

- Song 14 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- “The Kingship Belongs to the One With the Legal Right”: (10 min.)

Eze 21:25—The “wicked chieftain of Israel” was King Zedekiah (w07 7/1 13 ¶11)

Eze 21:26—The line of Davidic kings ruling in Jerusalem would cease (w11 8/15 9 ¶6)

Eze 21:27—The one who has the “legal right” is Jesus Christ (w14 10/15 10 ¶14)

- **Digging for Spiritual Gems:** (8 min.)  
Eze 21:3—What is the “sword” that Jehovah brings forth out of its sheath? (w07 7/1 14 ¶1)

Eze 23:49—What error is highlighted in chapter 23, and what lesson can we learn? (w07 7/1 14 ¶6)

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 21:1-13

**APPLY YOURSELF TO THE FIELD MINISTRY**


- **Initial Call:** (2 min. or less) *fg*—Introduce and discuss (but do not play) the video *What Happens at a Bible Study?*
- **Return Visit:** (4 min. or less) *bh*—Introduce and discuss (but do not play) the video *What Happens at a Bible Study?* when speaking to someone on your magazine route.
- **Bible Study:** (6 min. or less) *bh* 215 ¶3-216 ¶1

**LIVING AS CHRISTIANS**

- Song 82
- “**Good Doorstep Manners**”: (15 min.) Discussion by the service overseer. Begin by playing the video that provides cautions about our doorstep manners.
- **Congregation Bible Study:** (30 min.) *kr* chap. 15 ¶18-28
- Review Followed by Preview of Next Week (3 min.)
- Song 34 and Prayer

EZEKIEL 21-23 | The Kingship Belongs to the One With the Legal Right

Jesus had the “legal right” to kingly power in fulfillment of Ezekiel’s prophecy.

 Write your answers in the spaces provided.



**Ge 49:10**

The Messiah came through the tribe of  
.....



**2Sa 7:12, 16**

Jehovah told  
.....  
that his kingdom would be secure forever



**Mt 1:16**

Matthew provided the legal genealogy through  
.....



What do you learn about Jehovah from his decision to establish Jesus’ kingship legally?

# Praising Earth's New King

(Psalm 2:12)

Ab Abma7/C Fm

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

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

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

Fm Bb7 Eb7 Ab

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

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

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

# Praising Earth's New King

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

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

Absus4 Ab Chorus Ab Fm

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

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

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

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

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

you,<sup>a</sup> and it will consume every green tree and every dry tree in you. The burning flame will not be extinguished,<sup>b</sup> and every face will be scorched by it, from south to north. **48** And all flesh\* will see that I myself, Jehovah, have set it afire, so that it will not be extinguished.”<sup>c</sup>

**49** And I said: “Alas, O Sovereign Lord Jehovah! They are saying about me, ‘Is he not just speaking in riddles?’”<sup>d</sup>

**21** The word of Jehovah again came to me, saying: **2** “Son of man, turn your face toward Jerusalem, and make a proclamation against the holy places, and prophesy against the land of Israel. **3** Say to the land of Israel, ‘This is what Jehovah says: “Here I am against you, and I will bring my sword out of its sheath<sup>d</sup> and cut off from you both the righteous and the wicked. **4** Because I will cut off from you the righteous and the wicked, my sword will be drawn from its sheath against all flesh,\* from south to north. **5** All people will have to know that I myself, Jehovah, have drawn my sword from its sheath. It will not go back again.”’<sup>e</sup>

**6** “And you, son of man, sigh while you\* tremble, yes, sigh bitterly before them.<sup>f</sup> **7** And if they say to you, ‘Why are you sighing?’ you will say, ‘Because of a report.’ For it will certainly come, and every heart will melt with fear and every hand will hang limp and every spirit will become dejected and every knee will drip with water.\*<sup>g</sup> ‘Look! It will certainly come—it will take place,’ declares the Sovereign Lord Jehovah.”

20:48; 21:4 \*Or “people.” 20:49 \*Or “proverbial sayings?” 21:6 \*Lit., “your hips.” 21:7 \*That is, from urination as a result of fear.

CHAP. 20

a De 32:22  
Jer 21:14

b Isa 66:24

c 2Ch 7:20  
La 2:17

CHAP. 21

d Le 26:33

e Jer 23:20

f Isa 22:4  
Jer 4:19  
Eze 9:8

g Eze 7:15-17

Second Col.

a Isa 66:16  
Jer 12:12  
Am 9:4

b Ge 49:10  
2Sa 7:12, 14

c Jer 25:9  
Jer 51:20

d Eze 9:8  
Mic 1:8

e Eze 19:1

f Jer 6:27

g 2Ki 25:7  
Eze 19:14  
Eze 21:26

h 2Ki 25:1, 2

i Eze 21:7

j Isa 1:24  
Eze 5:13  
Eze 16:42

**8** The word of Jehovah again came to me, saying: **9** “Son of man, prophesy and say, ‘This is what Jehovah says: “Say, ‘A sword! A sword<sup>a</sup> is sharpened, and it is polished. **10** It is sharpened to inflict a great slaughter; it is polished to flash like lightning.”’<sup>b</sup>

“Should we not rejoice?”

“Will it\* reject the scepter of my own son,<sup>b</sup> as it does every tree?

**11** “It is given to be polished and to be wielded with the hand. This sword is sharpened and polished, to be put into the hand of an executioner.<sup>c</sup>

**12** “Cry out and wail,<sup>d</sup> son of man, for it has come against my people; it is against all the chieftains of Israel.<sup>e</sup> These will be victims of the sword along with my people. So strike your thigh in grief. **13** For an examination has been made,<sup>f</sup> and what will happen if the sword rejects the scepter? It\* will cease to exist,<sup>g</sup> declares the Sovereign Lord Jehovah.

**14** “And you, son of man, prophesy and clap your hands and repeat ‘A sword!’ three times. It is the sword of the slain victims, the sword of great slaughter, that surrounds them.<sup>h</sup>

**15** Their hearts will melt with fear<sup>i</sup> and many will fall at their city gates; I will inflict a slaughter by the sword. Yes, it flashes like lightning and is polished for a slaughter! **16** Cut sharply to the right! Swing to the left! Go wherever your blade is directed! **17** I will also clap my hands and satisfy my rage.<sup>j</sup> I myself, Jehovah, have spoken.”

