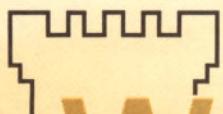


February 15, 1985



# The Watchtower

Announcing Jehovah's Kingdom



**ARMAGEDDON  
A War That Brings  
TRUE PEACE**



# The Watchtower®

Announcing Jehovah's Kingdom

February 15, 1985  
Vol. 106, No. 4

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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Page 10. Songs to Be Used: 114, 205.

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Frederick W. Franz, President

"ARMAGEDDON"—what does this Bible name signify? Introduced each time by a meaningful cover, a series of informative articles on this topic has been featured in the four issues of *The Watchtower* for January and February 1985. It is hoped that these Scriptural discussions are comforting you with knowledge as to what is the real ARMAGEDDON.

# The End of All War —Can It Be Achieved?

**C**OME, you people, behold the activities of Jehovah, how he has set astonishing events on the earth. *He is making wars to cease to the extremity of the earth.* The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire."—Psalm 46:8, 9.

The above words of the inspired psalmist agree with the heartfelt desire of people throughout the ages. Really, who has not longed for the day when war will be no more? As much as we would like to see it, however, the end of war has, so far, eluded all human efforts. Not only is war still very much with us but it also has become so destructive and deadly that for the first time in human history the continuation of civilization, and even life itself, is threatened.

In view of the grave danger looming

ahead, we cannot help but ask: Why have human efforts to prevent war been such miserable failures? Is war really inevitable? Indeed, why are wars fought in the first place?

## Why Human Efforts Fail

"If you live in a neighborhood where there are no police and everybody has guns and lives in constant fear of being attacked, then there is going to be a lot of shooting," writes journalist and military historian Gwynne Dyer. "That is the sort of neighborhood that all the countries of the world live in," he continues. "There are no international police, so each country keeps itself armed and ready for violence; but the kind of violence that countries get involved in has a special name. We call it war."



Though that is a rather simplified explanation, it does point out several of the basic factors that make for war. There must be the *means* to wage war as well as the *inclination* to do so. Along with these, we note also the *lack of law and order* in the "neighborhood," which in this case is the world.

The famous historians Will and Ariel Durant pointed to these same basic factors when they wrote in their book *The Lessons of History*: "In the present inadequacy of international law and sentiment a nation must be ready at any moment to defend itself; and when its essential interests are involved it must be allowed to use any means it considers necessary to its survival. The Ten Commandments must be silent when self-preservation is at stake."

Consequently, the success or failure of any effort to bring war to an end would depend largely on how it deals with these basic factors. Has any human scheme, no matter how noble in concept, been successful in doing so? Let us examine the facts.

### Lack of International Order

Many attempts have been made in the past to create some sort of world agency with the power to police the nations and to maintain international law and order. The League of Nations, for example, was formed at the end of World War I to ensure that the world would not again be plunged into war. In effect it sank into oblivion with the outbreak of World War II. Then, in 1945, the United Nations organization emerged, to be praised and adored by the clergy of Christendom as mankind's hope for peace. What has been its record? Once again history gives the reply. "Over four million people are engaged now in 42 different wars, rebellions and civil uprisings. . . . Between one mil-

lion and five million people have been killed in these struggles," reported *The New York Times* in 1984. Today few people believe that the UN has the ability to prevent wars and conflicts from erupting. Its existence does little to allay the fear of a third world war or a nuclear holocaust.

### Mounting Threat and Tension

One reason that agencies such as the UN are powerless to prevent war is that the nations around the world are fully dedicated to national sovereignty and rights. They care little about international responsibility or rules of conduct. To reach their ends, some nations feel fully justified in using any means that they consider necessary—massacres, assassinations, hijackings, bombings, and so on—often with the innocent being the victims. Even the major powers of the world often push one another to the limit in the name of self-preservation and national interest. How long will the nations put up with one another in such senseless and irresponsible conduct? How many Falklands, Afghanistans, Grenadas, Korean 007's, and so on can the world survive without a major confrontation? It is not difficult to see why nationalism and self-determination have become major obstacles to bringing an end to war.

### Armed and Ready

By now it is common knowledge that the arsenals of the superpowers are stocked with enough nuclear devices to destroy all human life on earth many times over. But what about the other nations? According to a U.S. government report, developing nations around the world, though hard pressed economically, have spent well over \$230 billion in the last decade acquiring some of the most advanced aircraft, missiles, and tanks available. The result? "It has reached the

point now where many of the buyers are having problems absorbing all their new hardware." These nations are literally armed to the teeth, as the saying goes. The fact that they have only so-called conventional weapons makes them that much more willing and ready to put them to use.

### Any Reason for Hope?

The repeated failure of human efforts to bring an end to war merely emphasizes the Bible truth that "it does not belong to man who is walking even to direct his

step." (Jeremiah 10:23) As much as humans may want to see the end to war, they of themselves simply do not know how to achieve it. What, then, about the promise that 'wars will be made to cease to the extremity of the earth'? Is it given just to arouse hope or to mock us? Certainly not. For Jehovah assures us regarding any word or promise from his mouth: "It will not return to me without results." (Isaiah 55:11) How, then, will this promise be realized? What sound basis is there for us to believe that God will succeed where man has failed repeatedly?

# Armageddon A War That Leads to True Peace

**I**N THE language of those who deal with international relations, the word used to describe the world situation today is MAD—Mutual Assured Destruction. That term is most appropriate. In the 40 years since the first atomic bomb exploded in warfare over Hiroshima, Japan, the world's nuclear arsenals have grown unbelievably. Some reports claim that they amount to the equivalent of 12 thousand million tons of TNT, or about 3 tons for each person on earth!

As the One "who did not create [the earth] simply for nothing, who formed it even to be inhabited," Jehovah God will not, in fact, cannot, allow the nations to continue in their suicidal course. (Isaiah 45:18; see also Psalm 104:5.) Before they have occasion to unleash all their deadly

weapons on one another, and in the process destroy themselves and the environment, the Maker and Owner of the earth and everything upon it will rise up to action. He has promised that this will be "the war of the great day of God the Almighty," the Biblical Armageddon!—Revelation 16:14, 16.

Armageddon, therefore, will be much more than just another war to resolve the present-day political deadlock. It will accomplish what man throughout the ages could only hope for. It will do away with all causes of human war. It will establish true peace on the earth. Above all, it will restore the rightful rulership of earth's Owner, Jehovah God, over all his creation. How will all of this be accomplished? Let us see.

## Peace—By Eliminating the Means to Wage War

One of the reasons that the nations have not been able to do away with war is that they have not been able to do away with the means to wage war. Even though they know that the spiraling arms buildup is suicidal, they are not willing to give it up or to slow it down. It will be "astonishing," indeed, when Jehovah takes action and accomplishes what the nations cannot do: "The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire."—Psalm 46:8, 9.

Jehovah has in the past demonstrated his ability to neutralize the most advanced or formidable weapons that the nations could brandish. For example, he delivered his seemingly defenseless people, the Israelites, from the military might of the first world power, Egypt, by wielding the elemental forces of the waters of the Red Sea. (Exodus 15:3-5) Similarly, Canaanite King Jabin's sophisticated tactical weapons, "nine hundred war chariots with iron scythes," in the command of his army chief Sisera, were rendered totally inoper-

ative when Jehovah unleashed the powers of a flash flood. The enemy ranks were thrown into total confusion, leading to their liquidation down to the last man. The outcome was that "the land had no further disturbance for forty years."—See Judges, chapter 4 and 5:21, 31.

Significantly, that decisive battle against King Jabin's forces took place in the torrent valley of Kishon, "by the waters of Megiddo." (Judges 5:19-21) It therefore provides us with a dramatic preview of Jehovah's total victory in the forthcoming battle of Armageddon.

What "mysterious" forces, if any, Jehovah will use against his enemies we do not know. What we do know is that he does have at his disposal forces that can completely devastate the military establishments of the nations. Scientists are aware, for example, that a powerful electromagnetic pulse—something even they can generate by a high-altitude nuclear explosion—is capable of knocking out the communication and military control systems of a nation, thus throwing everything into chaos. Reasonably, Jehovah will

At the Red Sea  
Jehovah  
displayed his  
ability to  
neutralize  
formidable  
weapons of war



nullify all the nations' arsenals in order to lay the foundation for total peace.

### **Peace—Only for Those Who Want It**

It has been said often that wars are fought by people, not by weapons. Therefore, even though it is essential that the means to wage war be eliminated, that in itself will not guarantee lasting peace. Logically, if we want to see true peace, the political, racial, and nationalistic hatreds that divide the world into ever so many blocs and camps must also be done away with. This, Jehovah God will do by bringing to pass what millions throughout the world have been praying for: "Let your kingdom come."—Matthew 6:9, 10.

Even though fulfilled Bible prophecies clearly show that the Messianic Kingdom in the hands of Jesus Christ was established in the heavens in the World War I year of 1914, it was not welcomed by the nations. Not one of them would give thought to laying down their arms and surrendering their sovereignty. Instead, in their frantic struggle for world domination, they were embroiled in the greatest war ever to take place up to that time.

Prophetically, the second Psalm describes the situation: "Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one." That is why Jehovah's command to his designated King, Jesus Christ, is: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Psalm 2:1, 2, 9; 110:2.

This conquest by God's anointed King is described in figurative detail at Revelation 19:11-20:3. The Word of God, Jesus Christ, supported by angelic armies, is seen astride a white horse, "and he judges

and carries on war in righteousness. . . . Out of his mouth there protrudes a sharp long sword, that he may strike the nations with it." The resulting slaughter of the wicked is very great. In his sweeping victory, the triumphant King will then deal with the real culprit behind all the woes and suffering on earth. The vision in Revelation describes this as though it has already been accomplished, saying: "He seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years."

