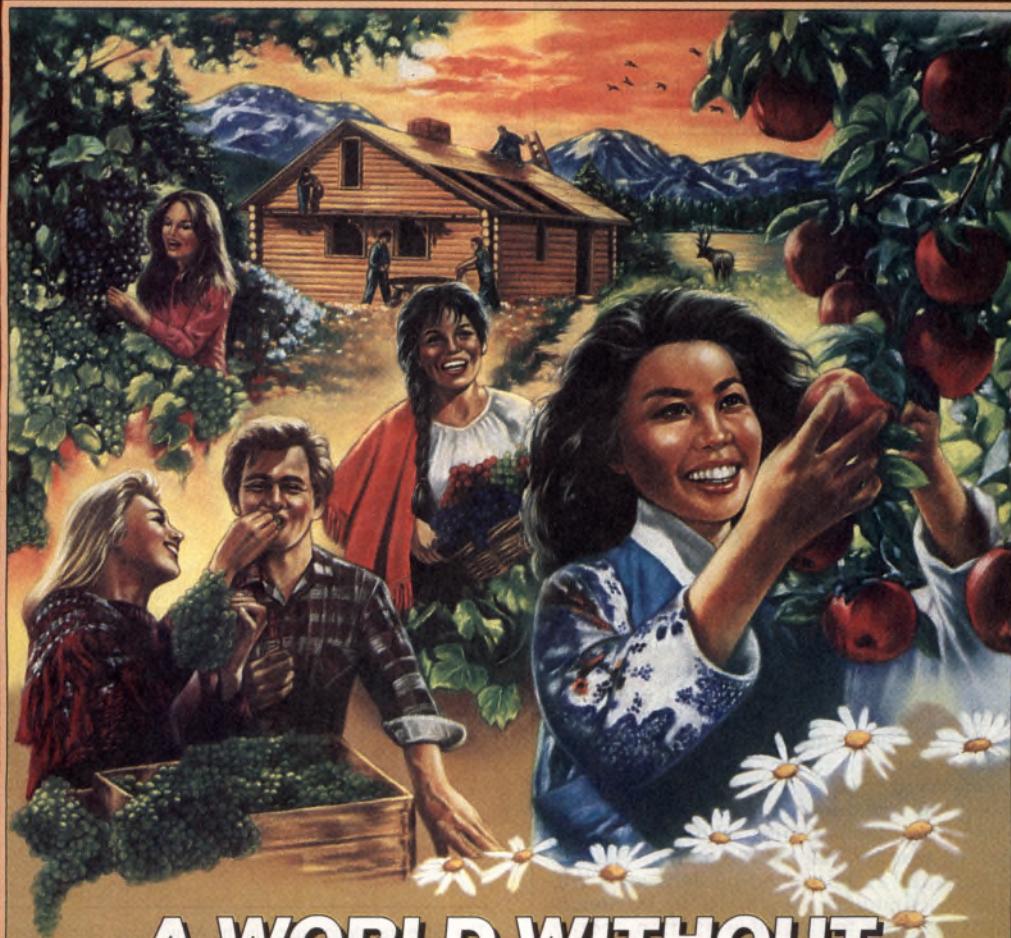


The Watchtower

Announcing Jehovah's Kingdom

February 15, 1990



A WORLD WITHOUT
GREED
IS IT POSSIBLE?

In This Issue

"The Age of Greed"	3
Imagine a World Without Greed	4
Why Has Jehovah Revealed His Name?	7
Jesus Denounces His Opposers	8
From Seder to Salvation	10
'Discerning What We Are' —At Memorial Time	15
Will You Benefit From Undeserved Kindness?	21
Codex Bezae—A Unique Manuscript	24
Refresh Your Relatives With Waters of Truth	25
Insight on the News	28
Questions From Readers	29
Come to the "Pure Language" District Convention	30

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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"The Age of Greed"

IF MAN has difficulty in eradicating the common cold, what is his chance of eliminating the far more complex malady of greed?

It seems that greed and selfishness do not even have to be learned—they are apparently there from childhood. You can watch two toddlers at play with their toys and see that.

Individual human greed is common enough and bad enough, but when it comes to national or international greed, millions are affected to their detriment. Take, for example, the international drug trade. A Spanish-language magazine claims that this is the world's biggest business—\$300 thousand million a year. Millions of lives are ruined, and countless untimely deaths are caused by the misuse of drugs. What is the root cause of the alarming proliferation of the drug trade? Without doubt, it is greed.

World Press Review highlights this motive of greed. It quotes the Madrid newsmagazine *Cambio 16*, which avers that "barely 10 to 20 percent of all profits from drug sales go to the producer countries. Another 10 percent is funneled back into the trafficking network by way of reinvestment in laboratories, vehicles, and weapons. . . . The remainder winds up in the consumer countries and in the tax shelters of the world banking system."

This belies the view that need is the reason for greed, that greed is only a trait of the poor or the



underprivileged. Obviously, greed is a widespread human failing that involves the whole spectrum of society, including those not really in need at all. One of the strange characteristics of greed is that it is so insidious—even people normally content with their lot in life will manifest greed if unexpectedly given the opportunity.

Columnist Meg Greenfield laments: "You open your paper on any given day and you read about the grand juries and the special prosecutors and the questionable calls, the hustles and the scams and the overreachings, and it's pretty depressing. Even accepting that some of the charges brought are groundless and others overblown, it is apparent to me that time and again people did things and were allowed to get away with things that should never have been allowed. . . . This is how far we have come: even much of our altruism is self-indulgent, greedy."

How Widespread?

Greed is not something new among mankind, though it has no doubt escalated owing to the pressures of 20th-century living. So widespread has greed become that an editorial in *The Christian Century* assigns to the decade of the 1980's a name that it feels matches such names as "The Age of Anxiety" of the 1950's or "The Me Decade" of the 1970's. It labels the 1980's "The Age of Greed".

Today, greed can be seen in every area where people gather together—at workplaces, at schools, and in the community at large. It has worked its corrupting influence into commerce, into politics, and even into the mainstream religions of the world.

More often than not, greed develops into illegal corruption or fraud. *The Canberra Times*, for instance, assigns to Australia the dubious honor of leading the world in car-insurance fraud. The Australian *Law Society Journal* seems to support this,

stating: "Fraudulent claims/statements made by insured persons cost insurance companies, and indirectly insured persons, millions of dollars each year." The journal adds that "it is an increasingly serious problem, particularly in the areas of arson, wharf pillage, automobile and home contents insurance."

So it is easy to understand why many people scoff at the idea that greed will ever be eradicated. Why, they feel that greed will always be with us and that a greed-free world is just an impossible dream.

Greed Will Be Eradicated

On what basis can the above impossible-sounding assertion be made? It is based on the fact that greed-free living is already being achieved. While this achievement is not perfect, it does show what can be done with proper education and motivation. The following article will show just how there can be an entire world without greed.

Imagine a World Without Greed

CAN you envision a world where people cooperate rather than compete? Where humans treat others as they themselves would like to be treated? These are the characteristics of a world without greed. What a world it would be! Will it ever come? Yes, it will. But how can greed—so ingrained in mankind—be eradicated?

To get an answer, we must first understand the origin of greed. The Bible indi-

cates that it was not always a characteristic of the human race. The prophet Moses reminds us that no defect such as greed was initially found in the first man, the perfect creation of a greed-free Creator: "The Rock, perfect is his activity, for all his ways are justice." So, then, where did greed come from? The first human pair allowed it to develop in themselves—Eve in greedy anticipation of what she would get from eating fruit God had prohibited, Adam in greedily

Jesus spoke of a way of life that promotes unselfishness, not greed

not wanting to lose his beautiful wife. Moses added, in words that were also true of Adam and Eve: "They have acted ruinously on their own part; they are not his children, the defect is their own."—Deuteronomy 32:4, 5; 1 Timothy 2:14.

By the time of the global Flood of Noah's day, greed and lust had developed to such a state that "the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time."—Genesis 6:5.

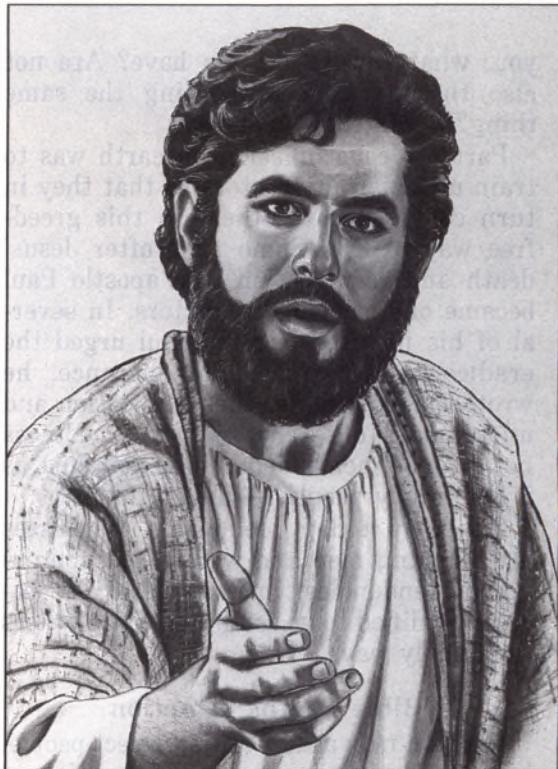
This dominant attitude of greediness in man has continued until now, seemingly reaching its zenith in today's thankless and greedy society.

Eliminating Greed Through Education

Just as greed among humans has grown, so the reverse is possible. Greed can be overcome. Yet, for this to take place, proper education and training are necessary, with strict guidelines or rules of conduct being followed. This may sound plausible, but who could supply that kind of education and ensure that what is learned is put into practice—even enforced if necessary?

Such education must emanate from a source that is free from greed itself. There must not be any ulterior motives or expectation of something in return for such training. Additionally, the value and practicability of unselfishness must be taught and demonstrated. The one learning needs to be convinced not only that such a way of life is possible but that it is the preferred way, with benefits to himself and to those around him.

Only the God of heaven can supply this kind of education, for what man or organization on earth would have the qualifica-



tions and the background? All men are disqualified on the basis of this Biblical truth: "All have sinned and fall short of the glory of God."—Romans 3:23.

Happily, Jehovah, the God of heaven, does provide such education in his written textbook, or manual, the Holy Bible. His Son, Jesus Christ, championed this kind of teaching when he was a man on earth. Midway through Jesus' famed Sermon on the Mount, he spoke of a way of life that sounded strange to most of those listening, for it embraced unselfishness even toward one's enemies or opposers. Jesus said: "Continue to love your enemies and to pray for those persecuting you; that you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. For if you love those loving

you, what reward do you have? Are not also the tax collectors doing the same thing?"—Matthew 5:44-46.

