



The WATCHTOWER

Announcing
**JEHOVAH'S
KINGDOM**

MAY 1, 1961

Semimonthly

APPRECIATING THE POWER
OF DISCERNMENT

TRAINING YOUR PERCEPTIVE POWERS

THE DECALOGUE'S PRINCIPLES
EVER VALID

THE MINISTRY AS A CAREER

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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



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

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HOPE Safeguards the Mind

LIFE is man's most precious possession. However, without hope life loses its value and meaning. Every sixty seconds, according to Dr. Eugene W. Kansky, some person in the United States attempts to commit suicide, and every year about 20,000 succeed. This makes suicide one of the top ten causes of death in the United States. Since hopelessness leads to loss of life, a wise person seeks to fortify his mind with a strong, solid hope for the future. Christians are encouraged to put on "as a helmet the hope of salvation."—1 Thess. 5:8.

Hope is defined as a "desire accompanied with expectation of obtaining what is desired." Since the first man's fall from perfection because of rebellion against his Creator, the human race has been sunk in the mire of tribulation, despair, sickness and eventual death. Man longingly desires better things—peace, security, health and life. Placing his trust in material wealth or some man or organization, he builds up an expectation of obtaining these desired things. Thus he develops a hope; it urges him on, telling him tomorrow will be better. Such hope makes life worth living and brings joy to the heart.

As an example, when the nations emerged from the horrors of World War II

world leaders held out the United Nations as man's 'best hope for peace.' With their hearts yearning for peace, men looked to this organization with keen expectation. At the signing of its charter in San Francisco in 1945, "church bells were rung. Christians crowded into their churches. They sang glad hosannas to the Prince of Peace. They thanked God that at long last an institution had been created to 'save succeeding generations from the scourge of war.'" —*The Churches and the United Nations*, by Walter W. Van Kirk.

What happened to these joy-producing hopes? Walter Van Kirk admits: "There is no denying that the high hopes born at San Francisco have not been fully realized." What an understatement in view of the recent turn of events! Shattered hopes and unfulfilled expectations have brought disappointment, leaving millions heartsick. Mankind's oft-repeated mistake has been to place hope in the efforts of weak, mortal men to satisfy the desires of the heart. Therefore the wise counsel from God's Word is: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. Happy is the one that has the God of Jacob for his help, whose hope is in Jehovah his God."—Ps. 146:3, 5; Prov. 13:12.

Hopes built on the promises of men so often lead to disappointment, but Jehovah is "the God who gives hope" that is built on the strongest foundation in the universe, his own promise. The inspired Record assures that "it is impossible for God to lie." So we "have strong encouragement to lay hold on the hope set before us. This hope we have as an anchor for the soul, both sure and firm." The hope God gives "does not lead to disappointment." —Rom. 15:13; Heb. 6:18, 19; Rom. 5:5.

The hearts of mankind cry out for peace, security, health and life. They want to live without the threat of war, famine and disease. God's Word invites them: "Trust in Jehovah and do good . . . and he will give you the requests of your heart." Jehovah will satisfy the requests of the hearts of all those trusting in him by providing for them a new world wherein "righteousness is to dwell." In that new world "the work of the true righteousness must become peace, and the service of the true righteousness quietness and security to time indefinite. And my people must dwell in a peaceful abiding place and in residences of full confidence and in undisturbed resting places." —Ps. 37:3, 4; 2 Pet. 3:13; Isa. 32:17, 18.

Jehovah will even satisfy the heart's desire for perfect health and endless life. For "he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." What a marvelous hope this is! It is something we all desire, and we can have the most complete confidence it will be fulfilled, because it is promised by Almighty God! So "rejoice in the hope ahead." Meditate on it, develop a keen desire for "the everlasting life which God, who cannot lie,

promised long ago." —Rev. 21:4; Rom. 12:12; Titus 1:2.

By making Jehovah's promise our hope we will have a firm anchor for our souls. Like a helmet, that hope will safeguard our minds. As this world continues to meet one calamity after another, bringing bitter disappointment to those whose hopes are placed in it, our hope in Jehovah's new world will become brighter and more precious. Even if calamity should strike us in the form of accident, persecution, sickness or death of a loved one, our hope will sustain us, urging us on with the assurance of Jehovah's blessing in his new world.

Jehovah is made happy when his servants treasure his gift of life. This gift serves as a safeguard for our mind. How is this? Have you ever promised a child something he so keenly wanted provided he would get a good mark on his school examinations? The child focused his mind on his studies, not letting outside interests distract him, because he so keenly wanted that fine gift. While he studied, the child visualized possessing the gift and, thrilled at the thought, studied harder to make it a reality. Similarly Jehovah promises everlasting life as a reward for obedience to his will. By being thrilled at the prospect we will set our minds on doing God's will, not letting anything distract us, in order to be assured of gaining the keenly desired reward of life.

So guard your mind by resting your hope on the sure promises of Jehovah. Make that hope a reality by learning God's will and then doing it. Let your attitude be that expressed at Isaiah 25:9: "Look! This is our God. We have hoped in him, and he will save us. This is Jehovah. We have hoped in him. Let us be joyful and rejoice in the salvation by him."





The MINISTRY as a CAREER



that is less important than that of a skilled craftsman? Do you regard it as a career that is for only a limited number of people? If you do, you have a misconception of it. On the other hand, if you are one who knows that God's Word makes the ministry a responsibility for all who claim to be followers of Christ, do you regard it as the most important thing in your life? Do you consider your secular occupation secondary to it? Do you continue to progress in it? If you do, you have made a career of the ministry.

A career is a course of continued progress or progressive achievement in a certain field or pursuit. If no effort is made to progress in the ministry, it can hardly be called a career. By trade the apostle Paul was a tentmaker and Luke was a physician, but they did not make the pursuing of these skills their career. Although these occupations were important to them as a means of earning a livelihood, they made them second to the ministry. They considered their secular work as a means for aiding them in pursuing the occupation they considered to be the most important

and in which they were striving to make progressive achievement. The ministry was their career, not tentmaking or medicine.

For the ministry to be your career you must make it your primary occupation and continually progress in it. If you are a dedicated Christian, you can look back to the time when you made your dedication and see where you have made progress. At first it was difficult for you to express yourself at congregational Bible meetings, but as you advanced commenting became easier. The same can be said about the delivering of sermons. At first it was difficult for you to give a sermon in the house-to-house preaching of God's truths, but this too became easier as you progressed in knowledge and experience. Making back-calls, conducting home Bible studies and giving sermons in the theocratic ministry school became realities for you, although at first they may have appeared impossible. All these ministerial activities may have been mountainous obstacles at first, but by faith and diligent effort you were able to remove them.

You have made progress in the ministry, but now that the ministry is easier for *you* and has become firmly established as part

of your life, are you continuing to progress? Now that the ministry is no longer something new to you, have you permitted it to slip from the place of chief importance in your life? Are you now inclined to allow other things to come ahead of it? If you make the ministry your career, you will not allow it to lose its importance because regular activity in it over a period of time may have made it routine. Regular activity should enhance its value and importance rather than diminish it. Heed Paul's advice to Timothy: "I remind you to stir up like a fire the gift of God which is in you." (2 Tim. 1:6) So stir up the gift of the ministry.

If your heart is in the Christian ministry, you will make progress in it from year to year. You will not permit it to become secondary to other activities. If you do, you will be tending to treat it as an incidental thing in your life as the people of Christendom treat their religions. Instead, keep your interest in the ministry stirred up. Keep it as your career by making progressive achievement in it. Make it the most important activity in your life.

ALL CAN MAKE THE MINISTRY A CAREER

The apostle Peter abandoned his fishing business to devote all his time to the ministry. Regarding this he said to Jesus: "Look! we have left our own things and followed you." In reply Jesus said: "Truly I say to you, There is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God that is not certain to get many times more in this period of time and in the coming system of things everlasting life." (Luke 18:28-30) By this statement and Peter's action you can see what high value should be placed on the Christian ministry. It is more important than relatives and possessions.

Although one dedicated servant of God today may be able to engage in full-time preaching as a pioneer in a place distant from his home town and thus leave relatives and house in a literal sense, another dedicated servant can do what Jesus said in another way. How? By making the ministry his career and giving less importance to wife, children, relatives and house than to the ministry. In this sense he is leaving them, although he continues to fulfill his family responsibilities. This placing of the ministry in a position that is ahead even of one's wife is what Paul advocated at 1 Corinthians 7:29: "Henceforth let those who have wives be as though they had none." He did not mean that they were not to care for their wives and give them proper attention, but that the wives should be left in a place secondary to the career of the ministry.

Whether a person spends most of his time in the ministry as a pioneer or devotes a portion of his time to it while using the rest to care for his financial obligations, he can make the ministry his career. Irrespective of the amount of time he is able to devote to preaching, he must consider himself a full-time minister. The ministry is his chief occupation. His secular work is secondary to it. The same is true with a housewife who is dedicated to God. Her career is, not housework, but the ministry.

Many young persons while in school look forward to the time when they can pursue a career for which they train themselves by their educational courses. Many others go through school without any particular career in mind. But this is not so with young people who have dedicated their lives to serve God. By their dedication they have already chosen their career—the career of the ministry. They should look forward to graduation when they can pursue

that career in a fuller sense, perhaps spending all their time in it as a pioneer. When of age they can, in a literal way, do as Jesus said—leave parents, brothers and sisters and home for the sake of the Kingdom. They can do this by pursuing their ministry where the need to hear God's truths is great. This can be a step forward in their progressive advancement to other opportunities of service.

OPPORTUNITIES TO PROGRESS

There are many opportunities in the theocratic organization of God's people for greater privileges of service for those new in it and for those who have been in it a long time. The field ministry itself offers unlimited opportunities for all to improve and progress. Then there is advancement to preaching full time as a pioneer, or working as special traveling ministers who serve congregations and assemblies of Jehovah's dedicated people. Their work of encouraging and helping these modern-day Christians may be compared with the work done by some of the overseers in the Christian congregation of the first century. These traveled from one congregation to another to build up their Christian brothers and to organize the ministry. Service as a traveling representative of the governing body of the Christian organization is a grand privilege for those who qualify. It is a big step in their progressive achievement in the ministry.

Serving at a Bethel home that directs the ministry in a country is another big opportunity for progress in the ministry; and after this position of service is attained, advancement in the ministry does not stop. There are many opportunities for greater responsibility and service for those serving in a Bethel home.

