

## WEEK STARTING AUGUST 4

Song 51 and Prayer

### □ Congregation Bible Study:

c/ chap. 11 ¶1-8 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Numbers 4-6 (10 min.)

**No. 1:** Numbers 4:17-33 (4 min. or less)

**No. 2:** Does the Bible Say That Some Will Never Be Saved?—rs p. 358 ¶1-3 (5 min.)

**No. 3:** Accusation—Jehovah Overrules Bad Laws, and He Judges Those Who Make False Accusations—it-1 p. 39 ¶9—p. 40 ¶1 (5 min.)

### □ Service Meeting:

Song 85

**10 min: Offer the Magazines During August.** Discussion. Using the sample presentations on this page, demonstrate how the magazines may be offered to someone when engaging in the special campaign on the weekends. Then invite comments from the audience on these questions: Why should we offer the magazines on the weekends in August when it is appropriate to do so? What are some occasions when this would be appropriate?

**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—Initiating a Conversation in Order to Witness Informally.” Ask the audience to relate good experiences.

Song 75 and Prayer

## Announcements

■ Literature offer for **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 a new tract to advertise the jw.org Web site. **September and October:** The *Watchtower* and *Awake!* magazines.

■ Since August has five full weekends, it would be an excellent month to auxiliary pioneer.

## Field Service Highlights

Harbor witnessing is established in 38 major ports in the United States. In January 2014, the harbor witnessing groups in Los Angeles, Philadelphia, and Seattle reported that 98 brothers visited 274 cargo ships. They placed 1,349 books, 289 magazines, and 2,110 brochures. They also conducted 75 Bible studies. Truly, merchants, shepherds, and traders are part of the expansion of Jehovah’s organization!—Isa. 60:6-9.

## Sample Presentations

### **Where Can We Find Answers to Life’s Big Questions?**

Hand the tract to the householder so that he can see the title and say: “Hello. We are sharing in a worldwide campaign to distribute this important message. This is your copy.”

*If you are leaving the tract at not-at-homes,* place it out of sight and avoid folding it unnecessarily.

*If the householder expresses interest or desires to talk,* you might ask his opinion on the multiple-choice question on the front. Open the tract, and show him what Psalm 119:144, 160 says. Explain that the tract contains information about a Web site that can help him find satisfying answers in the Bible. Perhaps you can show him a sample by playing the video *Why Study the Bible?* Before you leave, point out the three questions on the back page of the tract and ask which one concerns him the most. Offer to return so that you can show him how to find the Bible’s answer to that question by using jw.org. When you return, discuss the answer by looking under BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED.

*If you are also distributing invitations to your regional convention,* hand the householder the invitation at the same time you give him the tract and add, “In addition, we have given you an invitation to an upcoming free public event.”

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

On weekends, when appropriate, say this to feature *The Watchtower*: “We would also like to offer you our current magazines. This issue of *The Watchtower* answers the question, Is God interested in you?”

### Awake!® August

On weekends, when appropriate, say this to feature the *Awake!* magazine: “We would also like to offer you our current magazines. This issue of *Awake!* answers the question, How can people make peace?”



## *We Cleave to Jehovah*

(Joshua 23:8)

1. Our Sov'reign, Jehovah, has shown himself deserving.  
In all of his dealings, his justice is unswerving.  
No word he has spoken will prove to be in vain.  
We cleave to Jehovah and close to him remain;  
Embracing his rule is the way of lasting gain.
2. On truth and on justice  
his throne is firmly founded.  
The place of his dwelling with glory is surrounded.  
At his invitation, to him the meek now stream.  
We cleave to Jehovah, the God who is supreme;  
Deserving is he of our worshipful esteem.
3. The heaven of heavens itself cannot contain him.  
No foe can resist him, no enemy restrain him.  
All things he has promised, we trust him to fulfill.  
We cleave to Jehovah; We want to do his will,  
And may our devotion to him grow deeper still.

## **“A LOVER OF JUSTICE”**

*Injustice is rampant in today's world,  
and much blame is wrongly placed on God.*

*Yet, the Bible teaches a heartwarming  
truth—that “Jehovah is a lover of justice.”  
(Psalm 37:28) In this section we will learn  
how he has proved those words true,  
offering hope to all mankind.*

## “All His Ways Are Justice”

IT WAS a gross injustice. The handsome young man had committed no crime, yet he found himself confined in a dungeon, falsely accused of attempted rape. But this was not his first encounter with injustice. Years earlier, at the age of 17, this young man, Joseph, had been betrayed by his own brothers, who had nearly murdered him. He had then been sold into slavery in a foreign land. There he had refused the advances of his master's wife. The spurned woman framed the false accusation, and that was how he came to be in custody. Sadly, there seemed to be no one to intercede for Joseph.

<sup>2</sup> However, the God who is “a lover of righteousness and justice” was watching. (Psalm 33:5) Jehovah acted to correct the injustices, maneuvering events so that Joseph was finally released. More than that, Joseph—the man who had been cast into a “prison hole”—was eventually placed in a position of great responsibility and extraordinary honor. (Genesis 40:15; 41:41-43; Psalm 105:17, 18) In the end, Joseph was vindicated, and he used his lofty position to further God's purpose.—Genesis 45:5-8.

<sup>3</sup> Such an account speaks to our heart, does it not? Who of us has not seen injustice or been a victim of it? Indeed, we all yearn to be treated in a just, fair manner. This is not surprising, since Jehovah bestowed upon us qualities that reflect his own personality, and justice is one of

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1, 2. (a) What gross injustices did Joseph experience? (b) How did Jehovah correct the injustices?

3. Why is it not surprising that we all want to be treated in a just manner?

his principal attributes. (Genesis 1:27) To know Jehovah well, we need to understand his sense of justice. We can thus come to appreciate his wonderful ways even more and be moved to draw closer to him.

### What Is Justice?

<sup>4</sup> From a human standpoint, justice is often understood to be nothing more than the fair application of the rules of law. The book *Right and Reason—Ethics in Theory and Practice* says that “justice is connected with law, obligation, rights, and duties, and measures out its awards according to equality or merit.” Jehovah’s justice, however, involves more than the cold application of regulations out of a sense of duty or obligation.