### **Peace—A Thousand Years and Beyond**

Can you imagine what a thousand years of peace will mean for mankind? Authorities today recognize that hunger, diseases, and poverty among the nations could be eliminated if only a fraction of the hundreds of billions of dollars spent on armaments each year was used to deal with them. Think of what will be accomplished when all earth's resources are put to constructive use. It was no wishful dream of a visionary when Isaiah was inspired to prophesy about the rule of the "Prince of Peace," Jesus Christ: "To the abundance of the princely rule and to peace there will be no end."—Isaiah 9:6, 7.

The pressing question is: Will you survive the destruction at Armageddon to enjoy the endless peace? You may ask, 'What must I do to survive?' Here is the Bible's admonition: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zephaniah 2:2, 3) Jehovah's Witnesses will be glad to help you to do so. In that case, Armageddon will turn out to be for you, not a war that brings total destruction, but a war that leads to true peace.

# God's Word Is Alive

## A Proud Man Humbles Himself

THE proud Syrian military commander Naaman

and his servants here are on their way to Israel where Naaman hopes to be cured of leprosy. Naaman heard from his wife's young Israelite servant about the wonderful miracles that a prophet of Jehovah had performed in Israel.

Naaman carries a letter from the Syrian king that introduces him to the king of Israel. The letter requests that Naaman be cured of his leprosy. Arriving in Israel, Naaman presents the letter to King Jehoram, who becomes extremely upset because he cannot cure this man. Jehoram exclaims, 'The king of Syria is only seeking a quarrel with me.' When Jehovah's prophet Elisha learns of this, he asks that Naaman be sent to him.

So Naaman, with his horses and war chariots, goes to Elisha's house. But Elisha does not even come out to meet him. He simply sends out a messenger who directs Naaman: 'To be cured you must go and bathe seven times in the Jordan River.'



# God's Word Is Alive

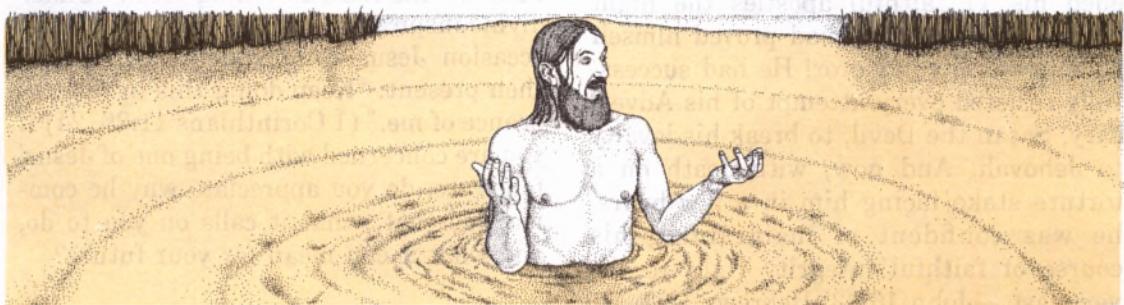


Proud Naaman is offended and leaves in a rage. 'I thought that he would at least come out to me,' he says, 'and pray to Jehovah and wave his hand over the diseased

spot. I could just as well have

bathed in the rivers of Syria.' Yet one of Naaman's servants calms him by reasoning: 'Sir, if the prophet had told you to do something difficult, you would have done it. Now why can't you just bathe, as he directed, and be cured?'

Naaman listens to his servant. He goes to the Jordan and plunges into its waters. And, miraculously, after the seventh time, his leprosy vanishes! Naaman is moved with appreciation and travels all the way back to Elisha to thank him, a trip of perhaps 30 miles (48 km).



Naaman offers Elisha expensive gifts and he then requests: 'Let me have two muleloads of earth to take home.' For what purpose? So that he there might offer sacrifices to Jehovah on Israel's soil. In fact, Naaman vows that henceforth he will not offer sacrifices or burnt offerings to any god except Jehovah.—2 Kings 5:5-17.

What a remarkable change Naaman made! It is indeed a fine example for us to consider. But we can learn another lesson from this incident, which we will consider in a future issue of this magazine.



# Nisan 14

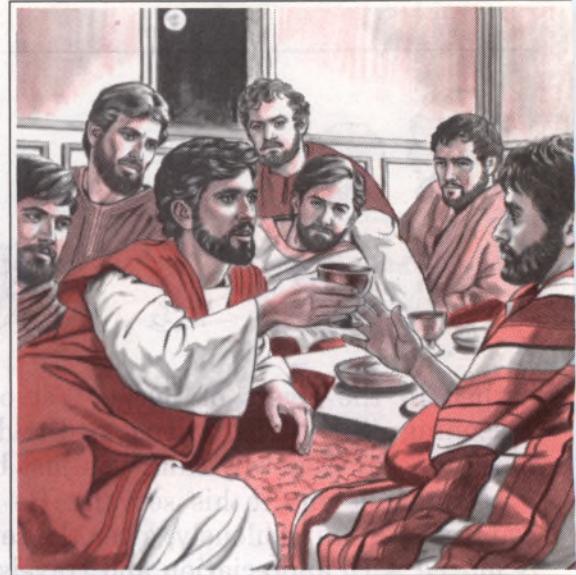
## —A Day for Remembering

"Keep doing this in remembrance of me."  
—1 CORINTHIANS 11:24.

**T**AKE courage! I have conquered the world." With such words of comfort and encouragement, Jesus strengthened his 11 faithful apostles the night before he died. Jesus had proved himself to be a world conqueror! He had successfully resisted every attempt of his Adversary, Satan the Devil, to break his loyalty to Jehovah. And now, with death on a torture stake facing him in a few hours, he was confident of maintaining his course of faithful integrity right to the very last.—John 16:33; Hebrews 12:2.

<sup>2</sup> This event of universal importance took place nineteen hundred and fifty-two years ago on the 14th day of Nisan, the first lunar month of the Jewish sacred calendar. This day would be one that was never to be forgotten by his devoted footstep followers. To ensure that his loyal followers would never overlook the significance of what was then to take place, Jesus instituted a special commemorative evening meal, described by the apostle

1. How did Jesus conquer the world?
2. Why did Jesus institute "the Lord's evening meal"?

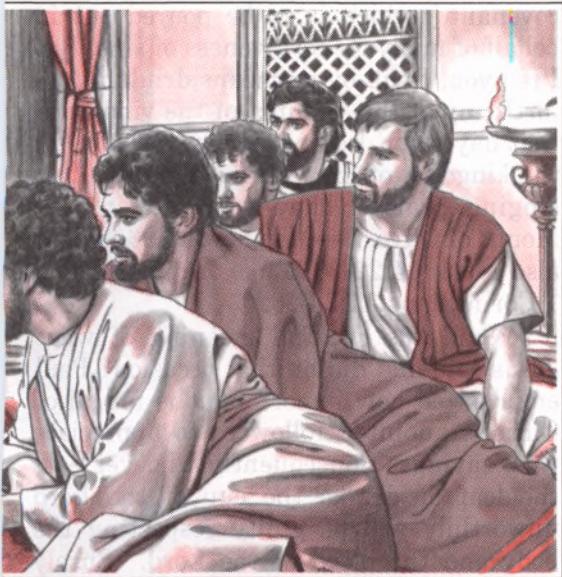


Paul as "the Lord's evening meal." Under divine inspiration Paul relates that on this occasion Jesus commanded his disciples then present: "Keep doing this in remembrance of me." (1 Corinthians 11:20, 24) If you are concerned with being one of Jesus' followers, do you appreciate why he commanded that, what it calls on you to do, and what it can mean for your future?

### A Memorable Day

<sup>3</sup> This was not the first time in man's history that Nisan 14 had been set aside as a day for remembering. In 1513 B.C.E., Jehovah, through his servant Moses, commanded the Israelites: "This day [Nisan 14] must serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations." What prompted the celebration back then? Jehovah himself answered: "It is the sacrifice of the passover to Jehovah, who

3. Why, and under what circumstances, was Nisan 14 first made a day for remembering?



passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians.”—Exodus 12:14, 27.

<sup>4</sup> That awesome deliverance in Egypt of every Israelite firstborn, involving both man and beast, took place on that night of Nisan 14. It was the culmination of nine preceding blows against the demon gods worshiped by the Egyptians, underscoring Jehovah’s previously stated purpose given to haughty Pharaoh: “In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth.” A few days later Jehovah’s name and power were further manifested when he delivered millions of Israelites and a great mixed company at the Red Sea, while drowning the flower of Pharaoh’s armies. Little wonder that Moses and the sons of Israel sang: “Let me sing to Jehovah, for he has become highly exalted!”—Exodus 9:16; 15:1.

4. What important issues were involved in Israel’s deliverance from Egypt?

<sup>5</sup> After the Israelites became settled in the land promised to their forefather Abraham, the Passover was to be celebrated nationally once each year in Jerusalem, in obedience to the command at Deuteronomy 16:1-8. Jehovah thus arranged that Nisan 14 should always stand out in the minds of his typical people. What purpose would this serve? It was to be a day for exalting Jehovah’s name, for remembering his great acts of deliverance. So centuries later the significance of the Passover would be uppermost in the hearts and thoughts of Jesus’ parents who, we are told, “were accustomed to go from year to year to Jerusalem for the festival of the passover.” According to Jewish custom, their son Jesus would be with them.—Luke 2:41, 42.

