

## WEEK STARTING MAY 26

Song 60 and Prayer

### ❑ Congregation Bible Study:

cl chap. 7 ¶¶18-22, box on p. 75 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Exodus 34-37 (10 min.)

**No. 1:** Exodus 34:1-16 (4 min. or less)

**No. 2: Why Moral Restraint Was Not Removed When the Ten Commandments Came to an End—rs p. 349 ¶¶1-2 (5 min.)**

**No. 3: Abraham—Abundant Blessings Should Not Make a Man of God Proud—it-1 p. 31 ¶¶6—p. 32 ¶¶1 (5 min.)**

### ❑ Service Meeting:

Song 32

**10 min: Start a Bible Study on the First Saturday.** Discussion. Invite audience to relate experiences they had starting a Bible study on the first Saturday of the month. Demonstrate how a study may be started on the first Saturday in June, using the sample presentation on page 4. Encourage all to have a share.

**10 min: Enduring Persecution Leads to a Fine Witness. (Luke 21:12, 13)** Discussion based on the *2013 Yearbook*, page 124, paragraph 1; and page 128, paragraphs 1-2. Invite audience to comment on the lessons learned.

**10 min: Question Box.** Discussion by an elder. Invite adults to comment on how they benefited from being taught deeper Bible truths by their parents.

Song 88 and Prayer

## QUESTION BOX

### ■ What must children learn in order to grow to spiritual maturity?

Christian parents do much to bring their children up “in the discipline and instruction of Jehovah.” (Eph. 6:4; ftn.) For example, parents have found it beneficial to consider the daily text with their children each morning. During family worship and on other occasions, families may watch and discuss a video together, talk about specific material from *Young People Ask* articles, reenact a Bible account, or have practice sessions. However, in order for children to “press on to maturity,” they must also be taught deeper Bible truths.—Heb. 6:1.

Consider what we teach those we meet in our territory. On the initial call or on a subsequent visit, we generally endeavor to start a Bible study using *What Does the Bible Really Teach?* After completing that publication, we use “*Keep Yourselves in God’s Love.*” Why? The *Bible Teach* book gives students a basic knowledge of the Scriptures. The “*God’s Love*” book teaches them how to apply Bible principles in everyday life. Consideration of both publications helps new ones to become “rooted” in Christ and “stabilized in the faith.” (Col.

2:6, 7) Would this material not also benefit our children? They too need to be taught about the ransom, the Kingdom, and the condition of the dead. Children also need to know why God permits suffering and how to identify the last days of this system of things. They must be convinced that Jehovah’s Witnesses have the truth. Young ones also need to understand Bible principles and how to train “their powers of discernment.” (Heb. 5:14) Of course, parents must consider the age and comprehension level of their children. However, many children have the ability to begin learning deeper Bible truths even when they are quite young.—Luke 2:42, 46, 47.

To help parents, study guides that are based on the *Bible Teach* book will appear on jw.org. Families can find these on our Web site by looking under BIBLE TEACHINGS > TEENAGERS. In the future, additional study guides will be prepared based on the “*God’s Love*” book. Of course, the printed version of these books can also be used. Parents can determine whether they will use this material during a portion of their Family Worship evening, when conducting a separate study with one of their children, or when training a child to do his own personal study.

# *He Will Make You Strong*

(1 Peter 5:10)

1. There was a reason why  
    God brought the truth to you  
    And called you from the darkness to the light.  
Within your heart, he saw  
    the yearning you then had  
    To search for him and practice what is right.  
You promised him in prayer to do his will;  
    He helped you then, and he will help you still.

*(CHORUS)*

*With Jesus' blood He bought you,  
to God you now belong.  
So he will make you firm,  
and he will make you strong.  
He'll guide you and protect you,  
as he has all along.  
Yes, he will make you firm,  
and he will make you strong.*

2. God gave his own beloved Son in your behalf;  
    On this account, He wants you to succeed.  
If He did not withhold the gift of His dear Son,  
    Then never doubt He'll give the strength you need.  
He won't forget the faith and love you've shown;  
    He will not fail to care for all His own.

*(Chorus)*

God's judgments. After all, "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (Revelation 7:14; 2 Peter 2:9) In the meantime, we can always be certain of two things. First, Jehovah will never allow his loyal servants to be effaced from the earth. Second, he will reward integrity keepers with everlasting life in his righteous new world—if necessary, by means of a resurrection. For those who die, there is no safer place to be than in God's memory.—John 5:28, 29.

<sup>17</sup> Even now, Jehovah safeguards us through his living "word," which has the motivating power to heal hearts and reform lives. (Hebrews 4:12) By applying its principles, we can in some respects be protected from physical harm. "I, Jehovah, am . . . teaching you to benefit yourself," says Isaiah 48:17. Without question, living in harmony with God's Word can improve our health and extend our life. For example, because we apply the Bible's counsel to abstain from fornication and to cleanse ourselves of defilement, we avoid the unclean practices and hurtful habits that wreak havoc in the lives of many ungodly ones. (Acts 15:29; 2 Corinthians 7:1) How thankful we are for the protection of God's Word!

## **Jehovah Protects Us Spiritually**

<sup>18</sup> Most important, Jehovah provides spiritual protection. Our loving God protects us from spiritual harm by equipping us with what we need in order to endure trials and to safeguard our relationship with him. Jehovah thus works to preserve our life, not just for a few short years but for eternity. Consider some of God's provisions that can protect us spiritually.

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17. How does Jehovah safeguard us through his Word?

18. What spiritual protection does Jehovah provide for us?

### Questions for Meditation

**Psalm 23:1-6** As the Great Shepherd, how does Jehovah protect and care for his sheeplike people?

**Psalm 91:1-16** How does Jehovah protect us from spiritual calamity, and what must we do to come under his protection?

**Daniel 6:16-22, 25-27** How did Jehovah teach an ancient king about His protective power, and what can we learn from this example?

**Matthew 10:16-22, 28-31** What opposition can we expect, but why should we not fear opposers?

<sup>19</sup> Jehovah is the “Hearer of prayer.” (Psalm 65:2) When life’s pressures seem overwhelming, pouring out our heart to him can bring us much relief. (Philippians 4:6, 7) He may not miraculously remove our trials, but in response to our heartfelt prayers, he can grant us the wisdom to deal with them. (James 1:5, 6) More than that, Jehovah gives holy spirit to those asking him. (Luke 11:13) That powerful spirit can make us equal to any trial or problem we may face. It can infuse us with “power beyond what is normal” to endure until Jehovah removes all painful problems in the new world so near at hand. —2 Corinthians 4:7.

<sup>20</sup> At times, Jehovah’s protective power may be expressed through our fellow worshipers. Jehovah has drawn his people into a worldwide “association of brothers.” (1 Peter 2:17; John 6:44) In the warmth of that brotherhood, we see living testimony to the power of God’s holy spirit to influence people for good. That spirit produces in

19. How can Jehovah’s spirit make us equal to any trial we may face?

20. How may Jehovah’s protective power be expressed through our fellow worshipers?

us fruitage—beautiful, precious qualities including love, kindness, and goodness. (Galatians 5:22, 23) Hence, when we are in distress and a fellow believer is moved to offer helpful counsel or share much-needed words of encouragement, we can thank Jehovah for such expressions of his protective care.

