

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



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“Quickly Shaken
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ZIMBABWE

COVER: It is quite a challenge to find a way to reach people scattered in these kopjes (rocky hills), some with massive rocks balanced on top. But the brothers are doing so in the Matobo Hills range, Matabeleland, Zimbabwe

POPULATION:

12,759,565

PUBLISHERS:

40,034

BIBLE STUDIES:

90,894



People in Zimbabwe enjoy reading our literature. On average, each Witness places 16 magazines a month

STUDY ARTICLES

■ Avoid Being “Quickly Shaken From Your Reason”!

How important it is that we do not let ourselves be deceived into accepting as truth questionable ideas and wild speculation! In the books of First and Second Thessalonians, we find timely warnings for us.

■ Will You Make Sacrifices for the Kingdom?

Much self-sacrifice is needed to advance Kingdom interests. In this article we will learn from the sacrifices made in ancient Israel. We will also consider examples of many who today are making sacrifices to support the Kingdom.

■ ‘This Is to Be a Memorial for You’

■ ‘Do This in Remembrance of Me’

About the same time of the year, Jews celebrate the Passover and true Christians observe the Memorial of Jesus’ death. Why should we know about the Passover? How do we know when the Lord’s Evening Meal should be held, and what meaning should it have for all of us?

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THE WATCHTOWER®
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JEHOVAH SHIELDED THEM IN THE SHADOWS OF THE MOUNTAINS

Photo: Pavel Taclík

STEPPING out of her front door early in the morning, the woman notices a package on the doorstep. She picks it up and looks around, but the street is empty. Some unknown visitor must have left it there during the night. She partially opens the package and quickly steps back and closes the door. No wonder! The delivery is of banned Bible literature! Embracing the package, she says a silent prayer, thanking Jehovah for the precious spiritual food.

Scenes like that occurred in Germany during the 1930's. Following the rise of the Nazis to power in 1933, the work of Jehovah's Witnesses was outlawed in much of the country. "We were convinced that the proclamation of Jehovah and his name could not be blocked by such a man-made decree," says Richard Rudolph, now over 100 years old.* "An important means for our study and ministry was Bible literature. However, that

was no longer readily available because of the ban. We were wondering how the work would continue." Richard soon learned that he could assist in filling that need in a most unusual way. It would be done in the shadows of the mountains. —Judg. 9:36.

ON SMUGGLERS' TRAILS

If you travel upstream on the river Elbe (or, Labe), you will eventually reach the Giant Mountains (Krkonoše), which are on the present border between the Czech Republic and Poland. Though rising only some 5,250 feet (1,600 m), the mountains have been called the arctic island in the middle of Europe. Snow up to 10 feet (3 m) deep coats the ridges for half of the year. Those who underestimate the erratic weather may be caught in dense fog that may suddenly envelop the peaks.

Over the centuries, this mountain range has formed a natural border between provinces, kingdoms, and states. The treacherous terrain

* He served in the Hirschberg Congregation in Silesia. The city of Hirschberg is now Jelenia Góra in southwestern Poland.



Brothers and sisters dressed as hikers carried literature over the Giant Mountains into Germany

was difficult to patrol, so in the past, many in the area smuggled commodities over these mountains. In the 1930's, when the Giant Mountains separated Czechoslovakia and Germany, determined Witnesses began to use the abandoned smugglers' trails. To do what? To transport precious Bible literature from where it was more readily available. Young Richard was one of those Witnesses.

DANGEROUS "HIKES"

"On weekends, we headed for the mountains in groups of seven or so young brothers dressed as hikers," recalls Richard. "From the German side, it took us about three hours to cross the mountains and reach Špindlerův Mlýn"—a resort some ten miles (16.5 km) away on the Czech side. In those days, many Germans lived in that area. One was a farmer who agreed to cooperate with the brothers. With a horse-drawn wagon normally used to transport vacationers, he picked up boxes of literature from a nearby town, where the boxes had been sent by railway from Prague. He

took the boxes back to his farm and hid them in the hayloft to await the couriers who would take the literature to the German side.

Richard continues: "After we got to that farm, we loaded our backpacks, especially designed for carrying the heavy loads. Each of us carried some 100 pounds (50 kg)." To escape detection, they walked under the cover of darkness, starting out at sunset and arriving home before sunrise. Ernst Wiesner, who was a circuit overseer in Germany at that time, described some of the security measures: "Two brothers went ahead and whenever they met anyone, they at once signaled with their flashlights. This was a sign for the brothers with their heavy knapsacks following about 100 meters [328 feet] behind to hide in the bushes along the way until the two brothers ahead of them came back and gave a certain password, which was changed from week to week." However, the German police in blue uniforms were not the only danger.

"One evening I had to work longer," recalls Richard, "so I set off for the Czech side later than

my brothers. It was dark and foggy, and I was shivering as I walked in the freezing rain. I got lost in the dwarf pines, and I could not find my way out for several hours. Many hikers have died in this way. Only when my brothers were on their way back early in the morning did I encounter them.”

For some three years, the small group of courageous brothers went to the mountains each week. In winter, they transported their precious loads using either skis or toboggans. Occasionally, groups of up to 20 brothers crossed the border in daylight, using marked hiking trails. To give the impression that they were just a harmless bunch of hikers, some sisters went along. Some of them walked in front and threw their hats into the air when they suspected any danger.

What happened after the couriers returned from their overnight trips? There were arrangements for making sure that the literature was immediately distributed. How? Publications were packed as soap and taken to the railway station in Hirschberg. The packages were sent to different parts of Germany, where brothers and sisters discreetly delivered them to fellow believers as described at the outset. So interwoven was this underground distribution network that any disclosure could have far-reaching effects. Indeed, one day a blow came from an unexpected direction.

In 1936, a literature depot was uncovered near Berlin. Among the things found there were three packages from an unknown sender in Hirschberg. The police used handwriting analysis to identify a key member of the smuggling group and arrested him. Soon afterward, two more suspects, including Richard Rudolph, were arrested. Because the brothers accepted all responsibility, for some time others could continue making the increasingly dangerous trips.

LESSON FOR US

The publications brought in backpacks over the Giant Mountains represented an important supply of Bible literature for the German Wit-

nesses. But the Giant Mountains were not the only route used. Until 1939, when German forces occupied Czechoslovakia, similar routes existed along the border with that country. In other countries bordering with Germany, such as France, the Netherlands, and Switzerland, Witnesses on both sides took great risks to supply their persecuted fellow believers with spiritual food.

Most of us today can have Bible literature in needed quantity and various formats. Whether you obtain a new publication at the Kingdom Hall or download it from the Web site jw.org, why not give thought to what was involved in making it available to you? Perhaps it was not as dramatic as crossing snow-covered mountain peaks at midnight, but it surely required hard work on the part of many fellow believers who unselfishly serve you.

Snow-covered peaks made crossing the Giant Mountains a dangerous trek





*“Brothers, . . .
we request of you not
to be quickly shaken
from your reason.”*

—2 THESS. 2:1, 2.

POINTS TO CONSIDER

What timely warnings did Paul's letters to the Thessalonians contain?

What can help us avoid being deceived?

How is zealous Kingdom preaching a protection for us?

AVOID BEING “QUICKLY SHAKEN FROM YOUR REASON”!

HOAXES, scams, and deception are all too common in the present system of things. This should not surprise us. The Bible makes it plain that Satan the Devil is an accomplished deceiver, and he is the ruler of this system. (1 Tim. 2:14; 1 John 5:19) As we approach the end of this wicked system, Satan's anger grows because he has only “a short period of time” left. (Rev. 12:12) So we can expect increased duplicity on the part of those who are influenced by the Devil, especially toward those who promote true worship.

² Misleading statements and outright lies about Jehovah's servants and their beliefs are sometimes featured in the media. Newspaper headlines, television documentaries, and Internet Web pages are used to propagate untruths. As a result, some people become disturbed, gullibly believing such lies.

³ To counteract this demoralizing tactic of our enemy, we are grateful that we have God's Word, which is “beneficial . . . for setting things straight.” (2 Tim. 3:16) It is significant that we learn from the apostle Paul's writings that some Christians in first-century Thessalonica had been misled, accepting what was untrue. He exhorted them “not to be quickly shaken from [their] reason.” (2 Thess. 2:1, 2) What lessons can be learned from Paul's loving admonition, and how can we apply these to our situation?

TIMELY WARNINGS

⁴ In his first letter to the congregation in Thessalonica, Paul called attention to the coming of “Je-

1, 2. Why is deception so prevalent today, and what form may it take? (See opening image.)

