

- Song 58 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Will You Be Marked for Survival?”:** (10 min.)  
Eze 9:1, 2—Ezekiel’s vision has meaning for us (w16.06 16-17)  
Eze 9:3, 4—Those who have responded favorably to the preaching work will be marked for survival at some point during the great tribulation  
Eze 9:5-7—Jehovah will not destroy the righteous along with the wicked
- **Digging for Spiritual Gems:** (8 min.)  
Eze 7:19—How does this verse help us to prepare for the future? (w09 9/15 23 ¶10)  
  
Eze 8:12—How does this verse show that a lack of faith can lead to wrong conduct? (w11 4/15 26 ¶14)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Eze 8:1-12

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) Re 4:11—Teach the Truth.
- **Return Visit:** (4 min. or less) Ps 11:5; 2Co 7:1—Teach the Truth.
- **Bible Study:** (6 min. or less) bh 127 ¶4-5—Show how to reach the heart.

**LIVING AS CHRISTIANS**

- Song 56
- **“Uphold Jehovah’s Moral Standards”:** (15 min.)  
Discussion. Play the video *Become Jehovah’s Friend*—*One Man, One Woman* (video category CHILDREN).
- **Congregation Bible Study:** (30 min.) kr chap. 14 ¶8-14, box on p. 150
- Review Followed by Preview of Next Week (3 min.)
- Song 55 and Prayer

EZEKIEL 6-10 | Will You Be Marked for Survival?

Ezekiel’s vision was initially fulfilled with the destruction of ancient Jerusalem. What is the modern-day fulfillment?

**9:1, 2**

- The man with the secretary’s inkhorn represents Jesus Christ
- The six men with smashing weapons represent the heavenly armies with Christ at the head

**9:3-7**

- The great crowd will receive the mark when they are judged as sheep during the great tribulation



What action must I take to be marked for survival?



# Searching for Friends of Peace

(Luke 10:6)

D Dsus4 D A

Je - sus com - mand - ed: 'Let the truth be heard.' In sum - mer  
Time waits for no one, so the search goes on. A mil - lion

Bm7 D/G Gadd9

heat, on dust - y roads, He let all hear Je - ho - vah's word.  
hearts, a mil - lion lives, We give our all to save just one.

D Dsus4 D A

He loved God's sheep and called to ev - 'ry - one. He searched the  
Love is the force that makes us call a - gain. A wound - ed

Bm7 Em7 D/F# D/G Gadd9

land from the sun - rise 'til the day was done. From  
heart can be healed, and bro - ken lives can mend. We

# Searching for Friends of Peace

Em11 D/G A D/F# Gadd9 D/E

door to door and in the street, We share with ev - 'ry -  
search the towns and cit - y squares, And when we find some -

A Bm7 Em11 D/G A Bm7

one we meet The news that soon man's trou - bles all will be  
one who cares, The joy we feel in - spi - res us to go

Asus4 A Chorus D

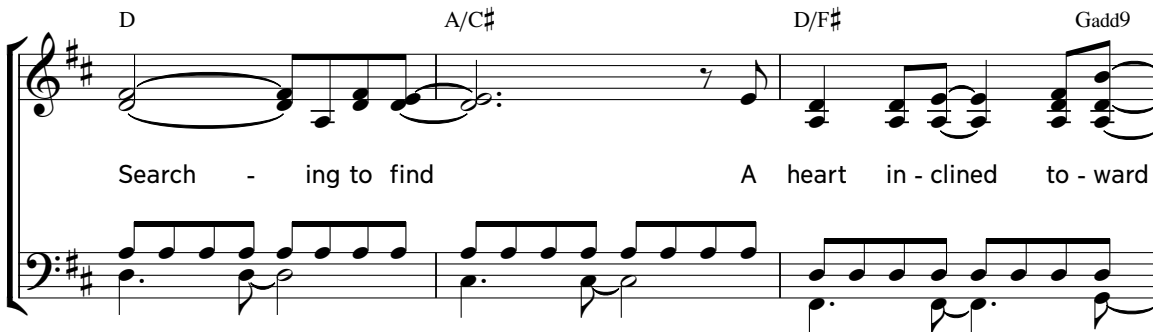
gone.  
on. Search - ing the world

A/C# D/F# Gadd9

For friends of peace in ev - 'ry na - tion,

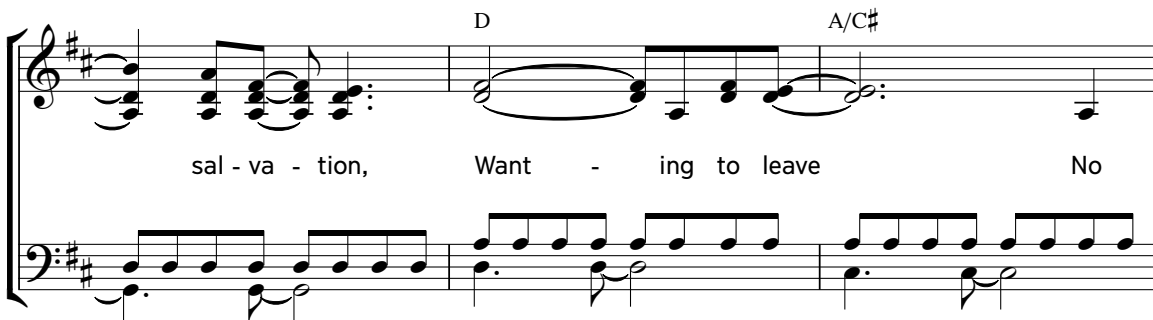
# Searching for Friends of Peace

D A/C# D/F# Gadd9



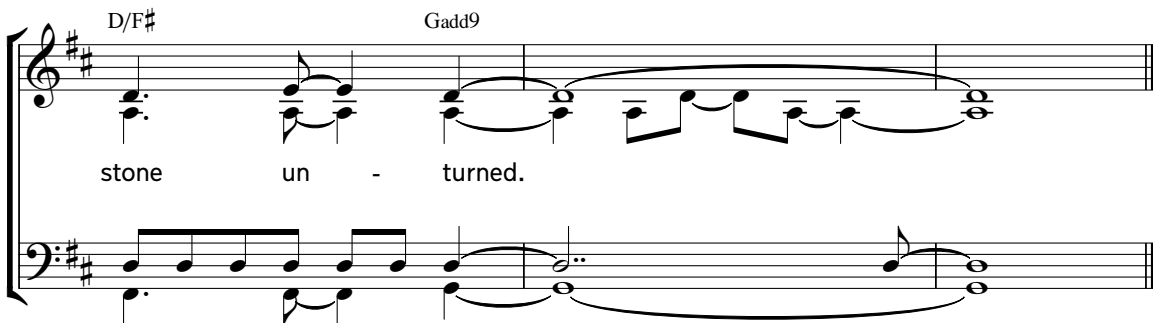
Search - ing to find A heart in - clined to - ward

D A/C#



sal - va - tion, Want - ing to leave No

D/F# Gadd9



stone un - turned.

I have never done before, and the likes of which I will not do again, because of all your detestable practices.<sup>a</sup>

**10** ““So fathers among you will eat their sons,<sup>b</sup> and sons will eat their fathers, and I will execute judgment among you and scatter all the rest of you in every direction.”<sup>\*c</sup>

**11** ““Therefore as surely as I am alive,” declares the Sovereign Lord Jehovah, “because it was my sanctuary that you defiled with all your disgusting idols and with all your detestable practices,<sup>d</sup> I will also reject\* you; my eye will not feel sorry, and I will show no compassion.<sup>e</sup> **12** A third of you will die by the pestilence<sup>f</sup> or perish in your midst by famine. Another third will fall all around you by the sword.<sup>f</sup> And I will scatter the last third in every direction,<sup>\*</sup> and I will draw a sword to chase after them.<sup>g</sup> **13** Then my anger will come to an end, and my wrath against them will subside, and I will be satisfied.<sup>h</sup> And they will have to know that I, Jehovah, have spoken in my insistence on exclusive devotion,<sup>i</sup> when I have finished unleashing my wrath against them.

**14** ““I will make you a devastated place and an object of reproach among the surrounding nations and in the eyes of everyone passing by.<sup>j</sup> **15** You will become an object of reproach and scorn,<sup>k</sup> a warning example and a horror to the nations around you, when I execute judgment on you in anger and in wrath and with furious punishments. I, Jehovah, have spoken.

**16** ““I will send against them the deadly arrows of famine to destroy them. The arrows that I send will bring you to ruin.<sup>l</sup> I

5:10, 12 \*Lit., “to every wind.” 5:11 \*Or “diminish.” 5:12 \*Or “disease.”

## CHAP. 5

- a La 4:6  
Da 9:12  
b Le 26:29  
Jer 19:9  
La 4:10  
c Le 26:33  
De 28:64  
d Le 20:3  
2KI 21:1, 7  
2Ch 36:14  
Jer 32:34  
e La 2:21  
Eze 7:4  
f Jer 14:12  
Jer 15:2  
Jer 21:9  
g Le 26:33  
Jer 9:16  
Jer 42:16  
h Eze 16:42  
i Ex 20:3, 5  
Ex 34:14  
De 6:15  
j De 28:37  
1KI 9:7  
Ne 2:17  
k Ps 79:4  
Jer 24:9  
La 2:15  
La 3:61, 62  
l De 32:23

## Second Col.

- a Le 26:26  
Eze 4:16  
b Le 26:22  
De 32:24  
Eze 14:21  
Eze 33:27  
c Eze 21:3

## CHAP. 6

- d Isa 27:9  
e Le 26:30  
f Jer 8:1, 2  
g Jer 2:15  
Jer 32:29  
Mic 3:12  
h Eze 16:39  
i Jer 14:18  
j Eze 7:4  
k Jer 30:10  
Jer 44:28  
Eze 14:22

will make the famine worse for you by cutting off your food supply.<sup>\*a</sup> **17** I will send against you famine and vicious wild beasts,<sup>b</sup> and they will bereave you of children. Pestilence and bloodshed will overwhelm you, and I will bring a sword against you.<sup>c</sup> I, Jehovah, have spoken.”