<sup>21</sup> Jehovah provides something else to protect us: timely spiritual food. To help us draw strength from his Word, Jehovah has commissioned “the faithful and discreet slave” to dispense spiritual food. That faithful slave uses printed publications, including the journals *The Watchtower* and *Awake!*, as well as meetings, assemblies, and conventions to provide us with “food at the proper time”—what we need, when we need it. (Matthew 24:45) Have you ever heard something at a Christian meeting—in a comment, in a talk, or even in a prayer—that provided just the needed strength and encouragement? Has your life ever been touched by a specific article published in one of our journals? Remember, Jehovah makes all such provisions in order to protect us spiritually.

<sup>22</sup> Jehovah is certainly a shield “to all those taking refuge in him.” (Psalm 18:30) We understand that he does not use his power to protect us from all calamity now. He does, however, always use his protective power to ensure the outworking of his purpose. In the long run, his doing so is in the best interests of his people. If we draw close to him and remain in his love, Jehovah will give us an eternity of perfect life. With that prospect in mind, we may indeed view any suffering in this system as “momentary and light.”—2 Corinthians 4:17.

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21. (a) What timely spiritual food does Jehovah provide through “the faithful and discreet slave”? (b) How have you personally benefited from Jehovah’s provisions to protect us spiritually?

22. Jehovah always uses his power in what way, and why is his doing so in our best interests?

self\* will go with you,<sup>a</sup> and I will give you rest.”<sup>b</sup> **15** Then Moses said to him: “If you yourself are\* not going along, do not lead us up from here. **16** How will it be known that I have found favor in your eyes, I and your people? Is it not by your going along with us,<sup>c</sup> so that I and your people will be distinguished from every other people on the face of the earth?”<sup>d</sup>

**17** Jehovah went on to say to Moses: “I will also do this thing that you request, because you have found favor in my eyes and I know you by name.” **18** Then he said: “Please show me your glory.” **19** But he said: “I will make all my goodness pass before your face, and I will declare before you the name of Jehovah;<sup>e</sup> and I will favor the one whom I favor, and I will show mercy to the one to whom I show mercy.”<sup>f</sup> **20** But he added: “You cannot see my face, for no man can see me and live.”

**21** Jehovah said further: “Here is a place near me. Station yourself on the rock. **22** When my glory is passing by, I will place you in a crevice of the rock, and I will shield you with my hand until I have passed by. **23** After that I will take my hand away, and you will see my back. But my face may not be seen.”<sup>g</sup>

**34** Then Jehovah said to Moses: “Carve out for yourself two tablets of stone like the first ones,<sup>h</sup> and I will write on the tablets the words that appeared on the first tablets,<sup>i</sup> which you shattered.<sup>j</sup> **2** Get ready for the morning, as you will go up in the morning to Mount Si’nai and station yourself before me there on the top of the mountain.<sup>k</sup> **3** But nobody may go up with you, and nobody else should be seen any-

33:14 \*Lit., “My face.” 33:15 \*Lit., “If your face is.”

## CHAP. 33

- a Ex 13:21  
Ex 40:34  
Jos 1:5,17  
Isa 63:9  
b Jos 21:44  
Jos 23:1  
c Nu 14:13,14  
d De 4:34  
2Sa 7:23  
Ps 147:20  
e Ex 3:13  
Ex 6:3  
Ex 34:6  
f Ro 9:15  
g Joh 1:18

## CHAP. 34

- h De 10:1  
i De 9:10  
j Ex 32:19  
De 9:17  
k Ex 19:20  
Ex 24:12

## Second Col.

- a Ex 19:12,13  
b Ac 7:38  
c Ex 6:3  
Ex 33:19  
d Lu 6:36  
e Ex 22:27  
2Ch 30:9  
Ne 9:17  
Ps 86:15  
Joe 2:13  
f Nu 14:18  
2Pe 3:9  
g Jer 31:3  
La 3:22  
Mic 7:18  
h Ps 31:5  
Ro 2:2  
i Da 9:4  
j Ps 103:12  
Isa 55:7  
Eph 4:32  
1Jo 1:9  
k De 32:35  
Jos 24:19  
Ro 2:5  
2Pe 2:4  
Jude 14,15  
l Ex 20:5  
De 30:19  
1Sa 15:2  
m Ex 33:14  
n Ex 32:9  
Ex 33:3  
o Nu 14:19  
p 2Sa 7:23  
Ps 147:19,20  
q Ex 33:16  
De 10:21  
r Ex 19:5,6  
De 12:28

where on the mountain. Not even the flocks or herds should graze in front of that mountain.”<sup>a</sup>

**4** So Moses carved out two tablets of stone like the first ones and got up early in the morning and went up Mount Si’nai, just as Jehovah had commanded him, and he took the two tablets of stone in his hand. **5** Then Jehovah came down<sup>b</sup> in the cloud and stationed himself with him there and declared the name of Jehovah.<sup>c</sup> **6** Jehovah was passing before him and declaring: “Jehovah, Jehovah, a God merciful<sup>d</sup> and compassionate,<sup>e</sup> slow to anger<sup>f</sup> and abundant in loyal love<sup>g</sup> and truth,<sup>h</sup> **7** showing loyal love to thousands,<sup>i</sup> pardoning error and transgression and sin,<sup>j</sup> but he will by no means leave the guilty unpunished,<sup>k</sup> bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation.”<sup>l</sup>

**8** Moses hurried to bow low to the earth and prostrate himself. **9** Then he said: “If, now, I have found favor in your eyes, O Jehovah, then please, Jehovah, go along with us in our midst,<sup>m</sup> although we are an obstinate\* people,<sup>n</sup> and forgive our error and our sin,<sup>o</sup> and take us as your own possession.” **10** In turn he said: “Here I am making a covenant: Before all your people, I will do wonderful things that have never been done\* in all the earth or among all the nations,<sup>p</sup> and all the people among whom you live will see the work of Jehovah, for it is an awe-inspiring thing that I am doing with you.<sup>q</sup>

**11** “Pay attention to what I am commanding you today.’ Here I

34:6 \*Or “gracious.” #Or “loving-kindness.” ^Or “faithfulness.” 34:9 \*Lit., “stiff-necked.” 34:10 \*Or “created.”

am driving out from before you the Am'or-ites, the Ca'naan-ites, the Hit'tites, the Per'iz-zites, the Hi'vites, and the Jeb'-u-sites.<sup>a</sup> **12** Be careful that you do not make a covenant with the inhabitants of the land to which you are going,<sup>b</sup> or it may prove to be a snare among you.<sup>c</sup> **13** But you are to pull down their altars, you are to shatter their sacred pillars, and their sacred poles\* you are to cut down.<sup>d</sup> **14** You must not bow down to another god,<sup>e</sup> for Jehovah is known for\* requiring exclusive devotion.<sup>f</sup> Yes, he is a God who requires exclusive devotion.<sup>f</sup> **15** Be careful not to make a covenant with the inhabitants of the land, because when they prostitute themselves to their gods and sacrifice to their gods,<sup>g</sup> someone will invite you and you will eat from his sacrifice.<sup>h</sup> **16** Then you will surely take some of their daughters for your sons,<sup>i</sup> and their daughters will prostitute themselves to their gods and cause your sons to prostitute themselves to their gods.<sup>j</sup>

**17** "You must not make gods of cast metal.<sup>k</sup>

**18** "You are to observe the Festival of Unleavened Bread! You will eat unleavened bread, just as I have commanded you; do this for seven days at the appointed time in the month of A'bib,<sup>\*m</sup> because it was in the month of A'bib that you came out of Egypt.