<sup>6</sup> Following Jesus’ baptism in the Jordan and the start of his ministry, he likely would continue to celebrate the Passover with Mary, his earthly mother, and her sons, his half brothers. However, for Nisan 14, 33 C.E., Jesus arranged to celebrate the feast with his 12 apostles. Luke’s account tells us how Jesus felt about this occasion: “I have wanted so much to eat this Passover meal with you before I suffer!” (Luke 22:15, *Today’s English Version*) Why such a great desire on Jesus’ part? Because he knew the significance of the events shortly to take place on that memorable day that had started at sundown. Jesus also knew that such events would far eclipse those that happened back in 1513 B.C.E. They would exalt Jehovah’s name more than ever before and would lay the basis for the ultimate blessing of all the families of the earth. Also, he had much to tell his disci-

5. What purpose was served by the Passover celebration?

6. For what reasons was Jesus anxious to keep the Passover of 33 C.E. with his faithful apostles?



ples before he died, instilling courage in them to remain his loyal followers. The detailed Gospel accounts allow us to listen in, as it were, on what Jesus said and did.—John 12:31; 17:26.

### What Occurred? What Did It Mean?

<sup>7</sup> While the meal was in progress, Jesus got up and washed the feet of his disciples, thus setting a perfect example in humility. Then Jesus said, “One of you will betray me.” Shortly afterward, he turned to Judas and said, “What you are doing get done more quickly.” John’s account relates: “He went out immediately. And it was night.” (John 13:21, 27, 30) It was after this that Jesus instituted the Memorial of his death. Let us hear how eyewitness Matthew describes what happened: “As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: ‘Take, eat. This means my body.’ Also, he took a cup and, having given thanks, he gave it to them, saying: ‘Drink out of it, all of you; for this means my ‘blood of the

7. (a) What events during Jesus’ last Passover meal led up to his instituting the Memorial of his death? (John 13:1-30) (b) Describe Jesus’ procedure in setting up the Lord’s Evening Meal.

covenant,’ which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.’ Finally, after singing praises, they went out to the Mount of Olives.”—Matthew 26:26-30; see also Mark 14:22-26, Luke 22:19, 20, and 1 Corinthians 11:23-26.

<sup>8</sup> What was the full meaning of what Jesus said and did on that occasion? Paul emphasized how important it is for all of Christ’s anointed followers to appreciate this, saying: “Consequently whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord.” Surely none of the anointed would want to be ‘unworthy’ in Jehovah’s eyes, resulting in his adverse judgment. Further, the “great crowd” should want to be counted worthy as companions of the anointed remnant. So, with the approach of another Memorial on Thursday, April 4, 1985, it is timely that all of us reexamine this matter together in detail.—1 Corinthians 11:27.

<sup>9</sup> Jesus said, “This means my body.”\* In saying these words, Jesus put a special meaning on the loaf—it was a symbol of

\* Some Bible versions read, “This is my body.” (See King James Version, Catholic Douay Version, The New English Bible, and some modern versions.) However, the Greek word used for “is” is *e-stin*, in the sense of signifying, importing, representing. (See footnote on Matthew 26:26, NW Ref. Bi.) The same Greek word appears in Matthew 9:13 and 12:7 and in both cases is translated “meaneth” (KJ) and “means” (NE and other modern translations).

8. Why is it so important to understand the meaning of Jesus’ words and actions in instituting the Memorial?  
9. (a) Why is the rendering of Jesus’ words, “This means my body” more correct than, “This is my body”? (See footnote.) (b) What special meaning did Jesus put on the loaf? (c) On the wine?

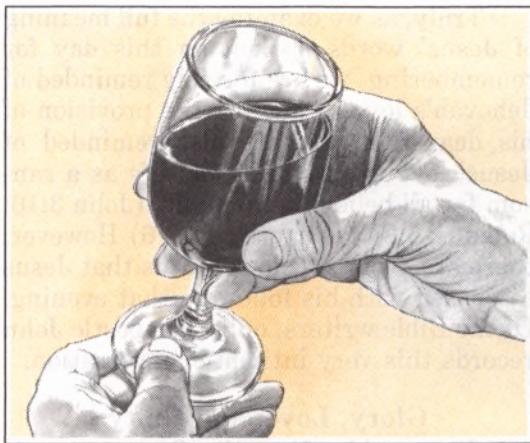
his own sinless fleshly body that he gave "in behalf of the life of the world." (John 6:51) Similarly, when he said respecting the cup of wine, "This means my 'blood of the covenant,' . . . poured out . . . for forgiveness of sins," he was using the fermented wine in the cup as a symbol of his own blood. This blood was to be the basis for putting into operation "a new covenant." His shed blood was also going to be a means of providing "forgiveness of sins."—Matthew 26:28; Jeremiah 31:31-33; Hebrews 9:22.

<sup>10</sup> What, then, is implied on the part of those who partake of the bread and the wine during the Memorial celebration? The act itself demonstrates to the partakers, and to onlookers, that they have *already* benefited from the ransom sacrifice of Christ Jesus, but in a special way and for a special purpose. How does this work out? On the basis of their faith in Christ's sacrifice and their dedication to Jehovah, God credits them with the merit of Jesus' human sacrifice. For what purpose? So that they can have imputed to them human perfection and thus have a righteous standing before God. Jehovah then begets these by his holy spirit and they become his spiritual sons. They are now in a position to sacrifice their right to live on earth in return for a heavenly inheritance. All of this has taken place before they share in the Lord's Supper.—Romans 5:1, 2, 8; 8:15-17; James 1:18.

<sup>11</sup> Consider now what else is implied by drinking the wine. Although Jehovah has imputed righteousness to his spiritual sons and has adopted them as sons, they

10. What does partaking of the bread and wine imply?

11, 12. (a) What two additional things are indicated by drinking the wine? (b) Explain the covenant that Jesus makes with those who partake.



are still in the imperfect flesh. They are yet prone to sin and they recognize this. In drinking the wine, they thereby acknowledge their daily dependence on the blood of Christ Jesus, which has been "poured out in behalf of many for forgiveness of sins."—1 John 1:9, 10; 2:1.

<sup>12</sup> There is still something else, however, that is implied by drinking the wine. The partakers testify that they have been brought into the "new covenant" that Jehovah long ago foretold through the prophet Jeremiah. This covenant was made operational by the blood of Jesus. The parties to that covenant are Jehovah God and his spiritual sons, who collectively make up spiritual Israel. Each member is chosen by God. Jesus is the Mediator of the covenant, by which he assists those 144,000 covenant members to become part of the seed of Abraham. (Jeremiah 31:31-34; 2 Thessalonians 2:13; Hebrews 8:10, 12; 12:22-24; Galatians 3:29) These are also the ones that Jesus takes into a 'covenant for a kingdom.' As a result, they will eventually be used along with their King Jesus Christ to channel Jehovah's blessings of life to all the families of the earth.—Luke 22:28-30; John 6:53; Revelation 5:9, 10; Genesis 22:15-18.

<sup>13</sup> Truly, as we examine the full meaning of Jesus' words spoken on this day for remembering, we are forcibly reminded of Jehovah's love in making the provision of his dear Son. We are also reminded of Jesus' love in providing his life as a ransom for all believing mankind. (John 3:16; Romans 5:8; 1 Timothy 2:5, 6) However, there are other precious truths that Jesus discussed with his followers that evening. Of the Bible writers, only the apostle John records this very intimate conversation.

### Glory, Love, and Unity

<sup>14</sup> Jesus said: "Now the Son of man is glorified, and God is glorified in connection with him." (John 13:31) Ever since Israel's deliverance from Egypt, Nisan 14 had been associated with the vindication of God's name, his sovereignty, and his power. Now, with Jesus' faithfulness to death and his subsequent glorious resurrection by God's power, still greater honor and glory were being brought to God's name. (Compare Proverbs 27:11.) Jesus told his disciples that they would give proof of discipleship by keeping "a new commandment," to 'love one another just as he had loved them.' (John 13:34, 35) The depth of *our* brotherly love is a reflection of our appreciation for the love that Jesus expressed for us at that time.  
—1 John 4:19.

<sup>15</sup> The hope of one day living in a heavenly home is part of the joy set before those chosen to be co-rulers with Christ. (Revelation 20:6) Jesus introduces this

13. What are the things that should now be remembered on Nisan 14?

14. (a) How is Jehovah glorified by each Memorial celebration? (b) What part does love play in remembering Jesus, and what self-examination should this prompt in the minds of all participants?

15. (a) What hope of life is set before all who partake worthily? (b) How is love for Jesus proved?

hope, saying: "I am going my way to prepare a place for you. . . . I am coming again and will receive you home to myself." (John 14:2-4) What a homecoming awaits all who remain faithful to the end! Hence, Jesus admonishes, "If you love me, you will observe my commandments." This means *all* of his commandments, including the command to teach and to make disciples.—John 14:15, 21; Matthew 28:19, 20.

<sup>16</sup> How important it is for Jesus' followers to be in unity with him and one another! Jesus uses the illustration of a vine and its branches to stress this fact. Unity results in bearing fruit and this, in turn, glorifies the Father. (1 Corinthians 1:10; John 15:1, 5, 8) Persecution and opposition face all of Jesus' followers. But how faith-strengthening to know that Jesus maintained his integrity as a world conqueror despite all of Satan's attacks! —John 15:18-20; 16:2, 33.

<sup>17</sup> Jesus brings the evening to a close with a heartfelt prayer to his Father. The glorification of his Father takes first place in his petition. He prays that his followers

16. (a) How did Jesus stress the need for unity among his followers, and why is this unity so important? (b) To what must all of Jesus' followers face up, but what helps them to do this?