3. What can help us to counteract deception?

4. How were Christians in Thessalonica alerted to the coming of “Jehovah's day,” and how are we alerted?



Paul wrote letters that gave Christians timely warnings
(See paragraphs 4, 5)

hovah's day." He did not want his brothers to be in darkness and unprepared. Instead, he urged them as "sons of light" to 'stay awake and keep their senses.' (**Read 1 Thessalonians 5:1-6.**) Today, we await the destruction of Babylon the Great, the world empire of false religion. This will mark the beginning of the great day of Jehovah. Thankfully, we have an increased understanding of the outworking of Jehovah's purpose. Also, through the congregation, we regularly receive timely reminders that help us to keep our senses. Taking note of these repeated warnings can strengthen our resolve to render to God 'sacred service with our power of reason.'—Rom. 12:1.

⁵ Shortly after sending his first letter to the Thessalonian Christians, Paul sent them a second letter. In this he called attention to the coming tribulation when the Lord Jesus will carry out divine judgment on "those who do not know God and those who do not obey the good news." (2 Thess. 1:6-8) What is now chapter 2 of this letter reveals

5, 6. (a) In his second letter to the Thessalonians, what did Paul address? (b) What will God soon do by means of Jesus, and what should we ask ourselves?

that some in that congregation had become "excited" about Jehovah's day to the point that they believed that its arrival was then imminent. (**Read 2 Thessalonians 2:1, 2.**) Those early Christians had only a limited understanding of the outworking of Jehovah's purpose, even as Paul later acknowledged regarding prophecy: "We have partial knowledge and we prophesy partially; but when that which is complete arrives, that which is partial will be done away with." (1 Cor. 13:9, 10) But the inspired warnings penned by Paul, the apostle Peter, and other faithful anointed brothers of that time could equip them to maintain their faith.

⁶ To set matters straight, Paul under inspiration explained that a great apostasy and "the man of lawlessness" were to appear *before* Jehovah's day.* Thereafter, in his due time, the Lord Jesus

* As we read at Acts 20:29, 30, Paul pointed out that from within the Christian congregations, "men [would] rise and speak twisted things to draw away the disciples after themselves." History confirms that in time a clergy/laity distinction developed. By the third century C.E., "the man of lawlessness" was manifest, recognizable in the composite group of the clergy of Christendom.—See *The Watchtower*, February 1, 1990, pages 10-14.

would “bring to nothing” all those who had been deceived. The apostle pinpointed the reason for this judgment on them; it was that “they did not accept the love of the truth.” (2 Thess. 2:3, 8-10) We do well to ask ourselves: ‘How much do I love the truth? Do I keep up-to-date with our present understanding as set out in the pages of this magazine and other Bible-based publications provided for the worldwide congregation of God’s people?’

CHOOSE YOUR ASSOCIATES WISELY

⁷ Admittedly, Christians would face dangers other than those from apostates and their teachings. Paul wrote to Timothy that “the love of money is a root of all sorts of injurious things.” The apostle pointed out that “by reaching out for this love some have been *led astray from the faith* and have stabbed themselves all over with many pains.” (1 Tim. 6:10) “The works of the flesh” would also be ever-present dangers.—Gal. 5:19-21.

⁸ You can appreciate, though, why Paul would emphatically warn the Thessalonians about the serious threat posed by such men as those whom he elsewhere called “false apostles.” Among them were men who spoke “twisted things to draw away the disciples after themselves.” (2 Cor. 11:4, 13; Acts 20:30) Jesus later commended the congregation in Ephesus because they could not “bear bad men.” Those Ephesians ‘put to the test’ individuals who were in actuality false apostles, in fact, liars. (Rev. 2:2) Interestingly, in his second letter to the Thessalonians, Paul gave this exhor-

tation: “Now we are giving you orders, brothers, in the name of the Lord Jesus Christ, to withdraw from every brother walking disorderly.” He then specifically mentioned Christians who did “not want to work.” (2 Thess. 3:6, 10) But if those were considered disorderly, how much more would that be true of ones who were veering toward apostasy! Yes, close association with such individuals back then was especially dangerous and was to be avoided—and that is also true today.—Prov. 13:20.

⁹ We are nearing the outbreak of the great tribulation and the end of this wicked system, so those inspired warnings given in the first century take on greater significance. We definitely do not want to ‘miss the purpose’ of Jehovah’s undeserved kindness and lose out on the promise of everlasting life, be that in heaven or on earth. (2 Cor. 6:1) If ever someone attending our congregation meetings would try to entice us into discussions of personal speculations or critical conversations, we should definitely be on guard.—2 Thess. 3:13-15.

“MAINTAIN YOUR HOLD ON THE TRADITIONS”

¹⁰ Paul urged his brothers in Thessalonica to “stand firm” and stick to what they had learned. (***Read 2 Thessalonians 2:15.***) What were “the traditions” that they had been taught? Certainly not those held by false religion and promoted as if they were as valuable as what is found in the Scriptures. Rather, Paul was referring to the teachings that he and others had received from Jesus as

⁹. Why should we be on guard if someone begins to speculate or to speak critically?

¹⁰. The Christians in Thessalonica were urged to adhere to what traditions?

7, 8. (a) With what dangers did early Christians have to contend? (b) What is a special danger for true Christians today?

well as what God moved the apostle to transmit, much of which became part of the inspired Scriptures. Paul commended his brothers in the congregation in Corinth because, as he wrote, “in all things you have me in mind and you are holding fast the traditions just as I handed them on to you.” (1 Cor. 11:2) Such teachings came from a reliable source and could indeed be trusted.

¹¹ When writing to the Hebrews, Paul drew attention to two ways that a Christian might lose faith and fail to stand firm. (*Read Hebrews 2:1; 3:12.*) He spoke of ‘drifting away’ and of ‘drawing away.’ A boat that drifts away from the riverbank may do so imperceptibly at first. Gradually, the gap increases. On the other hand, the man who pushes his boat away from the bank distances it from the shore by his own actions. Both courses well illustrate the situation of some who fall prey to deception, allowing their confidence in the truth to weaken.

¹² That may have been the case with some of the Thessalonians. And what of today? Time-wasting pursuits abound. Think about how many hours are spent keeping in contact through social networks, reading and answering electronic messages, avidly pursuing hobbies, or constantly keeping abreast of sports events. Any one of these activities could distract a Christian and weaken his zeal. The result? Heartfelt prayer, study of God’s Word, meeting attendance, and preaching the good news might suffer. What can we do to avoid thus being quickly shaken from our reason?

11. In what ways might some be affected by deception?

12. What modern-day pursuits can damage our spirituality?

PROTECTION AGAINST BEING SHAKEN

¹³ One thing that we definitely need to do is remain aware of the time we are living in and the potential effect of association with those who refuse to acknowledge that these are “the last days.” The apostle Peter wrote regarding this period: “There will come ridiculers with their ridicule, proceeding according to their own desires and saying: ‘Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation’s beginning.’” (2 Pet. 3:3, 4) Our daily reading and regular study of God’s Word will help us to focus on where we are in the stream of time—keeping us aware that we are in “the last days.” The foretold apostasy manifested itself long ago and persists to this day. “The man of lawlessness” continues to exist and to oppose God’s servants. Accordingly, we need to remain ever vigilant to the nearness of Jehovah’s day.—Zeph. 1:7.

¹⁴ Experience has proved that a prime way to keep alert and avoid being shaken from one’s reason is to be regularly involved in preaching the Kingdom good news. Thus, when Christ Jesus, the Head of the congregation, commanded his followers to make disciples of people of all the nations, teaching them to observe the things he had taught, he was giving advice that would protect his followers. (Matt. 28:19, 20) Acting on his direction calls on us to be zealous in the preaching work. Can you imagine that your brothers in Thessalonica would have been

13. As foretold, what is the attitude of many, and what will prevent our faith from being undermined?

14. How is keeping busy in God’s service a protection?



Good preparation and a share in the ministry can help us to avoid being quickly shaken from our reason
(See paragraphs 14, 15)

content to preach and teach in a perfunctory manner, as if it were a mere duty to be performed listlessly? Recall Paul's words to them: "Do not put out the fire of the spirit. Do not treat prophesyings with contempt." (1 Thess. 5:19, 20) And what exciting prophecies we study and share with other people!

¹⁵ Understandably, we want to help our families develop their abilities in the field service. Many brothers and sisters have found that one way to accomplish that is to focus *part* of their family worship on the ministry. You might find it helpful to discuss how members of the family will follow up on the interest they have found. What will they speak of on the next visit? What topics will most likely stimulate continued interest in those visited? When is it best to make the calls? Many also devote *some*

15. What helpful things can we consider during family worship?

of the time during family worship to congregation meetings so that they will be aware of what will be considered at those meetings. Can you do more to prepare to participate? Your participation will strengthen your faith and thus help you to avoid being shaken from your reason. (Ps. 35:18) Yes, sharing in family worship will provide a safeguard against speculation and doubts.