In the congregations there are positions of oversight that you can reach out for and

thus progress in the ministry. You are encouraged by the Scriptures to seek these positions: "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." (1 Tim. 3:1) If you do not desire to progress to positions of responsibility in a congregation or refuse them when they are given to you, can you say that you have made the ministry your career? Are you not choosing to stand still rather than to progress?

Feel encouraged when you are asked to train someone in the ministry, as that is an indication that you are making progress in it yourself. Consider the opportunity to serve where the need for the ministry is great in your own country or in another country as another progressive step. There are many opportunities of service in the theocratic organization that allow you to advance in the ministry. Leap at every opportunity for progressive achievement in it. Do not be content with being static, but show the willingness of Isaiah: "Here I am! Send me."—Isa. 6:8.

Set personal goals of achievement so your ability to handle God's Word and to preach it will continually improve. These goals may be better delivery of sermons, learning Scriptural arguments to overcome objections to the truths of God's Word, learning how to explain Scriptural teachings that are difficult to understand, remembering Scripture texts, better presentation on back-calls, improvement in conducting Bible studies, and so on. When you reach one goal, set a new one so you will continually advance and not stand still.

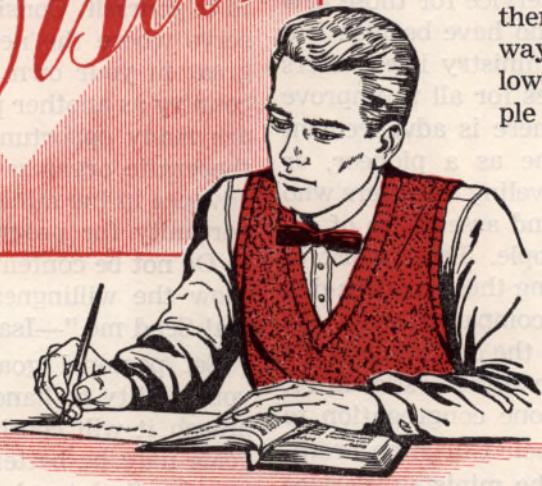
Be a progressive servant of God, always having the ministry as your chief interest and occupation. Instead of being overly concerned with the obtaining of material things, seek "first the kingdom and his righteousness." (Matt. 6:33) Make the ministry your career.

APPRECIATING

The Power of Discernment

JESUS never made a mistake. When challenged by the religious leaders on one occasion during his earthly ministry, he said: "Who of you convicts me of sin?" (John 8:46) Was this because he was perfect? Not altogether. Adam and Eve were perfect too, yet they made one of the most serious mistakes ever committed. They disobeyed Jehovah God. That was the difference! Adam and Eve refused to exercise their perceptive powers.

² Jesus had been taught by God. For countless millenniums he was at Jehovah's side drinking deeply from the Fountain of wisdom. His knowledge of Jehovah's ways was vast and he understood fully the prin-



"Solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:14.

ciples involved in his fulfilling the divine will for him. Furthermore, Jesus was always obedient and followed the perfect example set by his heavenly

Father and relied completely on God's active force or spirit in fulfilling any commission to which he was assigned. As a result, Jesus was not only able to foresee the outcome of each possible course he

could take as it opened to him, but he was able also to discern clearly which course would result in the greatest praise to his Father's name and result in his own eternal welfare. Because he loved his Father above all else, he never hesitated to take the right course. Therefore he was always right.—John 8:38; Heb. 10:7.

³ Adam and Eve, on the other hand, failed to do right because they did not have that love for God. In the case of Eve, she had been properly informed of the divine

1, 2. Why is it that Jesus has never made a mistake?

3. What prompted Eve to take a course that led to loss of her life, and how did failure to exercise her perceptive powers contribute to this loss?

will through Adam, her head, and had been told what would result from her failure to follow it. For a time she had a record of unmarred integrity and was therefore a perfect woman. Then suddenly she was confronted with an alternate course to the one commanded by Jehovah. Now she had an opportunity to prove her love for God, to exercise her perceptive powers and strengthen her knowledge of right and wrong, advancing to completeness of integrity and maturity. But self-interest dulled her perceptive powers. She refused to turn to Adam or to Jehovah for guidance and, instead, followed the example and counsel of one not authorized as God's channel of communication and was deceived thereby. Anticipating unauthorized personal benefits, she forsook her belief in God's word; wrong became right to her and she deliberately violated God's commandment. Her disobedient act broke her record of integrity and she lost her standing of perfection. Her mistake of disobedience cost her her life.

⁴ And what of Adam? Adam too was fully aware of the divine will for him but, unlike Eve, was not deceived as to what would result to him if disobedient. (1 Tim. 2:14) Still, like Eve, his self-interest forced out his love for God and he joined Eve in willfully breaking God's commandment, upholding Eve in her self-made standard of good and bad. Adam's complete disregard for Jehovah's good pleasure and as to how the course he had chosen would affect Jehovah's name and praise plunged him headlong into disobedience and death, with no hope of redemption. The perceptive powers that God had given him, which enabled him to speak, to write, to worship God and to seek his presence in the "breezy part of the day" in order to converse with him—these keen

4. What mental attitude on Adam's part caused him to join Eve in rebellion?

perceptive powers of this perfect man were abandoned in favor of self-gratification. What a contrast to the course Jesus took in humbling himself and seeking always to do God's will!—Phil. 2:5-8; John 5:30.

⁵ We, being imperfect children of Adam and Eve, cannot hope to duplicate Jesus' perceptive powers nor can we now live completely free from error. (Rom. 3:12) But we can avoid the fatal mistake made by our first human parents. To do so we must develop and exercise our powers of discernment. Children are born with no knowledge of right and wrong. As they advance into adulthood their concept of what is good and what is bad usually develops through training by the parents and through experiences they encounter in the environment in which they grow up. Had Adam and Eve remained faithful, we, as their children, would have been properly instructed according to God's Word and raised in a climate of righteousness. But since our first parents deliberately abandoned God's standard, establishing their own substitute, which they handed on to their posterity, we have a basic inheritance of disobedience and a tendency to wrongdoing. (Job 14:4) Furthermore, over the centuries beliefs and customs have come to vary completely from one end of the earth to the other. How foolish and shortsighted it is in the face of such differences for anyone to assume that his standard is right and safe just because he was raised that way and because it is the only one he has ever known!

⁶ Although we are fleshly descendants of Adam and Eve, we can be grateful that Jehovah God is still the Creator of the human race, imperfect creatures though we

5. (a) How can we avoid the fatal mistake of our first parents? (b) How has that mistake affected modern standards of good and bad, and what, therefore, is it foolish to assume?

6. What has made it possible for us to know God's perfect standard, and what is the first step in the use of our perceptive powers?

may be to him and temporarily estranged from him by our inheritance from Adam. Thankful we can be too that Jehovah has not forgotten a Creator's love for us and has not abandoned us to a course of wrongdoing without showing us the way out. Today it would be impossible for anyone to come to an accurate knowledge of God's perfect standard if Jehovah himself had not clearly outlined it for us. This he has done in his own Book of requirements, the Holy Bible, even sending his own perfect Son to set the proper example. (2 Tim. 3:16, 17; John 13:15) How vital it is, then, to get the mind of Jesus Christ instead of doggedly holding to a false viewpoint that was inherited from our first parents and that has been further corrupted by the accepted standards of this present wicked system of things. To follow Jesus' example is indeed the course of wisdom. It is the first step in avoiding the mistake made by Adam and Eve. (2 Cor. 11:3) It is the first step in the use of our perceptive powers, exercising the discernment to see through the confusing and corrupting moral standards of this divided old world and making our minds over to conform to the perfect and complete will of God.—Phil. 2:5; Rom. 12:2.

¹⁰ A sensitive and responsive child knows when a parent is displeased and will make an effort to appease the parent and comply with his wishes. Should we be any less discerning in our relationship to our heavenly Father? How can we say we have any relationship whatsoever with him if we are insensitive to his direction or if we constantly ignore the many evidences of his leading us? But recognizing ourselves as estranged from God and seeking a reconciliation is just the beginning of the use of our perceptive powers. After setting aside the many conflicting wills of this

present system of things and dedicating ourselves to Jehovah to do his will, how can we be content to drift along with only the most basic understanding of Bible doctrine and of God's requirements for us as Christians? To seek to advance in knowledge of God is not only an evidence of our love for Jehovah but is also a sign of true maturity and of appreciation for the provision God has made for instructing us in accurately discerning right from wrong. Acquiring such perception brings a high reward. It means not only increased responsibilities but also advancement in theocratic education crowned with everlasting life. That it is essential to maturity is clear from the apostle Paul's words: "But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong."—Heb. 5:14.

^{10 11} Those of the early Christian congregation who had been raised according to the Jews' religion were found to be in special need of this admonition. Paul wrote them these words because many of the Jewish Christians at that time were so little advanced in understanding that he knew that they would be unable to appreciate the deeper matters that he considered vital to their spiritual preservation and advancement. In fact, Peter said of Paul's writings: "In them, however, are some things hard to understand, the meaning of which the untaught and unsteady are twisting, as they do also the rest of the Scriptures, to their own destruction." (2 Pet. 3:16) If these early Christians were to remain in the truth, they could not continue as "untaught and unsteady." They needed solid food, a strong foundation on which to build, a firm conviction as to the basic elements of truth and as to what Jehovah himself recognizes as good and bad. Like-

7. Acquiring perception brings what reward, and of what is it an evidence?

8. Why were some of the early Jewish Christians in special need of Paul's admonition at Hebrews 5:14, and what would solid food provide for them?

wise, we too, for our protection, must advance in our understanding of Christian doctrine.

SHARPENING PERCEPTIVE POWERS

⁹ The apostles and other disciples who followed Jesus during his ministry showed themselves eager on all occasions to sharpen their perceptive powers and to build on the foundation of knowledge they had already laid. One instance is found in the account of Matthew. Jesus, preaching from a boat because of the crowds that had gathered around him on the shore, related to the assembled throngs the illustration of a sower that sowed seed that fell on various kinds of soil, some not producing and others growing to maturity and full fruitage. Without explaining its significance he concluded his account with the words: "Let him that has ears listen." Of all those hearing his words it would seem that only Jesus' disciples had the keenness of discernment to "listen," because Matthew's account continues: "So the disciples came up and said to him: 'Why is it you speak to them by the use of illustrations?' In reply he said: 'To you it is granted to understand the sacred secrets of the kingdom of the heavens, but to those people it is not granted. For whoever has, more will be given him and he will be made to abound; but whoever does not have, even what he has will be taken from him. This is why I speak to them by the use of illustrations, because, looking, they look in vain, and hearing, they hear in vain, neither do they get the sense of it; and toward them the prophecy of Isaiah is having fulfillment which says: 'By hearing, you will hear but by no means get the sense of it; and, looking, you will look but by no means see. For the heart of this people has grown

9. How did Jesus' disciples show themselves eager to sharpen their perceptive powers, and what contrast is shown from Jesus' description of others who heard his illustration of the sower?

thick, and with their ears they have heard with annoyance, and they have shut their eyes; that they might never see with their eyes and hear with their ears and get the sense of it with their hearts and turn back, and I heal them.'"

