

Song 46 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Why Avoid a Complaining Spirit?”: (10 min.)

Spiritual Gems: (10 min.)

Nu 11:7, 8—How did the appearance and taste of the manna demonstrate Jehovah’s goodness? (*it-2* 309)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 11:1-15 (2)

 APPLY YOURSELF TO THE FIELD MINISTRY

Memorial Invitation: (3 min.) Begin with the sample conversation. After the householder shows interest, introduce and discuss (but do not play) the video *Remember Jesus’ Death*. (11)

Return Visit: (3 min.) Make a return visit on someone who showed interest and accepted the Memorial invitation. (4)

Return Visit: (5 min.) After the conclusion of the Memorial talk, initiate a conversation with an interested person who attended and answer a question that he raises about the program. (2)

 LIVING AS CHRISTIANS

Song 19

“Are You Preparing for the Memorial?”: (15 min.) Discussion. Make any necessary announcements regarding Memorial arrangements. Play the video *How to Make Memorial Bread* (video category OUR MEETINGS AND MINISTRY).

Congregation Bible Study: (30 min.) *rr* chap. 6 ¶7-13, box 6A

 Why Avoid a Complaining Spirit?

A complaining spirit displeases Jehovah (Nu 11:1; *w01* 6/15 17 ¶20)

A complaining spirit demonstrates selfishness and a lack of appreciation (Nu 11:4-6; *w06* 7/15 15 ¶7)

A complaining spirit discourages others (Nu 11:10-15; *it-2* 719 ¶4)

Although the Israelites experienced many hardships in the wilderness, they still had much to be thankful for. If we regularly count our blessings, we will be less inclined to complain.



# We Thank You, Jehovah

(1 Thessalonians 5:18)

E♭ Cm Fm/A♭ B♭ E♭/G A♭ E♭/B♭ B♭/D E♭

We thank you, Je - ho - vah, each day and each night,  
 We thank you, Je - ho - vah, for your lov - ing Son,  
 We thank you, our God, for the hon - or to preach

Fm/D G7 G Cm Cm7 F7 F B♭/F F7sus4 F7 B♭

That you shed up - on us your pre - cious light.  
 Who con - quered the world; by his faith he won.  
 A - bout your great name and the truth to teach.

E♭ Cm Fm/A♭ B♭ E♭/G A♭ E♭/B♭ B♭ B♭7 E♭ G7/D Cm

We thank you that we have the priv - 'lege of prayer,  
 We thank you for guid - ance in do - ing your will.  
 We thank you that soon all earth's woes will be past,

E♭7/B♭ A♭ E♭/G B♭7/F E♭ A♭/C B7b5 E♭/B♭ B♭7 E♭

That we can ap - proach you with ev - 'ry care.  
 You lov - ing - ly help us our vows ful - fill.  
 While your King - dom bless - ings for - ev - er last.

Am-min'a-dab was over its company. **15** Over the company of the tribe of the sons of Is'sachar was Ne-than'el<sup>a</sup> the son of Zu'ar. **16** Over the company of the tribe of the sons of Zeb'u-lun was E-li'ab<sup>b</sup> the son of He'l'on.

**17** When the tabernacle was taken down,<sup>c</sup> the sons of Ger'shon<sup>d</sup> and the sons of Me-rar'i,<sup>e</sup> who carried the tabernacle, departed.

**18** Then the three-tribe division of the camp of Reu'ben departed by their companies,\* and E-li'zur<sup>f</sup> the son of Shed'e-ur was over its company. **19** Over the company of the tribe of the sons of Sim'e-on was She-lu'mi-el<sup>g</sup> the son of Zu-ri-shad'dai. **20** Over the company of the tribe of the sons of Gad was E-li'a-saph<sup>h</sup> the son of Deu'el.

**21** Then the Ko'hath-ites, who carried the sanctuary items,<sup>i</sup> departed. The tabernacle was to be set up by the time they arrived.

**22** Then the three-tribe division of the camp of the sons of E'phraim departed by their companies,\* and E-lish'a-ma<sup>j</sup> the son of Am-mi'hud was over its company. **23** Over the company of the tribe of the sons of Ma-nas'seh was Ga-ma'li-el<sup>k</sup> the son of Pe-dah'zur. **24** Over the company of the tribe of the sons of Benjamin was Ab'i-dan<sup>l</sup> the son of Gid-e-o'ni.

**25** Then the three-tribe division of the camp of the sons of Dan departed by their companies,\* forming the rear guard for all the camps, and A-hi-e'zer<sup>m</sup> the son of Am-mi-shad'dai was over its company. **26** Over the company of the tribe of the sons of Ash'er was Pa'gi-el<sup>n</sup> the son of Och'ran. **27** Over the company of the tribe of the sons of Naph'ta-li was A-hi'ra<sup>o</sup> the son of

10:18, 22, 25, 28 \*Lit., "according to their armies."

## CHAP. 10

a Nu 1:4, 8

Nu 2:5

b Nu 2:7

c Nu 1:51

d Nu 3:25, 26

e Nu 3:36, 37

f Nu 1:4, 5

Nu 2:10

g Nu 1:5, 6

Nu 2:12

h Nu 1:4, 14

Nu 2:14

i Nu 3:30, 31

Nu 4:15

Nu 7:9

j Nu 1:4, 10

Nu 2:18, 24

k Nu 1:4, 10

Nu 2:20

l Nu 1:4, 11

Nu 2:22

m Nu 1:4, 12

Nu 2:25, 31

n Nu 1:4, 13

Nu 2:27

o Nu 1:4, 15

Nu 2:29

## Second Col.

a Nu 2:34

b Ex 2:16, 18

Ex 3:1

Ex 18:1, 5

c Ge 12:7

Ge 13:14, 15

Ge 15:18

d Jg 1:16

Jg 4:11

1Sa 15:6

e Ex 3:8

Ex 6:7

f Jg 1:16

Jg 4:11

g Ex 3:1

Ex 19:3

Ex 24:16

De 5:2

h Ex 25:10, 17

i De 1:32, 33

Jos 3:3, 4

j Ex 13:21

Ne 9:12

Ps 78:14

k Ps 132:8

l De 1:10

E'nan. **28** This was the order of departure that the Israelites and their companies\* followed when they would depart.<sup>a</sup>

**29** Then Moses said to Ho'bab the son of Reu'el<sup>b</sup> the Mid'an-ite, the father-in-law of Moses: "We are setting out for the place about which Jehovah said, 'I will give it to you.'<sup>c</sup> Do come with us,<sup>d</sup> and we will treat you well, because Jehovah has promised good things for Israel."<sup>e</sup> **30** But he said to him: "I will not go. I will return to my own country and to my relatives." **31** At this he said: "Please do not leave us, for you know where we should camp in the wilderness, and you can serve as our guide.\* **32** And if you do come with us,<sup>f</sup> whatever goodness Jehovah shows to us, we will surely show to you."

**33** So they began marching from the mountain of Jehovah<sup>g</sup> for a journey of three days, and the ark<sup>h</sup> of Jehovah's covenant traveled before them for the three-day journey to search out a resting-place for them.<sup>i</sup> **34** And Jehovah's cloud<sup>j</sup> was over them by day when they set out from the encampment.

**35** Whenever the Ark was moved, Moses would say: "Rise up, O Jehovah,<sup>k</sup> and let your enemies be scattered, and let those who hate you flee from before you." **36** And when it would rest, he would say: "Do return, O Jehovah, to the countless\* thousands of Israel."<sup>l</sup>

**11** Now the people began to complain bitterly before Jehovah. When Jehovah heard it, his anger flared, and a fire from Jehovah began to blaze against them and to consume some on the outskirts of the camp. **2** When the people

10:29 \*That is, Jethro. 10:31 \*Or "eyes." 10:36 \*Or "myriads of."

began to cry out to Moses, he made supplication to Jehovah,<sup>a</sup> and the fire died out. **3** So that place was given the name Tab'erah,\* because a fire from Jehovah had blazed against them.<sup>b</sup>

**4** The mixed crowd<sup>\*c</sup> who were in their midst then expressed selfish longing,<sup>d</sup> and the Israelites too began to weep again and say: "Who will give us meat to eat?"<sup>e</sup> **5** How fondly we remember the fish that we used to eat without cost in Egypt, also the cucumbers, the watermelons, the leeks, the onions, and the garlic!<sup>f</sup> **6** But now we\* are withering away. We see nothing at all except this manna."<sup>g</sup>

**7** Incidentally, the manna<sup>h</sup> was like coriander seed,<sup>i</sup> and it looked like bdellium gum. **8** The people would spread out and pick it up and grind it in hand mills or pound it in a mortar. Then they would boil it in cooking pots or make it into round loaves,<sup>j</sup> and it tasted like an oiled sweet cake. **9** When the dew descended on the camp by night, the manna would also descend on it.<sup>k</sup>

**10** Moses heard the people weeping, family after family, each man at the entrance of his tent. And Jehovah became very angry,<sup>l</sup> and Moses was also very displeased. **11** Then Moses said to Jehovah: "Why have you afflicted your servant? Why have I not found favor in your eyes, so that you put the burden of all this people on me?"<sup>m</sup> **12** Did I conceive all this people? Did I give birth to them, so that you should tell me, 'Carry them in your bosom, just as an attendant\* carries the nursing child,' to the land that you swore

**11:3** \*Meaning "Burning," that is, a conflagration; blaze. **11:4** \*Apparently the non-Israelites among them. **11:6** \*Or "our souls." **11:12** \*Or "a male nurse."