**19** "Every firstborn male\* is mine,<sup>n</sup> including all your livestock, whether the first male bull or sheep.<sup>o</sup> **20** The firstling of a donkey you are to redeem with a

**34:13** \*See Glossary. **34:14** \*Lit., "Jehovah, his name is." <sup>f</sup>Or "not tolerating rivals." **34:18** \*See App. B15. **34:19** \*Lit., "Everything that opens the womb."

CHAP. 34

- a Ex 3:8
- Ex 33:2
- De 7:1
- b De 7:2
- c Ex 23:32, 33
- d Ex 23:24
- De 12:3
- e Ex 20:3
- 1Co 10:14
- 1Jo 5:21
- f Jos 24:19
- g 1Co 10:20
- h Nu 25:2
- 2Co 6:14
- i Ezz 9:2
- j De 7:4
- De 31:16
- Jg 2:17
- Jg 8:33
- 1Ki 11:2
- Ne 13:26
- Ps 106:28
- k Ex 32:8
- Le 19:4
- l Le 23:6
- m Ex 23:15
- n Ex 13:2
- Lu 2:23
- o Ex 22:30

Second Col.

- a Ex 13:15
- Nu 18:15, 16
- b De 5:12
- c Ex 23:16
- Le 23:34
- d De 16:16
- e Ex 34:11
- f Ex 23:18
- g Ex 12:10
- Nu 9:12
- h Nu 18:8, 12
- De 26:2
- Pr 3:9
- i Ex 23:19
- De 14:21
- j Ex 24:4
- De 31:9, 11
- k Ex 24:8
- De 4:13
- l De 9:18
- m Ex 31:18
- De 10:2

sheep. But if you do not redeem it, then you must break its neck. You are to redeem every first-born of your sons.<sup>a</sup> No one may appear before me empty-handed.

**21** "Six days you are to work, but on the seventh day you will rest.<sup>\*b</sup> Even during plowing time and in harvest, you will rest.

**22** "And you will celebrate your Festival of Weeks with the first ripe fruits of the wheat harvest, and the Festival of Ingathering\* at the turn of the year.<sup>c</sup>

**23** "Three times a year, all your men\* are to appear before the true Lord, Jehovah, the God of Israel.<sup>d</sup> **24** For I will drive the nations away from before you,<sup>e</sup> and I will enlarge your territory, and nobody will desire your land while you are going up to see the face of Jehovah your God three times a year.

**25** "You must not offer the blood of my sacrifice along with anything leavened.<sup>f</sup> The sacrifice of the festival of the Passover should not be kept overnight until the morning.<sup>g</sup>

**26** "The best of the first ripe fruits of your soil you are to bring to the house of Jehovah your God.<sup>h</sup>

"You must not boil a young goat in its mother's milk."<sup>i</sup>

**27** Jehovah went on to say to Moses: "You are to write down these words,<sup>j</sup> because in accordance with these words, I am making a covenant with you and with Israel."<sup>k</sup> **28** And he remained there with Jehovah 40 days and 40 nights. He ate no bread and drank no water.<sup>l</sup> And He wrote on the tablets the words of the covenant, the Ten Commandments.<sup>\*m</sup>

**34:21** \*Or "keep sabbath." **34:22** \*Also known as the Festival of Booths (Tabernacles). **34:23** \*Or "males." **34:28** \*Lit., "the Ten Words." Also known as the Decalogue.

**29** Moses then came down from Mount Si'nai, and the two tablets of the Testimony were in his hand.<sup>a</sup> When he came down from the mountain, Moses did not know that the skin of his face was emitting rays because he had been speaking with God. **30** When Aaron and all the Israelites saw Moses, they noticed that the skin of his face emitted rays and they were afraid to go near him.<sup>b</sup>

**31** But Moses called to them, so Aaron and all the chieftains of the assembly came to him, and Moses spoke with them. **32** After that all the Israelites came near to him, and he gave them all the commands that Jehovah had given him on Mount Si'nai.<sup>c</sup> **33** When Moses would finish speaking with them, he would put a veil over his face.<sup>d</sup> **34** But when Moses would go in before Jehovah to speak with him, he would take off the veil until he went out.<sup>e</sup> Then he went out and revealed to the Israelites the commands he had received.<sup>f</sup> **35** And the Israelites saw that the skin of Moses' face emitted rays; then Moses put the veil back over his face until he went in to speak with God.<sup>g</sup>

**35** Moses later gathered the entire assembly of the Israelites together and said to them: "These are the things that Jehovah has commanded to be done:<sup>h</sup> **2** Work may be done for six days, but the seventh day will become something holy to you, a sabbath of complete rest to Jehovah.<sup>i</sup> Anybody doing work on it will be put to death.<sup>j</sup> **3** You must not light a fire in any of your dwelling places on the Sabbath day."

**4** Moses then said to the entire assembly of the Israelites:

34:35 \*Lit., "him."

CHAP. 34

- a Ex 32:15
- b 2Co 3:7
- c Ex 24:3  
De 1:3
- d 2Co 3:13
- e 2Co 3:16
- f De 27:10
- g 2Co 3:7,13

CHAP. 35

- h Ex 34:32
- i Ex 20:9,10  
Le 23:3
- j Ex 31:14,15  
Nu 15:32,35

Second Col.

- a Ex 25:2-7  
Ex 35:29
- b 2Co 8:12  
2Co 9:7
- c Ex 26:7  
Ex 36:8
- d Ex 25:3,6
- e Ex 28:9  
Ex 39:14
- f Ex 28:15
- g Ex 31:6  
Ex 36:1
- h Ex 25:10
- i Ex 25:13
- j Ex 25:17
- k Ex 26:31
- l Ex 25:23
- m Ex 25:30  
Le 24:5,6
- n Ex 25:31
- o Ex 27:20
- p Ex 30:1  
Ex 37:25  
Ex 40:5
- q Ex 30:34,35
- r Ex 27:1
- s Ex 30:18  
Ex 38:8
- t Ex 27:9

- u Ex 27:19
- v Ex 31:6,10  
Ex 39:33,41
- w Ex 39:1

"This is what Jehovah has commanded, **5** 'Take up a contribution for Jehovah from among yourselves.<sup>a</sup> Let everyone with a willing heart<sup>b</sup> bring a contribution for Jehovah: gold, silver, copper, **6** blue thread, purple wool, scarlet material, fine linen, goat hair,<sup>c</sup> **7** ram skins dyed red, sealskins, acacia wood, **8** oil for the lamps, balsam for the anointing oil and for the perfumed incense,<sup>d</sup> **9** onyx stones, and other stones for setting in the eph'od<sup>e</sup> and the breastpiece.<sup>f</sup>

**10** "Let all who are skilled<sup>g</sup> among you come and make everything that Jehovah has commanded, **11** namely, the tabernacle with its tent and its covering, its clasps and its panel frames, its bars, its pillars, and its socket pedestals; **12** the Ark<sup>h</sup> and its poles,<sup>i</sup> the cover,<sup>j</sup> and the curtain<sup>k</sup> for the screen; **13** the table<sup>l</sup> and its poles and all its utensils and the showbread;<sup>m</sup> **14** the lampstand<sup>n</sup> for light and its utensils and its lamps and the oil for lighting;<sup>o</sup> **15** the altar of incense<sup>p</sup> and its poles; the anointing oil and the perfumed incense;<sup>q</sup> the screen<sup>r</sup> for the tabernacle's entrance; **16** the altar of burnt offering<sup>r</sup> and its copper grating, its poles and all its utensils; the basin and its stand;<sup>s</sup> **17** the hanging curtains of the courtyard,<sup>t</sup> its pillars and its socket pedestals; the screen<sup>r</sup> of the entrance to the courtyard; **18** the tent pins of the tabernacle and the tent pins of the courtyard and their cords;<sup>u</sup> **19** the finely woven garments<sup>v</sup> for ministering in the sanctuary, the holy garments for Aaron<sup>w</sup> the priest, and the garments of his sons for serving as priests."