Part of Jesus' mission on earth was to train unselfish instructors so that they in turn could educate others in this greed-free way of life. Some time after Jesus' death and resurrection, the apostle Paul became one of such instructors. In several of his inspired letters, Paul urged the eradication of greed. For instance, he wrote the Ephesians: "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people."—Ephesians 5:3.

Similarly today, Jehovah's Witnesses are teaching men and women to suppress greedy tendencies. In time these also become qualified to go forth and teach others such godly ways.

Bible Truths in Action

But you may ask: 'Can imperfect people, ingrained with greed, really root it out from their personalities?' Yes, they can. Not perfectly, of course, but to an extent that is quite remarkable. Let us consider an example of this.

A confirmed thief lived in Spain. His home was full of stolen goods. Then he began a study of the Bible with Jehovah's Witnesses. As a result, his conscience began to trouble him, so he decided to return to the owners the things he had stolen. He approached his former employer and confessed to having stolen a new washing machine from him. The employer, so impressed with his changed attitude, decided not to inform the police but simply allowed the former thief to pay the price of the washing machine.

Next, the reformed thief determined to visit everyone else that he remembered he had stolen from and to return the stolen items. Everyone he visited expressed surprise that because of his applying Bible

principles, he had had this great change of attitude.

Now a real difficulty confronted him. He did not know the owners of many of the items he still had. So, after praying to Jehovah, he went to police headquarters and handed in six stereo radios he had stolen from cars. The police were surprised, as he had a clean record with them. They decided he should just pay a fine and serve a short jail term.

This former thief now has a clean conscience, having abandoned his life of crime and greed to become part of the worldwide congregation of Jehovah's Witnesses.

Thousands of similar examples could readily be given. Though those who have made such changes in their lives form a minority of earth's inhabitants, the fact that many have done so demonstrates the power for good that comes from knowing and applying Bible principles.

As each year goes by, more and more people embrace this way of life. Bible instruction is being given in more than 60,000 congregations of Jehovah's Witnesses throughout the earth. The Witnesses do not at this time expect to change the world as a whole, eradicating greed from among the thousands of millions presently living. Nevertheless, Bible prophecy indicates that very soon now, a greed-free way of life will prevail earth wide!

A Greed-Free New World

There will be no place for greed and selfishness in the coming new world. The apostle Peter assures us that righteousness will be a hallmark not only of the "new heavens" but also of the "new earth." (2 Peter 3:13) Greed will be among "the former things" that will have passed away, along with sickness, sorrow, and even death.—Revelation 21:4.

Hence, if you are distressed by the escalating greed and the selfish way of life



Soon—a world without greed

seen all around us today, take heart! Begin now to live for the coming new world that will soon be a reality. With God's help, strive to eradicate greed from your own life. Join in helping others to see the

benefits that right now can be enjoyed by Christian living. Put your faith and trust in Jehovah God's promise that greed will very shortly be among the host of unpleasant things that 'will not be called to mind, nor come up into our hearts.'—Isaiah 65:17.

Why Has Jehovah Revealed His Name?

A commentary of the "Old Testament" published in Poland in 1964 answered this question in a very thought-provoking way. Under the imprimatur of the Roman Catholic Church,

Dr. Stanisław Łach, professor at Lublin University, noted:

"Redeemed people are responsible for God's name before mankind." It was the responsibility of the Israelites to make efforts so "that the Gentiles bless the name of Jahwe (Jehovah) and that they do not blaspheme" it. "Jahwe has a meaning . . . The world will be judged depending on the reaction to those who confess that name." The professor declared that "the name Jahwe will be great among the nations . . . It will spread all over the world.

Such was the destiny of . . . that name to Moses."

Yes, as Malachi 1:11 prophesies: "'My name will be great among the nations,' Jehovah of armies has said." And who today are declaring that name worldwide so that "everyone who calls on the name of Jehovah will be saved"? Jehovah's Witnesses! The public's reaction to these "people for his name," yes, "those who confess that name," is a matter of life and death to them. What is your reaction to Jehovah and his Witnesses?—Acts 2:21; 15:14; compare Malachi 3:16-18.

Jesus Denounces His Opposers

JESUS has so thoroughly confounded his religious opposers that they fear to ask him anything further. So he takes the initiative to expose their ignorance. "What do you think about the Christ?" he inquires. "Whose son is he?" "David's," the Pharisees answer.

Although Jesus does not deny that David is the physical ancestor of the Christ, or Messiah, he asks: "How, then, is it that David by inspiration [at Psalm 110] calls him 'Lord,' saying, 'Jehovah said to my Lord: 'Sit at my right hand until I put your enemies beneath your feet'?' If, therefore, David calls him 'Lord,' how is he his son?"

The Pharisees are silent, for they do not know the true identity of the Christ, or anointed one. The Messiah is not simply a human descendant of David, as the Pharisees apparently believe, but he existed in heaven and was David's superior, or Lord.

Turning now to the crowds and to his disciples, Jesus warns about the scribes and the Pharisees. Since these teach God's Law, 'having seated themselves in the seat of Moses,' Jesus urges: "All the things they tell you, do and observe." But he adds: "Do not do according to their deeds, for they say but do not perform."

They are hypocrites, and Jesus denounces them in much the same language that he did while dining in the house of a Pharisee months earlier. "All the works they do," he says, "they do to be viewed by men." And he provides examples, noting:

"They broaden the scripture-containing cases that they wear as safeguards."

These relatively small cases, worn on the forehead or on the arm, contain four portions of the Law: Exodus 13:1-10, 11-16; and Deuteronomy 6:4-9; 11:13-21. But the Pharisees increase the size of these cases to give the impression that they are zealous about the Law.

Jesus continues that they "enlarge the fringes of their garments." At Numbers 15:38-40 the Israelites are commanded to make fringes on their garments, but the Pharisees make theirs larger than anyone else does. Everything is done for show! "They like the most prominent place," Jesus decries.

Sadly, his own disciples have been affected by this desire for prominence. So he counsels: "But you, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ." The disciples must rid themselves of the desire to be number one! "The greatest one among you must be your minister," Jesus admonishes.

He next pronounces a series of woes on the scribes and the Pharisees, repeatedly calling them hypocrites. They "shut up the kingdom of the heavens before men," he says, and "they are the ones devouring the houses of the widows and for a pretext making long prayers."

"Woe to you, blind guides," Jesus says. He condemns the Pharisees' lack of spiritual values, as shown by the arbitrary distinctions they make. For example, they say, 'It is nothing if anyone

swears by the temple, but one is under obligation if he swears by the gold of the temple.' By their putting more emphasis on the gold of the temple than on the spiritual value of that place of worship, they reveal their moral blindness.

Then, as he did earlier, Jesus condemns the Pharisees for neglecting "the weightier matters of the Law, namely, justice and mercy and faithfulness" while giving great attention to paying a tithe, or tenth part, of insignificant herbs.

Jesus calls the Pharisees "blind guides, who strain out the gnat but gulp down the camel!" They strain a gnat

from their wine, not simply because it is an insect, but because it is ceremonially unclean. Yet, their disregarding the weightier matters of the Law is comparable to swallowing a camel, also a ceremonially unclean animal. **Matthew 22:41–23:24; Mark 12:35–40; Luke 20: 41–47; Leviticus 11:4, 21–24.**

- ◆ Why are the Pharisees silent when Jesus questions them about what David said in Psalm 110?
- ◆ Why do the Pharisees enlarge their Scripture-containing cases and the fringes on their garments?
- ◆ What counsel does Jesus give his disciples?
- ◆ What arbitrary distinctions do the Pharisees make, and how does Jesus condemn them for neglecting weightier matters?





FROM SEDER TO SALVATION

"The cup of grand salvation I shall take up, and on the name of Jehovah I shall call."

—PSALM 116:13.

HOW would you enjoy a song dealing with your having a long, happy future? Actually, such a song is an all-time favorite. Yet, you are in a better position than most to understand and to enjoy this meaningful song. Jews call it Hallel (Praise). Composed of Psalms 113 to 118, it urges us to sing "Hallelujah," or "Praise Jah."

1. What all-time favorite song may affect your future?

² Jews sing the Hallel in their Passover service, which singing evidently dates back to when God had a temple where animals were sacrificed. Today, it is sung in Jewish homes during the Passover service and meal called the Seder. But few who sing it in their Seder get the real import of Psalm 116:13: "The cup of grand salvation I shall take up, and on the name of Jehovah I shall

2. How is this song used, and how is it related to the Seder?

call." Why, though, is salvation linked with the Passover, and could it be that your salvation is involved?

Passover—Festival of Salvation

³ Recall that the Israelites were slaves in Egypt under an oppressive Pharaoh. Finally, Jehovah raised up Moses to lead His people to freedom. After God brought nine plagues on Egypt, Moses announced the tenth. Jehovah would strike down the firstborn in every Egyptian household. (Exodus 11:1-10) The Israelites could be spared, though. How? They had to slaughter a sheep, put its blood on the doorposts and lintel, and stay inside eating a meal of lamb, unleavened bread, and bitter greens. During that Seder, God would "pass over" without slaying their firstborn.—Exodus 12:1-13.

⁴ In response to this tenth plague, Pharaoh told Moses: "Get up, get out from the midst of my people, both you and the other sons of Israel, and go, serve Jehovah." (Exodus 12:29-32) After the Hebrews and "a vast mixed company" of sympathizers left, Pharaoh changed his mind and chased after them. God then miraculously helped his people to escape through the Red Sea, where Pharaoh and his pursuing army died.—Exodus 12:38; 14:5-28; Psalm 78:51-53; 136:13-15.

⁵ Moses told Israel at the Red Sea: "Do not be afraid. Stand firm and see the salvation of Jehovah, which he will perform for you today." Later they sang: "My strength and my might is Jah, since he serves for my salvation. This is my God, and I shall laud him." (Exodus 14:13; 15:2) Yes, Israel's deliverance, both from the tenth plague and from the Red Sea, was a salvation. Well could the psalmist describe Jehovah as a God "performing grand salvation in the midst of the earth."—Psalm 68:6, 20; 74:12-14; 78:12, 13, 22.

3. What is the background of the Seder?
- 4, 5. How did the Passover lead to salvation for many? (Psalm 106:7-10)

⁶ The Hebrews were to keep the Passover as a salvation memorial. God said: "This day must serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations." (Exodus 12:14) At each Passover meal, or Seder, the father was to remind his family of that salvation. Jehovah directed: "When your sons say to you, 'What does this service mean to you?' then you must say, 'It is the sacrifice of the passover to Jehovah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses.'"—Exodus 12:25-27.