17. Discuss some of Jesus' requests in his prayer recorded in John chapter 17.

### Can You Recall—

- Who partake of the Memorial emblems?
- What important matters should the Memorial bring to mind?
- How is daily remembrance of Jesus proved?
- What important issue is always associated with Nisan 14?

will be protected from the wicked one, Satan, as they remain separate from the world. And he also prays that the same loving unity that exists between him and the Father may continue to grow among his ever-increasing number of footstep followers.—John chapter 17.

<sup>18</sup> We have considered only a few of the precious truths and thoughts that Jesus shared with his disciples on that night about 1,952 years ago, but surely these help us to understand why Nisan 14 is indeed a day for remembering. Little wonder it is, then, that last year 7,416,974 of Jehovah's Witnesses and their friends saw the importance of assembling together to observe the Lord's Evening Meal. And yet, of that vast multitude, there were only 9,081 who partook of the em-

18. Considering the total number attending the Memorial in 1984, why did so few partake of the emblems?

blems. Why? Because the vast majority of Jehovah's Witnesses today see themselves as part of the "great crowd" that stands "before the throne and before the Lamb." These look forward to living on planet Earth as their everlasting home, not to living in the heavens where the 144,000 will "rule as kings with [Christ] for the thousand years."—Revelation 7:9; 20:6; Psalm 37:11.

<sup>19</sup> Some questions, however, have arisen regarding the relationship between the Lord's Evening Meal and the "great crowd" of "other sheep." (John 10:16) It seems appropriate, then, that these matters be discussed in the following article, so that there will be no misunderstanding on the part of anyone as another Memorial celebration draws near.—1 Thessalonians 5:21.

19. What forms the basis for next week's study, and why is it important that all should attend?

## The “Other Sheep” and the Lord’s Evening Meal

“[Jesus] is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world’s.”—1 JOHN 2:2.

**J**EUS said: “This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.”

1. What positive results have come from the ‘preaching of the good news of the kingdom’?

(Matthew 24:14) Some of the generation of 1914 still survive to testify that Jehovah's Witnesses have faithfully carried out this command. As a result, hundreds of thousands of honest-hearted people, disillusioned by this world's failures, have

responded positively to the good news. They have dedicated themselves to Jehovah God and given their allegiance to his Kingdom, making known this dedication by water baptism. There were 179,421 that took such a course of wisdom during 1984. In effect, they said to God's name people: "We will go with you people, for we have heard that God is with you people." —Zechariah 8:23.

<sup>2</sup> This ever-increasing "great crowd" of worshipers is part of those described by Jesus as his "other sheep." (Revelation 7:9, 15; John 10:16) They have the grand hope of living forever in an earthly paradise. (Psalm 37:29) Jesus foretold that he would bring together these faithful followers of his *after first* giving his undivided shepherding attention to the gathering of a "little flock" of sheeplike ones toward whom he mediates the new covenant. (Luke 12:32; Hebrews 9:15) Having in mind this gathering of two sheeplike classes of people into "one flock," we can understand why the apostle John stated that Jesus Christ "is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's."—1 John 2:1, 2.

### Changes in Viewpoint

<sup>3</sup> Many newly gathered ones of the "other sheep" used to celebrate Mass or Communion, the frequency and manner of celebration being governed by the beliefs of the particular religious organization to which they belonged. Now, however, these have come to realize that the Lord's Evening Meal should be celebrated only *once* each year. Why is this so? Well, the Jewish Passover was celebrated just *once* each

2. What factor has governed the timing for Jesus' gathering his "other sheep"?

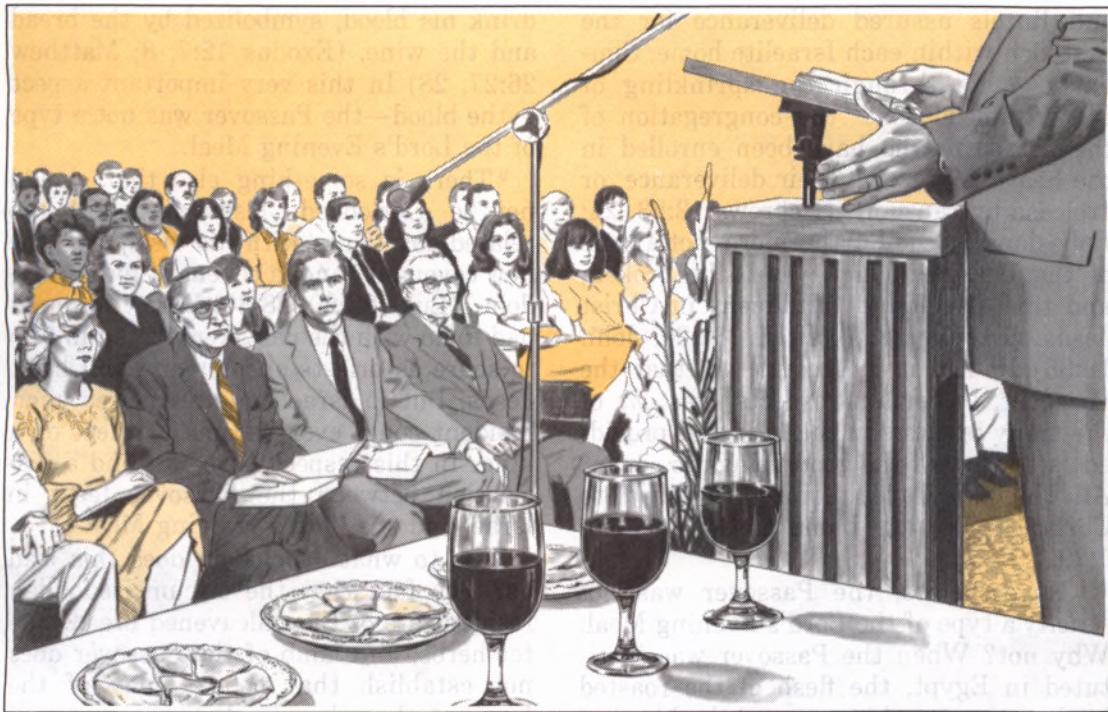
3, 4. (a) What changed viewpoint have many had regarding celebrating the Lord's Evening Meal? (b) What did Paul mean by saying, "For as often as you eat . . . and drink"?

year, and Jesus started the Memorial on that same Passover night, Nisan 14. He then told his disciples: "Keep doing this in remembrance of me." Paul adds: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Corinthians 11:24-26) Jesus clearly meant that his disciples should keep the celebration of his death on the Passover Day, which came once a year. Therefore, it has been celebrated "often" during the lifetime of the Christian congregation. In fact, the Memorial has already been celebrated 1,952 times.

<sup>4</sup> There is another important difference in viewpoint that the "other sheep" class have come to appreciate. Instead of partaking of the bread and the wine as many of them formerly did in some church, they now find their situation "readjusted" to that of onlookers. Why is this so, and do we have Scriptural support for a procedure that allows for onlookers as well as partakers?—2 Corinthians 13:11; 2 Timothy 3:16, 17.

<sup>5</sup> For anyone to benefit from the "propitiatory sacrifice" of Christ Jesus, there are certain steps that need to be taken, regardless of whether that one entertains the hope of life in heaven or he entertains the hope of life in the earthly Paradise. These fundamental steps are as follows: (1) taking in accurate knowledge of God's Word (Romans 10:13-15); (2) exercising faith (Hebrews 11:6); (3) repentance (Matthew 4:17); (4) conversion (Acts 3:19); (5) dedication (Luke 9:23); and (6) baptism (Matthew 28:19). It is after these steps have been taken that God acts in a special way toward a person he chooses to be one of the 144,000, or "little

5. (a) Describe the fundamental steps a person must take to benefit from Jesus' sacrifice. (b) Why has God specially acted on behalf of 144,000 of Christ Jesus' followers?



The Memorial deepens love for Jehovah and his Son

flock.” For what purpose? In order for the person to become God’s spiritual son with the prospect of being a priest and a king with Christ Jesus. (Revelation 20:4, 6) There is only a remnant of such spiritual sons now living, and these are the ones who properly partake of the emblems. This, then, accounts for the vast majority of Jehovah’s Witnesses being observers and not partakers.

### The Passover and the Memorial

<sup>6</sup> Some have suggested that the increasing great number of “other sheep” should partake of the emblems. Their reasoning is: Since “the Law has a shadow of the good things to come,” and since one of the

6. Why have some contended that the “other sheep” should partake of the emblems, and what question does this raise?

requirements of the Law was the keeping of the Passover by both Israelites and circumcised alien residents, this would imply that both classes of sheeplike ones in the “one flock” under the “one shepherd” ought to partake of the Memorial emblems. (Hebrews 10:1; John 10:16; Numbers 9:14) This raises an important question: Was the Passover a type of the Memorial?

<sup>7</sup> It is true that *certain features* of the Passover observance in Egypt were undoubtedly fulfilled in Jesus. Paul likens Jesus to the Passover lamb, saying, “Christ our passover has been sacrificed.” (1 Corinthians 5:7) The sprinkling of the Passover lamb’s blood on the doorposts

7. In what respects was the Passover “a shadow of the good things to come”?

and lintels assured deliverance for the firstborn within each Israelite home. Similarly, it is through the sprinkling of Christ's blood that "the congregation of the firstborn who have been enrolled in the heavens" receive their deliverance, or "release by ransom." (Hebrews 12:23, 24; Ephesians 1:3, 7) Furthermore, not a bone of the Passover lamb was to be broken, and this also found fulfillment in Christ Jesus. (Exodus 12:46; Psalm 34:20; John 19:36) Hence, it is true to say that the Passover, in certain respects, was *one* of the many features in the Law that provided "a shadow of the good things to come." All these features pointed forward to Christ Jesus, "the Lamb of God."—John 1:29.