**18** And the word of Jehovah again came to me, saying: **19** “As for you, son of man,

21:10 \*That is, Jehovah’s sword. 21:13 \*Or “The scepter.”

mark out two ways for the sword of the king of Babylon to come. Both of them will originate from the same land, and a signpost\* should be set up where the road branches off to the two cities. **20** You should mark out one way for the sword to come against Rab'bah<sup>a</sup> of the Am'mon-ites, and the other way against fortified Jerusalem<sup>b</sup> in Judah. **21** For the king of Babylon stops to use divination at the fork in the road, where the two roads branch off. He shakes the arrows. He consults his idols;\* he examines the liver. **22** The divination in his right hand is pointed toward Jerusalem, to set up battering rams, to give the word for slaughter, to sound the battle cry, to set battering rams against the gates, to throw up a siege rampart, to build a siege wall.<sup>c</sup> **23** But it will seem like false divination in the eyes of those\* who had sworn oaths to them.<sup>d</sup> But he remembers their guilt and will capture them.<sup>e</sup>

**24** "Therefore this is what the Sovereign Lord Jehovah says: 'You have caused your own guilt to be remembered by exposing your transgressions and causing your sins to be seen in all your actions. Now that you have been remembered, you will be taken by force.'<sup>f</sup>

**25** "But your day has come, O fatally wounded, wicked chief-tain of Israel,<sup>g</sup> the time of your final punishment. **26** This is what the Sovereign Lord Jehovah says: 'Remove the turban, and take off the crown.<sup>h</sup> This will not remain the same.<sup>i</sup> Raise up the low one,<sup>j</sup> and bring low the high one.<sup>k</sup> **27** A ruin, a ruin, a ruin I will make it. And it will not

**21:19** \*Lit., "hand." **21:21** \*Lit., "the teraphim." **21:23** \*That is, the inhabitants of Jerusalem. **21:24** \*Lit., "by the hand."

## CHAP. 21

- a Jer 49:2  
Eze 25:5  
Am 1:14
- b 2Sa 5:9  
2Ch 26:9  
2Ch 32:2, 5  
2Ch 33:1, 14
- c Jer 32:24  
Jer 52:4
- d 2Ch 36:11, 13  
Eze 17:13
- e 2Ki 25:6, 7
- f 2Ch 36:11, 13  
Jer 24:8  
Jer 52:1, 2  
Eze 17:19
- g 2Ki 25:5-7  
Jer 52:8, 11  
Eze 12:12, 13
- h Eze 21:13
- i Ps 75:7  
Da 4:17
- j Da 4:37  
Lu 21:24

## Second Col.

- a Ge 49:10  
Ps 89:3, 4  
Ps 110:1  
Isa 9:6  
Isa 11:10  
Lu 1:32, 33  
Re 5:5
- b Ps 2:6, 8  
Da 7:13, 14  
Lu 22:29
- c Eze 25:5
- d Jer 49:2, 3

## CHAP. 22

- e 2Ki 21:16  
Jer 2:34  
Mt 23:37
- f Eze 16:51
- g Eze 24:6
- h Eze 12:25
- i 2Ki 21:11
- j Ge 9:6
- k Le 26:30  
Eze 23:37

belong to anyone until the one who has the legal right comes,<sup>a</sup> and I will give it to him.<sup>b</sup>

**28** "And you, son of man, prophesy and say, 'This is what the Sovereign Lord Jehovah says about the Am'mon-ites and about their insults.' Say, 'A sword! A sword is drawn for a slaughter; it is polished to devour and to flash like lightning. **29** Despite the false visions and lying divination about you, you will be piled up on the slain,\* the wicked men whose day has come, the time of their final punishment. **30** Return it to its sheath. I will judge you in the place that you were created, in the land of your origin. **31** I will pour out my indignation on you. I will blow upon you with the fire of my fury, and I will hand you over to brutal men, the craftsmen of destruction.<sup>c</sup> **32** You will become fuel for the fire;<sup>d</sup> your own blood will be shed in the land, and you will be remembered no more, for I myself, Jehovah, have spoken.'<sup>e</sup>

**22** And the word of Jehovah again came to me, saying: **2** "As for you, son of man, are you prepared to pronounce judgment on\* the bloodguilty city<sup>e</sup> and to make known to her all her detestable things?<sup>f</sup> **3** You are to say, 'This is what the Sovereign Lord Jehovah says: "O city that sheds blood<sup>g</sup> within herself, whose time is coming,<sup>h</sup> who makes disgusting idols\* to defile herself,<sup>i</sup> **4** your bloodshed has made you guilty,<sup>j</sup> and your disgusting idols have made you unclean.<sup>k</sup> You have hastened the end of your days, and the end of your years has come. That is why

**21:29** \*Lit., "the necks of the slain."  
**22:2** \*Lit., "will you judge, will you judge."  
**22:3** \*The Hebrew term may be related to a word for "dung" and is used as an expression of contempt.

I will make you an object of reproach to the nations and an object of mockery to all the lands.<sup>a</sup> **5** The lands nearby and those far away from you will mock you,<sup>b</sup> you whose name is unclean and who are filled with turmoil. **6** Look! Each of the chieftains of Israel among you uses his authority to shed blood.<sup>c</sup> **7** Within you they treat their father and mother with contempt.<sup>d</sup> They defraud the foreign resident, and they mistreat the fatherless child\* and the widow.”<sup>e</sup>

**8** “My holy places you despise, and my sabbaths you profane.<sup>f</sup> **9** Within you are slanderers intent on shedding blood.<sup>g</sup> Within you they eat sacrifices on the mountains and carry on obscene conduct in your midst.<sup>h</sup> **10** Within you they dishonor their father’s bed,<sup>i</sup> and they violate a woman unclean in her menstruation.<sup>j</sup> **11** Within you one man acts detestably with his neighbor’s wife,<sup>k</sup> another defiles his own daughter-in-law with obscene conduct,<sup>l</sup> and another violates his sister, the daughter of his own father.<sup>m</sup> **12** Within you they take a bribe to shed blood.<sup>n</sup> You lend on interest<sup>o</sup> or for a profit,<sup>\*</sup> and you extort money from your neighbors.<sup>p</sup> Yes, you have entirely forgotten me,<sup>q</sup> declares the Sovereign Lord Jehovah.

**13** “Look! I clap my hands in disgust at the dishonest gain you have made and over the acts of bloodshed in your midst. **14** Will your courage\* endure and your hands remain strong in the days when I take action against you?<sup>q</sup> I myself, Jehovah, have spoken, and I will take action. **15** I will scatter you

22:7 \*Or “the orphan.” 22:10 \*Lit., “expose the nakedness of their father.” 22:12 \*Or “or take usury.” 22:14 \*Lit., “heart.”

