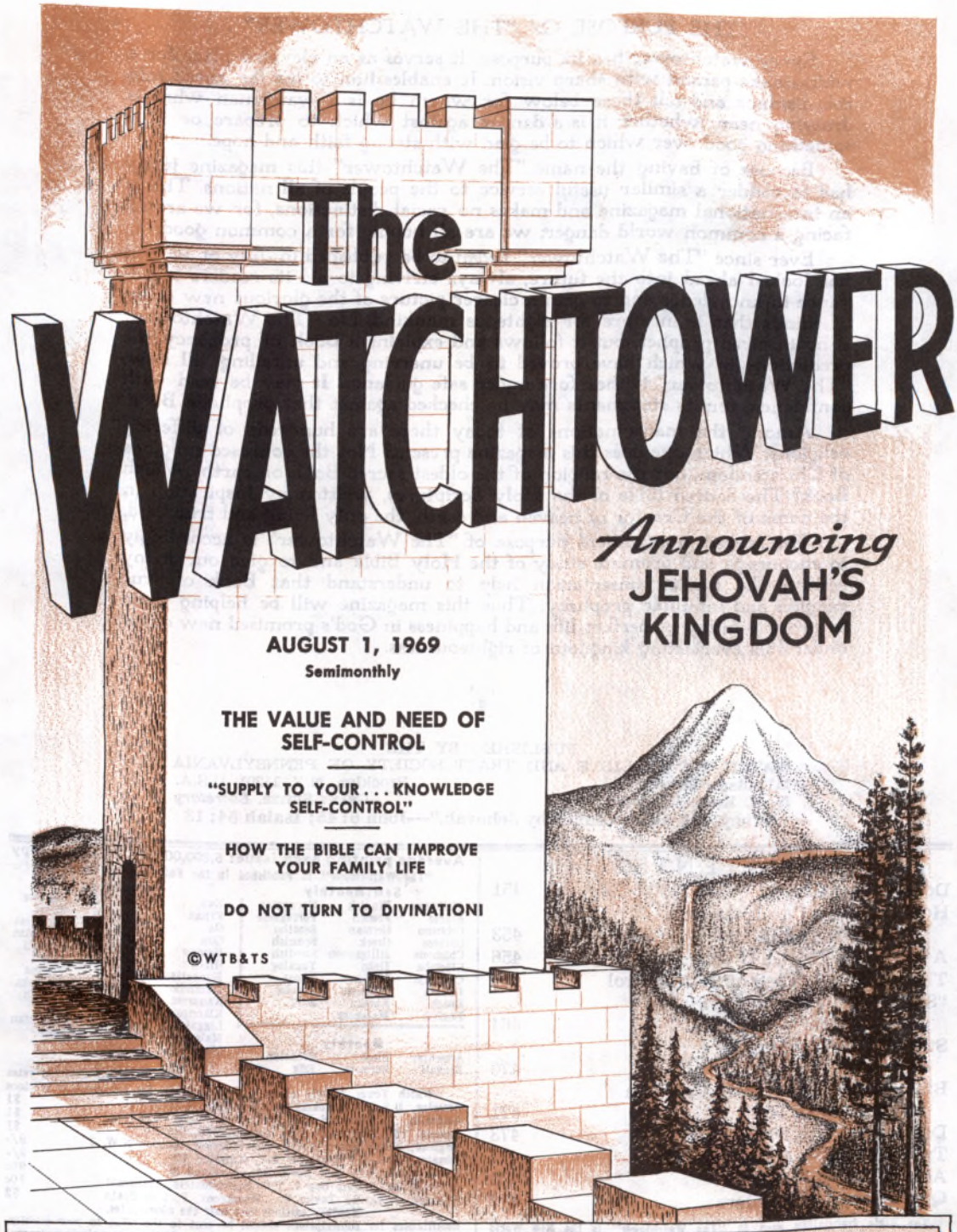


The WATCHTOWER

Announcing JEHOVAH'S KINGDOM

AUGUST 1, 1969
Semimonthly

THE VALUE AND NEED OF SELF-CONTROL

"SUPPLY TO YOUR . . . KNOWLEDGE SELF-CONTROL"

HOW THE BIBLE CAN IMPROVE YOUR FAMILY LIFE

DO NOT TURN TO DIVINATION!

©WTB&TS

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

THE PURPOSE OF "THE WATCHTOWER"

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

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

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

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

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

PUBLISHED BY THE
WATCH TOWER BIBLE AND TRACT SOCIETY OF PENNSYLVANIA
117 Adams Street, Brooklyn, N.Y. 11201, U.S.A.
N. H. KNORR, *President* GRANT SUITER, *Secretary*

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

CONTENTS

Do You Beg Off?	451
How the Bible Can Improve Your Family Life	453
Adam's Rib	456
The Value and Need of Self-Control	457
"Supply to Your . . . Knowledge Self-Control"	464
Stimulating Our Brothers by Our Own Zeal	470
Bible Truth Brought Me Freedom from Fear of Hell	471
Do Not Turn to Divination!	473
True Worship—A Way of Life	477
Assemblies in Mexico	479
Questions from Readers	479

The Bible translation used in "The Watchtower" is the New World Translation of the Holy Scriptures, 1961 edition. When other translations are used the following symbols will appear behind the citations:

AS – American Standard Version
AT – An American Translation
AV – Authorized Version (1611)
Dy – Catholic Douay version
JP – Jewish Publication Soc.
Le – Isaac Leeser's version
Mo – James Moffatt's version
Ro – J. B. Rotherham's version
RS – Revised Standard Version
Yg – Robert Young's version

Average printing each issue: 5,800,000 Five cents a copy

"The Watchtower" Is Published in the Following 72 Languages

Semimonthly

Afrikaans	Finnish	Norwegian
Arabic	French	Portuguese
Cebuano	German	Sesotho
Chinese	Greek	Spanish
Chishona	Hiligaynon	Swedish
Cibemba	Iloko	Tagalog
Cinyanja	Italian	Xhosa
Danish	Japanese	Yoruba
Dutch	Korean	Zulu
English	Malagasy	

Monthly

Armenian	Bicol	Croatian
Bengali	Burmese	Efik
Ewe	Melanesian-Pidgin	Siamese
Fijian	Motu	Silozi
Ga	Pampango	Sinhalese
Gun	Pangasinan	Slovenian
Hebrew	Papiamento	Swahili
Hindi	Polish	Tamil
Hungarian	Russian	Tswana
Icelandic	Samar-Leyte	Tumbuka
Kanarese	Samoan	Turkish
Kikongo	Sango	Twi
Lingala	Sepedi	Ukrainian
Malayalam	Serbian	Urdu
Marathi		

Watch Tower Society offices	Yearly subscription rates for semimonthly editions
America, U.S., 117 Adams St., Brooklyn, N.Y. 11201	$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 2135	$1
Canada, 150 Bridgeland Ave., Toronto 390, Ontario	$1
England, Watch Tower House, The Ridgeway, London N.W. 7	9/-
Jamaica, W.I., 41 Trafalgar Rd., Kingston 10	9/-
New Zealand, 621 New North Rd., Auckland 3	90c
South Africa, Private Bag 2, P.O. Elandsfontein, Transvaal	70c
Trinidad, W.I., 21 Taylor St., Woodbrook, Port of Spain	$2

Monthly editions cost half the above rates.

Remittances for subscriptions should be sent to the office in your country. Otherwise send your remittance to Brooklyn. **Notice of expiration** is sent at least two issues before subscription expires.

CHANGES OF ADDRESS should reach us thirty days before your moving date. Give us your old and new address (if possible, your old address label). Write Watchtower, 117 Adams St., Brooklyn, New York 11201, U.S.A.

Second-class postage paid at Brooklyn, N.Y. Printed in U.S.A.

The WATCHTOWER
Announcing JEHOVAH'S KINGDOM
Vol. XC August 1, 1969 Number 15

DO YOU Beg Off?

MANY are the ways in which people keep begging off from accepting responsibility. For example, the New York *Times*, February 3, 1969, reported that upward of 15,000 husbands and fathers were declared delinquent by New York City's Welfare Department. In the past few years these men have failed to pay for the support of their wives and children as ordered by the Family Court. Together they were in arrears to the extent of $26 million. They begged off from fulfilling their obligations.

And there are many other examples. Abandoning of infants at the doors of hospitals or church buildings by unwed mothers is a common instance of begging off from accepting the responsibility for having brought a child into the world. The numberless unwed teen-age fathers, by and large, have begged off from accepting any responsibility for having sired a human creature.

Today there is even a movement afoot that would make begging off from obligations legal. Some insurance associations wish to abandon what is known as the "fault concept" in the case of auto accidents. However, as *Trial* magazine of February–March, 1969, reported, the American Bar Association went on record at a recent convention as condemning this tendency. It upheld the fault concept: that to the extent an automobile driver is at fault in an accident he can be held liable for the harm caused by it.

We all need to be on guard against the tendency to beg off. Why? Because fallen human nature is prone to go according to the lines of least resistance, one of which is begging off from fulfilling one's obligations or from accepting responsibility. At times this begging off may be known only to ourselves—and to God. It may well be that the Hebrew prophet Jonah alone knew of his begging off from the commission to warn the great city of Nineveh of its impending doom as commanded by his God Jehovah. But God did not let him get away with it!—Jonah 1:1–3:10.

The Creator purposed that humans shoulder responsibility. That is why he endowed us with a mind, with the ability to reason, and with a conscience, able to distinguish between right and wrong. It might be said that we are responsible for all the good we are able to do.

Marriage is filled with challenges in regard to duty. A marriage may have more tribulation by far than either mate bar-

gained for. What will one do? Take the line of least resistance by begging off, suing for a separation or a divorce? More often than not the right and loving thing to do would be to heed the advice of the apostle Paul: "Are you bound to a wife? Stop seeking a release." (1 Cor. 7:27) Those who remain true to their word in this or any other relationship are commended by the psalmist David: "O Jehovah, who will be a guest in your tent? . . . He [who] has sworn to what is bad for himself, and yet he does not alter." Yes, God approves of those who stand by their word regardless of the cost, those who do not readily beg off.—Ps. 15:1, 4.

Are you a parent? Then you have a twofold obligation in this regard. On the one hand, you have the obligation to instill in your children right principles and habits, such as honesty and orderliness. Do not let them beg off; do not let them get away with things by pleading, "Do I *have* to do that?" And on the other hand, you have the obligation of setting a good example. Perhaps more than anything else, failure of parents to implement their instruction by right example accounts for the generation gap.

In particular should the Christian minister be on guard against begging off, either by failing to fulfill his obligations or by refusing to accept responsibility. He has the obligation to study God's Word, to associate with fellow Christians at congregational assemblies and to share in the field ministry. He may not beg off from these basic obligations because of love of pleasure, love of ease or fear of man. He is a steward of his capacities, powers and opportunities and must be faithful to his stewardship.—1 Cor. 4:1, 2.

Then again, there are calls for full-time preaching at home and abroad. There are opportunities for serving where the need for Christian ministers is greater. There is also the call to serve one's Christian brothers in some capacity. Many are responding, but still there are those who, apparently, beg off for no good reason. Could you heed the call to serve more fully? Have you begged off from accepting responsibility for little or no good reason? These are soul-searching questions that many Christian ministers would do well to ask themselves. Of today, even more than of Jesus' day, it can be said: "The harvest is great, but the workers are few." (Matt. 9:37) Do not be like those who begged off from attending a "grand evening meal" that Jesus spoke about in a parable.—Luke 14:16-24.