<sup>8</sup> Nevertheless, the Passover was *not strictly* a type of the Lord's Evening Meal. Why not? When the Passover was instituted in Egypt, the flesh of the roasted lamb was eaten, but none of the blood of the Passover lamb was eaten. In contrast, however, when Jesus instituted the Memorial of his death he specifically instructed those then present to eat his flesh and

8-10. (a) In what important respect concerning the blood did the Passover differ from the Memorial? (b) How do the covenants associated with the Memorial highlight another difference? (c) To what conclusion does this lead us?

## In Our Next Issue

- Unraveling the Mystery of Kimbilikiti
- Shedding Forth Light Amidst Earth's Gloom
- 'Preaching in Favourable Season and in Troublesome Season'

drink his blood, symbolized by the bread and the wine. (Exodus 12:7, 8; Matthew 26:27, 28) In this very important aspect—the blood—the Passover was not a type of the Lord's Evening Meal.

<sup>9</sup> There is something else that should not be overlooked. Jesus discussed two related covenants with his disciples, "the new covenant" and 'a covenant for a kingdom.' (Luke 22:20, 28-30) Both covenants had to do with the partakers' being in line to share as priests and kings with Christ Jesus. But in Israel no uncircumcised alien resident could ever become a priest or a king. In this respect, also, we find a distinction between the Passover feast in Israel and the Lord's Evening Meal.

<sup>10</sup> So to what conclusion does this lead us? The fact that the uncircumcised alien resident ate of the unleavened bread, bitter herbs, and lamb of the Passover does not establish that those today of the Lord's "other sheep" who are present at the Memorial should partake of the bread and the wine.

### Importance of Attending the Memorial

<sup>11</sup> Does this, however, indicate that it is not important for those of the "other sheep" class to be present at the celebration of the Memorial? Certainly not! This is an occasion for all of Jesus' sheeplike followers to remember Jesus in a very special sense. The "other sheep" on that occasion recall that they have already benefited because of their faith in Christ's shed blood to the extent that they are now viewed by Jehovah as having "washed their robes and made them white in the blood of the Lamb." This is why they are able to render "sacred service day and night in [God's] temple." (Revelation 7:

11. For what important reasons should the "other sheep" attend the Memorial?

14, 15) They can also remember that they have to keep on ‘seeking Jehovah, righteousness, and meekness’ with the hope of being spared during “the day of Jehovah’s anger,” and thereafter having the joy of attaining to human perfection. Finally they can be declared actually righteous by Jehovah, which will be after Jesus hands over the Kingdom to his Father.—Zephaniah 2:2, 3; 1 Corinthians 15:24; Revelation 20:5.

<sup>12</sup> Another important reason to be in attendance is the fact that the truths discussed during the Memorial talk are among “the deep things of God,” ‘solid food belonging to mature people,’ not just the milk of “primary doctrine.” (1 Corinthians 2:10; Hebrews 5:13–6:1) The Scriptural discourse will deepen appreciation for the love Jehovah displayed in setting

12. What benefits result from listening to the Memorial talk?

## Showing Respect for the Lord’s Evening Meal

### Emblems to Be Used

**Unleavened bread:** Bread, such as unseasoned Jewish matzoth, made only with wheat flour and water may be used. Do not use matzoth that are made with added ingredients such as salt, sugar, malt, eggs or onions. You can make your own unleavened bread using the following recipe: Mix one and a half cups of wheat flour (if unobtainable, use rice, corn or another grain flour) with one cup of water, making a moist dough. Then roll dough to wafer thickness. Place it in a baking pan and liberally fork it with small holes. Bake it in a hot oven until it is dry and crisp.

**Wine:** Use an unadulterated red grape wine such as Chianti, Burgundy, or a claret. Avoid dessert wines that have been fortified or altered with brandy, such as sherry, port or muscatel. Do not use wines with spices or herbs added to them, like Dubonnet and other aperitif wines. A homemade red wine may also be used if it has not been sweetened, spiced or fortified.

### Kingdom Hall Preparation

**Table for emblems:** Cover table with a clean tablecloth and sufficient plates and wine glasses for efficient serving. The bread may be broken and the wine poured prior to the meeting. Jesus did not establish any ritualistic precedent regarding this matter. If conditions demand, cover the emblems with a clean cloth to protect from insects.

**Servers:** Instruct beforehand regarding procedure to be followed so as to avoid any delay or confusion in serving emblems to all in attendance, including the speaker and the servers.

**Attendants:** Sufficient attendants should be on hand well before the start of the meeting so that all can be welcomed on arrival and provided with a seat.

**Flower decoration:** This may be provided, but it should be simple and tasteful.

### Meeting Procedure

**Time of celebration:** Although the talk may start earlier, the emblems should not be passed until after sundown. It should be determined locally when sundown occurs on April 4 in your locality.

**Memorial talk:** The speaker should prepare well so that he can present his material within the allotted time. It should be clearly presented and encouraging to all present.

up such a wonderful Kingdom arrangement for the blessing of the human family. It is also an opportunity for 'looking more intently at the Chief Agent and Perfecter of our faith, Jesus.' Never should the love Jesus displayed on our behalf, nor the sufferings he went through, be taken for granted. (Hebrews 12:2, 3) Furthermore, we all can agree that many of the precious thoughts Jesus discussed with his apostles when instituting the Memorial—thoughts regarding unity, love, and glorification of Jehovah's name—can be shared by the "other sheep" as well as the "little flock."

### Showing Loving Concern for All

<sup>13</sup> It is important that everyone present at the Lord's Evening Meal be reminded of the procedure instituted by Jesus. The actual passing of the bread and the wine from one to the other helps to deepen appreciation for the sacred things that have just been discussed that evening. It also enables each one to go on record as indicating what his hope of life is—heavenly or earthly.\* Following the proper procedure brings the congregation into line with what is being done earth wide that evening.—1 Corinthians 14:40.

<sup>14</sup> Suppose one of the anointed in a congregation is sick and unable to attend the Memorial. What then? Every effort should be made to have one of the elders take the emblems to that ill Christian and, if convenient, the elder can make a few appro-

\* In one large congregation the practice has been for those serving the emblems to stand at the end of each row of seats and gesture to those in the row. Anyone wishing to partake had to indicate this to the server. However, as indicated above, this would not be appropriate.

13. Why is it important to have the emblems passed to all in attendance?

14. How can the elders show loving concern for one of the anointed who is sick on the night of the Memorial?

priate comments before offering the emblems and closing with a fitting prayer. How encouraged the sick person will feel! Such acts of loving concern promote a spirit of love within the congregation. (See also page 31.)—Psalm 133:1.

<sup>15</sup> Other interesting questions have been raised regarding procedure and the type of emblems to be used at the Memorial. The answers to these questions will be found on page 19 under "Showing Respect for the Lord's Evening Meal." The responsible elders would do well to follow carefully what is outlined therein.

### The Need for Self-Examination

<sup>16</sup> There are some who are distressed by doubts as to whether they are entitled to partake of the emblems. This question sometimes arises in the weeks before another celebration of the Lord's Evening Meal. Frequently such inquiries are made by some who have recently become associated with Jehovah's Witnesses. Are you one who has had doubts of this kind pass through your mind? How can you determine the right course to take?

<sup>17</sup> Paul recommended regarding the Lord's Evening Meal: "First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup." (1 Corinthians 11:28, 29) Did you notice that Paul says *you* are the one who is to do the 'approving after scrutiny'? Of course, it is not wrong to talk over such a serious matter with a mature Christian, but you alone must determine your personal relationship with Jehovah and his Son. God leaves none of the 144,000 in

15. Describe some other ways by which respect can be shown for the Lord's Evening Meal.

16, 17. (a) What question have some asked regarding participation in the Memorial, and who alone can give the answer? (b) How does God provide convincing evidence for those begotten by his spirit?

doubt. We are assured: "The spirit itself bears witness with our spirit that we are God's children." It is God's spirit that awakens in the heart of any member of Christ's body the conviction that he is one of God's spiritual sons. The chosen one knows this and does not have to ask another in the congregation for confirmation.—Romans 8:15, 16.

<sup>18</sup> The modern history of Jehovah's Witnesses shows that since 1931 more attention started to be given to the "other sheep" through the Kingdom message. Then on May 31, 1935, with the delivering of the talk "The Great Multitude,"\* the "great crowd" that the apostle John saw in vision was clearly identified with the "other sheep." What did this new emphasis indicate? Surely that the gathering of the "little flock" was drawing to a close and the time had come for Jesus, through the administration of "the faithful and discreet slave," to turn his attention to gathering the "other sheep."—Matthew 24: 45-47.

<sup>19</sup> With the foregoing in mind, we say to all those who have recently become associated with Jehovah's people and who may have made some claim to being one of the anointed class: Examine carefully your relationship with Jehovah. Ask yourself, Is the heavenly hope that I profess to have somehow a holdover from a previously held church teaching that all church members go to heaven? Is my hope in any way connected with some selfish desire or emotional feelings? Paul said: "It is impossible for God to lie." (Hebrews 6:18) Nor can the

\* This talk was given at Washington, D.C., by J. F. Rutherford, then president of the Watch Tower Bible and Tract Society.