**20** So all the assembly of the Israelites went out from

35:10 \*Lit., "wise of heart." 35:15, 17 \*Or "curtain."



before Moses. **21** Then everyone whose heart impelled him<sup>a</sup> and everyone whose spirit incited him came and brought their contribution for Jehovah to be used for the tent of meeting, for all its service, and for the holy garments. **22** They kept coming, the men along with the women, each with a willing heart, bringing brooches, earrings, rings, and other jewelry, as well as all sorts of articles of gold. They all presented their offerings\* of gold to Jehovah.<sup>b</sup>

**23** And all who had blue thread, purple wool, scarlet material, fine linen, goat hair, ram skins dyed red, and sealskins brought them. **24** All those contributing silver and copper brought Jehovah's contribution, and all who had acacia wood for any part of the work brought it.

**25** All the skilled women<sup>c</sup> spun with their hands, and they brought what they had spun: blue thread, purple wool, scarlet material, and fine linen. **26** And all the skilled women whose hearts impelled them spun the goat hair.

**27** And the chieftains brought onyx stones and other stones to be set in the eph'od and the breastpiece,<sup>d</sup> **28** and the balsam and the oil for lighting and for the anointing oil<sup>e</sup> and for the perfumed incense.<sup>f</sup> **29** All the men and women whose hearts incited them brought something for the work that Jehovah, through Moses, had commanded to be done; the Israelites brought it as a voluntary offering to Jehovah.<sup>g</sup>

**30** Then Moses said to the Israelites: "See, Jehovah has chosen Bez'al-el the son of U'ri the son of Hur of the tribe of Judah,<sup>h</sup>

**31** He has filled him with the spirit of God, giving him wisdom,

35:22 \*Or "wave offerings."

CHAP. 35

a Ex 25:2  
Ex 36:2  
2Co 8:12  
2Co 9:7

b Ex 38:24

c Ex 28:3  
Ex 31:6  
Ex 36:8

d Ex 28:15, 28  
Ex 39:15, 21

e Ex 30:23-25

f Ex 30:34, 35

g Ex 36:5  
2Co 9:7

h Ex 31:2-6

Second Col.

a Ex 36:1

b Ex 31:3

CHAP. 36

c Ex 25:9  
Ex 31:6

d Ex 28:3  
Ex 35:10

e Ex 35:21, 26

f Ex 35:5-9  
Pr 3:9  
2Co 9:7

understanding, and knowledge of every sort of craftsmanship **32** for making artistic designs, for working with gold, silver, and copper, **33** for cutting and setting stones, and for making all kinds of artistic wood products. **34** And he has put it into his heart to teach, he and O-ho'li-ab<sup>a</sup> the son of A-his'a-mach of the tribe of Dan. **35** He has filled them with skill\*<sup>b</sup> to do all the work of a craftsman, an embroiderer, and a weaver using blue thread, purple wool, scarlet material, and fine linen, and of a loom worker. These men will do every sort of work and prepare every sort of design.

**36** "Bez'al-el will work along with O-ho'li-ab and every skilled man\* to whom Jehovah has given wisdom and understanding so as to know how to do all the work of the holy service just as Jehovah has commanded."<sup>c</sup>

**2** Moses then called Bez'al-el and O-ho'li-ab and every skilled man into whose heart Jehovah had put wisdom,<sup>d</sup> everyone whose heart impelled him to volunteer to do the work.<sup>e</sup> **3** Then they took from Moses all the contribution<sup>f</sup> that the Israelites had brought for the work of the holy service. However, these continued to bring him voluntary offerings, morning after morning.

**4** Then after they started the holy work, all the skilled workers were coming, one after another, **5** and they were telling Moses: "The people are bringing much more than what is required for the work that Jehovah has commanded to be done."

**6** So Moses commanded that an announcement be made throughout the camp, saying: "Men and

35:35 \*Lit., "wisdom of heart." 36:1 \*Lit., "every man wise of heart."

women, do not bring any more goods for the holy contribution." With that the people were restrained from bringing in anything else. **7** The goods were enough for all the work to be done, and more than enough.

**8** So all the skilled workers<sup>a</sup> made the tabernacle<sup>b</sup> of ten tent cloths of fine twisted linen, blue thread, purple wool, and scarlet material; he<sup>\*</sup> made them with cherubs embroidered on them.<sup>c</sup> **9** Each tent cloth was 28 cubits\* long and 4 cubits wide. All the tent cloths were the same size. **10** Then he joined five of the tent cloths together, and the other five tent cloths he joined together. **11** After that he made loops of blue thread on the edge of the one tent cloth where it would join. He did the same on the edge of the outermost tent cloth at the corresponding place where it would join. **12** He made 50 loops on the one tent cloth and 50 loops on the other edge of the tent cloth at the place where it would join so that the loops would be opposite one another. **13** Finally, he made 50 gold clasps and joined the tent cloths together with the clasps, so that the tabernacle became one unit.

**14** Then he made tent cloths of goat hair for the tent over the tabernacle. He made 11 tent cloths.<sup>d</sup> **15** Each tent cloth was 30 cubits long and 4 cubits wide. The 11 tent cloths were the same size. **16** Then he joined five of the tent cloths together, and he joined the other six tent cloths together. **17** Next he made 50 loops along the edge of the outermost tent cloth where it joined, and he made 50 loops along the edge of the oth-

36:8 \*Evidently referring to Bezal-el. 36:9 \*A cubit equaled 44.5 cm (17.5 in.). See App. B14.

CHAP. 36

a Ex 31:6

b Ex 25:9  
Ex 39:32  
Heb 9:9

c Ex 26:1-6

d Ex 26:7-11

Second Col.

a Ex 26:14

b Ex 25:10, 23  
Ex 27:1  
Ex 30:5  
Ex 36:36

c Ex 26:15-18

d Ex 26:19-21

e Ex 26:22-25

er tent cloth that joined with it. **18** And he made 50 copper clasps for joining the tent together to become one unit.

**19** He made a covering for the tent out of ram skins dyed red and a covering out of seal-skins to go over that.<sup>a</sup>

**20** Then he made out of acacia wood<sup>b</sup> the tabernacle's panel frames, which stood upright.<sup>c</sup> **21** Each panel frame was ten cubits high and one and a half cubits wide. **22** Each panel frame had two tenons\* joined to each other. That is how he made all the panel frames of the tabernacle. **23** Thus he made the panel frames for the south side of the tabernacle, 20 panel frames, facing south. **24** Then he made 40 socket pedestals of silver to go under the 20 panel frames, two socket pedestals beneath one panel frame for its two tenons and two socket pedestals under each following panel frame for its two tenons.<sup>d</sup> **25** For the other side of the tabernacle, the northern side, he made 20 panel frames **26** and their 40 socket pedestals of silver, two socket pedestals beneath the one panel frame and two socket pedestals beneath each of the other panel frames.