¹⁶ When we reflect on the way Jehovah has blessed his people over the years with increased understanding of Bible prophecy, we can appreciate what a wonderful reward lies ahead. The anointed have the prospect of joining Christ in heaven. What an incentive for them to maintain their power of reason! We can certainly apply to them Paul's words written to the Thessalonians: "We are obligated to thank God always for you, brothers loved by Jehovah, because God selected you . . . by sanctifying you with spirit and by your faith in the truth."—2 Thess. 2:13.

¹⁷ And those who look forward to everlasting life on earth should likewise strive to avoid being quickly shaken from their reason. If you have the earthly hope, take to heart the loving encouragement that Paul wrote to fellow anointed ones in Thessalonica. (***Read 2 Thessalonians 3:1-5.***) Each of us should deeply appreciate those loving sentiments. Yes, the letters to the Thessalonians provide vital warnings about speculation or questionable ideas. Living as close to the end as we do, these are warnings that Christians today greatly appreciate.

16. Anointed Christians have what incentive to maintain their power of reason?

17. What encouragement do you find in the words at 2 Thessalonians 3:1-5?



"God loves a cheerful giver."—2 COR. 9:7.

SCRIPTURES FOR MEDITATION

How does each of these scriptures help you to evaluate the sacrifices you make for the Kingdom?

1 Chronicles 29:9

1 Corinthians 16:1, 2

2 Corinthians 8:12

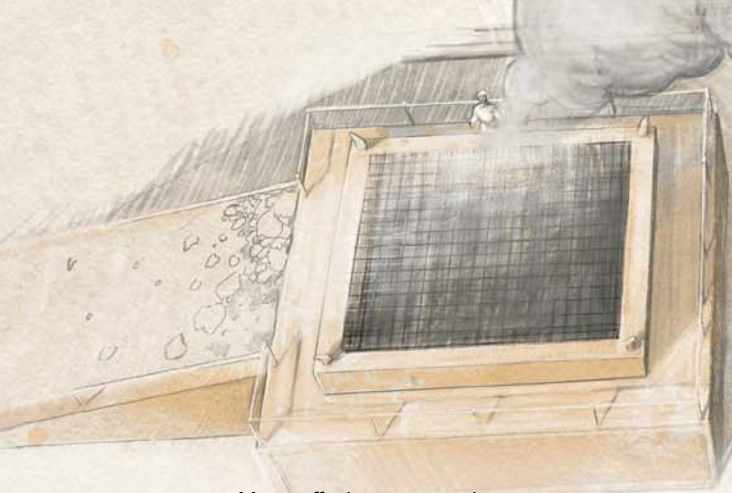
WILL YOU MAKE SACRIFICES FOR THE KINGDOM?

PEOPLE willingly make sacrifices for the things that are important to them. Parents give their time, money, and energy to benefit their children. While their peers play and have fun, young athletes who aspire to represent their country in the Olympics spend several hours every day strenuously practicing and training. Jesus too made sacrifices for things that were important to him. He did not seek luxuries, and he did not have children of his own. Rather, he chose to focus on the advancing of Kingdom interests. (Matt. 4:17; Luke 9:58) His followers likewise gave up much to support God's Kingdom. The advancement of that Kingdom was of primary importance to them, and they made sacrifices to have as full a share as possible in supporting the Kingdom. (Matt. 4:18-22; 19:27) So we may ask ourselves, 'What is important in my life?'

² Certain sacrifices are fundamental for all true Christians and are essential to our cultivating and maintaining a good relationship with Jehovah. Such sacrifices include devoting personal time and energy to prayer, Bible reading, family worship, meeting attendance, and the field ministry.* (Josh. 1:8; Matt. 28:19, 20; Heb. 10:24, 25) As a result of our efforts and Jehovah's blessing, the preaching work is accelerating, and many continue to stream to "the mountain of the house of Jehovah." (Isa. 2:2) To support Kingdom activities, many make sacrifices to serve at Bethel, to assist with building Kingdom Halls and

* See the article "Making Whole-Souled Sacrifices for Jehovah" in the January 15, 2012, issue of *The Watchtower*, pages 21-25.

1. What sort of sacrifices do many individuals make, and why?
2. (a) What sacrifices are fundamental for all true Christians? (b) What additional sacrifices are some able to make?



Many offerings were voluntary,
much like the sacrifices we offer today
(See paragraphs 7-13)



Kingdom publishers at
a Kingdom Hall in Kenya, Africa

Assembly Halls, to organize conventions, or to do relief work in the wake of natural disasters. This additional work is not a requirement to gain life but is vital to supporting Kingdom interests.

³ The need for active support of the Kingdom has never been greater. It is a joy to see that many are willingly making sacrifices for Jehovah. (*Read Psalm 54:6.*) Such a generous spirit brings us much joy as we await the coming of God's Kingdom. (Deut. 16:15; Acts 20:35) All of us, though, should examine ourselves closely. Are there ways in which we can make additional sacrifices for the Kingdom? How are we using our time, money, energy, and abilities? What cautions must we consider? Let us review a pattern that we can imitate for making such voluntary sacrifices, thus increasing our joy.

SACRIFICES IN ANCIENT ISRAEL

⁴ Offering sacrifices in ancient Israel was the basis for receiving forgiveness

3. (a) How do we benefit when we make sacrifices for the Kingdom? (b) What questions should we consider?

4. How did the Israelites benefit from making sacrifices?

of sins. Sacrifices were necessary for the people to enjoy Jehovah's favor. Some of these were required; others were voluntary. (Lev. 23:37, 38) Whole burnt offerings could be made as voluntary offerings, or gifts, to Jehovah. An outstanding example of offerings was seen in connection with the inauguration of the temple in Solomon's day.—2 Chron. 7:4-6.

⁵ Jehovah lovingly understood that not everyone could give the same amount, and he required from each one only according to the individual's ability. Jehovah's law stipulated that the blood of the animal be shed, which was to be "a shadow of the good things to come" through his Son, Jesus. (Heb. 10:1-4) However, Jehovah was not rigid in the application of that law. For example, God would accept an offering of turtledoves if the person could not afford an offering from the flock or the herd. Thus, even the poor could joyfully sacrifice to Jehovah. (Lev. 1:3, 10, 14; 5:7) Though the animals sacrificed may have differed, there were two things that

5. What provision did Jehovah make for those with limited means?



A Regional Building Committee volunteer in Tuxedo, New York, U.S.A.



Bethel members in Australia

were required from each person making voluntary sacrifices.

⁶ First, the person had to give his best. Jehovah told the nation that any offering had to be a sound one in order “to gain approval.” (Lev. 22:18-20) If there was a defect in the animal, it would not be viewed as an acceptable sacrifice to Jehovah. Second, the person giving the sacrifice had to be clean and undefiled. If a person was in an unclean state, he would have to make a sin offering or a guilt offering to restore his standing with Jehovah before making a voluntary offering. (Lev. 5:5, 6, 15) This was a serious matter. Jehovah stipulated that if someone in an unclean state partook of a communion sacrifice, which included voluntary offerings, he would be cut off from God’s people. (Lev. 7: 20, 21) On the other hand, when the person making the sacrifice had a good standing with Jehovah and the offering was without defect, the giver could rejoice with satisfaction.—*Read 1 Chronicles 29:9.*

6. What was required of each person when making sacrifices, and how important was it to follow those requirements?

MAKING SACRIFICES TODAY

⁷ Today, many are likewise willing to expend themselves in Jehovah’s service, and Jehovah finds pleasure in this. Working in behalf of our brothers is rewarding. One brother who shares in building Kingdom Halls and assisting those affected by natural disasters states that it is hard to describe the satisfaction he receives from serving in these ways. He says, “Seeing the happiness and appreciation of the local brothers and sisters after they stand in their new Kingdom Hall or when they receive assistance after a natural disaster makes all the work and effort worthwhile.”

⁸ Jehovah’s modern-day organization has always looked for opportunities to support Jehovah’s work. In 1904, Brother C. T. Russell wrote: “Each one is to consider himself as appointed by the Lord the steward of his own time, influence, money, etc., and each is to seek to use these talents to the best of his ability, to the Master’s glory.” Though we reap many blessings, it costs

7, 8. (a) What joy do many receive from making sacrifices for the Kingdom? (b) What resources do we have at our disposal?

us something to make sacrifices to Jehovah. (2 Sam. 24:21-24) Can we make better use of the resources we have?