Yielding to the tendency to beg off can have serious consequences, such as loss of happiness, if not also loss of life. That is why the apostle Paul warned: "See that you do not beg off from him who is speaking. For if they did not escape who begged off from him who was giving divine warning upon earth, much more shall we not if we turn away from him who speaks from the heavens. Wherefore . . . let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe."—Heb. 12:25, 28.

What will help you not to beg off from obligations? Love of God, with all one's heart, mind, soul and strength, and loving one's neighbor as oneself will prove to be of the greatest help. Appreciation of the urgency of the times in which we are living will also help. And so will appreciating the immediate and eventual rewards from not begging off. And what are they? Peace of mind, satisfaction, contentment and God's approval resulting in everlasting life.—Mark 12:29-31.

How the Bible can improve your family life

HAVE you ever visited a small African village? Since this is quite unlikely would you join us as we make a visit to such a village in Rhodesia? We would like you to see how one's life can be affected by true Bible knowledge.

As we leave the capital, Salisbury, we see cozy clumps of grass-roofed houses quite near the highway. Some miles farther we reach what is called Tribal Trust Land, where only African people live.

We are going to visit the home of the *local* overseer of the congregation of Jehovah's witnesses. What a warm reception we are given! As is the custom in Africa, everyone who is able to walk would like to greet us personally by shaking our hand. The overseer's name is Samuel and his wife is Sarah, both Bible names.

We tell Samuel that we have come especially to find out from him just how the Bible has affected his life and that of his family. He says he will be pleased to give what information he can.

Knowing that Africa is much in the news in connection with newly emerging nations becoming independent, we ask Samuel: "Do these national changes affect your life as a Christian?"

"Very little," he replies. "But I must say that in many of the newly independent nations persecutions have flared up against true Christians because they will not share in political activities. Such a nationalistic spirit, however, is not really something new, because prior to my learning about God's kingdom my family was very much affected by tribalism. This tribalism was always a source of division and friction, and there did not seem to be any remedy.

"Nevertheless, there was a remedy, and it came from the Bible. Yes, when we commenced learning about God's kingdom as the one government over all the earth we were able to look beyond the barriers of tribe and nation. Now it does not really matter to us from which tribe we come, or in which country we live. We know that God's kingdom soon will unite everyone left remaining on earth into one happy family. We look forward to that occurring in the very near future."

"This Bible hope must certainly bring you much peace of mind, Samuel. But there's something we would like to ask you. In books on Africa, there is always much said about belief in spirits, both good and bad. And superstition is said to be a strong force in the African way of life. Is this correct?"

BELIEF IN SPIRITS OF ANCESTORS

"Much of what you have read is true. It is the same with African people as with

people from every other country. They feel the need to worship something or someone. Because of not knowing the truth about the condition of the dead, African people have quite easily become ensnared with the false doctrine of the immortality of the soul.

"Of course, we now know from our study of the Bible that it is the demons, wicked spirit creatures, who work through men and women in the form of witch doctors, medicine men, and others. But until one receives Bible knowledge these demons very much affect the life of an African person. For instance, it is believed that if the spirit of a dead ancestor is not appeased it can cause sickness and eventual death to those alive. I actually know of cases of healthy, young people who became ill and died as a result of witchcraft. Now I realize that it is not the dead who have power to cause this, but it is the demons who are responsible."

"What Bible texts convince you that it is not the dead that cause such trouble?"

"Oh, there are many. One that always comes to my mind is at Ezekiel 18:4, where it specifically says that the soul dies. Then in Ecclesiastes chapter 9 it says that the dead are not conscious, that they do not do any work and have no knowledge. So I am completely convinced that my ancestors who have died are not now existing in the spirit world. And if I did have troubles from the spirit world, then it must be from the wicked spirits, the demons. Since we have accepted the truth about God's kingdom, my family has cast off all belief in superstitions and the spirits of our ancestors."

"What are some superstitions believed by the African people?"

FORMER BELIEFS IN SUPERSTITION

Samuel, putting his hands up in the air, says: "There are many of these. One very common superstition is that women and children must wear a string around the waist in order to prevent sickness, and, in the case of the women, to prevent sterility. Some believe that if a woman with a newborn baby who is not wearing this special string meets another woman with a newborn baby wearing this string, the child of the first woman will die.

"Other persons will take a stick and knock leaves from a certain plant or bush. They will then collect only the leaves that fall bottom side up, boil them, make a tea and drink it. It is a medicine for blackouts or fainting, and it is believed that this drink has unusual power. Another belief is that a pregnant woman should never walk across a freshly plowed field since this will cause her expected child to die. But, thanks to God's Word the Bible, these superstitions now have no effect on me or my family."

"By the way, Samuel, were you a member of a church of Christendom before you became one of Jehovah's witnesses?"

"Yes, I was. But at that time we did not appreciate what God's kingdom would do and how important it is, so we continued to look to our tribe and to our nation as being something special, superior to others. The religion we had did not unite us as Bible truth has done. And our old pagan beliefs in superstition and the spirits of our ancestors—well, we didn't have to change, we still believed in these although we called ourselves Christians. So when I learned the truth about God's kingdom and God's purpose for the earth I had many changes to make. Now I'm glad that I made them."

"In what ways did you find that the Bible improved your own family life?"

UNITY AND WARMTH IN FAMILY LIVING

"I can say that it is entirely different now. You see, before I became one of

Jehovah's witnesses, I viewed Sarah, my wife, as a necessity in the home, but I did not really appreciate the wonderful role she plays. I must admit that I viewed her more as a hired worker and one who would give me children. Now it makes me sad to think of the little consideration that I used to show her and the little appreciation I expressed to her for the hard work she did and her care for the children. The Bible's counsel at Colossians chapter 3, verse 19, has helped me very much. There husbands are told to 'keep on loving their wives.' "

COMING IN THE NEXT ISSUE

- God Rewards the Earnest Seekers.
- Jehovah God, the Hearer of Prayer.
- Christ's Return—What Does It Mean for You?
- Be on Guard Against "Excesses with Wine."

"Samuel, you say that your family life is entirely different now. Can you tell us what it used to be like?"

"Well, since I obtained my wife by giving lobola (bride-price) to her father, I thought that she was now to be my worker for my benefit. Since we men considered ourselves superior to our wives, we did not favor sitting with them to eat, nor did we generally sit with them when discussing anything. It was our custom for our wives to give us our food first and then they and the children would eat their food in another place. Giving of correction to our children was also my wife's job."

"Well, it certainly is fine to see you, Sarah, and the children here together this morning. Sarah, we haven't heard from you. How do you feel the Bible has improved your family life?"

Speaking slowly, deliberately, she replies: "It has improved our family life in so many ways. We work just as hard, but we have so much more for which to work. We now have real love for one another, and this has produced a strong bond of unity in the family, even as the apostle Paul said it would, at Colossians 3:14. We are all so much happier now."

"Samuel, you mentioned earlier that you used to leave to your wife the responsibility of giving correction to the children. What moved you to make a change here in your family life?"

"You see, previously I did not think that the training of our children was an important part of family life. When our firstborn, Mary, was less than ten years old she had much of the responsibility of caring for and correcting her younger brothers and sisters. In those days I didn't really see much of the children. I wasn't concerned with how they were getting along. As long as they were not sick, I thought they were all right. I never found the time, or I guess I never wanted to associate with our children in relaxation. Rather, when I wasn't working I would be visiting with men who lived nearby, and we used to drink quite a lot of home-made African beer. My wife, Sarah, would join our drinking parties sometimes, and then the children would be by themselves at home. At times there would be quarrels at these parties as the evening wore on, and this would cause much unpleasantness."

"Excuse me, Samuel. We are sorry if our question has caused you unhappiness in recalling former activities. But what we would like to hear more about is what it was that moved you to make these changes."

"Well, without any hesitation I can say that it has been due to the clear understanding of Bible truths I now have. We are all so thankful to Jehovah for making it possible for us to learn of his ways and purposes. That which made a greater

change in our family life than anything else was the Bible truth concerning family headship. The Bible principles at Ephesians chapter 5, verse 28, and chapter 6, verse 4, were made plain to me, and I came to see that I was responsible for much more in my family than I had been accepting. It was clear that I must take more interest in my wife and my children. After commencing to do this, I found that my family life became so much more interesting. We now have so much in common. How the children responded to the care and interest that I showed them! Really, this was God's blessing for my willingness to make adjustments to comply with his Word.

"Also, my wife gave me full support as I accepted my God-given responsibility of guiding and correcting the children. As I mentioned a few minutes ago, I used to spend much time with the men of the neighborhood, talking and joining them in their parties. Well, that's all in the past now, and I don't feel I am missing out on anything. This improvement in my family life has given me time to enjoy my family in relaxation too, and now I appreciate just how much I was missing!"

"We have certainly enjoyed hearing you tell us about these changes that have come about in your life, Samuel. But I have another question I would like to ask you. As we passed through the village and its surrounding fields, we noticed very few men of working age, either around the houses or out in the fields. Where are all the men?"

"Most of the men from this village are away working in the towns and cities. You see, work in the towns brings much more money than work here in the country. But after a man comes to appreciate the importance of the family circle through understanding Bible principles he becomes more balanced spiritually. Several of the men in our congregation used to work away from home. However, since giving up that work and returning to live here they have become much stronger spiritually, and their family life has greatly improved. This has taken real effort on their part and trust in Jehovah, but they are glad they made these changes. We are too, because we now have them with us regularly at all our meetings in the congregation."

The time of our visit has passed quickly, and we must now depart. On our return journey to Salisbury we reflect on the tremendous amount of good that would result to families throughout Africa, and in every part of the earth, if they would only stop long enough to learn how the Bible can improve their life together.

Adam's Rib

The Bible says: "Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man."—Gen. 2:21, 22.

Some persons have wondered whether this meant that Adam was short a rib, thus being incomplete. No, it does not mean necessarily that Adam lived his life with one less rib than he had when he was created by God. The rib bones, unlike others, can replace themselves. In a reply from the University of Berne, Professor K. Lenggenhager commented in this connection, saying:

"I can inform you that a rib, that has been removed, but whose periosteum has been left, forms itself again [or grows again]. If, however, the periosteum is removed along with the rib, the bone then does not renew itself. Usually, when ribs are removed in surgery, the periosteum is preserved, except in the case of malignant rib tumor."

The Value and Need of SELF-CONTROL

"The fruitage of the spirit is . . . self-control."
—Gal. 5:22, 23.

THE need for Christians to exercise self-control is how important? So important that the need could hardly be overemphasized. In fact, we might fittingly paraphrase the words of the apostle Paul about love and say: 'If I speak in the tongues of men and of angels, if I have the gift of prophesying and have all the faith, and if I give all my belongings to feed others, but I do not have self-control, I am not profited at all.'—1 Cor. 13:1-3.

[2] Does this seem to be an exaggeration? Then note the testimony of the apostle Paul. Surely no follower of Jesus Christ manifested more zeal and endured more for the sake of the good news than did Paul, even as he himself testifies at 2 Corinthians 11:22-33. And yet, in spite of such an outstanding record of zeal and endurance, yes, and fruitful ministry, what does Paul say about his need for self-control? "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." Could there have been any greater tragedy than to have labored so mightily and endured so much and yet have it all be in vain? Yet "somehow" it would have been in vain had Paul failed to exercise self-control! —1 Cor. 9:27.