## CHAP. 22

- a De 28:37  
1Ki 9:7  
Ps 80:6  
Eze 23:32  
Da 9:16  
b Ps 79:4  
c Isa 1:23  
Mic 3:1-3  
Zep 3:3  
d De 27:16  
e Ex 22:21, 22  
Ps 82:3  
Isa 1:17  
f Le 19:30  
g Ex 23:1  
Le 19:16  
h Jer 13:27  
i Le 18:7  
Le 20:11  
j Le 18:19  
Le 20:18  
k Le 18:20  
Le 20:10  
Jer 5:8  
l Le 18:15  
m Le 20:17  
n Ex 23:8  
De 27:25  
Isa 1:23  
o De 23:19  
p Ex 22:25  
Le 6:4, 5  
q Eze 21:7

## Second Col.

- a De 4:27  
De 28:25  
b Isa 1:25  
Eze 23:27  
c Eze 6:13  
d Pr 17:3  
Jer 6:28-30  
e Ps 119:119  
Pr 25:4  
f Eze 21:31  
g De 4:24  
Ps 21:9  
Jer 21:12  
h Ps 68:2  
i Jer 5:31  
Jer 6:13, 14  
j Mic 3:5  
k Jer 2:8  
La 4:13  
Mic 3:11  
l Le 20:3  
Le 22:2

among the nations and disperse you among the lands,<sup>a</sup> and I will put an end to your uncleanness.<sup>b</sup>

**16** And you will be dishonored before the nations, and you will have to know that I am Jehovah.”<sup>c</sup>

**17** And the word of Jehovah again came to me, saying: **18** “Son of man, the house of Israel has become like worthless dross to me. All of them are copper and tin and iron and lead in a furnace. They have become the dross of silver.<sup>d</sup>

**19** “Therefore this is what the Sovereign Lord Jehovah says: ‘Because all of you have become like worthless dross,<sup>e</sup> I am collecting you together inside Jerusalem. **20** Just as silver and copper and iron and lead and tin are collected inside a furnace in order to blow fire upon them and melt them, so I will collect you together in my anger and in my rage, and I will blow upon you and make you melt.<sup>f</sup> **21** I will bring you together and blow upon you with the fire of my fury,<sup>g</sup> and you will be melted inside of her.<sup>h</sup> **22** Just as silver is melted in a furnace, so you will be melted inside her; and you will have to know that I myself, Jehovah, have poured out my rage on you.”

**23** And the word of Jehovah again came to me, saying: **24** “Son of man, say to her, ‘You are a land that will not be cleansed or rained on in the day of indignation. **25** Her prophets have conspired within her,<sup>i</sup> like a roaring lion tearing prey.<sup>j</sup> They are devouring people.\* They are seizing treasure and precious things. They have made many widows within her. **26** Her priests have violated my law,<sup>k</sup> and they keep profaning my holy places.<sup>l</sup> They make no

22:25 \*Or “souls.”

distinction between what is holy and what is common,<sup>a</sup> and they fail to make known what is unclean and what is clean,<sup>b</sup> and they refuse to observe my sabbaths, and I am profaned among them. **27** Her princes in her midst are like wolves tearing prey; they shed blood and kill people\* to make dishonest gain.<sup>c</sup> **28** But her prophets have plastered over their deeds with whitewash. They see false visions and give lying divination,<sup>d</sup> and they say: "This is what the Sovereign Lord Jehovah says," when Jehovah himself has not spoken. **29** The people of the land have defrauded and committed robbery,<sup>e</sup> they have mistreated the needy and the poor, and they have defrauded the foreign resident and denied him justice.<sup>f</sup>

**30** "I was looking for a man from among them who would repair the stone wall or stand before me in the breach in behalf of the land, so that it would not be destroyed,<sup>f</sup> but I found no one. **31** So I will pour out my indignation on them and exterminate them with the fire of my fury. I will bring the consequences of their way on their own head,<sup>g</sup> declares the Sovereign Lord Jehovah."

**23** The word of Jehovah again came to me, saying: **2** "Son of man, there were two women who were the daughters of the same mother.<sup>g</sup> **3** They became prostitutes in Egypt;<sup>h</sup> from their youth they engaged in prostitution. Their breasts were squeezed there, and their virgin bosoms were fondled. **4** Their names were O-ho'lah,<sup>\*</sup> the older one, and her sister O-hol'i-bah.<sup>#</sup> They became mine and gave

22:27 \*Or "souls." 23:4 \*Meaning "Her Tent." #Meaning "My Tent Is in Her."

## CHAP. 22

- a Le 10:10  
b Le 11:46, 47  
c Mic 3:1-3  
Zep 3:3  
d Isa 30:10  
Jer 23:25  
La 2:14  
Eze 13:9, 10  
e Isa 1:23  
Isa 3:14  
Jer 21:12  
Mic 2:2  
f Ex 32:11  
Ps 106:23

## CHAP. 23

- g Jer 3:6, 7  
h Le 17:7  
De 29:16, 17  
Jos 24:14  
Eze 20:8

## Second Col.

- a 1Ki 16:23, 24  
b 1Ki 14:16  
1Ki 21:25, 26  
c Ho 2:5  
d 2Ki 15:19  
2Ki 17:3  
Ho 5:13  
Ho 7:11  
e Ho 5:3

- f Ex 32:1, 4  
1Ki 12:28, 29  
2Ki 10:29

- g 2Ki 15:29  
1Ch 5:26

- h Ho 2:10

- i 2Ki 17:6  
2Ki 18:11

- j Jer 3:6-8  
Eze 16:46, 47

- k 2Ki 16:7

- l 2Ki 17:19

birth to sons and daughters. As for their names, O-ho'lah is Sam-sar'i-a,<sup>a</sup> and O-hol'i-bah is Jerusalem.

**5** "O-ho'lah began to prostitute herself<sup>b</sup> while she belonged to me. She lusted after her passionate lovers,<sup>c</sup> her neighbors the As-syr'i-ans.<sup>d</sup> **6** They were governors clothed in blue and deputy rulers—all desirable young men mounted on their horses. **7** She continued to prostitute herself with all the choicest sons of As-syr'i-a, and she defiled herself<sup>e</sup> with the disgusting idols\* of those she lusted after. **8** She did not abandon the prostitution she practiced in Egypt, for in her youth they had lain down with her, and they fondled her virgin bosom and poured out their lust\* on her.<sup>f</sup> **9** So I gave her into the hand of her passionate lovers, the sons of As-syr'i-a,<sup>g</sup> after whom she had lusted. **10** They exposed her nakedness<sup>h</sup> and seized her sons and daughters,<sup>i</sup> and they killed her with a sword. She became notorious among women, and they executed judgment against her.