**6** The word of Jehovah again came to me, saying: **2** “Son of man, turn your face toward the mountains of Israel and prophesy against them. **3** You must say, ‘O mountains of Israel, hear the word of the Sovereign Lord Jehovah: This is what the Sovereign Lord Jehovah says to the mountains, to the hills, to the streams, and to the valleys: “Look! I will bring a sword against you, and I will destroy your high places. **4** Your altars will be demolished, your incense stands will be broken,<sup>d</sup> and I will throw your slain ones down before your disgusting idols.<sup>\*e</sup> **5** I will throw the carcasses of the people of Israel before their disgusting idols, and I will scatter your bones all around your altars.<sup>f</sup> **6** In all the places where you dwell, the cities will be devastated<sup>g</sup> and the high places will be demolished and will lie devastated.<sup>h</sup> Your altars will be demolished and shattered, your disgusting idols will perish, your incense stands will be cut down, and your works will be wiped out. **7** And those slain will fall in your midst,<sup>i</sup> and you will have to know that I am Jehovah.<sup>j</sup>

**8** ““But I will leave a remnant, for some of you will escape the sword among the nations when you are scattered throughout the lands.<sup>k</sup> **9** And

5:16 \*Lit., “breaking your bread rods.” Possibly referring to rods used for storing bread. 6:4 \*The Hebrew term may be related to a word for “dung” and is used as an expression of contempt.

those who escape will remember me among the nations where they are taken captive.<sup>a</sup> They will realize that I was broken-hearted over their unfaithful\* heart that turned away from me<sup>b</sup> and at their eyes that are lusting<sup>c</sup> after their disgusting idols. They will be ashamed of and loathe all the evil and detestable things they have done.<sup>d</sup> **10** They will have to know that I am Jehovah and that my threats to bring this calamity on them were not empty.”<sup>e</sup>

**11** “This is what the Sovereign Lord Jehovah says: ‘Clap your hands and stamp your foot and bemoan all the evil and detestable things done by the house of Israel, for they will fall by the sword, by famine, and by pestilence.’ **12** The one far away will die by pestilence, the one nearby will fall by the sword, and whoever escapes these and is left remaining will die by famine; and I will fully unleash my wrath against them.<sup>g</sup> **13** And you will have to know that I am Jehovah,<sup>h</sup> when their slain lie among their disgusting idols, all around their altars,<sup>i</sup> on every high hill, on all the mountaintops, under every luxuriant tree, and under the branches of big trees where they have made fragrant offerings\* to appease all their disgusting idols.<sup>j</sup> **14** I will stretch out my hand against them and make the land desolate, and all their dwelling places will become more desolate than the wilderness near Diblah. And they will have to know that I am Jehovah.”

**7** The word of Jehovah again came to me, saying: **2** “As for you, son of man, this is what the Sovereign Lord Jeho-

CHAP. 6

a De 30:1, 2  
Ps 137:1

b Ps 78:40, 41  
Isa 63:10

c Nu 15:39

d Eze 20:43  
Eze 36:31

e Eze 33:29  
Da 9:12  
Zec 1:6

f Jer 15:2  
Jer 16:4  
Eze 5:12

g Eze 5:13

h Eze 12:15

i Jer 8:2

j Eze 20:28

Second Col.

CHAP. 7

a Eze 5:11

b Jer 16:18  
Eze 16:43

c Eze 6:13

d 2Kj 21:12  
Da 9:12

e Zep 1:14

f 2Ch 34:21

g Jer 7:20  
Eze 5:13

h Jer 13:14

i Isa 66:6  
Eze 33:29

j Zep 1:14

k Isa 59:6  
Jer 6:7  
Mic 6:12

vah says to the land of Israel: ‘An end! The end has come upon the four corners of the land. **3** The end is now upon you, and I will unleash my anger against you, and I will judge you according to your ways and call you to account for all your detestable deeds. **4** My eye will not feel sorry for you; nor will I feel compassion,<sup>a</sup> for I will bring upon you the results of your own ways, and you will suffer the consequences of your detestable deeds.<sup>b</sup> And you will have to know that I am Jehovah.’<sup>c</sup>

**5** “This is what the Sovereign Lord Jehovah says: ‘Look! A calamity, a unique calamity, is coming.<sup>d</sup> **6** An end is coming; the end will come; it will rouse itself\* against you. Look! It is coming. **7** Your turn\* has come, you who inhabit the land. The time is coming, the day is near.<sup>e</sup> There is confusion and not joyful shouting on the mountains.’

**8** “Very soon I will pour out my rage on you,<sup>f</sup> and I will fully unleash my anger against you,<sup>g</sup> and I will judge you according to your ways and call you to account for all your detestable deeds. **9** My eye will not feel sorry; nor will I feel compassion.<sup>h</sup> I will bring on you the results of your ways, and you will suffer the consequences of your own detestable deeds. And you will have to know that I, Jehovah, am striking you.<sup>i</sup>

**10** “Look, the day! Look, it is coming!<sup>j</sup> Your turn\* has come; the rod has blossomed and presumptuousness has sprouted. **11** Violence has grown into a rod of wickedness.<sup>k</sup> Neither they nor their wealth nor their crowds nor their prominence

**7:6** \*Lit., “awaken.” **7:7, 10** \*Or possibly, “The garland.”

**6:9** \*Or “immoral; promiscuous.” <sup>a</sup>Or “are immorally following.” **6:13** \*Or “offered pleasing aromas.”

will survive. **12** The time will come, the day will arrive. Let the buyer not rejoice, and let the seller not mourn, for there is wrath against their whole crowd.\*<sup>a</sup> **13** For the seller will not return to what was sold, even if his life is spared, for the vision is against the entire multitude. No one will return, and because of his error,\* no one will preserve his life.

**14** "They have blown the trumpet,<sup>b</sup> and everyone is ready, but no one is going to the battle, because my wrath is against the whole multitude.<sup>c</sup> **15** The sword is outside,<sup>d</sup> and the pestilence and the famine are inside. Whoever is in the field will die by the sword, and famine and pestilence will consume those in the city.<sup>e</sup> **16** Their survivors who manage to escape will go to the mountains, and like the doves of the valleys, each one will moan over his error.<sup>f</sup> **17** All their hands will hang limp, and all their knees will drip with water.\*<sup>g</sup> **18** They have put on sackcloth,<sup>h</sup> and shuddering has seized\* them. Everyone will be put to shame, and every head will be bald.\*<sup>i</sup>

**19** "They will throw their silver into the streets, and their gold will become abhorrent to them. Neither their silver nor their gold will be able to save them in the day of Jehovah's fury.<sup>j</sup> They\* will not be satisfied, nor will they fill their stomachs, for it<sup>#</sup> has become a stumbling block causing their er-

**7:12** \*That is, neither those who buy property nor those who sell it will benefit, since the destruction will come upon all. **7:13** \*Or possibly, "by their error." **7:17** \*That is, from urination as a result of fear. **7:18** \*Lit., "covered." #That is, their heads will be shaved in mourning. **7:19** \*Or "Their souls." #That is, their silver and their gold.

CHAP. 7

a Zep 1:18

b Jer 4:5

c Jer 7:20  
Jer 12:12

d Le 26:25

e Jer 14:18  
Eze 5:12

f Isa 59:11

g Eze 21:7

h Isa 3:24

i Isa 22:12

j Pr 11:4  
Zep 1:18

Second Col.

a 2Ki 21:1, 7  
Jer 7:30

b Jer 18:17

c 2Ch 36:19  
La 1:10

d Jer 39:6, 7  
La 3:7

e 2Ki 21:16  
2Ki 24:3, 4  
Jer 2:34  
Eze 9:9

f Isa 59:6  
Mic 2:2

g De 28:48-51  
Eze 21:31  
Hab 1:6

h Jer 6:12  
La 5:2

i Eze 21:2

j Isa 57:21  
Jer 8:15

k Jer 21:1, 2  
Jer 37:17

l Ps 74:9  
La 2:9  
Eze 20:3

m Jer 52:10

n Eze 6:13

ror. **20** They took pride in the beauty of their ornaments, and they made with them\* their detestable images, their disgusting idols.<sup>a</sup> That is why I will make it an abhorrent thing to them. **21** I will give it\* into the hand of the foreigners for plunder and to the wicked ones of the earth for spoil, and they will profane it.