[3] Truly, self-control is very important. And what is self-control? It is defined as "restraint exercised over one's own impulses, emotions or desires"; "the act, power or habit of having one's faculties or energies, especially the inclinations and emotions under control." Of course, the very term implies exercising it in times of temptation or pressure when there is the greatest danger of acting in an unwise or selfish manner.

[4] The value and need of self-control might be illustrated by a motorcar. Its engine may have as little as 35 or as much as 400 horsepower. But important as is the production of power by this engine, equally important is its being controlled, for of what value would a motorcar be if you could not control the speed or the direction in which it traveled? It would be an instrument of death!

[5] The problem of self-control arises because we are capable of using wrongly as

1, 2. (a) How might the importance of self-control be expressed? (b) How is this borne out by what the apostle Paul says about it?

3, 4. (a) How is self-control defined? (b) How might it be illustrated?
5. What accounts for the need of self-control?

well as rightly, wisely and lovingly, the various gifts and faculties with which Jehovah God has endowed us, since we are not bound by instincts as is the brute creation but are free moral agents created in the image and likeness of God. Even as the forces of inanimate creation, if not restrained, can cause much harm—witness thereto tornadoes, hurricanes, tidal waves and lightning—so also with the mental, emotional and physical powers with which our Creator has endowed us; if not controlled, they can cause much harm.—Prov. 25:28.

Our need for self-control can be illustrated by a motorcar: It needs not only engine power but control of its direction and speed

HARM DONE BY LACK OF SELF-CONTROL

[6] Look where we will, about us or in the pages of history, and we see the harmful results from a failure to exercise self-control on the part of men, women, and youths in particular. The shocking multiple murders reported in the newspapers and on the radio and TV are instances of persons failing to control a strong impulse to express hatred or frustration by murder. Failure to exercise self-control accounts for the spread of venereal disease, for the many illegitimate births, not to say anything about the widespread marital unhappiness, which results in separations, desertions and divorce. It is said that during World War I more soldiers were incapacitated because of venereal disease than by enemy bullets, and one recent report regarding the present Vietnam war stated that more than 25 percent of the troops had become infected in the same way. And what is drunkenness but the result of a failure to exercise control of one's craving for alcoholic beverages? How often does a lack of self-control account for an auto accident as when a driver becomes irritated or lets his attention be diverted? Time and again, medical research has established, accidents are caused by imprudent behavior on the part of "impulse-dominated personalities"—those lacking self-control.

[7] Many are the warning examples that the Bible gives of the harm that results from a failure to exercise self-control. Eve might be said to be among the first. She "saw that the tree's fruit was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon"; and so, instead of exercising self-control, she yielded to the temptation and partook of the fruit. (Gen. 2:16, 17; 3:2-6) Cain was warned not to let his anger dominate him but to get the mastery of it; but he failed to exercise self-control and so slaughtered his brother, lost out on the hope of everlasting life and became the first of a long line of human murderers, all due to a lack of self-control.—Gen. 4:5-7; 1 John 3:12.

[8] Then again, obedience to the command upon Lot and his family not to look back as they fled the doomed city of Sodom required self-control. Lot's wife failed to exercise it, to her destruction. Jesus gave her as a warning example to his followers. (Gen. 19:17, 26; Luke 17:32) Jacob on his deathbed gave a sharp rebuke to Reuben his firstborn son, because of his failure to exercise self-control, Reuben apparently allowing himself to be tempted by

6. What are some of the harmful results from a lack of self-control?

7, 8. (a) What examples did Eve and Cain give of a lack of self-control? (b) What other examples of a lack of self-control are recorded in the Scriptures?

one of his father's concubines. "With reckless license like [flood]waters," he defiled his father's couch. (Gen. 49:3, 4) King Saul forfeited the kingdom of Israel because of his impatient lack of self-control, not being able to wait until the prophet Samuel came to offer up a sacrifice at a time of national emergency. (1 Sam. 13:8-14) And there have been incidents in the lives of some of Jehovah's most faithful servants in which they failed to exercise self-control, to their great and lasting regret! How all such warning examples underscore for us the need of our exercising self-control!—Gen. 9:20, 21; Num. 20:7-13; 2 Sam. 11:1–12:15.

EXAMPLES OF SELF-CONTROL

[9] On the other hand, to strengthen our resolve to exercise self-control God's Word gives us many fine examples, chief of which is none other than Jehovah God himself. Jehovah God exercises self-control? Yes, he himself tells us this very thing: "I have kept quiet for a long time. I continued silent. I kept exercising self-control." (Isa. 42:14) Unfaithful Israel deserved to be punished at once, but Jehovah restrained himself. Many people, ignorant of Jehovah's attributes and purposes, complain because he permits wickedness and suffering; failing to appreciate that his permitting these—for wise and loving reasons—represents great self-control on his part. How so?

[10] Jehovah God has unlimited powers at his command. He can use them in any way and at any time he sees fit. But he exercises his powers only in just, wise and loving ways. He is long-suffering, slow to anger, even as his Word tells us, and what is slowness to anger but the exercising of self-control over his righteous indignation?

9, 10. Who has given us the greatest example of self-control, and in what ways has he shown it?

The Flood was really an example of God's exercise of self-control: He waited 120 years before destroying that wicked generation

(Ps. 103:8; 145:8; Jer. 15:15; Joel 2:13; Jonah 4:2; Nah. 1:3) He waited 120 years before destroying the wicked generation of Noah's day, and waited for centuries before finally executing judgments upon unfaithful Israel in 607 B.C.E. (Gen. 6:3; 2 Chron. 36:15, 16) Satan and his demons, as well as their human tools and dupes, continually outrage Jehovah's justice, they flout his authority, they affront him by blasphemy, slander and rebellion. He has feelings, even as the Bible shows. Does he not feel strongly about these things? He most certainly does! Yet he has endured it for millenniums; he has exercised self-control because of his wisdom and love.

[11] And without a doubt Jesus Christ, the Son of God, gave the greatest example of a human exercising self-control. At no time throughout his earthly ministry did he ever lose control of his faculties, powers or emotions, never did he speak or act rashly or ill-advisedly. "When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening." (1 Pet. 2:23) That took self-control! Thus we read at Matthew 27:13, 14: "Then Pilate said to him: 'Do you not hear how many things they are testifying against you?' Yet he did not answer him, no, not a word, so that the governor wondered very much." This was most unusual. But Jehovah's prophet had foretold that, when brought to trial, "he would not open his mouth," and so Jesus restrained himself, not saying a word in

11. In what ways did Jesus give us a fine example of self-control?

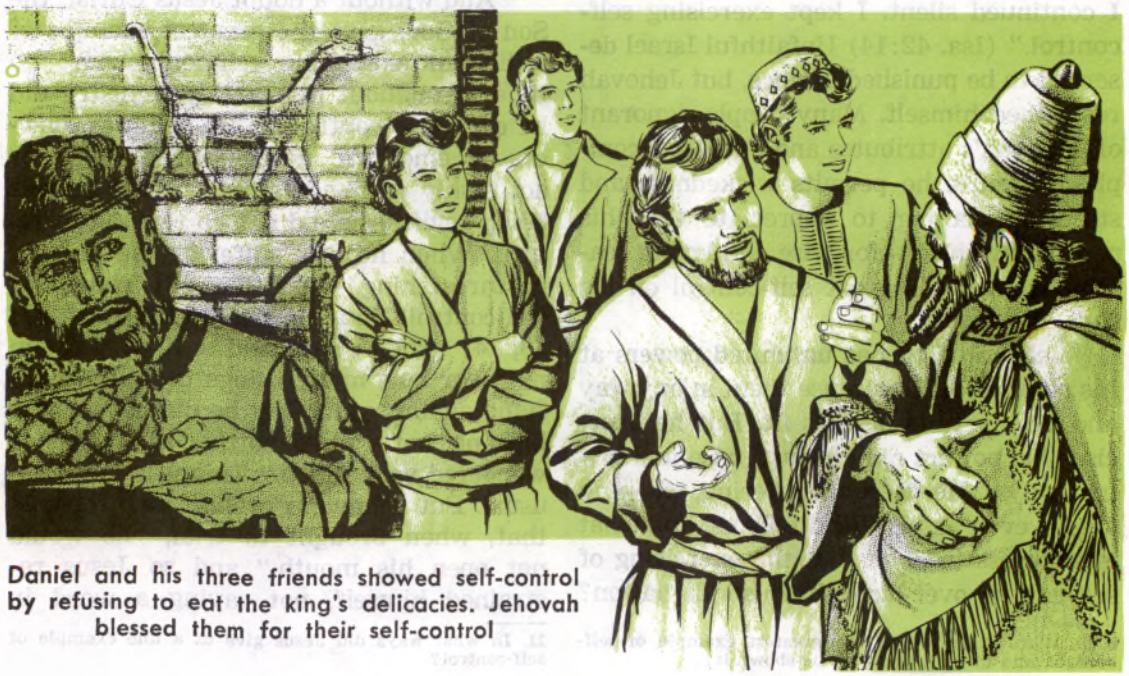
spite of all the false accusations hurled against him. Truly, Jesus gave us a marvelous, yes, a perfect example of self-control to try to copy, and especially when under stress, as when before rulers!—Isa. 53:7.

12 Encouraging us to try to imitate Jesus Christ are also the fine examples of self-control that imperfect, frail servants of Jehovah like ourselves have given, even as God's Word repeatedly shows. What a fine example of self-control Joseph gave when importuned by Potiphar's wife! (Gen. 39:7-20) Another fine example in olden times of exercising self-control was given by Judge Gideon. After gaining the victory over the Midianites, he was faced with the envious men of Ephraim who tried to pick a quarrel with him by bringing false charges against him. Gideon, in the flush of victory, could easily have lost his temper and given them 'a piece of his mind,' which might well have resulted in bloody fighting among the Israelites. But no, he exercised self-control and tactfully paid them a compliment, causing them to depart in peace. He let reason, not emotion, dictate his words.—Judg. 8:1-3.

13 King Saul, although later losing his kingship because of his lack of self-control, as already noted, at first did show this fine quality. When he had just been made king some "good-for-nothing men" despised him, sneering: "How will this one save us?" and failed to bring him a gift in acknowledgment of his having been made king over them by Jehovah God himself. Saul could have taken umbrage, scolded, stormed or even taken action against them, but no, he refused to make an issue of it but exercised self-control: "He continued like one grown speechless." How wise to remain silent under provocation!—1 Sam. 10:27.

14 Among others that might be mentioned were Daniel and his three young

12-14. What example of self-control did Joseph give? Gideon? King Saul? Daniel and his three companions?



Daniel and his three friends showed self-control by refusing to eat the king's delicacies. Jehovah blessed them for their self-control

friends. When taken captive to Babylon they were offered the finest food and drink at the emperor's directions. But though all the rest of the captives as well as all the Babylonians were feasting on such fare, Daniel and his three friends exercised self-control, refusing to eat these viands because they were unclean according to the law of Moses. For thus exercising self-control Jehovah greatly blessed them, they proving themselves wiser than all the rest of the king's wise men. And without a doubt, this exercise of self-control helped to strengthen them so that when severer tests came, all four were able to stand, able to keep integrity.—Dan. 1:8-20; 3: 16-30; 6:4-28.