—Matt. 13:9-17.

¹⁰ Perhaps some of those in the crowd hearing Jesus' illustration thought that they understood its meaning without his explanation, but Jesus' discussion with his disciples shows that their failure to look deeper into his account had far more serious implications than just complacency or lack of curiosity. Their real lack was one of spiritual discernment, which lack they were nourishing within their own hearts as a deterrent to the truth so that they would not really get the full significance of Jesus' words and become responsible thereby. As true children of Adam and Eve they preferred to follow their own counsel and that of their self-appointed leaders rather than to listen with their whole hearts to this authorized channel of communication that Jehovah had put in their midst. Jesus' disciples, on the other hand, realized that, having already turned their hearts to God and having accepted the first elements of the sacred pronouncements of God, they must press on to maturity. So they turned to Jesus for the explanation of his illustration. In response Jesus said to them: "You, then, listen to the illustration of the man that sowed. Where anyone hears the word of the kingdom but does not get the sense of it, the wicked one comes and snatches away what

10. Jesus' discussion with his disciples shows what lack on the part of some in the crowd, and what did Jesus point out as necessary for real discernment?

has been sown in his heart; this is the one sown alongside the road. . . . As for the one sown upon the right kind of soil, this is the one hearing the word and getting the sense of it, who really does bear fruit and produces, this one a hundredfold, that one sixty, the other thirty.”—Matt. 13: 18-23.

¹¹ Such spiritual discernment requires training. Those who possess it have studied. They have been awake to their opportunities, have used their perceptive powers, training them to distinguish truth from error, right from wrong. The spiritual seed sown on such good soil has sunk deep into good hearts and taken firm root. Nor can we excuse ourselves by saying: “I’m just not a studious person.” Jesus’ disciples were not scholarly men, but they used their natural abilities to their fullest extent and were richly rewarded for their effort. (Matt. 11:25) Bible study does require the exercise of mental powers, it is true, but real discernment depends for success more upon yielding to God’s spirit. (1 Cor. 2: 11-13) Absorbing the sense of instruction given means recognizing and accepting the principles involved and then using this knowledge to make right decisions. It becomes a matter of judgment rather than of powers of intellect, and since our course in the ministry depends upon our proper judgment, and balanced judgment depends upon the keenness of our perceptive powers, the need to train these powers is obvious. Is it not clear that if we do not get the sense of what we hear and study from God’s Word we have no basis for distinguishing both right and wrong and we make ourselves prey for Satan’s attack? Such failure or negligence puts us in a dangerous position, because our immaturely developed powers of discernment are incapable of giving us the proper di-

11. Upon what does discernment depend, and how does the need to train our perceptive powers become obvious?

rection in balanced judgment, and we may be overcome. However, if we are inclined to be discouraged because of personal shortcomings, we must remember that Adam, even though his mental faculties were perfect, failed to exercise judgment and died, whereas we, though imperfect in mind and body, can exercise the wisdom of Jesus Christ and live.—1 Cor. 1:26, 27.

¹² To advance to the deeper things of God’s Word we must learn to appreciate the smaller things as well, those sometimes considered unimportant. Without a secure foundation of accurate knowledge, the building becomes unsure and shaky. Just so, our major decisions are based on an accumulation of lesser decisions and our judgment in such matters determines our usefulness and advancement in Jehovah’s service.—Matt. 25:21.

¹³ This points to another need for us to advance in accurate knowledge. As Paul wrote to the Corinthians: “Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose.” (2 Cor. 6:1) Having been called out of the darkness of this world into the marvelous light of God’s purpose and having been restored to God’s favor and set on the pathway of righteousness by the undeserved kindness of God, Paul warns us against viewing it complacently as a favor from God just for our own salvation and protection. We must act on God’s instruction by becoming doers of his will. James adds this word of testimony: “However, become doers of the word, and not hearers only, deceiving yourselves with false reasoning.”—Jas. 1:22.

TIME TO BECOME TEACHERS

¹⁴ To ignore Jehovah’s purpose in giv-

12. From what principle recorded in the Bible at Matthew 25:21 may we conclude that seemingly unimportant decisions affect our major decisions?

13. What Scriptural admonition warns us of a further need to advance in accurate knowledge?

14. What did Paul say to the Jewish Christians that reveals God’s purpose in giving us instruction?

ing us instruction in his Word is to be deceived by false reasoning. Is that exercising our powers of perception? Now that our discernment has led us into the way of truth, why be turned aside so quickly? To show how unresponsive some of the Jewish Christians had been to their responsibility in his day, Paul found it necessary to tell them in his letter to the Hebrews: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the first principles of the sacred pronouncements of God, and you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe." Then he tells them that solid food belongs to those "who through use have their perceptive powers trained."

—Heb. 5:12-14.

¹⁵ Paul realized that many among these early Christians were slow in grasping their responsibility as teachers and were still content to remain completely in the first stage of Christian development, simply as learners. His letter to the Hebrews was designed to provide believing Jews with a powerful argument in support of Jesus as the promised Messiah, instruction and counsel for their own salvation as well as for the eternal welfare of those to whom they preached. Mature Christian Jews therefore would be eager to grasp this provision from God to bolster their position and would quickly master these persuasive arguments in defense of the true faith. But how could those who were slow in learning possibly appreciate the wisdom contained in Paul's inspired presentation? How could they even know if these things were really so, since their perceptive powers, through lack of use, were not trained to distinguish right and

15. Why was it important to these Jewish Christians to master Paul's powerful arguments in his letter to the Hebrews?

wrong? Who was to say whether these deeper matters might not be among those they would be "twisting . . . to their own destruction"? In any event, if they were not sufficiently advanced themselves to make these truths their own, how could they possibly fulfill the purpose of their being instructed, that is, to teach others? The "elementary doctrine about the Christ" that Paul said was first learned is not difficult: "repentance from dead works, and faith toward God, the teaching on baptisms and the laying on of the hands, the resurrection of the dead and everlasting judgment." (Heb. 6:1, 2) But with the learning of these "first principles of the sacred pronouncements of God" must come the ability to determine and argue their accuracy. Only on such a foundation can any extensive Christian maturity be built.

¹⁶ No matter how keen we may be in natural discernment we still need God's direction to get results. Jesus demonstrated this to his disciples, some of whom were expert fishermen. He had been teaching the crowds from Simon Peter's boat. "When he stopped speaking, he said to Simon: 'Pull out to where it is deep, and you men let down your nets for a catch.' But Simon in reply said: 'Instructor, for a whole night we toiled and took nothing, but at your bidding I will lower the nets.' Well, when they did this, they enclosed a great multitude of fish. In fact, their nets began breaking open. So they motioned to their partners in the other boat to come and assist them; and they did come, and they filled both boats, so that these began to sink. Seeing this, Simon Peter fell down at the knees of Jesus, saying: 'Depart from me, because I am a sinful man, Master.' For at the catch of fish which they took up astonishment overwhelmed him . . . But Jesus said to Simon: 'Stop being afraid.'

16. How did Jesus demonstrate to his disciples the most important reason for us to appreciate the value of discernment?

From now on you will be catching men alive.' So they brought the boats back to land, and abandoned everything and followed him." (Luke 5:4-11) In view of Jesus' invitation, can we now ignore this more important reason for appreciating the value of our perceptive powers and, looking to God's Word to train these, advancing to maturity?

¹⁷ True Christians today must likewise be fishers of men. The way of the ministry

17. What, then, is one of the first requirements in fulfilling our commission as ministers, and why is this so?

is clearly marked out as a vocation for all who come to life. It is a full-time vocation, whether all or only part of the Christian's day is spent in preaching from door to door, and it requires all of one's powers and abilities to make it a success. Training our perceptive powers is also a full-time matter and one of the first requirements in fulfilling our commission as ministers. If we appreciate this fact we will practice it as diligently as though our life depended on it, because it does.

Training

your PERCEPTIVE POWERS

THOSE who follow the profession of true Christian ministers today were

likened in prophecy to fishers and hunters. Foretelling a time when God would perform a work of reconciliation, Jeremiah recorded: "Here I am sending for many fishers," is the utterance of Jehovah, "and they will certainly fish for them; and afterward I shall send for many hunters, and they will certainly hunt for them from upon every mountain and from upon every hill and out of the clefts of the crags." (Jer. 16:16) The meaning of this prophecy was made clear when Jesus told his disciples: "Come after me, and I will make you fishers of men."—Matt. 4:19.