**27** For the rear section of the tabernacle to the west, he made six panel frames.<sup>e</sup> **28** He made two panel frames as corner posts of the tabernacle at the two rear corners. **29** The posts were doubled from the bottom to the top, up to the first ring. That is what he did with the two corner posts. **30** So they amounted to eight panel frames along with their 16 socket pedestals of silver, two socket pedestals under each panel frame.

**31** Then he made bars of acacia wood, five bars for the panel

36:22 \*Or "upright posts."

frames of the one side of the tabernacle<sup>a</sup> **32** and five bars for the panel frames of the other side of the tabernacle and five for the panel frames of the tabernacle for the rear section to the west. **33** Then he made the middle bar to extend along the middle of the panel frames from one end to the other. **34** He overlaid the panel frames with gold, and he made their rings of gold as holders for the bars, and he overlaid the bars with gold.<sup>b</sup>

**35** Then he made a curtain<sup>c</sup> of blue thread, purple wool, scarlet material, and fine twisted linen. He made it with cherubs<sup>d</sup> embroidered on it.<sup>e</sup> **36** Then he made for it four acacia pillars and overlaid them with gold, along with hooks of gold, and cast four socket pedestals of silver for them. **37** Next he made a screen\* for the entrance of the tent out of blue thread, purple wool, scarlet material, and fine twisted linen woven together,<sup>f</sup> **38** as well as its five pillars and their hooks. He overlaid their tops and their connectors\* with gold, but their five socket pedestals were of copper.

**37** Bez'al-el<sup>g</sup> then made the Ark<sup>h</sup> of acacia wood. It was two and a half cubits\* long and a cubit and a half wide and a cubit and a half high.<sup>i</sup> **2** He overlaid it with pure gold inside and outside and made a border\* of gold around it.<sup>j</sup> **3** After that he cast four rings of gold for it, for above its four feet, with two rings on its one side and two rings on its other side. **4** He next made poles of acacia wood and overlaid them with gold.<sup>k</sup> **5** Then he put the poles through

**36:37** \*Or "curtain." **36:38** \*Or "rings; hoops; bands" for attachments. **37:1** \*A cubit equaled 44.5 cm (17.5 in.). See App. B14. **37:2, 11, 12** \*Or "molding."

## CHAP. 36

a Ex 26:26-28

b Ex 26:29

c Ex 40:21  
Heb 10:19, 20

d Ge 3:24

e Ex 26:31, 32

f Ex 26:36, 37

## CHAP. 37

g Ex 31:2-5  
Ex 38:22h Ex 40:3  
Nu 10:33

i Ex 25:10-15

j Heb 9:4

k 2Ch 5:9

## Second Col.

a Jos 3:8

b Le 16:2, 14  
1Ch 28:11

c Ex 25:17-20

d Ge 3:24

e Ex 40:20

f Heb 9:5

g 1Sa 4:4  
Ps 80:1

h Ex 40:4

i Ex 25:23-28

j Ex 25:29

k Ex 40:24  
Le 24:4  
2Ch 13:11

l Ex 25:31-39

the rings on the sides of the Ark for carrying the Ark.<sup>a</sup>

**6** He made the cover of pure gold.<sup>b</sup> It was two and a half cubits long and a cubit and a half wide.<sup>c</sup> **7** He then made two cherubs<sup>d</sup> of hammered gold on both ends of the cover.<sup>e</sup> **8** One cherub was on one end, and the other cherub on the other end. He made the cherubs on both ends of the cover. **9** The two cherubs spread out their wings upward, overshadowing the cover with their wings.<sup>f</sup> They were facing each other, and their faces were turned toward the cover.<sup>g</sup>

**10** He then made the table of acacia wood.<sup>h</sup> It was two cubits long, a cubit wide, and a cubit and a half high.<sup>i</sup> **11** And he overlaid it with pure gold and made a border\* of gold around it. **12** Next he made a rim the width of a handbreadth\* to go around it and a border\* of gold to go around the rim. **13** Further, he cast four rings of gold for it and placed the rings on the four corners where the four legs were attached. **14** The rings were near the rim, as holders for the poles used for carrying the table. **15** Then he made the poles of acacia wood and overlaid them with gold for carrying the table. **16** After that he made out of pure gold the utensils that went on the table—its dishes, its cups, its bowls, and its pitchers from which drink offerings would be poured.<sup>j</sup>

**17** Then he made the lampstand<sup>k</sup> of pure gold. He made the lampstand of hammered work. Its base, its stem, its cups, its knobs, and its blossoms were one piece.<sup>l</sup> **18** Six branches were extending out from its stem, three branches of the

**37:12** \*About 7.4 cm (2.9 in.). See App. B14.

lampstand from its one side and three branches from its other side. **19** Three cups shaped like almond flowers were on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers were on the other set of branches, with knobs and blossoms alternating. This was done for the six branches extending out from the stem of the lampstand. **20** And on the stem of the lampstand were four cups shaped like almond flowers, with knobs and blossoms alternating. **21** There was a knob under the first two branches that extended out of the stem and a knob under the next two branches and a knob under the next two branches, for the six branches extending out from the stem of the lampstand. **22** The knobs and the branches and the whole lampstand were made to be one piece of pure, hammered gold. **23** Then he made its seven lamps<sup>a</sup> and its snuffers\* and its fire holders out of pure gold. **24** He made it, along with all its utensils, from a talent\* of pure gold.

**25** He now made the altar of incense<sup>b</sup> out of acacia wood. It was square, a cubit long, a cubit wide, and two cubits high. Its horns were one piece with it.<sup>c</sup> **26** He overlaid it with pure gold, its top surface and its sides all around and its horns, and he made a border\* of gold around it. **27** He made two rings of gold for it below its border\* on two opposite sides to hold the poles used for carrying it. **28** After that he made the poles of acacia wood and overlaid them with gold. **29** He also made the holy anointing

**37:23** \*Or "tongs." **37:24** \*A talent equaled 34.2 kg (1,101 oz t). See App. B14. **37:26, 27** \*Or "molding."

## CHAP. 37

a Nu 8:2

b Ex 30:7  
Ex 40:5  
Ps 141:2  
Re 8:3

c Ex 30:1-5

## Second Col.

a Ex 30:25, 33  
Ex 40:9b Ex 30:34, 35  
Ps 141:2

## CHAP. 38

c Ex 27:1-8  
Ex 40:10

d 2Ch 1:5

e Ex 30:18  
Le 8:11  
1Ki 7:23

f Ex 40:8

g Ex 27:9-15

oil<sup>a</sup> and the pure, perfumed incense,<sup>b</sup> skillfully blended.\*

**38** He made the altar of burnt offering out of acacia wood. It was square, five cubits\* long, five cubits wide, and three cubits high.<sup>c</sup> **2** Then he made its horns on its four corners. Its horns were one piece with it. Next he overlaid it with copper.<sup>d</sup> **3** After that he made all the utensils of the altar, the cans, the shovels, the bowls, the forks, and the fire holders. All its utensils he made of copper. **4** He also made a grating for the altar, a network of copper, under its rim, down toward its center. **5** He cast four rings on the four corners near the grating of copper, as holders for the poles. **6** After that he made the poles of acacia wood and overlaid them with copper. **7** He inserted the poles into the rings on the sides of the altar for carrying it. He made the altar in the form of a hollow chest of planks.

**8** Then he made the basin of copper<sup>e</sup> and its copper stand; he used the mirrors\* of the women who were organized to serve at the entrance of the tent of meeting.