⁷ That Jews to this day hold the Passover Seder confirms the historicity of that account. Some of their practices, though, differ from what God directed. *The Origins of the Seder* says: "The Bible includes extensive discussions of Passover and the Festival of the Unleavened Bread; however, these descriptions do not correspond with later observances of the holiday. In particular, the biblical ritual focuses on the passover sacrifice, which in post-biblical literature no longer holds a central position." A major reason is that Jews lack a temple for animal sacrifices.

⁸ Christians can profitably study all the festivals that God gave to ancient Israel,* but for now certain aspects of the Passover merit our special attention. Jesus, a Jew, kept the Passover. On the last occasion that he did so, he outlined the only divine celebration for Christians—the Lord's Evening Meal, the memorial of Jesus' death. So this Christian celebration is linked to the Passover.

* See *The Watchtower* of February 15, 1980, pages 8-24.

- 6, 7. Why was the Passover instituted, yet why is it now kept with differences from the first Passover?
8. What special reason do we have for considering the Passover?

More Than a Passover Lamb

⁹ Hebrews 10:1 tells us that 'the Law was a shadow of the good things to come.' The *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, by M'Clintock and Strong, says: "No other shadow of good things to come contained in the law can vie with the festival of the Passover." In particular did the Passover lamb have a meaning that extended beyond the ceremony memorializing how God saved the firstborn and then all the Hebrews out of Egypt.

¹⁰ That lamb was unique in a number of respects. For instance, many animal sacrifices of the Mosaic Law were presented by a single individual in connection with personal sins or guilt, and parts of the animals were burned on the altar. (Leviticus 4: 22-35) Some meat from the communion offering was given to the officiating priest or to other priests. (Leviticus 7:11-38) However, the paschal, or Passover, lamb was not used on the altar, and it was offered by a group of people, usually a family, who were the ones to eat it.—Exodus 12:4, 8-11.

¹¹ Jehovah valued the Passover lamb so highly that he called it "my sacrifice." (Exodus 23:18; 34:25) Scholars have said that "the paschal sacrifice was the sacrifice of Jehovah *par excellence*." This lamb undeniably pointed to, or typified, the sacrifice of Jesus. We know this because the apostle Paul called Jesus "our passover [who] has been sacrificed." (1 Corinthians 5:7) Jesus was identified as "the Lamb of God" and "the Lamb that was slaughtered."—John 1:29; Revelation 5:12; Acts 8:32.

Lifesaving Blood

- ¹² Back in Egypt the lamb's blood was
- 9, 10. How was the Passover lamb a special, or unique, sacrifice?
 11. What was Jehovah's view of the Passover lamb, and to what did it point? (Numbers 9:13)
 12. What role did the lamb's blood play in the first Passover?

pivotal to salvation. When Jehovah slew the firstborn, He passed over houses where there was blood on the doorposts. Moreover, because the Hebrews were not mourning the death of their firstborn, they were in position to march through the Red Sea to freedom.

¹³ Blood is also involved in salvation today—Jesus' shed blood. When "the passover, the festival of the Jews, was near" in 32 C.E., Jesus told a large audience: "He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect him at the last day; for my flesh is true food, and my blood is true drink." (John 6: 4, 54, 55) All his Jewish listeners would have in mind the impending Passover and that a lamb's blood was used in Egypt.

¹⁴ Jesus was not then discussing the emblems used in the Lord's Evening Meal. That new celebration for Christians was not instituted until a year later, so even the apostles who heard Jesus in 32 C.E. knew nothing of it. Still, Jesus was showing that his blood was essential for everlasting salvation. Paul explained: "By means of him we have the release by ransom through the blood of that one, yes, the forgiveness of our trespasses, according to the riches of his undeserved kindness." (Ephesians 1:7) Only through forgiveness on the basis of Jesus' blood can we live forever.

Which Salvation and Where?

¹⁵ Just a limited salvation was involved in ancient Egypt. No one who left Egypt expected to be given endless life after the Exodus. True, God appointed the Levites to be priests for the nation, and some of the tribe of Judah became temporal kings, but all of these would die. (Acts 2:29; Hebrews 7:11, 23, 27) While the "vast mixed com-

13, 14. How is Jesus' blood lifesaving and necessary for salvation? (Ephesians 1:13)

15. For the Hebrews in Egypt, what salvation and privileges became possible, and what did not? (1 Corinthians 10:1-5)

ny" who also left Egypt did not have those privileges, they, along with the Hebrews, could hope to reach the Promised Land and enjoy a normal life worshiping God. Still, Jehovah's pre-Christian servants had a basis for hoping that, in time, they could enjoy endless life on earth, where God purposed mankind to live. This would be in line with Jesus' promise at John 6:54.

¹⁶ God used some of his ancient servants to pen inspiring words about the earth's having been created to be inhabited and about the upright living forever on it. (Psalm 37:9-11; Proverbs 2:21, 22; Isaiah 45:18) Yet, how could true worshipers gain such salvation if they died? By God's bringing them back to life on earth. Job, for example, expressed the hope that he would be remembered and called back to life. (Job 14:13-15; Daniel 12:13) Clearly, one form of salvation is to everlasting life on earth.

—Matthew 11:11.

¹⁷ The Bible also speaks of salvation to life in heaven, where Jesus Christ went after his resurrection. "He is at God's right hand, for he went his way to heaven; and angels and authorities and powers were made subject to him." (1 Peter 3:18, 22; Ephesians 1:20-22; Hebrews 9:24) But Jesus is not to be the only human taken to heaven. God has determined that he will also take from earth a relatively small number of others. Jesus told the apostles: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you. Also, if I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be."—John 14:2, 3.

¹⁸ Salvation to heavenly life in union with

16. For what sort of salvation could God's ancient servants hope?

17. The Bible shows that others may gain what different salvation?

18. We now have what reason to focus on salvation to heavenly life?

Jesus is certainly far grander than the limited salvation involved with the first Passover. (2 Timothy 2:10) It was on the evening of the last valid Seder, or Passover meal, that Jesus instituted the new celebration for his followers, which focused on salvation to heavenly life. He told the apostles: "Keep doing this in remembrance of me." (Luke 22:19) Before we consider how Christians should keep this celebration, let us consider the matter of when we should do so.

An "Appointed Time"

¹⁹ Jesus had said: "I have greatly desired to eat this passover with you before I suffer." (Luke 22:15) He thereafter outlined the Lord's Evening Meal, which his followers were to keep as a memorial of his death. (Luke 22:19, 20) The Passover was held once a year. Hence, it is reasonable that the Lord's Evening Meal be kept annually. When? Logically, in the spring at Passover time. That would mean when Nisan 14 (Jewish calendar) fell, rather than always holding to Friday because that was the weekday on which Jesus died.

²⁰ So Nisan 14 would be the date Paul had in mind when he wrote: "As often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Corinthians 11:26) For the next two centuries, many Christians held to Nisan 14, they being known as Quartodecimans, from the Latin for "14th." M'Clinton and Strong report: "The churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place." Today, Jehovah's Witnesses keep the Lord's Evening Meal annually on the date corresponding to

19. Why is it logical to link the Passover and the Lord's Evening Meal?

20. Why are Jehovah's Witnesses interested in Nisan 14?

Nisan 14. Some have noted, though, that this may differ from the date when Jews hold their Passover. Why?

²¹ The Hebrew day ran from sunset (about six o'clock) to the next sunset. God commanded that the Passover lamb be killed on Nisan 14 "between the two evenings." (Exodus 12:6) When would that be? Modern Jews cling to the rabbinical view that the lamb was to be slaughtered near the end of Nisan 14, between the time when the sun began to descend (about three o'clock) and the actual sunset. As a result, they hold their Seder after sundown, when Nisan 15 has begun.—Mark 1:32.

²² We have good reason, however, to understand the expression differently. Deuteronomy 16:6 clearly told the Israelites to "slaughter the passover sacrifice, in the evening, at sundown." (Jewish *Tanakh* version) This indicates that "between the two evenings" referred to the twilight period, from sunset (which begins Nisan 14) to actual darkness. The ancient Karaite Jews* understood it this way, as do Samaritans* down to today. Our accepting that the Passover lamb was sacrificed and eaten "at its appointed time" on Nisan 14, not on Nisan 15, is one reason why our Memorial date sometimes differs from the Jewish date.—Numbers 9:2-5.

* M'Clintock and Strong describe them as "one of the oldest and most remarkable sects of the Jewish synagogue, whose distinguishing tenet is strict adherence to the letter of the written law."

* "They slaughter the animal in the evening . . . At midnight each family group eats the meat . . . and then burns the leftover meat and bones before morning . . . Some scholars have suggested that the Samaritan religion may closely resemble biblical religion before rabbinic Judaism reshaped it."—*The Origins of the Seder*.

21. When was the Passover lamb to be sacrificed, but what do Jews today do?
22. What is a reason why the date for the Memorial may differ from the date when Jews hold their Passover? (Mark 14:17; John 13:30)

²³ Another reason why our date may differ from that of the Jews is that they employ a predetermined calendar, which system was not fixed until the fourth century C.E. Using this, they can set dates for Nisan 1 or for festivals decades or centuries beforehand. Moreover, the ancient lunar calendar needed to have a 13th month added occasionally so that the calendar would synchronize with the seasons. The current Jewish calendar adds this month at fixed points; in a 19-year cycle, it is added to years 3, 6, 8, 11, 14, 17, and 19.

²⁴ However, Emil Schürer says that "at the time of Jesus [the Jews] still had no fixed calendar, but on the basis of purely empirical observation, began each new month with the appearance of the new moon, and similarly on the basis of observation" added a month as needed. "If . . . it was noticed towards the end of the year that Passover would fall before the vernal equinox [about March 21], the intercalation of a month before Nisan was decreed." (*The History of the Jewish People in the Age of Jesus Christ*, Volume 1) The extra month

23. Why are months added to the Hebrew calendar, and how is this handled by modern-day Jews?

24, 25. (a) In Jesus' time, how were months fixed and the need for extra months determined? (b) How is the date for the Lord's Evening Meal established by Jehovah's Witnesses?

How Would You Answer?

- Why is the Passover appropriately linked to salvation?
- How can Jesus' sacrifice accomplish more than did the Passover lamb?
- What salvation becomes available through Jesus?
- How do Jehovah's Witnesses establish the proper time for the Lord's Evening Meal?

thus comes in naturally, not being added arbitrarily.

²⁵ The Governing Body of Jehovah's Witnesses establishes the date for the Lord's Evening Meal in line with the ancient method. Nisan 1 is determined by when the new moon nearest the spring equinox can likely be observed at sunset in Jerusalem. Counting 14 days from that brings one to Nisan 14, which usually corresponds to the day of the full moon. (See *The Watchtower* of June 15, 1977, pages 383-4.) On the basis of this Biblical method, Jehovah's Witness-

es around the globe have been advised that the celebration of the Memorial this year will be after sunset on April 10.