² If we are to qualify as expert hunters and fishers of men, we must be followers

1. To what was the profession of the Christian ministry likened in prophecy, and how did Jesus make clear its meaning?

2. Why is the training of our perceptive powers important to the ministry, and how is this illustrated?

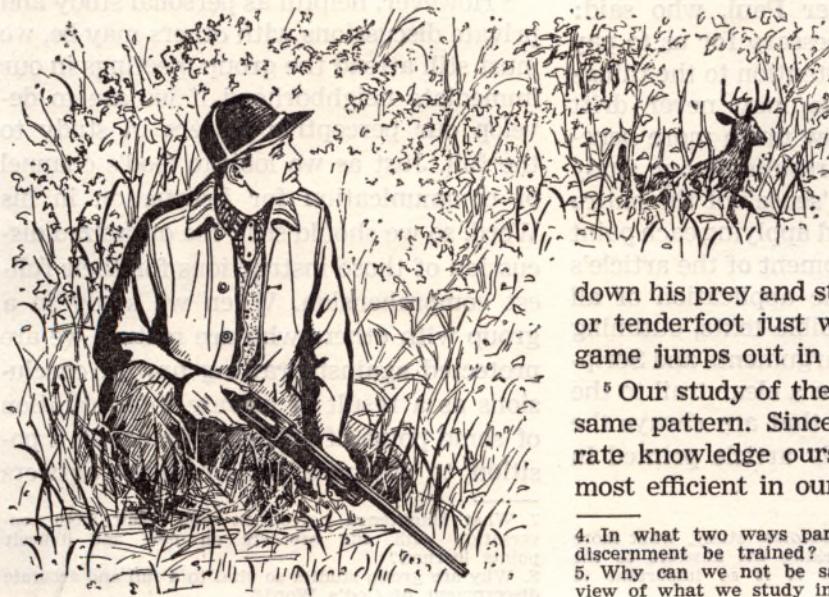
and imitators of Christ Jesus. We must first of all acquire an accurate knowledge of God's Word as Jesus did, grasping its full significance so that we are able to discern clearly the outcome of our course of action. This means applying ourselves seriously to the training of our perceptive powers for use in the ministry. Coming out of the world, we are novices in the art, tenderfeet. Anyone can carry a gun into the woods, but that does not make him a hunter. The skilled hunter is intent on his objective, with eyes and ears alert, watching for any sign of quarry. He knows that otherwise he might go hungry or, worse, stumble into a lion's den or step on a deadly snake. The successful hunter learns to recognize every sign of game, he learns to interpret these signs properly in

their setting and he learns to use these signs to hunt down his quarry. Similarly, as the hunter's skill is perfected in actual experience, and just as Jesus learned obedience in suffering, training our powers of discernment as Christian ministers is not the mere grasping of theoretical ideas. (Heb. 5:8) We must make an application in the field ministry of the choice wisdom gained from on high if it is to be practical and if it is to come to full fruition. Only in this way can it work to our own salvation and to the saving of those sought out.

—1 Tim. 4:16.

³ Such a course cannot be followed without considerable effort. "True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness." (Heb. 12:11) Righteousness is a course of right doing and if we are to take hold of it we must have our perceptive powers trained by

3. Why are discipline and a close schedule important in training our perceptive powers?



proper discipline. This means closely scheduling ourselves to avoid developing lazy habits or drifting off into indifference. Searching for the hidden treasures of God's Word and using the knowledge most effectively in the field demand an alert and observing mind. What results do you suppose the hunter would get who sits dreamily in the shade, his gun propped against a tree?

⁴ The proverb says: "A wise person will listen and take in more instruction, and a man of understanding is the one who acquires skillful direction." (Prov. 1:5) Since taking in accurate knowledge and getting the sense of it is one of the first requirements in training our powers of discernment, we must seriously apply ourselves to the art. Let us consider two ways this can be done: by study and by observation. The experienced hunter realizes that knowing what to look for is basic knowledge in his profession. Therefore he has learned to recognize and distinguish the different kinds of animal tracks. He comes to know the feeding habits of various kinds of game, the meaning of all the different sounds he hears and whether they are of immediate concern in realizing his objective. With this equipment he is prepared to track

down his prey and stalk it. Only the novice or tenderfoot just walks around until the game jumps out in front of him.

⁵ Our study of the Bible must follow the same pattern. Since we must have accurate knowledge ourselves if we are to be most efficient in our commission as hunt-

4. In what two ways particularly can our powers of discernment be trained?

5. Why can we not be satisfied with a mere surface view of what we study in the Bible?

ers and fishers of men, then we must first of all employ these same techniques of hunting and fishing in our search for the hidden truths of God's Word. Therefore we must learn to develop a keen awareness of what we study and how it relates to our ministerial commission. We will not be satisfied with a mere surface view but will be alert to every facet of meaning of the material under consideration.

⁶ For example, when you prepare for the congregation *Watchtower* study, do you do more than just locate and mark the answers to the printed questions at the bottom of the page? Remember the example of the hunter who tracks down his prey and stalks it. To consider but one paragraph at a time, with its question and answer, is like the hunter who sees only one track at a time without any recognition as to what it represents in relation to the trail his quarry has left. Such a hunter can soon lose the spoor completely and, as a result, return to camp without his quarry. While we will undoubtedly benefit by learning only a few answers to a few questions in our study, we must not forget the counsel of the wise hunter Paul, who said: "That is why it is necessary for us to pay more than the usual attention to the things heard by us, that we may never drift away." (Heb. 2:1) How much more beneficial and lasting the results of our study will be if we get the "sense" of the entire article, recognizing and applying each point of study to the development of the article's theme, considering the application of all cited but not quoted Bible texts, outlining in our mind the main arguments and Scripture proofs that lead in a clear trail to the important conclusions that are always the objective of each study article printed in *The Watchtower*.

6. In preparing for the *Watchtower* study, what more can be done than just marking the answers to the printed questions, and why is it so important to do more?

⁷ Personal study is enhanced if we are alert to discuss with our brothers new or difficult points learned. Not only do these points thereby become more clearly discerned but they are more certain to become a usable part of our storehouse of knowledge, readily available as foundation blocks on which other new and advanced truths can be built. This constant turnover of acquired information will insure against stagnation, and important principles first learned many years previous will always be fresh when needed in making decisions. In conversations with the brothers before and after meetings, going to and from the territory, in preparing for written reviews in the theocratic ministry school, your interest in sharpening your own perspective will stimulate the interest of others and you will be accomplishing good for both yourself and your brothers. "There is a frustrating of plans where there is no confidential talk, but in the multitude of counselors there is accomplishment."—Prov. 15:22.

NEED OF GROUP STUDY

⁸ However, helpful as personal study and private discussions with others may be, we must still attend the group meetings in our immediate neighborhood if we are to develop our perceptive powers in study to the full. Just as we look to God's channel of communication for instruction in his Word, so we should seek the organized discussion of those instructions for their fullest comprehension. When we study in a group with others who are mature we are protected against drawing unwise conclusions as a result of private interpretation of some point of counsel. We are in a position to compare our brothers' answers

7. What heightened perception will result from conversation with our brothers on new and difficult points learned?

8. Why are group studies so vital to a full and accurate discernment of God's Word?

with those we have prepared. Are you alert to this opportunity and provision? Do you check your knowledge and understanding with what is being discussed? You may be in complete agreement with what is said. Still you will learn new ways of expressing the same thought and will certainly acquire some new ideas at each meeting. But if you hear a point expounded that you do not fully comprehend or that you have understood differently, then you will by all means want to make a note of it for later clarification so that your pursuit of the truth will not be diverted through hazy or wrong conclusions. A wise and experienced hunter will never allow himself to be drawn off the trail when the going is unsure. He will slow up and reconnoiter until he is sure of his directions and then he will move ahead again in all earnestness in pursuit of his quarry.

⁹ Similarly we should be awake and alive when listening to the instructive talks presented at the public meetings, the service meetings and in the theocratic ministry school conducted at the Kingdom Hall. Sometimes we may be inclined just to sit and let the talks pour down over us, absorbing only those points that manage to stick with us. This is much like the hunter who passively though optimistically waits for the game to drop into his lap. A real student of God's Word will learn to listen as did Jesus' disciples, intent on grasping more than just the essentials. (Mark 4:10) If we are truly alert when listening to a talk we will not only be hearing the words being spoken but will also be thinking, learning to follow the speaker's outline, evaluating the speaker's ideas, associating the points being introduced with those already presented, weighing evidences offered in support of arguments, considering

the completeness of proofs presented or of answers to questions that the subject has raised. Later, to test our perception and to fulfill our further responsibility to make good use of what we have learned, we can try giving a summary of one of the talks to someone who could not be present. Cite the points that were covered, the arguments and scriptures used in proof. Such thoughtful and careful attention to what is being said requires practice and keenness of discernment, but many a tenderfoot has become a skilled hunter after applying himself diligently to the art. Besides, when God's Word is being expounded in our presence, what other attitude should we have? Simple appreciation of the truths being offered and a sincere desire to learn should be sufficient to cause us to "pay more than the usual attention," but when we realize how vital the training of our perceptive powers is to spiritual advancement and maturity, we will welcome every opportunity to exercise our discernment.

¹⁰ Another important way of acquiring knowledge and information is by observation. The apostle Paul admonishes: "Remember those who are governing you [that is, within God's organization], who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith." (Heb. 13:7) Note that the apostle is not here telling us just to "copy" the actions of these men. He says we should absorb the same faith that motivates them to their exemplary deeds. That requires discernment, keen perception. Paul's practical counsel here means that we must watch Jehovah's leading through his organization, that is, those representing God's organization in the congregation as overseers. Especially can we profitably observe the "faithful and dis-

9. (a) What attitude of mind at the public meeting, service meeting and theocratic ministry school will benefit us the most? (b) Why should we welcome every opportunity to exercise our discernment?

10. What observation does Paul recommend in order to build faith, and what does this require?

creet slave" class that he has appointed over all his Kingdom interests. "By wisdom a household will be built up and by discernment it will prove firmly established. And by knowledge will the interior rooms be filled with all precious and pleasant things of value. One wise in strength is an able-bodied man, and a man of knowledge is reinforcing power. For by skillful direction you will carry on your war, and in the multitude of counselors there is salvation."—Prov. 24:3-6.

¹¹ Jehovah is directing the course of his organization by means of his holy spirit, his active force. Over a period of eighty years in modern times we have been able to observe the reliability of that course. Recognizing the rich blessings that Jehovah has poured out upon the "faithful and discreet slave" as a class, can we not conclude that these same benefits will result to individuals who follow that example, who pattern their course after the one taken by his organization? Why, then, should we insist on choosing our own way, setting our own standards or endeavor to evaluate our own individual judgment more highly than that of this proved faithful "slave"? That would be as fruitless as the course of the hunter following a false spoor. No matter how much one may convince himself he is on the right track, the reality is that his quarry is not at the end of the trail. Why should we delude ourselves with false hopes or personal ideas? No matter how convinced we may be or how hard we try, the prize of life is not to be had by following artfully contrived fables. (2 Pet. 1:16) "The way of the foolish one is right in his own eyes, but the one listening to counsel is wise."—Prov. 12:15.

¹² However, we must not be caught in

the snare of blindly following an organization of men. Notice Paul's admonition: "Contemplate how their conduct turns out." (Heb. 13:7) Thus close observation must be made of the results of their activity, whether it is good or bad. This is in complete harmony with Paul's further words: "Let us, then, as many of us as are mature, be of this mental attitude; . . . to what extent we have made progress, let us go on walking orderly in this same routine. Unitedly become imitators of me, brothers, and keep your eye on those who are walking in a way that accords with the example you have in us."—Phil. 3:15-17.

