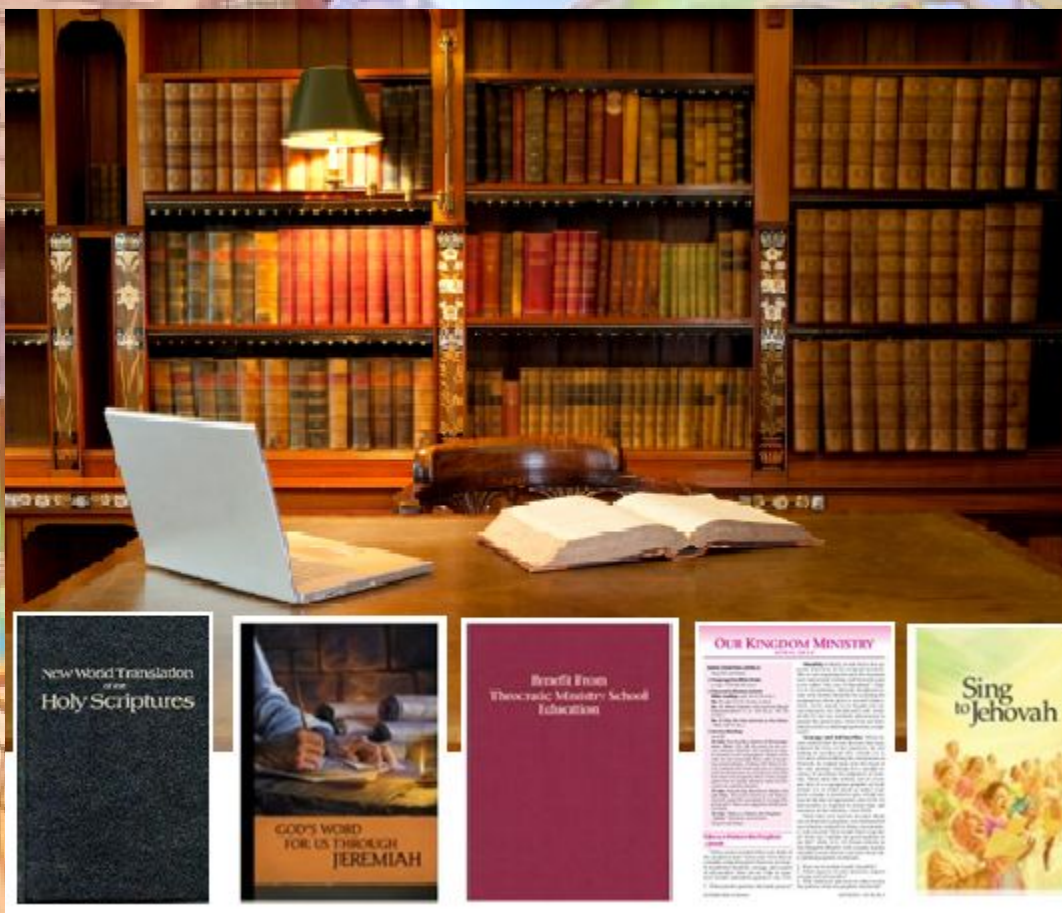


MID-WEEK MEETING FILE



April 29-May 3, 2013

1. Jehovah our God has wisely provided
For us all,
One and all,
A pattern of love, that we may be guided,
Lest we should fall,
Lest we should fall.
Come follow God's way, so warm and inviting;
The way that is right, to fine works inciting;
The roadway to peace, God's people uniting.
God's way is love.
Yes, God's way is love.
2. When we walk God's way, our love for our brother
Will be true,
Warm and true;
Will make us alert to help one another
In all we do,
In all we do;
Will help us forgive each small imperfection,
Will help us to have true tender affection,
Will help us to be our Father's reflection,
Showing our love,
Our brotherly love.

3. Our love for our God impels us to serve him
All our days,
All our days.
We gladly obey with heartfelt devotion,
Singing his praise,
Singing his praise.
So may we proclaim his name to each hearer;
May they come to see the truth ever clearer.
May his service grow still dearer and dearer,
For that is love.
Yes, that is true love.

(See also Rom. 12:10; Eph. 4:3; 2 Pet. 1:7.)

WEEK STARTING APRIL 29

Song 50 and Prayer

❑ Congregation Bible Study:

jr chap. 8 ¶14-20 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Luke 22-24 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 56

10 min: Start a Bible Study on the First Saturday. Using the sample presentation on page 8, demonstrate how a study may be started on the first Saturday in May. Encourage all to have a share. Discuss “Do You Regularly Check the Information Board?”

10 min: The Message We Must Proclaim —“This Good News of the Kingdom.” Enthusiastic talk based on the *Ministry School* book, pages 279-281.

10 min: What Do We Learn? Discussion. Have Matthew 16:21-23 and Luke 9:22-26 read. Consider how these accounts can help us in our ministry.

Song 117 and Prayer

Do You Regularly Check the Information Board?

Elders, ministerial servants, and others who have congregation responsibilities regularly look at the information board to see when they have an assignment. However, all in the congregation will find important information there. Do you know when it is your turn to clean the Kingdom Hall? Has the circuit overseer or branch office sent important correspondence to the congregation? Do you know the title of the public talk this week so that you can invite your Bible student? Have adjustments been made to the meeting schedule or in your field service group? Much of this information is no longer announced during the meetings, and it may not be possible for the elders to convey it to every publisher individually. Thus, we should check the information board regularly. If we keep ourselves informed, then all things can take place “decently and by arrangement.”—1 Cor. 14:40.

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning April 29, 2013. The date when each point is scheduled for discussion is included so that research can be done when preparing for the school each week.

1. What serious reminder did Jesus give about marriage, as recorded at Mark 10:6-9? [Mar. 4, w08 2/15 p. 30 par. 8]
2. What does it mean to serve Jehovah whole-souled? (Mark 12:30) [Mar. 4, w97 10/15 p. 13 par. 4]
3. What are the “pangs of distress” referred to at Mark 13:8? [Mar. 11, w08 3/15 p. 12 par. 2]
4. What sources did Luke consult when compiling his Gospel account? (Luke 1:3) [Mar. 18, w09 3/15 p. 32 par. 4]
5. The fact that Satan looks for a “convenient time” to test our integrity should move us to do what? (Luke 4:13) [Mar. 25, w11 1/15 p. 23 par. 10]
6. How are we to apply the words recorded at Luke 6:27, 28? [Mar. 25, w08 5/15 p. 8 par. 4]
7. Why could Jesus forgive a woman for her sins before he died as the ransom sacrifice? (Luke 7:37, 48) [Apr. 1, w10 8/15 pp. 6-7]
8. In what sense are Christ’s followers to “hate” their relatives? (Luke 14:26) [Apr. 15, w08 3/15 p. 32 par. 1; w92 7/15 p. 9 pars. 3-5]
9. What effect will the “signs in sun and moon and stars” have on humans? (Luke 21:25) [Apr. 22, w97 4/1 p. 15 pars. 8-9]
10. How can we imitate Jesus’ way of praying when we face trials that are particularly severe? (Luke 22:44) [Apr. 29, w07 8/1 p. 6 par. 2]

REFRESH AND BE REFRESHED

¹⁴ As noted earlier, most men and women in Jeremiah’s day got married and were part of households. It was similar in Paul’s day. Undoubtedly, most Christians with families could not engage in the ministry abroad as Paul did, but they had much to do locally. That included being a blessing to unmarried brothers or sisters. Recall that when Paul arrived in Corinth, Aquila and Priscilla welcomed him into their home and worked with him at their common trade. But there was more to it than that. The friendship that Aquila’s family offered Paul would certainly have been refreshing. Think of the pleasant meals together and other occasions of warm human companionship. Did Jeremiah benefit from similar association? He was using his singleness in God’s service, yet we need not think of him as a recluse. He could have enjoyed warm fellowship with families of devoted servants of God, perhaps those of Baruch, Ebed-melech, or others.—Rom. 16:3; *read Acts 18:1-3.*

¹⁵ Single Christians today likewise benefit from warm companionship of the sort that Aquila’s family offered Paul. If you have a family, do you make it a point to provide companionship for those who are unmarried? One sister opened her heart this way: “I’ve left the world and do not desire to go back. However, I still need to be cared about and loved. I pray that Jehovah will provide additional spiritual food and encouragement for us single Christians. We’re not invisible, and not all of us are eager to get married. Yet, in a way it seems that we’re on

14. The relationship between Aquila’s family and Paul highlights what?

15. How can Christian families be of great help to unmarried Christians?



our own. Yes, we can always turn to Jehovah, but when we need human contact, can we talk with our spiritual family?" Thousands of single brothers and sisters can honestly respond yes. They do enjoy such human contact in their congregation. Their circle of friends extends beyond brothers and sisters their same age. Being people-oriented, they enjoy friendships with those of different ages, including older ones or the youths in local Christian families.

¹⁶ With some forethought, you can be a source of refreshment to single ones by sometimes including them in your family activities, such as your evening of Family Worship. Sharing a family meal with an unmarried

16. What simple things might you do to refresh unmarried Christians in your congregation?

brother or sister can mean far more than a plate of good food. Could you take the initiative to make an appointment to share in the ministry together? What about inviting a single Christian to work with your family on a Kingdom Hall maintenance project or occasionally going shopping together? And some families have invited a widow, widower, or single pioneer to join them on a trip to a convention or a vacation spot. Such association has proved to be mutually refreshing.

¹⁷ Another area to consider regarding unmarried brothers and sisters relates to the care of aged parents. In Jesus’ day, some prominent Jews craftily sidestepped caring for their father and mother. They claimed that fulfilling self-imposed religious obligations came before their God-given obligations toward their parents. (Mark 7:9-13) That should not be the case in Christian families. —1 Tim. 5:3-8.

¹⁸ What, though, when aged parents have a number of Christian children? If one of the offspring is unmarried, must this person inevitably be the primary caregiver? A sister writes from Japan: “I would like to be married, but because I have the responsibility of caring for my parents, I am unable to get married. I am confident that Jehovah understands the stress of caring for parents and the pain of heart felt by single people.” Could it be that she has married brothers and sisters who have decided, without consulting her, that she must be the one to provide the care? In cases like these, it is noteworthy that Jeremiah had brothers who did not treat him fairly. —*Read Jeremiah 12:6.*

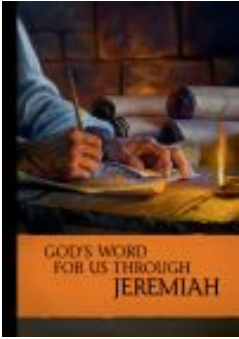
17-19. (a) Why is loving balance needed by children in arranging to care for aged or infirm parents? (b) What practical lesson can we draw from what Jesus did regarding his mother’s care?