²⁶ This date corresponds to Nisan 14, which was when Jesus held the last valid Passover. However, celebrating the Memorial brings into focus salvation beyond what the Jewish Seder commemorates. All of us need to understand what takes place during the Lord's Evening Meal, what it means, and how our salvation is involved.

26. What additional aspects of the Lord's Evening Meal merit our attention?

'DISCERNING WHAT WE ARE' AT MEMORIAL TIME

"If we would discern what we ourselves are, we would not be judged . . . that we may not become condemned." —1 CORINTHIANS 11:31, 32.

THE last thing that a Christian wants is to be judged adversely by Jehovah. Displeasing "the Judge of all the earth" could lead to our 'becoming condemned with the world' and losing out on salvation. That is so whether we hope for life in heaven with Jesus or for endless life in an earthly paradise.—Genesis 18:25; 1 Corinthians 11:32.

² In 1 Corinthians chapter 11, the apostle Paul addressed an area in which we might come into judgment. While he directed his comments to anointed Christians, his coun-

1. True Christians definitely want to avoid what, and why?

2, 3. In what matter might we be judged adversely, and what did Paul say about this?

sel is important to all, especially in this season. Our discerning what we ourselves are can help us to have God's approval and not be judged. In discussing the annual celebration of the Lord's Evening Meal, Paul wrote:

³ "The Lord Jesus in the night in which he was going to be handed over took a loaf and, after giving thanks, he broke it and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.' He did likewise respecting the cup also, after he had the evening meal, saying: 'This cup means the new covenant by virtue of my blood. Keep doing this, as often as you drink it, in remembrance of me.' 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 11:23-26.*

⁴ After sundown on April 10, 1990, Jehovah’s Witnesses will celebrate the Memorial of Christ’s death. Usually, the group assembling will be one congregation; thus there will be room for people who are not yet Witnesses. What will the meeting be like? There will be a Biblical talk. Then, following prayer, the loaf will be passed. Another prayer introduces the passing of the cup. Rather than all of this being according to a formal ritual or rigid procedure, the number of loaves or cups and the way they are passed is arranged in accord with the local situation. The main thing is that the items be made available to all attending, even though most will simply pass them on without partaking. What things, though, are passed, and what do they mean? Moreover, what should we consider beforehand so as to discern what we ourselves are?

“This Means My Body”

⁵ We have read what Paul “received from the Lord” as to the Memorial. There are also accounts by three Gospel writers, one of whom was present when Jesus instituted

* “On the night in which He was delivered up the Lord Jesus took bread; giving thanks, He broke it and said: ‘This is my body which is for you; do this as my memorial.’ Similarly He took the cup when supper was over, and said: ‘This cup is the new covenant, sealed by my blood; every time that you drink it, do it as my memorial.’”—*An Expanded Paraphrase of the Epistles of Paul*, by F. F. Bruce.

4. What will take place on the evening of April 10, 1990?

5, 6. (a) Jesus did what with a loaf?
(b) What sort of bread did he use?



this celebration. (1 Corinthians 11:23; Matthew 26:26-29; Mark 14:22-25; Luke 22:19, 20) These accounts say that Jesus first took a loaf, prayed, and then broke it and distributed it. What was that loaf? Correspondingly, what is used today? What does it mean or represent?

⁶ On hand were items from the Jewish Passover meal, one being unleavened bread, which Moses called “unfermented cakes, the bread of affliction.” (Deuteronomy 16:3; Exodus 12:8) This bread was made with wheat flour without using leaven, salt, or seasonings. Being unleavened (Hebrew, *mats-tsah'*), it was flat and brittle; it had to be broken to eatable size.—Mark 6:41; 8:6; Acts 27:35.

⁷ Jesus used unleavened bread in the Lord’s

7. What do Jehovah’s Witnesses use for bread during the Memorial?



Evening Meal, so Jehovah's Witnesses today do likewise. Regular Jewish matzoth serve this purpose if they are not made with added ingredients, such as malt, onions, or eggs. (Matzoth containing those supplements would hardly match the description "bread of affliction.") Or the congregation elders may have someone make unleavened bread from a dough of wheat flour and water. If wheat flour is not available, unfermented bread can be made with flour from barley, rice, corn, or another grain. The dough is rolled thin and baked on a lightly oiled cooking sheet.

⁸ Such bread is appropriate because it does not contain leaven (yeast), which the Bible uses to represent corruption or sin. Paul counseled con-

8. Why is unleavened bread an appropriate symbol, and what does partaking of it signify? (Hebrews 10:5-7; 1 Peter 4:1)

cerning an immoral man in a congregation: 'A little leaven ferments the whole lump. Clear away the old leaven, that you may be free from ferment. Christ our passover has been sacrificed. Let us keep the festival, not with leaven of badness and wickedness, but with unfermented cakes of sincerity and truth.' (1 Corinthians 5:6-8; compare Matthew 13:33; 16:6, 12.) Unleavened bread is a fitting symbol of Jesus' human body, for he was "loyal, guileless, undefiled, separated from the sinners." (Hebrews 7:26) Jesus was there present in his perfect human body when he said to the apostles: "Take and eat this [bread], it means my body." (Matthew 26:26, *A New Translation of the Bible*, by James Moffatt) Partaking of the bread means that a person believes in the benefit of Jesus' sacrifice in his behalf and accepts it. More, though, is involved.

Wine With a Meaning

⁹ Jesus used another symbol: "He also took a cup, and after thanking God he gave it to them saying, 'Drink of it, all of you; this means my blood, the new covenant-blood, shed for many, to win the remission of their sins.'" (Matthew 26:27, 28, *Moffatt*) What was in that communal cup that he passed, and what does it mean for us as we strive to discern what we ourselves are?

¹⁰ When Moses initially outlined the Passover feast, he mentioned no beverage. Many scholars believe that wine was introduced into the Passover much later, perhaps in the

9. What other emblem did Jesus say should be used?

10. How did wine find a place in the Jewish Passover?

second century B.C.E.* In any event, the use of wine in this meal was common in the first century, and Jesus did not object to it. He used the Passover wine when instituting the Memorial.

¹¹ Since the Jewish Passover occurred long after the grape harvest, Jesus would have been using, not unfermented juice, but red wine that could easily represent his blood. (Compare Revelation 14:20.) Christ's blood did not need to be augmented, so plain wine is appropriate, rather than wines fortified with brandy (such as port, sherry, or muscatel) or having spices or herbs added (vermouth, Dubonnet, or many aperitifs). We need not, though, become worried over how a wine was processed, whether some sugar was added during fermentation to make it of average taste or alcohol content or whether a little sulfur was used to prevent spoilage.[#] Many congregations use a commercial red wine (such as Chianti, Burgundy, Beaujolais, or claret) or simple homemade red wine. The wine and the bread are merely emblems, or symbols; hence, any not used can be taken home and used later simply as other food or beverage items.

¹² The fact that Jesus spoke of his blood on Passover night could have called to mind the lambs' blood back in Egypt. But note how Jesus actually made a different com-

* One scholar offers this opinion as to why wine was added: "[The Passover] was to be no longer a solemn annual mustering of male adults; it was to become the occasion for family festivity, in which the drinking of wine found a natural place."—*The Hebrew Passover—From the Earliest Times to A.D. 70*, by J. B. Segal.

[#] From ancient times salt, egg whites, and other substances have been employed to clarify or bring out the color and taste of wine, the Romans even using sulfur as a disinfectant in wine making.

11. Wine of what sort is appropriate for use during the Lord's Evening Meal?
12. Jesus explained that the wine has what representative meaning?

parison, saying: "This cup means the new covenant by virtue of my blood, which is to be poured out in your behalf." (Luke 22:20) God had earlier made a covenant with the nation of fleshly Israel, and it was inaugurated with the blood of animal sacrifices. There was a correspondency between the blood of those sacrifices and Jesus' blood. Both were involved in God's inaugurating a covenant with a nation of his people. (Exodus 24:3-8; Hebrews 9:17-20) A feature of the Law covenant was that fleshly Israel had the prospect of making up a nation of king-priests. (Exodus 19:5, 6) However, after Israel failed to keep Jehovah's covenant, he said that he would replace "the former covenant" with "a new covenant." (Hebrews 9:1, 15; Jeremiah 31:31-34) The cup of wine that Jesus now passed among the faithful apostles represented this new covenant.

¹³ Christians taken into this new covenant come to form a spiritual nation of king-priests. (Galatians 6:16) The apostle Peter wrote: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light." (1 Peter 2:9) It is clear what salvation they receive—life in heaven as co-rulers with Jesus. Revelation 20:6 confirms this: "Happy and holy is anyone having part in the first resurrection; . . . they will be priests of God and of the Christ, and will rule as kings with him for the thousand years."

¹⁴ In fact, after Jesus directed the apostles to partake of the emblematic bread and wine, he told them that they would 'eat and drink at his table in his kingdom, and sit on thrones to judge the twelve tribes of

13, 14. (a) Being in the new covenant means what? (b) What is signified by a person's partaking of the emblems?

Israel.' (Luke 22:28-30) Consequently, partaking of the Memorial emblems means more than simply believing in Jesus' sacrifice. Every Christian must accept the ransom and exercise faith if he is to gain everlasting life anywhere. (Matthew 20:28; John 6:51) But partaking of the emblems signifies that one is in the new covenant, selected to be with Jesus in his Kingdom.

Need to Discern at Memorial Time

¹⁵ As the previous article explained, prior to Jesus' time God's loyal servants had no hope of going to heaven. They looked forward to gaining everlasting life on earth, mankind's original home. Jesus Christ was the first to be resurrected as a spirit, and he became the first one from mankind to be taken to heaven. (Ephesians 1:20-22; 1 Peter 3:18, 22) Paul confirmed this, writing: "We have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way." (Hebrews 10:19, 20) Who would follow, after Jesus opened that way?

¹⁶ The night Jesus instituted the Lord's Evening Meal, he told his loyal apostles that he was preparing a place for them in heaven. (John 14:2, 3) Recall, though, that Jesus also said that the ones partaking of the loaf and the cup would be in his Kingdom and sit on thrones to judge. Would that be only the apostles? No, for later the apostle John learned that other Christians too would conquer and 'sit down with Jesus on his throne,' and together they would become 'a kingdom and priests to rule over the earth.' (Revelation 3:21; 5:10) John also learned the total number of Christians who are "bought from the earth"—144,000. (Revelation 14:1-3) Because this is a relatively small group, a "little flock" compared

15. How did Jesus introduce a new hope for God's servants?

16. The future holds what for those who partake of the bread and the wine?

to all who have worshiped God down through the ages, special discernment is needed at Memorial time.—Luke 12:32.¹⁷

¹⁷ Paul brought this up in his letter to the Corinthians at a time when some apostles were still alive and when God was calling Christians "to be holy ones." Paul said that a bad practice had developed among those there who were obliged to partake of the emblems. Some had meals beforehand at which they ate or drank too much, making them drowsy, dulled in their senses. As a result, they could not "discern the body," Jesus' physical body represented by the bread. Was that so serious? Yes! By partaking unworthily, they became "guilty respecting the body and the blood of the Lord." If they were mentally and spiritually alert, 'they could discern what they were and would not be judged.'—1 Corinthians 1:2; 11:20-22, 27-31.