¹³ Sometimes an overseer or someone prominent in God's organization will take a wrong course and the bad results will not become apparent for some time. That is why discernment is essential in following the example of those taking the lead. If we were imitating men we would be easily led astray, but if we follow Paul's counsel and seek to imitate the faith of these men, then we will be guided by God's Word and led by God's spirit. The exercise of our perceptive powers will train us to distinguish both right and wrong. Such differentiating between right and wrong does not mean just to see and draw contrasts or opposites. Wrong must be seen and hated for what it is, a violation of God's law. (Amos 5:15; 1 John 3:4) So doing, we will not condone it because it is practiced by someone we may love or respect. (Deut. 13:6-9) Adam made that mistake in judgment. He knew the difference between right and wrong and he knew Eve had taken a wrong course, but he did not hate wrongdoing enough to permit it to control the love he thought he had for Eve. Had he truly loved Eve he would have sought

11. What dangers and what bad results will be avoided by our individually following the course in which God has directed his organization?

12. However, what snare in this regard must we be aware of, and what words of caution are contained in Paul's admonition?

13. (a) Why is real discernment so essential in following those taking the lead? (b) What is the deeper significance of 'distinguishing right and wrong,' and how must we learn to evaluate a matter?

her welfare and would have taken a course of conduct consistent with his realization that Jehovah cannot and will not bless wrong deeds. Violation of a principle is wrong no matter who is guilty. If we would develop true discernment we must learn to evaluate a matter by and in the light of God's Word, not by the individuals that are involved.—Prov. 3:5, 6; 10:23.

GETTING THE SENSE OF COUNSEL

¹⁴ Another factor in helpful observation is getting the sense of counsel when it is given. Discipline, properly applied, will train, whether it is administered individually or collectively. "He that is reproving a man will afterward find more favor than he will that is flattering with his tongue." (Prov. 28:23) Knowing that counsel is for our good, we cherish it as we do our heavenly Father for administering it lovingly for our salvation. But getting the sense of counsel requires prayerful consideration. Just as we cannot expect to take in knowledge and retain it without fully digesting it, neither can we grasp the full significance of discipline and training, applying it wisely, without honestly meditating upon it, considering the facts in the light of the scriptures presented, just as the skilled hunter keeps adding up evidences of game to lead in an unerring trail.

¹⁵ Regardless of the counsel given or of to whom it is directed, we can almost certainly find some way in which it can apply to ourselves if we are alert. "Reprove before all onlookers persons who practice sin, that the rest also may have fear," said Paul. (1 Tim. 5:20) Jesus gave those listening to his sermon on the mount no justification for self-righteousness when he cautioned them: "You heard that it was

said to those of ancient times, 'You must not murder; but whoever commits a murder will be accountable to the court of justice.' However, I say to you that everyone who continues angry with his brother will be accountable to the court of justice." Could any of his audience say they had never held any bitterness whatsoever toward any of their brothers? Jesus further warned his hearers: "You heard that it was said, 'You must not commit adultery.' But I say to you that everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5: 21, 22, 27, 28) Who within the sound of Jesus' voice could clear his conscience without a twinge of guilt? In these days of advanced wickedness, we too must be alert to discern the sense of all words of counsel we receive from God's Word through his organization.

¹⁶ When a letter is read to the congregation disfellowshipping someone for wrongdoing, what do you feel? Sorrow that a brother or sister has lacked or refused to exercise sufficient discernment to imitate the faith of God's "faithful and discreet slave"? It should grieve us. But do you also feel the need to strengthen your own position within the protection of God's provision for right doing? Do you seriously consider those acts of conduct that have contributed, step by step, to the consequences your brother's course has resulted in? Do you honestly look at your own course of conduct to eliminate any possibility of duplicating his error, or do you gloss over minor violations as being inconsequential, not of sufficient magnitude for any concern? The mature Christian knows he can never take anything for granted, no matter how farfetched the final results of any shortcoming may seem.

—1 Cor. 10:12.

14. What is another factor in learning by observation, and what is involved in getting the most from it?

15, 16. What should our attitude toward counsel always be, whether it applies to us directly or not?

¹⁷ If we do not apply to ourselves the counsel and training regularly received through God's organization, then we become like the hunter who sees signs of game but who ignores them and goes off in another direction. This course is to fail in taking the first step in making wise decisions, this rendering us completely unqualified to fulfill the main purpose of our receiving knowledge and instruction, that is, to become "doers of the word," using it in preaching and teaching "this good news of the kingdom." Jehovah's witnesses have an organization of truth. It

has been acquired by faithfully following Jehovah's direction each step of the way, refusing to be sidetracked by false tracks that have crossed and crisscrossed that way. If we as individuals are to advance to maturity we must uphold the truth of that organization. We must obtain accurate knowledge by using our perceptive powers, getting the sense of it and adhering to it strictly, not being turned aside into following false trails. (1 Tim. 1:3, 4) Our protection is to be found in a careful and continual study of God's Word, in accepting reproof and seeking counsel constantly from and through God's organization.

17. (a) What can be the result for not applying to ourselves the counsel and training received through God's organization? (b) What must we do as individuals to advance to maturity?

¹⁸ This is no time to stand still. In separating ourselves from this present system of things by changing over our thinking and by associating ourselves with God's arrangement, we have taken a forward step. If we do not increase our thinking ability we will lose our place in the New World society. Listen to Jehovah's Word: "When wisdom enters into your heart and knowledge itself becomes pleasant to your very soul, thinking ability itself will keep guard over you, discernment itself will safeguard you." "The peace of God that excels all thought will guard your hearts

and your mental powers by means of Christ Jesus. . . . The things which you learned as well as accepted and heard and saw in connection with me, practice these; and the God of peace will be with you."

—Prov. 2:10, 11; Phil. 4:7-9.

¹⁹ Train your perceptive powers. By so doing you will not only qualify for the solid spiritual food that Jehovah is supplying his mature organization but, through your right decisions under every trying circumstance, you will be able to stand with confidence in the ranks of those who are skilled hunters and fishers of men, teachers of the Word in Jehovah's New World society.

18. What benefits are to be had in increasing our thinking ability and in training our perceptive powers?

PARALYZED PEACEMAKER

"The United Nations as a peacemaker was paralyzed from the very beginning by the conflict between the western world under the leadership of the United States and the Soviet bloc.

"The attempts to secure peace by an international government of sovereign nations have all been the victims of a contradiction inherent in these very attempts. The establishment of effective government of sovereign nations seems to be a contradiction in terms which can be eliminated only by a direct attack upon national sovereignty itself."—*The Encyclopaedia Britannica*, Volume 17, page 414 (1959).

The phenomenal growth of Jehovah's witnesses in 179 lands prompts many to ask, Who finances the work? The Society is pleased to answer this and related questions herein.

Q. Do Jehovah's witnesses practice tithing?

A. No. In Jehovah's pre-Christian congregation tithing was God's method of supporting his temple workers called Levites, who had no tribal land other than certain cities. Even then Jehovah's worshipers

were free to volunteer contributions for special projects such as the tabernacle furnishings and later the temple. (Ex. 35:29; 1 Chron. 29:17) Jehovah nailed the old Law covenant to Jesus' torture stake. As Paul states: "Christ is the accomplished end of the Law." (Rom. 10:4) Christian giving operates entirely by love, never by compulsion, as outlined at 2 Corinthians 9:7: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." This is the Scriptural method practiced by Jehovah's witnesses.

Q. Do you sanction collection envelopes, canvassing for funds, dinners and similar methods of fund-raising?

A. When Christians are properly taught God's Word and come to know Jehovah and understand his purposes, they willingly support his Kingdom work. It is not necessary to coerce them into giving by appealing to their gratification of pleasure or hounding them. Because Christendom has failed to give her people spiritual food she

must now resort to such things as bingo, bazaars, raffles, carnivals, renting pews, passing collection plates, tithing and even special fund-raising sermons. Jesus never used such methods and neither do Jehovah's modern-day witnesses.—Matt. 10:8.

Q. How do you finance such projects as your new school and dormitory building in Brooklyn, and new branch offices around the world? Is this all financed by headquarters?

A. Jehovah God has revealed his wonderful qualities of love, wisdom, justice and power to his chil-

dren in every land. (John 6:45) Without discrimination, each one who makes a dedication to do God's will is privileged to give his time, energy and material support to Jehovah's cause, which is the vindication of his name through his kingdom by Christ Jesus. Jehovah pours out his holy spirit upon all his witnesses, enabling them "to work at good, to be rich in right works, to be liberal, ready to share, safely treasuring up for themselves a right foundation for the future, in order that they may get a firm hold on the real life." (1 Tim. 6:18, 19) This spirit of unselfishness motivates Jehovah's witnesses to support the Kingdom work in their own land as far as possible. Last year in 179 lands 916,332 Witnesses contributed 131,662,684 hours in teaching God's Word to others. They made 44,440,977 return visits on interested persons and each week conducted 640,458 home Bible studies. The expense getting to and from these homes was paid by the individual making the call. This was in addition to giving financial support to care

for local Kingdom Halls where Jehovah's witnesses meet. This labor of love Jehovah rewarded with an increase of 69,027 newly baptized Witnesses.

In the United States recently, the Society saw the need for new dormitory and school facilities. Construction plans were announced to the congregations and Witnesses were invited to contribute toward this expense. The response was gratifying. Many sent gifts. All these expressions of love were much appreciated. Today the new Watchtower Bible School of Gilead is in operation, with the 101 students in the present class brought from around the world, expenses paid. Additionally, in various countries the Society has inaugurated Kingdom Ministry schools where local presiding ministers will receive free training to shepherd God's flock more skillfully. The Society likewise uses contributed funds sent to any of its branches to maintain 742 missionaries in 266 missionary homes, besides 1,299 ordained ministers in eighty-five branch offices. Last year the Society aided 5,148 special pioneer ministers to remain in isolated territories to teach the Bible and organize new congregations. Even at self-denial in some cases, Jehovah's witnesses in the United States voluntarily support this work by sending contributions to Watch Tower Bible and Tract Society of Pennsylvania, Treasurer's Office, 124 Columbia Heights, Brooklyn 1, N.Y. In other lands Witnesses direct their donations to the local branch office, obtaining the address from the list that appears in the back of most of the Society's books and booklets. Because they give out of love, Jehovah's witnesses find great pleasure in furthering the Society's worldwide Bible-educational work.