NEED FOR SELF-CONTROL IN FOOD AND DRINK

[15] Self-control for Christians is indicated for ever so many compelling and forceful reasons, one of which is their stewardship. By reason of their dedication to Jehovah God they are stewards not only of privileges and skills but also of their time, their means and their strength. To discharge their stewardship properly requires self-control, as in food and drink. Obviously the drunkard and the glutton, who are lacking in self-control, are wasting not only their money but also their time and their strength. (Prov. 23:20, 21) But it would be a mistake to conclude that so long as we are avoiding those extremes we are exercising adequate self-control in eating and drinking. We might not be. A person may not be drunk, but still he may have imbibed too much if he becomes talkative or sleepy. Likewise one may not have eaten to the point of gluttony and yet have eaten too much if it makes him sluggish or drowsy. It may depend upon the occasion.

15-17. (a) What fact regarding Christians obligates them to exercise self-control? (b) Self-control in food and drink is indicated by what facts, reasons and scriptures?

[16] Self-control in food and drink is implied in the counsel: "Whether you are eating or drinking or doing anything else, do all things for God's glory." (1 Cor. 10:31) The Christian does not live to eat, as though the pleasures of the table were the best things in life! They are not! Christians should be willing to slight the table for the sake of the good news. Simple, plain food, taken in moderation is the best for the body. And it is also economical. For Christians this is not to be minimized, for modest eating habits can spell the difference between remaining in the full-time service and not being able to do so. Wisely the counsel is given: "When you sit down to eat with a ruler, observe carefully what is before you; and put a knife to your throat if you are a man given to appetite."—Prov. 23:1, 2, *RS*.

[17] Christians should be willing to exercise self-control at the table for the sake of the Kingdom interests and blessings. How much benefit can we derive from a Bible lecture if we are drowsy because of having first eaten a big meal? We do not want to be among those whose "god is their belly," or who are slaves "of their own bellies," do we? How appropriate are Jesus' words: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare." Exercising self-control in eating and drinking is part of godly devotion, which is beneficial for all things, both for the present life—some medical authorities blame over-nutrition for practically all the modern degenerative diseases—and for the life that is to come.—Phil. 3:19; Rom. 16: 18; Luke 21:34, 35; 1 Tim. 4:8.

[18] Besides, self-control at the table helps us to exercise self-control as regards our emotions, and that in two ways. First, in that the exercise of self-control in one respect helps us to exercise self-control in other matters. Thus a leading Christian minister who was very fond of peanuts said that he carried them in his pocket but did not eat them, for the purpose of developing self-control. By controlling his fondness for peanuts he was being helped to exercise self-control in other matters. And secondly, the more abstemious a man's eating habits are the less frequently he is likely to be plagued with strong sexual passion, another area for exercising self-control. As has well been observed, 'the more robust the lusty man is, the more prone he is to evil.'

NEED FOR SELF-CONTROL IN RELATIONS BETWEEN THE SEXES

[19] The need of exercising self-control in one's relations with those of the opposite sex is, if anything, even greater and at the same time more difficult than exercising control in food and drink, with far more serious consequences involved. It might be said to represent the biggest challenge of all. Each year literally thousands of dedicated Christians are disfellowshiped throughout the world because their conduct toward those of the opposite sex had been unbecoming to Christians. And the reason why is easily understood when we give thought to what is involved. Jehovah God not only commanded the first human pair to be fruitful and become many, but at the same time put in each of the sexes such a strong attraction for the other that there would never be any danger of the human race committing suicide by failing to exercise its procreative powers because of the burdens that went with family life. This at the same time was another evidence of the love of Jehovah God, for he made the attraction of the sexes for each other extremely pleasurable. Thus he made it possible for everyone, regardless of how humble his circumstances might be, to enjoy one of the greatest blessings of life, being dependent neither upon genius nor great wealth.—Gen. 1:26-28; 2:18-24.

[20] But with this gift the Creator wisely, justly, yes, and logically, gave restrictions, not arbitrarily, but for man's own benefit, and in particular for the benefit of womankind, the weaker vessel, and for the benefit of the offspring resulting from this blessing; for which reasons he ruled out fornication and adultery. Even as man's need for food and drink entitles him neither to steal nor to make a glutton or a drunkard out of himself, so the power of sexual expression is not to be exercised in any way that pleases man without regard for God's laws or the consequences to oneself or to others. So we are required to exercise self-control in regard to how we give expression to this instinct by thought, word and action. That is why God's Word counsels husbands: "Drink water out of your own cistern, and tricklings out of the midst of your own well."—Prov. 5:15-23.

[21] Yes, the arousal and satisfying of the mating instinct is an extremely pleasant sensation, and therefore the fallen human heart has a strong inclination to indulge therein. But unless this is exercised within the bounds of marriage it is stigmatized in the Scriptures as "the works of the flesh . . . fornication, uncleanness, loose conduct," things that debar one from the blessings of God's kingdom, even as we read: "Let fornication and uncleanness of

18. *In what* two ways does self-control in food and drink aid us in exercising control of our emotions?

19. (a) What might be said to represent the greatest challenge to self-control, as seen by what facts? (b) Why is this so, and yet how is this seen to be an expression of Jehovah's love?

20, 21. (a) Why has Jehovah God given laws governing the gift of sex? (b) What does God's Word say about those who violate his laws in this regard?

every kind or greediness not even be mentioned among you, just as it befits holy people . . . For . . . no fornicator or unclean person or greedy person—which means being an idolater—has any inheritance in the kingdom of the Christ and of God."—Gal. 5:19-21; Eph. 5:3, 5.

22 Christian men in particular should be careful to exercise self-control as to their speech and actions, so as not to arouse uncleanness in the opposite sex, as it seems to be the tendency of fallen man to delight in seduction. Christian women, on the other hand, must be careful so that they "adorn themselves in well-arranged dress, with modesty and soundness of mind." Just as masculinity brings pleasure to women, so femininity brings pleasure to men, but unless it is coupled with modesty it is an unclean pleasure. Miniskirts can hardly be said to be modest. The words of Jesus recorded at Matthew 5:28 have implications for women. How so? In that Christian women have the obligation not to dress provocatively, not to tempt men to keep looking at them and so reap a prideful pleasure in noting how they are able to play upon the emotions of men. And when men violate that scripture they not only become guilty themselves but may well arouse the woman so that she also becomes guilty. Clearly, both men and women in the Christian congregation must do their part if the older women are to be treated "as mothers, younger women as sisters with all chasteness."—1 Tim. 2:9; 5:1, 2.

SELF-CONTROL IN OTHER AREAS

23 The Creator did not put upon the lower animals the obligation to exercise self-control. By merely following their instincts they remain well, live out their appointed life-span and serve the purpose God meant for them. But with man *it is* different. Jehovah God endowed man with reason and with conscience and with willpower, which, however, have been impaired by the fall. Therefore imperfect man must continually discipline himself so as not to go to extremes in whatever may give him pleasure. Thus there is nothing wrong with recreation in itself, with sports, hobbies and suchlike, IF they are kept under control, in their proper place; IF moderation is exercised in their enjoyment. But if one has difficulty in being moderate in the enjoyment of such good things, be it a hobby or watching TV, it would be better to do entirely without than to have it become a snare to one.—Mark 9:43-48.

24 The same even applies to one's daily secular occupation. It may be quite interesting or challenging, or one may find it greatly rewarding because of the money earned or other benefits. These factors may well cause one to become a compulsive worker, lacking in self-control. Such men often become victims of high blood pressure and suffer heart attacks. Then again, many persons are unable to exercise self-control in the acquiring of material things. Easily influenced by the flattering talk of salespeople, they make unwise purchases and thus become beholden to creditors.

25 Truly the value and need of self-control can hardly be overemphasized. Unless we exercise it, all our Christian labors may prove to have been in vain "somehow." Lack of self-control started the human race on the road to sin and death and has caused the fall of many of Jehovah's servants and misery to them. But it is possible to exercise it, as many

22. What Scriptural counsel is given to men and women in regard to careful conduct between the sexes, with what implications?

23, 24. In what other areas must Christians be careful to exercise self-control, and for what reasons?

25. What has been brought to our attention in the foregoing regarding the value and need of self-control?

faithful Bible characters have shown. In particular, when it comes to pleasures, to the things we enjoy of themselves, such as food and drink, sex and recreation, do we need self-control if we would do the wise, the loving and the right thing.

"Supply to your ... knowledge self-control"

"For this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to your virtue knowledge, to your knowledge self-control."—2 Pet. 1:5, 6.

GOD'S Word places great stress on our acquiring the knowledge it contains. Such knowledge is indispensable to our gaining everlasting life, even as Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." (John 17:3) But as we have just seen, knowledge without self-control will not gain us life, and therefore most fittingly the apostle Peter counsels us: "For this very reason, by your contributing in response all earnest effort, supply to your faith virtue, to your virtue knowledge, to your knowledge *self-control.*"—2 Pet. 1:5, 6.

[2] Great as are the value and the need for exercising self-control, so great might be said to be the effort required to do so. Why? Why must even mature Christians be ever on guard to "go on walking worthily of God," although admittedly it takes a greater effort on the part of some than on the part of others? (1 Thess. 2:12) Because, under present conditions, adhering to the course of rectitude is the very opposite of following the lines of least resistance, which, in turn, is due to the three foes that we as Christians have pitted against us, the flesh, the world and the Devil.

[3] First of all there are the inherited fallen tendencies of the flesh. Yes, just as we have inherited various physical infirmities from our forebears so we have also inherited moral weaknesses or flaws in personality. We cannot escape it, "The fathers were the ones that ate the unripe grape, but it was the teeth of the sons that got set on edge." As Jehovah himself said about humankind right after the Flood: "The inclination of the heart of man is bad from his youth up." And it seems that the more gifted or forceful the personality is, the more difficulty its owner has in exercising self-control; a fact borne out innumerable times not only by secular history but also by Scriptural examples. In particular is the problem that all servants of Jehovah have in exercising self-control well stated by the apostle Paul: "For I know that in me, that is, in my flesh, there dwells nothing good; for ability to wish is present with me, but ability to work out what is fine is not present. For the good that I wish I do not do, but the bad that I do not wish is what I practice." No question about it, Paul

1, 2. (a) Why is Peter's admonition to supply to our knowledge self-control so fitting? (b) Why does exercising self-control not come easy?

3. What foe within us makes self-control difficult, as seen by what Scriptural testimony?

recognized he had a fight on his hands to exercise self-control. But it is clear from both his own words and his record that he never gave up warring against the weaknesses of the flesh and that they did not gain mastery over him, or he could never have written: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with." He browbeat his body, keeping it under control. It might be said that by keeping up our warfare against selfishness, against a lack of self-control in little things, we will not so likely cause stumbling by yielding to gross sins.—Jer. 31:29; Gen. 8:21; Rom. 7:18, 19; 2 Cor. 6:3; 1 Cor. 9:27; Ps. 51:5; Mark 14:72.