⁹ **Our time.** It takes much time and effort to translate and print our literature, to build places of worship, to organize conventions, to assist in disaster relief, and to engage in many other necessary activities. We have only a fixed amount of hours in a day. Jesus provided a principle that can help. When sending out his disciples into the field, Jesus told them not to “embrace anybody in greeting along the road.” (Luke 10:2-4) Why would Jesus give such instructions? One Bible scholar states: “Salutations among the Orientals did not consist, as among us, of a slight bow, or extension of the hand, but [were] performed by many embraces, and inclinations, and even prostrations of the body on the ground. All this required much time.” Jesus was not encouraging his followers to be rude. Rather, he was helping them see that they had a limited amount of time and that they needed to make the most of it to care for the more important things. (Eph. 5:16) Can we apply this principle so as to have more time to assist with work in behalf of the Kingdom?

¹⁰ **Our money.** Significant funds are needed to support Kingdom activities. Each year tens of millions of dollars are spent caring for the expenses of traveling overseers, special pioneers, and missionaries. Since 1999, over 24,500 Kingdom Halls have been built in lands

with limited resources. Yet, nearly 6,400 additional Kingdom Halls are still needed. Each month some 100 million copies of the *Watchtower* and *Awake!* magazines are printed. This is all supported by your voluntary donations.

¹¹ The apostle Paul provided a principle to follow when considering donations. (**Read 1 Corinthians 16:1, 2.**) Under inspiration, he encouraged his brothers in Corinth not to wait until the end of the week to see what was left over but, rather, to set aside funds at the start of the week in harmony with what they could do. As in the first century, brothers and sisters in our time plan ahead to respond generously according to their circumstances. (Luke 21:1-4; Acts 4:32-35) Jehovah treasures such a giving spirit.

¹² **Our energy and abilities.** Jehovah supports us in our efforts to use our energy and abilities for the Kingdom. He promises to help us when we tire out. (Isa. 40:29-31) Do we feel that our skills are inadequate to assist with the work? Do we reason that there are others who are better qualified? Remember, Jehovah can enhance anyone’s natural abilities, just as he did for Bezalel and Oholiab.—Ex. 31:1-6; see opening image.

¹³ Jehovah encourages us to give our best and not hold back. (Prov. 3:27) During the rebuilding of the temple, Jehovah told the Jews in Jerusalem to meditate on what they were doing in behalf of the building work. (Hag. 1:2-5) They had become distracted and had lost their focus. We do well to consider whether our priorities are aligned with

9. When it comes to our use of time, what principle from Jesus’ instructions found at Luke 10:2-4 can we apply?

10, 11. (a) What are some ways that our donations to the worldwide work are being used? (b) What principle stated at 1 Corinthians 16:1, 2 can help us?

12, 13. What concerns may cause some to hold back from giving of their energy and abilities, but how will Jehovah help them?

Jehovah's priorities. Can we 'set our heart on our ways' so as to have a greater share in the Kingdom work in these last days?

SACRIFICES ACCORDING TO WHAT WE HAVE

¹⁴ Many live in areas where hardships or poverty are the order of the day. Our organization endeavors to "offset" the deficiency of our brothers who live in such countries. (2 Cor. 8:14) Yet, even brothers with limited resources value the privilege of giving. It is pleasing to Jehovah when the materially poor are impelled to give cheerfully.—2 Cor. 9:7.

¹⁵ In one very poor country in Africa, some brothers mark off a small section of their garden and use the funds from the sale of the produce from that section to support the Kingdom work. In that same country, a building project was scheduled for a much needed Kingdom Hall. The local brothers and sisters wanted to assist. However, the project was to be undertaken in the middle of their planting season. Still determined to have a share, they worked on the Kingdom Hall project during the day and then went into the fields in the evening to make sure that they got their crops planted. What a self-sacrificing spirit! This reminds us of the brothers in first-century Macedonia. They were in "deep poverty," yet they begged for the privilege of helping with the project at hand. (2 Cor. 8:1-4) May each of us likewise 'give in proportion to the blessing that Jehovah has given us.'—*Read Deuteronomy 16:17.*

14, 15. (a) How are we encouraged by the example of our brothers who have limited means? (b) What should be our desire?

¹⁶ However, a word of caution is needed. As was true of the ancient Israelites, we must make sure that our voluntary sacrifices are acceptable to God. We have to maintain our balance so that we care for our primary responsibilities in connection with our families and the worship of Jehovah. The giving of our time and resources in behalf of others should not cause us to neglect the spirituality or physical welfare of our family. Otherwise, we would, in effect, be giving from what we do not have. (*Read 2 Corinthians 8:12.*) Additionally, we must maintain our own spirituality. (1 Cor. 9:26, 27) Be assured, though, that when we live up to Bible standards, our sacrifices bring much joy and satisfaction to us, and they are "especially acceptable" to Jehovah.

OUR SACRIFICES ARE OF GREAT VALUE

¹⁷ Many of our brothers and sisters 'pour themselves out like drink offerings' through their work to support the necessary activities of the Kingdom. (Phil. 2:17) We sincerely appreciate those who have demonstrated such a giving spirit. The wives and children of the brothers who take the lead in Kingdom activity are also to be commended for their spirit of generosity and self-sacrifice.

¹⁸ Much hard work is needed in order to support Kingdom interests. May all of us prayerfully consider how we can have as large a share as possible. You can be confident that the rewards are great now and will be even greater "in the coming system of things."—Mark 10:28-30.

16. How can we make sure that our sacrifices are acceptable to Jehovah?

17, 18. How do we feel about all those who are making sacrifices for the Kingdom, and what should all of us consider?

Have you carefully read the recent issues of *The Watchtower*?

Well, see if you can answer the following questions:

When did Jesus ‘preach to the spirits in prison’? (1 Pet. 3:19)

It seems that some time after Jesus was resurrected, he proclaimed to the wicked spirits that due punishment would come on them.—6/15, page 23.

What are three challenges to making a second marriage work?

They are: not letting an earlier marriage overshadow your current marriage; interacting with old friends who are unfamiliar with your new spouse; trusting your new mate even though your first spouse may have been disloyal.—7/1, pages 9-10.

When does Jesus judge people as sheep or goats? (Matt. 25:32)

It will be when Jesus comes to judge people during the great tribulation, after the destruction of false religion.—7/15, page 6.

When will lawless ones mentioned in the parable of the wheat and the weeds weep and gnash their teeth? (Matt. 13:36, 41, 42)

They will do so during the great tribulation when they realize that there is no escape from destruction.—7/15, page 13.

Jesus’ words about the faithful and discreet slave

find fulfillment when? (Matt. 24: 45-47)

They began to be fulfilled, not at Pentecost 33 C.E., but after 1914. In 1919, the slave was appointed over the domestics, who include all Christians being fed spiritually.—7/15, pages 21-23.

When does Jesus appoint the faithful slave over all his belongings?

That will be in the future, during the great tribulation when the faithful slave receives the heavenly reward.—7/15, page 25.

Does the Bible leave some people unnamed because they were bad or insignificant?

We need not conclude that. The Bible leaves unnamed some who were good and some who were bad. (Ruth 4: 1-3; Matt. 26:18) We are given the names of only two of the faithful angels.—8/1, page 10.

In addition to power from God, what helped 230 Witnesses survive a long march from the Sachsenhausen concentration camp?

Though weakened by starvation and disease, they continually encouraged one another to keep going.—8/15, page 18.

Why is the account of Israel’s crossing the Jordan River into

the Promised Land encouraging to us?

Though the river was at flood stage, Jehovah stopped its flow so that his people could cross. That must have strengthened their faith and trust in him, and we can be heartened by the account.—9/15, page 16.

What is evident from the Bible’s frequent mention of color?

The Bible’s use of color demonstrates that God understands that color can elicit an emotional response in humans and that color can help us remember things.—10/1, pages 14-15.

How is the prophecy of Micah 5:5 about dukes and shepherds being fulfilled today?

We understand that the ‘seven shepherds and eight dukes’ mentioned at Micah 5:5 refer to the appointed elders in the congregation, who are strengthening God’s people for a foretold future attack against them.—11/15, page 20.

What are some reasons why we need God?

We need good direction and answers to life’s problems, both of which God offers. He extends help for us to live well and be happy, and he will fulfill promises in his Word to make this possible.—12/1, pages 4-6.



"This day must serve as a memorial for you, and you must celebrate it as a festival to Jehovah."—EX. 12:14.

CAN YOU EXPLAIN?

What were the Israelites in Egypt to do in preparing for and celebrating the first Passover?

When would Jesus and the apostles have had the last Passover meal, and what happened later that day?

We can draw what important lessons from the accounts of the first Passover and the Exodus?