¹⁹ Jehovah understands single people and feels for those who are experiencing trying circumstances. (Ps. 103:11-14) However, aged or infirm parents are the parents of all their children, not just of those who are unmarried. Granted, some of the children may be married and have their own offspring. However, that does not dissolve the ties of natural affection to their parents, nor does it relieve them of their Christian duty to help when care is needed. We remember that even when Jesus was near death on the stake, he sensed his duty and acted to care for his mother. (John 19:25-27) The Bible does not give detailed rules on sharing the care of elderly or infirm parents; nor does it suggest that unmarried children are automatically *more responsible* for their care. In this sensitive field, details need to be worked out with reasonableness and mutual consideration on the part of all involved, bearing in mind the example that Jesus set in caring for his mother.

²⁰ Under inspiration, Jeremiah foretold: "They will no more teach each one his companion and each one his brother, saying, 'Know Jehovah!' for they will all of them know me." (Jer. 31:34) In principle, we are already enjoying such outstanding companionship in the Christian congregation, including that with brothers and sisters who are single. Without question, all of us want to find mutual refreshment with them and to see such unmarried ones "keep living."

20. How do you feel about association with unmarried ones in your congregation?

What additional steps might you take to refresh, and to be refreshed by, some unmarried brothers or sisters?



Paragraph 14

(Romans 16:3) Give my greetings to Pris'ca and Aq'ui·la my fellow workers in Christ Jesus,

(Acts 18:1-3) After these things he departed from Athens and came to Corinth. ² And he found a certain Jew named Aq'ui·la, a native of Pon'tus who had recently come from Italy, and Pris·cil'la his wife, because of the fact that Claudius had ordered all the Jews to depart from Rome. So he went to them ³ and on account of being of the same trade he stayed at their home, and they worked, for they were tentmakers by trade.

Paragraph 17

(Mark 7:9-13) Further, he went on to say to them: “Adroitly YOU set aside the commandment of God in order to retain YOUR tradition. ¹⁰ For example, Moses said, ‘Honor your father and your mother,’ and, ‘Let him that reviles father or mother end up in death.’ ¹¹ But YOU men say, ‘If a man says to his father or his mother: “Whatever I have by which you may get benefit from me is corban, (that is, a gift dedicated to God,)”—’ ¹² YOU men no longer let him do a single thing for his father or his mother, ¹³ and thus YOU make the word of God invalid by YOUR tradition which YOU handed down. And many things similar to this YOU do.”

(1 Timothy 5:3-8) Honor widows that are actually widows. ⁴ But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight. ⁵ Now the woman who is actually a widow and left destitute has put her hope in God and persists in supplications and prayers night and day. ⁶ But the one that goes in for sensual gratification is dead though she is living. ⁷ So keep on giving these commands, that they may be irreprehensible. ⁸ Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.

Paragraph 18

(Jeremiah 12:6) For even your own brothers and the household of your own father, even they themselves have dealt treacherously with you. Even they themselves have called out loudly behind you. Do not put any faith in them, just because they speak to you good things.

Paragraph 19

(Psalm 103:11-14) For as the heavens are higher than the earth, His loving-kindness is superior toward those fearing him. ¹² As far off as the sunrise is from the sunset, So far off from us he has put our transgressions. ¹³ As a father shows mercy to his sons, Jehovah has shown mercy to those fearing him. ¹⁴ For he himself well knows the formation of us, Remembering that we are dust.

(John 19:25-27) By the torture stake of Jesus, however, there were standing his mother and the sister of his mother; Mary the wife of Clo'pas, and Mary Mag'da·lene. ²⁶ Therefore Jesus, seeing his mother and the disciple whom he loved standing by, said to his mother: “Woman, see! Your son!” ²⁷ Next he said to the disciple: “See! Your mother!” And from that hour on the disciple took her to his own home.

Paragraph 20

(Jeremiah 31:34) “And they will no more teach each one his companion and each one his brother, saying, ‘KNOW Jehovah!’ for they will all of them know me, from the least one of them even to the greatest one of them,” is the utterance of Jehovah. “For I shall forgive their error, and their sin I shall remember no more.”

(Isaiah 56:4, 5) For this is what Jehovah has said to the eunuchs that keep my sabbaths and that have chosen what I have delighted in and that are laying hold of my covenant: ⁵ “I will even give to them in my house and within my walls a monument and a name, something better than sons and daughters. A name to time indefinite I shall give them, one that will not be cut off.

(Jeremiah 16:5-9) “For this is what Jehovah has said, ‘Do not enter into the house of a mourners’ feast, and do not go to bewail and do not sympathize with them.’ “‘For I have taken away my peace from this people,’ is the utterance of Jehovah, ‘even loving-kindness and mercies. ⁶ And they will certainly die, the great ones and the small ones, in this land. They will not be buried, neither will people beat themselves for them, nor will anyone make cuts upon himself or make himself bald for them. ⁷ And they will not deal out to them any bread on account of mourning to comfort someone over the dead; neither will they give them the cup of consolation to drink on account of one’s father and on account of one’s mother. ⁸ And you must enter no house of banqueting at all to sit down with them to eat and to drink.’ ⁹ “For this is what Jehovah of armies, the God of Israel, has said, ‘Here I am causing to cease out of this place before the eyes of YOU people and in YOUR days the voice of exultation and the voice of rejoicing, the voice of the bridegroom and the voice of the bride.’

Mount of Olives.^a **38** And all the people^b would come early in the day to him in the temple to hear him.

22 Now the festival of the un-fermented cakes, the so-called Passover,^c was getting near. **2** Also, the chief priests and the scribes were seeking the effective way for them to get rid of him,^d for they were in fear of the people.^e **3** But Satan entered into Judas, the one called Is-car'i-ot, who was numbered among the twelve;^f **4** and he went off and talked with the chief priests and temple captains about the effective way to betray him to them.^g **5** Well, they rejoiced and agreed to give him silver money.^h **6** So he consented, and he began to seek a good opportunity to betray him to them without a crowd around.ⁱ

7 The day of the unfermented cakes now arrived, on which the passover victim must be sacrificed;^j **8** and he dispatched Peter and John, saying: "Go and get the passover ready^k for us to eat." **9** They said to him: "Where do you want us to get it ready?" **10** He said to them: "Look! When you enter into the city a man carrying an earthenware vessel of water will meet you. Follow him into the house into which he enters."^l **11** And you must say to the landlord of the house, "The Teacher says to you: 'Where is the guest room in which I may eat the passover with my disciples?'"^m **12** And that man will show you a large upper room furnished. Get it ready there.ⁿ **13** So they departed and found it just as he had said to them, and they got the passover ready.^o

14 At length when the hour came, he reclined at the table, and the apostles with him.^p **15** And he said to them: "I have greatly desired to eat this pass-

CHAP. 21

a Joh 8:1
b Mr 12:37
Lu 19:48

CHAP. 22

c Ex 12:3
Le 23:5
Joh 13:1
1Co 5:7
d Lu 9:22
e Mt 21:46
Mt 26:4
Mr 14:2
Lu 20:19
f Mt 26:14
Mr 14:10
Joh 6:70
Joh 13:2
Joh 13:27
Ac 1:17
g Joh 13:18
h Zec 11:12
Mt 26:15
1Ti 6:10
Jude 11
i Mt 26:16
Mr 14:11
j Ex 12:14
Ex 12:18
Le 23:6
De 16:2
Mt 26:17
Mr 14:12
k Ex 12:8
l 1Sa 10:3
m Mt 26:18
Mr 14:13
n Mr 14:14
o Mr 14:15
p Mt 26:19
Mr 14:16
Lu 19:32
q Mt 26:20
Mr 14:17

Second Col.

a Lu 13:29
Lu 14:15
b 1Co 10:16
1Co 11:25
c Re 19:9
d Ex 12:8
Ex 12:20
De 16:3
1Co 10:17
1Co 11:23
e Joh 6:51
1Co 10:16
f Heb 10:10
1Pe 2:24
g Mt 26:26
Mr 14:22
1Co 11:24
h Mr 14:23
1Co 10:16
i Jer 31:31
Jer 32:40
2Co 3:6
Heb 7:22
Heb 8:3
j Ex 24:8
Zec 9:11
Mt 26:28
1Co 11:25
Heb 9:18
k Ps 50:5
Mt 26:28
Mr 14:24
Heb 2:16
Heb 9:14
1Pe 1:19

over with you before I suffer; **16** for I tell you, I will not eat it again until it becomes fulfilled in the kingdom of God."^a **17** And, accepting a cup,^b he gave thanks and said: "Take this and pass it from one to the other among yourselves; **18** for I tell you, From now on I will not drink again from the product of the vine until the kingdom of God arrives."^c

19 Also, he took a loaf,^d gave thanks, broke it, and gave it to them, saying: "This means my body^e which is to be given in your behalf.^f Keep doing this in remembrance of me."^g **20** Also, the cup^h in the same way after they had the evening meal, he saying: "This cup means the new covenantⁱ by virtue of my blood,^j which is to be poured out in your behalf.^k

21 "But, look! the hand of my betrayer^l is with me at the table."^m **22** Because the Son of man is going his way according to what is marked out;ⁿ all the same, woe to that man through whom he is betrayed!^o **23** So they started to discuss among themselves the question of which of them would really be the one that was about to do this.^p

24 However, there also arose a heated dispute among them over which one of them seemed to be greatest.^q **25** But he said to them: "The kings of the nations lord it over them, and those having authority over them are called Benefactors.^r **26** You, though, are not to be that way.^s But let him that is the greatest among you become as the youngest,^t and the one acting as chief as the one ministering.^u **27** For which one is greater, the one reclining at the table or the one

1Ps 41:9; m Mt 26:21; Joh 13:21; n Isa 53; Da 9:26; Ac 4:28; 1Pe 1:11; o Mt 26:24; p Mt 26:22; Mr 14:19; Joh 13:22; q Mr 9:34; Lu 9:46; r Mt 20:25; Mr 10:42; s 1Pe 5:3; t Lu 9:48; u Mt 20:26; Mr 10:43; Lu 9:48.

ministering? Is it not the one reclining at the table? But I am in YOUR midst as the one ministering.^a

28 "However, you are the ones that have stuck^b with me in my trials;^c **29** and I make a covenant with you, just as my Father has made a covenant^d with me, for a kingdom;^e **30** that you may eat^f and drink at my table in my kingdom;^g and sit on thrones^h to judge the twelve tribes of Israel.