**11** "When her sister O-hol'i-bah saw it, her lust became even more depraved, and her prostitution was worse than that of her sister.<sup>j</sup> **12** She lusted after her neighbors the sons of As-syr'i-a,<sup>k</sup> the governors and deputy rulers who were clothed in splendor and mounted on horses—all desirable young men. **13** When she defiled herself, I saw that both of them had followed the same course.<sup>l</sup> **14** But she kept adding to her acts of prostitution. She saw men carved on the wall, images of Chal-de'ans

23:7 \*The Hebrew term may be related to a word for "dung" and is used as an expression of contempt. 23:8 \*Or "immoral intercourse."

carved in vermilion,\* 15 wearing belts around their waist, with flowing turbans on their heads, having the appearance of warriors, all of them depicting Babylonians, born in the land of the Chal-de'ans. 16 She began to lust after them as soon as she saw them, and she sent messengers to them in Chal-de'a.<sup>a</sup> 17 So the sons of Babylon kept coming to her bed of lovemaking, and they defiled her with their lust.\* After she was defiled by them, she<sup>z</sup> turned away from them in disgust.

18 "When she went on brazenly engaging in prostitution and exposing her nakedness,<sup>b</sup> I turned away from her in disgust, just as I\* had turned away from her sister in disgust.<sup>c</sup> 19 And she kept increasing her acts of prostitution,<sup>d</sup> calling to mind the days of her youth when she prostituted herself in the land of Egypt.<sup>e</sup> 20 She lusted after them like the concubines of men whose male members are like those of a donkey and whose genitals are like those of a horse. 21 You yearned for the obscene conduct of your youth in Egypt<sup>f</sup> when they fondled your bosom, the breasts of your youth.<sup>g</sup>

22 "Therefore, O-hol'i-bah, this is what the Sovereign Lord Jehovah says: 'Here I am stirring up your lovers<sup>h</sup> whom you\* turned away from in disgust, and I will bring them against you from every direction,<sup>i</sup> 23 the sons of Babylon<sup>j</sup> and all the Chal-de'ans,<sup>k</sup> the men of Pe'kod<sup>l</sup> and Sho'a and Ko'a, along with all the sons of As-syr'i-a. All of them are desirable young men, governors and deputy rulers, warriors

23:14 \*Or "red." 23:17 \*Or "immoral intercourse." <sup>z</sup>Or "her soul." 23:18 \*Or "my soul." 23:22, 28 \*Or "your soul."

## CHAP. 23

- a Eze 16:29  
b Jer 3:2  
Eze 16:36, 37  
c Ps 106:39, 40  
Jer 6:8  
Jer 12:8  
d Eze 16:25  
e Eze 20:7  
f Jos 24:14  
g Eze 23:3  
h Eze 16:37  
Hab 1:6  
i Jer 6:22  
Jer 12:9  
j Eze 21:19  
k 2Ki 24:2  
l Jer 50:21

## Second Col.

- a Jer 39:5  
b Eze 15:7  
Eze 20:47  
c Jer 13:22  
Re 17:16  
d Isa 3:18-23  
Jer 4:30  
Eze 16:39  
e Isa 27:9  
Eze 16:41  
Eze 22:15  
f Eze 23:3  
g Jer 21:7  
h De 28:49, 51  
i Eze 16:36, 37  
Eze 16:39  
j Jer 2:18  
k Ps 106:35, 36  
Eze 6:9  
Eze 23:7  
l Jer 3:8  
Eze 16:46, 47

- m 2Ki 21:13  
Jer 25:15  
Da 9:12

and handpicked,\* all mounted on horses. 24 They will attack you with rumbling war chariots and wheels and with a great assembly of troops, with large shield and buckler\* and helmet. They will take up positions all around you, and I will authorize them to pass judgment, and they will judge you as they see fit.<sup>a</sup> 25 I will express my indignation against you, and they will deal with you in their rage. They will cut off your nose and your ears, and those of you who remain will fall by the sword. They will take away your sons and your daughters, and those of you who remain will be consumed by fire.<sup>b</sup> 26 They will strip off your garments<sup>c</sup> and seize your beautiful jewelry.<sup>d</sup> 27 I will put an end to your obscene conduct and your prostitution,<sup>e</sup> which started in the land of Egypt.<sup>f</sup> You will stop looking at them, and you will remember Egypt no more.<sup>g</sup>

28 "For this is what the Sovereign Lord Jehovah says: 'Here I am about to hand you over to those you hate, those you\* turned away from in disgust.<sup>g</sup> 29 They will deal with you in hatred and take away all you have toiled for<sup>h</sup> and leave you naked and exposed. The shameful nakedness of your immorality and your obscene conduct and your prostitution will be exposed.<sup>i</sup> 30 These things will be done to you because you chased after the nations like a prostitute,<sup>j</sup> because you defiled yourself with their disgusting idols.<sup>k</sup> 31 You have followed the same course as your sister,<sup>l</sup> and I will put her cup into your hand.'<sup>m</sup>

32 "This is what the Sovereign Lord Jehovah says:

23:23 \*Lit., "summoned ones." 23:24 \*A small shield, often carried by archers. 23:26 \*Or "ornaments."



'You will drink the deep and wide cup of your sister,<sup>a</sup> And you will become an object of laughter and ridicule, of which the cup contains much.<sup>b</sup>

**33** You will be overcome by\* drunkenness and grief, A cup of horror and desolation, The cup of your sister, Sa-mar'i-a.

**34** You will have to drink it and drain it dry<sup>c</sup> and gnaw on its earthenware fragments And then tear out your breasts.

"For I myself have spoken," declares the Sovereign Lord Jehovah.'

**35** "Therefore this is what the Sovereign Lord Jehovah says: 'Because you have forgotten me and have completely disregarded me,<sup>d</sup> you will bear the consequences of your obscene conduct and your acts of prostitution.'"

**36** Jehovah then said to me: "Son of man, will you pronounce judgment on O-ho'lah and O-hol'i-bah<sup>e</sup> and confront them with their disgusting practices? **37** They have committed adultery,<sup>\*f</sup> and there is blood on their hands. Not only have they committed adultery with their disgusting idols, but they have also made their sons whom they bore to me pass through the fire as food for their idols.<sup>g</sup> **38** Moreover, this is what they have done to me: They defiled my sanctuary on that day, and they profaned my sabbaths. **39** After they slaughtered their sons as sacrifices to their disgusting idols,<sup>h</sup> they came into my sanctuary to profane it<sup>i</sup> on that very day. That is what they did in-

23:33 \*Lit., "filled with." 23:35 \*Lit., "have cast me behind your back." 23:37 \*That is, spiritual adultery.