'THIS IS TO BE A MEMORIAL FOR YOU'

WHEN you think of anniversaries, which one readily comes to your mind? "My wedding anniversary," a married person might say. For others, it might be the date of a widely celebrated historic event, such as when their homeland became independent. But do you know of a national anniversary that has been commemorated for over 3,500 years?

² There is such an event—the Passover. It marked the liberation of ancient Israel from slavery in Egypt. That event should be important to you. Why? Because it relates to some very significant aspects of your life. 'But,' you might think, 'though Jews celebrate Passover, I am not a practicing Jew. Why should I be interested in that anniversary?' The answer can be found in this profound statement: "Christ *our passover* has been sacrificed." (1 Cor. 5:7) To grasp the import of that truth, we need to know about the Jewish Passover and to consider it in the light of a command given to all Christians.

THE PASSOVER—WHY?

³ Hundreds of millions of people around the globe who are not Jewish have some knowledge of the event behind what might be called the first Passover. They may have read about it in the Bible book of Exodus, heard the story told, or seen a movie that was based on the event.

⁴ When the Israelites had been slaves in Egypt for many years, Jehovah sent Moses and his brother, Aaron, to Pharaoh to ask him to liberate His people. That haughty Egyptian ruler would not let the Israelites go, so Jehovah struck the land with a series of devastating plagues. Finally, God sent a tenth plague, the death of Egypt's firstborn, which

1, 2. What anniversary should be of particular interest to all Christians, and why?

3, 4. What is the background of the first Passover?

did move Pharaoh to release them.—Ex. 1:11; 3:9, 10; 5:1, 2; 11:1, 5.

⁵ But what were the Israelites to do before being set free? It was about the time of the spring equinox in 1513 B.C.E., in the Hebrew month of Abib, later called Nisan.* God said that on the tenth day of that month, the Israelites were to start getting ready to follow certain steps on Nisan 14. That day began at sunset because the Hebrew days ran from sunset to sunset. On Nisan 14, each household was to slaughter a male sheep (or goat) and splash some of its blood on the doorposts and lintel of the house. (Ex. 12:3-7, 22, 23) The family was to have a meal of roasted lamb along with unleavened bread and some herbs. God's angel would pass over the land and slay Egypt's firstborn, but the obedient Israelites would be protected, and then they could go free.—Ex. 12:8-13, 29-32.

⁶ That is what happened, and the Israelites were to remember their liberation in the years to come. God told them: "This day must serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations. As a statute to time indefinite you should celebrate it." The celebration on the 14th was to be followed by a seven-day festival. Nisan 14 was the day of the actual Passover, but the name Passover could be applied to all eight days of the festival. (Ex. 12:14-17; Luke 22:1; John 18:28; 19:14) The Passover was one of the appointed festivals ("anniversa-

* Although Nisan was the postexilic name for the Hebrew month, for simplicity we will refer to the first month of the Jewish Hebrew calendar as Nisan.

5. The Israelites were to do what in preparation for being set free? (See opening image.)

6. How were God's people in later times to view the Passover?

ries," *The Bible in Living English*) that the Hebrews were to celebrate each year.—2 Chron. 8:13.

⁷ As Jews under the Mosaic Law, Jesus and his apostles shared in the annual Passover. (Matt. 26:17-19) The last time they did so, Jesus instituted a new event that his followers thereafter were to keep annually—the Lord's Evening Meal. But on what day were they to observe it?

THE LORD'S EVENING MEAL —WHAT DAY?

⁸ Given that Jesus instituted the Lord's Evening Meal right after the last valid Passover, this new event would coincide with the day of the Passover. You may have observed, though, that the date of the Jewish Passover shown on some modern calendars may differ one or more days from the date when we commemorate Christ's death. Why the difference? The answer, in part, involves God's command to the Israelites. After saying that "the whole congregation of the assembly of Israel must slaughter" the lamb, Moses specified *when* on Nisan 14 they were to do so.—*Read Exodus 12:5, 6.*

⁹ *The Pentateuch and Haftorahs* points out that Exodus 12:6 says that the lamb was to be slaughtered "between the two evenings." Some Bible versions use exactly that expression. Others, including the Jewish *Tanakh*, translate it "at twilight." Still others, "at dusk," "during the evening twilight," or "around sundown."

7. What did Jesus institute on the last valid Passover?

8. In considering the Passover and the Lord's Evening Meal, what question arises?

9. According to Exodus 12:6, when was the Passover lamb to be slaughtered? (See also the box "What Part of the Day?")

WHAT PART OF THE DAY?

Jewish commentator Marcus Kalisch (1828-1885) wrote: “The same opinion has been more distinctly expressed by Ebn Ezra [noted Spanish rabbi, 1092-1167]: ‘We have two evenings; the first, the setting of the sun . . . and the second, the ceasing of the light which is reflected in the

clouds; and between both lies an interval of about one hour and twenty minutes;’ and this explanation, which appears to be the most rational interpretation is also that of the Karaites and the Samaritans, and has been adopted by many others.” The view that the lamb was slaugh-

tered at the start of Nisan 14 is consistent with the direction to the Israelites recorded at Deuteronomy 16:6 that “the passover” was to be sacrificed “in the evening as soon as the sun sets, at the appointed time of your coming out of Egypt.” —Ex. 30:8; Num. 9:3-5, 11.

So the lamb was to be slaughtered after the sun had set but while there was still light, at the *start* of Nisan 14.

¹⁰ In later times, some Jews thought that it would have taken hours to slaughter all the lambs brought to the temple. So Exodus 12:6 was understood to refer to the *end* of Nisan 14, between the time when the sun started to decline (after noon) and the end of the day at sunset. But if that were the meaning, when would the meal have been eaten? Professor Jonathan Klawans, a specialist in ancient Judaism, noted: “The new day begins with the setting of the sun, so the sacrifice is made on the 14th but the beginning of Passover and the meal are actually on the 15th, *although this sequence of dates is not specified in Exodus*.” He also wrote: “Rabbinic literature . . . does not even *claim* to be telling us how the Seder [Passover meal] was performed before the destruction of the Temple” in 70 C.E. —Italics ours.

¹¹ We thus have reason to ask, What of the Passover in 33 C.E.? Well, on Ni-

10. According to some, when was the lamb slaughtered, but what question does that raise?

11. (a) What did Jesus go through on the day of Passover 33 C.E.? (b) Why was Nisan 15 in 33 C.E. called “a great” Sabbath? (See footnote.)

san 13, as the day drew near ‘on which the passover victim was to be sacrificed,’ Christ told Peter and John: “Go and get the passover ready for us to eat.” (Luke 22:7, 8) “At length . . . the hour came” for the Passover meal, after sunset on Nisan 14, which would be Thursday evening. Jesus ate that meal with his apostles, and then he instituted the Lord’s Evening Meal. (Luke 22:14, 15) That night he was arrested and tried. Jesus was impaled close to noon on Nisan 14, and that afternoon he died. (John 19:14) Thus, “Christ *our passover* [was] sacrificed” on the same day as the Passover lamb was slaughtered. (1 Cor. 5:7; 11:23; Matt. 26:2) As the end of that Jewish day approached, Jesus was buried—before the start of Nisan 15.*—Lev. 23:5-7; Luke 23:54.

A MEMORIAL WITH MEANING FOR YOU

¹² But let us go back to the occasion in Egypt. Moses said that in the future,

* At sundown, Nisan 15 began, meaning that the regular weekly Sabbath (Saturday) that year coincided with the first day of the Festival of Unfermented Cakes, which was always a sabbath. Because the two Sabbaths fell together, it was “a great” Sabbath. —Read John 19:31, 42.

12, 13. How were Jewish children especially involved in the Passover celebration?



In discussing the Passover, what lessons will you help your children learn?
(See paragraph 14)

God's people were to keep the Passover; it was to be a regulation "to time indefinite." As part of that annual observance, children would ask their parents questions that focused on the meaning of the event. (*Read Exodus 12:24-27; Deut. 6:20-23*) Hence, the Passover would have meaning as "a memorial" even for children.—Ex. 12:14.

¹³ As new generations grew up, important lessons would be emphasized, passed on by father to son. One was that Jehovah could protect his worshippers. The children learned that he is not some vague, abstract deity. Jehovah is a real, living God who is interested in his people and who acts in their behalf. He proved this at the time he protected the Israelite firstborn "when he plagued the Egyptians." He kept the firstborn alive.

¹⁴ Christian parents do not each year recount to their sons and daughters the meaning of that Passover. Do you, how-

ever, teach your children this same lesson—that God protects his people? Do you convey to them your deep conviction that Jehovah is still a real Protector of his people? (Ps. 27:11; Isa. 12:2) And do you do that, not in the form of a cold lecture, but in an enjoyable conversation between you and your children? Make an effort to include that lesson to stimulate your family's spiritual growth.