CHAP. 11

- a Ex 32:11  
De 9:19  
Ps 106:23  
Jas 5:16  
b De 9:22  
c Ex 12:37, 38  
Le 24:10  
d 1Co 10:6, 10  
e Ps 78:18, 22  
Ps 106:14  
f Ex 16:3  
g Ex 16:35  
Nu 21:5  
h Ex 16:14  
Ne 9:20  
Joh 6:31  
i Ex 16:31  
j Ex 16:16, 23  
k Ps 78:24  
l Nu 11:1  
m Ex 17:4  
De 1:12

Second Col.

- a Ge 13:14, 15  
Ge 26:3  
b Ex 18:17, 18  
De 1:9  
c 1Ki 19:2, 4  
Job 6:8, 9  
d De 16:18  
e Ex 19:11  
Ex 25:22  
Ex 34:5  
Nu 12:5  
f Nu 11:25  
Nu 12:8  
g 1Sa 10:6  
2Ki 2:15  
Ne 9:20  
Ac 2:17  
h Ex 18:21, 22  
i Ex 19:10  
j Ex 16:7  
k Nu 11:4, 5  
l Ex 16:8  
m Ps 78:29  
n Nu 21:5  
o Ex 12:37  
Ex 38:26  
Nu 1:45, 46

to give to their forefathers?"<sup>a</sup>

**13** From where will I get meat to give to all this people? For they keep weeping before me, saying, 'Give us meat to eat!' **14** I am not able to bear all this people by myself; it is too much for me.<sup>b</sup> **15** If this is how you are going to treat me, please kill me right now.<sup>c</sup> If I have found favor in your eyes, do not make me see any more calamity."

**16** Jehovah replied to Moses: "Gather for me 70 men from the elders of Israel, men whom you recognize as\* elders and officials of the people,<sup>d</sup> and take them to the tent of meeting, and have them stand there with you.

**17** I will come down<sup>e</sup> and speak with you there,<sup>f</sup> and I will take away some of the spirit<sup>g</sup> that is on you and place it on them, and they will help you in bearing the burden of the people so that you may not have to bear it alone.<sup>h</sup> **18** You should say to the people, 'Sanctify yourselves for tomorrow,<sup>i</sup> for you will certainly eat meat, because you have wept in Jehovah's hearing<sup>j</sup> and have said: "Who will give us meat to eat? It was better for us in Egypt."<sup>k</sup> Jehovah will certainly give you meat, and you will eat.<sup>l</sup> **19** You will eat, not one day nor 2 days nor 5 days nor 10 days nor 20 days, **20** but for a whole month of days, until it comes out of your nostrils and it has become loathsome to you,<sup>m</sup> for you rejected Jehovah, who is in your midst, and you were weeping before him, saying: "Why is it that we have come out of Egypt?"<sup>n</sup>"

**21** Then Moses said: "The people I am among number 600,000 men<sup>o</sup> on foot, and yet you yourself have said, 'Meat I will give them, and they will eat

**11:16** \*Or "who you know are; who are known to you as."

enough for a whole month of days! **22** If whole flocks and herds were slaughtered, would it be enough for them? Or if all the fish of the sea were caught, would it be enough for them?"

**23** Jehovah then said to Moses: "Is the hand of Jehovah too short?<sup>a</sup> Now you will see whether what I say will happen to you or not."

**24** So Moses went out and spoke the words of Jehovah to the people. And he gathered 70 men from the elders of the people and had them stand around the tent.<sup>b</sup> **25** Then Jehovah came down in a cloud<sup>c</sup> and spoke to him<sup>d</sup> and took away some of the spirit<sup>e</sup> that was on him and put it on each of the 70 elders. And as soon as the spirit settled down on them, they began to behave as prophets,<sup>f</sup> but they did not do it again.

**26** There were two of the men still in the camp. Their names were El'dad and Me'dad. And the spirit began to settle down on them, as they were among those whose names had been written down, but they had not gone out to the tent. So they began to behave as prophets in the camp. **27** And a young man ran and reported to Moses: "El'dad and Me'dad are behaving as prophets in the camp!" **28** Then Joshua<sup>g</sup> the son of Nun, the minister of Moses from his youth, responded and said: "My lord Moses, restrain them!"<sup>h</sup> **29** But Moses said to him: "Are you jealous for me? No, I wish that all of Jehovah's people were prophets and that Jehovah would put his spirit on them!" **30** Later Moses returned to the camp along with the elders of Israel.

**31** Then a wind from Jehovah sprang up and began driving quail from the sea and causing

CHAP. 11

a Ge 18:14  
Isa 59:1  
Mr 10:27  
Lu 1:37

b Nu 11:16

c Ex 33:9  
Nu 12:5  
De 31:15

d Ps 99:7

e Nu 11:17  
2Ki 2:9, 15

f 1Sa 10:6  
1Sa 19:20

g Ex 17:9  
Ex 24:13  
Ex 33:11  
Nu 27:18-20  
De 31:3

h Mr 9:38

Second Col.

a Ex 16:13  
Ps 78:26, 27

b Ps 78:30, 31  
1Co 10:10

c Nu 33:16  
De 9:22

d 1Co 10:6

e Nu 33:17

CHAP. 12

f Ex 2:16, 21

g Ex 4:14-16  
Ex 4:30  
Ex 15:20  
Ex 28:30  
Mic 6:4

h Nu 11:1

i Mt 11:29

j Ex 34:5  
Nu 11:25

them to fall around the camp,<sup>a</sup> about a day's journey on this side and a day's journey on the other side, all around the camp, and they were about two cubits\* deep on the ground. **32** So all that day and all night and all the next day, the people stayed up and gathered the quail. No one gathered less than ten ho'mers,\* and they kept spreading them all around the camp for themselves. **33** But while the meat was still between their teeth, before it could be chewed, Jehovah's anger blazed against the people, and Jehovah began striking the people with a very great slaughter.<sup>b</sup>

**34** So they gave that place the name Kib'roth-hat-ta'a-vah,<sup>\*c</sup> because there they buried the people who showed selfish craving.<sup>d</sup> **35** From Kib'roth-hat-ta'a-vah the people departed for Ha-ze'roth, and they remained at Ha-ze'roth.<sup>e</sup>

**12** Now Mir'i-am and Aaron began to speak against Moses because of the Cush'ite wife he had married, for he had taken a Cush'ite wife.<sup>f</sup> **2** They were saying: "Is it only by Moses that Jehovah has spoken? Has he not also spoken through us?"<sup>g</sup> And Jehovah was listening.<sup>h</sup> **3** Now the man Moses was by far the meekest of all the men<sup>\*i</sup> on the face of the earth.

**4** Jehovah suddenly said to Moses and Aaron and Mir'i-am: "Go out, the three of you, to the tent of meeting." So the three of them went out. **5** And Jehovah came down in the pillar of cloud/ and stood at the entrance of the

11:31 \*A cubit equaled 44.5 cm (17.5 in.). See App. B14. 11:32 \*A homer equaled 220 L (200 dry qt). See App. B14. 11:34 \*Meaning "Burial Places of the Craving." 12:3 \*Or "was very humble (mild-tempered), more so than any other man."

11:25 \*Or "began to prophesy."

tent and called Aaron and Mir'iam. Both of them went forward. **6** He then said: "Hear my words, please. If there was a prophet of Jehovah among you, I would make myself known to him in a vision,<sup>a</sup> and I would speak to him in a dream.<sup>b</sup> **7** But it is not that way with my servant Moses! He is being entrusted with all my house."<sup>c</sup> **8** Face-to-face\* I speak to him,<sup>d</sup> openly, not by riddles; and the appearance of Jehovah is what he sees. Why, then, did you not fear to speak against my servant, against Moses?"