**9** Then he made the courtyard.<sup>f</sup> For the south side of the courtyard, facing south, he made the hanging curtains of fine twisted linen, for 100 cubits.<sup>g</sup> **10** There were 20 pillars and 20 socket pedestals of copper, and the hooks of the pillars and their connectors\* were of silver. **11** Also, for the north side, there were 100 cubits of hanging curtains. Their 20 pillars and their

**37:29** \*Or "like the work of an ointment maker." **38:1** \*A cubit equaled 44.5 cm (17.5 in.). See App. B14. **38:8** \*That is, highly polished metal mirrors. **38:10** \*Or "rings; hoops; bands" for attachments.

of Israel could not gaze intently at the face of Moses” on the occasion when it was delivered to them. What is this describing? Exodus 34:1, 28-30 shows that it is the giving of the Ten Commandments; these were the commandments engraved on stone. Obviously these are included in what the scripture here says “was to be done away with.”)

***Does doing away with the Mosaic Law, including the Ten Commandments, imply the taking away of all moral restraint?***

Not at all; many of the moral standards set out in the Ten Commandments were restated in the inspired books of the Christian Greek Scriptures. (There was, however, no restating of the sabbath law.) But no matter how good a law is, as long as sinful inclinations dominate a person’s desires, there will be lawlessness. However, regarding the new covenant, which has replaced the Law covenant, Hebrews 8:10 states: “‘For this is the covenant that I shall covenant with the house of Israel after those days,’ says Jehovah. ‘I will put my laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people.’” How much more effective such laws are than those engraved on stone tablets!

Rom. 6:15-17: “Shall we commit a sin because we are not under law but under undeserved kindness? Never may that happen! Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over.” (See also Galatians 5:18-24.)

**Of what significance to Christians is the weekly Sabbath?**

***There is “a sabbath resting” that Christians share in every day***

Hebrews 4:4-11 says: “In one place [Genesis 2:2] he [God] has said of the seventh day as follows: ‘And God rested on the seventh day

Time passed. They had now been in Canaan for about ten years, yet Sarah continued barren. She therefore proposed to substitute her Egyptian maidservant Hagar so that she might have a child by her. Abraham consented. And so in 1932 B.C.E., when Abraham was 86 years old, Ishmael was born. (Ge 16:3, 15, 16) More time passed. In 1919 B.C.E., when Abraham was 99 years old, as a sign or seal to testify to the special covenant relationship existing between himself and Abraham, Jehovah commanded that all the males of Abraham's household be circumcised. At the same time Jehovah changed his name from Abram to Abraham, "because a father of a crowd of nations I will make you." (Ge 17:5, 9-27; Ro 4:11) Soon after, three materialized angels, whom Abraham received hospitably in the name of Jehovah, promised that Sarah herself would conceive and give birth to a son, yes, within the coming year!—Ge 18:1-15.

And what an eventful year it proved to be! Sodom and Gomorrah were destroyed. Abraham's nephew and his two daughters barely escaped. A famine drove Abraham and his wife to Gerar, only to have the king of that Philistine city take Sarah for his harem. Jehovah intervened; Sarah was released; and at the appointed time, 1918 B.C.E., Isaac, the long-promised heir, was born when Abraham was 100 years old and Sarah was 90. (Ge 18:16-21:7) Five years later, when Isaac's 19-year-old half brother Ishmael poked fun at him, Abraham was compelled to dismiss Ishmael and his mother Hagar. It was then, in 1913 B.C.E., that the 400 years of affliction upon Abraham's offspring began.—Ge 21:8-21; 15:13; Ga 4:29.

The supreme test of Abraham's faith came about 20 years later. According to Jewish tradition, Isaac was now 25 years old. (*Jewish Antiquities*, by F. Josephus, I, 227 [xiii, 2]) In obedience to Jehovah's instructions Abraham took Isaac and traveled N from Beer-sheba at the Negeb to Mount Moriah, situated directly N of Salem. There he built an altar and prepared to offer up Isaac, the promised seed, as a burnt sacrifice. And indeed Abraham "as good as offered up Isaac," for "he reckoned that God was able to raise him up even from the dead." Only at the last moment did Jehovah intervene and provide a ram as a substitute for Isaac on the sacrificial altar. It was, therefore, this implicit faith backed up by complete obedience that moved Jehovah to reinforce his covenant with Abraham with a sworn oath, a special legal guarantee.—Ge 22:1-18; Heb 6:13-18; 11:17-19.

When Sarah died at Hebron in 1881 B.C.E. at the age of 127, it was necessary for Abraham to pur-

chase a burial plot, for indeed he was only an alien resident owning no land in Canaan. So he bought a field with its cave at Machpelah near Mamre from the sons of Heth. (Ge 23:1-20; see PURCHASE.) Three years later, when Isaac reached the age of 40, Abraham sent his oldest servant, likely Eliezer, back to Mesopotamia in order to find a suitable wife, one who was also a true worshiper of Jehovah, for his son. Rebekah, who was the grandniece of Abraham, proved to be Jehovah's choice.—Ge 24:1-67.

"Furthermore, Abraham again took a wife," Keturah, and thereafter fathered six additional sons, so that from Abraham sprang not only the Israelites, Ishmaelites, and Edomites but also Medanites, Midianites, and others. (Ge 25:1, 2; 1Ch 1:28, 32, 34) Thus it was that Jehovah's prophetic utterance was fulfilled in Abraham: "A father of a crowd of nations I will make you." (Ge 17:5) Finally, at the good old age of 175, Abraham died, in 1843 B.C.E., and was buried by his sons Isaac and Ishmael in the cave of Machpelah. (Ge 25:7-10) Prior to his death Abraham gave gifts to the sons of his secondary wives and sent them away, so that Isaac would be the sole heir of "everything he had."—Ge 25:5, 6.

**Patriarchal Head and Prophet.** Abraham was a very wealthy man with great flocks and herds, much silver and gold, and a very large household numbering many hundreds of servants. (Ge 12:5, 16; 13:2, 6, 7; 17:23, 27; 20:14; 24:35) For this reason the kings of Canaan considered him a powerful "chieftain" and one with whom covenants of peace should be made. (Ge 23:6; 14:13; 21:22, 23) Yet at no time did Abraham allow materialism to blind his vision of Jehovah and His promises or cause him to become proud, high-minded, or selfish.—Ge 13:9; 14:21-23.

The first occurrence of the word "prophet" in the Hebrew Scriptures refers to Abraham, though others like Enoch prophesied before him. (Ge 20:7; Jude 14) The first identified in the Scriptures as a "Hebrew" is Abraham. (Ge 14:13) Abraham, like Abel, Enoch, and Noah, was a man of faith. (Heb 11:4-9) But the first occurrence of the expression "put faith in Jehovah" is in reference to Abraham.—Ge 15:6.

Indeed, this man of unusual faith walked with God, received communications from him by means of visions and dreams, and entertained his angelic messengers. (Ge 12:1-3, 7; 15:1-8, 12-21; 18:1-15; 22:11, 12, 15-18) He was well acquainted with the name of God even though Jehovah had not at that time revealed the full significance of His name. (Ex 6:2, 3) Time after time Abraham

built altars and offered up sacrifices in the name of and to the praise and glory of his God Jehovah.—Ge 12:8; 13:4, 18; 21:33; 24:40; 48:15.