31 "Simon, Simon, look! Satanⁱ has demanded to have you men to sift you as wheat.^j **32** But I have made supplication^k for you that your faith may not give out; and you, when once you have returned, strengthen^l your brothers." **33** Then he said to him: "Lord, I am ready to go with you both into prison and into death."^m **34** But he said: "I tell you, Peter, A cock will not crow today until you have three times denied knowing me."ⁿ

35 He also said to them: "When I sent^o you forth without purse and food pouch and sandals, you did not want for anything, did you?" They said: "No!" **36** Then he said to them: "But now let the one that has a purse take it up, likewise also a food pouch; and let the one having no sword sell his outer garment and buy one. **37** For I tell you that this which is written must be accomplished in me, namely, 'And he was reckoned with lawless ones.'^p For that which concerns me is having an accomplishment."^q **38** Then they said: "Lord, look! here are two swords." He said to them: "It is enough."

39 On going out he went as customarily to the Mount of Olives; and the disciples also followed him.^r **40** Having come to the place he said to them: "Carry on prayer, that you do not enter into temptation."^s **41** And

CHAP. 22

a Mt 20:28

Joh 13:4

Php 2:7

b Joh 6:67

c Ro 8:17

Heb 4:15

d Ps 110:4

e Da 7:27

Lu 12:32

2Ti 2:12

Heb 12:28

Jas 2:5

Re 1:6

f Lu 12:37

Re 19:9

g Lu 13:29

Joh 17:24

h Mt 19:28

1Co 6:2

Re 2:26

Re 3:21

Re 20:6

i 2Co 2:11

1Pe 5:8

j Am 9:9

Mt 26:31

Mr 14:27

k Joh 17:15

Heb 7:25

1Jo 2:1

l Isa 35:3

m Mt 26:33

Mr 14:29

Joh 13:37

n Mt 26:34

Mr 14:30

Lu 22:61

Joh 13:38

o Mt 10:9

Mr 6:8

Lu 9:3

p Isa 53:12

q Lu 18:31

r Mt 26:30

Mr 14:25

Joh 18:1

s Mt 26:41

Mr 14:38

Lu 22:46

Second Col.

a Mt 26:39

Mr 14:39

b Mt 6:10

Mr 14:36

Joh 5:30

Joh 6:38

c 1Ki 19:5

Isa 49:8

Da 10:18

Mt 4:11

d Joh 12:27

Heb 5:7

e Isa 53:7

Isa 53:10

Lu 12:50

f Mt 26:40

Mr 14:37

g Mt 26:41

Mr 14:38

Lu 22:40

h Mt 26:47

Mr 14:43

Joh 18:2

i 2Sa 20:9

j Mt 26:48

Mr 14:45

k Lu 22:36

l Mt 26:51

Mr 14:47

Joh 18:10

m Joh 18:11

n Mt 26:55

Mr 14:48

he himself drew away from them about a stone's throw, and bent his knees and began to pray, **42** saying: "Father, if you wish, remove this cup from me. Nevertheless, let, not my will,^a but yours take place."^b **43** Then an angel from heaven appeared to him and strengthened him.^c **44** But getting into an agony he continued praying more earnestly;^d and his sweat became as drops of blood falling to the ground.^e **45** And he rose from prayer, went to the disciples and found them slumbering from grief;^f **46** and he said to them: "Why are you sleeping? Rise and carry on prayer, that you do not enter into temptation."^g

47 While he was yet speaking, look! a crowd, and the man called Judas, one of the twelve, was going before them;^h and he approached Jesus to kiss him.ⁱ **48** But Jesus said to him: "Judas, do you betray the Son of man with a kiss?"^j **49** When those about him saw what was going to happen, they said: "Lord, shall we strike with the sword?"^k

50 A certain one of them even did strike the slave of the high priest and took off his right ear.^l

51 But in reply Jesus said: "LET it go as far as this." And he touched the ear and healed him.^m **52** Jesus then said to the chief priests and captains of the temple and older men that had come there for him: "Did you come out with swords and clubs as against a robber?"ⁿ **53** While I was with you in the temple^o day after day you did not stretch out your hands against me.^p But this is your hour^q and the authority^r of darkness."^s

54 Then they arrested him and led^t him off and brought him into the house of the high priest;^u but Peter was following

o Lu 19:47; p Joh 7:30; q Joh 12:27; r Joh 19:11; s Col 1:13; t Isa 53:7; Ac 8:32; u Mt 26:57.

at a distance.^a **55** When they lit a fire in the midst of the courtyard and sat down together, Peter was sitting in among them.^b **56** But a certain servant girl saw him sitting by the bright fire and looked him over and said: "This man also was with him."^c **57** But he denied^d it, saying: "I do not know him, woman."^e **58** And after a short time another person seeing him said: "You also are one of them." But Peter said: "Man, I am not."^f **59** And after about an hour intervened a certain other man began insisting strongly: "For a certainty this man also was with him; for, in fact, he is a Gal-i-le'an!"^g **60** But Peter said: "Man, I do not know what you are saying." And instantly, while he was yet speaking, a cock crowed.^h **61** And the Lord turned and looked upon Peter, and Peter recalled the utterance of the Lord when he said to him: "Before a cock crows today you will disown me three times."ⁱ **62** And he went outside and wept bitterly.^j

63 Now the men that had him in custody began to make fun^k of him, hitting^l him;^m **64** and after covering him over they would ask and say: "Prophecy. Who is it that struck you?"ⁿ **65** And they went on saying many other things in blasphemy^o against him.

66 At length when it became day, the assembly of older men of the people, both chief priests and scribes, gathered together,^p and they haled him into their San'-he-drin hall, saying:^q **67** "If you are the Christ,^r tell us." But he said to them: "Even if I told you, you would not believe it at all."^s **68** Moreover, if I questioned you, you would not answer at all.^t **69** However, from now on the Son of man^u will be sitting at the powerful right^v hand of God."^w **70** At this they all said: "Are you, therefore, the Son of God?" He

CHAP. 22

- a Mt 26:58
- Mr 14:54
- Joh 18:15
- b Joh 18:18
- c Mt 26:69
- Mr 14:67
- d Pr 29:25
- e Mt 26:70
- Mr 14:68
- f Mt 26:71
- Mr 14:69
- Joh 18:25
- g Mt 26:73
- Mr 14:70
- Joh 18:26
- h Mt 26:74
- Mr 14:71
- Joh 18:27
- i Mt 26:75
- Mr 14:72
- j Isa 66:2
- Eze 7:16
- 1Co 10:12
- 2Co 7:10
- k Ps 22:7
- l Isa 50:6
- Isa 53:5
- m Mt 26:67
- Mr 14:65
- n Mt 26:68
- o Ps 44:16
- Isa 51:7
- p Ps 2:2
- Ac 4:26
- q Mt 27:1
- Mr 15:1
- r Mt 26:63
- Mr 14:61
- Joh 10:24
- s Joh 3:12
- Joh 8:45
- t Lu 20:7
- u Da 7:13
- Re 1:7
- v Ps 110:1
- w Mt 26:64
- Mr 14:62
- Ac 2:33
- Ac 7:55
- Ro 8:34
- Col 3:1
- Heb 1:3

Second Col.

- a Mt 27:11
- Mr 15:2
- b De 17:6
- c Mt 26:65
- Mr 14:63

CHAP. 23

- d Mt 27:2
- Mr 15:1
- Joh 18:28
- e 1Ki 21:10
- Ps 35:11
- f Joh 12:19
- Ac 24:5
- g Pr 25:18
- Mr 12:17
- h Joh 1:49
- Joh 18:36
- i Mt 27:11
- 1Ti 6:13
- j Joh 18:38
- Heb 7:26
- 1Pe 2:22
- k Lu 3:1
- l Lu 9:9
- m Mt 14:1
- Mr 6:14

said to them: "You yourselves are saying^a that I am." **71** They said: "Why do we need further witness?^b For we ourselves have heard it out of his own mouth."^c

23 So the multitude of them rose, one and all, and led him to Pilate.^d **2** Then they started to accuse him,^e saying: "This man we found subverting^f our nation and forbidding the paying of taxes^g to Caesar and saying he himself is Christ a king."^h **3** Now Pilate asked him the question: "Are you the king of the Jews?" In answer to him he said: "You yourself are saying it."ⁱ **4** Then Pilate said to the chief priests and the crowds: "I find no crime in this man."^j **5** But they began to be insistent, saying: "He stirs up the people by teaching throughout all Ju-de'a, even starting out from Gal'i-lee to here." **6** On hearing that, Pilate asked whether the man was a Gal-i-le'an, **7** and, after ascertaining that he was from the jurisdiction of Herod,^k he sent him on to Herod, who was also himself in Jerusalem in these days.

8 When Herod saw Jesus he rejoiced greatly, for over a considerable time he was wanting to see^l him because of having heard^m about him, and he was hoping to see some sign performed by him. **9** Now he began to question him with a good many words; but he made him no answer.ⁿ **10** However, the chief priests and the scribes kept standing up and vehemently accusing him.^o **11** Then Herod together with his soldier guards discredited him,^p and he made fun^q of him by clothing him with a bright garment and sent him back to Pilate. **12** Both Herod and Pilate^r now became friends with each other on that very day; for before that they had con-

n Ps 39:1; Isa 53:7; o Ac 25:7; p Isa 53:3; Lu 9:22; q Ps 22:7; r Ac 4:27.

tinued at enmity between themselves.