**9** So Jehovah's anger burned against them, and he departed from them. **10** The cloud moved away from over the tent, and look! Mir'iam was struck with leprosy as white as snow.<sup>e</sup> Then Aaron turned toward Mir'iam, and he saw that she was struck with leprosy.<sup>f</sup> **11** Immediately Aaron said to Moses: "I beg you, my lord! Please do not hold this sin against us! We have acted foolishly in what we have done. **12** Please, do not let her continue like someone dead, whose flesh is half eaten away at birth!" **13** And Moses began to cry out to Jehovah, saying: "O God, please heal her! Please!"<sup>g</sup>

**14** Jehovah replied to Moses: "If her father would spit directly in her face, would she not be humiliated for seven days? Let her be quarantined for seven days outside the camp,<sup>h</sup> and afterward she may be brought back in." **15** So Mir'iam was quarantined outside the camp for seven days,<sup>i</sup> and the people did not break camp until Mir'iam was brought back in. **16** Then the people departed from Ha-ze'roth/

12:7 \*Lit., "In all my house, he is proving himself faithful." 12:8 \*Lit., "Mouth to mouth."

## CHAP. 12

a Ge 15:1  
Ge 46:2  
Ex 24:9-11

b Ge 31:10, 11

c Heb 3:2, 5

d Ex 33:11  
De 34:10

e De 24:9

f 2Ch 26:19

g Ex 32:11  
Jas 5:16

h Le 13:45, 46  
Nu 5:2

i De 24:9

j Nu 11:35  
Nu 33:18

## Second Col.

a Nu 10:12

## CHAP. 13

b Ex 18:25  
De 1:15

c De 1:22, 23

d Nu 12:16  
De 1:19

e Nu 13:30  
Nu 14:30, 38  
Nu 34:18, 19  
1Ch 4:15

f Nu 11:28  
Nu 13:16  
Nu 14:30  
Nu 34:17

g Ge 48:5

h Ge 48:17, 19

i Ex 17:9

j De 1:7

k Ex 3:8  
De 8:7

and began camping in the wilderness of Pa'ran.<sup>a</sup>

**13** Jehovah now spoke to Moses, saying: **2** "Send out men to spy\* out the land of Ca'naan, which I am giving to the Israelites. You are to send out one man from each ancestral tribe, each one a chieftain<sup>b</sup> among them."<sup>c</sup>

**3** So Moses sent them out from the wilderness of Pa'ran<sup>d</sup> at the order of Jehovah. All the men were heads of the Israelites. **4** These are their names: of the tribe of Reu'ben, Sham-mu'a the son of Zac'cur; **5** of the tribe of Sim'e-on, Sha'phat the son of Ho'ri; **6** of the tribe of Judah, Ca'leb<sup>e</sup> the son of Je-phun'neh; **7** of the tribe of Is'sa-char, I'gal the son of Joseph; **8** of the tribe of E'phra'im, Ho-she'a<sup>f</sup> the son of Nun; **9** of the tribe of Benjamin, Pal'ti the son of Ra'phu; **10** of the tribe of Zeb'u-lun, Gad'di-el the son of So'di; **11** of the tribe of Joseph,<sup>g</sup> for the tribe of Ma-nas'seh,<sup>h</sup> Gad'di the son of Su'si; **12** of the tribe of Dan, Am'mi-el the son of Ge-mal'li; **13** of the tribe of Ash'er, Se'thur the son of Mi'cha-el; **14** of the tribe of Naph'ta-li, Nah'bi the son of Voph'si; **15** of the tribe of Gad, Geu'el the son of Ma'chi. **16** These are the names of the men whom Moses sent to spy out the land. And Moses gave the name Joshua<sup>i</sup> to Ho-she'a the son of Nun.

**17** When Moses was sending them to spy out the land of Ca'naan, he said to them: "Go up there into the Neg'eb, and then go up into the mountainous region.<sup>j</sup> **18** You must see what kind of land it is<sup>k</sup> and whether the people who are dwelling in it are strong or weak, few or many,

13:2 \*Or "to scout." 13:16 \*Or "Jehoshua," meaning "Jehovah Is Salvation."

Song 46 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Why Avoid a Complaining Spirit?”: (10 min.)

Spiritual Gems: (10 min.)

Nu 11:7, 8—How did the appearance and taste of the manna demonstrate Jehovah’s goodness? (*it-2* 309)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

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Memorial Invitation: (3 min.) Begin with the sample conversation. After the householder shows interest, introduce and discuss (but do not play) the video *Remember Jesus’ Death*. (11)

Return Visit: (3 min.) Make a return visit on someone who showed interest and accepted the Memorial invitation. (4)

Return Visit: (5 min.) After the conclusion of the Memorial talk, initiate a conversation with an interested person who attended and answer a question that he raises about the program. (2)

 LIVING AS CHRISTIANS

Song 19

“Are You Preparing for the Memorial?”: (15 min.) Discussion. Make any necessary announcements regarding Memorial arrangements. Play the video *How to Make Memorial Bread* (video category OUR MEETINGS AND MINISTRY).

Congregation Bible Study: (30 min.) *rr* chap. 6 ¶7-13, box 6A

 Why Avoid a Complaining Spirit?

A complaining spirit displeases Jehovah (Nu 11:1; *w01* 6/15 17 ¶20)

A complaining spirit demonstrates selfishness and a lack of appreciation (Nu 11:4-6; *w06* 7/15 15 ¶7)

A complaining spirit discourages others (Nu 11:10-15; *it-2* 719 ¶4)

Although the Israelites experienced many hardships in the wilderness, they still had much to be thankful for. If we regularly count our blessings, we will be less inclined to complain.



**March 15-21 /** Numbers 11-12

## **Treasures From God's Word**

**"Why Avoid a Complaining Spirit?":** (10 minutes)

### **A complaining spirit displeases Jehovah**

**Numbers 11:1:** Now the people began to complain bitterly before Jehovah. When Jehovah heard it, his anger flared, and a fire from Jehovah began to blaze against them and to consume some on the outskirts of the camp.

### **w01 6/15 17 paragraph 20**

The vast majority of Christians never succumb to sexual immorality. Yet, we need to be careful that we do not allow ourselves to pursue a course that leads to a pattern of murmuring that could result in divine disapproval. Paul admonishes us: "Neither let us put Jehovah to the test, as some of [the Israelites] put him to the test, only to perish by the serpents. Neither be murmurers, just as some of them murmured, only to perish by the destroyer." (1 Corinthians 10:9, 10) The Israelites murmured against Moses and Aaron—yes, even against God himself—complaining about the miraculously provided manna. (Numbers 16:41; 21:5) Was Jehovah less offended by their murmuring than by their fornication? The Bible account shows that many murmurers were killed by serpents. (Numbers 21:6) On an earlier occasion, more than 14,700 rebellious murmurers were destroyed. (Numbers 16:49) So let us not put Jehovah's patience to the test by treating his provisions with disrespect.

### **A complaining spirit demonstrates selfishness and a lack of appreciation**

**Numbers 11:4-6:** The mixed crowd who were in their midst then expressed selfish longing, and the Israelites too began to weep again and say: "Who will give us meat to eat? How fondly we remember the fish that we used to eat without cost in Egypt, also the cucumbers, the watermelons, the leeks, the onions, and the garlic! But now we are withering away. We see nothing at all except this manna."

### **w06 7/15 15 paragraph 7**

How Israel's spirit had changed! Initial gratitude for their release from Egypt and deliverance through the Red Sea had moved them to sing praises to Jehovah. (Exodus 15:1-21) Faced with the discomforts of the wilderness and fearful of the Canaanites, however, the gratitude of God's people was replaced



by a spirit of discontent. Instead of thanking God for their freedom, they blamed him for what they wrongly viewed as deprivation. Murmuring was thus an expression of lack of proper appreciation for Jehovah's provisions. No wonder he said: "How long will this evil assembly have this murmuring that they are carrying on against me?"—Numbers 14:27; 21:5.

### **A complaining spirit discourages others**

**Numbers 11:10-15:** Moses heard the people weeping, family after family, each man at the entrance of his tent. And Jehovah became very angry, and Moses was also very displeased. Then Moses said to Jehovah: "Why have you afflicted your servant? Why have I not found favor in your eyes, so that you put the burden of all this people on me? Did I conceive all this people? Did I give birth to them, so that you should tell me, 'Carry them in your bosom, just as an attendant carries the nursing child,' to the land that you swore to give to their forefathers? From where will I get meat to give to all this people? For they keep weeping before me, saying, 'Give us meat to eat!' I am not able to bear all this people by myself; it is too much for me. If this is how you are going to treat me, please kill me right now. If I have found favor in your eyes, do not make me see any more calamity."