**22** "I will turn my face away from them,<sup>b</sup> and they will profane my concealed place,\* and robbers will enter it and profane it.<sup>c</sup>

**23** "Make the chain,\*<sup>d</sup> for the land is full of bloodstained judgment<sup>e</sup> and the city is full of violence.<sup>f</sup> **24** I will bring in the worst of the nations,<sup>g</sup> and they will take possession of their houses,<sup>h</sup> and I will put an end to the pride of the strong ones, and their sanctuaries will be profaned.<sup>i</sup> **25** When their anguish comes, they will seek peace, but there will be none.<sup>j</sup> **26** There will come disaster upon disaster, and one report after another, and people will seek a vision from a prophet,<sup>k</sup> but the law\* will perish from a priest and advice<sup>#</sup> from the elders.<sup>l</sup> **27** The king will go into mourning,<sup>m</sup> and the chieftain will be clothed with despair,\* and the hands of the people of the land will tremble in terror. I will treat them according to their ways, and I will judge them as they have judged. And they will have to know that I am Jehovah."<sup>n</sup>

**8** And in the sixth year, in the sixth month, on the fifth day of the month, when I was sit-

**7:20** \*That is, their objects of gold and silver. **7:21** \*That is, their silver and their gold used to make idols. **7:22** \*Apparently referring to the innermost part of Jehovah's sanctuary. **7:23** \*That is, chains of captivity. **7:26** \*Or "instruction." #Or "counsel." **7:27** \*Or "desolation."

ting in my house and the elders of Judah were sitting before me, the hand of the Sovereign Lord Jehovah took hold of me there. **2** As I watched, I saw a form similar to the appearance of fire; there was fire below what appeared to be his waist,<sup>a</sup> and from his waist upward his appearance was bright, like the glow of electrum.<sup>\*b</sup> **3** Then he stretched out what appeared to be a hand and took me by a tuft of hair of my head, and a spirit carried me between the earth and the heavens and brought me to Jerusalem by means of the visions from God, to the entrance of the inner gate<sup>c</sup> that faces north, where the idolatrous symbol\* of jealousy that incites jealousy stood.<sup>d</sup> **4** And look! the glory of the God of Israel was there,<sup>e</sup> like the appearance that I had seen in the valley plain.<sup>f</sup>

**5** He then said to me: "Son of man, please raise your eyes toward the north." So I raised my eyes toward the north, and there, north of the gate of the altar, was this symbol\* of jealousy in the entryway. **6** And he said to me: "Son of man, do you see what terrible, detestable things the house of Israel is doing here,<sup>g</sup> things that make me go far away from my sanctuary?<sup>h</sup> But you will see detestable things that are even more terrible."

**7** Then he brought me to the entrance of the courtyard, and when I looked, I saw a hole in the wall. **8** He said to me: "Son of man, please bore through the wall." So I bored through the wall, and I saw an entryway. **9** He said to me: "Go in and see the evil, detestable things that they are doing here." **10** So I went in and looked, and I saw

8:2 \*A shining alloy of gold and silver.  
8:3, 5 \*Or "image."

CHAP. 8

a Da 7:9

b Eze 1:4, 27

c Jer 20:2  
Eze 9:2

d De 32:16

e Ex 40:34

f Eze 1:27, 28

g 2Ch 36:14

h Jer 26:4, 6

Second Col.

a Le 11:10

b Ex 20:4, 5

c 2Ki 22:3, 4  
2Ki 25:22  
Jer 26:24

d Eze 16:17, 18

e Isa 29:15  
Eze 9:9

f 2Ch 36:14

g 2Ch 4:9

h De 4:19  
2Ki 17:16  
Jer 8:1, 2

i 2Ki 21:16  
Jer 19:4  
Eze 9:9

all sorts of images of creeping things and loathsome beasts<sup>a</sup> and all the disgusting idols\* of the house of Israel;<sup>b</sup> they were carved on the wall all around. **11** And 70 of the elders of the house of Israel were standing before them, with Ja-az-a-ni'ah the son of Sha'phan<sup>c</sup> standing among them. Each one had his censer in his hand, and the perfumed cloud of incense was ascending.<sup>d</sup> **12** He said to me: "Son of man, do you see what the elders of the house of Israel are doing in the darkness, each one in the inner rooms where his idols are displayed?<sup>\*f</sup> For they are saying, 'Jehovah is not seeing us. Jehovah has left the land.'<sup>g</sup>"<sup>e</sup>

**13** And he went on to say to me: "You will see detestable things that are even more terrible that they are doing." **14** So he brought me to the entrance of the north gate of the house of Jehovah, and there I saw women sitting and weeping over the god Tam'muz.

**15** And he further said to me: "Do you see this, O son of man? You will see detestable things that are even more terrible that are worse than these."<sup>f</sup> **16** So he brought me to the inner courtyard of the house of Jehovah.<sup>g</sup> There at the entrance of the temple of Jehovah, between the porch and the altar, were about 25 men with their backs to the temple of Jehovah and their faces to the east; they were bowing down to the sun in the east.<sup>h</sup>

**17** He said to me: "Son of man, do you see this? Is it a trivial thing for the house of Judah to do these detestable things, to fill the land with violence<sup>i</sup> and

8:10 \*The Hebrew term may be related to a word for "dung" and is used as an expression of contempt. 8:12 \*Or "in the inner rooms of his showpiece?"



keep offending me? Here they are thrusting out the branch\* to my nose. **18** So I will act in rage. My eye will not feel sorry; nor will I feel compassion.<sup>a</sup> Even though they cry out loudly in my ears, I will not hear them.”<sup>b</sup>

**9** He then called out in my ears with a loud voice, saying: “Summon those who will bring punishment on the city, each one with his weapon for destruction in his hand!”

**2** I saw six men coming from the direction of the upper gate<sup>c</sup> that faces north, each with his weapon for smashing in his hand; and there was one man among them clothed in linen, with a secretary’s inkhorn\* at his waist, and they came in and stood beside the copper altar.<sup>d</sup>

**3** Then the glory of the God of Israel<sup>e</sup> rose from where it had rested above the cherubs and moved to the threshold of the doorway of the house,<sup>f</sup> and he began calling out to the man who was clothed in linen, at whose waist was the secretary’s inkhorn. **4** Jehovah said to him: “Go through the city, through Jerusalem, and put a mark on the foreheads of the men who are sighing and groaning<sup>g</sup> over all the detestable things that are being done in the city.”<sup>h</sup>

**5** And to the others he said in my hearing: “Go through the city after him and strike. Do not let your eye feel sorry, and do not feel any compassion.<sup>i</sup> **6** Old man, young man, virgin, little child, and women you should kill off completely.<sup>j</sup> But do not go near to any man on whom there is the mark.<sup>k</sup> You should start from my sanctuary.”<sup>l</sup> So they started with the elders who were in front of the house.<sup>m</sup>

**8:17** \*Apparently a branch used in idolatrous worship. **9:2** \*Or “a scribe’s ink holder.”

## CHAP. 8

a Eze 5:11

Eze 7:9

b Isa 1:15

Mic 3:4

## CHAP. 9

c Jer 20:2

Eze 8:3

d 2Ch 4:1

e Eze 3:23

Eze 8:3, 4

Eze 11:22

f Eze 10:4

g Ps 119:53

2Pe 2:7, 8

h Eze 5:11

i Ex 32:26, 27

Eze 7:4

j 2Ch 36:17

k Ex 12:23

Jos 2:17-19

Re 9:4

l 2Ki 25:18, 21

Jer 25:29

m Eze 8:11

## Second Col.

a La 2:21

b Ge 18:23

Eze 11:13

c 2Ch 36:14

Isa 1:4

d 2Ki 21:16

Jer 2:34

Mt 23:30

e Eze 22:29

f Isa 29:15

Eze 8:12

g Eze 5:11

Eze 7:4

## CHAP. 10

h Isa 6:1

Eze 1:22, 26

Re 4:2, 3

i Eze 9:2

j Eze 1:16

k Eze 1:13

l 2Ki 25:8, 9

m Eze 1:27, 28

Eze 9:3

n Ex 40:35

2Ch 5:13

Eze 43:5

**7** Then he said to them: “Defile the house and fill the courtyards with the slain.<sup>a</sup> Go!” So they went out and struck down people in the city.

**8** While they were striking them down, I alone was left, and I fell facedown and cried out: “Alas, O Sovereign Lord Jehovah! Are you going to destroy all the remaining ones of Israel while you pour out your rage on Jerusalem?”<sup>b</sup>

**9** So he said to me: “The error of the house of Israel and Judah is very, very great.<sup>c</sup> The land is filled with bloodshed,<sup>d</sup> and the city is full of corruption.<sup>e</sup> For they say, ‘Jehovah has left the land, and Jehovah is not seeing.’<sup>f</sup> **10** But as for me, my eye will not feel sorry; nor will I show compassion.<sup>g</sup> The consequences of their way I will bring down on their own head.”

**11** Then I saw the man clothed in linen with the inkhorn at his waist bringing back word, saying: “I have done just as you have commanded me.”

**10** As I was watching, I saw above the expanse that was over the heads of the cherubs something like a sapphire stone appearing above them, and its appearance resembled a throne.<sup>h</sup> **2** Then he said to the man clothed in linen:<sup>i</sup> “Enter between the wheelwork,<sup>j</sup> under the cherubs, and fill both your hands with burning coals<sup>k</sup> from between the cherubs and toss them over the city.”<sup>l</sup> So he entered as I watched.

**3** The cherubs were standing to the right of the house when the man entered, and the cloud filled the inner courtyard.