13 Pilate then called the chief priests and the rulers and the people together **14** and said to them: "You brought this man to me as one inciting the people to revolt, and, look! I examined him in front of you but found in this man no ground^a for the charges you are bringing against him. **15** In fact, neither did Herod, for he sent him back to us; and, look! nothing deserving of death^b has been committed by him. **16** I will therefore chastise^c him and release him." **17** — **18** But with their whole multitude they cried out, saying: "Take this one away,^d but release Bar-ab'bas to us!"^e **19** (Which man had been thrown into prison for a certain sedition occurring in the city and for murder.) **20** Again Pilate called out to them, because he wanted to release Jesus.^f **21** Then they began to yell, saying: "Impale! Impale him!"^g **22** The third time he said to them: "Why, what bad thing did this man do? I found nothing deserving of death in him; I will therefore chastise and release him."^h **23** At this they began to be urgent, with loud voices, demanding that he be impaled; and their voices began to win out.ⁱ **24** So Pilate gave sentence for their demand to be met.^j **25** he released^k the man that had been thrown into prison for sedition and murder and whom they were demanding, but he surrendered Jesus to their will.^l

26 Now as they led him away, they laid hold of Simon, a certain native of Cy-re-ne, coming from the country, and they placed the torture stake upon him to bear it behind Jesus.^m **27** But there was following him a great multitude of the people and of women who kept beating themselves in grief and bewailing him.

CHAP. 23

a Joh 18:38

b Ac 23:29

c Mt 27:26

Joh 19:1

d Isa 49:7

e Mt 27:20

Mr 15:11

Joh 18:40

f Mt 27:22

Mr 15:12

Joh 19:12

g Mr 15:13

Joh 19:6

h Mt 27:23

Mr 15:14

i Ex 23:2

Joh 19:15

j Mr 15:15

Joh 19:16

k Pr 17:15

l Mt 27:26

m Mr 15:21

Joh 19:17

Second Col.

a De 28:57

Jer 9:19

Mr 13:17

Lu 19:44

b Mt 24:19

Lu 21:23

c Isa 2:19

Ho 10:8

Re 6:16

d Pr 11:31

Jer 25:29

Eze 20:47

1Pe 4:17

e Isa 53:12

Mt 27:38

f Mt 27:33

g Joh 19:18

h Ac 7:60

i Ps 22:18

Isa 53:12

Mt 27:35

Mr 15:24

j Zec 12:10

k Ps 22:8

l Mt 27:42

Mr 15:31

m Ps 22:7

n Ps 69:21

o Mt 27:37

Mr 15:26

Joh 19:19

p Mt 26:68

Mt 27:44

Mr 15:32

q Jer 5:3

r 1Pe 1:19

28 Jesus turned to the women and said: "Daughters of Jerusalem, stop weeping for me. On the contrary, weep for yourselves and for YOUR children;^a **29** because, look! days are coming in which people will say, 'Happy are the barren women, and the wombs that did not give birth and the breasts that did not nurse!'^b **30** Then they will start to say to the mountains, 'Fall over us!' and to the hills, 'Cover us over!'^c **31** Because if they do these things when the tree is moist, what will occur when it is withered?"^d

32 But two other men, evildoers, were also being led to be executed with him.^e **33** And when they got to the place called Skull,^f there they impaled him and the evildoers, one on his right and one on his left.^g **34** [[But Jesus was saying: "Father, forgive^h them, for they do not know what they are doing."]] Furthermore, to distribute his garments, they cast lots.ⁱ **35** And the people stood looking on.^j But the rulers were sneering, saying: "Others he saved; let him save^k himself, if this one is the Christ of God, the Chosen One."^l **36** Even the soldiers made fun^m of him, coming close and offering him sour wine.ⁿ **37** and saying: "If you are the king of the Jews, save yourself." **38** There was also an inscription over him: "This is the king of the Jews."^o

39 But one of the hung evildoers began to say abusively^p to him: "You are the Christ, are you not? Save yourself and us." **40** In reply the other rebuked him and said: "Do you not fear God at all, now that you are in the same judgment?"^q **41** And we, indeed, justly so, for we are receiving in full what we deserve for things we did; but this man did nothing out of the way."^r **42** And he went on to say: "Je-

sus, remember me when you get into your kingdom."^a **43** And he said to him: "Truly I tell you today, You will be with me^b in Paradise."^c

44 Well, by now it was about the sixth hour, and yet a darkness fell over all the earth until the ninth hour,^d **45** because the sunlight failed; then the curtain^e of the sanctuary was rent down the middle.^f **46** And Jesus called with a loud voice and said: "Father, into your hands I entrust my spirit."^g When he had said this, he expired.^h **47** Because of seeing what occurred the army officer began to glorify God, saying: "Really this man was righteous."ⁱ **48** And all the crowds that were gathered together there for this spectacle, when they beheld the things that occurred, began to return, beating their breasts. **49** Moreover, all those acquainted with him were standing at a distance.^j Also, women, who together had followed him from Gal'ilee, were standing beholding these things.^k

50 And, look! a man named Joseph, who was a member of the Council, a good and righteous man^l— **51** this man had not voted in support of their design and action^m—he was from Arima-the'a, a city of the Ju-de'ans, and was waiting for the kingdom of God;ⁿ **52** this man went to Pilate and asked for the body of Jesus.^o **53** And he took it down^p and wrapped it up in fine linen, and he laid him in a tomb^q carved in the rock, in which no man had yet lain.^r **54** Now it was the day of Preparation,^s and the evening light of the sabbath^t was approaching. **55** But the women, who had come with him out of Gal'ilee, followed along and took a look at the memorial tomb^u and how his body was laid;^v **56** and they went back

CHAP. 23

- a Lu 1:32
- b Joh 5:29
- Ac 24:15
- c Isa 11:6
- Isa 35:1
- Isa 65:17
- Re 21:1
- d Am 8:9
- Mt 27:45
- Mr 15:33
- e Ex 26:31
- Ex 36:35
- f Heb 10:20
- g Ps 31:5
- Ac 7:59
- h Mt 27:50
- i Mt 27:54
- j Ps 38:11
- Ps 88:8
- k Mt 27:55
- Mr 15:40
- Lu 8:2
- l Mt 27:57
- Mr 15:43
- Joh 19:38
- m Ge 37:21
- n Mr 15:43
- Lu 2:25
- o Mt 27:58
- p De 21:23
- q Isa 53:9
- r Mt 27:59
- Mr 15:46
- s Ex 12:6
- Mt 27:62
- Mr 15:42
- Joh 19:42
- t Ex 20:10
- De 5:14
- u Joh 5:28
- v Mt 27:61
- Mr 15:47

Second Col.

- a Mt 26:7
- b Ex 16:29
- Ex 20:8
- Ex 31:15
- De 5:12

CHAP. 24

- c Mt 28:1
- Mr 16:1
- Joh 20:1
- d Mr 16:4
- e Mr 16:5
- f Jg 13:6
- Mt 28:5
- Ac 1:10
- g Mt 28:6
- Mr 16:6
- h Mt 28:7
- Mr 16:7
- i Jon 1:17
- Mt 16:21
- Mr 8:31
- Lu 9:22
- Ac 17:3
- j Joh 2:22
- k Mt 28:8
- l Lu 8:3
- m Lu 8:2
- n Ge 45:26

to prepare spices and perfumed oils.^a But, of course, they rested on the sabbath^b according to the commandment.

24 On the first day of the week, however, they went very early to the tomb, bearing the spices they had prepared.^c **2** But they found the stone rolled away from the memorial tomb,^d **3** and when they entered they did not find the body of the Lord Jesus.^e **4** While they were in perplexity over this, look! two men in flashing clothing stood by them.^f **5** As the women became frightened and kept their faces turned to the ground, the men said to them: "Why are you looking for the living One among the dead?" **6** [[He is not here, but has been raised up.]]^g Recall how he spoke to you while he was yet in Gal'ilee,^h **7** saying that the Son of man must be delivered into the hands of sinful men and be impaled and yet on the third day rise.ⁱ **8** So they called his sayings to mind,^j **9** and they returned from the memorial tomb and reported all these things to the eleven and to all the rest.^k

10 They were the Mag'da-lene Mary, and Jo-an'na,^l and Mary the mother of James. Also, the rest of the women^m with them were telling the apostles these things. **11** However, these sayings appeared as nonsense to them and they would not believeⁿ the women.

12 [[But Peter rose and ran to the memorial tomb, and, stooping forward, he beheld the bandages alone. So he went off, wondering within himself at what had occurred.]]

13 But, look! on that very day two of them were journeying to a village about seven miles distant from Jerusalem and named Emma'us, **14** and they were conversing with each other over

all these things^a that had come about.

15 Now as they were conversing and discussing, Jesus himself approached^b and began walking with them; **16** but their eyes were kept from recognizing him.^c **17** He said to them: "What are these matters that you are debating between yourselves as you walk along?" And they stood still with sad faces. **18** In answer the one named Cleo-pas said to him: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" **19** And he said to them: "What things?" They said to him: "The things concerning Jesus the Naz-a-rene",^d who became a prophet^e powerful in work and word before God and all the people; **20** and how our chief priests and rulers handed him over to the sentence of death and impaled him.^f **21** But we were hoping that this man was the one destined to deliver Israel;^g yes, and besides all these things, this makes the third day since these things occurred. **22** Moreover, certain women^h from among us also astonished us, because they had been early to the memorial tomb **23** but did not find his body and they came saying they had also seen a supernatural sight of angels, who said he is alive. **24** Further, some of those with us went off to the memorial tomb;ⁱ and they found it so, just as the women had said, but they did not see him."

25 So he said to them: "O senseless ones and slow in heart to believe on all the things the prophets spoke!^j **26** Was it not necessary for the Christ to suffer^k these things and to enter into his glory?"^l **27** And commencing at Moses^m and all the Prophetsⁿ he interpreted to them

CHAP. 24

a Lu 9:22

b Mt 18:20

c Joh 20:14
Joh 21:4

d Mt 2:23
Mt 21:11

e De 18:18
Lu 7:16
Joh 3:2
Joh 6:14
Ac 2:22

f Lu 23:1
Ac 3:13
Ac 13:27

g Ac 1:6

h Mt 28:8
Lu 24:10

i Lu 24:12
Joh 20:3

j Ps 22
Isa 53
Joh 20:27

k Ac 17:3
1Co 15:3

l Joh 20:9
Php 2:9
Heb 2:9
1Pe 1:11

m Ge 3:15
Ge 22:18
Ge 49:10
Nu 21:9
De 18:15

n Isa 7:14
Isa 9:6
Jer 23:5
Eze 34:23
Da 9:24
Mic 5:2
Mal 3:1
Joh 1:45
Ac 10:43
Ac 26:22

Second Col.

a Mt 14:19
Mt 15:36
Mr 6:41

b Joh 20:19

c 1Co 15:5

d Lu 9:16

e Mt 14:26

f 1Jo 1:1

g 1Co 15:50

h Ge 45:26

i Joh 21:5

things pertaining to himself in all the Scriptures.