CHAP. 23

a Isa 51:17

b De 28:37  
1Ki 9:7  
La 2:15

c Ps 75:8

d 1Ki 14:9  
Ne 9:26  
Isa 17:10  
Jer 2:32  
Jer 13:25

e Eze 23:4

f Ho 1:2  
Jas 4:4

g Le 18:21  
2Ki 17:17, 18  
Eze 16:36

h Jer 7:31

i Le 20:3

Second Col.

a Isa 57:9

b Jer 4:30

c Isa 57:7

d Isa 65:11

e Eze 8:10, 11

f Eze 16:17, 18

g Le 20:10

h Ge 9:6  
Eze 16:38

i 2Ki 24:3, 4  
Ps 106:38  
Eze 23:37

j Jer 15:4  
Jer 25:9  
Eze 16:40

k Le 20:2

l 2Ch 36:17

m 2Ki 25:9, 10  
Jer 39:8

n 2Pe 2:6

o Eze 6:13

side my own house. **40** They even sent a messenger for men to come from far away.<sup>a</sup> When they were coming, you washed yourself and painted your eyes and adorned yourself with ornaments.<sup>b</sup> **41** And you sat down on a magnificent couch<sup>c</sup> with a table set in front of it,<sup>d</sup> on which you put my incense<sup>e</sup> and my oil.<sup>f</sup> **42** The sound of a care-free crowd of men was heard there, among whom were drunkards brought in from the wilderness. They put bracelets on the hands of the women and beautiful crowns on their heads.

**43** "Then I said regarding her who was worn out with adultery: 'Now she will keep committing her prostitution.' **44** So they kept going in to her, just as one goes to a prostitute. That is how they went in to O-ho'lah and to O-hol'i-bah, the women of obscene conduct. **45** But righteous men will render to her the appropriate judgment for adultery<sup>g</sup> and bloodshed;<sup>h</sup> for adulteresses is what they are, and they have blood on their hands.<sup>i</sup>

**46** "For this is what the Sovereign Lord Jehovah says: 'An army will be brought against them to make them an object of horror and something to plunder.<sup>j</sup> **47** The army will hurl stones at them<sup>k</sup> and cut them down with their swords. They will kill their sons and daughters' and burn their houses with fire.<sup>m</sup> **48** I will put an end to the obscene conduct in the land, and all the women will learn a lesson and not copy your obscene conduct.<sup>n</sup> **49** They will bring on you the consequences of your obscene conduct and of your sins with your disgusting idols; and you will have to know that I am the Sovereign Lord Jehovah.'"<sup>o</sup>

- Song 14 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- “The Kingship Belongs to the One With the Legal Right”: (10 min.)

Eze 21:25—The “wicked chieftain of Israel” was King Zedekiah (w07 7/1 13 ¶11)

Eze 21:26—The line of Davidic kings ruling in Jerusalem would cease (w11 8/15 9 ¶6)

Eze 21:27—The one who has the “legal right” is Jesus Christ (w14 10/15 10 ¶14)

- **Digging for Spiritual Gems:** (8 min.)  
Eze 21:3—What is the “sword” that Jehovah brings forth out of its sheath? (w07 7/1 14 ¶1)

Eze 23:49—What error is highlighted in chapter 23, and what lesson can we learn? (w07 7/1 14 ¶6)

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 21:1-13

**APPLY YOURSELF TO THE FIELD MINISTRY**


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Jesus had the “legal right” to kingly power in fulfillment of Ezekiel’s prophecy.

 Write your answers in the spaces provided.



**Ge 49:10**

The Messiah came through the tribe of  
.....



**2Sa 7:12, 16**

Jehovah told  
.....  
that his kingdom would be secure forever



**Mt 1:16**

Matthew provided the legal genealogy through  
.....



What do you learn about Jehovah from his decision to establish Jesus’ kingship legally?

## July 24-30

### Treasures From God's Word

**Ezekiel 21:25**—The “wicked chieftain of Israel” was King Zedekiah

Reference: *w07 7/1 13* paragraph 11.

In the seventh year of exile, 611 B.C.E., the elderly ones of Israel come to Ezekiel “to inquire of Jehovah.” They hear a long history of Israel’s rebellion and a warning that ‘Jehovah will bring forth his sword’ against them. (Ezekiel 20:1; 21:3) Addressing the chieftain of Israel (Zedekiah), Jehovah says: “Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one’s until he comes who has the legal right [Jesus Christ], and I must give it to him.”—**Ezekiel 21:26, 27**.

**Ezekiel 21:26**—The line of Davidic kings ruling in Jerusalem would cease

Reference: *w11 8/15 9* paragraph 6.

*The Messiah was to be born of Israel’s tribe of Judah.* In his deathbed blessing of his sons, the patriarch Jacob foretold: “The scepter will not turn aside from Judah, neither the commander’s staff from between his feet, until Shiloh comes; and to him the obedience of the peoples will belong.” (**Genesis 49:10**) Many Jewish scholars of the past associated those words with the Messiah. Starting with the rule of Judean King David, the scepter (royal sovereignty) and the commander’s staff (power to command) resided with the tribe of Judah. “Shiloh” signifies “He Whose It Is; He to Whom It Belongs.” The regal line of Judah would end in “Shiloh” as the permanent kingly Heir, for God told Zedekiah, the last Judean king, that rulership would be given to one having the legal right to it. (**Ezekiel 21:26, 27**) After Zedekiah, Jesus was the only descendant of David to whom kingship was promised. Before Jesus’ birth, the angel Gabriel told Mary: “Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom.” (**Luke 1:32, 33**) Shiloh must be Jesus Christ, who was a descendant of Judah and David.—**Matthew 1:1-3, 6; Luke 3:23, 31-34**.

**Ezekiel 21:27**—The one who has the “legal right” is Jesus Christ

Reference: *w14 10/15 10* paragraph 14.

Consider what Jehovah promised King David of ancient Israel by means of the **Davidic covenant**. (Read **2 Samuel 7:12, 16**.) Jehovah made this covenant with David during David’s reign in Jerusalem, promising him that the Messiah would be his descendant. (Luke 1:30-33) Thus, Jehovah further narrowed the line of descent of the offspring and established that an heir of David would have “the legal right” to the throne of the Messianic Kingdom. (**Ezekiel 21:25-27**) Through Jesus, David’s kingship “will be firmly established forever.” Indeed, David’s offspring “will endure forever; his throne will endure like the sun.” (**Psalms 89:34-37**) Yes, the Messiah’s rule will never become corrupt, and its accomplishments will last forever!

## Digging for Spiritual Gems

**Ezekiel 21:3**—What is the “sword” that Jehovah brings forth out of its sheath?

Reference: *w07 7/1 14* **paragraph 1**.

The “sword” that Jehovah uses to execute his judgment upon Jerusalem and Judah proves to be Babylonian King Nebuchadnezzar and his army. It could also include the heavenly part of God’s organization consisting of mighty spirit creatures.

**Ezekiel 23:49**—What error is highlighted in chapter 23, and what lesson can we learn?

Reference: *w07 7/1 14* **paragraph 6**.