4 And secondly, we have lined up against our efforts to exercise self-control this wicked system of things composed of Godless, selfish men. They endeavor to exploit us by appealing to our weaknesses for their personal gain. (1 John 2:15, 16) It is to their interest that we give way to our passions, overindulge in food and drink, engage in loose unclean conduct, read lascivious literature, attend immoral movies, become fanatics in sports, or needlessly burden ourselves down with debts because of buying things we could ill afford. And then there is the example of those about us who yield to such temptations.

5 Thirdly, we have also to contend with the ones exercising invisible control of this present wicked system of things, Satan its god, together with his demons. (2 Cor. 4:4; Eph. 6:12) He succeeded in causing Eve to act without self-control and tried his worst to cause Jesus to act in a similar manner. (Matt. 4:1-10) We may never forget that we have not only visible foes to deal with but, most of all, invisible ones, the chief of which "walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

4, 5. (a) What visible foes do we have to face in our efforts at self-control? (b) What invisible foes?

GOD'S SPIRIT AND WORD OUR HELPERS

6 But even as we have powerful forces working against our exercising self-control, we have still more powerful aids to help us to exercise it, chief of which are God's holy spirit and his Word. As we read: "Not by a military force, nor by power, but by my spirit," Jehovah says. (Zech. 4:6) What a great help God's holy spirit is in exercising self-control Paul makes clear: "Keep walking by spirit and you will carry out no fleshly desire at all." That IS self-control! More than in any other way, that holy spirit can be acquired by regularly and earnestly feeding on God's spirit-filled Word. From Genesis to Revelation it is filled with direct and indirect admonition to exercise self-control. As we have seen, it gives us many warning examples of the harm that results from a lack of self-control and many fine examples showing the wisdom of exercising self-control and the rewards for it. —Gal. 5:16.

7 Among the things that God's Word directly counsels us is to control our thoughts. Due to inherited weaknesses and the imperfect and wicked *conditions* all about us, it is very easy to think wrong thoughts, proud, bitter, resentful, impure and self-pitying thoughts. Because of this we are counseled to 'make our minds over' and to train them to 'keep considering the things that are true, righteous, chaste, lovable, virtuous and praiseworthy.' The goal we are to strive for in our thinking is to bring "every thought into captivity to make it obedient to the

6. (a) What powerful force has Jehovah provided to aid us in acquiring self-control? (b) How in particular can that force be obtained?

7-9. (a) What counsel does God's Word give us as to controlling our thoughts? (b) Our spirit or emotions? (c) Our affections, longings or desires?

Christ." What a high standard that sets for us!—Rom. 12:2; Phil. 4:8; 2 Cor. 10:5.

[8] By regularly reading God's Word we also get much direct counsel on controlling our spirit, our temper, our emotions. "He that is slow to anger is better than a mighty man" who is not slow to anger, and therefore without self-control, "and he that is controlling his spirit than the one capturing a city," but who has not made captive his spirit. Yes, "as a city broken through, without a wall," and so without any defenses, "is the man that has no restraint for his spirit."—Prov. 16:32; 25:28.

[9] Then again, God's Word directly counsels us to control our affections, our longings and desires—the things we set our hearts on—so important because that is where all the trouble starts. Who would ever be guilty of a sin meriting disfellowshiping by the Christian congregation if he always controlled these? As Jesus so well warned: "Out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies," all of which defile a man and bring forth bad fruit. (Matt. 15:19, 20) Wisely we are counseled: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." Yes, the first step in the wrong direction is taken when one permits the heart to dwell on things that are pleasurable but bad in God's sight, even as the disciple James shows: "Each one is tried by being drawn out and enticed by his own desire," dwelling on things forbidden by God. "Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." Truly by perusing God's Word we get much fine counsel on controlling our thoughts, our spirit and our desires!—Prov. 4:23; Jas. 1:14, 15.

[10] In God's Word we also find much counsel on the need to control our tongues. Repeatedly wise King Solomon counsels us in this regard, as at Proverbs 10:19: "In the abundance of words there does not fail to be transgression, but the one keeping his lips in check is acting discreetly." Inspired Christian writers counsel us likewise: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks." (Eph. 5:3, 4) In particular does the disciple James have much to say about the need to control the tongue and even states that unless we control our tongues our form of worship is futile. What forceful counsel for us to control our tongues!—Jas. 1:26; 3:1-12.

[11] Thoughts, words—and actions. Yes, by feeding on God's Word we will also be helped to exercise control of our actions by reason of the fine counsel it gives. Among the ways it gives us this is by counseling us on how we should *walk,* how we should conduct ourselves. The apostle Paul considered this so important that he had something to say about it to every congregation to which he wrote. Thus he counseled the Christians at Rome: "As in the daytime let us walk decently." The Christians at Ephesus he admonished: "Keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked." For the Colossians he prayed that "you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on

---

10. What does God's Word have to say about controlling our tongues?
11. What counsel do the Scriptures give as to how we should walk?

bearing fruit in every good work." To the newly formed congregation at Thessalonica he wrote: "We kept exhorting each one of you . . . that you should go on walking worthily of God"; "that you may be walking decently." To walk decently, to walk worthily of God, to keep strict watch how we walk, all take self-control! —Rom. 13:13; Eph. 5:15, 16; Col. 1:9, 10; 1 Thess. 2:11, 12; 4:12; 1 Cor. 3:3; Gal. 5:16, 25; Phil. 3:16.

OTHER ACTIVITIES CONDUCIVE TO SELF-CONTROL

[12] Among other activities, in addition to studying God's Word, that are conducive to self-control is associating with fellow Christians, as in obedience to the counsel found at Hebrews 10:23-25. By associating with our Christian brothers who also appreciate the need of self-control, we will be aided in exercising it ourselves. They are not so likely to tempt us to indulge in loose conduct. Especially is this true when it comes to vacations. Vacations spent at the Kingdom Ministry School, at assemblies and conventions or in serving where the need is greater, as in isolated territory, are a safeguard to us. But whether on vacation or at any other time, if we choose to associate with those who do not have the same high standard as we have regarding self-control, we may well find ourselves imitating them, thus spoiling our useful habits. Wisely we are warned: "Do not have companionship with anyone given to anger; and with a man having fits of rage you must not enter in, that you may not get familiar with his paths and certainly take a snare for your soul." Voluntarily associating with such is a mistake!—Prov. 22:24, 25; 1 Cor. 15:33.

[13] Then again, faithful, consistent, diligent activity in the Christian ministry is conducive to self-control. It takes self-control to go to bed on time on Saturday night to get a good night's rest so as to be in fine fettle for Sunday's theocratic activities. It takes self-control to get up early Sunday morning so as to be able to meet with other Christians for field service. It takes self-control to continue in the ministry as long as one knows one should when the weather is inclement and little interest is found at the doors of the people. And as one goes from door to door one meets up with many a trying situation which may challenge one's self-control. He may be insulted, slapped on the cheek as it were; but for the sake of the good news one will turn the other cheek—that takes self-control! And so it does, to answer with mildness and deep respect when one in authority demands a reason for the hope one has; even as it does to answer with mildness when one meets up with a raging householder. —Matt. 5:39; 1 Pet. 3:15; Prov. 15:1.

[14] Still another activity conducive to cultivating self-control is prayer. Frequently drawing close to God is a real help. Look to him for help in time of need or stress or temptation. Never neglect prayer, but make it a habit, not a mechanical one, but an earnest, sincere and heartfelt habit. Ask God for help, keep asking him, beg his forgiveness when you have failed to exercise self-control. Each time earnestly tell him you will strive to do better the next time. Yes, keep praying, 'do not bring me into temptation'; "pray incessantly," "persevere in prayer," in regard to your acquiring self-control.—Matt. 6:13; 1 Thess. 5:17; Rom. 12:12.

QUALITIES AIDING IN CULTIVATING SELF-CONTROL

[15] Of great help in cultivating self-

12. How does guarding our association aid us in having self-control?
13. How does faithful field service help us to cultivate self-control?

14. Of what help is prayer toward gaining self-control?
15. What can be said about the fear of Jehovah as aiding self-control?

control are also such fine Christian mental attitudes or qualities as fear of Jehovah, humility, faith and love. No question about the fear of Jehovah aiding us in cultivating self-control. Rightly we fear Jehovah because of his position and attributes. To him as the universal Sovereign we are accountable and "there is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." Rightly we fear to displease him, for he is perfect in justice whereas we are imperfect, sinful, prone to go the wrong way. Rightly we fear him also because of his unlimited power: "It is a fearful thing to fall into the hands of the living God." This fear of God is "the beginning," "the start of wisdom," for it "means the hating of bad." Yes, it is not enough that we love truth and righteousness, but, like Jesus Christ, we must hate, abhor, have a strong aversion to all lawlessness, no matter how pleasant, desirable or appealing it may be to the fallen flesh. That means our 'replacing the old personality with its practices with the new personality.'—Heb. 4:13; 10:31; Ps. 111:10; Prov. 9:10; 8:13; Col. 3:9, 10.

[16] Another quality that is of great help in our exercising self-control is humility. And no wonder, since one of the greatest obstacles to self-control is pride. The humble person, for one thing, is not easily offended and so not so likely to be tempted to act without self-control. The humble person is more likely to have patience in dealing with others and therefore to be long-suffering, which makes for self-control. In seeking to cultivate self-control we need Jehovah's help, his undeserved kindness, and that is available, not to the proud but to the humble: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." The wicked ones mentioned by Jude who turn "the undeserved kindness of our God into an excuse for loose conduct," and so are lacking in self-control, are also proud, "disregarding lordship and speaking abusively of glorious ones."—Jas. 4:6; Jude 4, 8; 1 Pet. 5:5.

16. In what ways is humility conducive to self-control?

[17] Also able to aid us in the cultivating of self-control is faith in Jehovah God and in his promises. How often we become disturbed because of a lack of faith in God, making it difficult for us to exercise self-control! Job was able to endure because of his faith. It took real self-control not to "curse God and die," and he was able to exercise it because of his faith, which enabled him to say, "Even if he would slay me, would I not wait?" Faith will enable us not to get heated up because of evildoers but to exercise self-control, waiting on Jehovah, knowing that vengeance belongs to him and that he will repay. Faith will enable us to exercise self-control and not succumb to the temptations of materialism, knowing that this world and its desires will soon pass away. Faith will enable us to exercise self-control when being persecuted, knowing that the worst that man can do is only to kill the body. —Job 2:9; 13:15; Ps. 37:1; Rom. 12:19; 1 John 2:15-17; Matt. 10:28.

[18] And, above all, love will help us to cultivate self-control. If we love Jehovah with all our heart, soul, mind and strength, then we will certainly seek to please him by exercising self-control. It will make us careful that we do not bring reproach upon his name by bad conduct. And loving our neighbor as ourselves will also call for our exercising self-control, so as not to cause him any pain or harm, and especially so that we do not stumble him. Showing the connection between love and self-control are the words of Paul: "For this is what

17, 18. (a) How can the spirit's fruit of faith assist us in self-control? (b) How can love?

God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor [that takes self-control], not in covetous sexual appetite such as also those nations have which do not know God; that no one go to the point of harming and encroach upon the rights of his brother in this matter, because Jehovah is one who exacts punishment for all these things." Love for our brothers will keep us from erring in such matters by a lack of self-control, even as it will enable us to obey the counsel: "Keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." Paul set us a fine example in this: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble." —1 Thess. 4:3-8; Heb. 12:13; 1 Cor. 8:13.