### **it-2 719 paragraph 4**

*Murmuring.* Murmuring discourages and tears down. The Israelites, not long out of Egypt, murmured against Jehovah, finding fault with the leadership that he provided by his servants Moses and Aaron. (Exodus 16:2, 7) Later their complaints so discouraged Moses that he asked to die. (Numbers 11:13-15) Murmuring can be a deadly danger to the murmurer. Jehovah counted the things said by murmurers about Moses as actually being a rebellious complaint against His own divine leadership. (Numbers 14:26-30) Many lost their lives as a result of faultfinding.

Although the Israelites experienced many hardships in the wilderness, they still had much to be thankful for. If we regularly count our blessings, we will be less inclined to complain.

[Image:] An unhappy sister with arms crossed, standing apart from others in a Kingdom Hall.

## Spiritual Gems

**Numbers 11:7, 8—How did the appearance and taste of the manna demonstrate Jehovah's goodness?**

**Numbers 11:7, 8:** Incidentally, the manna was like coriander seed, and it looked like bdellium gum. The people would spread it out and pick it up and grind it in hand mills or pound it in a mortar. Then they would boil it in cooking pots or make it into round loaves, and it tasted like an oiled sweet cake.

**it-2 309**

*Description.* Manna was "white like coriander seed" and had the "look" of bdellium gum, a waxlike and transparent substance having a form that resembles a pearl. Its taste was comparable to "that of flat cakes with honey" or "an oiled sweet cake." After being ground in a hand mill or pounded in a mortar, manna was boiled or made into cakes and baked.—Exodus 16:23, 31; Numbers 11:7, 8.

What spiritual gems from this week's Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

**Bible Reading:** (4 minutes) Numbers 11:1-15 (*th* study 2)

Song 46 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Why Avoid a Complaining Spirit?”: (10 min.)

Spiritual Gems: (10 min.)

Nu 11:7, 8—How did the appearance and taste of the manna demonstrate Jehovah’s goodness? (*it-2* 309)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 11:1-15 (2)

 APPLY YOURSELF TO THE FIELD MINISTRY

Memorial Invitation: (3 min.) Begin with the sample conversation. After the householder shows interest, introduce and discuss (but do not play) the video *Remember Jesus’ Death*. (11)

Return Visit: (3 min.) Make a return visit on someone who showed interest and accepted the Memorial invitation. (4)

Return Visit: (5 min.) After the conclusion of the Memorial talk, initiate a conversation with an interested person who attended and answer a question that he raises about the program. (2)

 LIVING AS CHRISTIANS

Song 19

“Are You Preparing for the Memorial?”: (15 min.) Discussion. Make any necessary announcements regarding Memorial arrangements. Play the video *How to Make Memorial Bread* (video category OUR MEETINGS AND MINISTRY).

Congregation Bible Study: (30 min.) *rr* chap. 6 ¶7-13, box 6A

 Why Avoid a Complaining Spirit?

A complaining spirit displeases Jehovah (Nu 11:1; *w01* 6/15 17 ¶20)

A complaining spirit demonstrates selfishness and a lack of appreciation (Nu 11:4-6; *w06* 7/15 15 ¶7)

A complaining spirit discourages others (Nu 11:10-15; *it-2* 719 ¶4)

Although the Israelites experienced many hardships in the wilderness, they still had much to be thankful for. If we regularly count our blessings, we will be less inclined to complain.





**You Are  
Welcome  
to Attend!**

## Memorial Invitation Campaign

(February 27–March 27)

“We’re here [or calling or writing] to invite you to a special event that will be attended by millions of people. It’s the anniversary of Jesus’ death.” Hand [or text or mail] the person an invitation. “This invitation shows the time and location of the event in our area [or how you can attend online]. We also invite you to a special talk the weekend before.”

**When Interest Is Shown:** Play [or text or e-mail] the video *Remember Jesus’ Death*.

**Link:** Why did Jesus die?

## Initial Call

**Question:** Who was Jesus?

**Scripture:** **Mt 16:16**

**Link:** Why did Jesus die?

► FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 41 ¶5

## Return Visit

**Question:** Why did Jesus die?

**Scripture:** **Mt 20:28**

**Link:** How can we show our appreciation for Jesus’ ransom sacrifice?

► FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 52 ¶2



# The Lord's Evening Meal

(Matthew 26:26-30)

B $\flat$  Ebm/B $\flat$  B $\flat$

Je - ho - vah, our Fa - ther in heav - en, Oh,  
The bread and the wine are re - mind - ers, How  
We're gath - ered to - geth - er be - fore you. At

Ebm/B $\flat$  G $\flat$  Gm Dm/F

this is a most sa - cred night! It was  
great is the price that you paid. And the  
your in - vi - ta - tion we've come To give

Cm/E $\flat$  Ebm6 B $\flat$ /D Gm

then, long a - go, you de - ter - mined to show Your  
good that was done through the gift of your Son, In  
praise for your love that brought Christ from a - bove And

Cm B $\flat$ 6/D Cm/E $\flat$  Eb/D Cm D

love, jus - tice, wis - dom, and might. The  
life and in death he o - beyed. We  
hon - or to you and your Son. The

# The Lord's Evening Meal

Gm Gsus4 Gm Gsus4 Gm Dm Dsus4 Dm

Pass - o - ver lamb gave pro - tec - tion, And  
 grate - ful - ly keep this Me - mo - rial; This  
 Lord's Ev - 'ning Meal brings you glo - ry And

Eb Cm/Eb D7sus4 D7

your fa - vored peo - ple were freed. Cen - t'ries  
 night is a time to re - call How the  
 strength - ens our heart and our mind. So we'll

Gm Ebm/Gb Bb/F Ebm9

lat - er our Lord his own life - blood out - poured To ful -  
 death of your Son paid the ran - som that won The re -  
 walk ev - 'ry day as Christ showed us the way, And then

Bb/F Dm/F Eb/F F7 Bb

fill this di - vine proph - e - cy.  
 demp - tion from death for us all.  
 life ev - er - last - ing we'll find.

Song 46 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Why Avoid a Complaining Spirit?”: (10 min.)

Spiritual Gems: (10 min.)

Nu 11:7, 8—How did the appearance and taste of the manna demonstrate Jehovah’s goodness? (*it-2* 309)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah, the field ministry, or something else?

Bible Reading: (4 min.) Nu 11:1-15 (2)

 APPLY YOURSELF TO THE FIELD MINISTRY

Memorial Invitation: (3 min.) Begin with the sample conversation. After the householder shows interest, introduce and discuss (but do not play) the video *Remember Jesus’ Death*. (11)

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 LIVING AS CHRISTIANS

Song 19

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A complaining spirit discourages others (Nu 11:10-15; *it-2* 719 ¶4)

Although the Israelites experienced many hardships in the wilderness, they still had much to be thankful for. If we regularly count our blessings, we will be less inclined to complain.





## Are You Preparing for the Memorial?

Jesus' last Passover was going to be significant. Because his death was imminent, he planned to eat the Passover meal with his apostles and introduce a new yearly observance, the Lord's Evening Meal. So he dispatched Peter and John to get the room ready. (Lu 22:7-13; see cover pic-

ture.) This reminds us of the need to prepare for the Memorial on March 27. Congregations have likely made arrangements for a speaker, the emblems, and so forth. However, what can we do individually to get ready for the Memorial?

**Prepare your heart.** Read and meditate on the Memorial Bible reading. A schedule can be found in *Examining the Scriptures Daily*. Appendix B12 in the revised *New World Translation of the Holy Scriptures* contains a more detailed schedule. (See also the April 2020 issue of the *Life and Ministry Meeting Workbook*.) Families can find information to consider during their family worship on the importance of the ransom by checking the *Watch Tower Publications Index* or the *Research Guide for Jehovah's Witnesses*.

**Invite others to attend.** Have a full share in the invitation campaign. Think about those whom you could invite, such as return visits, former Bible students, acquaintances, and relatives. Elders should be sure to invite those who are inactive. Remember that if someone does not live in your area, you can find the time and location of the Memorial where he lives by clicking the ABOUT US tab at the top of the [jw.org](http://jw.org) home page and selecting "Memorial."

**What else can we do in order to prepare?**





## How to Make Memorial Bread

It was something I always remembered, watching my mother's hands as she carefully prepared the bread for the Memorial of Christ's death.

She took it very seriously, because of its special meaning.

On the night before his death, Jesus told his disciples:

“This [bread] means my body.”