**4** And the glory of Jehovah<sup>m</sup> rose up from the cherubs to the threshold of the doorway of the house, and the house gradually became filled with the cloud,<sup>n</sup>

and the courtyard was full of the brightness of the glory of Jehovah. **5** And the sound of the wings of the cherubs could be heard in the outer courtyard, like the sound of God Almighty when he speaks.<sup>a</sup>

**6** Then he commanded the man clothed in linen: "Take fire from between the wheelwork, from between the cherubs," and he entered and stood beside the wheel. **7** Then one of the cherubs stretched his hand out toward the fire that was between the cherubs.<sup>b</sup> He took some and put it into both hands of the one clothed in linen,<sup>c</sup> who now took it and went out. **8** The cherubs had what looked like the form of human hands under their wings.<sup>d</sup>

**9** As I was watching, I saw four wheels beside the cherubs, one wheel beside each cherub, and the wheels appeared to glow like chryso-lite stone.<sup>e</sup>

**10** As for their appearance, the four of them were alike, looking as though a wheel were within a wheel. **11** When they moved, they could go in any of the four directions without turning, because they would go to the place where the head would face without turning. **12** Their entire bodies, their backs, their hands, their wings, and the wheels, the wheels of all four of them, were full of eyes all around.<sup>f</sup> **13** As regards the wheels, I heard a voice that called to them, "Wheel-work!"

**14** Each one\* had four faces. The first face was the face of the cherub, the second face was the face of a man,<sup>g</sup> the third was the face of a lion, and the fourth was the face of an eagle.<sup>g</sup>

**15** And the cherubs would rise—they were the same living

**10:14** \*That is, each of the cherubs. <sup>g</sup>Or "human."

CHAP. 10

a Ps 29:3, 4  
Eze 1:24  
Joh 12:28, 29

b Eze 1:13

c Eze 9:2

d Eze 1:8

e Eze 1:15-18

f Re 4:6, 8

g Eze 1:6, 10  
Re 4:7

Second Col.

a Eze 1:3

b Eze 1:19-21

c Eze 1:27, 28

d Eze 9:3  
Eze 10:4

e Eze 11:22

f Eze 1:1, 22

g Eze 1:8

h Eze 1:10

i Eze 1:12  
Eze 10:11

CHAP. 11

j Eze 10:19

k Isa 1:23  
Eze 22:27

creatures\* that I had seen at the river Che'bar<sup>a</sup>— **16** and when the cherubs moved, the wheels would move alongside them; and when the cherubs lifted up their wings to be high above the earth, the wheels would not turn or move from their side.<sup>b</sup> **17** When these stood still, they would stand still; and when these rose, they would rise with them, for the spirit operating on the living creatures<sup>c</sup> was in them.

**18** Then the glory of Jehovah<sup>c</sup> departed from over the threshold of the doorway of the house and stood still over the cherubs.<sup>d</sup> **19** The cherubs now lifted up their wings and rose from the earth as I watched. The wheels were also alongside them when they departed. They stopped at the entrance of the eastern gate of the house of Jehovah, and the glory of the God of Israel was above them.<sup>e</sup>

**20** These were the living creatures\* that I had seen under the God of Israel at the river Che'bar,<sup>f</sup> so I came to know that they were cherubs. **21** All four had four faces, four wings, and what appeared to be human hands under their wings.<sup>g</sup> **22** And the appearances of their faces were like the faces I had seen by the river Che'bar.<sup>h</sup> They would each go straight forward.<sup>i</sup>

**11** And a spirit lifted me up and brought me to the eastern gate of the house of Jehovah, the gate that faces east.<sup>j</sup> There at the entrance of the gate I saw 25 men, and among them were Ja-az-a-ni'ah the son of Az-zur and Pel-a-ti'ah the son of Benai'ah, princes of the people.<sup>k</sup>

**10:15** \*Lit., "it was the living creature."

**10:17** \*Lit., "the spirit of the living creature."

**10:20** \*Lit., "This is the living creature."

- Song 58 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Will You Be Marked for Survival?”:** (10 min.)  
Eze 9:1, 2—Ezekiel’s vision has meaning for us (w16.06 16-17)  
Eze 9:3, 4—Those who have responded favorably to the preaching work will be marked for survival at some point during the great tribulation  
Eze 9:5-7—Jehovah will not destroy the righteous along with the wicked
- **Digging for Spiritual Gems:** (8 min.)  
Eze 7:19—How does this verse help us to prepare for the future? (w09 9/15 23 ¶10)  
  
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What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Eze 8:1-12

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**LIVING AS CHRISTIANS**

- Song 56
- **“Uphold Jehovah’s Moral Standards”:** (15 min.)  
Discussion. Play the video *Become Jehovah’s Friend*—*One Man, One Woman* (video category CHILDREN).
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EZEKIEL 6-10 | Will You Be Marked for Survival?

Ezekiel’s vision was initially fulfilled with the destruction of ancient Jerusalem. What is the modern-day fulfillment?

**9:1, 2**

- The man with the secretary’s inkhorn represents Jesus Christ
- The six men with smashing weapons represent the heavenly armies with Christ at the head

**9:3-7**

- The great crowd will receive the mark when they are judged as sheep during the great tribulation



What action must I take to be marked for survival?



## June 26–July 2

### Treasures From God's Word

**Ezekiel 9:1, 2**—Ezekiel's vision has meaning for us

Reference: *w16.06* 16-17

Whom do the man with the secretary's inkhorn and the six men with smashing weapons described in Ezekiel's vision symbolize?

- They picture heavenly forces that were involved in the destruction of Jerusalem and that will also be involved in the destruction of Satan's wicked system at Armageddon. Why is this adjusted understanding reasonable?

After Ezekiel saw the wicked things being done in apostate Jerusalem prior to its destruction in 607 B.C.E., he was given a vision of the events leading up to that destruction. He saw six men with smashing weapons. He also saw a man among them who was "clothed in linen" and had "a secretary's inkhorn." (**Ezekiel 8:6-12; 9:2, 3**) This man was told: "Go through the city, . . . and put a mark on the foreheads of the men who are sighing and groaning over all the detestable things that are being done in the city." Then, the men with the smashing weapons were told to kill all those in the city who did not have the mark. (**Ezekiel 9:4-7**) What does this vision teach us, and who is the man with the secretary's inkhorn?

This prophecy was given in 612 B.C.E., and its initial fulfillment refers to the destruction of Jerusalem by the Babylonian army—something that was to occur just five years later. Although the pagan Babylonians were allowed to bring about that destruction, they were serving as Jehovah's executioners. (**Jeremiah 25:9, 15-18**) This was because Jehovah used them to punish his apostate people. However, the destruction was not to be indiscriminate. The righteous would not be destroyed along with the wicked. Jehovah lovingly made provision to save those Jews who did not agree with the detestable things happening in the city.

Ezekiel was not involved in either the marking work or the destruction itself. Instead, the execution of judgment would be directed by the angels. So by means of this prophecy, we are allowed to see behind the scenes, as it were, into the heavenly realm itself. Jehovah had commissioned his angels not only to organize the destruction of the wicked but also to separate the righteous for survival.

In the past, we have explained that in the modern-day fulfillment of this vision, the man with the secretary's inkhorn represented the anointed remnant. It was thought that those who respond favorably to the message being preached are now marked for survival. In recent years, however, it has become clear that an adjustment needs to be made to this explanation. According to what is stated at Matthew 25:31-33, Jesus is the one who judges people. He makes his final judgment during the time of the great tribulation, separating the sheeplike ones, who will survive, from the goatlike ones, who will be destroyed.

So in light of this adjusted understanding, what lessons do we learn from Ezekiel's vision? There are at least five:

- (1) During the time leading up to the destruction of Jerusalem, Ezekiel served as a watchman along with Jeremiah, just as Isaiah had previously done. Today, Jehovah is using a small group of his anointed servants to feed his people and warn others before the outbreak of the great tribulation. In turn, all of Christ's domestics have a share in sounding the warning.—**Matthew 24:45-47**.

- (2) Ezekiel was not involved with the actual marking of people for survival; neither are God's servants

today. They simply convey Jehovah's message, which is a part of their preaching work, done under angelic direction.—[Revelation 14:6](#).

(3) In Ezekiel's day, no one received a literal mark on his forehead. The same is true today. What do people need to do to be symbolically marked for survival? They need to react favorably to the preaching work that is taking place, put on the Christian personality, dedicate themselves to Jehovah, and loyally support Christ's brothers. ([Matthew 25:35-40](#)) Those who do these things will receive the mark of survival during the coming great tribulation.

(4) In the modern-day fulfillment, the man with the secretary's inkhorn represents Jesus Christ, the one behind the scenes who marks those who will survive. The great crowd will receive their mark when they are judged as sheep during the great tribulation. This will put them in line to receive everlasting life here on earth.—[Matthew 25:34, 46](#).

(5) In the modern-day fulfillment, the six men with smashing weapons represent Jesus' heavenly armies with Jesus himself at the head. They will soon destroy the nations and all wickedness.—[Ezekiel 9:2, 6, 7](#); [Revelation 19:11-21](#).

Understanding these valuable lessons strengthens our confidence that Jehovah does not destroy the righteous along with the wicked. ([2 Peter 2:9](#); [3:9](#)) We are also reminded of the importance of the preaching work in our day. Everyone needs to hear the warning before the end comes!—[Matthew 24:14](#).

## Digging for Spiritual Gems

[Ezekiel 7:19](#)—How does this verse help us to prepare for the future?

Reference: [w09 9/15 23 paragraph 10](#)

Jehovah is in a unique position to help us prepare for the future because he knows what lies ahead. He determines what mankind's future will be. ([Isaiah 46:9, 10](#)) Bible prophecy reveals that "the great day of Jehovah is near." ([Zephaniah 1:14](#)) Regarding that day, the words of Proverbs 11:4 will prove true: "Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death." When the time arrives for Jehovah's judgment to be executed on Satan's world, what will matter is our standing with God. Money will be worthless. In fact, [Ezekiel 7:19](#) says: "Into the streets they will throw their very silver, and an abhorrent thing their own gold will become." That foreknowledge can help us to act wisely now.