BENEFITS AND REWARDS OF SELF-CONTROL

19 The benefits and rewards for exercising self-control are truly great. This is as it should be, since Jehovah the righteous God is the universal Sovereign. Even as failure to exercise self-control results in harm all out of proportion to the immediate advantages or pleasures experienced, so it might be said that exercising self-control results in benefits all out of proportion to the efforts involved. For one thing, self-control makes for health of body and mind. Thus one of America's leading nutritionists stated that "health is the reward of temperance" or self-control, and that "to be lean with a settled temper means long life," and recent research has shown that psychiatric patients are far more numerous among college girls who are promiscuous than among those who hold on to their virtue.

20 Even more important, self-control helps us to have self-respect. We all know what God requires of us individually and, to the extent that we earnestly and honestly try to measure up to that standard, we will enjoy a clear conscience and have self-respect. (1 Pet. 3:16) It will also keep us from following "after the crowd for evil ends." (Ex. 23:2) Moreover, exercising self-control will greatly aid us in cultivating the other fruits of the spirit. We cannot have joy unless we discipline our minds, hearts and bodies, for Christian joy is not mere feeling but is based on principle. The same is true of peace. How can we have peace if we keep getting into trouble because of a failure to exercise self-control? And as has already been noted, long-suffering goes hand in hand with self-control. Likewise, to be kind and mild when it really counts, as under trying situations, requires great self-control, even as it does to hold on to goodness in the face of temptations to yield to selfishness. —Gal. 5:22, 23.

21 Self-control results in blessings, not only to ourselves, but also to others. For one thing, it will keep us from stumbling others. (Phil. 1:9, 10) It will help us to become good examples to them. It makes for good relations within our own families, where so often the need to exercise self-control is overlooked, even as it makes for good relations in the Christian congregation, at one's place of employment, and at school. To the extent that we have responsible positions or aspire to such, to that extent we must strive even harder to exercise self-control, for such positions demand more of it. Thus a key question by which symphony orchestra musicians judge conductors is: "Does he maintain

19. What benefits accrue to body and mind from self-control?

20. Exercising self-control gives what spiritual benefits?
21. How does our exercising self-control benefit others?

self-control under pressure?" Yes, the Christian overseer must be "moderate in habits, . . . orderly, . . . reasonable," all of which means that he must be "self-controlled."—1 Tim. 3:1-7; Titus 1:6-9.

[22] But above all, self-control makes for good relations with Jehovah God and contributes to the vindication of his name. Only by exercising self-control can we prove ourselves wise and make his heart glad, so that he can answer the one taunting him. Truly the need for self-control can hardly be overemphasized!—Prov. 27:11.

22. Above all else, in what does our exercising self-control result?

Stimulating Our Brothers by Our Own Zeal

What are some fine examples of godly zeal?

The greatest example of godly zeal is that given by Jehovah God himself. His zeal makes it certain that all that he has promised he will also perform.—Isa. 9:7.

Jesus Christ manifested godly zeal for his Father's house, as when driving those out of it who had made it a cave of robbers. (John 2:13-17) His apostles after Pentecost displayed such fiery zeal that they were charged with overturning the inhabited earth. (Acts 17:6) And to the Corinthian Christians Paul was able to write: "Your zeal has stirred up the majority of them."—2 Cor. 9:2.*

To stimulate our brothers we must have what kind of zeal?

Zeal is variously defined as a passionate ardor for a cause or person; as an intense eagerness in promoting some end. It is also referred to as earnestness, enthusiasm, devotion and fervor. To stimulate our Christian brothers to be zealous for Jehovah, we should have such kind of zeal. This is a genuine zeal, which is a sincere, warm concern for the glory of God and the spiritual welfare of mankind. Without such zeal there can be no triumph, nor perfected Christian personalities, no lasting rewards or deeds of Christian faith. It is to zealous activity in connection with the Lord that Christians have been called. This kind of zeal imbues Christians with the desire to transform their minds and personalities to those of Christ. Having such kind of zeal, we will stimulate our brothers to zealous service.

Helpful also in our stimulating our brothers to zeal is our being careful to see spiritual values as they really are without confusing them with specious substitutes. We need to recognize what is genuinely important and not confuse it with what is plausible but of secondary importance. Not to be overlooked, either, is the fine example of full-time service, as a general or special pioneer, as a missionary or member of the Bethel family, as an aid to stimulating our brothers to zealous service.—Matt. 6:33; Mark 10:28-30.

What will help us to sustain our Christian zeal?

Genuine zeal requires much energy. This vital energy or force is sustained by taking in the truth from God's Word, for it is alive and exerts power. (Heb. 4:12) The need therefore is to study God's Word daily and meditate on it so that, even as with Jeremiah, it will become "like a burning fire shut up in [our] bones."—Jer. 20:9; Rom. 15:4.

To sustain our Christian zeal we must also be careful not to associate with those whose bad habits can dampen our zeal and rob it of its fire. Associating with doubters not only may cause our zeal to flicker but may even extinguish it. Fair-weather Christians can easily discourage us from zealous service because of hot, cold or wet days.—1 Cor. 15:33.

Keep on cultivating good spiritual insight, the perception that is always able to distinguish between truth and error, between right and wrong. To sustain our zeal we must also keep in mind the presence of the day of Jehovah. Yes, the awareness of Armageddon's nearness will also serve us as a warning and help us sustain our burning Christian zeal, as we stimulate our brothers.

* For details see *The Watchtower*, August 1, 1968.

BIBLE TRUTH BROUGHT ME FREEDOM FROM FEAR OF HELL

As told by Paul Hammer

LIFE began for me in Trondheim, Norway, on May 3, 1879. As my parents were members of the state church of Norway, I was raised a Lutheran. From early childhood the doctrine of a burning hell was deeply embedded in my mind. I was taught that I had an immortal soul and at death would go either to heaven or to a fiery hell. Since I did not feel that I was good enough to go to heaven, I worried a great deal about going to a place of hellfire. I was truly held in bondage by this teaching.

In my search for freedom and peace of mind I decided to emigrate to the United States, which I did in 1901. I felt that by selling my property and leaving Norway I would no longer be in bondage. But in America I found myself still in bondage to fear of a burning hell even as I had been in Norway. So I continued my search for the truth and freedom, although with little hope of finding it.

I took out a homestead in North Dakota, and, in my search for Bible truth, for years on and off I attended a Lutheran religious school. In want of something better, I kept attending, although often finding the instruction disappointing. I stopped attending this school in 1918 when I came in touch with the International Bible Students, as Jehovah's witnesses were known. I obtained the seven volumes of the *Studies in the Scriptures* and also subscribed for *The Watch Tower*.

On November 11, 1918, I received my questionnaire from the United States Army and now had something else to worry about, for I was wholly opposed to killing my fellowman. Happily for me, the war ended that very day. Then something happened that helped me to break free from religious bondage. The League of Nations was formed, and the churches hailed this as the hope of the world. When the pastor of the local Lutheran church began preaching in favor of the League and praying for it, I quit his church.

I now looked up the Bible Students, and we talked until two o'clock in the morning. I kept insisting that they had to do something to help change world conditions. However, they showed me from the Bible that men cannot remedy these conditions but that we must wait upon Jehovah God. After much studying and praying, I took my stand for Jehovah and his kingdom as one of his sons of freedom. Now I was free and had something to live for. Now there was something I could do. In March 1919, at Fargo, North Dakota, I symbolized my dedication to do Jehovah's will by baptism and with the heavenly hope in view.

Among the promises especially precious to me from that time on were those found at Ephesians 2:4-7: "But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus,

that in the coming systems of things there might be demonstrated the surpassing riches of his undeserved kindness in his graciousness toward us in union with Christ Jesus."

With this hope in view I now felt I could heed the counsel given at Zephaniah 3:8: " 'Keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty.' " I was now willing to wait upon Jehovah until he would straighten out earth's affairs. What a privilege and joy it was to understand Jehovah's purposes! At last I was free from bondage to Satan and his false religious teachings!

As I continued studying and associating with the Bible Students I felt that I should be doing more to help others enjoy the freedom that now was mine. In 1925 a notice appeared in *The Watch Tower* asking for more workers at the Watch Tower Society's Brooklyn headquarters, known also as Bethel. I thanked Jehovah for answering my prayers and applied for service there. I was called in the summer of 1925.

ENJOYING INCREASED FREEDOM

Service at Bethel marked a new era of freedom for me. No longer did I need to give concern about food and lodging but could devote my whole time and attention to Jehovah's service. My first assignment was that of being a janitor. I felt about this privilege as did the psalmist who wrote: "I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." What a joy was mine to be serving at the headquarters of Jehovah's organization on earth!—Ps. 84:10.

In 1929 Brother Rutherford, the president of the Watch Tower Society, asked me to serve on a farm of thirty-six acres on Staten Island. This was also the home of the Society's radio station WBBR. After working there a few years, I again served as janitor at Bethel until 1936, when I was assigned to the Kingdom Farm at South Lansing, New York, near Ithaca, to care for the hogs and chickens. The Society had bought it the year before, and it consisted of many hundreds of acres. As the Brooklyn Bethel family grew, I was kept busy just looking after the hogs. I took a course in animal breeding so as to be able to care for my job better. Weekends we shared in the field ministry the same as other Christian witnesses of Jehovah, helping to set others free from bondage to false religious teachings.

It was an exciting day for us farmers when the president of the Watch Tower Society, now N. H. Knorr, announced that, beginning February 1943, Kingdom Farm would be the location of the Gilead missionary school and that we would be privileged to work with the students and they with us. This proved to be a real blessing to both the farm family and the students. In 1949 I interrupted my farm duties for some weeks to visit my friends and relatives in Trondheim, Norway, and to whom I gave a thorough witness about God's kingdom; the trip was made possible through an unexpected inheritance. In 1955 it was my privilege to attend the European assemblies, at which time I again visited my friends and relatives in Trondheim, Norway, giving them a witness and leaving Bible literature with them.

About five years later the Gilead School was transferred to the Brooklyn headquarters. For a number of years we then had the Kingdom Ministry School with us, a school that trained overseers of congregations. A year ago part of the Kingdom Farm was sold and so most of the farmers were transferred to the Watchtower Farm, about ninety miles out of

New York city. And a few of us were transferred to the Brooklyn headquarters. Thus, after thirty years at Kingdom Farm, I am back at Brooklyn Bethel. In 1965 I suffered a heart attack but recently my health has greatly improved so that at ninety years of age I am still able to spend two hours each forenoon and two hours each afternoon doing clerical work.

Now as I look back over forty-four years of Bethel service, I daily thank Jehovah for his goodness and feel like the psalmist David, that goodness and mercy have followed me all the days of my life, and I will dwell in Jehovah's house to the length of days.—Ps. 23:6.

EVERYONE wants to know what will happen in the future. It may only concern the weather. "Can I plant my corn tomorrow?" "Will I be able to cut the hay next week?" "What will the weather be like a month from now during our festival?"

Nor is curiosity about the future limited to mere weather forecasts. People everywhere are concerned about coming events in national and international affairs, in commerce and trade, and especially about matters that personally affect them and their loved ones. It is this strong natural desire that urges so many people to turn to divination for answers to their questions about the future.