<sup>5</sup> The breadth and depth of Jehovah’s justice can better be understood by considering the original-language words used in the Bible. In the Hebrew Scriptures, three principal words are involved. The word most often rendered “justice” may also be rendered “what is right.” (Genesis 18:25) The other two words are usually rendered “righteousness.” In the Christian Greek Scriptures, the word translated “righteousness” is defined as the “quality of being right or just.” Basically, then, there is no distinction between righteousness and justice.—Amos 5:24.

<sup>6</sup> Hence, when the Bible says that God is just, it is telling us that he does what is right and fair and that he does so consistently, without partiality. (Romans 2:11) Really, it is inconceivable that he would act otherwise. Faithful

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4. From a human standpoint, how is justice often understood?

5, 6. (a) What is the meaning of the original-language words rendered “justice”? (b) What does it mean that God is just?

Elihu stated: “Far be it from the true God to act wickedly, and the Almighty to act unjustly!” (Job 34:10) Indeed, it is impossible for Jehovah “to act unjustly.” Why? For two important reasons.

<sup>7</sup> First, he is holy. As we noted in Chapter 3, Jehovah is infinitely pure and upright. Therefore, he is incapable of acting unrighteously, or unjustly. Consider what that means. The holiness of our heavenly Father gives us every reason to trust that he will never mistreat his children. Jesus had such confidence. On the final night of his earthly life, he prayed: “Holy Father, watch over them [the disciples] on account of your own name.” (John 17:11) “Holy Father”—in the Scriptures, that form of address applies to Jehovah alone. This is fitting, for no human father can compare with Him in holiness. Jesus had complete faith that his disciples would be safe in the hands of the Father, who is absolutely pure and clean and entirely separated from all sinfulness.—Matthew 23:9.

<sup>8</sup> Second, unselfish love is intrinsic to God’s very nature. Such love moves him to be righteous, or just, in his dealings with others. But injustice in its many forms—including racism, discrimination, and partiality—often springs from greed and selfishness, the opposites of love. Regarding the God of love, the Bible assures us: “Jehovah is righteous; he does love righteous acts.” (Psalm 11:7) Jehovah says of himself: “I, Jehovah, am loving justice.” (Isaiah 61:8) Is it not comforting to know that our God takes delight in doing what is right, or just?—Jeremiah 9:24.

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7, 8. (a) Why is Jehovah incapable of acting unjustly? (b) What moves Jehovah to be righteous, or just, in his dealings?

*Joseph suffered unjustly in “the prison hole”*

of the Levites in place of all the firstborn of the domestic animals of the Israelites.”<sup>a</sup> **42** Moses then registered all the firstborn among the Israelites, just as Jehovah had commanded him. **43** The number of all the firstborn males who were registered by name from a month old and up was 22,273.

**44** Jehovah continued to speak to Moses, saying: **45** “Take the Levites in place of all the firstborn among the Israelites, and take the domestic animals of the Levites in place of their domestic animals, and the Levites must become mine. I am Jehovah. **46** As the ransom price<sup>b</sup> of the 273 of the firstborn of the Israelites who are in excess of the Levites,<sup>c</sup> **47** you are to take five shekels\* for each individual,<sup>d</sup> according to the standard shekel of the holy place.<sup>e</sup> A shekel is 20 ge’rahs.<sup>△e</sup> **48** You are to give the money to Aaron and his sons as the ransom price of those who are in excess of them.” **49** So Moses took the money of the redemption price from those who were in excess of the ransom price of the Levites. **50** He took the money from the firstborn of the Israelites, 1,365 shekels, according to the standard shekel of the holy place. **51** Then Moses gave the money of the ransom price to Aaron and his sons according to the word\* of Jehovah, just as Jehovah had commanded Moses.

**4** Jehovah now spoke to Moses and Aaron, saying: **2** “A census should be taken of the sons of Ko’hath<sup>f</sup> from among the sons of Le’vi, by their families and by their paternal hous-

**3:47** \*A shekel equaled 11.4 g (0.367 oz t). See App. B14. <sup>△</sup>Or “by the holy shekel.” <sup>△</sup>A gerah equaled 0.57 g (0.01835 oz t). See App. B14. **3:51** \*Lit., “mouth.”

## CHAP. 3

a Ex 13:2  
Nu 18:15

b Nu 18:15

c Nu 3:39, 43

d Nu 18:15, 16

e Le 27:25

## CHAP. 4

f Nu 3:19, 27

## Second Col.

a 1Ch 23:3  
Lu 3:23

b Nu 8:25, 26

c Nu 4:30  
1Ch 6:48

d Nu 3:30, 31  
Nu 4:15

e Ex 26:31  
Ex 40:3  
Le 16:2

f Ex 25:10

g Ex 25:13

h Ex 25:23, 24

i Ex 25:29

j Le 24:5, 6

k Ex 25:28

l Ex 25:31

m Ex 25:37

n Ex 25:38

o Ex 30:1  
Ex 37:25, 26

p Ex 30:5

q Nu 3:30, 31

r Le 6:12

es, **3** all those from 30<sup>a</sup> to 50 years old<sup>b</sup> who are in the group assigned to work in the tent of meeting.<sup>c</sup>

**4** “This is the service of the sons of Ko’hath in the tent of meeting.<sup>d</sup> It is something most holy: **5** Aaron and his sons will come in when the camp is departing and take down the screening curtain<sup>e</sup> and cover the ark<sup>f</sup> of the Testimony with it. **6** They will put a sealskin covering over it and spread out a solid blue cloth over it and put its carrying poles<sup>g</sup> in place.

**7** “They will also spread out a blue cloth over the table of showbread,<sup>h</sup> and they will put on it the dishes, the cups, the bowls, and the pitchers of the drink offering;<sup>i</sup> the regular offering of bread<sup>j</sup> should remain on it. **8** They will spread out a scarlet cloth over them and cover it with a sealskin covering and put its carrying poles<sup>k</sup> in place. **9** Then they will take a blue cloth and cover the lampstand<sup>l</sup> for the light, along with its lamps,<sup>m</sup> its snuffers,<sup>\*</sup> its fire holders,<sup>n</sup> and all its containers for oil that are used to maintain it. **10** They will wrap it and all its utensils in a sealskin covering and put it on a carrying bar. **11** And they will spread out a blue cloth over the golden altar,<sup>o</sup> cover it with a sealskin covering, and put its carrying poles<sup>p</sup> in place. **12** They will then take all the utensils<sup>q</sup> of the ministry with which they regularly minister in the holy place and put them in a blue cloth and cover them with a sealskin covering and put them on a carrying bar.