28 Finally they got close to the village where they were journeying, and he made as if he was journeying on farther. **29** But they used pressure upon him, saying: "Stay with us, because it is toward evening and the day has already declined." With that he went in to stay with them. **30** And as he was reclining with them at the meal he took the loaf, blessed it, broke it and began to hand it to them.^a **31** At that their eyes were fully opened and they recognized him; and he disappeared from them.^b **32** And they said to each other: "Were not our hearts burning as he was speaking to us on the road, as he was fully opening up the Scriptures to us?" **33** And in that very hour they rose and returned to Jerusalem, and they found the eleven and those with them assembled together, **34** saying: "For a fact the Lord was raised up and he appeared to Simon!"^c **35** Now they themselves related the events on the road and how he became known to them by the breaking of the loaf.^d

36 While they were speaking of these things he himself stood in their midst [[and said to them: "May you have peace."]] **37** But because they were terrified,^e they were imagining they beheld a spirit. **38** So he said to them: "Why are you troubled, and why is it doubts come up in your hearts? **39** See my hands and my feet, that it is I myself; feel^f me and see, because a spirit does not have flesh and bones^g just as you behold that I have." **40** [[And as he said this he showed them his hands and his feet.]] **41** But while they were still not believing^h for sheer joy and were wondering, he said to them: "Do you have something there to eat?"ⁱ **42** And they

handed him a piece of broiled fish;^a **43** and he took it and ate it^b before their eyes.

44 He now said to them: "These are my words which I spoke to you while I was yet with you,^c that all the things written in the law of Moses and in the Prophets^d and Psalms^e about me must be fulfilled." **45** Then he opened up their minds fully to grasp the meaning of the Scriptures,^f **46** and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day,^g **47** and on the basis of his name repentance for forgiveness of sins^h would be preached in all the nationsⁱ—starting out from Jerusalem,^j **48** you are to

CHAP. 24

a Joh 21:13
b Ac 10:41
c Mt 16:21
Lu 9:22
Joh 5:39
d Lu 24:27
e Ps 2:2
Ps 16:10
Ps 27:12
Ps 69:9
Ps 78:2
Ps 118:22
Ps 132:11
f Joh 12:16
g Isa 53:5
Ho 6:2
Jon 1:17
Mr 9:31
h Ac 5:31
Ac 13:38
i Ge 22:18
1Co 15:12
Ga 3:14
1Ti 3:16
j Ac 4:2
Ac 5:28

be witnesses^a of these things. **49** And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high."^b

50 But he led them out as far as Beth'a-n-y, and he lifted up his hands and blessed them.^c

51 As he was blessing them he was parted from them and began to be borne up to heaven.^d **52** And they did obeisance to him and returned to Jerusalem with great joy.^e **53** And they were continually in the temple blessing God.^f

Second Col. a Joh 15:27; Ac 1:8; b Joe 2:28; Joh 14:16; Ac 1:4; Ac 2:4; c De 33:1; d Ac 1:9; e Joh 14:28; Joh 16:22; Ac 1:10; Ac 1:12; f Ac 2:46.

ACCORDING TO

JOHN

1 In the beginning^a the Word^b was, and the Word was with God,^c and the Word was a god.^d **2** This one was in the beginning^e with God.^f **3** All things came into existence through him,^g and apart from him not even one thing came into existence.

What has come into existence **4** by means of him was life,^h and the life was the lightⁱ of men. **5** And the light is shining in the darkness,^j but the darkness has not overpowered it.

6 There arose a man that was sent forth as a representative of God:^k his name was John.^l **7** This man came for a witness,^m in order to bear witness about the light,ⁿ that people of all sorts might believe through him.^o **8** He was not that light,^p but he was meant to bear witness^q about that light.

9 The true light^r that gives

CHAP. 1

a Pr 8:22
Col 1:15
Re 3:14
b Joh 12:50
Re 19:13
c Pr 8:30
Joh 17:5
d Isa 9:6
Joh 1:18
Joh 10:35
Php 2:6
e Ge 1:1
Mic 5:2
f Ge 1:26
Ge 3:22
g Joh 1:10
1Co 8:6
Col 1:16
Heb 1:2
h Joh 5:26
Ac 3:15
1Jo 1:2
1Jo 5:11
i Joh 8:12
j Joh 3:19
Joh 12:35
k Lu 3:2
l Mt 3:1
Lu 1:13
m Isa 40:3
Joh 5:33
n Mt 3:11
o Ac 19:4
p Joh 1:20
Ac 13:25
q Joh 5:36

light^a to every sort of man^b was about to come into the world.

10 He was in the world,^c and the world came into existence through him,^d but the world did not know him. **11** He came to his own home, but his own people did not take him in.^e

12 However, as many as did receive him,^f to them he gave authority to become God's children,^g because they were exercising faith in his name;^h

13 and they were born, not from blood or from a fleshly will or from man's will, but from God.ⁱ

14 So the Word became flesh^j and resided among us, and we had a view of his glory, a glory such as belongs to an

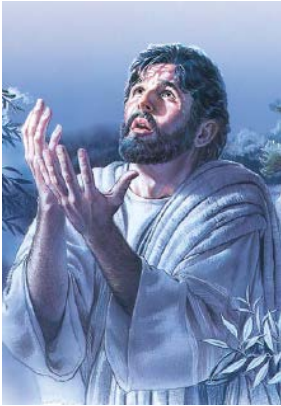
r Mt 4:16; Joh 3:19; 1Jo 2:8; Second Col. a Joh 9:39; Joh 12:46; b Ac 13:47; c Joh 1:14; d Joh 1:3; e Lu 19:14; f Ro 9:27; g Ro 8:16; 2Co 6:18; Eph 1:5; 1Jo 3:1; h Ga 3:26; i Joh 3:3; Jas 1:18; 1Pe 1:23; 1Jo 3:9; j Php 2:7; 1Ti 3:16; Heb 2:14; 1Jo 4:2; 2Jo 7.

TMS REVIEW:

10. How can we imitate Jesus' way of praying when we face trials that are particularly severe? (Luke 22:44) [Apr. 29, w07 8/1 p. 6 par. 2]

*** w07 8/1 p. 6 True Spirituality—How Can You Find It? ***

In his prayers, Jesus also showed the depth of feeling that we ought to imitate in our prayers. Note what Luke recorded about the way Jesus prayed on the evening before he died. "Getting into an agony he continued praying **more earnestly**; and his sweat became as drops of blood falling to the ground." (Luke 22:44) Jesus had prayed earnestly before, but on this occasion, faced with the most severe test of his earthly life, he prayed "**more earnestly**"—and his prayer was answered. (Hebrews 5:7) Spiritually-minded people follow Jesus' example. When faced with trials that are particularly severe, they pray "more earnestly" to God for holy spirit, guidance, and support.



*** w12 4/15 p. 17 par. 17 Maintain a Complete Heart Toward Jehovah ***

¹⁷ To stand firm against Satan, we are wise to imitate the prayerful attitude of Jesus, which reflected his deep desire to maintain a complete heart toward Jehovah. Note, for instance, what Luke recorded about the way Jesus prayed on the night before his death: "Getting into an agony he continued praying more earnestly." (Luke 22:44) Jesus had prayed earnestly before, but on this occasion, faced with the most severe test of his earthly life, he prayed "**more earnestly**"—and his prayer was answered. Jesus' example shows that prayers have degrees of intensity. Therefore, the more severe our trials are and the more insidious Satan's schemes are, the "more earnestly" we should pray for Jehovah's protection.

*** w12 3/1 p. 16 How Should We Remember Jesus' Death? ***

1. How should Jesus' death be remembered?

Jesus told his followers to remember his death by means of a symbolic meal, using bread and wine. The bread represents Jesus' body, and the wine his blood.—Read Luke 22:19, 20.

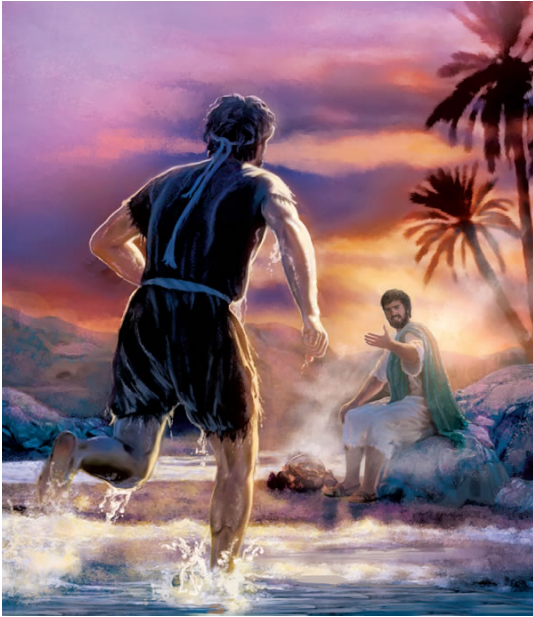
The bread that Jesus used was unleavened, or without yeast. In the Bible, yeast is often used to represent sin. So the bread was a fitting symbol of Jesus' perfect body. He offered his body as a sacrifice, which did away with the animal sacrifices under the Mosaic Law. (Hebrews 10:5, 9, 10) The wine was a symbol of Jesus' precious blood that was poured out as a sacrifice for our sins.—Read 1 Peter 1:19; 2:24; 3:18.

2. When should we commemorate Jesus' death?

Jesus' death occurred on Passover, Nisan 14. A Jewish day begins at sundown. The evening before he died, Jesus ate the Passover meal with his apostles and then instituted a new memorial meal to commemorate his death.—Read Luke 22:14, 15.

Today, God's people commemorate what God provided through Jesus to set the whole world free from sin and death. (Exodus 12:5-7, 13, 17) Just as the Passover was observed once a year, so the Memorial of Jesus' death is held once a year after sundown on Nisan 14 according to the Bible's lunar calendar.—Read John 1:29.