The word "divination" comes from the Latin *divus* ("pertaining to god"), and information received by divination is believed to be from the gods. The subject of divination embraces the whole scope of gaining secret knowledge, especially about the future, through the aid of spiritistic occult powers. It differs from magic-working sorcery in that divination generally involves seeking only to know future events rather than attempting to alter and control them as is the case with magic.

Practitioners of divination claim that superhuman gods are capable of revealing the future to those trained to read and interpret certain signs and omens that they say are communicated in various ways: By celestial phenomena (the position and movement of stars and planets, eclipses, meteors); by terrestrial physical forces (wind, storms, fire); by behavior of creatures (howling of dogs, flight of birds, movement of snakes); by patterns of tea leaves in cups or oil configurations on water or the direction falling arrows take; by the appearance of the liver, lungs and entrails of sacrificed animals; by the lines in the palm of the hand and by the "spirits" of the dead.

So broad is the field of divination that it has been broken down, and the individual

aspects of the subject have been given specific names. For example, augury, popular among the Romans, is a study of birds in flight; palmistry predicts the future from lines on the inside of a person's hand; hepatoscopy inspects the liver; haruspication inspects entrails; axinomancy divines with ax heads; belomancy with arrows; rhabdomancy uses the divining rod; oneiromancy is divination by dreams; necromancy is a claimed inquiring of the dead. Crystal gazing and oracular divination are still other forms, and perhaps the most common today is astrology.

HISTORY OF DIVINATION SHOWS IT IS NOT GOOD

The birthplace of divination was Babylonia, the land of the Chaldeans, and from there these occult practices spread around the earth with the migration of mankind. (Gen. 11:8, 9) Of that portion of Assyrian King Ashurbanipal's library unearthed, one-fourth, it is said, contained omen tablets that purport to interpret all the peculiarities observed in the heavens and on earth, as well as all the incidental and accidental occurrences of everyday life. King Nebuchadnezzar's decision to attack Jerusalem was made only after resorting to divination, concerning which it is written: "He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem." —Ezek. 21:21, 22.

Looking into the liver in quest of omens was based on the belief that all vitality, emotion and affection were centered in this organ. One-sixth of man's blood is in the liver. The variations in its lobes, ducts, appendages, veins, ridges and markings were interpreted as signs or omens from the gods. A large number of clay models of livers have been found, the oldest being from Babylon, containing omens and texts in cuneiform used by diviners. Ancient Assyrian priests were called *baru,* meaning "inspector" or "he who sees" because of the prominence that liver inspecting had in their fortune-telling religion.

All the various forms of divination, regardless of their specialized nature, stand in sharp contrast with the Holy Bible. Jehovah through Moses sternly and repeatedly warned Israel not to take up these divination practices of the other nations, saying:

"There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you."—Deut. 18:9-13; Lev. 19:26, 31.

Dreamers of divination, even if their prophetic signs and portents came true, were not exempted from condemnation. (Deut. 13:1-5; Jer. 23:32; Zech. 10:2) The Bible's extreme hostility toward diviners is shown in its decree that all such were to be put to death without fail.—Lev. 20:27.

But despite these repeated commandments, apostates arose to flout Jehovah, not just commoners like the woman of En-dor, but mighty kings like Saul and Manasseh, and Queen Jezebel. (1 Sam. 28:7, 8; 2 Ki. 9:22; 21:1-6; 2 Chron. 33:1-6) Though good King Josiah cleaned out the divination practitioners in his day, it was not enough to save Judah from destruction the same as her sister kingdom Israel had been destroyed. (2 Ki. 17:12-18; 23:24-27) Jehovah, however, in his loving-

kindness, first sent his prophets to warn them of their abominations, the same as his prophets warned the mother of all divination, Babylon.—Isa. 3:1-3; 8:19, 20; 47:9-15; Jer. 27:9; 29:8; Ezek. 13:6-9; Mic. 3:6-11.

Divination was also very prevalent during the earthly ministry of Jesus and the apostles. When on the island of Cyprus the apostle Paul was confronted by a sorcerer named Bar-Jesus, whom the apostle struck with blindness. And in Macedonia Paul cast a demon of divination out of a bothersome girl, much to the consternation of her masters who made much gain by her occult power of prediction. (Acts 13:6-11; 16:16-19) However, others, like Simon of Samaria, voluntarily gave up their practice of magical arts, and at Ephesus there were so many who burned their books of divination that their value was said to be fifty thousand pieces of silver (perhaps $8,000).—Acts 8:9-13; 19:19.

DIVINATION VERSUS DIVINE REVELATION

A sharp distinction exists between revealed truth from God and information obtained by divination. Those who as practitioners turn to the latter source of prediction are often seized in violent convulsions by invisible demonic powers. They sometimes work themselves into a frenzy by weird music and certain drugs. The Greek word for "soothsaying" comes from the verb *mai'ne·sthai,* meaning "to rave," and is used to describe one who foams at the mouth and whose hair is wild and snarled.

Origen (third century C.E.), in answering the attack of the pagan philosopher Celsus that "[Christians] set no value on the oracles of the Pythian priestess," declared:

> "It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of the Castalian cave, the prophetic spirit of Apollo entered her private parts. . . . Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself. . . . If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons which many Christians cast out?"—*Origen Against Celsus,* Book VIII, chaps. iii, iv.

No such physical or mental distortions were experienced by true servants of Jehovah when moved by holy spirit to speak. (Acts 6:15; 2 Pet. 1:21) God's prophets in a sense of duty spoke freely without payment. In contrast, the pagan diviners plied their trade for selfish personal gain.

Nowhere in the Bible is any form of divination given a good connotation. Many times in the same condemnatory texts spiritistic practices of divination are spoken of together with adultery and fornication. (2 Ki. 9:22; Nah. 3:4; Mal. 3:5; Gal. 5:19, 20; Rev. 9:21; 21:8; 22:15) In God's eyes divination is comparable to the sin of rebellion. (1 Sam. 15:23) It is therefore unscriptural to speak of Jehovah's communication with his servants as a manifestation of "good" divination.

Dreams of divination were solicited by the dreamer. Not so when dreams originated with Jehovah. Either these were so plain and explicit that there was no doubt they were from Jehovah (Gen. 20:3-7; Judg. 7:13-15; 1 Ki. 3:5; Matt. 1:20; 2:12, 13, 19, 22), or, when they were cryptic and hidden, no practicer of divination could understand them, and only dedicated servants of Jehovah could interpret them.—Gen. 40:5-19; 41:1-32, 39; Dan. 2:1-47; 4:1-28.

Casting lots was authorized when Jehovah's will in a matter had to be determined. "Into the lap the lot is cast down, but every decision by it is from Jehovah." (Prov. 16:33; 18:18; Lev. 16:7-10; Num.

26:55, 56; Josh. 14:2; Acts 1:26) The exposing of criminal Achan, and the choice of Saul as king were perhaps indicated by lot. (Josh. 7:13-19; 1 Sam. 10:20, 21) The Urim and Thummim worn by the High Priest and used in judgment cases (Ex. 28:30; Num. 27:21), the presence of the ephod (1 Sam. 23:9; 30:7), and Gideon's water test with the fleece of wool (Judg. 6:36-40), are other examples of how Jehovah revealed his purposes to man free of demon divination.

DIVINERS REBUFFED BY JEHOVAH

Jehovah's unlimited power compared to the very restricted power of the magic-working priests is dramatized in the case of Moses and Aaron before Pharaoh. When Aaron's rod became a snake, the Egyptian magicians duplicated the feat by means of their secret arts. But what a rebuff the latter suffered when Aaron's rod swallowed up those of the sorcerers! Seemingly Egypt's priests turned water to blood and caused frogs to come up over the land. But when Jehovah caused the dust to become gnats, the sorcerers had to admit it was by "the finger of God."—Ex. 7:8-12, 19-22; 8:5-11, 16-19; 9:11.

Wicked Haman had "someone [evidently an astrologer] cast Pur, that is, the Lot . . . from day to day and from month to month," in order to determine the most favorable time to have Jehovah's people exterminated. (Esther 3:7-9) Concerning this method of divination we read:

> "In resorting to this method of ascertaining the most auspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, never engaging in any enterprise without consulting the astrologers, and being satisfied as to the lucky hour."—Jamieson's *Commentary*, Vol. II, p. 639.

Following his demonic advisers, Haman immediately set in motion his wicked scheme. However, Jehovah's power to deliver his people was again demonstrated, and Haman, who trusted in divination, was hanged on the very stake he had prepared for Mordecai.—Esther 9:24, 25.

Another example of Jehovah's superior power over the occult forces is the instance when the Moabites came "with the payments for divination in their hands" to hire Balaam the Mesopotamian diviner to curse Israel. (Num. 22:7) Even though Balaam sought "to come upon any unlucky omens," yet Jehovah caused him to utter only blessings. In one of his proverbial utterances Balaam, under the compelling power of Jehovah, admitted: "There is no unlucky spell against Jacob, nor any divination against Israel."—Numbers, chapters 23, 24.

In view of divination's bad history, how foolish it is in this "time of the end" to turn to it for advice on the future. Man naturally desires to know the future, and his desire can best be satisfied when he worships and serves his Grand Creator. After all, Jehovah is the only source of dependable information on the future. He alone knows the end from the beginning. (Isa. 46:9, 10) More than that, through his channel of communication and his Word the Bible he lovingly reveals ahead of time what is good for man to know. —Amos 3:7.

However, when men turn away from Jehovah and become alienated from the only One who knows the future, they easily fall victim to spiritistic demon influence. Saul is such a striking example, one who at first looked to Jehovah for knowledge of coming events, but who, after being cut off from communication because of unfaithfulness, turned to the demons as a substitute for Divine guidance. (1 Sam. 28:6, 7; 1 Chron. 10:13, 14) Make sure you never make the same mistake!

True Worship
-A WAY OF LIFE

YOU have before you the prospect of life eternal under the kingdom of God. This prospect is solidly based in the truth of God's own Word, which says: "The righteous themselves will possess the earth, and they will reside forever upon it." (Ps. 37:29) The realization of this grand prospect is within your reach if you truly love God and worship him by "walking in the truth."—2 John 1-4.

True worship means more than just knowing the truth. It means even more than speaking and proclaiming the truth to others. It means believing and acting on the truth, "walking in the truth" by putting it to work in our daily lives. (Jas. 1:22-25) True worship so influenced the daily lives of early Christians that it became known as "The Way" and "the way of the truth." (Acts 9:2; 2 Pet. 2:2) It is the "way" marked out by God for all true worshipers to live their lives as they strive for the goal of eternal life.

So, our worship of Jehovah God cannot be something separate from the rest of our life. Rather, we must apply the truth of his Word in every activity of life. As the Bible explains: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31; see also Colossians 3:17.

Our every action should harmonize with the truth of God's Word, and so bring glory to God. This will be for our lasting happiness. The righteous principles of his Word do not change according to place of dwelling or personal circumstance. They are always true, always right.—Ps. 119:142.

If you really do practice true worship, what will it mean for you now? It will bring your whole life into harmony with God's way. His Word tells us: "Put away the old personality which conforms to your former course of conduct . . . you should be made new in the force actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:22-24.

Putting on the new personality means putting away obscene, lying speech in favor of clean, truthful language. It means replacing drunkenness and sexual immorality with upright, honorable conduct. It means cultivating, not greediness, but unselfishness and generosity.—Col. 3:5-10.