**13** “They should remove the ashes\* from the altar<sup>r</sup> and spread out a cloth of purple

**4:9** \*Or “tongs.” **4:13** \*Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices.

wool over it. **14** They will put on it all its utensils that are used when they minister at the altar: the fire holders, the forks, the shovels, and the bowls, all the utensils of the altar;<sup>a</sup> and they are to spread a sealskin covering over it and put its carrying poles<sup>b</sup> in place.

**15** "Aaron and his sons must finish covering the holy place<sup>c</sup> and all the utensils of the holy place when the camp is departing. Then the sons of Ko'hath will come in to carry them,<sup>d</sup> but they must not touch the holy place or they will die.<sup>e</sup> These things are the responsibility\* of the sons of Ko'hath in connection with the tent of meeting.

**16** "El-e-a'zar<sup>f</sup> the son of Aaron the priest is responsible for overseeing the oil of the lighting,<sup>g</sup> the perfumed incense,<sup>h</sup> the regular grain offering, and the anointing oil.<sup>i</sup> He has oversight of the entire tabernacle and all that is in it, including the holy place and its utensils."

**17** Jehovah spoke further to Moses and Aaron, saying: **18** "Do not let the tribe of the families of the Ko'hath-ites<sup>j</sup> be cut off from among the Levites. **19** But do this for them that they may remain alive and not die because of approaching the most holy things.<sup>k</sup> Aaron and his sons will go in and assign each of them to his service and what he is to carry. **20** They must not come in and see the holy things even for an instant, or they will die."<sup>l</sup>

**21** Then Jehovah spoke to Moses, saying: **22** "A census should be taken of the sons of Ger'shon<sup>m</sup> by their paternal houses and their families. **23** You are to register all those from 30 to 50 years old who are in the group assigned to serve

## CHAP. 4

a Ex 27:3

b Ex 27:6

c Nu 4:5

d Nu 7:6-9  
1Ch 15:2

e 2Sa 6:6, 7

f Nu 3:32

g Ex 27:20

h Ex 30:34, 35

i Ex 30:23-25

j Nu 3:27

k Nu 4:4

l Ex 19:21  
1Sa 6:19

m Nu 3:21

## Second Col.

a Nu 3:25, 26

b Ex 26:1

c Ex 26:7, 14

d Ex 26:36

e Ex 27:9

f Ex 27:16

g Nu 3:21, 23

h Nu 3:25, 26

i Ex 6:23  
Nu 4:33  
Nu 7:8j Ex 6:19  
Nu 3:33

k Nu 3:36, 37

l Ex 26:15

m Ex 26:26

n Ex 26:37  
Ex 36:38o Ex 26:19  
Ex 38:27

p Ex 27:10

q Ex 27:11

r Ex 27:19

in the tent of meeting. **24** This is what the families of the Ger'shon-ites are assigned to care for and to carry:<sup>a</sup> **25** They will carry the tent cloths of the tabernacle,<sup>b</sup> the tent of meeting, its covering and the sealskin covering that is on top over it,<sup>c</sup> the screen\* of the entrance of the tent of meeting,<sup>d</sup> **26** the hanging curtains of the courtyard,<sup>e</sup> the screen\* of the entrance of the courtyard<sup>f</sup> that surrounds the tabernacle and the altar, their tent cords and all their utensils and everything used in its service. This is their assignment. **27** All the service and the loads of the Ger'shon-ites<sup>g</sup> should be overseen by Aaron and his sons; you will assign all these loads as their responsibility. **28** This is the service that the families of the Ger'shon-ites are to carry out in the tent of meeting,<sup>h</sup> and their responsibilities are under the direction of Ith'a-mar<sup>i</sup> the son of Aaron the priest.

**29** "As for the sons of Merar'<sup>i,j</sup> you will register them by family and by their paternal house. **30** From 30 to 50 years old you will register them, all who are in the group assigned to the service of the tent of meeting. **31** This is what they are responsible for carrying<sup>k</sup> in connection with their service at the tent of meeting: the panel frames<sup>l</sup> of the tabernacle, its bars,<sup>m</sup> its pillars,<sup>n</sup> its socket pedestals;<sup>o</sup> **32** the pillars<sup>p</sup> of the surrounding courtyard, their socket pedestals,<sup>q</sup> their tent pins,<sup>r</sup> and their tent cords together with all their equipment and all the service connected with these. You will assign to them by name the equipment they are responsible for carrying. **33** This is how the families

4:15 \*Lit., "load."

4:25, 26 \*Or "curtain."



of the sons of Me-rar'i<sup>a</sup> are to serve at the tent of meeting, under the direction of Ith'a-mar the son of Aaron the priest."<sup>b</sup>

**34** Moses and Aaron and the chieftains<sup>c</sup> of the assembly then registered the sons of the Ko'hath-ites<sup>d</sup> by their families and by their paternal house, **35** all those from 30 to 50 years old who were in the group assigned to the service of the tent of meeting.<sup>e</sup> **36** The total of those registered by their families was 2,750.<sup>f</sup> **37** These were registered from the families of the Ko'hath-ites, all those who were serving at the tent of meeting. Moses and Aaron registered them at the order of Jehovah through Moses.<sup>g</sup>

**38** The sons of Ger'shon<sup>h</sup> were registered by their families and by their paternal house, **39** all those from 30 to 50 years old who were in the group assigned to the service at the tent of meeting. **40** The total of those registered by their families and by their paternal house was 2,630.<sup>i</sup> **41** This was the registration of the families of the sons of Ger'shon, all those who were serving at the tent of meeting. Moses and Aaron had them registered at the order of Jehovah.<sup>j</sup>

**42** The sons of Me-rar'i were registered by their families and by their paternal house, **43** all those from 30 to 50 years old who were in the group assigned to the service at the tent of meeting.<sup>k</sup> **44** The total of those registered of them by their families was 3,200.<sup>l</sup> **45** This was the registration of the families of the sons of Me-rar'i, whom Moses and Aaron registered at the order of Jehovah through Moses.<sup>m</sup>