[Ezekiel 8:12](#)—How does this verse show that a lack of faith can lead to wrong conduct?

Reference: [w11 4/15 26 paragraph 14](#)

Faith means, fundamentally, that Jehovah God is real to us. If God is not real to us, wrong conduct will be just a short step away. Consider what happened among God's people in ancient times. Jehovah revealed to the prophet Ezekiel that detestable things were being done in private, saying: "Have you seen, O son of man, what the elderly ones of the house of Israel are doing in the darkness, each one in the inner rooms of his showpiece? For they are saying, 'Jehovah is not seeing us. Jehovah has left the land.'" ([Ezekiel 8:12](#)) Did you notice what contributed to the problem? They did not believe that Jehovah was aware of what they were doing. Jehovah was not real to them.

- Song 58 and Prayer
- Opening Comments (3 min. or less)

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- Song 56
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# Apply Yourself To The Field Ministry

## Initial Call:

**(Revelation 4:11)** “You are worthy, Jehovah our God, to receive the glory and the honor and the power, because you created all things, and because of your will they came into existence and were created.”

## Return Visit:

**(Psalm 11:5)** Jehovah examines the righteous one as well as the wicked one; He hates anyone who loves violence.

**(2 Corinthians 7:1)** Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in the fear of God.

## Bible Study:

### ***bh 127 ¶4-5***

<sup>4</sup> Thousands of years later, Jehovah gave the people of Israel laws to help them to serve him acceptably. Because these laws were given through the prophet Moses, they are sometimes called the Mosaic Law. Part of the Mosaic Law said: “You must not murder.” (Deuteronomy 5:17) This showed the Israelites that God values human life and that people must value the lives of others.

<sup>5</sup> What about the life of an unborn child? Well, according to the Mosaic Law, causing the death of a baby in its mother’s womb was wrong. Yes, even such a life is precious to Jehovah. (Read Exodus 21:22, 23; Psalm 127:3.) This means that abortion is wrong.

# Make the Truth Your Own

(Proverbs 3:1, 2)

*E $\flat$*  *B $\flat$ 9*

The way of the truth is the best way of  
 The effort you make and the time you are  
 Com - pared with our God, we are all lit - tle

*A $\flat$ /E $\flat$*  *E $\flat$*  *G $\flat$ /D* *C $\flat$*  *F7*

liv - ing, But no one can live your life  
 spend - ing In ser - vice to God and his  
 chil - dren And need his di - rec - tion and

*B $\flat$ 13sus4* *B $\flat$ 9* *E $\flat$*

for you. So take the ad - vice that Je -  
 King - dom Will yield rich re - sults and a  
 coun - sel. So walk ev - 'ry day with our

*B $\flat$ 9* *A $\flat$ /E $\flat$*  *E $\flat$*  *G $\flat$ /D* *C $\flat$*  *B $\flat$ /C*

ho - vah is giv - ing; Be - lieve what he  
 life that's un - end - ing; A - lieve full of  
 Fa - ther in heav - en; Re - ceive his rich



# Make the Truth Your Own

F7 Ab/Bb Bb7 Chorus Eb Ebma7/G Eb6/G

tells you is true.  
good things to come. Make the truth your  
bless - ing in full.

Ab C7 Bb/D C7/E Fm Abma7/Eb Ab/Eb Bb/D Fm7/C

own. Make it live, yes, make it real.

Bb7 Ebma7 Eb Ebadd9/G Bb/Ab Ab

And then feel the joy Je - ho - vah

Abm/F Eb/Bb Ab/Bb Bb7 Ab/Bb Eb

gives you When you make the truth your own.

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## Uphold Jehovah’s Moral Standards

Jehovah God sets the standard of morality for humans. For instance, he decrees that marriage is a permanent union between a man and a woman. (Mt 19:4-6, 9) He condemns all types of sexual immorality. (1Co 6:9, 10) He even provides principles regarding dress and grooming that set his people apart.—De 22:5; 1Ti 2:9, 10.

In today’s world, many people reject Jehovah’s standards. (Ro 1:18-32) They allow popular opinion to influence their dress and grooming and their conduct. Many flaunt their gross wrongdoing and criticize those who live by a different standard.—1Pe 4:3, 4.

As Jehovah’s Witnesses, we must courageously uphold God’s moral standards. (Ro 12:9) How? We should tactfully make known what is acceptable to him. But we also need to maintain a high standard in our own life. For instance, when selecting styles of dress and grooming, we might ask ourselves: ‘Do my choices reflect Jehovah’s standards or the world’s? Does my dress and grooming identify me as a God-fearing Christian?’ Or when choosing a program or a movie to watch, we might ask ourselves: ‘Would Jehovah approve of this program? Whose standards of morality does it promote? Might my choice of entertainment weaken my moral defenses? (Ps 101:3) Could it be a stumbling block to family members or others?’ —1Co 10:31-33.

Why is it so important that we uphold Jehovah’s moral standards? Christ Jesus will soon destroy the nations and all wickedness. (Eze 9:4-7) Only those who are doing the will of God will remain. (1Jo 2:15-17) Let us, then, champion Jehovah’s moral standards so that eyewitnesses of our good conduct may glorify God.—1Pe 2:11, 12.

**WATCH THE VIDEO *BECOME JEHOVAH’S FRIEND—ONE MAN, ONE WOMAN*, AND THEN CONSIDER THE FOLLOWING QUESTIONS:**

- Why is it wise to live by Jehovah’s standards?

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- Why should parents start to teach Jehovah’s moral standards to their children at an early age?

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- How can young and old alike help people to benefit from God’s goodness?

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What do my choices of dress and grooming say about my moral standards?

**WHAT WOULD YOU SAY IF SOMEONE SAYS . . .**

“What’s your view of homosexuality?”

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“The Bible’s view of homosexuality is narrow-minded!”

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“Homosexuals can’t change the way they are; they’re born that way.”

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(yp1 chap. 23; yp2 chap. 28)

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7. By the start of World War II, what had God's people come to see?

8, 9. How was the apostle John's prophecy fulfilled?

<sup>7</sup> By the time World War II broke out, Jehovah's people as a whole had come to see more clearly what it meant to be neutral and what was required if they were to follow Jesus' example. (Matt. 26:51-53; John 17:14-16; 1 Pet. 2:21) For instance, the November 1, 1939, issue of *The Watchtower* carried the landmark article entitled "Neutrality," which stated: "The rule by which Jehovah's covenant people must now be governed is that of strict neutrality between the nations at war." Regarding that article, Simon Kraker, who later served at headquarters, in Brooklyn, New York, said: "I learned to appreciate that God's people were to be at peace with everyone, even amid threats of war." That spiritual food was provided at the proper time and helped to brace God's people for an unprecedented assault on their loyalty to the Kingdom.

### Threatened by a "River" of Opposition

<sup>8</sup> The apostle John prophesied that after the Kingdom's birth in 1914, the dragon, Satan the Devil, would attempt to wipe out the supporters of God's Kingdom by spewing

## "HE DIED FOR GOD'S HONOR"

DURING the second world war, Jehovah's Witnesses were a small minority in Nazi Germany. Historian Detlef Garbe writes that in spite of that fact, "the majority of people who were condemned as conscientious objectors by the military courts . . . in the Third Reich were Jehovah's Witnesses." **Gerhard Steinacher**, of Austria, aged 19, was one of those. Just days after the start of World War II, Nazi authorities arrested him for refusing to join the German army.

In November 1939, Gerhard received the sentence of death. That month he wrote from prison: "I want nothing else but to honor God, to keep his commandments, and to ask him to receive us into his Kingdom, where eternal life and peace will be." On March 29, 1940, the day before his execution, Gerhard bid his parents farewell: "I am still a child. Only if the Lord gives me strength can I stand, and this is what I ask." Gerhard was executed at about six o'clock the next morning, likely by guillotine. His epitaph reads: "He died for God's honor."



out a symbolic river from its mouth.<sup>[2]</sup> (**Read Revelation 12:9, 15.**) How was John’s prophecy fulfilled? From the 1920’s onward, there was a surge of opposition against God’s people. Like many other brothers who lived in North America during the second world war, Brother Kraker was thrown into prison for his loyalty to God’s Kingdom. In fact, during the war, Jehovah’s Witnesses made up more than two thirds of all inmates who because of religious objections to the war were being held in federal prisons in the United States.

<sup>9</sup> The Devil and his agents were intent on breaking the integrity of Kingdom subjects no matter where they lived. Throughout Africa, Europe, and the United States, they were brought before courts and parole boards. Because of their unwavering determination to remain neutral, they were imprisoned, beaten, and maimed. In Germany, God’s people faced enormous pressure because they refused to hail Hitler or join the war effort. An estimated 6,000 were detained in prison camps during the Nazi era, and more than 1,600 German and non-German Witnesses died at the hands of their tormentors. Even so, the Devil was unable to inflict any permanent harm on God’s people.—Mark 8:34, 35.