As patriarchal head, Abraham allowed no idolatry or ungodliness in his household but constantly taught all his sons and servants to “keep Jehovah’s way to do righteousness and judgment.” (Ge 18: 19) Every male member of Abraham’s household was bound by Jehovah’s law to submit to circumcision. The Egyptian slave girl Hagar called on Jehovah’s name in prayer. And Abraham’s oldest servant in a very heart-touching prayer to Jehovah demonstrated his own faith in Abraham’s God. Isaac too, in his early manhood, proved his faith and his obedience to Jehovah by allowing himself to be bound hand and foot and placed atop the altar for sacrifice.—Ge 17:10-14, 23-27; 16:13; 24:2-56.

**Historicity.** Jesus and his disciples referred to Abraham more than 70 times in their conversations and writings. In his illustration of the rich man and Lazarus, Jesus referred to Abraham in a symbolic sense. (Lu 16: 19-31) When his opponents boasted that they were the offspring of Abraham, Jesus was quick to point out their hypocrisy, saying: “If you are Abraham’s children, do the works of Abraham.” (Joh 8:31-58; Mt 3:9, 10) No, as the apostle Paul said, it is not fleshly descent that counts, but, rather, faith like that of Abraham that enables one to be declared righteous. (Ro 9:6-8; 4: 1-12) Paul also identified the true seed of Abraham as Christ, along with those who belong to Christ as “heirs with reference to a promise.” (Ga 3: 16, 29) He also speaks of Abraham’s kindness and hospitality to strangers, and in his long list in Hebrews chapter 11 of illustrious witnesses of Jehovah, Paul does not overlook Abraham. It is Paul who points out that Abraham’s two women, Sarah and Hagar, figured in a symbolic drama that involved Jehovah’s two covenants. (Ga 4:22-31; Heb 11:8) The Bible writer James adds that Abraham backed up his faith by righteous works and, therefore, was known as “Jehovah’s friend.”—Jas 2:21-23.

Archaeological discoveries have also confirmed matters related in the Biblical history of Abraham: The geographic locations of many places and customs of that period of time, such as the purchase of the field from the Hittites, the choice of Eliezer as heir, and the treatment of Hagar.

**ABRAM.** See ABRAHAM.

**ABRONAH** (A-bro’nah). The site of one of the encampments of the Israelites on their wilderness trek from Egypt. It is listed between Jotbathah

and Ezion-geber and has been identified with the oasis ‘Ain Defiyeh (‘En ‘Avrona), which lies 14.5 km (9 mi) NNE of Ezion-geber.—Nu 33: 34, 35.

**ABSALOM** (Ab’sa-lom) [Father [that is, God] Is Peace]. The third of six sons born to David at Hebron. His mother was Maacah the daughter of Talmi the king of Geshur. (2Sa 3:3-5) Absalom fathered three sons and one daughter. (2Sa 14:27) He is evidently called Abishalom at 1 Kings 15:2, 10.—See 2Ch 11:20, 21.

Physical beauty ran strong in Absalom’s family. He was nationally praised for his outstanding beauty; his luxuriant growth of hair, doubtless made heavier by the use of oil or ointments, weighed some 200 shekels (2.3 kg; 5 lb) when annually cut. His sister Tamar was also beautiful, and his daughter, named for her aunt, was “most beautiful in appearance.” (2Sa 14:25-27; 13:1) Rather than being of benefit, however, this beauty contributed to some ugly events that caused immense grief to Absalom’s father, David, as well as to others, and produced great turmoil for the nation.

**Murder of Amnon.** The beauty of Absalom’s sister Tamar caused his older half brother Amnon to become infatuated with her. Feigning illness, Amnon contrived to have Tamar sent to his quarters to cook for him, and then he forcibly violated her. Amnon’s erotic love turned to contemptuous hate and he had Tamar put out into the street. Ripping apart her striped gown that had distinguished her as a virgin daughter of the king, and with ashes on her head, Tamar was met by Absalom. He quickly sized up the situation and voiced immediate suspicion of Amnon, indicating a prior alertness to his half brother’s passionate desire. Absalom instructed his sister to raise no accusation, however, and took her into his home to reside.—2Sa 13:1-20.

According to John Kitto, Absalom’s taking charge of Tamar, rather than her father’s doing so, was in harmony with the Eastern custom, whereby, in a polygamous family, children of the same mother are the more closely knit together and the daughters “come under the special care and protection of their brother, who, . . . in all that affects their safety and honor, is more looked to than the father himself.” (*Daily Bible Illustrations*, Samuel, Saul, and David, 1857, p. 384) Much earlier, it was Levi and Simeon, two of Dinah’s full brothers, who took it upon themselves to avenge their sister’s dishonor.—Ge 34:25.

Hearing of his daughter’s humiliation, David reacted with great anger but, perhaps due to the

# *Be Steadfast, Unmovable!*

(1 Corinthians 15:58)

1. Nations are troubled as never before.

People are fearful of what lies in store.  
Firm and unmovable we need to be,  
Serving our God faithfully.

*(CHORUS)*

*Steadfast we all need to be;  
Far from this world we keep free,  
As we feed on God's truth  
and keep integrity.*

2. Snares of this world and temptations abound.

We can resist if our thinking is sound.  
If we hold fast to what God says is true,  
Safely he'll carry us through.

*(Chorus)*

3. Give to God worship that comes from the heart.

In the Lord's service may we have a part.  
Preach the good news, always holding it fast.  
Soon the last days will have passed.

*(Chorus)*



## WEEK STARTING JUNE 2

Song 134 and Prayer

### ❑ Congregation Bible Study:

*c/* chap. 8 ¶1-8 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Exodus 38-40 (10 min.)

**No. 1:** Exodus 40:20-38 (4 min. or less)

**No. 2:** What the Sabbath Means to Christians —*rs* p. 349; updated: *w11 7/15* p. 28 ¶16-17 (5 min.)

**No. 3:** Abraham—The Historicity of Abraham in the Christian Greek Scriptures—*it-1* p. 32 ¶2-3 (5 min.)

### ❑ Service Meeting:

Song 115

**10 min:** Offer the Magazines During June. Discussion. Start by demonstrating how the magazines may be offered, using the two sample presentations on this page. Then analyze the sample presentations from beginning to end. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in offering them.

**10 min:** Local needs.

**10 min:** How Did We Do? Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Ask the audience to relate good experiences.

Song 44 and Prayer

## Announcements

■ Literature offer for **May and June:** *What Does the Bible Really Teach?* or one of the following tracts: *How Do You View the Bible?*, *How Do You View the Future?*, *What Is the Key to Happy Family Life?*, *Who Really Controls the World?*, or *Will Suffering Ever End?* **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **August:** Special campaign distribution of the tract to advertise the *jw.org* Web site.

■ Beneficiaries of a government program known as Deferred Action for Childhood Arrivals (DACA) may apply to serve as temporary Bethel family members or temporary volunteers. When answering questions regarding citizenship on the application, these individuals should identify themselves as DACA beneficiaries.

■ As a reminder, each year the elders should review with the congregation pertinent points from the January 6, 2012, letter regarding disaster preparedness and response.

## Sample Presentations

### To Start Bible Studies on the First Saturday in June

“We are making brief visits to discuss this intriguing question.” [Show the first question on the back of the June 1 *Watchtower*.] What’s your opinion?” Allow for response. Consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to discuss the next question.

#### THE WATCHTOWER® June 1 ANNOUNCING JEHOVAH’S KINGDOM

“Smoking kills about 6,000,000 people a year. Do you think anything can be done to slow down this epidemic? [Allow for response.] Many people have been helped to quit or to avoid smoking altogether by considering God’s view of the matter. For example, this Bible verse has caused some to think about how smoking affects others. [Read 1 Corinthians 10:24.] This magazine explains how considering God’s view of smoking can motivate a person to quit.”