**46** Moses and Aaron and the chieftains of Israel registered all these Levites by their fami-

## CHAP. 4

- a Nu 3:33  
b Nu 4:28  
c Nu 1:16  
d Nu 3:19, 27  
e Nu 4:47  
Nu 8:25, 26  
f Nu 3:27, 28  
g Nu 3:15  
h Nu 3:21  
i Nu 3:21, 22  
j Nu 4:22, 23  
k Nu 8:25, 26  
l Nu 3:33, 34  
m Nu 4:29

## Second Col.

- a Nu 4:15  
Nu 4:24-26  
Nu 4:31-33  
b Nu 3:39

## CHAP. 5

- c Le 13:45, 46  
d Le 15:2  
e Le 22:4  
Nu 19:11  
f Nu 19:22  
g Ex 25:8  
Le 26:11  
h Le 5:1, 17  
i Le 5:5  
Jos 7:19  
Jas 5:16  
j Le 6:4, 5

- k Le 5:16  
Le 6:6, 7  
Le 7:7

lies and by their paternal houses; **47** they were from 30 to 50 years old, and all were assigned to serve and carry loads in connection with the tent of meeting.<sup>a</sup> **48** The total of those registered was 8,580.<sup>b</sup> **49** They were registered at the order of Jehovah through Moses, each according to his assigned service and his load; they were registered just as Jehovah had commanded Moses.

**5** Jehovah spoke further to Moses, saying: **2** "Command the Israelites to send out of the camp every leprous person<sup>c</sup> and everyone having a discharge<sup>d</sup> and everyone unclean by a dead person.\*<sup>e</sup> **3** Whether a male or a female, you should send them out. You should send them outside the camp, so that they may not contaminate<sup>f</sup> the camps of those in whose midst I am dwelling."<sup>g</sup> **4** Therefore, the Israelites did so and sent them outside the camp. Just as Jehovah told Moses, so the Israelites did.

**5** Jehovah continued speaking to Moses, saying: **6** "Tell the Israelites, 'If a man or a woman commits any of the sins of mankind and acts unfaithfully toward Jehovah, that person\* has become guilty.<sup>h</sup> **7** He\* must confess<sup>i</sup> the sin that he has<sup>h</sup> committed and return the full amount as compensation for his guilt and also add a fifth of its value;<sup>j</sup> he is to give it to the one he wronged. **8** But if the victim does not have a close relative to receive the compensation, it should be returned to Jehovah and will belong to the priest, apart from the ram of atonement with which he will make atonement for him.<sup>k</sup>

5:2 \*Or "by a soul." See Glossary. 5:3 \*Or "tabernacling." 5:6 \*Or "soul." 5:7 \*Lit., "They." <sup>h</sup>Lit., "they have."

9 "Every holy contribution<sup>a</sup> from the Israelites that is presented to the priest should become his.<sup>b</sup> 10 The holy things of each person will remain his own. Whatever each one gives to the priest, that will belong to the priest."

11 Jehovah went on to speak to Moses, saying: 12 "Speak to the Israelites and tell them, 'This is what should be done if a man's wife goes astray and is unfaithful to him 13 and another man has sexual relations with her,<sup>c</sup> but it was unknown to her husband and remains undiscovered, so that she has defiled herself but there is no witness against her and she has not been caught: 14 Whether the husband becomes jealous and suspicious of his wife's faithfulness when she has defiled herself, or whether he is jealous and suspicious of his wife's faithfulness when she has not defiled herself, 15 the man must bring his wife to the priest, along with an offering for her, a tenth of an e'phah\* of barley flour. He must not pour oil on it nor put frankincense on it, because it is a grain offering of jealousy, a grain offering bringing guilt to mind.

16 "The priest will bring her forward and make her stand before Jehovah.<sup>d</sup> 17 The priest will take holy water in an earthenware vessel, and the priest will take some of the dust from the floor of the tabernacle and put it in the water. 18 And the priest will make the woman stand before Jehovah and unbind the woman's hair and put in her palms the grain offering for a reminder, that is, the grain offering of jealousy,<sup>e</sup> and the priest will have in his hand the bitter water that brings a curse.<sup>f</sup>

5:15 \*A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14.

CHAP. 5

a Le 6:14, 17  
Le 7:1, 6  
Le 10:12, 13

b Ex 29:27, 28  
Nu 18:8  
De 18:3  
Eze 44:29  
1Co 9:13

c Le 18:20  
De 5:18

d Jer 17:10  
Heb 13:4

e Nu 5:15, 25

f Nu 5:22, 24

Second Col.

a Ro 7:2

b Le 18:20  
1Co 6:9, 10

c Nu 5:15

d Le 2:9

19 "The priest will then make her swear, saying to the woman: "If no other man had sexual relations with you while you were under your husband's authority<sup>a</sup> and you have not gone astray and become defiled, may you be free of the effect of this bitter water that brings a curse. 20 But if you have gone astray while under your husband's authority by defiling yourself, and you have had sexual relations with another man<sup>b</sup> besides your husband—" 21 The priest will then make the woman swear an oath that includes a curse, and the priest will say to the woman: "May Jehovah make you an object for cursing and for an oath among your people, as Jehovah makes your thigh\* fall away<sup>#</sup> and causes your abdomen to swell. 22 This water that brings a curse will enter into your intestines to cause your abdomen to swell and make your thigh\* fall away."<sup>#</sup> To this the woman should say: "Amen! Amen!"<sup>△</sup>

23 "Then the priest should write these curses in the book and wash them off into the bitter water. 24 He will then make the woman drink the bitter water that brings a curse, and the water that brings a curse will enter into her and produce bitterness. 25 And the priest should take the grain offering of jealousy<sup>c</sup> from the woman's hand and wave the grain offering back and forth before Jehovah, and he will bring it near the altar. 26 The priest will take a handful of the grain offering as a token offering and make it smoke on the altar,<sup>d</sup> and afterward he will make the woman drink the water. 27 When he makes her

5:21, 22 \*Evidently referring to the reproductive organs. 5:21, 22 <sup>#</sup>Or "waste away." This may suggest loss of fertility. 5:22 <sup>△</sup>Or "So be it! So be it!"

drink the water, if she has defiled herself and committed an act of unfaithfulness toward her husband, the water that brings a curse will then enter into her and become something bitter, and her abdomen will swell, and her thigh\* will fall away,<sup>7</sup> and the woman will become an object of cursing among her people. **28** However, if the woman has not defiled herself and is clean, she will then be free from such punishment, and she will be able to conceive and produce offspring.