After the bread and wine were passed around, Jesus said to them:

“Keep doing this in remembrance of me.”

To this day, that's what we do.

**(Mother)** Shari, can you bring me the flour, please? Thank you.

It was a simple mixture, really.

**(Mother)** Do you remember what comes next?

**(Daughter)** Water?

**(Mother)** That is right.

**(Daughter)** Can you ever add anything else?

**(Mother)** No. It is very important that the bread is made in the same way as it was in Jesus' day—just wheat flour and water. That is all.

**(Daughter)** But what if people do not have wheat flour?

**(Mother)** Well, the bread can still be made with flour made from rice, barley, corn, or a similar grain. But nothing should be added besides the flour and the water—no yeast.

**(Daughter)** Not even salt?

**(Mother)** Not even salt. Remember what Jesus said at Luke 16:10: “The person faithful in what is least is faithful also in . . .”?

**(Daughter)** “In much”!

**(Mother)** That is right. We want to be faithful to Jehovah in all things, right?

After mixing, she would knead the dough, and the dust would rise and fall as she worked. Then, she'd let me roll it out. Then, it would be placed on a lightly oiled pan for baking.

When it was done, it didn't look like the kind of bread you and I typically see. It was rather plain-looking, dry, and crackerlike. It easily broke apart. It was perfect. And we proudly brought it to the Kingdom Hall for the observance.

I happily remember those moments as I now prepare the bread for the Memorial this year. But even more importantly, when I think of what Jesus did for each of us, it is a wonderful privilege to have a small contribution on this most important night of the year.

---

### **How to Make Memorial Bread:**

Use 1 cup (140 g) of wheat flour.

(or substitute with corn flour, rice flour, barley flour, or another similar grain)

(No leavening agent, such as yeast, baking powder, or baking soda, is to be used.)

Add 1/3 cup (80 ml) of water.

Mix until the dough no longer clings to the sides of the bowl.

Gently knead the dough on a nonstick surface for about 5 minutes.

Separate the dough into two equal size balls.

Roll out each ball with a rolling pin until it is about 1/8 inch (3 mm) thick.

Place one flattened dough ball on a lightly oiled baking sheet.

Perforate through the dough with a fork about every inch or so.

Place in a oven preheated to 450° Fahrenheit (230° C).

Bake for approximately 8 minutes or until it is firm and dry like a cracker.

(Plain flour dough may still have bubbles form in the bread even though it has no leaven.)

---

7. Why did Jehovah tell Ezekiel to divide the hair in three portions and to treat each portion differently?

8. (a) What hint of hope did Ezekiel's enactment contain?  
(b) How did the prophetic statement about the "few strands" come true?

9, 10. What significant events foretold for our future do Ezekiel's prophetic enactments bring to mind?

as a barber's razor." (Read Ezekiel 5:1, 2.) Ezekiel's hand that wielded the sword portrayed the hand of Jehovah—his judgment—as expressed through Babylon's army. Second, Ezekiel acted out what the Jews would go through. Jehovah said to him: "Shave your head and your beard." The shaving of Ezekiel's head represented how the Jews would be attacked and wiped out. Furthermore, the command to "take scales to weigh and divide the hair into portions" implied that Jehovah's judgment against Jerusalem would be carried out, not haphazardly, but deliberately and thoroughly.

<sup>7</sup> Why did Jehovah tell Ezekiel to divide his shaved-off hair into three portions and to treat each portion differently? (Read Ezekiel 5:7-12.) Ezekiel burned one portion of hair "inside the city" to demonstrate to onlookers that some inhabitants of Jerusalem would die in the city. Ezekiel struck a portion of hair with the sword "all around the city" to indicate that other inhabitants would be killed outside the city. He scattered the last portion of hair to the wind to illustrate that still other inhabitants would be scattered among the nations, but "a sword" would "chase after them." Thus, wherever those survivors might end up living, they would find no peace.

<sup>8</sup> However, Ezekiel's prophetic enactment also contained a hint of hope. Regarding the hair that Ezekiel had shaved off, Jehovah told the prophet: "Take a few strands . . . and wrap them up in the folds of your garment." (Ezek. 5:3) That command indicated that a few of the Jews who would be scattered among the nations would be preserved. Some of those "few strands" would be among the exiles who were to return to Jerusalem after the 70-year-long captivity in Babylon. (Ezek. 6:8, 9; 11:17) Did that prophetic statement come true? Yes. A number of years after the end of the Babylonian captivity, the prophet Haggai reported that some of the scattered Jews had indeed returned to Jerusalem. They were the "old men who had seen the former house," that is, Solomon's temple. (Ezra 3:12; Hag. 2:1-3) Jehovah saw to it that pure worship was preserved, just as he had promised. More details about that restoration will be considered in Chapter 9 of this publication.—Ezek. 11:17-20.

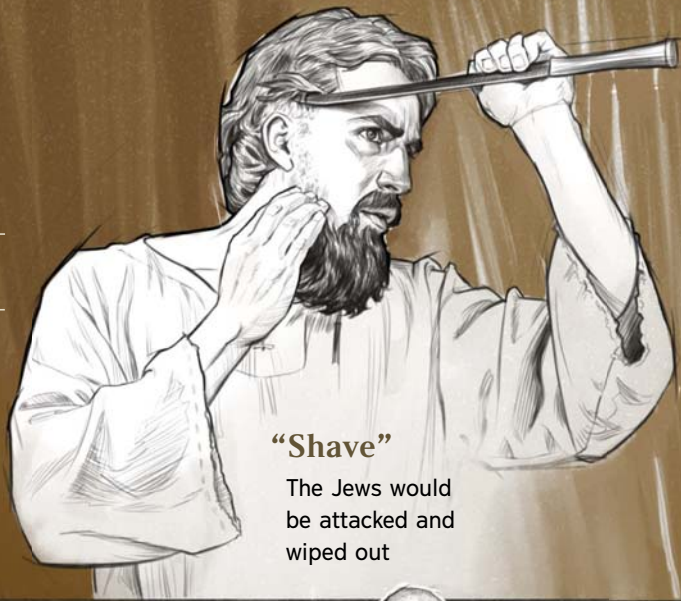
### What Does This Prophecy Tell Us About Coming Events?

<sup>9</sup> The events that Ezekiel acted out bring to mind the significant events that God's Word foretells for our future. What are some of them? As happened with the ancient city of Jerusalem, Jehovah will use secular forces to do the unthinkable

## “SHAVE YOUR HEAD AND YOUR BEARD”

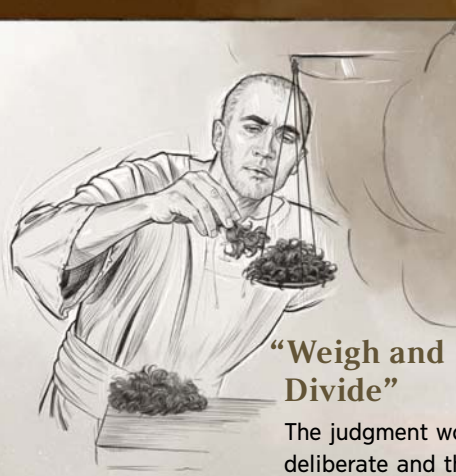
SEE PARAGRAPHS 5-8

Ezekiel acted out events that would soon unfold in Jerusalem



### “Shave”

The Jews would be attacked and wiped out



### “Weigh and Divide”

The judgment would be deliberate and thorough



### “Burn”

Some would die in the city

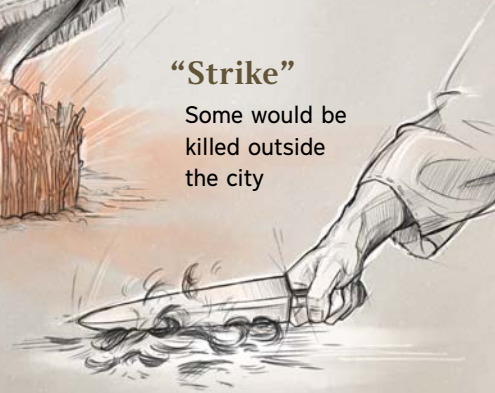
### “Strike”

Some would be killed outside the city



### “Wrap”

Some exiles would return to Jerusalem, and pure worship would be preserved



### “Scatter”

Some would escape, but they would find no peace



---

11, 12. (a) How does our understanding of Ezekiel's prophecy about Jerusalem's siege affect our view of the ministry today? (b) Our preaching work and message may well undergo what change?