18. What historical facts regarding the "other sheep" are of interest to us?

19. What personal examination may be advisable for those newer ones who have laid claim to being of the anointed?

holy spirit of adoption lie. Therefore, anyone genuinely begotten by God's spirit is not continually disturbed with doubts but is able to testify in all good conscience that he is one of God's sons.

### Celebrating in 1985

<sup>20</sup> The Lord's Evening Meal is, without question, the year's greatest celebration for all true Christians. There is no other occasion like it in regard to importance, purpose or procedure. Hence, as the earth turns on its axis, causing the sun progressively to sink below the horizon around the earth, every congregation of Jehovah's Witnesses, large and small alike, and every isolated group will meet together in obedience to the Master's command.

<sup>21</sup> All sheeplike disciples are therefore overjoyed at the prospect of sharing together in another Memorial celebration. May this year's occasion prove to be a time of upbuilding encouragement to all of Jehovah's servants. May it instill in them the same spirit of confidence as that of their Exemplar, Jesus Christ, who said: "Take courage! I have conquered the world."—John 16:33.

20. Of what importance is the Memorial to Jehovah's Witnesses?

21. What attitude and expectations should the Memorial in 1985 raise in the hearts of God's people?

### Can You Recall—

- Why was the Passover not a type of the Memorial?
- What six steps must be taken before benefiting from Jesus' sacrifice?
- Why is your attendance at the Memorial so vital?
- Why is self-examination beneficial before the Memorial?

# Does Greed Sometimes Grip You?

HAVE you been at a party where delicious food and alcoholic drinks were plentiful and you were tempted to overindulge? Many will admit that, at times, a form of greed does grip them. Can you always resist it? Or has it sometimes overtaken you, resulting in a headache or a hangover or worse? What are some other consequences of greed? How can we overcome its subtle grip? This is a vital matter, for the Bible says that no 'greedy person will inherit God's kingdom.'

—1 Corinthians 6:10.

Greed has been defined as excessive desire, or avarice, a rapacious desire for more than one needs or deserves. It can take different forms, including: love of money, desire for power or fame, voraciousness for food, drink, sex, and material possessions. It is the basic cause of many evils that bedevil us today. Why are illicit sex and crime of all kinds increasing? Why are millions of people overfed and other millions starving? Why is so much money squandered in gambling and lotteries? What lies behind the embezzlement of private and public funds, commercial exploitation, and corruption of public officials? And what is behind wars with their ghastly aftermath of ruin and suffering? The depraving grip of greed.

## Sexual Greed and Its Consequences

Greed can take very ugly forms and seriously degrade one's life. For example, a married man with a fine family had an inordinate greed for sex. One day, under

the influence of alcohol, he followed two girls to their home, hoping to seduce them. But their father and a relative came out and beat him up. He was taken to the hospital with a cracked skull, broken jaw, and badly damaged eye. His young daughter was so upset that she tried to commit suicide. His whole family felt shocked and degraded. What a price for his giving in to sexual greed!

An experience of King David of Israel confirms this point. David already had a number of wives. But one day he saw from his rooftop the beautiful woman Bath-sheba bathing herself. Instead of immediately turning away and dismissing the thought, he allowed illicit sexual desire to take root in his heart. He then committed adultery with her while her husband, Uriah, was away fighting in David's army.

When Bath-sheba became pregnant, David first tried to have his adultery covered up by having Uriah come home and lie with his wife. However, when that ruse failed, and he was faced with the terrible alternative of having Bath-sheba stoned as an adulteress, he opted for having Uriah exposed to sure death in battle. But nothing goes unobserved by Jehovah. He sent his prophet Nathan to rebuke David for his heinous crimes—adultery and bringing about the death of the woman's husband. David was cut to the heart and humbly accepted the rebuke. Still, he paid a heavy price. His first son by Bath-sheba died as a babe, and his family from then

Judas Iscariot  
came to be  
gripped by  
greed

on was plagued with calamities.—2 Samuel 11: 1-12:23; chapter 13.

This warning example of yielding to temptation well illustrates the chain reaction of sin as set forth in the Bible: “Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death.” (James 1: 14, 15) The mistake David made was to allow the seed of greedy sexual desire to take root and grow in his heart. Once the sinful desire was triggered, he let sexual greed motivate him into misconduct.

What a contrast was Joseph in Egypt when he was enticed by Potiphar’s wife to lie down with her! How did Joseph react to this temptation? The account tells us: “So it turned out that as she spoke to Joseph day after day he never listened to her to lie alongside her, to continue with her.” Even without the moral guidance of the Ten Commandments, which had not yet been given, he had answered her insistence by saying: “How could I commit this great badness and actually sin against God?” Then finally one day she grabbed hold of him, saying, “Lie down with me!” Did Joseph stay around and try to reason

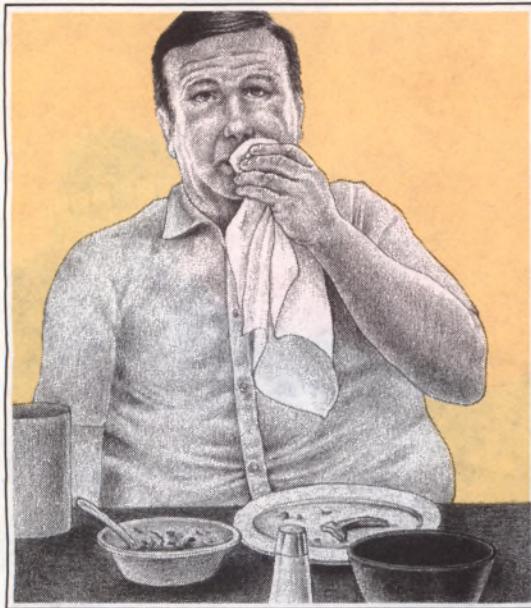


or rationalize? He “took to flight and went on outside.” He did not even give sexual greed a chance to germinate in his heart. He fled.—Genesis 39:7-16.

No sincere Christian would actually lay plans to pursue a course that manifests sexual greed. But, then, David had not planned to sin as he did. So his example should move all of us to strengthen our personal resolve to resist any stirring toward greed in illicit sexual matters. We—whether single or married, youthful or older—need to be absolutely determined to reject any such temptations as soon as they arise.—Romans 13:13, 14.

### Greed for Money and Its Consequences

A gross example of a greedy person was the most infamous traitor in human history—Judas Iscariot. When chosen by Jesus as an apostle, he must have been faithful up to that point and not greedy. In fact, Jesus made him the trustee of their



'It is a hard business fact of the insurance world that dietary excess and overweight are not good for life expectancy'

funds. But in time Judas began to steal some of the money. "He was a thief and had the money box and used to carry off the monies put in it."—John 12:6.

Obviously, Judas had become a practicing thief, a greedy person. When the climactic Passover drew near in 33 C.E., Judas, after having been rebuked by Jesus, made a deal with the murderous chief priests to betray the Lord for 30 pieces of silver. Later, Judas felt the enormity of his deed and committed suicide. Greed's deadly grip claimed another victim.—Luke 22:3; Matthew 26:14-16.

The evil consequences of greed are legion. Many who greedily pursue a lot of money spend much of it on a luxurious life-style. They may turn their back on simple food and concentrate on highly refined luxury foods. Yet overindulging in rich foods that wealth can purchase often boomerangs on them in indigestion or worse problems that can hasten death. Says a medical expert: "It is a hard business fact of the insurance world that di-

etary excess and overweight in the adult are not good for life expectancy."

Far more serious to a Christian is the spiritual danger inherent in greed. Materialism has caused some Christian wives, whose husbands earn reasonable pay, to seek employment even if the result is neglect of their children and fewer blessings in the preaching work. It has caused young Christians to succumb to the glitter of well-paying jobs without even seriously considering entering the full-time ministry. Catering to the flesh, whether illicit sex or greed for money (and pleasures and possessions it can buy) can lead to serious sins and even loss of everlasting life. "For the minding of the flesh means death, . . . for if you live in accord with the flesh you are sure to die."—Romans 8:6, 13.

### How Can We Prevent or Overcome the Grip of Greed?

Once greed has gripped a person, it is hard to break loose. Therefore prevention is better than cure. Parents need to curb greedy trends in themselves first and then in their children. Most children tend to be selfish. A story is told that one day Abraham Lincoln was taking his two small sons for a walk, but they were crying. A neighbor inquired: "What's the matter with the boys?" Replied Lincoln: "Just what's the matter with the whole world. I've got three walnuts, and each wants two."

Parents should "train up" boys and girls in the way of unselfishness and consider-

ation for others, consistently and lovingly. (Proverbs 22:6) This will help them very much during the teenage stage when sexual appetites and other selfish desires may become strong. Young people are constantly besieged these days by sexual provocation. However, the Bible says: "Let fornication and uncleanness of every sort 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 . . . 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."

—Ephesians 5:3-5.

Note that a "greedy person" is also "an idolater." How so? Those who become obsessed with desire for sex, love for money (such as expressed by thieving, embezzling, and gambling), voraciousness for food and drink, or ambition for power and fame, become slaves to such desires and make them their idols, as it were. Their chief aim in life is to satisfy their greedy desire. Christians who practice such things in an idolatrous way are unquestionably "greedy persons," in Biblical terminology, and could be excluded from the congregation. They have put worship of their "gods" above worship of Jehovah, who is "a God exacting exclusive devotion."—Exodus 20:3-6, 17.

Giving attention to radio and TV programs or books and magazines that stir up greed for harmful things is very dangerous for Christians—young and old. Remember that David failed to avert his gaze from Bath-sheba bathing and, in a weak moment, got caught in sensual greed. Do you turn off the TV or walk out of the cinema when immorality is featured?