**29** "This is the law about jealousy,<sup>a</sup> when a woman may go astray and defile herself while under her husband's authority, **30** or in the case of a man who becomes jealous and suspects his wife of unfaithfulness; he should make his wife stand before Jehovah, and the priest must carry out toward her all this law. **31** The man will be free from guilt, but his wife will answer for her guilt."

**6** Jehovah spoke further to Moses and said: **2** "Speak to the Israelites and tell them, 'If a man or a woman takes a special vow to live as a Naz'irite<sup>b</sup> to Jehovah, **3** he should keep away from wine and other alcoholic beverages. He should not drink the vinegar of wine or the vinegar of anything alcoholic.<sup>c</sup> He should not drink any liquid made from grapes, nor eat grapes, whether fresh or dried. **4** All the days of his Nazirite-ship he should not eat anything made from the grapevine, from the unripe grapes to the skins.

**5** "All the days of the vow of his Nazirite-ship no razor should

5:27 \*Evidently referring to the reproductive organs. #Or "waste away." This may suggest loss of fertility. **6:2** \*Hebrew, *na-zir'*, meaning "One Singled Out; Dedicated One; Separated One."

CHAP. 5

a Nu 5:14, 15

CHAP. 6

b Jg 13:5

c Le 10:9  
Am 2:11, 12  
Lu 1:15

Second Col.

a Jg 13:5  
Jg 16:17  
1Sa 1:11

b Le 21:1, 11

c Nu 19:14

d Nu 6:13, 18

e Le 5:8, 10

f Nu 30:2  
Ec 5:4

pass over his head.<sup>a</sup> He is to remain holy by letting the hair of his head grow until the days of his being set apart to Jehovah are completed. **6** He should not approach\* a dead person<sup>#</sup> during all the days he remains separated to Jehovah. **7** Even if his father or his mother or his brother or his sister should die, he may not defile himself,<sup>b</sup> because the sign of his Nazirite-ship to his God is upon his head.

**8** "He is holy to Jehovah all the days of his Nazirite-ship. **9** But if someone should suddenly die alongside him<sup>c</sup> and he defiles the hair symbolizing his separation to God,<sup>\*</sup> he must shave his head<sup>d</sup> on the day he establishes his purification. He should shave it on the seventh day. **10** And on the eighth day, he should bring two turtledoves or two young pigeons to the priest at the entrance of the tent of meeting. **11** The priest will prepare one as a sin offering and the other as a burnt offering and make atonement for him for his sin<sup>e</sup> in connection with the dead person.<sup>\*</sup> Then he must sanctify his head on that day. **12** And he must separate himself again to Jehovah for the days of his Nazirite-ship, and he will bring a young ram in its first year as a guilt offering. However, the former days will go uncounted because he defiled his Nazirite-ship.

**13** "Now this is the law about the Naz'irite: When he completes the days of his Nazirite-ship,<sup>f</sup> he will be brought to the entrance of the tent of meeting. **14** There he must present his offering to Jehovah: one sound young ram in its

**6:6** \*Or "come anywhere near." #Or "soul." See Glossary. **6:9** \*Or "defiles the head of his Nazirite-ship." **6:11** \*Or "with a soul." See Glossary.

first year as a burnt offering,<sup>a</sup> one sound female lamb in its first year as a sin offering,<sup>b</sup> one sound ram as a communion sacrifice,<sup>c</sup> **15** a basket of unleavened ring-shaped loaves of fine flour mixed with oil, unleavened wafers smeared with oil, and their grain offering<sup>d</sup> and their drink offerings.<sup>e</sup> **16** The priest will present them before Jehovah and will offer up his sin offering and his burnt offering. **17** He will offer the ram as a communion sacrifice to Jehovah along with the basket of unleavened loaves, and the priest will present its grain offering<sup>f</sup> and its drink offering.

**18** "The Naz'i-rite must then shave the uncut hair of his head<sup>g</sup> at the entrance of the tent of meeting, and he will take the hair of his head grown during his Naziriteship and put it on the fire that is under the communion sacrifice. **19** And the priest must take a boiled<sup>h</sup> shoulder from the ram, one unleavened ring-shaped loaf from the basket, and one unleavened wafer, and put them on the palms of the Naz'i-rite after he has had the sign of his Naziriteship shaved off. **20** And the priest must wave them back and forth as a wave offering before Jehovah.<sup>i</sup> It is something holy for the priest, along with the breast of the wave offering and the leg of the contribution.<sup>j</sup> Afterward, the Naz'i-rite may drink wine.

**21** "This is the law about the Naz'i-rite<sup>k</sup> who makes a vow: If he vows and can afford to make an offering to Jehovah that is beyond the requirements of his Naziriteship, he must then carry out his vow out of regard for the law of his Naziriteship."

6:18 \*Or "the head of his Naziriteship."

CHAP. 6

a Le 1:10

b Le 4:32

c Le 3:1

d Le 2:1  
Le 6:14

e Nu 15:8, 10

f Le 2:9

g Nu 6:5

h Le 8:31

i Ex 29:23, 24

j Le 7:34

k Jg 13:5

Second Col.

a Le 9:22  
De 10:8

b Ru 2:4  
Ps 134:3

c Ps 31:16  
Ps 67:1

d Ps 29:11  
Lu 2:14

e De 28:10  
Isa 43:7, 10

f Ps 5:12  
Ps 67:7

CHAP. 7

g Ex 40:17

h Ex 30:26

i Le 8:10

j Ex 40:10

k Ex 18:21  
Nu 1:4, 16

l Nu 3:25, 26  
Nu 4:24-26

**22** Then Jehovah said to Moses: **23** "Tell Aaron and his sons, 'This is the way you should bless<sup>a</sup> the people of Israel. Say to them:

**24** "May Jehovah bless you<sup>b</sup> and safeguard you.

**25** May Jehovah make his face shine upon you,<sup>c</sup> and may he favor you.

**26** May Jehovah lift up his face toward you and grant you peace."<sup>d</sup>

**27** And they must place my name upon the people of Israel,<sup>e</sup> that I may bless them."<sup>f</sup>

**7** On the day that Moses finished setting up the tabernacle,<sup>g</sup> he anointed it<sup>h</sup> and sanctified it, together with all its furnishings, the altar, and all its utensils.<sup>i</sup> When he had anointed and sanctified these things,<sup>j</sup> **2** the chieftains of Israel,<sup>k</sup> the heads of their paternal houses, made an offering. These chieftains of the tribes who presided over the registration **3** brought before Jehovah their offering of six covered wagons and 12 oxen, a wagon for two chieftains and a bull<sup>l</sup> for each one; and they presented them before the tabernacle. **4** Jehovah said to Moses: **5** "Accept these things from them, as they will be used for the service of the tent of meeting, and you should give them to the Levites, to each one as needed for his duties."