Making political alliances led Israel and Judah to adopt the false worship of their allies. Let us guard against forming worldly ties that can destroy our faith.—James 4:4.

- Song 14 and Prayer
- Opening Comments (3 min. or less)

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new requirements Jehovah might reveal during the thousand years. Thus, individuals will be judged on the basis of what they do *during* Judgment Day.

Judgment Day will give billions of people their first opportunity to learn about God's will and to conform to it. This means that a large-scale educational work will take place. Indeed, "righteousness is what the inhabitants of the productive land will certainly learn." (Isaiah 26:9) However, not all will be willing to conform to God's will. Isaiah 26:10 says: "Though the wicked one should be shown favor, he simply will not learn righteousness. In the land of straightforwardness he will act unjustly and will not see the eminence of Jehovah." These wicked ones will be put to death permanently during Judgment Day.—Isaiah 65:20.

By the end of Judgment Day, surviving humans will have "come to life" fully as perfect humans. (Revelation 20:5) Judgment Day will thus see the restoration of mankind to its original perfect state. (1 Corinthians 15:24-28) Then a final test will take place. Satan will be released from his imprisonment and allowed to try to mislead mankind one last time. (Revelation 20:3, 7-10) Those who resist him will enjoy the complete fulfillment of the Bible's promise: "The righteous themselves will possess the earth, and they will reside forever upon it." (Psalm 37:29) Yes, Judgment Day will be a blessing to all faithful mankind!

## 1914—A Significant Year in Bible Prophecy

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DECADES in advance, Bible students proclaimed that there would be significant developments in 1914. What were these, and what evidence points to 1914 as such an important year?

As recorded at Luke 21:24, Jesus said: "Jerusalem will be trampled on by the nations, until the appointed times of the

nations [“the times of the Gentiles,” *King James Version*] are fulfilled.” Jerusalem had been the capital city of the Jewish nation—the seat of rulership of the line of kings from the house of King David. (Psalm 48:1, 2) However, these kings were unique among national leaders. They sat on “Jehovah’s throne” as representatives of God himself. (1 Chronicles 29:23) Jerusalem was thus a symbol of Jehovah’s rulership.

How and when, though, did God’s rulership begin to be “trampled on by the nations”? This happened in 607 B.C.E. when Jerusalem was conquered by the Babylonians. “Jehovah’s throne” became vacant, and the line of kings who descended from David was interrupted. (2 Kings 25:1-26) Would this ‘trampling’ go on forever? No, for the prophecy of Ezekiel said regarding Jerusalem’s last king, Zedekiah: “Remove the turban, and lift off the crown. . . . It will certainly become no one’s until he comes who has the legal right, and I

### “SEVEN TIMES”

2,520 years

606 1/4 years

October 607 B.C.E. to  
December 31, 1 B.C.E.

1,913 3/4 years

January 1, 1 C.E. to  
October 1914

607

◀ B.C.E. C.E. ▶

1914

*“Jerusalem will be  
trampled on by  
the nations”*

*“He comes who has  
the legal right”*



# “Let Your Light Shine”

(Matthew 5:16)

G G/B C6 D D7/A Am7 D7 G

Je - sus has com - mand - ed That we shine our light,  
 Let God's King - dom mes - sage Speak to ev - 'ry heart;  
 Light from acts of kind - ness Bright - ens up this world,

A<sup>b</sup> D/A F<sup>o</sup> D/F# Em7 A7 D

Like the sun, im - par - tial, Com - fort - ing and bright.  
 Let it shine be - fore us As we play our part.  
 To our words adds beau - ty Like a price - less pearl.

D7 C/D D7 G G/B Em B7/D# Em B

Through the Ho - ly Scrip - tures, Thoughts of peace are heard.  
 Light from Scrip - ture guides us As we bring good news.  
 May our light keep shin - ing As we do what's right,

B7/D# D<sup>o</sup> B Esus4 Em Am7 A<sup>o</sup> G/B A<sup>o</sup> D7/A D7 G

May we now re - flect his light As we teach God's Word.  
 Shar - ing truth with ev - 'ry - one; Truth is theirs to choose.  
 Then our works will al - ways be Pleas - ing in God's sight.



- Song 14 and Prayer
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## Good Doorstep Manners

Christians are “a theatrical spectacle to the world.” (1Co 4:9) Therefore, it should not surprise us that some householders watch us from a window or listen from behind the door. The home may even have a security camera and a microphone that allow the householder to observe, listen to, and record us. Here are some ways to show good manners when at the doorstep.—2Co 6:3.

- **BY YOUR CONDUCT (Php 1:27):**

Respect the householder’s privacy by not peering into the home. Do not eat, drink, make phone calls, or send text messages while standing at the door

- **BY YOUR SPEECH (Eph 4:29):**

While at the doorstep, do not say anything that you would not want the householder to hear. Some publishers may even prefer to suspend conversation altogether so that they can collect their thoughts about what they want to say



What are some other ways that you can display good doorstep manners?



mwb17.07-E  
170223

18-20. (a) How did a court of appeals in Argentina uphold a person's right to refuse blood transfusions through use of a medical directive? (b) Regarding the misuse of blood, how might we show submission to Christ's leadership?

21-24. (a) How did the Supreme Court of Canada come to make a remarkable decision regarding minors and the use of blood? (b) How might this case encourage young servants of Jehovah?



April Cadoreth  
(See paragraphs 21 to 24)

can now receive medical treatment without the fear of a forced blood transfusion.

**18 Argentina.** How can citizens of the Kingdom prepare in case a medical decision needs to be made while they are unconscious? We can carry on our person a legal document that will speak for us, as Pablo Albarracini did. In May 2012, he was the victim of an attempted robbery and was shot multiple times. He was admitted to the hospital unconscious and was thus unable to explain his stand regarding blood transfusions. However, he had with him a duly executed medical directive he had signed more than four years earlier. Although his condition was serious and some doctors felt that to save his life, blood transfusion was necessary, the medical staff was prepared to honor his wishes. However, Pablo's father, who was not one of Jehovah's Witnesses, obtained a court order to overturn his son's wishes.

**19** The attorney representing Pablo's wife immediately filed an appeal. Within hours, the court of appeals overturned the lower court's order and ruled that the patient's wishes, as expressed in the medical directive, should be respected. Pablo's father appealed to Argentina's Supreme Court. However, the Supreme Court could find "no reasons to doubt that [Pablo's medical directive expressing his refusal of a blood transfusion] was formulated with discernment, intention and freedom." The Court stated: "Every capable and adult person has the ability to grant advance directives on [his] health, and may accept or reject certain medical treatments . . . These directives must be accepted by the doctor in charge."