*** w13 3/1 pp. 3-6 The Resurrection of Jesus—Did It Really Happen?***

The resurrected Jesus appeared to individuals (including Paul himself), to small groups, and even to a crowd of 500, many of whom had no doubt been skeptical when they heard the news that Jesus had been resurrected! (Luke 24:1-11)

Despite the testimony of the eyewitnesses and of the Scriptures, there were and still are those who doubt that Jesus was raised up. Some say that his body was stolen by his disciples who then claimed to be witnesses to the resurrection. However, the disciples had neither the power nor the influence to overcome the Roman guards who were stationed at the entrance of the tomb. Others claim that the resurrection appearances were mere illusions. Contradicting that theory is the fact that the appearances occurred to many people at different times. Also, is it reasonable to believe that an illusion would cook and serve fish, as the resurrected Jesus did at Galilee? (John 21:9-14) Would an illusion in the form of a man invite observers to touch him?—Luke 24:36-39.

*** w08 3/15 p. 32 Highlights From the Book of Luke ***

Scriptural Questions Answered:

22:44—Why did Jesus experience so much agony? This occurred for a number of reasons. Jesus was concerned about how his death as a criminal would affect Jehovah God and His name. Moreover, Jesus knew very well that his eternal life and the future of the entire human race depended on his remaining faithful.

23:44—Did a solar eclipse cause the three-hour-long darkness? No. Solar eclipses take place only at the time of the new moon, not when the moon is full, as is the case at Passover time. The darkness caused on the day of Jesus' death was a miracle from God.

Lessons for Us:

22:36-38. Jesus did not ask his disciples to carry a weapon for protection or self-defense. Rather, their having swords on hand on the night of his betrayal made it possible for Jesus to teach them a vital lesson: "All those who take the sword will perish by the sword."—Matt. 26:52.

*** w12 7/1 p. 21 "Whenever You Pray, Say, 'Father'" ***

A loving father disciplines his children, for he cares about the kind of people they will become. (Ephesians 6:4) Such a father may be firm, but he is never harsh in correcting his children. Similarly, our heavenly Father may at times find it necessary to discipline us. But God's discipline is always given in love and is never abusive. Like his Father, Jesus was never harsh, not even when his disciples were slow to respond to needed correction.—Matthew 20:20-28; Luke 22:24-30.

*** w10 2/15 p. 4 Do You View Jehovah as Your Father? ***

Jesus was always certain of Jehovah's support. At his baptism, for instance, he received loving reassurance from the Father, who declared: "This is my Son, the beloved, whom I have approved." (Matt. 3:15-17) And just moments before his death, Jesus called out: "Father, into your hands I entrust my spirit." (Luke 23:46) Jesus' trust in his Father was still as firm as ever.

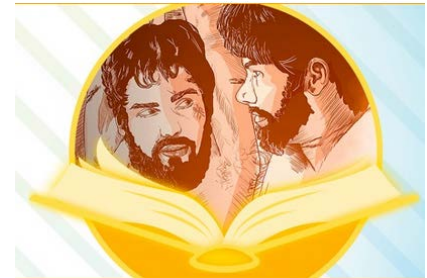
It can be the same way with us. With Jehovah on our side, what do we have to fear? (Ps. 118:6)



*** w12 10/1 p. 17 Can You Live Forever? ***

3. When will everlasting life become a reality?

God wants us to live forever, not in a world filled with oppression and violence, but on a paradise earth. He wants us to feel secure. (Psalm 37:9, 29; Isaiah 65:21, 22) As the earth is restored to Paradise, millions who have died will return to life. Resurrected people who choose to worship God and obey him will live forever.—*Read Luke 23:42, 43; John 5:28, 29.*



w13 6/1 pp. 14-15 What Can We Learn From a Criminal

[FAMILY WORSHIP: see “TEACH YOUR CHILDREN”]

*** w11 1/1 p. 11 Why Eden Matters to You ***

As Jesus was dying, he spoke to a man whose life had taken a terrible turn. The man was a criminal; he knew that he deserved to be executed. But he turned to Jesus for comfort, for hope. Jesus’ response? “You will be with me in Paradise.” (Luke 23:43) If Jesus wants to see that former criminal there—resurrected and blessed with an opportunity to live forever in an Edenlike paradise—does he not want the same blessing for you? He does! His Father does! If you want that future for yourself, do all that you can to learn about the God who made the garden of Eden.

*** w11 1/15 p. 31 Dwell on What Jehovah Has Done for You ***



SHORTLY after Jesus was resurrected, two of his disciples were walking from Jerusalem to Emmaus. [Read Luke 24:15-21, 27, 32]

What lesson can we learn from the reaction of Jesus’ disciples?

The two disciples on the road to Emmaus felt sad because the events they expected had not taken place. They experienced what is described at Proverbs 13:12: “Expectation postponed is making the heart sick.” Similarly, some of us who have faithfully been serving Jehovah for decades thought that the “great tribulation” would have come and gone by now. (Matt. 24:21; Rev. 7:14) It is understandable that for the moment, such an unfulfilled expectation may cause sadness.

Remember, though, that those two disciples regained their joy after Jesus helped them to focus on the fulfillment of prophecies that had already taken place—even during their own lifetime. We can maintain our inner joy and cope with feelings of disappointment in a similar way. An experienced Christian elder named Michael said: “Do not concentrate on what Jehovah has not yet done. Rather, dwell on what he has already done.” Good advice indeed!

*** w11 3/15 p. 11 par. 19 Receive God’s Spirit, Not the World’s ***

¹⁹ Obey Jehovah completely. Jesus always did the things pleasing to his Father. On at least one occasion, Jesus’ inclination on how to deal with a situation was different from what his Father wanted. Yet, with confidence he said to his Father: “Let, not my will, but yours take place.” (Luke 22:42) Ask yourself, ‘Do I obey God even when doing so is not easy?’ Obedience to God is essential for life. We owe him implicit obedience as our Maker, the Source and Sustainer of our life. (Ps. 95:6, 7) There is no substitute for obedience. We cannot gain God’s favor without it.



*** w11 5/1 p. 27 Will Everlasting Life in Paradise Be Boring? ***



▪ The Bible offers the hope that we can live forever in Paradise on earth. (Psalm 37:29; **Luke 23:43**) Will living endlessly in a perfect environment become boring?

Each day, we will be able to learn something new about our Creator. Researchers have already made many remarkable discoveries about Jehovah's creative works. (Romans 1:20) So far, though, we have hardly scratched the surface. Thousands of years ago, the faithful man Job reviewed what he knew about God's creative works,

and his conclusion is still true. "These are the fringes of [God's] ways," Job said, "and what a whisper of a matter has been heard of him! But of his mighty thunder who can show an understanding?"—Job 26:14.

No matter how long we live, we will never discover all there is to know about Jehovah God and his works. The Bible states that God has put the desire to live forever in our hearts. But it also says that we will "never find out the work that the true God has made from the start to the finish." (Ecclesiastes 3:10, 11) Do you think you will ever get bored with learning new things about your Creator?

*** w11 6/1 p. 17 Is There Hope for the Dead? ***

4. Who will come back to life?

In the coming new world, millions of people who are in the grave will come back to life. Even some who practiced bad things because they did not know Jehovah will be resurrected.—Read **Luke 23:43**; Acts 24:15.

Resurrected ones will be able to learn the truth about God and to exercise faith in Jesus by obeying him. (Revelation 20:11-13) Those who come back to life and do good things will be able to enjoy life forever on earth. However, some resurrected ones will continue doing bad things. Their resurrection will turn out to be "a resurrection of judgment."—Read John 5:28, 29.



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Luke 24

THEOCRATIC MINISTRY SCHOOL ORAL REVIEW

Week beginning April 29, 2013

The date when each point is scheduled for discussion is included so that research can be done when preparing for the school each week.

1. What serious reminder did Jesus give about marriage, as recorded at Mark 10: 6-9? [Mar. 4, w08 2/15 p. 30 par. 8]

(Mark 10:6-9) However, from [the] beginning of creation 'He made them male and female.'⁷ On this account a man will leave his father and mother,⁸ and the two will be one flesh'; so that they are no longer two, but one flesh.⁹ Therefore what God yoked together let no man put apart."

*** **w08 2/15 p. 30 par. 8 Highlights From the Book of Mark *****

10:6-9. God's purpose is that marriage mates stick together. Therefore, rather than hastily seeking a divorce, husbands and wives should strive to apply Bible principles to overcome any difficulties that may arise in marriage.—Matt. 19:4-6.

2. What does it mean to serve Jehovah whole-souled? (Mark 12:30) [Mar. 4, w97 10/15 p. 13 par. 4]

(Mark 12:30) and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.'

*** **w97 10/15 p. 13 par. 4 Jehovah Cherishes Your Whole-Souled Service *****

⁴ What does it mean to serve Jehovah whole-souled? The Greek term rendered "whole-souled" literally means "from the soul." The "soul" refers to the entire person, with all his physical and mental abilities. Serving whole-souled thus means giving of ourselves, using all our faculties and directing our energies to the fullest extent possible in God's service. Put simply, it means doing all that our soul can do.—Mark 12:29, 30.

3. What are the "pangs of distress" referred to at Mark 13:8? [Mar. 11, w08 3/15 p. 12 par. 2]

(Mark 13:8) "For nation will rise against nation and kingdom against kingdom, there will be earthquakes in one place after another, there will be food shortages. These are a beginning of pangs of distress.

*** **w08 3/15 p. 12 par. 2 Jehovah Hears Our Cries for Help *****

² As Christians, we are not surprised by the distresses of life. We understand that "pangs of distress" are part of the foretold sign of Jesus' presence. (Mark 13:8; Matt. 24:3) The original-language word rendered "pangs of distress" refers to the intense pain experienced during childbirth. How accurately that describes the intensity of people's suffering in these "critical," or "fierce," times that are so "hard to deal with"!—2 Tim. 3:1; *Kingdom Interlinear*.

4. What sources did Luke consult when compiling his Gospel account? (Luke 1:3) [Mar. 18, w09 3/15 p. 32 par. 4]

(Luke 1:3) I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent The'oph'i'lus,

*** **w09 3/15 p. 32 par. 4 Questions From Readers**

Yes, some Bible writers did refer to or consult *existing* but *uninspired* histories or documents. Esther 10:2 refers to "the Book of the affairs of the times of the kings of Media and Persia." Similarly, to prepare his Gospel account, Luke "traced all things from the start with accuracy." He probably meant that he consulted written sources available to him as he compiled the list of Jesus' genealogy that we can read in his Gospel. (Luke 1:3; 3:23-38) While the records Luke consulted were not inspired, his resulting Gospel certainly was. And that Gospel remains valuable for us.