**6** So Moses accepted the wagons and the cattle and gave them to the Levites. **7** He gave two wagons and four oxen to the sons of Ger'shon, according to what was needed for their duties;<sup>l</sup> **8** and he gave four wagons and eight oxen to the sons of Me-rar'i, according to what was needed for their duties, under the direction of Ith'a-mar the son

7:3 \*Or "an ox."

thought conveyed by “all sorts of”? Well, which rendering is also harmonious with the rest of the Bible? The latter one is. Consider Acts 10:34, 35; Revelation 7:9, 10; 2 Thessalonians 1:9. (Note: Other translators also recognize this sense of the Greek word, as is shown by their renderings of it at Matthew 5:11—“all kinds of,” *RS*, *TEV*; “every kind of,” *NE*; “all manner of,” *KJ*.)

***Are there scriptures that definitely show that some will never be saved?***

2 Thess. 1:9, *RS*: “They shall suffer the punishment of *eternal destruction* and exclusion from the presence of the Lord and from the glory of his might.” (Italics added.)

Rev. 21:8, *RS*: “As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death.”

Matt. 7:13, 14, *RS*: “Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.”

**Once a person is saved, is he always saved?**

Jude 5, *RS*: “I desire to remind you, though you were once for all fully informed, that he who *saved* a people out of the land of Egypt, *afterward destroyed* those who did not believe.” (Italics added.)

Matt. 24:13, *RS*: “He who endures to the end will be saved.” (So a person’s final salvation is not determined at the moment that he begins to put faith in Jesus.)

Phil. 2:12, *RS*: “As you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.” (This was addressed to “the saints,” or holy ones, at Philippi, as stated in Philippians 1:1. Paul urged them not to be overly confident but to realize that their final salvation was not yet assured.)

port at Caesarea. Acco was inferior to the Phoenician ports to the N and provided but poor shelter from the sea winds. However, it was strategically located close to the approach to the rich Plain of Jezreel (Esdraelon), and several commercial trade routes connected the port with Galilee, the Jordan Valley, and other points to the east. Timber, artistic commodities, and grain were exported through Acco.

Acco pertained to the territorial division assigned to Asher in the Promised Land, but Asher failed to drive out the Canaanites who were then living there. (Jg 1:31, 32) Mentioned only once in the Hebrew Scriptures, the city is more frequently referred to in non-Biblical records. Its name occurs several times in the Amarna Tablets. Other records show that it was subjugated by the Assyrian kings Sennacherib and Ashurbanipal. The city is mentioned in the Apocrypha as a center of opposition during the rule of the Maccabees. (1 Maccabees 5:15, 22, 55; 12:45-48; 13:12) By then its name had been changed to Ptolemais, a name originated by Ptolemy II Philadelphus of Egypt.

Under Emperor Claudius, the city of Ptolemais (Acco) became a Roman colony, and in apostolic times there was a group of Christians there. When returning from his third missionary tour, Paul put in at Acco (then known as Ptolemais) and spent the day visiting the brothers there before traveling on to Caesarea and Jerusalem.—Ac 21:7.

Today 'Akko is eclipsed in importance by the modern city of Haifa, located directly across the bay.

**ACCUSATION.** A charge of wrongdoing. The one accused is called to account.

One Hebrew word rendered "accusation" (*sit-nah'*) comes from the root verb *satan'*, meaning "resist." (Ezr 4:6; compare Zec 3:1.) The most common Greek word for "accuse" is *kate-gore'o*, carrying the idea of 'speaking against' someone, usually in a judicial or legal sense. (Mr 3:2; Lu 6:7) At Luke 16:1 the Greek word *diabol'o*, rendered 'accuse,' may also be translated 'slander.' (*Int*) It is related to *dia'bo-los* (slanderer), root of the word "Devil."

The Greek term translated 'accuse falsely' in Luke 3:14 (*sy-ko-phante'o*) is rendered 'extort by false accusation' in Luke 19:8. It literally means "take by fig-showing." Of the various explanations of the origin of this word, one is that in ancient Athens the exporting of figs from the province was prohibited. One who denounced others, accusing them of attempting to export figs, was termed a "fig-shower." The term came to design-

nate a malignant informer, a person who accused others out of a love of gain, a false accuser, a blackmailer.

One might be called to account and charged with wrong, yet be entirely innocent, blameless, the victim of a false accuser. Hebrew law, therefore, set forth the responsibility each one in the nation had to bring to account wrongdoers, and at the same time it adequately provided protection for the accused. A few examples from the Mosaic Law will serve to illustrate these principles. If a person had any knowledge respecting a crime, he had to bring the accusation before the proper authorities. (Le 5:1; 24:11-14) The authorities, in turn, were to "search and investigate and inquire thoroughly" into the accusations to determine their validity before administering punishment. (De 13:12-14) An observer was not to hide wrongdoing or fail to bring an accusation against a guilty one, even if the person was a close relative like a brother, son, daughter, or marriage mate. (De 13:6-8; 21:18-20; Zec 13:3) The testimony of two or three witnesses was required, and not just the word of a single accuser.—Nu 35:30; De 17:6; 19:15; Joh 8:17; Heb 10:28.

The Law of Moses also gave the accused the right to face his accuser before a court of justice in order that the truth of the charges might be fully established. (De 19:16-19; 25:1) A classic instance of this was the case of the two prostitutes who, with a baby, appeared before wise King Solomon for him to decide which one was its mother.—1Ki 3:16-27.