¹⁸ What did those Christians need to discern and how? Primarily, they had to appreciate in heart and mind their calling to be among the 144,000 heirs of heavenly life. How did they discern this, and should many today believe that they are part of this small group God has been selecting since the apostles' day?

¹⁹ Actually, only a very small minority of true Christians today discern this about themselves. At the celebration of the Lord's Evening Meal in 1989, over 9,479,000 assembled in congregations of Jehovah's Witnesses around the earth. About 8,700 professed to have the hope of being 'saved for the heavenly kingdom.' (2 Timothy 4:18) The vast majority—yes, millions of other loyal, blessed Christians who assembled—discerned that their valid hope is to live forever on earth.

17, 18. (a) Some Christians in Corinth fell into what habit? (b) Why was overindulgence in food and drink so serious? (Hebrews 10:28-31)

19. What revealing situation prevailed during the 1989 Memorial?

²⁰ At Pentecost 33 C.E., God began selecting the 144,000 for heavenly life. As this hope was new, not held by God's servants before Jesus' time, how would those selected know or be assured of this hope? They discern this by receiving the testimony to it given by God's holy spirit. That does not mean that they actually see the spirit (it is not a person) or have some mental view of the spirit communicating with them, nor do they hear voices from the spirit realm. Paul explains: "The spirit itself bears witness with our spirit that we are God's children... We are also heirs: heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together."—Romans 8:16, 17.

²¹ This testimony, or realization, re-orient their thinking and hope. They are still humans, enjoying the good things of Jehovah's earthly creation, yet the major direction of their life and concerns is on being joint heirs with Christ. They have not come to this outlook through emotionalism. They are normal individuals, balanced in

20. How are those of the 144,000 made aware that they have been called? (1 John 2:27)
21. (a) How do the anointed know that they have the heavenly hope? (1 Corinthians 10:15-17) (b) What kind of individuals are the anointed, and how do they modestly testify to their hope?

What Is Your Answer?

- Why is unleavened bread passed during the Memorial, and what does it symbolize?
- What is the cup passed during the Lord's Evening Meal, and what does it represent?
- Why is discernment called for in connection with the Memorial celebration?
- Why are you looking forward to the upcoming Memorial?

their views and conduct. Being sanctified by God's spirit, though, they are convinced of their calling, not having persisting doubts over it. They realize that their salvation will be to heaven if they prove faithful. (2 Thessalonians 2:13; 2 Timothy 2:10-12) Understanding what Jesus' sacrifice means for them and discerning that they are spirit-anointed Christians, they modestly partake of the Memorial emblems.

²² Most of those who will obediently assemble on April 10 do not have that hope, for God has not anointed them with spirit, calling them to heavenly life. As we noted, God began selecting the 144,000 back in the apostles' day. But upon the completion of that calling, it is to be expected that others coming to worship him would have the hope held by Moses, David, John the Baptizer, and other faithful ones who died before Jesus opened the way to life in heaven. Thus, millions of loyal and zealous Christians today do not partake of the Memorial emblems. Such Christians discern what they are before God in the sense that they perceive their valid hope. They benefit from Jesus' blood and body by having their sins forgiven and then gaining endless life on earth.—1 Peter 1:19; 2:24; Revelation 7:9, 15.

²³ Let us, then, look forward to the happy celebration on April 10. It will be a time for using discernment but also a time for joy. Joy for the small number with heavenly hope who rightly and obediently will partake of the loaf and the cup. (Revelation 19:7) Joy also for millions of happy Christians who that evening will observe and learn and who hope to remember forever on earth that meaningful celebration.—John 3:29.

22. What will most of those attending the Lord's Evening Meal discern?
23. Why will the Memorial be a joyful celebration? (Compare 2 Chronicles 30:21.)

Will you benefit from UNDESERVED KINDNESS?

"THE more I learned of God's standards in the Bible, the less I felt worthy of his favor and blessing," said Frank. His interest in the Bible had been roused while he was in prison for drug offenses. He read a copy of the book *The Truth That Leads to Eternal Life*,* felt sure that what it said was the truth, and, after being released from prison, contacted Jehovah's Witnesses to learn more about the Bible.

Why did studying the Bible make him feel unworthy? Because his past life-style had violated many of God's principles. Misuse of drugs, alcohol abuse, and various other degrading habits had brought him so low that on one occasion a policeman said to him: "Would you please tell me your home address? I just want to know where to send your corpse!"

What later made him feel most unworthy, though, was that however hard he tried, he found it very difficult to conquer these ingrained unclean habits. The degrading hold of alcoholism, for example, almost defeated him. "I had failed miserably again and again and was very depressed," he said. "I almost gave up on myself completely, feeling that I was a hopeless case."

Others may not have had such a past as Frank. But they may, nevertheless, have deep feelings of inadequacy. This may be because they set unreasonably high standards for themselves as they try to live up

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to what they feel are God's demands. When they fail, they feel guilty. "Guilt can be a nightmare," explains Dr. Claire Weekes in her book *Self-Help for Your Nerves*, "particularly to those trying to set a high standard for themselves." What can a Christian do if he is affected by such feelings of unworthiness?

Appreciate Undeserved Kindness

"One thing that helped me greatly," said Frank, "was to appreciate what the Bible says at Hebrews 4:15, 16." The apostle Paul there reminds us that Jesus is a caring helper who can "sympathize with our weaknesses" and who has made it possible for us to "obtain mercy and find undeserved kindness for help at the right time."

Would you like a key to conquering feelings of unworthiness? It is this: Remember that Jehovah God and Jesus Christ know that we are weak because of inherited imperfection. They understand that we cannot measure up perfectly to righteous standards. (Psalm 51:5; Romans 3:23; 5:12, 18; James 3:2) They therefore do not expect more of us than we can give. They look for our good points, not our weaknesses. The psalmist asked: "If errors were what you watch, O Jah, O Jehovah, who could stand?" (Psalm 130:3) You can appreciate that none of us could. Through the ransom sacrifice of Jesus Christ, however, Jehovah can mercifully give us a clean standing despite our imperfections. (1 John 2:2; 4:9, 10) We can get "the forgiveness of our trespasses"—and thus

be helped to overcome any feelings of worthlessness—"according to the riches of his undeserved kindness."—Ephesians 1:7.

Look at it this way. People who love works of art will go to great lengths to restore badly damaged paintings or other works of art. When, for example, in the National Gallery in London, England, someone with a shotgun damaged a Leonardo da Vinci cartoon worth £20 million (about \$32 million, U.S.) no one suggested that since the drawing was now damaged, it should be discarded. Work to restore the 487-year-old masterpiece began immediately. Why? Because it was precious in the eyes of art lovers.

Are you not worth more than a chalk and charcoal drawing? In God's eyes you certainly are—however damaged you may be by inherited sinfulness. (Psalm 72:12-14; Matthew 20:28) Jehovah God, the skilled original Creator of the human family, will do what is necessary to restore to perfection members of that family who are willing to respond to his loving care. —Compare Acts 3:21; Romans 8:20-22.

Respond to Undeserved Kindness

Follow the example of the apostle Paul. He greatly appreciated God's kindness in mercifully forgiving him his past errors as well as in constantly supporting his struggle to overcome recurring weaknesses. (Romans 7:15-25; 1 Corinthians 15:9, 10) Paul corrected his course of life and also 'pummeled his body and led it as a slave' to stay on a course approved by God. (1 Corinthians 9:27) He did not let his body, with its sinful physical and emotional inclinations, lead *him* as a slave.

Accept God's undeserved kindness, and let it lead you to repentance. (Romans 2:4; 2 Corinthians 6:1) If past wrongs trouble you, rectify them and then believe Jehovah's assurance that he has forgiven you.

(Isaiah 1:16-18; Acts 2:38) If persistent weaknesses plague you, keep fighting them. Earnestly pray for Jehovah's help to overcome them while at the same time you throw yourself on his mercy. (Psalm 55:22) Drawing on his own experience, Frank advises: "When someone on occasion fails in his fight against some bad habit, he should not view it as a total, final failure but, rather, as a temporary setback." If others add to your problems by demanding more of you than you can give, remember that it is God you are trying to please, not men. —Galatians 1:10.

In your fight to do what is right, guard against the "crafty acts" of Satan, what could be called "the Devil's evil tricks." (Ephesians 6:11, *Reference Bible*, footnote; *Today's English Version*) Consider two "evil tricks" that he will use to try to deprive you of the benefits of undeserved kindness.

Satan's "Evil Tricks"

The Devil exploits feelings of worthlessness to try to draw you away from God. Satan is the source of the sin that damaged you in the first place. Now he may try to encourage the feeling that you are worthless in God's eyes, as Bildad tried to do to Job. (Job 25:4-6; John 8:44) How many battles have been lost because soldiers entered the fight already demoralized! So, do not let Satan demoralize you. (Ephesians 6:10-13) Being aware of Satan's designs should stimulate you to fight all the harder to do what is right.—2 Corinthians 2:11.

If on occasion you are saddened by failures of one kind or another, make sure that you are not 'swallowed up by being overly sad.' (2 Corinthians 2:7) Dr. Claire Weekes commented on the tendency of some to let past failings overwhelm them: "To let past guilt paralyse present action is destructive living."—See Acts 3:19.

If we could meet all of God's requirements perfectly, it would be a deserved kindness for him to give us the blessings he has promised. But Jehovah God and Jesus Christ are showing us kindness that is "undeserved." A *Greek-English Lexicon of the New Testament*, by J. H. Thayer, explains the meaning of the word used by the apostle Paul to describe this quality of God: "The word [*kha'ris*] contains the idea of kindness which bestows upon one what he has not deserved." No works of ours can earn God's blessing. It is, as Paul says, an undeserved kindness. If you are sincerely doing all you can within your limitations to fulfill your obligations to God, be happy at doing that. Jehovah asks no more of you.

Be aware, however, of another of Satan's "evil tricks." He misleads some into thinking that they can take advantage of God's undeserved kindness, that they can presume on his mercy. Jehovah lovingly forgives our weaknesses, but that does not mean we can stop struggling to overcome them. Paul described some who had "trampled upon the Son of God and . . . outraged the spirit of undeserved kindness with contempt." (Hebrews 10:29) These had shown no respect for righteous principles and contemptuously flouted God's laws, putting themselves beyond restoration. Jesus' half brother Jude, who saw the danger posed by such dupes of Satan, wrote: "Certain men have slipped in[to the congregations], . . . ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct."—Jude 4.