### “The Earth” Swallows “the River”

<sup>10</sup> The prophecy recorded by the apostle John revealed that “the earth”—elements of this system that are more reasonable—would swallow “the river” of persecution, thus coming to the aid of God’s people. How has that part of the prophecy been fulfilled? In the decades following World War II, “the earth” has often intervened in behalf of the faithful supporters of the Messianic Kingdom. (**Read Revelation 12:16.**) For example, various influential courts have protected the rights of Jehovah’s Witnesses to refuse military service and to decline when asked to participate in nationalistic ceremonies. First, consider just some of the major victories that Jehovah has given his people regarding the issue of performing military service.—Ps. 68:20.

<sup>11</sup> **United States.** Anthony Sicurella was one of six children raised by Witness parents. At age 15, he was baptized. When he turned 21, he registered with the draft board as a minister of religion. Two years later, in 1950, he applied for a reclassification as a conscientious objector. Although the Federal Bureau of Investigation’s report found nothing unfavorable, the Department of Justice denied his claim. After

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10. What does “the earth” symbolize, and how has it intervened in behalf of God’s people?

11, 12. What issues did Brothers Sicurella and Thlimmenos face, and what was the outcome?

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#### FOOTNOTE

[2] For a discussion of this prophecy, see the publication *Revelation—Its Grand Climax At Hand!*, chapter 27, pages 184-186.

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13, 14. What lessons do you feel we can learn from the cases involving Ivailo Stefanov and Vahan Bayatyan?



“Before entering the courtroom, I prayed fervently to Jehovah, and then I felt how he gave me calmness.”

—Ivailo Stefanov

(See paragraph 13)

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#### FOOTNOTES

[3] The settlement also required the Bulgarian government to offer alternative civilian service under civilian administration to all conscientious objectors.

[4] For a more complete account, see the November 1, 2012, issue of *The Watchtower*, pages 29-31.

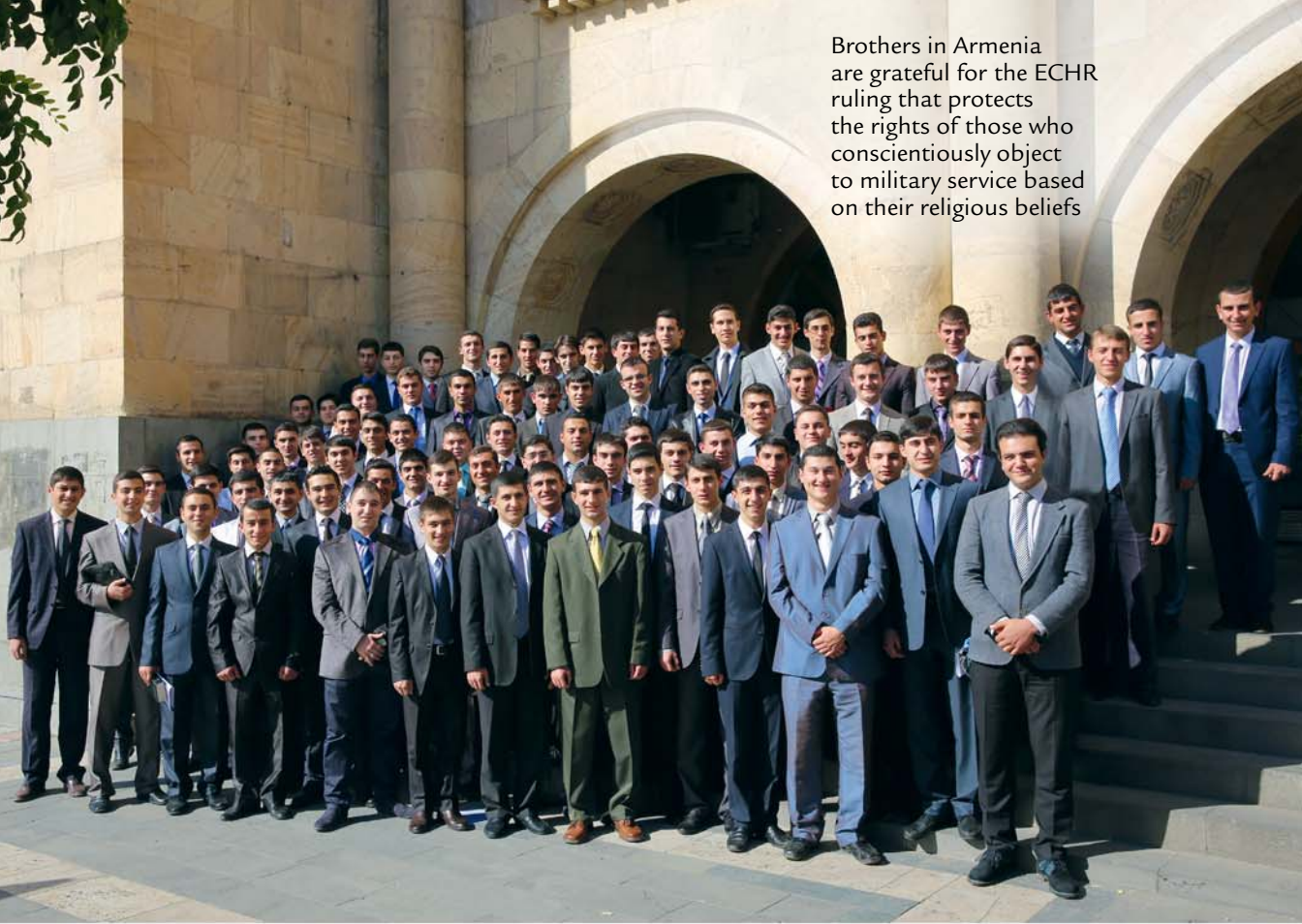
several court proceedings, the U.S. Supreme Court heard Brother Sicurella’s case and reversed the lower court’s decision by ruling in favor of Brother Sicurella. This ruling helped to set a precedent for other citizens of the United States who were conscientious objectors to military service.

**12 Greece.** In 1983, Iakovos Thlimmenos was convicted of insubordination for refusing to wear a military uniform and was sentenced to prison. After his release, he applied to become an accountant, but his application was rejected because he had a criminal record. He took the matter to court, but after losing his case in the Greek courts, he applied to the European Court of Human Rights (ECHR). In 2000, the Grand Chamber of the ECHR, a panel consisting of 17 judges, ruled in his favor, setting a precedent against discrimination. Before this ruling, over 3,500 brothers in Greece had criminal records because of being imprisoned for their neutral stand. After this favorable decision, Greece passed a law to clear those brothers of any criminal charges. Also, a law giving all Greek citizens the right to perform alternative civilian service, which had been passed just a few years before, was reaffirmed when the Constitution of Greece was revised.

**13 Bulgaria.** In 1994, Ivailo Stefanov was 19 when he was drafted into the army. He refused to join the army or to perform noncombatant duties directed by the military. He was sentenced to 18 months in prison but appealed the decision, based on his right as a conscientious objector. His case was eventually referred to the ECHR. In 2001, before the case could be heard, a friendly settlement was reached with Brother Stefanov. The Bulgarian government not only granted amnesty to Brother Stefanov but also to all Bulgarian citizens who were willing to perform alternative civilian service.<sup>[3]</sup>

**14 Armenia.** Vahan Bayatyan became eligible for compulsory military service in 2001.<sup>[4]</sup> He conscientiously objected to serving in the military but lost every appeal in the domestic courts. In September 2002, he began serving a two-and-a-half-year sentence but was released after serving ten and a half months. During that time, he appealed to the ECHR, which heard his case. However, on October 27, 2009, that Court also ruled against him. The verdict seemed to be a crushing blow to the brothers in Armenia who faced this issue. However, the Grand Chamber of the ECHR reviewed the ruling. On July 7, 2011, the Court

Brothers in Armenia are grateful for the ECHR ruling that protects the rights of those who conscientiously object to military service based on their religious beliefs



ruled in favor of Vahan Bayatyan. This was the first time that the ECHR recognized that conscientious objection to military service based on one's religious beliefs should be protected under the right of freedom of thought, conscience, and religion. That ruling protects the rights not only of Jehovah's Witnesses but of hundreds of millions of people in countries that are members of the Council of Europe.<sup>[5]</sup>

### The Issue of Nationalistic Ceremonies

<sup>15</sup> Jehovah's people remain loyal to the Messianic Kingdom not only by refusing military service but also by respectfully declining to join in nationalistic ceremonies. Especially since the outbreak of World War II, a wave of nationalistic fervor has swept the globe. Citizens of many countries have been required to vow allegiance to their

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15. Why do Jehovah's people refuse to join in nationalistic ceremonies?

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#### FOOTNOTE

[5] Over a 20-year span, the government of Armenia had imprisoned more than 450 young Witnesses. In November 2013, the last of these men were released from prison.

# Fear Them Not!

(Matthew 10:28)

G/D D7 G Am11 D7/A G/B E+5 E/D Am/C E7/B Am

Ev - er on - ward, O my peo - ple, Let the King - dom tid - ings go.  
E - ven though your foes are man - y, Though they threat - en and re - vile,  
Nev - er fear you are for - got - ten; I am still your strength and shield.

D7 D° D7 G G° G

Trem - ble not be - fore our foe. Let all lov - ers of truth know  
Though they flat - ter and they smile, To mis - lead and to be - guile.  
Though you die up - on the field, E - ven death to me will yield.

G/D D7 G Am11 D7/A G/B E+5 E/D A/C# D A7/E D/F#

That my reign - ing Son, Christ Je - sus, To the earth has cast the foe,  
Fear them not, my faith - ful peo - ple, Nor their per - se - cu - tion's heat,  
Fear them not who kill the bod - y But can - not de - stroy the soul.