Roman law likewise required the accusers to appear in court. So, when the Roman citizen Paul stood trial before governors Felix and Festus, his accusers were ordered to appear also. (Ac 22:30; 23:30, 35; 24:2, 8, 13, 19; 25:5, 11, 16, 18) Paul's appearance before Caesar in Rome, however, was on his own appeal that he might win an acquittal, and not that he might accuse his own nation. (Ac 28:19) Not Paul, not even Jesus, but Moses, by his conduct and by what he wrote, accused the Jewish nation of wrongdoing.—Joh 5:45.

Three Hebrews were accused of not worshiping Nebuchadnezzar's gold image and were pitched into the furnace. The accusation was true, though based on a bad law. However, they were innocent of wrongdoing, and upon appeal to the Supreme Court of Heaven they were cleared of any guilt by Jehovah. (Da 3:8-25) Similarly, Daniel was delivered from death, and the accusers who hatched the plot against him were thrown to the lions. (Da 6:24) The word "accused" in these two accounts translates an Aramaic phrase literally meaning

"had eaten the pieces [of flesh torn from the body]," and it may also be rendered "slandered." (Da 3:8; 6:24; ftns) Opposers of the reconstruction of the temple in Jerusalem wrote a letter accusing the builders of wrongdoing, and a ban against the work based on the false accusation was imposed, a ban that was later proved unlawful. (Ezr 4:6-6:12) In like manner the religious leaders sought out ways of accusing Jesus as a lawbreaker. (Mt 12:10; Lu 6:7) They finally succeeded in having the innocent man arrested, and at the trial they were most vehement in their false accusation of the Righteous One, Jesus. (Mt 27:12; Mr 15:3; Lu 23:2, 10; Joh 18:29) These examples show how wrong it is to accuse others falsely, especially if the accusers are in positions of authority.—Lu 3:14; 19:8.

In the Christian congregation, overseers and ministerial servants not only should be innocent of bearing false witness against others but must be free from accusation themselves. (1Ti 3:10; Tit 1:6) Hence, if accusations are brought against an older man, there should be two or three witnesses to back them up. (Mt 18:16; 2Co 13:1; 1Ti 5:19) The whole congregation must be free from accusation (1Co 1:8; Col 1:22), though this does not mean they will be free from false accusations, for, indeed, the great Adversary, Satan the Devil, is "the accuser of our brothers . . . who accuses them day and night before our God!"—Re 12:10.

**ACHAIA** (A-cha'ia). Prior to the Roman conquest in 146 B.C.E., Achaia properly referred only to a small region in the Peloponnesus, stretching across the southern coast of the Gulf of Corinth, in a position somewhat similar to that occupied today by the section of the same name.

In Homeric poetry Greeks in general are spoken of under the name of Achaians. Due to the prominence of the Achaean League, a confederacy of cities, as the most powerful political body in Greece at the time of its conquest, the Romans thereafter generally spoke of all Greece as Achaia.

In 27 B.C.E., when Caesar Augustus reorganized the two provinces of Greece, Macedonia and Achaia, the name Achaia then applied to all the Peloponnesus and to part of continental Greece. The province of Achaia was under the administration of the Roman Senate and was ruled through a proconsul from its capital, Corinth. (2Co 1:1) Other cities of the province of Achaia mentioned in the Christian Greek Scriptures were Athens and Cencreae. Achaia and its neighboring province to the N, Macedonia, were often linked together in common usage.—Ac 18:1, 18; 19:21; Ro 15:26; 16:1; 1Th 1:7, 8.

In the year 15 C.E., in response to complaints over the severity of taxation, Tiberius placed Achaia and Macedonia under imperial control, to be governed from the province of Moesia. This continued until 44 C.E. when Emperor Claudius restored these provinces to senatorial control, thereby causing a proconsul again to take up governing powers in Corinth. Due to ignorance of these facts, in the past some critics objected to the Bible's reference to Gallio as the "proconsul of Achaia," before whom Paul was brought. (Ac 18:12) However, the discovery of an inscription at Delphi made it evident that there was indeed a proconsul at Achaia named Gallio at the time described by the historian Luke, writer of Acts.—See GALLIO.

At Romans 15:26 the apostle Paul speaks of the generosity of the Christians in the province of Achaia in providing help for their needy brothers in Jerusalem. During Paul's second and third missionary journeys a considerable part of his time was spent in Achaia, and he expressed strong love for the brothers of that region.—2Co 11:10.

**ACHAICUS** (A-cha'i-cus) [Of (Belonging to) Achaia]. One of the mature associates of the Corinthian congregation, who, together with Stephanas and Fortunatus, visited Paul while he was at Ephesus.—1Co 16:17, 18.



# 85      *A Full Reward From Jehovah* (Matthew 19:29)

1. Jehovah is faithful and fully aware  
Of all those who serve him whole-souled.  
He knows there are times their devotion and zeal  
Result in their loss as foretold.  
If you have left houses or fam'ly or friends,  
Be sure that our God knows the sum.  
He makes it up now with our dear brotherhood  
And life in the new world to come.

*(CHORUS)*

*May Jehovah, the God of comfort, see;  
May he provide a full reward for you.  
May you find refuge beneath his wings.  
Jehovah is faithful; Jehovah is true.*

2. It may be by choice or by their lot in life;  
There are some who single remain.  
By seeking the Kingdom of God to the full,  
In godly devotion they gain.  
By making the room for their unwedded state,  
At times they are lonely, we know.  
As brothers and sisters to these faithful ones,  
Support and approval we show.

*(Chorus)*



## WEEK STARTING AUGUST 4

Song 51 and Prayer

### □ Congregation Bible Study:

c/ chap. 11 ¶1-8 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Numbers 4-6 (10 min.)

**No. 1:** Numbers 4:17-33 (4 min. or less)

**No. 2:** Does the Bible Say That Some Will Never Be Saved?—rs p. 358 ¶1-3 (5 min.)

**No. 3:** Accusation—Jehovah Overrules Bad Laws, and He Judges Those Who Make False Accusations—it-1 p. 39 ¶9–p. 40 ¶1 (5 min.)

### □ Service Meeting:

Song 85

**10 min: Offer the Magazines During August.** Discussion. Using the sample presentations on this page, demonstrate how the magazines may be offered to someone when engaging in the special campaign on the weekends. Then invite comments from the audience on these questions: Why should we offer the magazines on the weekends in August when it is appropriate to do so? What are some occasions when this would be appropriate?