Q. Why do you not operate missionary hospitals or clinics and engage in relief and other social services as many religious groups do?

A. Jehovah's witnesses frequently respond to emergencies caused by war or natural disaster. Food and, more often, huge shipments of clothing are sent to our branch office in the disaster area for immediate relief of known victims. However, we do not operate hospitals or clinics any more than we run fire departments or police forces, which also preserve life and limb. As dedicated ministers of the gospel our lifesaving work is to preach and teach the good news of Jehovah's kingdom in all the world before the end of this system arrives at Armageddon. (Matt. 24: 14; Rev. 16:14, 16) As Jesus said, the work is great and the workers are few. It would be unforgivable to neglect this all-important work and take up other activities, however meritorious. It happens that a number of Jehovah's witnesses are doctors, nurses and hospital aides, but this is in addition to their primary vocation, the ministry.

Q. Do any of the Society's officers or members realize monetary wealth from your extensive printing activities?

A. Emphatically, No. Occasionally our adversaries have inferred that such might be the case, evidently to discredit our rapidly expanding work. By law the Society is a nonprofit corporation. There are no stockholders, no dividends, not even salaries. Each minister at headquarters, including the Society's president, directors and members, receives a stipend of \$14 a month, plus food, shelter and travel expenses when on Society's business, usually a speaking engagement or tour. Nowhere in the world do our ministers charge for performing weddings, baptisms or funerals. There are no admission charges or collections at our public lectures or conventions, and, obviously, if money were the object, such would not be the case.

Incidentally, in a recent court action brought by the Society to secure a tax ex-

emption wrongfully denied, the opposing counsel subjected the Society's financial records to minute examination for the purpose of proving, if possible, that it is engaged in printing for profit and therefore not entitled to tax exemption. As reported in *Awake!* magazine of January 22, 1961, the New York State Court of Appeals on November 17, 1960, granted the Society's right to tax exemption as a charitable, benevolent, nonprofit-making organization. Opposing counsel found no evidence to substantiate the false charge that the Society's officers or members reap commercial profits from its printing activities.

Q. *Since collection plates are never passed, how do the local congregations meet their expenses?*

A. They meet their expenses locally in the same way as they support the work generally—voluntarily. A contribution box is kept near the entrance to the Kingdom Hall. (2 Ki. 12:9) All donations, including the widow's "two small coins," help defray expenses, whether that be for Kingdom Hall construction, rent, fuel, light, water, and so forth. (Mark 12:42) No pledges are taken; no list of contributors is made. Once a month the minister responsible for the accounts reads a brief statement to the congregation, advising them of total contributions and expenditures. When newly dedicated Witnesses understand this arrangement, they voluntarily take part, each one "as he may be prospering." (1 Cor. 16:2) This is the practice in each of the 21,008 congregations world-wide.

Q. *At Pentecost early Christians held all things in common. Do Jehovah's witnesses do this?*

A. An emergency food and housing problem arose following Pentecost when newly converted Christians remained in the city to take in further spiritual enlightenment. This occasioned voluntary

sale of property and common sharing of all things during that extended period of fellowship. (Acts 2:1, 38-47; 4:32-37) No one was obligated to sell or donate, but all were expected to tell the truth. Ananias and Sapphira conspired to lie about the extent of their contribution and were cut off by God. (Acts 5:1-11) This holding of things in common was not Communism, as some suppose. It was a temporary arrangement similar to what occurs when Jehovah's witnesses living in a Watchtower convention city welcome visiting delegates into their homes and share food and shelter. Likewise property has been deeded to the Society and it has been named beneficiary in Wills. All such giving assists in spreading spiritual enlightenment as at Pentecost. None of it is ever mandatory or communistic.

Q. *Do you teach that material giving is a means of atoning for sin?*

A. No. The Bible says: "You know that it was not with corruptible things, with silver or gold, as a ransom that you were released from your fruitless form of conduct received by tradition from your forefathers. But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's."—1 Pet. 1:18, 19.

Jehovah's witnesses acknowledge that it requires a considerable amount of funds to spread effectively the good news of God's righteous new world. (2 Pet. 3:13) They also acknowledge that contributing toward this proclamation is a privilege granted by Jehovah. Like David, they say: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the eminence and the dignity, for everything in the heavens and in the earth is yours. . . . For everything is from you and out of your own hand we have given to you."—1 Chron. 29:11, 14.

That is how Jehovah prospers his work.

Land of a Thousand Gods

"ONE of the striking confirmations of Bible history to come from the science of archaeology," says John Elder in *Prophets, Idols and Diggers*, "is the 'recovery' of the Hittite peoples and their empires. Here is a people whose name appears again and again in the Old Testament, but who in secular history had been completely forgotten and whose very existence was considered to be extremely doubtful."

◆ "In Genesis 26:34, Esau takes a Hittite girl for wife, to the great grief of his mother. In the Book of Exodus, the Hittites are frequently mentioned in the lists of people whose land the Hebrews set out to conquer. In Joshua 11:1-9, the Hittites join in the confederation of nations that try to resist Joshua's advance, only to be defeated by the waters of Merom. In Judges, intermarriage occurs between the Hebrews and the Hittites. In 1 Samuel 26, Hittites enroll in David's army, and during the reign of Solomon he makes slaves of the Hittite element in his kingdom and allows his people to take Hittite wives. But until the investigations of modern archaeologists, the Hittites remained a shadowy and undefined people.

◆ "Clay tablets found in Assyria and Egypt give us our first picture of the Hittites and their way of life. Egyptian artists depicted them as having features we identify as Armenian. . . . An Egyptian tablet records a fierce battle between Rameses II and the Hittites at Kadesh on the Orontes River. . . . On the first day of battle Rameses was defeated and captured, but the timely arrival of reinforcements on the second day turned the tide of battle. . . .

◆ "It remained to Dr. A. H. Sayce, the Assyriologist, and Dr. William Wright, . . . to recover the first actual remains of the Hittites. In time these were found throughout western Asia Minor and modern Turkey. Sayce recorded the story of his finds in the book *The Hittites, Story of a Forgotten Empire*. In 1906, Dr. Hugo Winckler, excavating at Haghos-Keui on the Halys River ninety miles east of Ankara, discovered the former capital and a treasure trove of inscriptions on clay tablets in cuneiform script and written in the Babylonian and Hittite languages. It took

some time to decipher the Hittite tongue, but it was accomplished. . . .

◆ "The earliest international treaty so far recovered is one signed between Rameses II of Egypt and Hattushilish II of the Hittite Empire—a treaty promising the maintenance of peace and harmony between them."

◆ Much of the text of this peace treaty is quoted in C. W. Ceram's book *The Secret of the Hittites*. The official treaty was engraved upon a plaque of silver. It says: "The treaty which the Great Prince of Hatti, the mighty Hattusilis [Hattushilish II] . . . made upon a silver tablet for Rameses II, the Great and Mighty Ruler of Egypt, . . . the good treaty of peace and brotherhood which shall create peace between them for all time."

◆ The concluding sentence of the peace treaty interestingly tells us something about the number of Hittite deities: "And as for these words which are written upon these silver tablets for the Land of Hatti and the Land of Egypt—whosoever does not obey them, may the thousand gods of the Land of Hatti and the thousand gods of the Land of Egypt destroy his house, his land and his servants!"

◆ A few of the Hittite deities are mentioned by name in a hieroglyphic Hittite sacrifice formula translated by H. T. Bossert in 1953: "But for them among these gods will be bled, for annual food: to the god Karhuha one steer and one sheep; to the goddess Küpapa one steer and one sheep; to the divinity Sarku one sheep; and a kutupalis sheep to the male divinities." The Hittite nation, says writer Ceram, "was not spiritually united by a single religion. ('The Hittites have a thousand gods.') There were many religions side by side, mingled with innumerable national and local cults."

◆ The false gods of the Hittites could not prevent the overthrow of their nation by the Assyrian King Sargon II; as a people the Hittites disappeared from secular history. Students of the Bible, however, did not have to wait for the archaeological resurrection to know about the Hittite people. The Hittites were Canaanites, being descendants of Heth, the son of Canaan.—Gen. 10:15.

The Decalogue's Principles

EVER
VALID

JEHOVAH God himself wrote the Decalogue or Ten Commandments. "He proceeded to give Moses two tablets of the testimony, tablets of stone written on by God's finger."—Ex. 31:18.

These Ten Commandments are part of 'all the things that God caused to be recorded for our instruction.' While as Christians we 'are not under the Mosaic Law but under undeserved kindness or grace,' we are bound by the principles embodied in these commandments, for they are ever valid. This fact, let it be noted, completely refutes the claim of higher critics that the Word of God shows an evolution in man's understanding and worship of God. Rather, these principles show that the God of Moses is also the God of Jesus Christ, for the principles embodied in what Moses handed down are identical with those of Jesus Christ and his inspired disciples. This can be seen by the fact that both Moses and Jesus Christ summed up God's requirements in the two great commandments: Love God, love neighbor.—Rom. 15:4; 6:14; Mark 12:30, 31.

The first and second commandments embody the same principle, namely, that Jehovah God rightly requires that he be worshiped uniquely, with exclusive devotion, with no rival gods or images. These first two commandments are so basic that we find them carried over literally into the Christian Greek Scriptures: "Little children, guard yourselves from idols." "I say that the things which the nations sacrifice they sacrifice to demons, and not to God, and I do not want you to become shar-

ers with the demons. You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" Absolutely not!—Ex. 20:2-6; 1 John 5:21; 1 Cor. 10:20-22.

With Christians, however, there is an extension of these principles. Thus the apostle writes: "Deaden, therefore, your body members which are upon the earth as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry." Covetousness is idolatry? How so? In that to covet or desire to have something so strongly that we do not consider whether it is right for us to have it or whether it belongs to another is to idolize or worship that thing, making it a rival to Jehovah as regards our affections. Thus when Achan coveted that which had been devoted to Jehovah and Ahab coveted a vineyard that belonged to Naboth both were guilty of idolatry. The principles embodied in the first and second commandments also forbid a Christian to show undue honor to a person or thing by religiously saluting or bowing down to it.—Col. 3:5.

The principle embodied in the third commandment, regarding the use of God's name, Jesus extended to the use of all speech involving God. This principle therefore rules out the uttering of Jehovah's name in a worthless, irreverent or blasphemous way. Embodied in the third commandment also is the principle of honesty

—toward God. To take the name of Jehovah upon one and not live up to it is being dishonest. Expressions of the extension of this principle to Christians are these: Do not "accept the undeserved kindness of God and miss its purpose," and "faith without works is dead."—Ex. 20:7; Matt. 5:34-37; 2 Cor. 6:1; Jas. 2:26.