F° D/F# Am6/C B7 D/E E9 G/A A7 D D7

Soon to bind the Dev - il, Sa - tan, Let - ting all his vic - tims go.  
For I will pre - serve the faith - ful Till the vic - t'ry is com - plete.  
To the end may you be faith - ful; I will bring you to your goal!



# Fear Them Not!

*Chorus*

G Bm/D D/C G/B G/D D7 C/G G

Fear them not, O my be - lov - ed,

D7 C/D D7 D+5 G G#° D7/A D7

Though their boast - ing threats may fly.

G Bm/D D/C G/B B7 D/C C Am7 A#°

I will keep my faith - ful ser - vant

G/B Bb° D7/A G G/D D7 G G/B Am11 G

As the ap - ple of my eye.

(See also Deut. 32:10; Neh. 4:14; Ps. 59:1; 83:2, 3.)

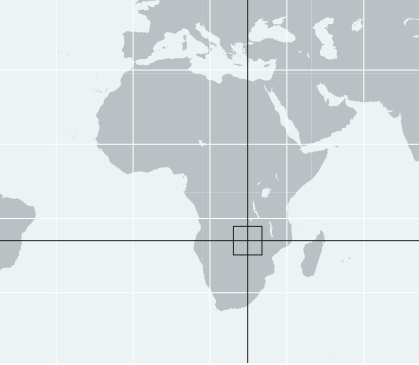
APRIL 2017

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
MAY 29–JULY 2, 2017



COVER IMAGE:  
**ZAMBIA**

An enthusiastic field service group leaving for witnessing activity in Lusaka, Zambia. The well-maintained Kingdom Hall serves as a powerful witness to Jehovah

PUBLISHERS  
**183,586**

BIBLE STUDIES  
**415,706**

MEMORIAL ATTENDANCE  
(2016)  
**782,527**

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How many vows have you made to Jehovah? One, two, or more? Do you feel that you are living up to them to the best of your ability? What about your dedication vow or your marriage vow? This article reminds us of the excellent examples that Jephthah and Hannah set for us as we faithfully strive to fulfill our vows to God.

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### 9 WEEK OF JUNE 5-11 What Will Go When God’s Kingdom Comes?

We often think about what Jehovah will give us in Paradise, but in this article, we will focus on what he will take away. What will Jehovah remove in order to build a peaceful, happy world? Contemplating the answer will strengthen our faith and our determination to endure.

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### 14 LIFE STORY Determined to Be a Soldier of Christ

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### 18 WEEK OF JUNE 12-18 “The Judge of All the Earth” Always Does What Is Right

### 23 WEEK OF JUNE 19-25 Do You Share Jehovah’s Sense of Justice?

When we believe that we have personally experienced or observed an injustice, our faith, humility, and loyalty may be tested. These articles examine three Bible accounts that will assist us to have Jehovah’s view of justice.

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### 28 WEEK OF JUNE 26–JULY 2 May Your Volunteer Spirit Bring Praise to Jehovah!

Jehovah is complete in himself; yet he is pleased to note our intense interest in supporting his sovereignty. Judges chapters 4 and 5 indicate how Jehovah appreciates it when we willingly rally to carry out his clear direction.

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April 2017

Vol. 138, No. 6 ENGLISH

# Reaching Out

(Matthew 9:37, 38)

*E<sub>b</sub>*

Je - ho - vah knows just what we  
 There's work to do in ev - 'ry  
 And here at home, in towns near -

*A<sub>b</sub>add9* *C<sub>m</sub>7*

need To bring us joy and to suc -  
 land. Where there's a need, we lend a  
 by, We plan, we build, new skills we

*D<sub>b</sub>add9* *E<sub>b</sub>*

ceed. So he pro - vides so man - y  
 hand. By reach - ing out, we show we  
 try. We learn to speak a for - eign

*A<sub>b</sub>add9* *C<sub>m</sub>*

ways In which to serve and spend our  
 care. We want to help and want to  
 tongue And bring good news to ev - 'ry -

# Reaching Out

Chorus

Bbsus4 Bb Ab Bb Eb Cm7 Eb/Bb Ab

days.  
share.  
one.

Reach - ing out, giv - ing all,

Eb/G Ab Fm7 Cm7 Bbsus4 Bb Gm7

for our God a - bove. And where the

Ab Bb Eb Cm7 Eb/Bb Ab

need is great, there we'll be,

Eb/G Ab Fm7 Bb13 Ab Eb

reach - ing out in love.

(See also John 4:35; Acts 2:8; Rom. 10:14.)



## May Your Volunteer Spirit Bring Praise to Jehovah!

*“Because of the people’s volunteering, praise Jehovah!”*

—JUDG. 5:2.

SONGS: 84, 75

### WHY DO YOU BELIEVE . . .

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that Jehovah takes no delight in a person who neglects His work?

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that Jehovah values and rewards the faithful service of mere humans?

---

that your displaying a volunteer spirit matters to Jehovah?

“CAN a man be of use to God? Can anyone with insight be of benefit to him? Does the Almighty care that you are righteous, or does he gain anything because you follow the course of integrity?” (Job 22:1-3) Have you ever wondered about the answers to questions such as these? When Eliphaz the Temanite first posed them to Job, Eliphaz no doubt believed that the answer was no. His associate, Bildad the Shuhite, even argued that a righteous standing before God is not possible for humans.—**Read Job 25:4.**

<sup>2</sup> These false comforters claimed that our efforts to serve Jehovah loyally are of no benefit to him at all, that our value to God is no more than that of a moth, a maggot, or a worm. (Job 4:19; 25:6) At first glance, we might conclude that Eliphaz and Bildad displayed a humble attitude. (Job 22:29) After all, from the top of a high mountain or from the window of an airplane, human activity may seem insignificant. However, is that how Jehovah views our contribution to the Kingdom work as he looks at our planet from his lofty perspective?

---

1, 2. (a) What did Eliphaz and Bildad claim about the effect of our service to God? (b) How did Jehovah make his feelings known?

Jehovah made his feelings known when he reproved Eliphaz, Bildad, and Zophar for speaking falsehood but took delight in Job, referring to him as “my servant.” (Job 42:7, 8) Thus, a person can indeed “be of use to God.”

### “WHAT DO YOU GIVE HIM?”

<sup>3</sup> Elihu was not corrected by Jehovah for asking: “If you are righteous, what do you give him [God]; what does he receive from you?” (Job 35:7) Was Elihu suggesting that our efforts in God’s service are pointless? No. He was saying that Jehovah does not depend on our worship. Jehovah is complete. We cannot make him richer or stronger. On the contrary, any goodness, talent, or strength that we possess is a trust from God, and he takes note of how we use it.

<sup>4</sup> Jehovah considers acts of loyal love expressed toward his servants as being rendered to him personally. “The one showing favor to the lowly is lending to Jehovah, and He will repay him for what he does,” says Proverbs 19:17. Is this scripture implying that Jehovah takes note of every act of kindness performed in behalf of lowly ones? Can we conclude that the Creator of the universe considers himself to be indebted to mere humans who perform deeds of mercy and that he views such giving as loans that he repays with favor and blessings? Yes, and this was verified by God’s own Son.  
—**Read Luke 14:13, 14.**

<sup>5</sup> Jehovah invited the prophet Isaiah to speak on His behalf, revealing His

3. What did Elihu say about our efforts to serve Jehovah, and what did he mean?
4. To what does Jehovah liken our kindly giving to others?
5. What questions will we now consider?

pleasure in having faithful humans take part in the outworking of His purpose. (Isa. 6:8-10) Isaiah willingly accepted that invitation. Today, thousands are demonstrating that same “Here I am! Send me!” spirit in taking up challenging assignments in Jehovah’s service. Still, one might ask: ‘Does my individual effort really matter? While it is gracious of Jehovah to allow me to volunteer and participate, will he not provide whatever is needed to fulfill his Word no matter how much I personally choose to do in his service?’ Consider how the events that unfolded in the days of Deborah and Barak answer these questions.

### PARALYZED BY FEAR, THEN FORTIFIED BY GOD

<sup>6</sup> The Israelites had been “harshly oppressed” by Canaanite King Jabin for 20 years. Villagers were afraid even to be seen in public. From a military standpoint, they were ill-equipped, having neither offensive weapons nor defensive armor, whereas their enemies had 900 war chariots with iron scythes.—Judg. 4: 1-3, 13; 5:6-8.\*

<sup>7</sup> Nevertheless, Jehovah gave Barak this clear command through Deborah the prophetess: “Go and march to Mount Tabor, and take 10,000 men of Naphtali and Zebulun with you. I will bring to you Sisera, the chief of Jabin’s army, along with his war chariots and his

---

\* A scythe is a sharp, long, and sometimes curved blade. Scythes would have stuck out from the chariots, possibly from the axles. Who would dare approach such a frightening war machine?

6. What contrast was there between Israel’s villagers and Jabin’s army?
- 7, 8. (a) What initial instructions did Jehovah give Barak? (b) How did Israel defeat Jabin’s army? (See opening picture.)

troops to the stream of Kishon, and I will give him into your hand.”—Judg. 4:4-7.