13. Why did Jehovah tell Ezekiel to lie on his left side and then on his right side?

As far as sharing  
good news is  
concerned, we will  
become "mute"

—to attack all false religious organizations on earth. (Rev. 17:16-18) Just as Jerusalem's destruction was "a unique calamity," so the "great tribulation" with its war of Armageddon will be an event that "has not occurred" before.—Ezek. 5:9; 7:5; Matt. 24:21.

<sup>10</sup> God's Word indicates that individual supporters of false religion will survive the coming destruction of religious institutions. Fearful, these survivors will join other individuals of all ranks who will be searching for a hiding place. (Zech. 13:4-6; Rev. 6:15-17) Their situation makes us think of what happened to the inhabitants of ancient Jerusalem who survived its destruction and were scattered "to the wind." As we considered in paragraph 7, although their lives were spared for a time, Jehovah drew "a sword to chase after them." (Ezek. 5:2) Similarly, any hiding places into which the survivors of the attack on religion may run will not shield them from Jehovah's sword. At Armageddon, they will be put to death, together with all other goatlike ones.—Ezek. 7:4; Matt. 25:33, 41, 46; Rev. 19:15, 18.

<sup>11</sup> How does our understanding of this prophecy affect our view of the ministry and its urgency? It impresses on us that we need to do our utmost today to help people to become servants of Jehovah. Why? The time left to "make disciples of people of all the nations" is limited. (Matt. 28:19, 20; Ezek. 33:14-16) When the attack of "the rod" (the secular forces) against religion begins, we will no longer preach a message of salvation. (Ezek. 7:10) As far as sharing *good news* is concerned, we will become "mute," just as Ezekiel became mute, or stopped proclaiming his messages, during part of his ministry. (Ezek. 3:26, 27; 33:21, 22) True, after the destruction of false religion, people will, in a sense, desperately "seek a vision from a prophet," but no lifesaving instructions will be given to them. (Ezek. 7:26) The time to receive such instruction and to become a disciple of Christ will have passed.

<sup>12</sup> However, our work as preachers will not cease. Why not? During the great tribulation, we may well begin proclaiming a message of judgment that will be like a plague of hail. That message will clearly signal that the end of the wicked world is upon mankind.—Rev. 16:21.

**"Look, It Is Coming!"**

<sup>13</sup> Besides foretelling *how* Jerusalem would be destroyed, Ezekiel also acted out *when* that would happen. Ezekiel was told



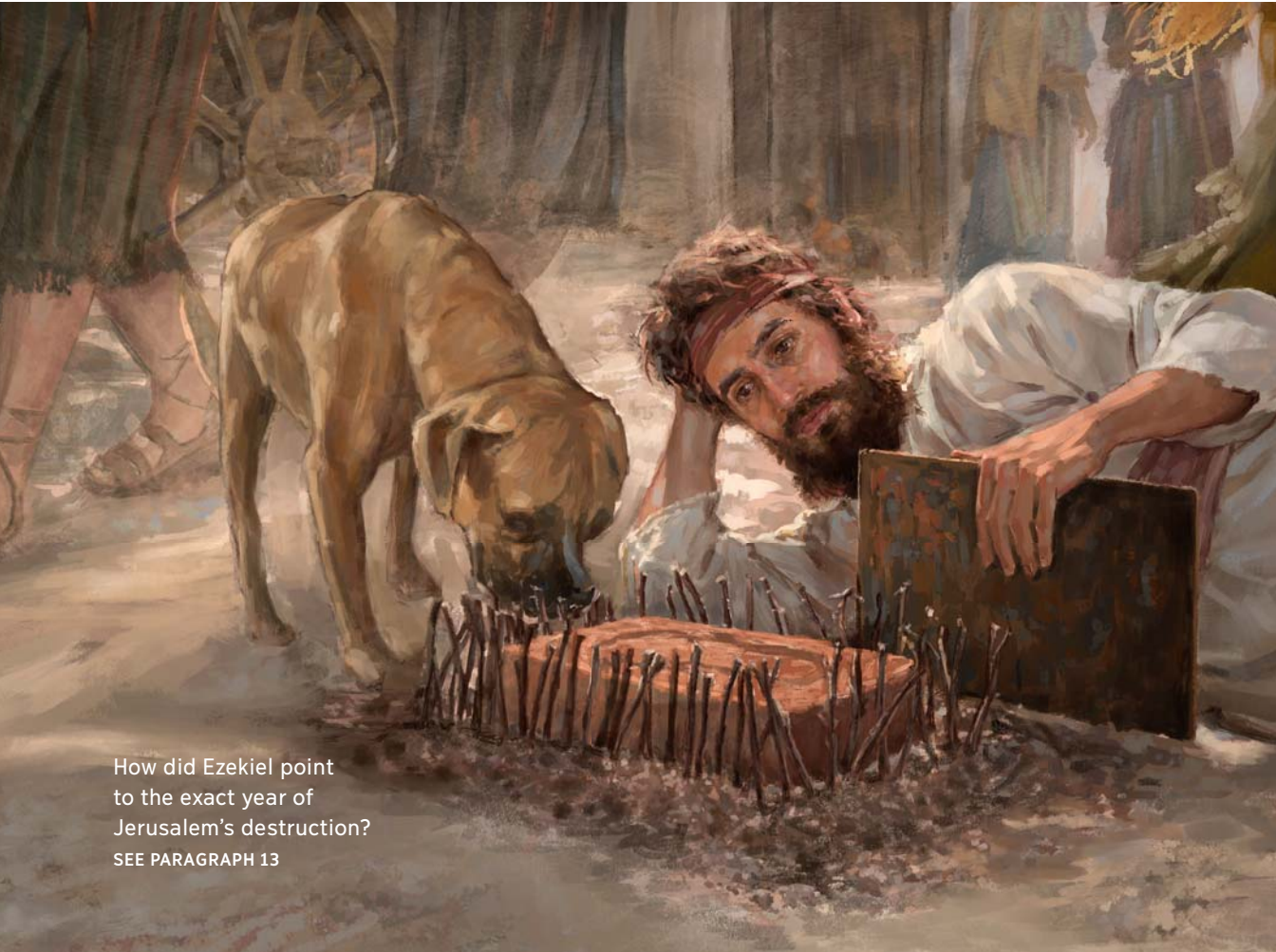
by Jehovah to lie on his left side for 390 days and on his right side for 40 days. Each day represented a year. (Read Ezekiel 4:4-6; Num. 14:34) That enactment, which Ezekiel must have performed for only a part of each day, pointed to the exact year of Jerusalem's destruction. The 390 years of Israel's error evidently began in 997 B.C.E., the year that the 12-tribe kingdom was divided into two parts. (1 Ki. 12:12-20) The 40 years of Judah's sin likely began in 647 B.C.E., which was the year that Jeremiah was commissioned as a prophet to warn the kingdom of Judah, in clear-cut terms, about its coming destruction. (Jer. 1:1, 2, 17-19; 19:3, 4) Thus, both time periods would end in 607 B.C.E., the exact year in which Jerusalem fell and was destroyed, just as Jehovah had foretold.<sup>[2]</sup>

<sup>14</sup> At the time that Ezekiel received the prophecy of the 390 days and the 40 days, he may not have discerned the

- 
14. (a) How did Ezekiel show his confidence in Jehovah as an exact timekeeper?  
(b) What would precede Jerusalem's destruction?
- 

#### FOOTNOTE

[2] By allowing the destruction of Jerusalem, Jehovah expressed his judgment against not only the two-tribe kingdom of Judah but also the ten-tribe kingdom of Israel. (Jer. 11:17; Ezek. 9:9, 10) See *Insight on the Scriptures*, Vol. 1, p. 462, "Chronology—From 997 B.C.E. to Desolation of Jerusalem."



How did Ezekiel point to the exact year of Jerusalem's destruction?

SEE PARAGRAPH 13

# Search Out Deserving Ones

(Matthew 10:11-15)

D G A G/B A6/C# D Em/G A

In preach - ing the King - dom and teach - ing the truth, Our  
All those who re - ceive you re - ceive him as well, Re -

Em D/F# Gma7 G6 A G/A F#m/A Em/A

Lord showed us how to pro - ceed: 'Search  
spond when their heart o - pens wide. Their

D G A G/B A6/C# D Em11 D/F# G

out those de - serv - ing and read - y to hear, Those a -  
right dis - po - si - tion for un - end - ing life Will im -

D/A Em F#m G/A A7 D

ware of their spir - i - tual need. By  
pel them to serve at your side. And

# Search Out Deserving Ones

G/A A7 D/A G/A A#° Bm

greet - ing the house - hold and wish - ing it peace, Then it  
nev - er be anx - ious a - bout what to say, For Je -

D/E E13 E9 Em7 A9

may be that peace you'll im - part. But  
ho - vah will help you to speak. Your

D G A G/B A6/C# D Em11 D/F# G

when they re - fuse you or turn you a - way, Shake the  
an - swer when gra - cious and sea - soned with salt Will ap -

D/A Em F#m G/A A7 D

dust from your feet and de - part.  
peal to the hum - ble and meek.