David, in spite of his lapse, had a deep love for Jehovah. This helped him to recover from his transgression. Similarly, a

long-time Christian in Africa was able to recover from a bad case of greed for money. Due to certain difficulties he had got into debt. Being responsible for the financial affairs of the firm he worked for, he was tempted to "borrow" money without permission. He allowed that "seed" of greed to germinate, and he embezzled a large amount. When his employers began to inquire into the matter, he panicked and fled the country, leaving his wife and children behind. But his conscience soon smote him, and he realized he had made a terrible mistake. He returned home and eventually restored the whole amount. He was reproved by Christian elders and is now making commendable progress.

What helped him to recover? Prayer and Bible reading. He found that many expressions in David's psalms struck a sympathetic chord in his own heart, helping him to pray more fervently and meaningfully. Here are a few examples of those psalms: "Show me favor, O God, according to your loving-kindness. According to the abundance of your mercies wipe out my transgressions. Create in me even a pure heart, O God, and put within me a new spirit, a steadfast one." "Also from presumptuous acts hold your servant back; do not let them dominate me."—Psalm 51:1, 10; 19:13.

If you want to avoid or overcome the grip of greed, "draw close to God, and he will draw close to you." (James 4:8) When a Christian's heart is filled with love for Jehovah, for the Christian brothers, and for the many who need help in these distressing times, then the ugly "seed" of greed finds it more difficult to germinate. Moreover, the holy spirit is an excellent greed killer! So let that powerful force pour into your heart, cleansing it of unclean desires, and filling it with a deep longing to serve Jehovah. Then the loathsome force of greed will not grip you.

# Insight on the News

## Churches Under Pressure

"The issue of homosexuality is troubling religious groups throughout America," states *The New York Times*. "They are under pressure from the outside to ease their traditional hostility and from within to revise their theology." Underlying factors behind the pressures are the changing attitudes toward sex and the contention that Bible passages have been "misinterpreted or even mistranslated by opponents of homosexuality." For example, critics of the traditional interpretation say that the city of Sodom was destroyed for lack of hospitality, so vital to ancient travelers, and for intention to rape the visitors—not for homosexual practices. They also maintain that, at Romans 1:26, 27, the apostle Paul's reference to changing "the natural use of themselves into one contrary to nature," simply means "departures from cultural norms, not homosexuality as an aberration from nature." Consequently, a number of churches have been modifying their attitude toward homosexuals, and some have even accepted homosexuals as ministers.

But is such "modernization" in harmony with God's will? "No; I, Yahweh, do not change," the Creator emphatically states at Malachi 3:6. (*The Jerusalem Bible*) The Bible also states explicitly that neither "men kept for unnatural purposes, nor men who lie with men . . . will inherit God's kingdom." (1 Corinthians 6:9, 10; compare Leviticus

20:13.) Rather than calling on Christians to adopt a more liberal view toward those who sin against God, the Bible advises: "Put away all filthiness and that superfluous thing, badness, and accept with mildness the implanting of the word which is able to save your souls." —James 1:21.

## Religious Revival?

"Gallup surveys show that more Americans think religion is important to them than similar polls showed five years ago," reports *The New York Times*. It adds: "On every scale measured by Gallup, Americans profess conventional theological beliefs." Total church membership has also increased. But is this truly a religious revival? "While we are clearly a religious country," says George Gallup, Jr., "religion doesn't appear to be the center of many lives. The commitment is low in terms of religion having primacy." Moreover, a comparison of church members and non-members revealed little difference as to personal morality. "Both samples," says the *Times*, "showed considerable deviation from traditional Christian moral standards."

While some analysts concede that there is a religious awakening, they find serious omissions. "It hasn't sparked a revival of ethical rigor or study of the Bible for ethical principles," says Professor Timothy Smith, church history specialist at Johns Hopkins University. "Without that, many people can feel spiritual and still indulge their secular

yearnings for wealth, power and achievement. They can claim to be religious but not apply it to the ethical part of their lives." As Jesus pointed out, such persons "honor God with their lips, yet their heart is far removed from him." Mere lip service, however, does not please the Creator. Such worship, he says, is "in vain." (Matthew 15:8, 9) Rather, what is required is for a person to dedicate his life to God and to love Him with his whole heart, soul, mind, and strength. (Mark 12:30) Yes, God looks for those who will worship him "with spirit and truth."—John 4:23, 24.

## Discipline Needed

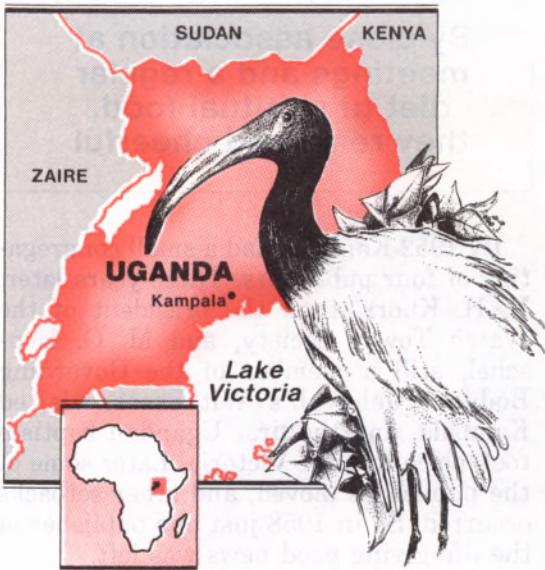
Impatient, self-centered, and contrary children are a growing trend, says child psychologist Thomas Millar. He holds that such children are linked to the increase in juvenile delinquency, broken marriages, and mental disease. The problem, says Millar in the *Toronto Star*, is discipline. Modern child-rearing theories have caused parents to feel guilty and afraid to discipline their children. "You can't have a society without rules," says Millar. "The parent has to train the kid to belong to society . . . this leaves the door open for a much richer life." This advice, however, is not new. Centuries ago the Bible noted that "foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." It advised: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it."—Proverbs 22:15, 6.

# Ugandans Express Appreciation for "the Real Life"

THE sunrise over Kampala, Uganda's capital, is often strikingly beautiful. From any one of its seven hills, you can breathe the invigorating morning air. Fresh carpets of green shaded by trees of many forms are offset by the multicolored blossoms of hibiscus, poinciana and bougainvillea. Sunbirds, hornbills and shrikes move about in the branches, and the cry of the ibis resounds from above. How wonderful life can be!

Contemplating such scenes in this beautiful country, it is difficult not to feel thankful for life and the wonderful opportunity offered by the Giver of life to live in an earthly paradise forever.

Yet many people do not easily think of that. To them Uganda is not "the Pearl of Africa." In their minds Uganda evokes memories of trouble. Many people in Uganda itself are preoccupied with the fear of crime, and they worry about inflation. In less than ten years bread prices have soared from 1/20 shilling to 200 shillings. Most families have lost relatives and friends in violent death, which has led to the general conclusion that "life is cheap these days." But the Originator of life, Jehovah God, attaches great value to life, as his written Word reveals. About half of Uganda's 15 million people claim to



accept the Bible as God's Word, and many respond when their attention is turned to the Bible's explanation of the root causes of suffering and God's purpose to have happy humans taste "the real life" on a paradise earth.—1 Timothy 6:19.

## Forty Years of Early Efforts

The good news of God's Kingdom and of "the real life" first came to Uganda in 1931. Full-time pioneer preachers of Jehovah's Witnesses from Southern Africa sailed to Mombasa, traveled through what today is Kenya, and reached fertile Uganda. It was a country of perpetual summer with even rainfall—a land full of cotton, coffee, plantains, cassava, and other crops. The visitors found a mixture of over 30 tribes, some of which were very proud of a history that included past kingdoms. Since many people knew English as a second language, much initial interest concerning God's Kingdom was easily located. A similar journey was made in 1935, but the pioneers had to move on, and years went by without much preaching work in the Ugandan field.

## **By close association at meetings and a regular diet of spiritual food, they remained cheerful**

By 1952 Kampala had a small congregation of four publishers. Three years later, N. H. Knorr, then the president of the Watch Tower Society, and M. G. Henschel, still a member of the Governing Body of Jehovah's Witnesses, visited Kampala, and the first Ugandan baptism took place in Lake Victoria. Later some of the publishers moved, and other setbacks occurred. So in 1958 just one publisher of the life-giving good news was left.

In 1962 Uganda ceased being a colony. During this time period the first group of foreign Witnesses moved in, mainly from Britain and Canada, to help where a greater need existed for making Jehovah God's purposes known. Soon the first graduates of the Watchtower Bible School of Gilead arrived, and other towns were reached with the Kingdom message. Steady increase ensued, leading up to 110 publishers in 1971.

### **Times of Turbulence and Trial**

Dramatic political changes then occurred, and these have become well known all over the world. Instability and fear provoked an exodus of foreigners and Ugandans alike. The missionaries of Jehovah's Witnesses had to leave in 1973. Religious freedom was restricted by bans. A climate of fear persisted. Daily necessities vanished from the shops. Many people disappeared without court trials. Daily, people lived in the shadow of death. Finally, in 1979, war broke out, leading to subsequent changes in government.

While some Ugandans became despondent during these times, others hungered

for comfort all the more. Jehovah's Witnesses knew that all of this was temporary and that God provides not only practical guidance in such difficult times but also the solution to all man's problems. By close association at meetings and a regular diet of spiritual food, they remained cheerful. Observers could see that they had something special that other religions did not have. Interesting experiences can be told from these turbulent times.