How refreshing it is when godly qualities are displayed in one's everyday contacts with people—with family members, business associates, close acquaintances and strangers! Just think of the grand effect when this counsel of God's Word is applied: "Clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Jehovah freely forgave you, so do you also. But, besides all these things, clothe yourselves with love, for it is a perfect bond of union."—Col. 3:12-14.

But, do you think it difficult to make this change, and maintain it every day? With the help of God's spirit you can do it. Through true worship you can produce the wonderful fruitage of God's spirit in your life. That "fruitage of the spirit is love, joy, peace, long-suffering, kindness,

goodness, faith, mildness, self-control." —Gal. 5:22, 23.

When true worship becomes your way of life it will be your constant guide. In making decisions, large or small, you will learn to ask yourself: "What will be pleasing to Jehovah God? What do the principles in his Word show to be the right and wise course?"—Ps. 119:105; Prov. 3:1-6.

For example, a true Christian will be concerned that his secular employment does not interfere with his service to Jehovah God, or involve work or practices that the Bible condemns. (Heb. 13:5, 18; Isa. 2:3, 4; Rev. 18:4) Even when it comes to recreation, God's Word should guide in selecting something upbuilding, wholesome. (Phil. 4:8) There is nothing in your life that will not be influenced in a beneficial way by true worship.

HAPPY REWARD FOR ENDURANCE

However, because of the pressures that the world brings upon genuine Christians, it may not be easy to continue walking faithfully in the "way of the truth." Jesus warned that true worshipers would be hated and persecuted, just as he was. (John 15:18-20; 2 Tim. 3:12) Circumstances may arise that threaten to interfere with your regular study of the Bible or your association with fellow Christians at congregational meetings. Opposition may cause the preaching work to become difficult, even dangerous. What will you do?

The Bible counsels: "You have need of endurance, in order that, after you have done the will of God, you may receive the fulfillment of the promise." (Heb. 10:36) So, the only right course is to press on courageously in God's service, trusting in Him. God's Word says: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter."—Ps. 55:22; Heb. 6:11, 12.

To early Christians, the disciple James wrote: "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance." (Jas. 1: 2, 3) Yes, we can have real joy if, under opposition, we face up to the test of our faith. Why?

It is because by enduring we uphold the side of our heavenly Father in the great issue before all the universe. Furthermore, God's Son assures us: "By endurance on your part you will acquire your souls." Yes, by endurance you will gain the reward of life eternal.—Luke 21:16-19; 1 Pet. 2:21-23; 2 Thess. 1:4, 5.

We live in the most blessed time of all human history. Soon now Jehovah and his Son, Christ Jesus, will rid the universe of all enemies of God's kingdom. What a joy it will be, after that war, to live under righteous conditions in the paradise earth, free of suffering, sorrow and death!

You can have full confidence in that hope. Why? Because we are assured, "God . . . cannot lie." (Titus 1:2) Look ahead to that blessed prospect, then, and never forsake the worship of Jehovah the true God. Keep on in the way of the truth, for "the world is passing away and so is its desire, but he that does the will of God remains forever."—1 John 2:17.

Black Obelisk of Shalmaneser

● About the middle of the nineteenth century the archaeologist A. H. Layard found a monument called "The Black Obelisk of Shalmaneser" south of Nineveh. One of its panels shows the Israelite king Jehu or his envoy bowing before King Shalmaneser III. This archaeological find is in the British Museum.

ASSEMBLIES IN MEXICO

After the "Peace on Earth" International Assemblies have been held in the United States and Canada, Europe and the Far East, they will come to a close for 1969 in Mexico. Since the facilities in Mexico City are not sufficient for all that are expected to attend, arrangements have been made for ten assemblies to be held in Mexico, most of them on the same dates.

Each of the Mexican assemblies will be held for five days, from Wednesday, December 24, through Sunday, December 28, with the exception of the one in Acapulco. That assembly, though also for five days, will begin on Thursday, December 25, and conclude on Monday, December 29.

Those who are planning to travel to Mexico for any of these assemblies should make their own transportation arrangements and write for their own rooms. None of these arrangements will be handled by the Society's office in Brooklyn.

When writing for rooms, your correspondence should be addressed to "Convención de la Torre del Vigía de México," in care of the name of the person and to the address listed here for rooming in the assembly city where you plan to attend. The assembly sites and the rooming addresses are as follows:

Ciudad Juárez, Chihuahua: Plaza de Toros Alberto Balderas, Abraham González y Ferrocarril. Rooming: Convención de la Torre del Vigía de México, c/o Rito Carrera, María Martínez 4401, Col. Consumidor, Cd. Juárez, Chih.

Ciudad Obregón, Sonora: Arena Coliseo, Calle Zaragoza y Avenida Sufragio Efectivo. Rooming: Convención de la Torre del Vigía de México, c/o Heliodoro Barrera, Cjón. Cárdenas 539 Sur, Cd. Obregón, Son.

Guadalajara, Jalisco: Casino Agua Azul, Avenida González Gallo y Doctor Roberto Michel. Rooming: Convención de la Torre del Vigía de México, c/o Luis Mancilla Sandoval, Av. Obregón 619, Guadalajara, Jal.

Mérida, Yucatán: Círculo Social de Amigos, Calle 58 Núm. 551. Rooming: Convención de la Torre del Vigía de México, c/o Antonio Aguilar, Calle 61 Núm. 268, Col. Esperanza, Mérida, Yuc.

México, Distrito Federal: Arena México, Doctor Lavista y Doctor Lucio. Rooming: Convención de la Torre del Vigía de México, Calzada Melchor Ocampo 71, México 4, D.F.

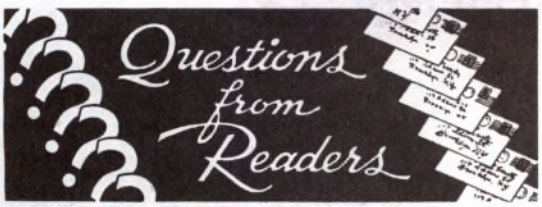
Monterrey, Nuevo León: Arena Coliseo, Avenida Colón Poniente Núm. 1050. Rooming: Convención de la Torre del Vigía de México, c/o Juan Elizondo, Jiménez 618 Nte., Monterrey, N.L.

Tampico, Tamaulipas: Auditorio Municipal, Avenida Hidalgo y Pedro J. Méndez. Rooming: Convención de la Torre del Vigía de México, c/o Luis Hernández, Paseo 218, Col. Alijadores, Tampico, Tamps.

Tuxtla Gutiérrez, Chiapas: Plaza de Toros San Roque, Loma del Venado. Rooming: Convención de la Torre del Vigía de México, c/o Jaime Hernández, 4a. Av. Norte #11, Tuxtla Gutiérrez, Chis.

Veracruz, Veracruz: Arena Veracruz, Netzahualcóyotl y Arista. Rooming: Convención de la Torre del Vigía de México, c/o Joel Saunier, Benito Juárez 712, Veracruz, Ver.

Acapulco, Guerrero: Arena Coliseo, Terraplén 7. Rooming: Convención de la Torre del Vigía de México, c/o Javier Martell, 18 de Marzo Núm. 11, Col. Progreso, Acapulco, Gro.



● I have heard that Moses received the Law on the day of Pentecost. How could that be, since Exodus 19:1 says the Israelites got to Sinai in the third month after leaving Egypt? —*D. S., U.S.A.*

Jewish tradition is quite plain in identifying the festival day of Pentecost or Shabuóth with Moses' receipt of the Ten Commandments. For instance, we read: "In the cycle of Jewish historical memory, Shabuoth is the day of the encounter at Sinai, when God revealed Himself to Moses and the Jewish people. The Voice was heard speaking the Ten Commandments." (*Judaism*, Rabbi A. Hertzberg, ed., page 118, 1961; see also *The New Jewish Encyclopedia* of 1962, page 442.) The Bible does not specifically state that this is so. However, by examining what the Bible does say, we can see that the information it presents allows for this possibility.

The Jewish Passover was on Nisan 14. According to the Jewish festivals, Nisan 15 was a sabbath, and on Nisan 16 the firstfruits of the barley harvest were presented. Fifty days later, on Sivan 6, the Jews celebrated the festival of weeks, also called Pentecost. Since the Jewish months were of twenty-nine and thirty days, the third month after leaving Egypt might appear to be beyond the time of Pentecost.—Lev. 23:4-17.

But let us examine Exodus 19:1. It reads: "In the third month after the sons of Israel came out of the land of Egypt, on the same day, they came into the wilderness of Sinai." Note that it does not say, 'three months after'

the Israelites came out of Egypt, which would be three complete months or about ninety days. Rather, partial months would be included. Passover falls in the Jewish month of Nisan (30 days). The next month is Iyar (29 days), followed by Sivan (30 days). The Jews left Egypt in Nisan, so Sivan would be "the third month after" they departed. But just when did Moses begin to receive the Law? Could that time correspond with the date later established for the celebration of the festival of weeks, or Pentecost?

Though scholars are not unanimous on the point, it is widely believed that Sivan 1 is meant by the comment, "In the third month . . . on the same day." For instance, the famous Jewish commentator Rashi wrote: "THE SAME (lit., this) DAY—on the day of the New Moon," which would be the first of the month. Professor James G. Murphy wrote: "As the term here employed denotes the new month, and a precise day, 'on this day,' is indicated, we may safely conclude that the first day of the month is intended."

Earlier God had told Moses that he would worship on Mt. Sinai; so after the people encamped, "Moses went up to the true God." (Ex. 3:12; 19:2, 3) If the above-stated view of Exodus 19:1 is correct, this could have taken place on Sivan 2 or 3. Moses received a message from Jehovah. Next he took this to the people and they agreed to do all that God had said. Finally, Moses took the words of the people back to Jehovah, possibly on Sivan 4. God told Moses to sanctify the people "today and tomorrow" and "they must prove ready for the third day," which could be Sivan 6. —Ex. 19:10, 11.

Consequently, when on the "third day" God gave the Ten Commandments, the fundamental laws of the Law covenant, that could very well match the date on which Pentecost was later celebrated.

We might add that certain Jewish customs involve the belief that the giving of the Law corresponds with the date for Pentecost. Some Jews adorn their houses with flowers on Pentecost, with the declared purpose of testifying their joy at possessing the Law. And, according to *The Jewish Encyclopedia*, "a popular custom on Pentecost is to eat dairy foods and cheesecakes in honor of the Law, which is likened to 'honey and milk.' "

ANNOUNCEMENTS

FIELD MINISTRY

Zeal for a cause is contagious. Those who possess such zeal stimulate others to action. The apostle Paul was such a zealous one that, when he spoke or wrote, others were stirred up to preach more actively the good news of the Kingdom. (1 Cor. 11:1) Moved by the words of Paul to imitate him even as he imitated the Lord Jesus Christ, Jehovah's witnesses zealously preach the Kingdom good news from house to house. As they do this during the month of August, they will be presenting the fine Bible-study aid *The Truth That Leads to Eternal Life*, for just 25c.

"WATCHTOWER" STUDIES FOR THE WEEKS

August 17: The Value and Need of Self-Control. Page 457. Songs to Be Used: 12, 94.

August 24: "Supply to Your . . . Knowledge Self-Control." Page 464. Songs to Be Used: 6, 75.