(See also Acts 13:48; 16:14; Col. 4:6.)



JANUARY 2021

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
MARCH 1–APRIL 4, 2021

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### How does an ancient inscription support the Bible?

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The great crowd dressed in white robes and with palm branches in their hands, standing before the brilliance of the throne of God and before the Lamb (See study article 3, paragraph 7)

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# Praising Earth's New King

(Psalm 2:12)

Ab Abma7/C Fm

A mul - ti - tude is gath - er - ing from ev - 'ry tribe and  
We praise the Christ, our reign - ing King, with sounds of ju - bi -

Ab Bbm F7/C Bbm/Db Bb7/D Eb Bb7/F Eb/G Eb

na - tion, Col - lect - ed by the Christ and his a -  
la - tion. This Prince of Peace will be our Judge and

Fm Bb7 Eb7 Ab

noint - ed con - gre - ga - tion. God's King - dom has been  
bring a - bout sal - va - tion. We see the joys that

Abma7/C Bbm F/C Bbm/Db Bb7/D Eb Bb7 Eb Eb/Db

brought to birth; We pray his will be done on earth. This  
lie a - head: An earth re - leased from fear and dread; The

# Praising Earth's New King

Ab/C Db Ab/C Eb7/Bb Ab Eb7/Bb Ab/C Ab Db Eb7

hope is a gift of price-less worth, Giv-ing joy and con-so-  
time for our Lord to raise the dead. What a time for ex-ul-

Absus4 Ab Chorus Ab Fm

la-tion. Praise our God, Je-ho-vah; Praise his Son for-ev-er-  
ta-tion!

Bb Bb7 Eb Ab/Eb Eb Bb7 Bb13 Eb Eb7 Ab Eb/Bb Ab/C Db Ab/C

King of all kings and the Lord of lords. Now u-nit-ed-ly we

Db Ab/C Eb7/Bb Ab Db Bbm Eb7 Ab

bow to his rule, And praise him with one ac-cord.

**SONG 14**

Praising Earth's New King

**PREVIEW**

**March 27, 2021**, is a special day for Jehovah's Witnesses. That evening we will observe the Memorial of Christ's death. The majority of those who attend will be part of the group that Jesus called the "other sheep." What exciting truth was revealed about that group in 1935? What thrilling prospect awaits the other sheep after the great tribulation? And as observers at the Memorial, how can the other sheep praise God and Christ?

## The Great Crowd of Other Sheep Praise God and Christ

*"Salvation we owe to our God, who is seated on the throne, and to the Lamb."*—REV. 7:10.

THE young man was 18 years old when he got baptized in 1926. His parents were Bible Students, as Jehovah's Witnesses were known at the time. They had three sons and two daughters, whom they raised to serve Jehovah God and imitate Jesus Christ. As was true of all Bible Students back then, this sincere young man partook of the bread and the wine each year at the Lord's Evening Meal. However, his entire outlook on life was changed by a history-making talk entitled "The Great Multitude." That talk was given in 1935 by J. F. Rutherford at a convention in Washington, D.C., U.S.A. What was revealed at that convention?

<sup>2</sup> In his talk, Brother Rutherford identified those who would make up the "great multitude" (*King James Version*), or "great crowd," mentioned at Revelation 7:9. Until then, this group was thought to be a secondary heavenly class that was less faithful. Brother Rutherford used the Scriptures to explain that the great crowd are not chosen to live in heaven, but they are Christ's other sheep\* who will survive "the great tribulation" and live

---

\* **EXPRESSIONS EXPLAINED:** The **other sheep** include those who have been gathered throughout the last days. They follow Christ and have the prospect of living forever on earth. The **great crowd** are members of the other sheep who are alive when Christ judges mankind during the great tribulation, and they survive the great tribulation.

1. What effect did a talk delivered at a convention in 1935 have on one young man?
2. What exciting truth was revealed in Brother Rutherford's talk?

forever on earth. (Rev. 7:14) Jesus promised: “I have other sheep, which are not of this fold; those too I must bring in, and they will listen to my voice, and they will become one flock, one shepherd.” (John 10:16) These sheep-like ones are loyal Witnesses of Jehovah who have the prospect of living forever in Paradise on earth. (Matt. 25:31-33, 46) Let us see how this flash of spiritual light changed the lives of many of Jehovah’s people, including that 18-year-old brother.—Ps. 97:11; Prov. 4:18.

#### A NEW UNDERSTANDING CHANGED THOUSANDS OF LIVES

<sup>3</sup> A thrilling moment at that convention came when the speaker asked the audience: “Will all those who have the hope of living forever on the earth please stand?” According to an eyewitness, over half of the some 20,000 people in the audience stood. Then Brother Rutherford declared: “Behold! The great multitude!” That was followed by thunderous cheering. Those who stood realized that they were not chosen for heavenly life. They knew that they had not been anointed by God’s spirit. On the next day of the convention, 840 new Witnesses got baptized, most of whom were of the other sheep.

<sup>4</sup> After that talk, the young man mentioned earlier and thousands of others rightly stopped partaking of the bread and the wine at the Lord’s Evening Meal. One brother humbly expressed the feelings of many when he said: “The Memorial of 1935 was the last time that I par-

3-4. At the 1935 convention, what did thousands realize about their hope, and why?

took of the emblems. I realized that the heavenly hope had not been awakened within me by Jehovah through his holy spirit; rather, I had the hope to live on the earth and to share in the work of making it a paradise.” (Rom. 8:16, 17; 2 Cor. 1:21, 22) Since then, those of the great crowd have increased in number and have been working side by side with the anointed remnant.\*

<sup>5</sup> How does Jehovah view those who stopped partaking of the Memorial emblems after 1935? And what if a baptized Witness today sincerely partakes of the bread and the wine at the Lord’s Evening Meal but later realizes that he or she is not truly anointed? (1 Cor. 11:28) Some have partaken of the emblems because they misunderstood their hope. But if they honestly acknowledge their mistake, stop partaking, and continue faithfully serving Jehovah, he will surely count them among the other sheep. Even though they do not partake of the bread and the wine, they still attend the Memorial because they deeply appreciate what Jehovah and Jesus have done for them.

#### A UNIQUE PROSPECT

<sup>6</sup> With the great tribulation just ahead, it would be encouraging for us to review what Revelation chapter 7 further says about anointed Christians and the great

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\* **EXPRESSION EXPLAINED:** The word “remnant” refers to the remaining anointed Christians who are still alive on earth and who partake of the bread and the wine at the Lord’s Evening Meal.

5. How does Jehovah view those who have stopped partaking of the Memorial emblems?

6. What has Jesus commanded the angels to do?



crowd of other sheep. Jesus commands the angels to continue holding back the four winds of destruction. They are not to unleash those winds on the earth until all anointed Christians have been sealed, that is, finally approved by Jehovah. (Rev. 7:1-4) As a reward for their faithfulness, Christ's anointed brothers become kings and priests with him in heaven. (Rev. 20:6) All those who make up the heavenly part of God's family will be eager to see the 144,000 anointed ones receive their heavenly reward.

<sup>7</sup> After telling about these 144,000 kings and priests, John sees something exciting, "a great crowd" who survive Armageddon. Unlike the first group, this second group is much larger and has no fixed number. (**Read Revelation 7:9, 10.**) They are "dressed in white robes," indicating that they have kept themselves "without spot" from Satan's world and have remained loyal to God and Christ. (Jas. 1:27) They cry out that they have been saved because of what Jehovah and Jesus, the Lamb of God, have done. All the while, they are holding palm branches, which shows that they joyfully acknowledge Jesus as Jehovah's appointed King.—Compare John 12:12, 13.

<sup>8</sup> **Read Revelation 7:11, 12.** What was the reaction in heaven? John sees all of Jehovah's heavenly family filled with joy as those of the great crowd appear and praise God. Jehovah's heavenly family

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7. As related at Revelation 7:9, 10, whom did John see in vision, and what were they doing? (See cover picture.)

8. What does Revelation 7:11, 12 tell us about Jehovah's heavenly family?

will be delighted to see the fulfillment of this vision when the great crowd come out of the great tribulation alive.