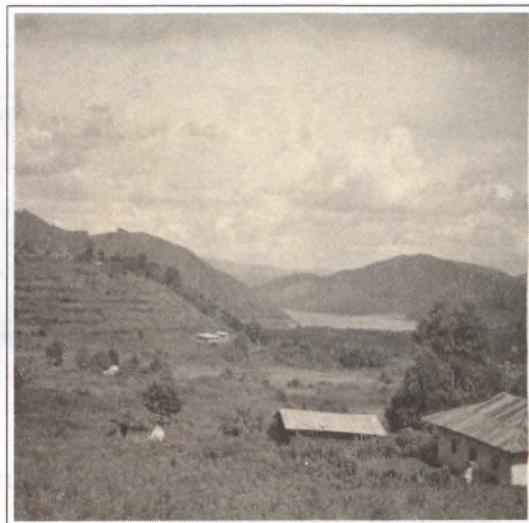
A family man experienced Jehovah's protection often. He belonged to a tribe whose members were denounced and hunted down for extermination. On one occasion his house was assaulted with grenades and bullets for an hour. While this was happening he reminded his wife and children to remember Jehovah's words to Joshua, "Be courageous and strong," and they prayed together. (Joshua 1:6) Surprisingly, no bullet pierced the house, and the grenades rebounded from the exterior walls, exploding at a distance. Then the brother went outside and reasoned with the attackers. Some neighbors spoke in his favor too. During a search of the house the attackers found his Bible study aids, so they left him alone as a religious man. During the next two days he was denounced again and had two more encounters with death, but with Jehovah's help he survived.

A former high official who had taken his stand for true Christianity was arrested several times. Two of his sons disappeared, never to be seen again. This did not shatter his trust in the Giver of life, nor dim his wonderful hope of the resurrection and "the real life" ahead. He zealously preached to his fellow prisoners, starting several Bible studies. A former soldier especially showed great appreciation and made rapid progress. After a few months, that man began to share in the preaching work in prison. Hence, when

the Witness was released, six Bible studies were turned over to the care of the former soldier. What a fine surprise it was for the former high official and the former soldier when, some years later, they met at a class of the Pioneer Service School arranged by Jehovah's Witnesses for full-time preachers. Yes, the former soldier had also become a pioneer! The brother who taught him the truth could say, "I have lost my fleshly sons, but now I have gained a spiritual son."

A mother of seven children who has been a Witness for over 13 years had her endurance tested many times. At first her husband opposed her new faith. Then turbulent events made him flee to Kenya, leaving her alone with all the children for two years. Upon his return he was arrested, and during his imprisonment thieves broke into the house, stealing practically all the family's possessions. This sister's keeping active in the truth and shunning worldly associations helped her to find comfort and to endure. Her steadfastness and joy impressed her husband, who upon his release showed interest in the Bible before death overtook him at an early age. But the congregation strengthened this faithful woman. A fellow Witness helped her to start a small business so she could care for her children. She teaches her children and others the wonderful hope of everlasting life on earth without problems, and she conducts six Bible studies.

Elderly people are generally respected in Uganda, and Anna, well into her 60's, used her opportunities by becoming a pioneer preacher. Instead of joining her neighbors in talking about miseries, she talked to them about good news during these turbulent times. Then she had the joy of attending a special school for pioneer ministers conducted in the neighboring land of Kenya. While there, she received mail from relatives urging her



The hills of southwest Uganda

not to return to Uganda, as life was too dangerous and too difficult. One relative living in Kenya offered to house her and to look after her, but she told all that she had a message of comfort and hope of a better life, which people in Uganda needed. So she returned to Uganda.

#### Appreciation for Assemblies

With the changes in government after the war of 1979, freedom of worship was restored, which made all of Jehovah's Witnesses very happy. Assemblies could once again be held, and the enormous demand for Bible literature indicated that many people yearn for good news of a better life. District conventions were arranged, and in December 1983 a Bible drama was presented for the first time. It made a deep impression on the audience, for it dealt with family life. The next day 572, about twice the number of all of Uganda's active Witnesses, came to the Sports Hall at Kampala's Lugogo Stadium and enjoyed Kingdom unity with people who truly appreciate life.



A group of newly baptized Witnesses

Many had made sacrifices to be there. In some instances the train fare for a married couple was higher than a schoolteacher's monthly salary. For several families the convention trip cost up to four months' salary! Many who were present showed such appreciation for the spiritual things.

### Missionary Experiences

Late in 1982 four foreign missionaries were able to take up service in Kampala. They were like a new generation of missionaries after an interruption of many years. The very first person with whom one of them shared the good news was a young man who must have been waiting for the message of hope. A Bible study was started immediately and held twice a week. On the first day that the young man joined another Witness in the field ministry, the two were held up by armed criminals. Though inexperienced, he trusted in Jehovah and started to preach to them. For several tense minutes the thieves debated whether or not to kill them. Then one of the gun-toting men told his associates to let the two go. What did the

young man do following this nerve-shaking experience? Without hesitation he and his partner went on to the next house to continue preaching! He is now baptized and has his eyes set on the treasure of the pioneer ministry.

One of the missionaries met a man who had worked in Mozambique. He immediately said he had high regard for Jehovah's Witnesses, for he had seen their clean and orderly camps in Mozambique.\* This man was particularly touched when one day he saw a destitute family of Witnesses arriving at a camp. They were warmly welcomed by spiritual brothers from different tribes. Immediately their material needs were cared for, including a house, a field, utensils, and clothes. Now this man has tasted the same love and brotherhood himself as he enjoys a Bible study and regularly shares in Christian meetings with Jehovah's Witnesses.

It is easy to see from such experiences that the missionaries, along with their Ugandan brothers and sisters, have reason for joy. They have often experienced shortages of food, water, and electricity, and they have often heard the sound of gunshots and explosions, yet they are grateful for gradual improvements. They are content to help people see the value of "the real life." The 250 proclaimers of God's Kingdom here spent an average of over 14 hours per month in the preaching activity. There is much interest, and many are taking up the full-time preach-

\* Jehovah's Witnesses from Mozambique and Malawi have been put in camps by the authorities.

ing work. At present over 500 Bible studies are being conducted in this beautiful part of the earth that, in spots, provides a foregleam of an earthly paradise. Many

Ugandans are learning to turn their vision to "the real life" of eternity purposed for the very near future by the loving Provider of life, Jehovah.

## Questions From Readers

### ■ If a Christian cannot be at the celebration of the Lord's Evening Meal, what should he do?

It is important that Christians attend the annual celebration of the Lord's Evening Meal, for Jesus said when instituting it: "Keep doing this in remembrance of me." (Luke 22:19) The early Christians did so. The apostle Paul thus could write about the Corinthian brothers who each year 'met as a congregation,' or 'came together,' for the Memorial of Jesus' sacrificial death. (1 Corinthians 11:20, *The New English Bible*; NW) But what would they have done about the Memorial in difficult circumstances? For example, what did Paul himself do during the years that he was imprisoned (under guard and perhaps even chained) in Caesarea?—Acts 23:35; 24:26, 27.

In view of Jesus' plain command, even if Paul was in isolation on the occasion of the Lord's Evening Meal, he certainly would have reviewed the Scriptural aspects of the event. Being a spirit-anointed Christian, he would have made every effort to partake of the most appropriate things he could use for emblems. Wine was then a common beverage, so despite being a prisoner Paul might have had some wine and a type of bread to use. That was even more likely when he was later confined in Rome, where he was permitted to have visitors. Probably some brothers

from Rome tried to "come together" with him in a small group to celebrate the Lord's Evening Meal.—Acts 28:30.

Around the earth today, congregations of Jehovah's Witnesses gather on the date corresponding to Nisan 14 for the Memorial of Christ's death. But sometimes unusual obstacles arise. On occasion, raging storms or floods have prevented a congregation, or some of its members, from meeting together as planned. In rare cases, martial law has been in effect with armed soldiers barring citizens from being out-of-doors after sunset. Other Christians have not been able to be at the congregation's celebration because of being hospitalized or seriously ill. What can be done in such instances?

While it is fitting for the whole congregation to unite for this important event, circumstances such as noted above may make that impossible. When extreme weather, a natural disaster, or the like, absolutely prevents a family or a portion of a congregation from meeting with the congregation, the isolated ones can meet and discuss Scriptural accounts such as found in Luke 22:7-23, 28-30 and 1 Corinthians 11:20-31, as well as discussing the meaning of the occasion. Similarly, if an enforced curfew

makes it impossible for a congregation to gather on the appropriate night, meeting in Congregation Book Study groups or neighborhood groups might be the best alternative, the sum of those in attendance serving as the congregation's attendance report. A brief talk may even be given if a capable, dedicated brother is in the group. There need not be concern that no suitable emblems are available as long as no one in this emergency situation previously partook of the bread and the wine as an anointed Christian.

God's Law to Israel had a special arrangement for someone who was not in a position to partake of the regular Passover meal; the individual could do so a month (30 days) later. (Numbers 9:10, 11; 2 Chronicles 30:1-3, 15) Comparably, in an extreme situation with a spiritual Israelite who absolutely cannot attend or be served the emblems on Nisan 14, he or she could partake 30 days later. This would apply only in the case of an anointed Christian who is under command to partake of the bread and the wine.—Galatians 6:16.

On April 4, 1985, after sundown, congregations of true Christians around the earth will gather in obedience to Jesus' command: "Do this as a memorial of me." We invite you to assemble with them.—1 Corinthians 11:25, NE.