5. The fact that Satan looks for a "convenient time" to test our integrity should move us to do what? (Luke 4:13) [Mar. 25, w11 1/15 p. 23 par. 10]

(Luke 4:13) So the Devil, having concluded all the temptation, retired from him until another convenient time.

*** **w11 1/15 p. 23 par. 10 Empowered to Fight Temptation and Cope With Discouragement *****

¹⁰ There is something else to remember about the Devil's temptations. Satan approached Jesus after He had been fasting for 40 days in the wilderness. No doubt the Devil thought that this was a particularly "convenient time" to test Jesus' integrity. (Luke 4:13) Satan looks for convenient times to test our integrity too. It is vital, therefore, that we keep ourselves spiritually strong. Satan often attacks when he perceives that his target is at its weakest point. So whenever we feel tired or discouraged, we should be more determined than ever to petition Jehovah for his protective help and holy spirit.—2 Cor. 12:8-10.

6. How are we to apply the words recorded at Luke 6:27, 28? [Mar. 25, w08 5/15 p. 8 par. 4]

(Luke 6:27, 28) "But I say to YOU who are listening, Continue to love YOUR enemies, to do good to those hating YOU,²⁸ to bless those cursing YOU, to pray for those who are insulting YOU.

*** **w08 5/15 p. 8 par. 4 Keep On Doing Good *****

⁴ In contrast, Jesus declared: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) His disciples were to act lovingly toward all who showed hostility to them. According to the Gospel writer Luke, Jesus said: "I say to you who are listening, Continue

to love your enemies, to do good to those hating you, to bless those cursing you, to pray for those who are insulting you." (Luke 6:27, 28) Like first-century individuals who took Jesus' sayings to heart, we "do good to those hating" us by responding to their hostility with gracious actions. We "bless those cursing" us by speaking to them in a kind way. And we "pray for those persecuting" us with physical violence or other forms of "insulting" treatment. Such petitions are loving requests that persecutors might have a change of heart and take action that brings them Jehovah's favor.

7. Why could Jesus forgive a woman for her sins before he died as the ransom sacrifice? (Luke 7:37, 48) [Apr. 1, w10 8/15 pp. 6-7]

(Luke 7:37) And, look! a woman who was known in the city to be a sinner learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil,

(Luke 7:48) Then he said to her: "Your sins are forgiven."

*** **w10 8/15 pp. 6-7 Questions From Readers *****

Why could Jesus tell a woman who was known to be a sinner that her sins were forgiven?—Luke 7:37, 48.

As Jesus was reclining at a meal in the house of a Pharisee named Simon, a woman 'took a position behind Jesus at his feet.' She wet his feet with her tears and wiped them off with the hair of her head. She then tenderly kissed his feet and greased them with perfumed oil. The woman "was known in the city to be a sinner," says the Gospel account. Of course, every imperfect human is a sinner, but the Scriptures usually use this term to describe a person whose sins are notorious or who has a reputation for sinning. Likely, the woman was a prostitute. It was to such a person that Jesus said: "Your sins are forgiven." (Luke 7:36-38, 48) What did Jesus mean by that? Since the ransom sacrifice had not yet been offered, how was this forgiveness possible?

After the woman had washed and anointed Jesus' feet but prior to his forgiving her, Jesus used an illustration to explain an important point to his host, Simon. Likening sin to a debt too big to be repaid, Jesus said to Simon: "Two men were debtors to a certain lender; the one was in debt for five hundred denarii, but the other for fifty. When they did not have anything with which to pay back, he freely forgave them both. Therefore, which of them will love him the more?" In answer Simon said: "I suppose it is the one to whom he freely forgave the more." Jesus replied: "You judged correctly." (Luke 7:41-43) All of us owe God obedience, so when we disobey him and sin, we fail to pay God what is due him. Thus we accumulate debt. Jehovah, though, is like a lender who is willing to forgive debts. That is why Jesus encouraged his followers to pray to God and ask: "Forgive us our debts, as we also have forgiven our debtors." (Matt. 6:12) Luke 11:4 identifies these debts as sins.

On what conditions had God forgiven sins in the past? His perfect justice requires the penalty of death for sin. Thus, Adam paid for his sin with his life. Under the Law that God gave to the nation of Israel, however, a transgressor could have his sins forgiven by sacrificing an animal to Jehovah. The apostle Paul noted: "Nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." (Heb. 9:22) The Jews knew of no other way by which forgiveness could be obtained from God. It is not surprising, therefore, that onlookers in Jesus' day objected to what he said to the woman. Those reclining at the table with Jesus said within themselves: "Who is this man who even forgives sins?" (Luke 7:49) On what basis, then, could the transgressions of the sin-laden woman be forgiven?

The very first prophecy uttered after the original human couple rebelled spoke of Jehovah's purpose to raise up a "seed" who would be bruised in the heel by Satan and his "seed." (Gen. 3:15) This bruising occurred when Jesus was put to death by God's enemies. (Gal. 3:13, 16) Christ's shed blood serves as the ransom that frees mankind from sin and death. Since nothing can prevent Jehovah from accomplishing what he has purposed to do, as soon as the words recorded at Genesis 3:15 were spoken, the ransom was as good as paid from God's viewpoint. He could now forgive those who exercised faith in his promises.

During pre-Christian times, Jehovah counted a number of individuals as righteous. Among them were Enoch, Noah, Abraham, Rahab, and Job. In faith, they looked forward to the fulfillment of God's promises. "Abraham put faith in Jehovah," wrote the disciple James, "and it was counted to him as righteousness." Concerning Rahab, James said: "In the same manner was not also Rahab the harlot declared righteous by works?"—Jas. 2:21-25.

King David of ancient Israel committed several serious sins, but he had strong faith in the true God and manifested genuine repentance each time. Furthermore, the Scriptures state: "God set [Jesus] forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus." (Rom. 3:25, 26) Based on the ransom sacrifice of Jesus that was to be provided in the future, Jehovah could pardon David's transgressions without compromising His own requirements for justice.

Evidently, the situation of the woman who anointed Jesus' feet was similar. She had lived an immoral life, but she had repented. She recognized her need for redemption from sin and showed by her actions that she truly appreciated the person through whom Jehovah provided that redemption. Though still future, that sacrifice was so certain that its value could already be

applied to individuals like her. Hence, Jesus told her: "Your sins are forgiven."

As this account clearly shows, Jesus did not shun sinners. He did good to them. Moreover, Jehovah is willing to forgive repentant sinners. What a wonderful and heartwarming assurance that is for us imperfect humans!

8. In what sense are Christ's followers to "hate" their relatives? (Luke 14:26) [Apr. 15, w08 3/15 p. 32 par. 1; w92 7/15 p. 9 pars. 3-5]

(Luke 14:26) "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple.

***** w08 3/15 p. 32 par. 1 Highlights From the Book of Luke *****

14:26—In what sense are Christ's followers to "hate" their relatives? In the Bible, "hate" can refer to loving a person or an object to a lesser degree than another. (Gen. 29:30, 31) Christians are to "hate" their relatives in the sense of loving them less than they do Jesus.—Matt. 10:37.

***** w92 7/15 p. 9 pars. 3-5 Christ Hated Lawlessness—Do You? *****

³ What does it mean to hate? In God's Word, "hate" is used in three distinct ways. There is the hatred motivated by malice and that seeks to harm its object. Christians must avoid this kind of hatred. It is the kind that prompted Cain to kill his righteous brother Abel. (1 John 3:12) This is also the kind of hatred that the religious leaders had for Jesus Christ.—Matthew 26:3, 4.

⁴ Further, the word "hate" is used in the Scriptures in the sense of loving less. For example, Jesus said: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." (Luke 14:26) Clearly, Jesus simply meant loving these less than we love him. Jacob 'hated Leah,' but he actually loved her less than he did Rachel.—Genesis 29:30, 31.

⁵ Then there is the meaning of the word "hate" with which we are especially concerned here. It has the thought of having such an intense feeling of dislike for or strong aversion to someone or something that we avoid having anything to do with such a person or thing. In Psalm 139 this is spoken of as "a complete hatred." There David said: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies."—Psalm 139:21, 22.

9. What effect will the "signs in sun and moon and stars" have on humans? (Luke 21:25) [Apr. 22, w97 4/1 p. 15 pars. 8-9]

(Luke 21:25) "Also, there will be signs in sun and moon and stars, and on the earth anguish of nations, not knowing the way out because of the roaring of the sea and [its] agitation,

***** w97 4/1 p. 15 pars. 8-9 Deliverance Into a Righteous New World *****

⁸ At some point after the "great tribulation" begins, but before Jehovah executes his judgment upon the rest of this world, supernatural events will occur. Note the effect they will have. "Then the sign of the Son of man [Christ] will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory." (Matthew 24:29, 30) "There will be signs in sun and moon and stars, . . . while men become faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:25, 26.

"Your Deliverance Is Getting Near"

⁹ At that particular time, the prophecy of Luke 21:28 applies. Jesus said: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near." God's enemies will be trembling with fear because they will know that the supernatural events taking place come from Jehovah. But Jehovah's servants will rejoice because they will know that their deliverance is getting near.

10. How can we imitate Jesus' way of praying when we face trials that are particularly severe? (Luke 22:44) [Apr. 29, w07 8/1 p. 6 par. 2]

(Luke 22:44) But getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground.

***** w07 8/1 p. 6 par. 2 True Spirituality—How Can You Find It? *****

In his prayers, Jesus also showed the depth of feeling that we ought to imitate in our prayers. Note what Luke recorded about the way Jesus prayed on the evening before he died. "Getting into an agony he continued praying *more earnestly*; and his sweat became as drops of blood falling to the ground." (Luke 22:44) Jesus had prayed earnestly before, but on this occasion, faced with the most severe test of his earthly life, he prayed "*more earnestly*"—and his prayer was answered. (Hebrews 5:7) Spiritually-minded people follow Jesus' example. When faced with trials that are particularly severe, they pray "more earnestly" to God for holy spirit, guidance, and support.

Please Hear My Prayer (Psalm 54)

1. Heavenly Father, please hear my song.
You are my God; to you I belong.
Great is your name, beyond all compare.

(CHORUS)

Gracious Jehovah, please hear my prayer.