The distinction between God's explicit laws and his principles is nowhere more strikingly apparent than in the fourth commandment, regarding the observance of the sabbath. Because Jehovah rested on the seventh day he enjoined upon the Israelites a literal rest, one day in seven, the seventh. Yet nowhere are Christians commanded to observe a literal rest one day in seven. On the contrary, they are told: "Therefore let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath."—Ex. 20:8-11; Col. 2:16.

Still, for the same reason, namely, that God rested from his works, a spiritual sabbath or rest is enjoined upon Christians. A rest in what sense and to what extent? A rest that is continuous, not only one day a week but all seven days. Theirs is a rest that comes from faith and obedience; a rest from selfish works, including efforts to establish their own righteousness. And even as the literal seventh-day sabbath served to guard the Israelites against being taken over by materialism, so the spiritual rest of Christians safeguards them against the same snare. If they faithfully observe their spiritual rest of faith and obedience, then, instead of being consumed by a feverish "love of money" that "is a root of all sorts of injurious things," they will have the rest that comes from "godly devotion along with self-sufficiency," which is great gain. Otherwise stated, as they keep on "seeking first the kingdom and his righteousness . . . all these other things

will be added to" them.—1 Tim. 6:10, 6; Matt. 6:33.

Carried over into the Christian system of things likewise is the principle embodied in the fifth commandment, "honor your father and your mother." Of course, Christian children have natural fathers and mothers to obey. (Eph. 6:1-4) Besides that, all Christians have Jehovah God as "our Father," and his heavenly organization, Jerusalem, as "our mother." These, above all else, they are to honor and obey. Logically, included in such honor and obedience are the earthly representatives of the heavenly Father and mother. For adults this would include all those in positions of authority in the Christian congregation or New World society of Jehovah's witnesses, and for children, additionally, their "parents in union with the Lord." Of course, in ancient Israel that qualification was not needed as all parents were in union with Jehovah in that they were part of a nation dedicated to him.—Ex. 20:12; Matt. 6:9; Gal. 4:26; Heb. 13:17; Eph. 6:1.

It might well be said that all the principles embodied in these first five "words" of the Decalogue find their ideal expression in the first great commandment: "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." If we obey this commandment we certainly will not worship any rival gods but give Jehovah exclusive devotion, we will not take up his name in any worthless way, we will enjoy the rest of faith and obedience by putting him first in our lives and we will honor and obey him and his heavenly organization as well as their earthly representatives.—Mark 12:30.

PRINCIPLES RELATING TO OUR FELLOW MAN

The principles of the remaining five commandments that, together with the fifth one, relate to our duties to our fellow man

are also ideally expressed in a positive way in a single command, as the apostle Paul shows: "Do not be owing anybody a single thing, except to love one another; for he that loves his fellow man has fulfilled the law. For the law code, 'You must not commit adultery, You must not murder, You must not steal, You must not covet,' and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor as yourself.' Love does not work evil to one's neighbor; therefore love is the law's fulfillment." These five commandments are also summed up by the words of Jesus that are usually termed "the Golden Rule": "All things, therefore, that you want men to do to you, you also must likewise do to them; this, in fact, is what the Law and the Prophets mean."—Rom. 13:8-10; Matt. 7:12.

As for these laws individually, it might be said that each has one or more principles embodied in addition to this general one. Thus the principle embodied in the sixth commandment, "You must not murder," is that of the sanctity of life and blood, as can be seen from the first statement of this commandment to Noah and his family: "Only flesh with its soul—its blood—you must not eat. And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man."—Ex. 20:13; Gen. 9:4-6.

The logical extension of the principle of this commandment is seen to be the ruling out of all hate of one's neighbor, as Jesus showed in his sermon on the mount. As his apostle John expressed it: "Everyone who hates his brother is a manslayer." That is why worldly nations prepare their soldiers for the killing of the enemy by

means of lying hate-propaganda campaigns.—Matt. 5:21, 22; 1 John 3:15.

Embodying in the seventh commandment, "You must not commit adultery," are the two principles of covenant-keeping and holiness. Interestingly, in some languages the word for adultery is 'wedlock-breaking,' and in the Scriptures all immorality is stigmatized as uncleanness. For the Christian this commandment is given threefold emphasis: "God will judge fornicators and adulterers," referring to the literal acts. "Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart," referring to covetous desire. And spiritual adultery: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." Friendship with the world likewise involves breaking a covenant, with God, and also makes one unclean, for James also counsels Christians to keep themselves without spot from the world.—Ex. 20:14; Heb. 13:4; Matt. 5:28; Jas 4:4; 1:27.

The just Christian principle, "If anyone does not want to work, neither let him eat," is embodied in the eighth commandment, directed against stealing. We are to earn what we need and acquire. "Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work."—Ex. 20:15; 2 Thess. 3:10; Eph. 4:28.

Even as the principle embodied in the third commandment involves the proper use of the tongue Godward, so the ninth commandment, "You must not testify falsely as a witness against your fellow man," involves the proper use of the tongue manward. Note that the emphasis is not necessarily on divulging the truth *per se*. Rather, it is on not bearing false witness *against* one's neighbor, because of

selfishness. There are times when, conceivably, it would be right to hide the truth in the interest of one's neighbor, as when Rahab threw off the pagan pursuers of the God-fearing Israelite spies by what she told those pursuers. Also, may it not be by keeping silent that "love covers a multitude of sins"? Surely!—Ex. 20:16; 1 Pet. 4:8.

And, finally, embodied in the last commandment, "You must not desire" or "selfishly crave" what is your fellow man's, is the principle, "Safeguard your heart, for out of it are the sources of life." That is why Jesus said: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies." If we guard our heart there will be no danger of our coveting that

which belongs to our neighbor or committing any of the immoral acts Jesus here mentions. Far from doing that, we will be keeping an eye "in personal interest upon" the affairs of others, seeking that which will be to their advantage. Then, also, instead of coveting the honor that another receives, we will "in showing honor to one another take the lead."—Ex. 20:17; Deut. 5:21; Prov. 4:23; Matt. 15:19; 1 Cor. 10:24; Phil. 2:4; Rom. 12:10.

Truly, even though we as Christians "are not under law but under undeserved kindness," the Ten Commandments are part of the things written aforetime for our instruction, because the principles embodied in the Decalogue are ever valid. "If you know these things, happy you are if you do them."—John 13:17.

DO YOU REMEMBER?

Have you read your recent issues of *The Watchtower* carefully? If so, you should recognize these important points. Check yourself.

- In what three ways are Christians engaging in building work today?

Individually, growing in the fruitage of the spirit; numerically, in numbers of Witnesses; and by constructing Kingdom Halls, plants to print Bible literature, and so forth.—Pp. 9, 10, 23.*

- What is the principal fruitage of the spirit, and why?

Love. This is so because all other fruits of the spirit are merely different aspects of love or result from its application.—P. 12.

- Were holy ones resurrected at the time of Jesus' death?

No, only the dead bodies of holy ones were cast up by reason of an earthquake.—P. 30.

- When did the baptism of infants begin?

After the death of the apostles. Some evidence of it is found toward the end of the second century, but not as a regular practice.—P. 37.

- What is the primary objective of all of Jehovah's witnesses?

To share in Jehovah's vindication by proclaiming his name and purposes.—P. 47.

- What is the meaning of "zeal," and how does it apply to our ministry?

It means boiling; so a zealous minister is hot or ardent with enthusiasm for the service of Jehovah.—P. 54.

- Who was the angel guiding the Israelites in the wilderness?

The Logos or the Word, Jesus Christ in his prehuman existence.—P. 57.

- Do the angels look after God's servants on earth?

Yes, they "minister for those who are going to inherit salvation." Jesus said: "Their angels in heaven always have access to my Father." Not necessarily that each faithful human has an angel assigned to him but that one angel is assigned to a number of God's servants on earth.—P. 59.

- May a person who takes a blood transfusion be disfellowshiped for it?

Yes, if it is a deliberate act and there is no repenting over the wrong act and asking

* All page references are to *The Watchtower* for 1961.

of forgiveness of God's congregation. If it is a first offense and the transgressor sees his error, repents of it and begs forgiveness, he may be put on probation and given careful instruction from the Scriptures on the matter.—P. 64.

● What makes the Tenth Commandment unique?

It cannot be enforced by men, it forbidding coveting. God gave it because it gets at the root of wrongdoing and makes each one his own moral policeman, as it were.—P. 76.

● What processes are involved in our use of thinking ability?

Taking in knowledge of facts and principles; analyzing, comparing and associating the various facets of this knowledge with one another; drawing conclusions from such study; storing them in the memory for future use; drawing on this knowledge for practical application in work.—P. 93.

● Is euthanasia Christian?

Euthanasia is "mercy killing" and it is not Christian because it violates God's law regarding the sanctity of life. But this does not mean that when death is imminent a physician must take extraordinary and costly measures to keep a patient alive.—P. 118.

● May a Christian engage in labor union activity?

He may be a member, but he would not accept an official position or engage in picketing or otherwise agitating for the cause of a strike.—P. 128.

● How do persons of all nations 'go up to Jehovah's house'?

Not by ascending to heaven, but by their coming into active association with the congregation of Jehovah's anointed witnesses, which is described in the Bible as "God's household" and "the temple of God" and which is in unity with heavenly Zion.—Pp. 144, 145.

● When do we especially need to guard against pride?

When rebuked and when entrusted with greater responsibilities of service.—Pp. 158, 159.

● Did Satan appear visibly to Jesus in the wilderness?

It is not likely, since Satan had been restrained in chains of darkness along with the other demons since the Flood.—P. 160.

● Should Christian parents permit a child in the early teens to make a private engagement for an evening of entertainment with one of the opposite sex without a chaperon?

No, this would not be wise. Even when the child is old enough to be permitted to engage in courtship with a view to marriage it is wise for the parents to meet the one with whom their child is keeping company. However, before the desire for such association grows strong the parents should inculcate in their children an accurate knowledge of Jehovah's requirements on relations between the sexes, and they should give them straightforward counsel on avoiding circumstances that might cause them to overstep these righteous requirements.—Pp. 181-183.

● What is the meaning of maturity, and what four aspects of this subject are of particular interest to Christians?