**20** Brother Albarracini has since recovered fully. He and his wife are grateful that he had completed a medical directive. By taking that simple—yet important—step, he showed his submission to Christ's rulership through God's Kingdom. Have you and your family taken similar measures?

**21 Canada.** Generally, courts recognize the rights of parents to determine the best medical care for their children. At times, courts have even ruled that a mature minor should be accorded respect when it comes to making medical decisions. That was true of April Cadoreth. At the age of 14, April was admitted to a hospital with severe internal bleeding. A few months earlier, she had completed an Advance Medical Directive card with written instructions that blood transfusions should not be administered to her even in the event of an emergency. The attending physician chose to ignore April's clearly expressed wishes and sought



a court order to give her blood. She was forcibly transfused with three units of packed red blood cells. April later likened the experience to rape.

<sup>22</sup> April and her parents turned to the courts for justice. After two years, the case came before the Supreme Court of Canada. Though April technically lost her constitutional challenge, the Court awarded her legal costs and ruled in favor of her and other mature minors who seek to exercise their right to decide for themselves their own medical treatment. The Court stated: “In the context of medical treatment, young people under 16 should be permitted to attempt to demonstrate that their views about a particular medical treatment decision reflect a sufficient degree of independence of thought and maturity.”

<sup>23</sup> This case is significant in that the Supreme Court addressed the constitutional rights of mature minors. Before this ruling, a Canadian court could authorize medical treatment on a child under 16 as long as the court felt that

Have you filled out your own medical directive?



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25, 26. What situation sometimes arises in the wake of a divorce?

27, 28. How did the Supreme Court of Ohio respond to the charge that being raised as one of Jehovah's Witnesses is harmful to a child?

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“To know that I’ve had a small part in trying to glorify God’s name and prove Satan a liar has truly made me happy”

the treatment was in the best interests of the child. But after this ruling, a court cannot authorize any treatment against the will of young people under the age of 16 without first offering them the chance to prove that they are mature enough to make their own decisions.

**24** Was the three-year battle worth the effort? According to April, “Yes!” Now a regular pioneer and in good health, she says: “To know that I’ve had a small part in trying to glorify God’s name and prove Satan a liar has truly made me happy.” April’s experience shows that our young ones can take a courageous stand, proving themselves genuine citizens of God’s Kingdom.—Matt. 21:16.

### **Freedom to Raise Children According to Jehovah’s Standards**

**25** Jehovah entrusts parents with the responsibility to raise their children according to his standards. (Deut. 6:6-8; Eph. 6:4) That assignment is challenging, but it may become far more so in the event of a divorce. Views on parenting may differ sharply. For example, a Witness parent feels strongly that a child should be raised according to Christian standards, whereas a non-Witness parent may disagree. Of course, the Witness parent should respectfully recognize that while divorce may sever the marital relationship, the parental relationship remains intact.

**26** The non-Witness parent may petition a court for custody of the child or children so that he or she can control their religious upbringing. Some allege that being raised as one of Jehovah’s Witnesses is harmful. They may contend that the children will be deprived of birthday celebrations, holiday festivities and, in the event of a medical emergency, a “lifesaving” blood transfusion. Thankfully, most courts consider what is in the best interests of the child instead of judging whether they consider the religion of one parent to be harmful. Let us look at some examples.

**27 United States.** In 1992, the Supreme Court of Ohio considered a case in which the non-Witness father claimed that it would be harmful to his young son if he was raised as one of Jehovah’s Witnesses. The lower court had agreed, granting custody to the father. The mother, Jennifer Pater, was granted visitation rights, but she was directed not to “teach or expose the child to the Jehovah[']s Witnesses’ beliefs in any form.” This order from the lower court was so broad that it could be interpreted to mean that Sister Pater could not even talk with her son, Bobby, about the Bi-

ble or its moral standards! Can you imagine her feelings? Jennifer was devastated, but she says that she learned to be patient and to wait on Jehovah to act. She recalls, “Jehovah was always right there.” Her attorney, aided by Jehovah’s organization, appealed to the Supreme Court of Ohio.

**28** The court disagreed with the decision of the lower court, stating that “parents have a fundamental right to educate their children, including the right to communicate their moral and religious values.” The court stated that unless it could be shown that the religious values endorsed by Jehovah’s Witnesses would harm the physical and mental well-being of the child, the court had no right to restrict a parent’s custody rights on the basis of religion. The court found no proof that the Witnesses’ religious beliefs would adversely affect the mental or physical health of the child.

**29 Denmark.** Anita Hansen found herself facing a similar challenge when her former husband petitioned a court to gain custody of seven-year-old Amanda. Although the district court granted custody to Sister Hansen in 2000, Amanda’s father appealed to the high court, which overturned the district court’s ruling and granted him custody. The high court reasoned that because the parents had

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**29-31.** Why did a sister in Denmark lose custody of her daughter, and what did Denmark’s Supreme Court decide in the matter?

Many courts have ruled in favor of the custody rights of Christian parents



# Walking in Integrity

(Psalm 26)

Eb/F F7 Bb Eb/F F7

Please I judge me, Lord, ob - serve my  
do do not sit with wick - ed  
For I have loved the dwell - ing

Bbma7 Bb6 Bbma7 Bb6 B° Cm

loy - al - ty; Ob - serve my trust in you  
men of lies. I hate the com - pa - ny  
of your house. Your wor - ship, oh, so pure,

F7 F7/Eb Bb/D C#° Cm7 F9 F7/Eb

and my in - teg ri - ty. Ex - am - ine  
of those who truth de - spise. Je - ho - vah,  
I dai - ly will es - pouse. And I will

Bbma7/D C#° Cm7 F7 Bb6

me, and put me to the test; My  
please, don't take a - way my life With  
march a - round your al - tar grand, To

R.H.

# Walking in Integrity

Cm/A D7 Fm/D G7 Bb/C C7

mind and heart re - fine, that my soul might be  
 men who take de - light in brib - er - y and  
 make thanks - giv - ing heard a - loud through - out the

F7 Eb/G F/A *Chorus* F Bb/D Bbma7 C#°

blessed.  
 strife.  
 land. But as for me, De - ter - mined

Bb/D Fm/Ab G7 Ebm/C

I will be to walk e - ter - nal - ly

Ebm/F F7sus4 F7 Bb

In my in - teg - ri - ty.