Satan may fool such ones into thinking they can more or less willfully indulge in wrongdoing and then ask God to forgive their sin. But Jehovah will not forgive such willful violators of his laws. He is "abundant in loving-kindness" to those who strive to serve him as best they can despite their imperfections. "But by no

means will he give exemption from punishment" when it is due.—Exodus 34:6, 7.

You Can Benefit From Undeserved Kindness

It is comforting to know that Jehovah does not view you only in your imperfect, damaged state. He knows what you can be when the restorative powers of Jesus' ransom sacrifice are fully applied. Pray confidently to Jehovah, therefore, as the psalmist David did. "Show me favor, O God," said David, "according to your loving-kindness. According to the abundance of your mercies wipe out my transgressions. Thoroughly wash me from my error, and cleanse me even from my sin. For my transgressions I myself know, and my sin is in front of me constantly. Conceal your face from my sins, and wipe out even all my errors. . . . A heart broken and crushed, O God, you will not despise."—Psalm 51:1-3, 9, 17.

Your transgressions and failings may be constantly in front of you. At times you may feel like the prodigal son described by Jesus. When this young man returned home after disgracefully squandering his inheritance in foreign places, he exclaimed to his father: "I am no longer worthy of being called your son!" (Luke 15:21) This young man had the right attitude, however. He neither rejected his father's kindness nor tried to presume on it. So his father lovingly received him back into the household. (Luke 15:20-24) Jehovah is happy to do the same today for sinful people who earnestly try to do his will. —Psalm 103:8-14; Isaiah 55:7.

Frank did not allow feelings of worthlessness to overwhelm him. He responded to God's undeserved kindness, and he now serves as a ministerial servant in a congregation of Jehovah's Witnesses. "I jump for joy now," he says, "when I think of what Jehovah God and Jesus Christ have done and will yet do for us!"

CODEX BEZAE

A Unique Manuscript



THÉODORE DE BÈZE, a noted French scholar of the Christian Greek Scriptures, was a close associate and successor of the Protestant reformer John Calvin. In the year 1562, Beza, as he is more commonly known, brought to light an unusual ancient manuscript. He claimed to have obtained it from the monastery of "Saint" Irenaeus in Lyons, France, after the city had been sacked by the Huguenots. Its place of origin is obscure, but North Africa or Egypt is the most likely source.

The codex measures ten by eight inches and is generally acknowledged to date from the fifth century C.E., a little later than the Sinaitic, the Vatican, and the Alexandrine manuscripts. It consists of 406 leaves and contains only the four Gospels and Acts of Apostles, with some gaps. But the Codex Bezae may originally have included other letters, for there is a fragment of the third letter of John. The Gospels of Matthew and John precede those of Luke and Mark.

The manuscript is an early example of a bilingual text, with Greek on the left page and Latin on the right. It is probably a copy of a papyrus manuscript with an early text, similar to some other papyri of



Above: By permission of the Syndics of Cambridge University Library
Left: Courtesy of the Trustees of the British Museum

the third or fourth centuries known as P²⁹, P³⁸, and P⁴⁸.

Written in bold, elegant uncials (capitals), the Codex Bezae is not continuous on the page. It is set in lines of uneven length, so that the end of each line represents a pause in reading. The Latin is curiously written in the style of Greek lettering, and the text has been adjusted to Greek readings in many cases. The Greek text, on the other hand, is quite distinctive and has been corrected by many hands, including those of the original scribe.

The Codex Bezae has the official designation "D." It is very different from and independent of all other major manuscripts. As footnotes in the *New World Translation of the Holy Scriptures* indicate, the codex sometimes agrees and at other times disagrees with the Sinaitic (א), the Vatican (B), and the Alexandrine (A) codices. The great value of this codex lies in its confirmation of other important manuscripts rather than in its peculiarities of omissions and additions.—See footnotes in the *New World Translation of the Holy Scriptures—With References*, at Matthew 23:14; 24:36; 27:49; Mark 7:16; 9:44, 46; 11:26; Luke 15:21; John 5:4.

Despite some unusual readings and variants, Codex Bezae is another fine evidence of the preservation of the Bible until our day.



AS COLD water upon a tired soul, so is a good report from a distant land," Solomon said. (Proverbs 25:25) What a stimulating experience for a tired soul to listen to your good report of everlasting life in the coming Paradise! In this way, your mouth becomes "a source of life."—Proverbs 10:11; Isaiah 52:7.

Water saturates the soil and causes growth, whereas a flood may be disastrous. Also, water in the form of a chilled drink is refreshing, but who likes to be caught in a blizzard or a hailstorm? Since what bubbles out of our mouth has been compared to water, close attention to our teaching is necessary. (1 Timothy 4:16) We must be particularly conscious of the different effects of this "water" when we preach to relatives.

"Watering" Relatives

In ancient times, Rahab opened the way to survival for her family, and Cornelius

REFRESH YOUR RELATIVES

With Waters of Truth

gave a witness before his relatives. (Joshua 2:13; 6:23; Acts 10:24, 30-33) Peter's brother Andrew helped him become a disciple of Jesus. (John 1:40-42) And today many of Jehovah's Witnesses let Bible truth bubble forth to their relatives. Proverbs 11:25 promises: "The one freely watering others will himself also be freely watered."

A woman in Europe desired to share her new faith with her parents, brothers, and sisters living in the Philippines. She reports: "I did so in every letter I wrote to them. Before my baptism, I also sent books to them and asked whether they wanted to be visited by Jehovah's Witnesses." To her great joy, they agreed to a visit, and now eight of them worship Jehovah. Some Witnesses have seen good results by sending gift subscriptions of *The Watchtower* and *Awake!* to their relatives.

But what if family members show no interest? Jesus faced this situation, for at one time "his brothers were, in fact, not exercising faith in him." Later, however, "with one accord" they persisted in prayer, together with the apostles. (John 7:5; Acts 1:14) Why the change of heart? Jesus evidently gave his relatives assistance before he ascended to heaven. How so? He helped them to acquire faith by appearing to his half brother James.

(1 Corinthians 15:7) Thus, do not quit trying to help your relatives. Many Witnesses have been able to converse with unbelieving relatives about Bible truth after having patiently waited for the right moment.

"Watering" relatives does not, however, mean drowning them with words. A Yugoslavian couple remark: "There is always the risk of preaching to them too much." A traveling overseer observes: "The brothers often overdo it, displaying a misguided zeal." Ludwig recalls the time when he began to study the Bible: "I then showered my mother for hours on end with explanations about almost everything I had learned from the Bible, and this often led to arguments, especially with my father."

Be a "Well of Wisdom"

We read that "the tongue of wise ones does good with knowledge, but the mouth of the stupid ones bubbles forth with foolishness," and "the heart of the righteous one meditates so as to answer." (Proverbs 15:2, 28) Soundness of mind, wisdom, and discernment are thus required in order to give our words a refreshing and upbuilding flavor. When, what, and how much we speak are of significance.

On a hot day, for example, how refreshing a cup of cold water is for the thirsty one! (Matthew 10:42) But nobody would dream of pouring a bucketful of water over his head! The circuit overseer quoted above comments: "The best results are achieved by those who awaken curiosity in their relatives by witnessing in measured doses." When an opposed relative becomes thirsty, so to speak, and starts to ask questions, fruitful Biblical discussions often follow.

Huriye, a Turkish Witness, achieved this at home by leaving Bible publications open to material that might interest her

unbelieving husband. She read Bible stories to the children, and—if he was listening—gave explanations that were of benefit to him. Sometimes she simply asked: "I learned such and such in my study today. What do you think about it?" She also notes the rules of conduct she kept in mind: "Keep calm, and do not become provoked or take offense. Don't be a know-it-all. Just be humble and stay in the back seat." Her husband finally accepted Kingdom truth and now serves as a full-time minister.

Marijan helped several relatives to accept his faith. "Do not force things but wait for the right moment," he advises. "We ought to respect it when they ask us not to speak with them about the truth. We must be patient and loving." Particularly when relatives are opposed is Ecclesiastes 3:7 valid. It says that there is "a time to keep quiet and a time to speak." That presupposes a willingness to listen patiently, not to interrupt, and to respect other opinions. "There is no sense in becoming heated up when conversing with relatives," states Petar, who was once very opposed but changed his stance.

Let Good Conduct Preach

For years an unbelieving husband caused trouble for his Christian wife, at

In Our Next Issue

■ **Winning the Battle
Against Depression**

■ **Pursue Godly Devotion
as Baptized Christians**

■ **Babylon's Fall
Published in Japan**

times locking her out of the house. He once got in such a rage that he tore up a book she had forgotten to put away. What changed his attitude? He explains: "I kept asking myself why my wife was so steadfast and kept relying on Jehovah. I could not find fault with her, since she kept house well, and she was a good wife and mother to our children." One day the husband was looking for good material to present in a five-minute seminar, so his wife gave him two issues of *Awake!* He reluctantly glanced through them, and to his surprise he found a useful subject about the manufacture of pencils. In this way his interest in these magazines was aroused. Today, this family is united in Jehovah's worship.

The apostle Peter's counsel that a wife may win an unbelieving husband 'without a word through chaste conduct together with deep respect' applies to other family members too. (1 Peter 3:1, 2) When a married couple left the old unbiblical tradition and religion of their Romanian parents, their families became fierce opposers. The wife was even attacked by her mother-in-law, who tried to kill her. "We did not allow this to discourage or provoke us. We threw all our anxiety upon Jehovah," reports Nikolic. Eleven years later his parents, both of his sisters, and his sisters' husbands are baptized Witnesses. What broke the ice? "A fine example and Christian behavior. In other words, we did not spend much time talking with them about the truth. Rather, we tried to put it into practice."

Do Not Abandon Hope!

While it causes great rejoicing to observe relatives starting to worship the true God, what if some continue to oppose? How should you react? Jesus fore-saw that true worship would at times

bring about drastic divisions among relatives. (Matthew 10:34-37) Marica was abandoned by all family members when she became one of Jehovah's Witnesses. While she did not compromise in her worship, still she recognized "that even relatives have a right to their own views and opinions." Her attitude moved them to respect her as they had done before.

Ludwig realized that he was obliged to love his parents even though they might choose a different way of life. He repeatedly called to mind relevant Bible passages, such as: "Honor your father and your mother"; "let your utterance be always with graciousness, seasoned with salt"; "[be] ready to make a defense . . . with a mild temper and deep respect"; and, "a slave of the Lord does not need to fight." (Ephesians 6:2; Colossians 4:6; 1 Peter 3:15; 2 Timothy 2:24) "Whenever I phoned my parents or visited them, I prayed to Jehovah for wisdom, and gradually our relationship became more relaxed, more friendly," he reports.