¹⁵ What can be learned from the Passover is not just Jehovah's ability to protect his people. He also delivered them, having 'brought them out of Egypt.' Think about what that included. They were guided by a pillar of cloud and of fire. They walked on the seabed as the Red Sea towered on the left and on the right. Once safely across, they saw those waters crash over the Egyptian military. Then the delivered Israelites could sound forth: "Let me sing to Jehovah . . . The horse and its rider he has pitched into the sea. My strength and my might is Jah, since he serves for my salvation." —Ex. 13:14, 21, 22; 15:1, 2; Ps. 136:11-15.

¹⁶ If you have children, are you helping them to trust in Jehovah as a Deliverer? Can they see that conviction in you, in your conversations and decisions? You certainly can include in a Family Worship discussion what we read in Exodus chapters 12-15 and stress how Jehovah delivered his people. At other times you might develop that point in a consideration of Acts 7:30-36 or Daniel 3:16-18, 26-28. Yes, young and old alike should be confident that Jehovah was a Deliverer not just in the past. As he delivered his people in Moses' day, he *will* deliver us in the future.—*Read 1 Thessalonians 1:9, 10.*

14. Christian parents can use the Passover account to help their children appreciate what?

15, 16. The Passover and the Exodus accounts can be used to emphasize what about Jehovah?

FOR US TO REMEMBER

¹⁷ True Christians do not memorialize the Jewish Passover. That anniversary was part of the Mosaic Law, and we are not under the Law. (Rom. 10:4; Col. 2:13-16) Rather, we hold dear another event, the death of God's Son. Still, there are features of the Passover observance that was instituted back in Egypt that have meaning for us.

¹⁸ The lamb's blood sprinkled on the doorposts and lintel was a means to preserve life. Today, we do not offer animal sacrifices to God—neither on the date of the Passover nor at any other time. But there is a better sacrifice that can preserve life permanently. The apostle Paul wrote about “the congregation of the firstborn who have been enrolled in the heavens.” The means of preserving the lives of those anointed Christians is “the blood of sprinkling,” Jesus' blood. (Heb. 12:23, 24) Christians who hope to live forever on earth depend on that same blood for preservation. They should regularly remind themselves of the assurance: “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.”—Eph. 1:7.

¹⁹ When the lamb was slaughtered for the Passover meal, the Israelites were not to break any of its bones. (Ex. 12:46; Num. 9:11, 12) What of “the Lamb of God” who came to provide the ransom? (John 1:29) He was impaled with a criminal on each side. The Jews asked Pilate that the bones of the impaled men be broken. This would hasten their death

so that they would not be left on the stakes into Nisan 15, a double Sabbath. Soldiers broke the legs of the two impaled criminals, “but on coming to Jesus, as they saw that he was already dead, they did not break his legs.” (John 19:31-34) That matched what was done with the Passover lamb, so this lamb was in that sense “a shadow” of what was to come on Nisan 14, 33 C.E. (Heb. 10:1) Moreover, the way things worked out fulfilled the words at Psalm 34:20, which should strengthen our confidence in prophecy.

²⁰ There are, however, differences between the Passover and the Lord's Evening Meal. These show that the Passover that the Jews were to memorialize was not to foreshadow what Christ told his followers to do in memory of his death. Back in Egypt, the Israelites partook of the lamb's flesh but not of its blood. That differs from what Jesus directed his disciples to do. He said that those who would reign “in the kingdom of God” should partake of both the bread and the wine as *symbols* of his flesh and his blood. We will consider this in more detail in the following article.—Mark 14:22-25.

²¹ Still, there is no doubt that the Passover was a major event in God's dealings with Israel, and it provides instructive lessons for each of us. So while the Passover was ‘to be a memorial for’ Jews, not Christians, we as Christians should know about it and take to heart some of the vivid lessons that it provides as part of ‘all Scripture that is inspired of God.’—2 Tim. 3:16.

17, 18. Thinking about the use of blood at the first Passover should bring what to our mind?

19. How can the treatment of the Passover victim strengthen our confidence in prophecy?

20. What noteworthy difference is there between the Passover and the Lord's Evening Meal?

21. Why is it beneficial to know about the Passover?



"After giving thanks, he broke [the loaf] and said: 'This means my body which is in your behalf. Keep doing this in remembrance of me.'"—1 COR. 11:24.

HOW WOULD YOU ANSWER?

Basically, how is the date set for the Memorial?

What is represented by the bread and by the wine at the Lord's Evening Meal?

No matter what our hope is, why is it important to be present at the Memorial?

'DO THIS IN REMEMBRANCE OF ME'

¹ WITH the clouds gone, we can see the crescent of the moon. Last evening, watchmen in Jerusalem must have seen the first sliver of the moon. Once the Sanhedrin learned of that, they declared the start of a new month, Nisan. Then signal fires or messengers spread the news, even reaching here. Certainly, Jesus will want to head for Jerusalem in order to arrive before the Passover.'

² We can imagine such thoughts coming to the mind of some who were with Jesus in Perea (across the Jordan) on his final trip to Jerusalem. (Matt. 19:1; 20:17, 29; Mark 10:1, 32, 46) Once the first day of the Jewish month Nisan was determined, the Passover would be held 13 days later, after sunset on Nisan 14.

³ The date of the Lord's Evening Meal, which corresponds to the date of the Passover, will be after sundown on April 14, 2014. That will be a special day for true Christians and interested ones. Why? Because of what we read at 1 Corinthians 11:23-25: "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."

⁴ No doubt you will be present for the one event that Jesus said his followers should commemorate annually. In advance, ask yourself: 'How should I prepare for that evening? What particular items will be used? What procedure will be followed during

1, 2. What could the apostles have thought about the timing of a trip to Jerusalem?

3. Why are Christians rightly interested in the date of the Passover?

4. (a) What questions might arise about the Memorial?
(b) How is the date of the Memorial determined each year? (See the box "Memorial 2014.")

the event? And what meaning should the occasion and the items used have for me?’

THE EMBLEMS

⁵ When Jesus told the apostles to get a room ready for the Passover meal, he did not mention elaborate decorations; instead, he likely wanted just a suitable, clean room with adequate space for the invited group. (*Read Mark 14:12-16.*) They would get ready certain items for the meal, including unleavened bread and red wine. After finishing the Passover meal, Jesus focused on those two emblems.

⁶ The apostle Matthew was present and later wrote: “Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: ‘Take, eat.’” (Matt. 26:26) The “loaf” was unfermented bread, as was used for the

5. Jesus had what preparations made for the last Passover with the apostles?

6. (a) After the Passover meal, what did Jesus say about the bread? (b) What sort of bread is used at the Memorial?

Passover. (Ex. 12:8; Deut. 16:3) The bread was made from wheat flour and water, without any leaven or seasoning, such as salt, being added. Because it was unleavened, it would not have risen. It would be plain, dry, and cracker-like, easy to break into pieces. Today, in advance of the Memorial, the congregation elders may ask someone to make such bread out of wheat flour and water, cooking it on a lightly oiled pan. (If wheat flour cannot be obtained, it may be made with flour from rice, barley, corn, or a similar grain.) Or Jewish matzoth may be used, a type without added malt, eggs, or onions.

⁷ Matthew continued: “[Jesus] took a cup and, having given thanks, he gave it to them, saying: ‘Drink out of it, all of you.’” (Matt. 26:27, 28) What Jesus took in hand was a cup of red wine. (It would not have been fresh grape juice, for the grape harvest was long past.) Wine had not been part of that first meal

7. What type of wine did Jesus speak of, and what sort of wine may be used today at the Memorial?

MEMORIAL 2014

The moon circles our earth each month. In the course of each cycle, there is a moment when the moon lines up between the earth and the sun. This astronomical configuration is termed “new moon.” At that point, the moon is not visible from the earth nor will it be until 18 to 30 hours later.

During 2014, the new moon nearest the vernal (spring) equinox will be on March 30, at 8:45 p.m. (20:45), *Jerusalem time*. The following sunset in Jerusalem (March 31) will come about 21 hours later. It is doubtful that the first sliver of the moon will be visible then. More likely, the first sunset

when the initial crescent of the moon can be seen in Jerusalem will be on April 1. By the method the ancient Jews used, that will be the day when the first month (Nisan 1) will start, at sunset.

Hence, congregations of Jehovah’s Witnesses around the earth have been informed that Nisan 14 will begin at sunset on Monday, April 14, 2014. That will be about the time of the full moon.—For more details on calculating the date, see *The Watchtower* of June 15, 1977, pages 383-384.



