiathar gave David divinely inspired instruction as to just what course of action to take. Similarly, an angel from Jehovah's heavenly organization gave Jesus Christ strength to face his tests of integrity. (Luke 22:43) And Christian brothers from the congregation at Rome gave the apostle Paul encouragement and strength just when he needed it. (Acts 28:14, 15) What fine admonition for us today is contained in these experiences! We need to stick close to Jehovah's visible organization! It is here that we receive needed strength and encouragement.

In our time Jehovah through his "faithful and discreet slave" organization has progressively revealed his will. (Matt. 24:45-47) By means of that organization we are prepared to meet trials with success and to preserve our integrity to God. For example, this faithful teaching body has made clear the Bible viewpoint of the sacredness of life and blood and that sacrificial use of blood is the only use of it that is approved by God. (Lev. 17:11-14; Acts 15:20, 29) This knowledge of God's will has been a source of strength to those servants of God who have been pressured to take a blood transfusion. Also the encouragement of fellow servants of God has proved a vital aid to integrity-keeping under such circumstances. But even if an accident should befall us and cause much loss of blood and perhaps isolate us from fellow servants of God, we are never isolated from God. We can always call on him for strength with assurance of obtaining it.—Ps. 120:1; 121:1-8.

God's organization has also served to strengthen his people to carry out the commission to preach the good news of the Kingdom to the ends of the earth. (Matt. 24:14) Of course, we have been forewarned that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) And this persecution has come. It has come, not because of disobedience to God, but, rather, because Jehovah's modern-day servants continue to follow Jesus' example of preaching the Kingdom message and they keep separate from the world.—John 17:16.

Consider the persecution of Jehovah's witnesses in Malawi, Zambia, Cuba, the United Arab Republic, and many other countries. They have not been overcome by Satan's efforts to stamp out true religion in those nations. Rather, God has supplied them power beyond what is normal so that they, as the apostle Paul stated, are coming off completely victorious. (Rom. 8:35-37) Read the reports in the *1969 Yearbook of Jehovah's Witnesses* on the above countries, and you will see that this is true. Death itself has been faced courageously in the strength of the resurrection hope.—John 5:28, 29.

One means by which God's organization strengthened Christians in the first century was to send out faithful men to instruct and encourage the disciples in their scattered congregations. Paul and Barnabas were two of such traveling servants. On one occasion these men went back to visit the brothers at Lystra, Iconium and Antioch of Pisidia, where mob violence had been experienced. The Bible says: "They returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to remain in the faith and saying: 'We must enter into the kingdom of God through many tribulations.' "—Acts 14:21, 22.

This visitation by Paul and other faithful servants did strengthen the disciples to stand firm. Today the organization of Jehovah's witnesses receives the same service. Faithful men, sent out by the governing body of the "faithful and discreet slave," continually visit the congregations of Jehovah's witnesses in all the earth to encourage them to loyal endurance in Jehovah's service. How this provision does strengthen them!

Now we stand at the very threshold of the new system of things. The destruction of this system of things is impending. (2 Pet. 3:7-13; 1 John 2:15-17) Satan the Devil is about to make his all-out assault on God's servants. Are we fearful? Are we being strengthened to meet the trials ahead? Fearlessly, in Paul's words, we say: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

We shall continue our personal study of God's Word, and to meet at congregational meetings. We shall pray incessantly to Jehovah for guidance and strength, and vigorously apply ourselves to doing his will. God has promised: "I will by no means leave you nor by any means forsake you." We believe this with our whole heart, and firmly say: "Jehovah is my helper; I will not be afraid. What can man do to me?" (Heb. 13:5, 6) Yes, we can endure the trials ahead in the strength that comes from God!

Appreciating Jehovah's Protection

The following letter is from a teen-ager who respected God's law regarding blood

Dear David:

For the first time I can say that I feel fine. I have just completed a period of six months under supervision of a kidney research team at this California hospital. Happily, as I review the experience, I can see that I was under the protective supervision of Jehovah.

During the first seven weeks I underwent a series of tests. These revealed that my right kidney was afflicted by a congenital defect—a stenosed artery. This turned out to be the main artery feeding the kidney. Normally as large as a pencil, in my case it was barely larger than a straight pin.

The Creator designed a marvelous mechanism within the kidney whereby the requisite volume of circulating blood for any particular situation is assured. A pow-

erful hormone called renin is secreted by the kidney, and in just the right amounts either to stimulate or reduce the flow of blood. But it all takes place so smoothly that we are not even conscious of the adjustments. However, this mechanism can and does overfunction under certain circumstances. My right kidney, for example, was producing a phenomenal three times the normal amount of renin, raising my blood pressure as high as 200/160. Normal for me should be 120/70.

Medicine failed to reduce the pressure. In fact, it kept climbing and affected my eyes to such a degree that I had to get glasses. One of the drugs prescribed severely affected my memory. Another reduced me to a functionless state. I had to drop out of school. The functioning of my body had so accelerated that I slept a very deep sleep for sixteen hours each day, and in my waking hours I would often have violent headaches. Three or four times a day I would have a severe nosebleed. Exhaustion and high drug dosage kept me in a continual state of lethargy.