Do not give up hope that the seeds of truth will at last blossom in the hearts of your relatives. Baptized as one of Jehovah's Witnesses 31 years after his wife, a husband comments: "In retrospect, I must confess that my wife had a lot of patience with me. I was well aware that she often prayed to Jehovah in my behalf."

May the words coming forth out of your mouth always be as quickening and thirst-quenching as fresh water! Yes, share "the glorious good news of the happy God" with all people, including your relatives. (1 Timothy 1:11; Revelation 22:17) Then Jesus' words will apply: "He that puts faith in me, just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'"—John 7:38.

Insight on the News

"Hijacking Fossils"

Under that title, the French daily *Le Monde* reported the case of a paleontologist in India who "for 20 years . . . apparently deceived his colleagues concerning the origin of fossils that he submitted to them for their appraisal." It is claimed that the "hijacking" consisted of sending them fossils obtained in the United States, Africa, Czechoslovakia, and the British Isles, saying they had been discovered in the Himalaya Mountains. This scientist published his findings in over 300 articles. The fraud was brought to light by an Australian scientist via the British scientific journal *Nature*. He wondered 'how it could be that such a large quantity of doubtful findings remained unchallenged for such a long time.'

One possible reason, according to *Le Monde*, was the law of silence heeded by many members of the scientific community. The article noted that this fossil "hijacking" has "made useless practically all the facts accumulated [over the past 20 years] on the geology of the Himalayas."

Obviously, this new case of fraud in science does not cast doubt on the entire scientific world. It does, however, provide further evidence that arguments of paleontology when pitted against the unfailing accuracy of the Bible record are often nothing more than what the apostle Paul called "the contradictions of the 'knowledge' which is not knowledge at all."—1 Timothy 6:20, *The New Jerusalem Bible*.

"Full of Blood"

In Colombia, South America, ruthless drug barons contract

with young men to eliminate rivals or to sow panic among politicians and the population in general. One such *sicario*, or paid assassin, told reporters of *Tiempo*, a Spanish news magazine, that 'killing in cold blood is tough.' How does he soothe his conscience? He explained: "I know that one of the laws of God is that you should not kill, but in my case it's a question of someone who has to kill in order to live. I kill conscientiously because I need the money. Can't you see that I'm working because I have to live somehow? . . . Before going out to kill someone, I pray to God and to the Virgin that they may protect me."

Although this sort of rationalization would doubtless be rejected outright by Catholic theologians, church leaders have legitimatized armed struggle "as a last resort to put an end to an obvious and prolonged tyranny." If theologians condone violence for political injustice, should it come as a surprise that some Catholics, like this *sicario*, justify killing because of economic injustice? How dangerous it is to water down God's Word!

On the night when the greatest injustice of all time was about to be perpetrated—Involving the arrest, trial, and execution of Jesus Christ—Jesus himself refused to contemplate violence of any sort. He told Peter: "All who take the sword will perish by the sword." (Matthew 26:52, *Revised Standard Version*, Catholic edition) Logically, how could those who resort to violence expect Almighty God to listen to them under any circumstances, since the prophecy of Isaiah plainly states: "Even though you make many

prayers, I will not listen; your hands are full of blood?"—Isaiah 1:15, *RS, Catholic edition*.

"Caesar's Things to Caesar"

Tax evasion is an increasing problem in many countries. In Spain, for example, the newspaper *El Diario Vasco* reports that both buyers and sellers have the custom of deliberately concealing the actual purchase price of property. While the buyer and the seller may agree upon one price for the actual purchase, a much lower amount is recorded on the deed. Once a transaction is completed, tax is paid according to the recorded value of the property. *El Diario Vasco* reports the claim of notary public José María Segura Zurbano that while notaries do not actually participate in the fraud, they know that the value of the property they record is not the true one. Noting one exception to this dishonest practice, Zurbano observed: "In this country everybody and his neighbor lies, the only exception being Jehovah's Witnesses. When they buy or sell, the [property] value they declare is the absolute truth."

Jehovah's Witnesses are well-known for their truthfulness and honesty. They are aware that Jehovah God expects his servants to display such qualities in all their dealings. God hates "a false tongue" and "a false witness that launches forth lies." On the matter of paying taxes, Jesus Christ set the standard for his true followers when he said: "Pay back Caesar's things to Caesar, but God's things to God."—Proverbs 6:6-19; Mark 12:17.

Questions From Readers

- Should a Christian avoid coffee and tea because they contain the addictive drug caffeine?

The Bible does not mention coffee or tea. But what it does say can help a Christian to decide whether he will drink coffee or tea.

The drug caffeine can affect mind and body. Millions of cups of coffee and tea are consumed daily, leading Dr. Melvin Konner to say: "[Caffeine] may, in fact, be the most widely used psychoactive drug in the world." It can increase alertness, raise one's adrenaline level, and speed up circulation and metabolism. That it is a drug does not of itself establish whether a Christian should shun caffeine-containing beverages (coffee, tea, cola drinks, maté) or foods (such as chocolate).

Alcohol is also a drug that can affect mind and body, yet what do the Scriptures say about it? The Bible acknowledges that wine (or other alcoholic drinks) can make "the heart of mortal man rejoice" or alter the mood of a distressed soul. (Psalm 104:15; Proverbs 31:6, 7) God's Word does not, though, indicate that true worshippers must avoid all beverages containing alcohol. What the Bible condemns is immoderate use of alcohol—drunkenness.—Deuteronomy 21:18-21; Proverbs 20:1; Hosea 4:11; 1 Corinthians 5:11-13; 1 Peter 4:3.

What, however, of the claim that a person may become addicted to caffeine? Many who habitually drink coffee, tea, or maté develop some degree of dependence, though it is debated whether this is a true clinical addiction. At least they feel withdrawal symptoms, such as head-



aches or nausea, if deprived of their normal dose of caffeine. Here again, call to mind the Biblical view of alcoholic drinks. Though many persons have been addicted to alcohol, it is not forbidden to Christians if taken in moderation. Jesus drank wine; he even miraculously made wine at a wedding feast.—Matthew 26:29; John 2:3-11.

Still, a Christian might feel that he would prefer not to risk becoming dependent on caffeine. If being deprived of his regular intake of caffeine makes him irritable ("coffee nerves"), he might consider abstaining from caffeine as a demonstration of "self-control." (Galatians 5:22, 23) Since the Bible does not mention abstinence from beverages containing caffeine, the decision about coffee or tea must be made individually. Moderation is appropriate if a Christian consumes either.—Compare Titus 2:2.

Moderation is also central to the question of possible health

risks. There are many claimed hazards of regularly taking in large doses of caffeine (whether from coffee, tea, cola drinks, or other drinks or foods). Yet, for each study linking a particular health risk to caffeine, another seems to point to the contrary.

The logic of moderation is underscored by what the Bible says about honey. It is a natural substance, and the act of eating it as a stimulating energy food is natural (in contrast to breathing smoke into the lungs). (1 Samuel 14:26, 27; Matthew 3:4) However, you can get sick from eating too much of it. The Bible warns: "Is it honey that you have found? Eat what is sufficient for you, that you may not take too much of it and have to vomit it up."—Proverbs 25:16, 27.

Some people cannot consume any honey at all. Similarly, for health reasons some may need to avoid alcohol, caffeine, dairy products, or other foods and beverages. Others may avoid such things by personal choice or because of widespread local sensitivity, not wanting to offend anyone. This reminds us of the apostle Paul's comment: "If food makes my brother stumble, I will never again eat flesh at all, that I may not make my brother stumble."—1 Corinthians 8:13.

Consequently, let each individual act in accord with his own resolve without feeling that his decision needs to be imposed on others. Paul wrote: "Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one. Who are you to judge the house servant of another?"—Romans 14:3, 4.

Come to the “PURE LANGUAGE” District Convention

DIFFERENCES in language have been a divisive force ever since Babel. There Jehovah confused mankind's language and frustrated the people's purpose to ‘build a tower and make a celebrated name for themselves.’ (Genesis 11:4) How divisive a difference in language can be is seen in what took place in Belgium. Several years ago, the Catholic University at Louvain was split in half linguistically.

Language is only one of the reasons for divisions among men. Others are nationality, race, education, and economic level. But Jehovah's Witnesses have worked to overcome all these divisive factors and are truly united.

Last summer saw a most striking display of this unity in the cities of Chorzów (near Katowice), Poznan, and Warsaw in Poland. Witnesses, speaking at least 20 different languages, were present from some 37 lands. Yet, a striking oneness was manifested by all. What accounted for this? All spoke the “pure language” of Scriptural truth. This was prophetically foretold at Zephaniah 3:9: “Then I [Jehovah God] shall give to peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder.”

With good reason, therefore, the 1990 district conventions will have the theme “Pure Language.” Because of human imperfection,

influences from Satan's wicked world, and the crafty acts of the Devil and his demons, speaking the “pure language” does not always come easy. We must always be on guard against selfish tendencies that could divide us.

Why has God given us this pure language? So that we can serve Jehovah “shoulder to shoulder.” Other translations indicate that this means to serve God “under the same yoke” (*The Jerusalem Bible*); “with one consent” (*Moffatt*); “with one accord” (*An American Translation*); and to “cooperate in his service.” —*Byington*.

By means of talks, demonstrations, experiences, symposiums, and Bible dramas at these conventions, we will be encouraged and stimulated to speak the pure language more fluently. They will also move us to serve with our brothers more effectively and harmoniously.

These conventions will begin on Thursday shortly after 1:00 p.m. and will conclude at about 4:00 p.m. on Sunday. Make plans now to be on hand for the opening song and to attend all sessions until the concluding prayer on Sunday afternoon.

Come with your Bibles and songbooks, and be prepared to take notes. Come also with a good spiritual appetite, and you will leave more fully equipped to speak the pure language and to serve Jehovah.

Convention Locations

JUNE 7-10

LOS ANGELES, CA, Dodger Stadium, 1000 Elysian Park Ave.

JUNE 14-17

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

BIRMINGHAM, AL, Civic Center Coliseum, One Civic Center Plaza.

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

KANSAS CITY, MO, Kemper Arena, 1800 Genesee St.

KNOXVILLE, TN, Thompson-Boling Assembly Center, 1600 Stadium Dr.

LAFAYETTE, LA, Cajundome, West Congress.

MACON, GA, Coliseum, 200 Coliseum Dr.

MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.

NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.

SOUTH BEND, IN, N.D.U. Joyce Athletic Center, Juniper Rd.

TUCSON, AZ, Convention Center, 260 S. Church St.

WEST PALM BEACH, FL, Auditorium, 1610 Palm Beach Lakes Blvd.

WICHITA, KS, Kansas Coliseum, I-135 at 85th St. N.

JUNE 21-24

BILOXI, MS, Mississippi Coast Coliseum, 3800 W. Beach Blvd.