Maturity is the condition of being full-grown, completely developed or perfect. Of particular interest to Christians are physical, mental, emotional and spiritual maturity.—P. 188.

● What was the difference between "strangers" and "foreigners" in ancient Israel?

A stranger was a non-Israelite resident in the Promised Land; a foreigner belonged to another country and visited Palestine only as a traveler.—P. 198.

● What superlative example of patience should move us to exercise that quality?

That of Jehovah toward mankind.—P. 203.

● What is it that particularly makes man's problem of survival of greatest concern in our day?

Not merely the weapons developed by man. Rather, the fact that we are now well over forty years into the time of the end foretold in the Bible and all evidence indicates that the day for Jehovah to execute judgment upon this wicked world is near, within this generation.—P. 239.

I shall be disposed always to remind you of these things, although you know them and are firmly set in the truth which is present in you.

—2 Pet. 1:12.

ATTRACTING THE SHEEPLIKE BY KINDNESS

ODAY many sheeplike persons are seeking to find the Right Shepherd, Jesus Christ. Kindness on the part of his undershepherds, the dedicated Christian ministers, will be a great help in attracting them to him. Fittingly, kindness is one of the fruits of the spirit that these ministers are required to cultivate.* In addition to explicit commands to show kindness, God's Word gives us shining examples of kindness. Chief among these are Jehovah God and Jesus Christ, and the apostle Paul too showed exemplary kindness.—Gal. 5:22.

What is kindness? It has been defined as interest in the welfare of others. It means being friendly and sympathetic, helpful and hospitable, benevolent and obliging, gentle and generous, considerate and compassionate, thoughtful and tactful. Kindness extends loving aid, whether in little or in big things.

Most fittingly Christians are repeatedly admonished to show kindness: "What is Jehovah asking back from you but . . . to love kindness?" "Become kind to one another." "Clothe yourselves with the tender affections of compassion, kindness." "Do not forget kindness to strangers."—Mic. 6:8; Eph. 4:32; Col. 3:12; Heb. 13:2.

Jehovah sets the example for us in being kind: "Continue to love your enemies and to do good . . . and you will be sons of the Most High, because he is kind toward the unthankful and wicked." In what way? "He makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous."—Luke 6:35; Matt. 5:44, 45.

But, most of all, Jehovah God manifested kindness to us by sending his Son to be our Ransomer: "When the kindness and the love for man on the part of our Savior, God, was manifested, owing to no activities in righteousness that we had performed, but according to his mercy he saved us." The dictionary gives as one of the definitions of kindness, "humaneness," but in view of God's shining example it may well be said that kindness is "Godlikeness."—Titus 3:4, 5.

Jesus Christ was the great shining earthly example of kindness. He felt tender affection for his people, for they were like so many sheep, skinned, knocked about and shepherd-

less. Kindly he not only comforted them by the good news of the Kingdom and healed them physically, but he sent out twelve apostles and later seventy disciples to do the same. And, most of all, he showed his kindness by coming to earth and dying for mankind.—Matt. 9:36; 2 Cor. 8:9.

The apostle Paul imitated God and Jesus Christ in showing kindness: "We became gentle in the midst of you, as when a nursing mother cherishes her own children. So, having a tender affection for you, we were well pleased to impart to you, not only the good news of God, but also our own souls, because you became beloved to us. You are witnesses, God is also, how true to loving-kindness and righteousness and unblamable we proved to be."—1 Thess. 2:7, 8, 10.

Christian kindness has power to attract. Why? Because it is not merely a veneer but an expression of love and all mankind are hungry for love. Thus we are told that it is, not fear of eternal torment or physical violence, but 'the kindly quality of God that is trying to lead us to repentance.'—Rom. 2:4.

In our day there are even more sheeplike ones bruised, knocked about and shepherdless than there were in Jesus' day. It is our privilege to seek, find, feed and comfort these. To succeed in this work we need accurate knowledge of Jehovah God and his purposes, zeal for service, mental and physical powers and time. But we also need the quality of kindness, for without it we may well drive away the very ones we are endeavoring to minister to. For us to be without kindness would mean to be blunt, tactless, rude, crude, harsh, rough. Sick persons, physically or spiritually, need gentle and kind treatment.

Of course, these needy sheeplike ones do not know where to find help, some may not even recognize their plight. To be able to manifest kindness we must seek for these sheeplike ones, even as a shepherd looks for a lost sheep. That means going from house to house, standing on the street corners, and at all times being on the lookout for needy sheep. Once having found them let us attract them to the Right Shepherd by ministering to them faithfully and with kindness, imitating Paul even as he imitated Jesus Christ and as Christ imitated Jehovah God.

* For details see *The Watchtower*, June 15, 1960.

Questions from Readers

- Is not the use of the term "cubit" at Matthew 6:27, *New World Translation*, wrong since a life span cannot be measured by a cubit?—J. B., United States.

Matthew 6:27 reads: "Who of you by being anxious can add one cubit to his life span?" The Greek word here is *pe'khus*, which literally means the forearm, on which the cubit was based, and is therefore the Greek word for cubit. Luke used the same word when recording these words of Jesus, and John used it in describing how far the disciples were from shore when they got the great catch of fish when Jesus appeared to them after his resurrection. The same word he also used in giving the measurements of the holy city, Jerusalem.—Luke 12:25; John 21:8; Rev. 21:17.

Obviously, then, the thought of *pe'khus* is that of length. In making use of this term Jesus, in his sermon on the mount, was not discussing the stature of one's body or its height or tallness, for that is not a common source of anxiety. Rather, he was referring to the prolongation of one's life. Life is measured by its length, as indicated by the use of the phrase "life span" in the *New World Translation*. Therefore a measure of length, namely, a cubit, which was eighteen inches long, is very appropriate and, compared with the length of life, it would certainly be very short. This was the point that Jesus was making: by being anxious you cannot increase your life span even eighteen inches. But to add eighteen inches to one's height would be phenomenal, making one a giant, as compared to others.

It is very interesting to note that *An American Translation*, by Smith and Goodspeed, renders Matthew 6:27 as follows: "But which of you with all his worry can add a single hour to his life?" The *Revised Standard Version* of 1952 renders the verse: "And which of you by being anxious can add one cubit to his span of life?" The Roman Catholic *Spencer Version* reads: "Yet who among you, by anxious thought, is able to add a single span to his life?" A modern American version by C. Williams freely translates Jesus' words thus: "But

which of you by worrying can add a single minute to his life?" A footnote states: "The word means *size* or *time*; here *time*." And the *Diaglott*, an interlinear Greek version reads: "Besides, which of you, by being anxious, can prolong his life one moment?" Its interlinear, word-for-word translation reads: "Which and by of you being over careful is able to add to the age of him span one?"

Clearly, in view of all the foregoing, Matthew 6:27 is properly rendered in the *New World Translation*.

- In 2 Thessalonians 3:6 the *Moffatt* translation reads in part: "instead of following the rule you received from us." Other versions read "direction," "commandments," "teaching," and "instruction." Why does the *New World Translation* give preference to the word "tradition" in this text as also at 2 Thessalonians 2:15? —J. D. Canada.

The *New World Translation* endeavors to be consistent in its renderings. In keeping with the rule noted in the Foreword of the *New World Translation of the Christian Greek Scriptures*, as far as possible it uses just one English word to render one original Greek word into English. The Greek word here is *parádosis*, which has the thought of a transmitted precept. It is the same word as is used at Matthew 15:6, where Jesus told his religious opposers that they made the Word of God void by reason of their tradition. While the word "tradition" is frequently used in contrast to Bible truth handed down in writing, it is not limited to such precepts. The use of the word here as well as at 2 Thessalonians 2:15 shows that there is a valid tradition by the apostles, which tradition was committed to writing under inspiration. This, of course, differs from uninspired tradition, tradition that invalidates God's Word.

Thus the *New World Translation*, in rendering *parádosis* "tradition" at 2 Thessalonians 2:15 and 3:6, has remained faithful to its rule. It has not let the opprobrium usually attached to the term "tradition" by sincere and enlightened Bible students cause it to use another word in this and its related text. This is in contrast to the *Diaglott*, which has been so influenced. In the interlinear translation it uses the word "tradition" in both verses, but in its English text it chose to use the word "instruction." The *Revised Standard Version*, however, uses the word "tradition," even as does the *American Standard Version*.

● Please tell me how to explain 1 Corinthians 14:2.—J. M., United States.

The verse in question reads: "For he that speaks in a tongue speaks, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit." This text is to be understood in the light of verses 13-19 of the same chapter, which read:

"Therefore let the one who speaks in a tongue pray that he may translate. For if I am praying in a tongue, it is my gift of the spirit that is praying, but my understanding is unfruitful. What is to be done, then? I will pray with the gift of the spirit, but I will also pray with my understanding. I will sing praise with the gift of the spirit, but I will also sing praise with my understanding. Otherwise, if you offer praise with a gift of the spirit, how will the man occupying the seat of the ordinary person say Amen to your giving of thanks, since he does not know what you are saying? True, you give thanks in a right way, but the other man is not being built up. I thank God, I speak in more tongues than all of you do. Nevertheless, in a congregation I would rather speak five words with my understanding, that I might also instruct others verbally, than ten thousand words in a tongue."

In other words, anyone that speaks in a tongue speaks to God rather than to men if he has no one to interpret the meaning of his speech to men who are listening. The speech is meaningless to the listeners who do not understand the foreign language of the mes-

sage as given by the miraculous power of God's holy spirit. For that reason the apostle Paul says, "No one listens," because no one understands. It may be also that even the speaker of the foreign tongue does not understand his own message; otherwise why would the apostle Paul state that one who speaks in a tongue should pray that he may translate? He, then, would not even understand what he himself is saying by spirit without another to translate it for him.

So without anyone to translate or interpret his message he certainly would be speaking only to God rather than to men. That is why the apostle Paul says that if interpreters are not present, then the one who speaks in a foreign tongue should pray that he may also translate and thus by his translation be able to speak also to men in an edifying manner and to the praise of God.

How different the apostle Paul is from the modern sects that claim to be able to speak in tongues! They are not at all interested in having their hearers understand what they babble but merely want them to be impressed by their unintelligible speech. Further, Paul foretold that "whether there are tongues, they will cease." And so they have. The miraculous gift of tongues was needed, together with other miraculous manifestations of the holy spirit, to establish the Christian congregation. The Christian congregation having reached maturity, it has "done away with the traits of a babe."—1 Cor. 13:8, 11.

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