A DIFFICULT DECISION

Surgery was indicated as the most promising means of relief. The chief resident urologist offered a choice: He could repair the artery and save half the kidney by help of blood transfusions, or remove the kidney entirely without recourse to blood transfusion. Repair of the artery would involve a high degree of postsurgical hemorrhage. On the other hand, I could survive and do well on one healthy kidney. Removal of the kidney was my choice.

The day before surgery was due the chairman of the kidney transplant team came in and asked if I would agree to making the kidney I was relinquishing available to a young patient whose kidneys had failed. It appears that though the artery leading to my kidney was not functioning, the kidney itself was in good shape. The doctor was keen to have my kidney, but I explained to him that as one of Jehovah's witnesses I must abide by what God's law indicates in such a matter. I told him he would get a frank and thorough answer to his inquiry after we had had a family discussion of God's Word on the issue.

Later that day we informed him of our Biblical position with respect to human flesh and its use and quoted the relevant passages of God's Word. He asked if I could retain a good conscience after denying my kidney to his young patient. In reply I pointed out that my kidney was not mine to give, and must be used in harmony with the will of the One who created it. And he was compelled to admit that even with the kidney he could not guarantee the survival of his patient. I pointed out that future life through the promised resurrection for myself and his young patient depended upon our obedience to God's principles as set out in the Holy Scriptures.

LEANING ON JEHOVAH

Next the anesthetist came to see me. At this hospital, I understand, the anesthetist wields considerable authority. He can order blood transfusion regardless of any agreement between patient and surgeon. He presented me with a paper to be signed. It contained a paragraph in which he stated that my religious convictions severely hampered his ability and, in his opinion, I was therefore a grave surgical risk. He asked to be released from all liability in the event of my death. The hour was late and I was without my parents' guidance. In silent prayer I leaned on Jehovah to see me through the crisis. I signed his affidavit.

This man resented being placed lower than God, and permitted his emotions to

interfere with proper routine service. While waiting outside the operating room I heard him persuading his colleagues to confront my surgeon. Again I went to Jehovah for his help. The surgeon then came upon the scene. What would he do? He emphatically refused to violate his agreement with me, declaring that it was no man's position to criticize me or any other person over his sound religious conviction.

The anesthetist reluctantly agreed to go ahead. He was quite curt and rough with me as he readied me. He began fumbling on simple procedures. As his anger grew, his errors became more glaring. Finally, after seven serious mistakes in routine preparation, the supervising professor of anesthesiology stepped in and took over the job himself.

The success of the operation was dramatic. It turned out that within two minutes of the removal of the kidney the pressure began to drop until it settled to a normal level. I left the hospital, but had to return when it appeared that the pressure was again building up dangerously. After seven days I began to get better. Evidently it had been a postsurgical reaction due to my body's having to adjust after having had such a high supply of renin. Now that it is all over with I have never felt so good in my life.

Since recovery, I have had to learn many things over again. It seems that for the past three years especially my memory was greatly impaired. But what a privilege to have normal functions back, and how happy I am that Jehovah protected me through such a trying experience! It is my hope that I can arrange my affairs so as to become a full-time preacher of God's promised kingdom that will bring health and peace to those who put their trust in Jehovah.

With you, dear fellow Witness,
lauding Jehovah,
D. B.

Helping Older Ones to Know and Serve Jehovah

HERE are some experiences of Jehovah's witnesses that demonstrate the results of patience, kindness and resourcefulness. The first is from a Witness in Massachusetts:

"I obtained a subscription for the *Watchtower* magazine from a Lithuanian lady. As I returned to visit her, many misgivings crossed my mind. You see, she was nearly seventy years old and could read very little because of poor eyesight. Also, there was a language barrier to some extent, and she was steeped in many false religious ideas.

"In spite of my misgivings, I called and we discussed the true God. I arranged to call again. The following week, she met me with a broad smile, saying: 'I am so glad that you came again. I have been so happy since your first visit! Why is it that I had to wait sixty-nine years to learn that God has a name? Why did not the church tell me this before?' We continued to study and soon she came to appreciate the Bible's teaching on the condition of the dead and that the doctrines of a burning hell and purgatory are false. Each time she would ask why the church had not taught her the Bible truth.

"Next she attended a public talk dealing with prayer and I had doubts if she understood what was being said, because of the language problem. On the way home, I found that she had understood clearly what was said. She was upset about the fact that Jehovah disapproved of the use of the rosary. After all, she used it

all her life, being taught by her parents and her church. 'What am I to believe?' she asked. I assured her that to please God she must listen to his Word above all. We spent our next study discussing prayer, but she was still upset.

"When I came for our next study, she again brought up the matter of prayer and she said, 'I went into my bedroom the other night and I got down on my knees and said, "Jehovah God, I am just a poor, dumb, old woman and I do not know how to talk to you, but maybe if you will listen . . . and I thanked him at the end for hearing me."' With tears in her eyes, she then asked me, 'Do you think he listened?' Evidently he did, for, drawn closer to Him and His people, she attended our circuit assembly."