CICERO, IL, (Sign language also), Hawthorne Race Track, 35th & Cicero Ave.

COLUMBIA, SC, Carolina Coliseum, Assembly & Blossom Sts.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

DENVER, CO, McNichols Sports Arena, 1635 Clay St.

GREENSBORO, NC, Coliseum, 1921 W. Lee St.

KANSAS CITY, MO, Kemper Arena, 1800 Genesee St.

LAFAYETTE, LA, Cajundome, West Congress.

LANDOVER, MD, Capital Centre, Beltway Exit 15 E. or 17.

LOS ANGELES, CA (Sign language also), Dodger Stadium, 1000 Elysian Park Ave.

MACON, GA (Sign language also), Coliseum, 200 Coliseum Dr.

MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.

NEW HAVEN, CT, Veterans Memorial Coliseum, 275 S. Orange St.

NEW YORK, NY (Tentative), Yankee Stadium, 157th St. & River Ave.

PHILADELPHIA, PA, Veterans Stadium, Broad & Pattison Ave.

PITTSBURGH, PA, Three Rivers Stadium, 420 Stadium Cr.

PONTIAC, MI (Sign language also), Silverdome, 1200 Featherstone Rd.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.

SAN DIEGO, CA, Jack Murphy Stadium, 9449 Friars Rd.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

TACOMA, WA (Sign language also), Tacoma Dome, 2727 E. "D" St.

WEST PALM BEACH, FL, Auditorium, 1610 Palm Beach Lakes Blvd.

JUNE 28-JULY 1

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchanan Sts.

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

COLUMBIA, SC, Carolina Coliseum, As-sembly & Blossom Sts.

DENVER, CO (Sign language also), Nichols Sports Arena, 1635 Clay St.

GREENSBORO, NC, Coliseum, 1921 W. Lee St.

HAMPTON, VA, Coliseum, 1000 Coliseum Dr.

LANDOVER, MD (Sign language also), Capital Centre, Beltway Exit 15 E. or 17.

LOUISVILLE, KY, Coliseum, Kentucky Fair & Expo Center.

MACON, GA, Coliseum, 200 Coliseum Dr.

MADISON, WI, Dane County Memorial Coliseum, John Nolen Dr.

OGDEN, UT, Dee Events Center, 4600 South 1400 E.

OKLAHOMA CITY, OK, Myriad, One Myriad Gardens.

PITTSBURGH, PA, Three Rivers Stadium, 420 Stadium Cir.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. S.E.

ST. PETERSBURG, FL (Sign language also), Bayfront Center, 400 1st St. S.

SAN ANTONIO, TX (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

SAN FRANCISCO, CA (Sign language also), Cow Palace, Geneva Ave.

TACOMA, WA (Spanish also), Tacoma Dome, 2727 E. D St.

TUCSON, AZ (Sign language also), Convention Center, 260 S. Church St.

WEST PALM BEACH, FL, Auditorium, 1610 Palm Beach Lakes Blvd.

JULY 5-8

AMARILLO, TX, Civic Center Coliseum, 3rd & Buchanan Sts.

BILLINGS, MT, MetraPark Arena, Hwy. #10.

BISMARCK, ND, Civic Center Arena, 601 E. Sweet Ave.

BROOKLYN, NY (Italian only), Jehovah's Witnesses Assembly Hall, 973 Flatbush Ave.

CORVALLIS, OR, Gill Coliseum, 600 S.W. 26th St.

CROWNNSVILLE, MD (Korean only), Jehovah's Witnesses Assembly Hall, Sunrise Beach Rd.

HAMPTON, VA, Coliseum, 1000 Coliseum Dr.

HOUSTON, TX (Sign language also), Astrodome, Loop 610 at Kirby Dr.

JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl Sports Complex.

JERSEY CITY, NJ (French only), Jehovah's Witnesses Assembly Hall, 2932 Kennedy Blvd.

LANDOVER, MD, Capital Centre, Beltway Exit 15 E. or 17.

LINCOLN, NE (Sign language also), Devaney Sports Center, 16th St. & Military Rd.

LOUISVILLE, KY (Sign language also), Coliseum, Kentucky Fair & Expo Center.

MACON, GA, Coliseum, 200 Coliseum Dr.

MEMPHIS, TN, Mid-South Coliseum, Mid-South Fairgrounds.

MOBILE, AL, Municipal Auditorium, 401 Auditorium Dr.

NATICK, MA (Portuguese only), Jehovah's Witnesses Assembly Hall, 85 Bacon St.

OGDEN, UT, Dee Events Center, 4600 South 1400 E.

OKLAHOMA CITY, OK, Myriad, One Myriad Gardens.

PROVIDENCE, RI, Civic Center, One LaSalle Sq.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. S.E.

ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.

SPRINGFIELD, IL, Prairie Capital Convention Center, One Convention Center Plaza.

SPRINGFIELD, MA, Civic Center, 1277 Main St.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

TUCSON, AZ, Convention Center, 260 S. Church St.

WEST PALM BEACH, FL, Auditorium, 1610 Palm Beach Lakes Blvd.

WILLOUGHBY, OH (Greek only), Jehovah's Witnesses Assembly Hall, 38025 Vine St.

JULY 12-15

CICERO, IL, Hawthorne Race Track, 35th & Cicero Ave.

COLUMBIA, SC, Carolina Coliseum, Assembly & Blossom Sts.

FORT LAUDERDALE, FL (French only), Jehovah's Witnesses Assembly Hall, 20850 Griffin Rd.

FORT WORTH, TX, Tarrant County Convention Center, 1111 Houston St.

FRESNO, CA, Convention Center, 700 "M" St.

HAMPTON, VA, Coliseum, 1000 Coliseum Dr.

HIALEAH, FL (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave.

JACKSONVILLE, FL, Memorial Coliseum, Gator Bowl Sports Complex.

JERSEY CITY, NJ (French only), Jehovah's Witnesses Assembly Hall, 2932 Kennedy Blvd.

LOS ANGELES, CA (Spanish only), Dodger Stadium, 1000 Elysian Park Ave.

LOS ANGELES, CA (Japanese only), Jehovah's Witnesses Assembly Hall, 20600 Ventura Blvd., Woodland Hills.

LOUISVILLE, KY, Coliseum, Kentucky Fair & Expo Center.

MEMPHIS, TN, Mid-South Coliseum, Mid-South Fairgrounds.

PROVIDENCE, RI (Sign language also), Civic Center, One LaSalle Sq.

RENO, NV, Reno-Sparks Convention Arena, 4590 S. Virginia St.

ROANOKE, VA, Civic Center, 710 Williamson Rd. N.E.

ROCHESTER, MN, Mayo Civic Center Arena, 30 2nd Ave. S.E.

ST. PETERSBURG, FL, Bayfront Center, 400 1st St. S.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

SOUTH BEND, IN, N.D.U. Joyce Athletic Center, Juniper Rd.

SPRINGFIELD, MA, Civic Center, 1277 Main St.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

TUCSON, AZ (Spanish only), Convention Center, 260 S. Church St.

JULY 26-29

FORT WORTH, TX, Tarrant County Convention Center, 1111 Houston St.

FRESNO, CA, Convention Center, 700 "M" St.

HIALEAH, FL (Spanish only), Hialeah Park Race Track, E. 32nd St. at E. 2nd Ave.

LOS ANGELES, CA (Chinese only), Jehovah's Witnesses Assembly Hall, 20600 Ventura Blvd., Woodland Hills.

NEW YORK, NY (Tentative) (Spanish only), Yankee Stadium, 157th St. & River Ave.

ST. LOUIS, MO, The Arena, 5700 Oakland Ave.

SAN ANTONIO, TX (Spanish only), Convention Center Arena, S. Alamo & Market Sts.

SAN FRANCISCO, CA, Cow Palace, Geneva Ave.

SYRACUSE, NY, Onondaga Co. War Memorial Arena, 515 Montgomery St.

AUGUST 2-5

FRESNO, CA (Spanish only), Convention Center, 700 "M" St.

SAN FRANCISCO, CA (Spanish only), Cow Palace, Geneva Ave.

Britain

JUNE 14-17

JERSEY, CL, Fort Regent Leisure Centre, St. Heller.

JUNE 28-JULY 1

LEEDS, Leeds United Football Club, Elland Road.

PLYMOUTH, Plymouth Argyle Football Club, Home Park.

JULY 5-8

EDINBURGH, Rugby Union Ground, Murrayfield.

MANCHESTER, Manchester City Football Club, Maine Road, Moss Side.

STOKE, Stoke City Football Club, Victoria Ground, Stoke-on-Trent.

JULY 12-15

COVENTRY, Coventry City Football Club, King Richard Street.

LONDON (CRYSTAL PALACE), National Sports Centre, Norwood.

NORWICH, Norwich City Football Club, Carrow Road.

JULY 19-22

CARDIFF, Welsh National Rugby Ground, Cardiff Arms Park.

JULY 26-29

SOUTHAMPTON, Southampton Football Club, The Dell, Milton Road.

Ireland

JULY 12-15

NAVAR, Navan Exhibition Centre, Trim Road.

JULY 19-22

NAVAR, Navan Exhibition Centre, Trim Road.

Canada

JULY 5-8

BRAMPTON, ONT. (Spanish only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.

CORNER BROOK, NFLD., Humber Gardens, O'Connell Dr.

HULL, QUE. (French only), Hull Arena, rue Allard.

QUEBEC CITY, QUE. (French only; sign language also), Colisee, 2205, avenue du Colisee.

AUGUST 2-5

BRAMPTON, ONT. (Greek only), Assembly Hall of Jehovah's Witnesses, Hwy. 7, 1 mile W. of Mississauga Rd., Norval, Ont.



Comfort during times of distress

RECEIVE CASSETTES OF THE BIBLE IN HANDY ALBUMS

"I'd like to express my heartfelt thanks for making the Bible tapes available," writes a woman from Rome, New York. "My husband has brain cancer and can no longer read. The tapes will be a gift for our anniversary September 26 (7 years). This is the *best* gift I could think of. I'll find comfort that 'even though the man he is outside is wasting away, the man he is inside is being renewed day to day' through God's Word and promises."—2 Corinthians 4:16.

For many people, the word "comfort" means physical relief from pain or suffering. But there is another kind of comfort that can bring great peace and hope. It is the kind of comfort that comes from knowing God's Word, the Word of life. And it is the kind of comfort that can help you through times of distress.

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3-31 YJU	3-31 YJU	3-31 YJU
3-31 YJU	3-31 YJU	3-31 YJU

God's Word is a source of comfort and strength for those who believe in Him. It is a source of comfort for those who are facing difficult times. It is a source of comfort for those who are looking for hope and guidance. And it is a source of comfort for those who are seeking a deeper understanding of God's Word.