### Awake!® June

“Social networks have made it possible for people to have more so-called friends than ever before. What would you say is the most important quality of a true friend? [Allow for response.] Here’s an example of the practical advice on friendship that is found in the Bible. [Read James 1:19.] This magazine outlines four guiding principles that can help us be the kind of person others would want to have as a friend.”

### Field Service Highlights

As of February 1, 2014, the United States branch office began to oversee the territory and congregations in Jamaica and the Cayman Islands. What unity among the more than 1.2 million publishers in the United States branch territory! This includes the 50 U.S. states, the Bahamas, Bermuda, the British and U.S. Virgin Islands, Puerto Rico, and the Turks and Caicos Islands.—Ps. 133:1.



my defense. He agreed. I quickly said a silent prayer and then explained the Bible's position on false religious traditions, military service, and nationalistic ceremonies. When I finished, the chairman rose and declared that Burma's law allowed all religions to worship freely. We were released and allowed to continue preaching, much to the clergy's disappointment."

Later, in Mongpaw, a small village near the China border, an enraged mob of Baptists burned down a Kingdom Hall. When their vile act failed to intimidate the local Witnesses, the mob burned down the home of a special pioneer and began terrorizing brothers and sisters in their homes. The brothers appealed to the area ruler, but he backed the Baptists. Finally, however, the government intervened and granted the brothers permission to build a new Kingdom Hall—not on the original site at the edge of the village, but right in the center of the village!

Further south, in Leiktho, a remote mountain village in Kayin State, bordering the Golden Triangle, Gregory Sarilo encountered stiff opposition from the Catholic Church. "The village priest ordered his flock to destroy my vegetable garden," relates Gregory. "Then they gave me gifts of food, but a friend warned me that the food was poisoned. One day, the priest's henchmen asked me which road I would take the following day. That day I walked on a different road and thus avoided their efforts to ambush and kill me. When I reported these attempts on my life, the authorities sternly ordered the priest and his followers to leave me alone. Jehovah protected me from those 'hunting for my soul.'"—Ps. 35:4.

officials appealed to the regional authorities. But the regional authorities were well-aware that Jehovah's Witnesses are politically neutral. The brothers were readily exempted from the election process.

When 23 Witness children in Khampat, a town on the Burma-India border, refused to bow to the national flag, the local headmistress expelled them from school. She then summoned two elders to appear before a large group of officials, including the town magistrate and the military commander. "As we explained the Scriptural reasons for our position, some of the officials were clearly hostile," says Paul Khai Khan Thang, one of the elders. "Then we showed them a copy of a government decree stating that Jehovah's Witnesses are permitted to 'stand quietly and respectfully during flag ceremonies.' The officials were stunned. When they recovered, the military commander ordered the headmistress to reinstate the expelled students. The headmistress also distributed copies of the decree to each school department."

Today, officials at the highest levels of the Myanmar government are familiar with the political neutrality of Jehovah's Witnesses. By standing firm for Bible principles, Jehovah's servants have given a fine witness, just as Jesus Christ foretold.—Luke 21:13.

### **Military Personnel Become Christians**

Throughout Myanmar's turbulent modern history, many of its citizens have served in the military or fought as insurgents. Like the first-century Roman army officer Cornelius, some of them are 'de-

## WEEK STARTING MAY 26

Song 60 and Prayer

### ❑ Congregation Bible Study:

cl chap. 7 ¶¶18-22, box on p. 75 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Exodus 34-37 (10 min.)

**No. 1:** Exodus 34:1-16 (4 min. or less)

**No. 2: Why Moral Restraint Was Not Removed When the Ten Commandments Came to an End—rs p. 349 ¶¶1-2 (5 min.)**

**No. 3: Abraham—Abundant Blessings Should Not Make a Man of God Proud—it-1 p. 31 ¶¶6—p. 32 ¶¶1 (5 min.)**

### ❑ Service Meeting:

Song 32

**10 min: Start a Bible Study on the First Saturday.** Discussion. Invite audience to relate experiences they had starting a Bible study on the first Saturday of the month. Demonstrate how a study may be started on the first Saturday in June, using the sample presentation on page 4. Encourage all to have a share.

**10 min: Enduring Persecution Leads to a Fine Witness. (Luke 21:12, 13)** Discussion based on the *2013 Yearbook*, page 124, paragraph 1; and page 128, paragraphs 1-2. Invite audience to comment on the lessons learned.

**10 min: Question Box.** Discussion by an elder. Invite adults to comment on how they benefited from being taught deeper Bible truths by their parents.

Song 88 and Prayer

## QUESTION BOX

### ■ What must children learn in order to grow to spiritual maturity?

Christian parents do much to bring their children up “in the discipline and instruction of Jehovah.” (Eph. 6:4; ftn.) For example, parents have found it beneficial to consider the daily text with their children each morning. During family worship and on other occasions, families may watch and discuss a video together, talk about specific material from *Young People Ask* articles, reenact a Bible account, or have practice sessions. However, in order for children to “press on to maturity,” they must also be taught deeper Bible truths.—Heb. 6:1.

Consider what we teach those we meet in our territory. On the initial call or on a subsequent visit, we generally endeavor to start a Bible study using *What Does the Bible Really Teach?* After completing that publication, we use “*Keep Yourselves in God’s Love.*” Why? The *Bible Teach* book gives students a basic knowledge of the Scriptures. The “*God’s Love*” book teaches them how to apply Bible principles in everyday life. Consideration of both publications helps new ones to become “rooted” in Christ and “stabilized in the faith.” (Col.

2:6, 7) Would this material not also benefit our children? They too need to be taught about the ransom, the Kingdom, and the condition of the dead. Children also need to know why God permits suffering and how to identify the last days of this system of things. They must be convinced that Jehovah’s Witnesses have the truth. Young ones also need to understand Bible principles and how to train “their powers of discernment.” (Heb. 5:14) Of course, parents must consider the age and comprehension level of their children. However, many children have the ability to begin learning deeper Bible truths even when they are quite young.—Luke 2:42, 46, 47.

To help parents, study guides that are based on the *Bible Teach* book will appear on jw.org. Families can find these on our Web site by looking under BIBLE TEACHINGS > TEENAGERS. In the future, additional study guides will be prepared based on the “*God’s Love*” book. Of course, the printed version of these books can also be used. Parents can determine whether they will use this material during a portion of their Family Worship evening, when conducting a separate study with one of their children, or when training a child to do his own personal study.

# 88 *Children Are a Trust From God* (Psalm 127:3-5)

## 1. When a man becomes a father

And a woman has a child of her own,  
They share a trust, they must remember,  
That is not theirs, not theirs alone.  
The gift they share is from Jehovah;  
Of life and love he is the one true Source.  
To parents he gives sure direction  
That they may follow the wisest course.

*(CHORUS)*

*A sacred trust you have been given;  
A precious life is in your hands.  
You can bestow the greatest favor;  
Instruct your child in God's commands.*

## 2. All the words God has commanded—

They must always prove to be on your heart.  
These words you'll speak to sons and daughters;  
This is your trust, this is your part.  
To them you'll speak along your roadway,  
When you rise up and when you are at rest.  
In years to come, may they remember,  
May they be faithful, may they be blessed.

*(Chorus)*