Another Witness told this experience at a circuit assembly in New York: "One day I saw a woman pushing a shopping cart full of groceries. Since she was having difficulty with it, I approached her and offered to help her with it to her home. She accepted my offer gladly, for she lived seven blocks away.

"As we walked along, I used this opportunity to discuss the Bible with her. She responded to my kindness by accepting my offer to call on her later and continue our discussion.

"When I called, we began studying the Bible together and she progressed rapidly. Now she attends most of the meetings at the Kingdom Hall and participates in the *Watchtower* study. This lady is eighty-seven years old and it is a most happifying thing to help her to know Jehovah."

In Peru a missionary has been helping a bedridden eighty-nine-year-old woman to learn the Bible. In time this woman came to appreciate God's truth and his organization. She knew that preaching was one requirement that she had to meet to please Jehovah. However, she did not know how to do this, for she had very few visitors, no telephone and could not write with a steady hand. Prospects were indeed dim. The missionary encouraged her to pray to Jehovah, continually asking him to open the way so that she could do something to be a real Witness.

Soon the way was opened up. For no apparent reason her family, who assigned a housekeeper to care for her, changed housekeepers. The new one noticed the Bible and the literature at her bedside and began asking questions. How elated she was when the missionary came to study with her! Here, right in her own room, she found a person with a meek heart. How could she help her? The missionary helped her to care for this interested one by typing out questions in all-capital letters on a paper for her to read to her housekeeper. During their study, the missionary seldom needed to make any additional remarks. In time this new praiser of Jehovah was able to care for this interested person. Now, even though bedridden, she too joyfully shares in giving a witness.



● A newspaper that I saw carried a picture showing shepherds and flocks in a field outside Bethlehem at Christmastime. I thought that it was too cold there for shepherds to be in the fields with their sheep around December 25, the traditional date for the birth of Christ. Is this so?—J. B., U.S.A.

A number of newspapers in the United States carried this picture. Typical of the comments appearing below the photograph were those in the Marion, Indiana, *Chronicle-Tribune*, for December 26, 1968: "Israeli soldiers probe for possible terrorist mines in a field outside Bethlehem Christmas Eve as shepherds tend to their flocks in the background. (AP Wirephoto by radio from Tel Aviv)"

Though the caption says the photograph represents "Christmas Eve," it is obvious that the picture was taken when the sun was high in the sky that day, for distant figures are well lit and visible, and the shadows are very short.

What does the Bible say about the shepherds near Bethlehem at the time of Jesus' birth? At Luke 2:8 we read: "There were also in that same country shepherds *living out of doors* and *keeping watches in the night* over their flocks."

Notice, the shepherds were actually *living* out of doors, not just strolling outside during the day. Furthermore, they had their flocks in the field *at night*. Would that fit the traditional date in December, or early in January as believed by the Orthodox and Coptic churches? No, it would not! The cold, rainy season near the end of December would not fit the Bible's comment about the time of Jesus' birth.

During January 1969 the overseer of the congregation of Jehovah's witnesses in the Bethlehem area visited and interviewed the shepherds who graze their flocks in the traditional "Shepherds' Field." We will quote from the report of that interview:

"Close to the field is a large cave that is used as a winter shelter for the sheep, goats and shepherds. Up until the latter part of November the flocks of sheep sleep in the fields. During these months the shepherds' families join them, pitching their black goat-hair tents nearby. During October and November the goats graze with the sheep during the day, but they need protection at night and so are herded into the cave.

"With the further drop in temperature that comes at the end of November, the sheep too are taken in at sunset. The shepherds themselves move in with the sheep and goats to care for them day and night. Food becomes sparse in the fields, hence the flocks are fed from stored hay and straw. During severe days all stay under shelter around the clock, but on sunny days the sheep are led to nearby fields to crop whatever green shoots begin to sprout with the onset of the winter rains.

"So there are sheep and shepherds who stay in the Bethlehem area all through the year, and there are winter days when they are to be seen in the field during the hours of daylight, weather permitting. But conditions do not permit nighttime out-of-doors activity at all."

Consequently, the picture in question in no way upsets the conclusion that the weather conditions around Bethlehem during late December or early January do not match the description in Luke 2:8. More reasonable, and in harmony with other evidence, is the position that Jesus was born about October 1.

ANNOUNCEMENTS

FIELD MINISTRY

Would you be willing to sacrifice something that is precious to you in behalf of a friend? Likely you would. But what about those who are strangers? One of the most precious assets, time, is being sacrificed by over one million of Jehovah's witnesses largely in behalf of those they have not previously known. They delight to do this, for it enables them to offer public declaration to God and his name, bringing praise to Him and blessings to those who listen to the Bible's comforting message. During November not only will they spend time offering the Bible-study-aid book, *The Truth That Leads to Eternal Life*, on a contribution of 25c, but they will also conduct a free home Bible study with anyone who desires to learn about God and his provisions for salvation.



"WATCHTOWER" STUDIES FOR THE WEEKS

November 30: "The Writing of Correct Words of Truth." Page 681. Songs to Be Used: 100, 97.

December 7: "Between-the-Lines" Translations of the Bible. Page 688. Songs to Be Used: 93, 85.