<sup>9</sup> **Read Revelation 7:13-15.** John reports that the great crowd have "washed their robes and made them white in the blood of the Lamb." This signifies that they have a clean conscience and a righteous standing before Jehovah. (Isa. 1:18) They are dedicated, baptized Christians, who exercise strong faith in Jesus' sacrifice and who have a relationship with Jehovah. (John 3:36; 1 Pet. 3:21) Thus, they qualify to stand before God's throne to render him "sacred service day and night" in the earthly courtyard of his spiritual temple. Even now, they zealously perform the greater part of the Kingdom-preaching and disciple-making work, putting the interests of God's Kingdom ahead of their own.—Matt. 6:33; 24:14; 28:19, 20.

<sup>10</sup> The great crowd who come out of the great tribulation are assured of God's continued care, for "the One seated on the throne will spread his tent over them." The promise that the other sheep have longed to see fulfilled will be fully realized: "[God] will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore."—Rev. 21:3, 4.

<sup>11</sup> **Read Revelation 7:16, 17.** Right

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9. According to Revelation 7:13-15, what are those of the great crowd doing now?

10. Of what are the great crowd assured, and what promise will they see fulfilled?

11-12. (a) As revealed at Revelation 7:16, 17, what blessings are in store for the great crowd? (b) What can the other sheep do at the Memorial, and why?

now, some of Jehovah’s people are suffering physical hunger because of oppressive economic conditions or as a result of the ravages of civil unrest and war. Others are imprisoned for their faith. However, those of the great crowd are thrilled to know that on escaping the destruction of this wicked system of things, they will always have an abundance of physical and spiritual food. When destruction is unleashed on Satan’s system of things, the great crowd will be spared the “scorching heat” of Jehovah’s anger that he will pour out on the nations. After the great tribulation ends, Jesus will guide these earthly survivors to the “waters of [everlasting] life.” Just think: The great crowd have a unique prospect. Of all the billions who have ever lived, they may never die!—John 11:26.

<sup>12</sup> The other sheep have a marvelous hope for which they are thankful to Jehovah and Jesus! They were not chosen for heavenly life, but they are in no way less precious, or less valuable, to

Jehovah. Members of both groups can praise God and Christ. One way they do so is by attending the Lord’s Evening Meal.

#### GIVE YOUR WHOLEHEARTED PRAISE AT THE MEMORIAL

<sup>13</sup> In recent years, approximately 1 out of every 1,000 who attend the Memorial partakes of the bread and the wine. Most congregations do not have any partakers in attendance. The vast majority who attend the Memorial have the earthly hope. Why, then, do they attend the Lord’s Evening Meal? They attend for the same reason that people attend a friend’s wedding. They attend because they want to show their love and support for the couple who are getting married. Thus, those of the other sheep attend the Memorial because they want to show their love and support for Christ and the anointed. The other sheep also attend to show their appreciation for the sacrifice that the Memorial commemorates, a

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13-14. Why should everyone attend the Memorial of Christ’s death?



Joyful members of the great crowd of other sheep coming out of the great tribulation (See paragraph 10)



The bread and the wine passed at the Memorial remind us that Jesus died in our place so that we could have life  
(See paragraphs 13-15)



sacrifice that makes it possible for them to live forever on earth.

<sup>14</sup> Another important reason why the other sheep attend the Memorial is in order to be obedient to Jesus' command. When Jesus instituted that special meal with his faithful apostles, he told them: "Keep doing this in remembrance of me." (1 Cor. 11:23-26) So they continue to attend the Lord's Evening Meal as long as some anointed ones are alive here on earth. In fact, the other sheep invite everyone to attend the Memorial with them.

<sup>15</sup> At the Memorial, we have the opportunity to praise God and Christ in song and prayer. The talk that will be given this year is "Appreciate What God and Christ Have Done for You!" It will deepen our gratitude for Jehovah and Christ. As the emblems are being passed, those of us in attendance will be reminded of what they symbolize—Jesus' body and his blood. We will recall that Jehovah allowed his Son to die in our place so that we could have life. (Matt. 20:28) Everyone who loves our heavenly Father and his Son will want to attend the Memorial.

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15. How can we personally praise God and Christ at the Memorial?

### THANK JEHOVAH FOR THE HOPE HE HAS GIVEN YOU

<sup>16</sup> The difference between the anointed and the other sheep is not their value to God. Both groups are equally precious to him. After all, he paid the same price, the life of his dear Son, to purchase both the anointed and the other sheep. The difference between the two groups is that they have different hopes. Both groups must remain loyal to God and Christ. (Ps. 31:23) And remember, God's spirit can work with equal force on all of us. This means that Jehovah supplies his holy spirit to each individual according to what is needed.

<sup>17</sup> *Anointed Christians* are not born with the heavenly hope. It has to be implanted in their heart by God. They think about their hope, pray about it, and are eager to receive their reward in heaven. They cannot even imagine what their spiritual body will be like. (Phil. 3:20, 21; 1 John 3:2) Even so, they look forward to meeting Jehovah, Jesus, the angels, and the rest of the

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16. In what ways are the anointed and the other sheep alike?

17. To what are the anointed remnant looking forward?

anointed. They long to take their place among them in the heavenly Kingdom.

<sup>18</sup> *The other sheep* cherish a hope that comes naturally to humans, the prospect of living forever on earth. (Eccl. 3:11) They look forward to the day when they can help turn the entire planet into a paradise. They yearn for the day when they can build their houses, plant their gardens, and raise their children in perfect health. (Isa. 65:21-23) They look forward to exploring the earth—its mountains, forests, and seas—and to studying Jehovah’s abundant creation. Above all, they are thrilled to know that their bond with Jehovah will grow ever stronger and closer.

<sup>19</sup> Jehovah has given each of his dedicated servants a wonderful hope for the future. (Jer. 29:11) The Memorial of Christ’s death gives each of us a grand

opportunity to praise God and Christ for what they have done for us so that we can enjoy unending life. The Memorial is without question the most important occasion for true Christians to meet together. It will be held after sundown on **Saturday, March 27, 2021**. This year many will be able to attend this important occasion in relative freedom. Others will attend despite opposition. Some will face the challenge of commemorating this occasion while in prison. As Jehovah, Jesus, and the heavenly part of God’s family look on, may every congregation, group, and individual have a wonderful Memorial observance!

When the Memorial falls on a Saturday, as it does in 2021, no weekend congregation meeting will be scheduled. For this reason, no study article has been provided for next week

18. To what are the other sheep looking forward?

19. What opportunity does the Memorial give each of us, and when will the Memorial be held this year?

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## HOW WOULD YOU ANSWER?

- What spiritual truth was revealed about the “great crowd” in 1935?
- What prospect awaits the great crowd after the great tribulation?
- How can each of us praise God and Christ at the Memorial?

# Seek God for Your Deliverance

(Zephaniah 2:3)

Bm Gm6 Bm/F# Gm/E Bm/D Em Bm/D F#7/C# Bm Gm6/Bb D/A Gm6

Na - tions a - lign as one, Op - pos - ing Je - ho - vah's  
 Peo - ple on earth now choose, Re - spond - ing to this good

R.H. R.H.

D/F# F#/E Bm/D C/E Bm/F# Em/G C#/G# C#

Son. Their time of hu - man rul - er - ship By God's de - cree now is  
 news. We of - fer to all men the choice To hear or proud - ly re -

F# /E /D /C# Bm Gm6 Bm/F# Gm/E Bm/D C#m11 Bm A D Gm/Bb D/A Gm6

done. Rul - ers have had their day; God's King - dom is here to  
 fuse. Tri - als, al - though se - vere, Need not fill our hearts with

R.H. R.H.

D/F# A7/E D C° Em/B A° Em/G F#m11 Em /D /C# Em7/B

stay. Soon Christ will crush earth - ly en - e - mies. No  
 fear. Je - ho - vah cares for his loy - al ones; Our

# Seek God for Your Deliverance

Chorus

F#/A# G#m11 C#7/G# F# A7/E A7 D A/C# Bm7 D/A

more will there be de - lay. Seek God for your de -  
cries for help he will hear.

G Em7 A Bm D/A G D/F# Em7 A A/G F#m G A7 Bm A7

liv - er - ance, Yes, look to him with con - fi - dence. Seek his righ - teous - ness, Show your

G B7/F# Em Em/D C# B/D# C#/E# F# E/G# F#/A# Bm Gm/Bb

faith - ful - ness, For his sov - 'reign - ty, take your stand. Then

D/A A/G D/F# Bm7 G Em7 D/A A7sus4 A7 D

see our God de - liv - er you By his might - y hand.

R.H.

(See also 1 Sam. 2:9; Ps. 2:2, 3, 9; Prov. 2:8; Matt. 6:33.)