The apostles partook of the wine that stood for Jesus' blood of the covenant
(See paragraphs 11, 12)

in Egypt, yet Jesus did not object to its being part of the Passover. He even used some of it during the Lord's Evening Meal. Christians thus have wine present for the Memorial. As there was no need for augmenting or fortifying the value of Jesus' blood, the wine used is not a type fortified with brandy or spices. Plain red wine should be used, a homemade wine or a commercial wine, such as Beaujolais, Burgundy, or Chianti.

MEANINGFUL EMBLEMS

⁸ The apostle Paul made clear that Christians other than the apostles were to keep the Lord's Evening Meal. To fellow believers in Corinth, he wrote: "I received from the Lord that which I also handed on to you, that the Lord Jesus . . . 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.'" (1 Cor.

11:23, 24) Accordingly, Christians down to today hold this special event annually and are interested in the significance of the bread and the wine.

⁹ Some churchgoers point out that Jesus literally said: 'This is my body,' so they believe that the bread miraculously became his actual flesh. However, that is contrary to fact.* Jesus' body was there in front of the faithful apostles, and so was the unleavened bread they would partake of. Clearly, Jesus was speaking symbolically, as he did many other times.—John 2:19-21; 4:13, 14; 10:7; 15:1.

* German scholar Heinrich Meyer observes: "Seeing . . . that the body of Jesus was still unbroken (still living), and that, as yet, His blood had not been shed, none of the guests [the apostles] can have supposed . . . that they were *in reality* eating and drinking the *very* body and blood of the Lord, [so] Jesus Himself could not have intended His simple words to be understood in a sense which they did not then admit of."

8. Why are Christians interested in the significance of the bread and the wine?

9. Some hold what wrong view of the bread that Jesus used?

¹⁰ The bread that the apostles could see and would soon partake of *meant* Jesus' body. Which body? At one time, God's servants felt that because Jesus broke the bread but none of his own bones were broken, the bread meant "the body of the Christ," the congregation of anointed ones. (Eph. 4:12; Rom. 12:4, 5; 1 Cor. 10:16, 17; 12:27) In time, however, it was appreciated that both reason and Scripture indicate that the bread represents Jesus' human body, which had been prepared for him. Jesus "suffered in the flesh," even being impaled. Thus, at the Lord's Evening Meal, the bread *represents* that physical body in which Jesus "bore our sins."—1 Pet. 2:21-24; 4:1; John 19:33-36; Heb. 10:5-7.

¹¹ That helps us to understand what Jesus then said about the wine. We read: "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.'" (1 Cor. 11:25) Many Bibles are worded similar to the literal version by Robert Young: "This cup *is* the new covenant in my blood." (Italics ours.) Was the actual cup Jesus held the new covenant? No. The word "cup" referred to what was in it—the wine. What did Jesus say that the wine *meant* or represented? His shed blood.

¹² In Mark's Gospel, we find Jesus' words: "This means my 'blood of the covenant,' which is to be poured out in behalf of many." (Mark 14:24) Yes, Jesus' blood would be "poured out in behalf of many for forgiveness of sins." (Matt. 26:28) Hence, the red wine fittingly *rep-*

resents Jesus' literal blood. By means of that blood, we can gain release by ransom, "the forgiveness of our trespasses."
—*Read Ephesians 1:7.*

COMMEMORATING CHRIST'S DEATH

¹³ If you are attending the Memorial with Jehovah's Witnesses for the first time, what can you expect? The gathering will likely be in an attractive, clean setting where all can comfortably enjoy the occasion. There may be some simple flower arrangements, but you will not be distracted by gaudy bunting or any party atmosphere. A qualified elder will consider in a clear and dignified manner what the Bible says about the occasion. He will help all to appreciate what Christ did for us. He died as a ransom that we may live. (***Read Romans 5:8-10.***) The speaker will explain the two distinct hopes set out in the Bible for Christians.

¹⁴ One is the hope of reigning with Christ in heaven, the hope entertained by a relatively small number of Christ's followers, such as the faithful apostles. (Luke 12:32; 22:19, 20; Rev. 14:1) The other hope is for most Christians loyally serving God in our time. They have the prospect of living forever on earth in a restored paradise. Then God's will is to be done on earth as in heaven, something for which Christians have long prayed. (Matt. 6:10) And the Scriptures give delightful indications of the marvelous conditions that they will be able to experience endlessly.—Isa. 11:6-9; 35:5, 6; 65:21-23.

¹⁵ Near the close of that discussion,

13. Describe how the annual Memorial of Christ's death is commemorated.

14. During the Memorial talk, what hopes are discussed?

15, 16. What is done with the bread during the Lord's Evening Meal?

10. What is represented by the bread used during the Lord's Evening Meal?

11, 12. (a) What did Jesus say regarding the wine? (b) The wine used at the Lord's Evening Meal represents what?

the speaker will indicate that the time has come to carry out what Jesus told his apostles to do. As mentioned above, two emblems will be used, unleavened bread and red wine. These may be on a table near the speaker. He will call attention to a Bible account that describes what Jesus said and did when he instituted this event. For example, in Matthew's account we read: "Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.'" (Matt. 26:26) Jesus broke the unleavened bread so that he could pass some to the apostles on each side of him. You will see at the meeting on April 14 some unleavened bread already broken into a few pieces and placed on serving plates.

¹⁶ Enough plates will be used so that in a reasonable time, these can be passed to all present. This will not be with any elaborate ritual. A brief prayer will be offered, after which the plates will be passed in an orderly way, according to what seems practical locally. Few (or perhaps no one) will partake of the bread, as was the case in most congregations when the bread was passed on this occasion in 2013.

¹⁷ The focus will then shift to what Matthew went on to describe: "[Jesus] took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant," which is to be poured out in behalf of many for forgiveness of sins.'" (Matt. 26:27, 28) Following that pattern, there will be another prayer and then 'cups' of red wine will be passed among all present.

¹⁷. At the Memorial, how is Jesus' direction regarding the wine followed?

¹⁸ Most in attendance respectfully abstain from partaking of the emblems as they are passed because Jesus indicated that only those who will reign in his heavenly Kingdom are to partake. (***Read Luke 22:28-30***; 2 Tim. 4:18) All others present will be respectful observers. Still, being at the Lord's Evening Meal is important, for being there shows how highly they value Jesus' sacrifice. During the Memorial, they can reflect on the blessings that they can have on the basis of Jesus' ransom sacrifice. They have the prospect of being among the "great crowd" who survive the coming "great tribulation." Those are worshippers who will have "washed their robes and made them white in the blood of the Lamb." —Rev. 7:9, 14-17.

¹⁹ Jehovah's Witnesses around the earth prepare for this special meeting. Weeks in advance, we will participate in inviting as many as possible to attend. Furthermore, in the days leading up to the Memorial, most of us will read the Bible accounts of what Jesus did and what occurred on the corresponding date in 33 C.E. We will have arranged our personal affairs to be sure to be present. It is fine to arrive well before the opening song and prayer so that we can welcome visitors and then take in the whole program. All of us, members of the congregation and visitors, will derive real benefit from following along in our Bible as the points are made. Most important, our presence at the Memorial will show heartfelt appreciation for Jesus' sacrifice and will reflect obedience to his command: "Keep doing this in remembrance of me."—1 Cor. 11:24.

¹⁸. If few or even none partake of the emblems, why is it still important to be present?

¹⁹. What can you do to prepare for and benefit from the Lord's Evening Meal?



Facing the Loss of Your Mate

THE Bible is clear: A husband is to “love his wife as he does himself.” A wife likewise should “have deep respect for her husband.” Both are to carry out their roles as “one flesh.” (Eph. 5:33; Gen. 2:23, 24) Over time, the attachment a couple have to each other gains strength, as does their love for each other. You might compare it to the roots of two trees growing side by side. The feelings of a happily married husband and wife knit and intertwine.

But what if the husband or the wife dies? Then that bond, unbreakable in life, is broken. The surviving widow or widower is often left with a blend of heartache, loneliness, and maybe even some anger or guilt. During her marriage of 58 years, Daniella knew many who lost their mates.* But after her husband died, she said: “I never understood this experience before. There is no way to comprehend it until you go through it.”

PAIN THAT SEEMS UNENDING

Some researchers hold that no stress is more severe than that resulting from the death of a beloved mate. Many bereaved ones agree with that. Millie’s husband died many years ago. In describing her life as a widow, she says, “I feel I am a cripple.” She was referring to her emotional state, caused by the loss of her mate of 25 years.

* Names have been changed.