**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—Initiating a Conversation in Order to Witness Informally.” Ask the audience to relate good experiences.

Song 75 and Prayer

## Announcements

■ Literature offer for **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 a new tract to advertise the jw.org Web site. **September and October:** The *Watchtower* and *Awake!* magazines.

■ Since August has five full weekends, it would be an excellent month to auxiliary pioneer.

## Field Service Highlights

Harbor witnessing is established in 38 major ports in the United States. In January 2014, the harbor witnessing groups in Los Angeles, Philadelphia, and Seattle reported that 98 brothers visited 274 cargo ships. They placed 1,349 books, 289 magazines, and 2,110 brochures. They also conducted 75 Bible studies. Truly, merchants, shepherds, and traders are part of the expansion of Jehovah’s organization!—Isa. 60:6-9.

## Sample Presentations

### **Where Can We Find Answers to Life’s Big Questions?**

Hand the tract to the householder so that he can see the title and say: “Hello. We are sharing in a worldwide campaign to distribute this important message. This is your copy.”

*If you are leaving the tract at not-at-homes,* place it out of sight and avoid folding it unnecessarily.

*If the householder expresses interest or desires to talk,* you might ask his opinion on the multiple-choice question on the front. Open the tract, and show him what Psalm 119:144, 160 says. Explain that the tract contains information about a Web site that can help him find satisfying answers in the Bible. Perhaps you can show him a sample by playing the video *Why Study the Bible?* Before you leave, point out the three questions on the back page of the tract and ask which one concerns him the most. Offer to return so that you can show him how to find the Bible’s answer to that question by using jw.org. When you return, discuss the answer by looking under BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED.

*If you are also distributing invitations to your regional convention,* hand the householder the invitation at the same time you give him the tract and add, “In addition, we have given you an invitation to an upcoming free public event.”

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

On weekends, when appropriate, say this to feature *The Watchtower*: “We would also like to offer you our current magazines. This issue of *The Watchtower* answers the question, Is God interested in you?”

### Awake!® August

On weekends, when appropriate, say this to feature the *Awake!* magazine: “We would also like to offer you our current magazines. This issue of *Awake!* answers the question, How can people make peace?”



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# OUR KINGDOM MINISTRY

JULY 2014

## WEEK STARTING JULY 14

Song 1 and Prayer

### ❑ Congregation Bible Study:

cl chap. 10 ¶1-7 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Leviticus 21-24 (10 min.)

**No. 1:** Leviticus 23:1-14 (4 min. or less)

**No. 2:** Universal Salvation Is Not Scriptural—rs p. 356 ¶3 (5 min.)

**No. 3:** Acceptable Time—Use Wisely the Opportune Season for God's Favor—*it-1* pp. 37-38 (5 min.)

### ❑ Service Meeting:

Song 45

**10 min:** Get Ready for the Special Campaign in August. Distribute a copy of the new tract *Where Can We Find Answers to Life's Big Questions?* to anyone who does not have a copy. Using the sample presentation on page 4, have two demonstrations. First show how the tract will be offered to most householders. Then demonstrate how it may be offered when the householder shows interest or desires to talk. Encourage all to have a full share in the campaign.

**5 min:** Benefit From *Examining the Scriptures Daily*. Discussion. Invite the audience to comment on when they consider the text each day and how their use of *Examining the Scriptures Daily* has benefited them.

**15 min:** "Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally." Discussion. Include a demonstration.

Song 107 and Prayer

school, and so forth. It is Jehovah's will that everyone has an opportunity to hear the Kingdom message. (1 Tim. 2:3, 4) Often, in order to give a witness, we must take the initiative to start a conversation.

### How to Do It:

- Be selective. Does the person seem friendly and willing to talk? Do the circumstances allow for relaxed conversation? Some publishers first make eye contact with the person and then smile. If the person smiles back, they try to start a conversation.
- Say a brief, silent prayer if you lack the courage to speak.—Neh. 2:4; Acts 4:29.
- Start with a simple comment, perhaps a greeting. Jesus did not begin his conversation with the Samaritan woman by talking about the Kingdom. (John 4:7) Sometimes a conversation can be initiated by giving commendation: "Your children are so well-behaved!" Asking a question is another possible conversation starter: "Did you see that news report last night?"
- Once the conversation has started, look for an opportunity to introduce the good news, but do not be in a hurry. Allow the conversation to develop naturally. Perhaps you can make a statement that arouses the person's curiosity and prompts an inquiry. For example, if the conversation is about family matters, you might say, "I found some *reliable* advice on raising children." If you are discussing a news item, you could say, "I recently enjoyed reading some *good* news for a change." Do not be discouraged if the conversation ends before you can give a witness.
- Carry tracts or other literature that you can give to someone who shows interest.

### Try This During the Month:

- Each week try to start at least one conversation with the goal of witnessing informally.

## Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally

**Why Important:** When sharing in the house-to-house ministry, we often find that many people are not at home. However, we may come in contact with them when using public transportation, when waiting in a doctor's office, when taking a break at work or at

## *Our Reasons for Joy*

(Matthew 5:12)

1. Our reasons for joy are abundant,  
Like riches increasing in worth.  
Desirable things of all nations  
Are joining us in all the earth.  
The joy in our heart is well-founded,  
With roots reaching deep in God's Word.  
We daily partake of its teachings;  
Faith follows the things we have heard.  
Our causes for joy are deep-seated,  
Like embers that burn in our hearts.  
Though troubles and trials beset us,  
Endurance Jehovah imparts.

*(CHORUS)*

*Jehovah our God is our joy,  
The work of his hands our delight.  
How deep are his thoughts, how great are his works,  
Abounding in goodness and might!*

2. We gladly behold his productions,  
The heavens, the sea, and the land.  
We gaze at the book of creation,  
Applauding the work of his hand.  
Triumphantly we now bear witness,  
Proclaiming the Kingdom of God.  
The news of its birth and its blessings,  
We joyously spread all abroad.  
Eternal rejoicing approaches,  
Like daylight that follows the night.  
The promised new earth and new heavens  
Will bring everlasting delight.

*(Chorus)*