<sup>8</sup> Word spread. The volunteers gathered at Mount Tabor. Barak wasted no time in following Jehovah’s instructions. **(Read Judges 4:14-16.)** During the main battle in Taanach, a sudden cloudburst turned the surroundings into a marsh. Barak chased Sisera’s army all the way to Harosheth—a 15-mile (24 km) route. At some point along the way, Sisera abandoned his once frightening but now useless chariot and ran to Zaananim, perhaps near Kedesh. He sought refuge in the tent of Jael, the wife of Heber the Kenite, and was welcomed by Jael. Exhausted from battle, he fell asleep. Sisera was now vulnerable to Jael’s decisive act of courage to put him to death. (Judg. 4:17-21) Israel’s enemy was defeated!\*

#### A CONTRAST IN ATTITUDE TOWARD VOLUNTEER SERVICE

<sup>9</sup> Judges chapters 4 and 5 should be studied together, for each chapter reveals details not contained in the other. For instance, Judges 5:20, 21 reports: “From heaven the stars fought; from their orbits they fought against Sisera. The torrent of Kishon washed them away.” Is this a reference to angelic assistance, or was there some sort of meteorite shower? The account does not elaborate. But to what else besides divine intervention can we attribute such torrential rains at that precise location and exact moment, so as to swamp 900

---

\* Further details of this thrilling account are set forth in *The Watchtower* of August 1, 2015, pp. 12-15.

9. What details does Judges 5:20, 21 provide regarding the battle against Sisera?

war chariots? Three times at Judges 4: 14, 15, the victory is attributed to Jehovah. None of the 10,000 Israelite volunteers could boast about bringing this deliverance.

<sup>10</sup> Strangely, though, in the midst of Deborah and Barak’s victory song praising Jehovah for a miraculous conquest, they sang: “‘Curse Meroz,’ said the angel of Jehovah, ‘yes, curse its inhabitants, for they did not come to the assistance of Jehovah, to the assistance of Jehovah with the mighty ones.’”—Judg. 5:23.

<sup>11</sup> Meroz was evidently cursed so effectively that it is difficult to say with certainty what it was. Could it have been a city whose inhabitants failed to respond to the initial rally for volunteers? If it lay on Sisera’s escape route, did its citizens have a chance to detain him but fail to seize the opportunity? How could they not have heard of Jehovah’s call for volunteers? Ten thousand people from their region had been assembled for this offensive. Imagine the people of Meroz catching sight of this vicious warrior as he ran right through their streets alone and desperate. This would have been a splendid opportunity to advance Jehovah’s purpose and experience his blessing. Yet, at that critical moment when given a choice between doing something and doing nothing, did they give in to indifference? What a contrast that would have been to Jael’s courageous action described in the very next verses!—Judg. 5:24-27.

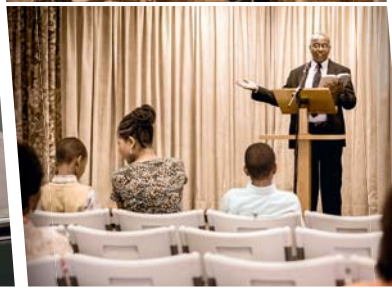
<sup>12</sup> At Judges 5:9, 10, we see a further

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10, 11. What was “Meroz,” and why was it cursed?

12. What contrast in people’s attitude is seen at Judges 5:9, 10, and how should this affect us today?





Before making a decision, think of the effect it will have on your family and the congregation  
(See paragraph 15)



contrast between the attitude of those who marched with Barak and that of those who did not. Deborah and Barak commended “the commanders of Israel, who went as volunteers with the people.” How different they were from the “riders on tawny donkeys,” who were too proud to participate, and those “who [sat] on fine carpets,” loving a life of luxury! Unlike those “who walk[ed] on the road,” preferring the easy way, those who went with Barak were willing to do battle on the rocky slopes of Tabor and in the swampy valley of Kishon! All the pleasure-seekers were urged to “consider!” Yes, they needed to meditate on their missed opportunity to help Jehovah’s cause. So, too, should any who today are holding back from serving God fully.

<sup>13</sup> Those who volunteered witnessed firsthand how Jehovah magnifies his

13. How did the attitude of the tribes of Reuben, Dan, and Asher differ from that of Zebulun and Naphtali?

sovereignty. They had something of substance to speak about as “they were recounting the righteous acts of Jehovah.” (Judg. 5:11) On the other hand, the tribes of Reuben, Dan, and Asher were each singled out at Judges 5:15-17 for giving more attention to their own material interests—as represented by their flocks, ships, and harbors—than to the work that Jehovah was having done. By contrast, Zebulun and Naphtali “risked their lives to the point of death” to support Deborah and Barak. (Judg. 5:18) This contrast in attitude toward volunteer service contains an important lesson for us.

**“PRAISE JEHOVAH!”**

<sup>14</sup> Today, we are not called on to engage in physical warfare, but we are privileged to show courage by our zealous preaching activity. The need for volunteers in Jehovah’s organization is

14. How do we show our support for Jehovah’s sovereignty today?

greater than ever. Millions of brothers, sisters, and young people are offering themselves in various fields of full-time service as pioneers, as Bethelites, as Kingdom Hall construction volunteers, and as volunteers at assemblies and conventions. Think, too, of elders who carry weighty responsibilities with Hospital Liaison Committees and convention organization. Be assured that Jehovah deeply appreciates your willing spirit, and he will not forget it.—Heb. 6:10.

<sup>15</sup> Each of us does well to ask himself: ‘Am I content to let others carry the bulk of the workload? Am I allowing undue emphasis on material interests to interfere with my volunteer spirit? Like Barak, Deborah, Jael, and the 10,000 volunteers, do I have the faith and courage to use whatever is at my disposal to carry out the clear command of Jehovah? If I am contemplating a major move to another city or country for perceived economic advantages, do I give prayerful consideration to the effect this would have on my family and on the congregation?’\*

<sup>16</sup> Jehovah dignifies us by allowing us to share in supporting his sovereignty. Since the Devil first enticed humans to support his rival sovereignty, your siding

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\* See the article “Anxiety About Money” in the July 1, 2015, issue of *The Watchtower*.

15. How can we determine that we are not being overcome by indifference toward Jehovah’s work?

16. What can we give to Jehovah that he does not already have?

with Jehovah’s rulership sends Satan a message that is loud and clear. The faith and integrity that motivate your volunteer spirit are pleasing to Jehovah. (Prov. 23:15, 16) He uses your display of support to make a reply to the taunts of Satan. (Prov. 27:11) Thus, by your loyal obedience, you are, in effect, giving Jehovah something that he considers precious, and he finds profound joy in this.

<sup>17</sup> Soon the earth will be filled with those who prefer Jehovah’s sovereignty over any other. How we long for that day! With Deborah and Barak, we sing: “Let all your enemies perish, O Jehovah, but let those who love you be like the sun rising in its glory.” (Judg. 5:31) This petition will be answered when Jehovah brings an end to Satan’s wicked world! When the battle of Armageddon begins, there will be no need for human volunteers to rout the enemy. That will be the time for us to “stand still, and see the salvation of Jehovah.” (2 Chron. 20:17) But in the meantime, there are many opportunities for us to support Jehovah’s cause with courage and zeal.

<sup>18</sup> “Because of the people’s volunteering, praise Jehovah!” Thus, Deborah and Barak began their victory song with praise, not to creatures, but to the Most High. (Judg. 5:1, 2) Likewise today, may your volunteer spirit move all those who benefit from it to “praise Jehovah!”

17. What does Judges 5:31 indicate for the future?

18. What is the effect of your volunteer service on those who benefit from it?



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# "Here I Am! Send Me!"

(Isaiah 6:8)

E $\flat$  E $\flat$ ma7 E $\flat$  A $\flat$ ma7/E $\flat$  Fm/E $\flat$  E $\flat$ sus4 B $\flat$ 7/D A $\flat$ add9/C B $\flat$ 7/D

To - day men heap re - proach and shame Up - on Je - ho - vah's  
Some make the claim that God is slow; The fear of God they  
To - day the meek ones mourn and sigh Be - cause the e - vils

E $\flat$ sus4 E $\flat$  B $\flat$ m6/D $\flat$  C7sus4 C7 Fm9 Fm C7/G

ho - ly name. Some show God weak; some paint him cruel. "There  
do not know. Some wor - ship i - dols made of stone; Some  
mul - ti - ply. With hon - est hearts they seek to find The

Fm/A $\flat$  Fm7 A $\flat$ /B $\flat$  B $\flat$ 7 E $\flat$ sus4 E $\flat$

is no God," so shouts the fool. Who'll  
would put Cae - sar on God's throne. Who'll  
truth that gives real peace of mind. Who'll

R.H.

Cm F/A E $\flat$ /G F7 B $\flat$ /D B $\flat$ ma7/D

go Je - ho - vah's name to clear? Who'll  
tell the wick - ed what's in store? Who'll  
go with com - fort to the meek? Who'll

*“Here I Am! Send Me!”*

Chorus

Cm7 F7sus4 F9 Bb

sing his praise for all to hear? ‘Lord,  
 warn of God’s great fi - nal war? ‘Lord,  
 help them righ - teous - ness to seek? ‘Lord,

Eb Bb7/F Eb/G Eb/Bb Bb7 Bb Fm Bb7 Gm/Bb

here I am! Send me, send me! I’ll sing your prais - es  
 here I am! Send me, send me! I’ll sound the warn - ing  
 here I am! Send me, send me! I’ll teach the meek ones

Ab/Eb Eb° Eb Bb Eb/G Bb7/F Eb Bb7/D

faith - ful - ly.  
 fear - less - ly. No great - er hon - or  
 pa - tient - ly.

Eb7/Db Ab/C Eb/Bb Ab Eb/Bb E° Bb7/F Bb7 Eb/Bb Bb7 Eb

could there be, Lord. Here I am! Send me, send me!