God can help you one day at a time
to endure your loss

Susan used to feel that widows who for years mourned the loss of their husband expressed excessive grief. Then her husband of 38 years died. Over 20 years have passed, yet she says, “I think of him every day.” Tears often flow because she misses him so much.

The Bible confirms that the pain of losing a mate is both cruel and long lasting. When Sarah passed away, Abraham, her husband, “came in to bewail Sarah and to weep over her.” (Gen. 23:1, 2) Despite having faith in the resurrection, Abraham felt intense grief when his loved one died. (Heb. 11:17-19) After his dear wife Rachel died, Jacob did not soon forget her. He spoke tenderly about her to his sons.—Gen. 44:27; 48:7.

What lesson should we learn from these Scriptural examples? Widows and widowers often feel the pain of loss for years. We should

view their tears and times of sadness, not as a weakness, but as an understandable consequence of their great loss. They may need our empathy and support for a long time.

ONE DAY AT A TIME

The life of a widow or widower is not a simple return to being single. After years of marriage, a husband usually knows how to comfort his wife and lift her spirits when she feels blue or frustrated. If he is gone, her source of love and comfort is gone too. Similarly, over time a wife learns how to make her husband feel secure and happy. Her gentle touch and soothing words, the attention she gives to his interests and needs are like nothing else. If she dies, he may feel an emptiness in his life. Hence, some who are bereft of their mates look to the future with uncertainty and fear. What Bible principle can help them find security and peace?

“Never be anxious about the next day, for the next day will have its own anxieties. Sufficient for each day is its own badness.” (Matt. 6:34) Those words of Jesus apply in particular to material needs in life, but they have helped many to endure the ordeal of losing a loved one. Some months after his wife died, a widower named Charles wrote: “The intensity of how much I miss Monique is still great, and at times it seems only to get worse. However, I realize that this is normal and that the passing of time will *eventually* reduce some of the pain.”

Yes, Charles had to endure “the passing of time.” How was he able to do it? He said, “With Jehovah’s help I took it one day at a time.” Charles was not overwhelmed by grief. His pain did not just disappear overnight, but neither did it consume him. If you have lost your mate, strive to deal with your loss one day at a time. You do not know what benefit or encouragement a new day can bring.

Death was not part of Jehovah’s original purpose. On the contrary, it is part of “the works of the Devil.” (1 John 3:8; Rom. 6:23) Satan uses

death and the fear it may provoke to keep many people in slavery and without hope. (Heb. 2:14, 15) Satan is pleased when someone despairs of finding true happiness and satisfaction, even in God's new world. Thus, the distress a grieving mate feels over the loss of his or her partner is the result of Adam's sin and Satan's machinations. (Rom. 5:12) Jehovah will completely remedy the damage caused by Satan, defeating his cruel weapon of death. The ones emancipated, or freed, from the fear that Satan cultivates include many who have lost a mate, as you may have.

As regards those resurrected to life here on earth, there obviously will be many changes in

human relationships. Think of parents, grandparents, and other ancestors who will return to life and progress to perfection along with their children and grandchildren. The effects of old age will be eradicated. Might the younger generations have to learn to view their ancestors in a way far different from the way they view them today? And do we not believe that such changes will be part of the improvement in the human family?

There are countless questions that might be imagined about resurrected ones, such as about those who lost two or more mates. The Sadducees posed a question about a woman whose first husband died, then her second, and so on

Encourage Grieving Ones After Their Loss

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For a while after a married Christian dies, many may come to the home of the surviving mate to offer comfort and to help in various ways. For example, a widow will likely appreciate the attention of family and friends. But her pain of loss may heal slowly, and she will need comfort and support for some time. The Bible says: "A true companion is loving all the time, and is a brother that is born for when there is distress."—Prov. 17:17.

How should you greet a person in mourning? The Bible offers this guideline: "All of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate." (1 Pet. 3:8) For some time after the loss, the bereaved Christian may not feel well. So, though well intended, such words as "How are you doing?" or "Are you feeling all right?" may not be the best. The grieving one may think, 'You have no idea how I feel' or, 'How can I be all right at this time?' Thus, it may be more

helpful to make a sincere, positive statement, such as "I am so happy to see you," or "Seeing you in the congregation encourages me."

You could invite a bereaved person to a simple meal or to go for a walk. Marcos, a widower, received comfort from friends who visited him. What did they talk about? He reports: "Not much about my problems but about anything encouraging." A widow named Nina said: "My good friends often say the right words at the right time. Sometimes they don't say anything—they are just with me."

If the bereaved wants to talk about the tragedy, listen with interest and patience. Avoid asking questions out of curiosity. Do not judge. There is no need to offer counsel about how the mourner should express grief or for how long. Do not feel hurt if that one needs to be alone. You can return another time. Keep showing love.—John 13:34, 35.

Do You Have Questions About the Future?

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It is natural to wonder about the fulfillment of Jehovah's promises. Abraham thought often about God's promise to give him a son. Jehovah encouraged him to be patient. That faithful man was not disappointed.—Gen. 15:2-5; Heb. 6:10-15.

After hearing a report of Joseph's death, Jacob greatly missed his son. Years later, Jacob still grieved for his son, whom he presumed to be dead. Yet, Jehovah reserved a blessing for faithful Jacob, something beyond what he could imagine. In time, Jacob was reunited with Joseph, and he had the joy of also meeting his grandchildren. Jacob said: "I had no idea of seeing your face, but here God has let me see also your offspring."—Gen. 37:33-35; 48:11.

What lessons can we learn from these accounts? First, trust that nothing can stop Almighty God from accomplishing his will. Second, if we pray and work in harmony with Jehovah's will, he will care for us now and will satisfy our future needs and desires completely. Paul wrote: "To the one who can, according to his power which is operating in us, do more than superabundantly beyond all the things we ask or conceive, to him be the glory by means of the congregation and by means of Christ Jesus to all generations forever and ever. Amen."—Eph. 3:20, 21.

through a number of husbands. (Luke 20:27-33) What relationship will such ones have in the resurrection? We just do not know, and there is no point in speculating or being disturbed over those unknowns. At this point, we must trust in God. One thing is certain—whatever Jehovah will do in the future will be good, something to be hoped for, not feared.

THE RESURRECTION HOPE —A SOURCE OF COMFORT

One of the clearest teachings of God's Word is that dead loved ones will return to life. Bible accounts of past resurrections guarantee that "all those in the memorial tombs will hear [Jesus'] voice and come out." (John 5:28, 29) People alive at that time will find happiness as they meet those freed from death's grip. On the other hand, we cannot even conceive of the happiness that the resurrected ones will feel.

As the dead come forth, the earth will be filled with joy as never before. Billions of once dead humans will again take their place among the living. (Mark 5:39-42; Rev. 20:13) Meditating on this future miracle should comfort all who have lost dear ones in death.

Will anyone have a valid reason to be sad when that grand return to life occurs? The Bible answers no. According to Isaiah 25:8, Jehovah "will actually swallow up death forever." That includes the complete removal of the distressing effect of death, for the prophecy goes on to say: "The Sovereign Lord Jehovah will certainly wipe the tears from all faces." If you feel sadness now because your partner in life has died, the resurrection will certainly give you reason for happiness.

No human fully understands all that God will accomplish in the new world. Jehovah says: "As the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) Jesus' promise about the coming resurrection gives us the opportunity to trust in Jehovah,



Trust in Jehovah's promise of a future filled with joy

as Abraham did. The key thing for each Christian now is to do what God asks of us and thus 'be counted worthy of gaining that system of things' along with those who will be resurrected.—Luke 20:35.

A REASON FOR HOPE

Rather than be apprehensive, cultivate hope. From a human viewpoint, the future is gloomy. But Jehovah gives us the hope of something better. We cannot know exactly how Jehovah will satisfy all our needs and desires, yet we should not doubt that he will do so. The apostle Paul wrote: "Hope that is seen is not hope, for when a man sees a thing, does he hope for it? But if we hope for what we do not see, we keep on waiting for it with endurance." (Rom. 8:24, 25) A strong hope in God's promises will help you

to endure. Through endurance, you will experience that grand future in which Jehovah will "give you the requests of your heart." He will satisfy "the desire of every living thing."—Ps. 37:4; 145:16; Luke 21:19.

Near the time of Jesus' death, his apostles became distraught. Jesus consoled them with these words: "Do not let your hearts be troubled. Exercise faith in God, exercise faith also in me." He told them: "I shall not leave you bereaved. I am coming to you." (John 14:1-4, 18, 27) His words would give his anointed followers throughout the centuries a basis for hope and endurance. Those who long to see their loved ones in the resurrection likewise have no reason to despair. Jehovah and his Son will not leave them bereaved. You can be certain of that!

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