2. Thank you, Dear God, for granting this day,
Giving me life, and showing the way.
How I delight in your tender care.

(Chorus)

3. O how I long to do what is right!
Help me, O Lord, to walk in the light.
Give me the strength all burdens to bear.

(Chorus)

"THIS GOOD NEWS OF THE KINGDOM"

WHEN providing details regarding the sign of his presence and the conclusion of the system of things, Jesus foretold: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

Exactly what is this message that is to be given such wide publicity? It is about the Kingdom for which Jesus taught us to pray to God, saying: "Let your kingdom come." (Matt. 6:10) Revelation 11: 15 describes it as "the kingdom of our Lord [Jehovah] and of his Christ" because the ruling authority originates with Jehovah and is conferred upon Christ as King. Note, however, that the message that Jesus said would be proclaimed in our day goes beyond what his followers preached in the first century. They told people: "The kingdom of God has come near to you." (Luke 10:9) Jesus, the one anointed to be King, was then in their midst. But as recorded at Matthew 24:14, Jesus foretold the worldwide announcement of another development in the fulfillment of God's purpose.

LET PEOPLE HEAR . . .

That God's Kingdom now rules from the heavens and will soon replace all human rulership.

That the Kingdom will transform the earth into a paradise filled with people who love God and their fellowman.

That only by means of the Kingdom will the wholesome desires of all humans be fully satisfied.

That by what we do now we show whether we want to be subjects of God's Kingdom.

The prophet Daniel was given a vision of this development. He saw "someone like a son of man," Jesus Christ, receiving from "the Ancient of Days," Jehovah God, "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." (Dan. 7: 13, 14) That event of universal significance took place in heaven in the year 1914. Thereafter, the Devil and his demons were hurled down to the earth. (Rev. 12:7-10) The old system of things had entered its last days. But before it is completely removed, a global proclamation is being made that Jehovah's Messianic King now rules from his heavenly throne. People everywhere are being put on notice. Their re-

sponse gives evidence of their attitude toward the Most High as Ruler in "the kingdom of mankind."—Dan. 4:32.

True, more is yet to come—much more! We still pray, "Let your kingdom come," but it is not with the idea that the establishment of God's Kingdom is yet future. Rather, it is with the intent that the heavenly Kingdom will act in a decisive way to fulfill

such prophecies as Daniel 2:44 and Revelation 21:2-4. It will transform the earth into a paradise filled with people who love God and their fellowman. As we preach “this good news of the kingdom,” we point to those future prospects. But we also confidently make known that Jehovah has already conferred full ruling authority on his Son. Are you emphasizing *this* good news when you witness about the Kingdom?

Explaining the Kingdom. How can we fulfill our commission to announce God’s Kingdom? We may arouse interest by starting conversations on a variety of subjects, but it should soon become clear that our message is about God’s Kingdom.

An important aspect of this work involves reading or quoting scriptures that refer to the Kingdom. When you refer to the Kingdom, be sure that those to whom you speak understand what it is. More may be required than simply saying that God’s Kingdom is a government. Some people may find it difficult to think of something invisible as a government. You might reason with them in various ways. For example, gravity is invisible, but it has a powerful effect on our lives. We cannot see the One who made the law of gravity, but it is obvious that he has great power. The Bible refers to him as “the King of eternity.” (1 Tim. 1:17) Or you might reason that in a large country, many people have never been to the capital or seen their ruler in person. They learn about these through news reports. Likewise, the Bible, published in over

2,200 languages, tells us about God’s Kingdom; it lets us know who has been entrusted with authority and what the Kingdom is doing. *The Watchtower*, published in more languages than any other periodical, is devoted to “Announcing Jehovah’s Kingdom,” as stated on the front cover.

To help people understand what the Kingdom is, you might mention some of the things that they want governments to provide: economic security, peace, freedom from crime, impartial treatment of all ethnic groups, education, and health care. Show that only by means of God’s Kingdom will these and all other wholesome desires of mankind be fully satisfied.—Ps. 145:16.

Endeavor to stimulate a desire on the part of people to be subjects of the Kingdom, in which Jesus Christ rules as King. Point to the miracles he performed as previews of what he will do as heavenly King. Speak often of the appealing qualities he manifested. (Matt. 8:2, 3; 11:28-30) Explain that he laid down his life for us and that God thereafter raised him to immortal life in the heavens. It is from there that he rules as King.—Acts 2:29-35.

Emphasize that God’s Kingdom is now ruling from the heavens. Realize, however, that most people do not see the conditions that they think would be evidence of such rule. Acknowledge that, and ask if they know what *Jesus Christ* said would be evidence of it. Highlight some of the features of the composite sign found in Matthew chapter 24, Mark chapter 13, or Luke chap-

ter 21. Then ask why Christ's enthronement in heaven would lead to such conditions on earth. Direct attention to Revelation 12:7-10, 12.

As tangible evidence of what God's Kingdom is doing, read Matthew 24:14, and describe the global program of Bible education that is taking place now. (Isa. 54:13) Tell people about the various schools from which Jehovah's Witnesses benefit—all based on the Bible, all held free of charge. Explain that in addition to our house-to-house ministry, we offer free home instruction in the Bible to individuals and families in over 230 lands. What human

government is in a position to provide such an extensive educational program not only for its subjects but for people earth wide? Invite people to come to the Kingdom Hall, to attend assemblies and conventions of Jehovah's Witnesses, to see evidence of how such education is affecting the lives of people.—Isa. 2:2-4; 32:1, 17; John 13:35.

But will the householder realize how his own life is affected? You might tactfully point out that the purpose of your visit is to discuss the opportunity that is open to all to choose life as subjects of God's Kingdom. How? By learning what God requires and living in harmony with it now.—Deut. 30:19, 20; Rev. 22:17.

Helping Others Put the Kingdom First.

Even after a person accepts the Kingdom message, there are decisions that he must make. What priority will he give God's Kingdom in his own life? Jesus urged his disciples to "keep on . . . seeking first the kingdom." (Matt. 6:33) How can we

help fellow Christians to do that? By setting a good example ourselves and by discussing opportunities that are available. At times, by asking whether a person has considered certain possibilities and by sharing experiences to show what others are doing. By discussing Bible accounts in such a way that these deepen one's love for Jeho-

vah. By stressing the reality of the Kingdom. By emphasizing how important the work of Kingdom proclamation really is. The greatest good is often done, not by telling people what needs to be done, but by stimulating in them a desire to do it.

Without a doubt, the vital message that all of us must proclaim focuses primary attention on Jehovah God, Jesus Christ, and the Kingdom. The vital truths regarding these should be emphasized in our public witnessing, in our congregations, and in our personal lives. When we do that, we demonstrate that we are truly benefiting from our Theocratic Ministry School education.

ASK YOURSELF:

Does my way of life show that I seek first the Kingdom?

Are there adjustments that I can make in order to do this more fully?

What can I do to stimulate in others a desire to seek first the Kingdom?



(Matthew 16:21-23) From that time forward Jesus Christ commenced showing his disciples that he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed, and on the third day be raised up. ²² At this Peter took him aside and commenced rebuking him, saying: “Be kind to yourself, Lord; you will not have this [destiny] at all.” ²³ But, turning his back, he said to Peter: “Get behind me, Satan! You are a stumbling block to me, because you think, not God’s thoughts, but those of men.”

(Luke 9:22-26) but said: “The Son of man must undergo many sufferings and be rejected by the older men and chief priests and scribes, and be killed, and on the third day be raised up.” ²³ Then he went on to say to all: “If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually. ²⁴ For whoever wants to save his soul will lose it; but

whoever loses his soul for my sake is the one that will save it. ²⁵ Really, what does a man benefit himself if he gains the whole world but loses his own self or suffers damage? ²⁶ For whoever becomes ashamed of me and of my words, the Son of man will be ashamed of this one when he arrives in his glory and that of the Father and of the holy angels.

*** km 12/07 p. 1 par. 3 We Must Maintain Our Zeal for the Ministry ***

³ **Basis for Zeal:** Deep love for God and neighbor, as well as a heartfelt desire to live up to our dedication, motivates us in our Kingdom service. (Matt. 22:37-39; 1 John 5:3) Love moves us to make sacrifices so that we can have a full share in the preaching work.—**Luke 9:23.**

*** km 4/04 p. 8 par. 5 Imitate Jesus’ Mental Attitude ***

⁵ All of us face a battle between our imperfect flesh and our desire to please Jehovah. (Rom. 7:21-23) We must resist the self-sparing spirit of the world. (**Matt. 16:22, 23**) Jehovah can help us to succeed in this by means of his holy spirit. (Gal. 5:16, 17) As we await our deliverance into God’s righteous new world, may we imitate Jesus’ mental attitude by putting Kingdom interests and the interests of others ahead of our own.—Matt. 6:33; Rom. 15:1-3.

*** w00 3/15 p. 8 How Jesus Christ Can Help Us ***

We can show our gratitude for all that Christ does for us by acknowledging his ownership of us and gladly responding to his invitation: “If anyone wants to come after me, let him disown himself and pick up his torture stake day after day and follow me continually.” (**Luke 9:23**) ‘Disowning oneself’ is not simply a verbal claim of change of ownership. After all, Christ “died for all that those who live might live no longer for themselves, but for him who died for them.” (2 Corinthians 5:14, 15) Therefore, appreciation for the ransom will have a profound effect on our outlook, goals, and life-style. Our eternal indebtedness to “Christ Jesus, who gave himself for us,” should motivate us to learn more about him and his loving Father, Jehovah God. We should also want to grow in faith, to live by God’s beneficial standards, and to be “zealous for fine works.”—Titus 2:13, 14; John 17:3.

*** w12 3/15 p. 8 How Do You Give Advice? ***

Remember that good intentions alone may not be enough. The apostle Peter, after he learned of Jesus’ difficult assignment, advised Jesus: “Be kind to yourself, Lord; you will not have this destiny at all.” What can we learn from Peter’s reaction? That if not careful, even a sincere person could promote, “not God’s thoughts, but those of men.” (**Matt. 16:21-23**) How important to think before we speak!

We Must Be Taught

(Isaiah 50:4; 54:13)

1. Come with rejoicing, and learn about Jehovah.
 “Come drink life’s water,” the spirit has said.
 Healthful instruction, God has provided.
 All those who hunger for truth will be fed.
2. Never forsaking our gathering together,
 We must be taught; we must learn what is right.
 Here with God’s spirit, here with our brothers,
 Here we are strengthened to walk in the light.
3. Lips that sing praise,
 how encouraging to hear them!
 Tongues of the taught ones,
 how sweet is their sound!
 Oh, may we always meet with God’s people!
 Oh, may we always among them be found!