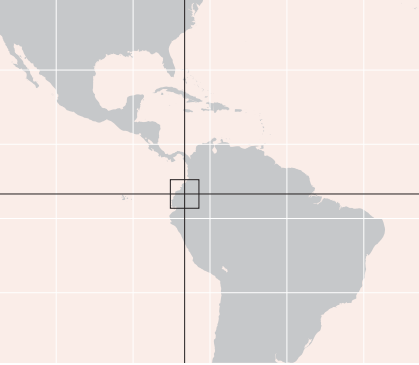
MAY 2017

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
JULY 3-30, 2017



**COVER IMAGE:**  
**ECUADOR**

A regular pioneer shares the Bible's message in the Quichua (Imbabura) language with a vendor at a crafts market in the city of Otavalo in northern Ecuador.

**PUBLISHERS**  
**90,110**

**BIBLE STUDIES**  
**148,637**

**MEMORIAL ATTENDANCE**  
**(2016)**  
**274,593**

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to “Serve Jehovah With Rejoicing”**

**8** WEEK OF **JULY 10-16**  
**Helping the Children  
of “Foreign Residents”**

The first of these articles discusses the difficult situation of our brothers and sisters who have become refugees, and it provides practical suggestions on how we can best help them. The second article considers how applying Bible principles will help immigrant parents to make decisions that will benefit their children.

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**13** LIFE STORY  
**Being Deaf Has Not Held Me Back  
From Teaching Others**

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**17** WEEK OF **JULY 17-23**  
**Do Not Let Your Love Grow Cold**

**22** WEEK OF **JULY 24-30**  
**“Do You Love Me More Than These?”**

Living in this system of things is not easy for any of Jehovah's servants. These articles show how we can fight against the selfish spirit of the world by preserving our love for Jehovah, for Bible truth, and for our brothers. The articles also discuss how we can have affection for Christ rather than for the things of this world.

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**27** **How Gaius Helped His Brothers**

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**30** **The Joy of Leading a Simple Life**

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**31** **FROM OUR ARCHIVES**

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# Keep Working, Watching, and Waiting

(Romans 8:20-25)

Cm E°/F Fm

The God of times and of sea - sons, Whose  
 The time has long been ap - point - ed; His  
 Though all cre - a - tion is groan - ing, In

Fm/D G7b5 G7 F°/C Cm Cm9/Bb

name a - lone is Je - ho - vah— The  
 Son is read - y to con - quer, De -  
 faith we're ea - ger - ly wait - ing. Je -

Ab Fsus4 Fm

time for his vin - di - ca - tion Is  
 feat - ing all who op - pose him. His  
 ho - vah's day is ap - proach - ing, The

D7sus4 D7 Dm/G Em/G F/G Em/G Dm/G

near by signs we can see.  
 sword will bring vic - to - ry.  
 time for set - ting us free.

# Keep Working, Watching, and Waiting

*Chorus*  
Cma7      Dm/C Em/C Dm/C C      F6      Dm7 G13      G7

Keep on work - ing and watch - ing and

Cma7      Dm/C Em/C Dm/C C      Dm/B      E7b9 E+5 E7b9

wait - ing, Joy - ful - ly an - tic - i -

Am      Am/G      Fma7      Cadd9/E Dm7      G7

pat - ing, Life as God meant it to

C      Cma7 Dm/C      C

be.



## “Do You Love Me More Than These?”

*“Simon son of John, do you love me more than these?”*

—JOHN 21:15.

SONGS: 143, 65

### HOW WOULD YOU ANSWER?

How do we keep secular work in its proper place?

What can help us to have a balanced view of recreation?

How can we successfully fight materialism?

SEVEN of Jesus’ disciples had just spent the entire night fishing in the Sea of Galilee but had not caught anything. From the beach, the resurrected Jesus observed the group. Then he said to them: “‘Cast the net on the right side of the boat and you will find some.’ So they cast it, but they were not able to haul it in because of the large number of fish.”—John 21: 1-6.

<sup>2</sup> After serving them breakfast, Jesus turned to Simon Peter and said: “Simon son of John, do you love me more than these?” To what was Jesus referring? Peter was quite attached to fishing. So it seems that Jesus was asking him where his true affection lay. Did he have greater affection for the fish and the fishing business than for Jesus and the things that he taught? In answer, Peter said: “Yes, Lord, you know I have affection for you.” (John 21:15) Peter certainly lived up to his word. From that point forward, he proved his love for Christ by busying himself in the disciple-making work,

1, 2. After spending a night fishing, what experience did Peter have?



becoming a pillar in the first-century Christian congregation.

<sup>3</sup> What can we learn from the words that Jesus spoke to Peter? We need to be careful not to allow our love for Christ to weaken and let ourselves be distracted from Kingdom interests. Jesus was keenly aware of the pressures associated with the anxieties of this system of things. In his illustration of the sower, Jesus said that some would accept “the word of the Kingdom” and make initial progress but that “the anxiety of this system of things and the deceptive power of riches” would “choke the word.” (Matt. 13:19-22; Mark 4:19) Indeed, if we are not careful, the everyday concerns of life could entice our heart and cause us to slow down spiritually. Thus, Jesus warned his disciples: “Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life.”—Luke 21:34.

<sup>4</sup> Just as Peter did after his experience with the resurrected Jesus, we prove the depth of our love for Christ by putting the work he has given us to do in first place. How can we make sure that we continue to do so? From time to time, we need to ask ourselves: ‘Where does my true affection lie? Does most of my joy come from engaging in mundane activities or in spiritual activities?’ In this regard, let us consider three areas of life that if not kept in their proper place could weaken our love for the Christ and for spiritual things—secular work, recreation, and material things.

3. To what dangers do Christians need to be alert?

4. What will help us to examine the depth of our love for Christ? (See opening picture.)

## KEEP SECULAR WORK IN ITS PROPER PLACE

<sup>5</sup> To Peter, fishing was more than a mere hobby—it was his livelihood. Family heads today recognize that they have a Scriptural responsibility to provide for their family’s material needs. (1 Tim. 5:8) They must work hard to fulfill this obligation. However, in these last days, secular work is often a source of anxiety.

<sup>6</sup> As a result of fierce competition for a limited number of jobs, many employees feel compelled to work more hours, sometimes for less pay. Also, the constant push for increased production takes a heavy toll on people physically, mentally, and emotionally. Employees who are unwilling to make such sacrifices for their company risk losing their jobs.

<sup>7</sup> As Christians, we owe our primary loyalty to Jehovah God, not to our employer. (Luke 10:27) Secular work is simply a means to an end. We work to provide our basic material needs and to support our ministry. If we are not careful, however, secular work could interfere with our worship. For example, a brother in Thailand related: “My secular work of repairing computers was very interesting, but it involved working long hours. As a result, it left me almost no time for spiritual matters. I finally realized that in order to put Kingdom interests first, I needed to change my line of work.” What did this brother do?

5. What Scriptural responsibility do family heads have?

6. What stresses exist in the modern workplace?

7, 8. (a) Where does our primary loyalty lie? (b) What valuable lesson did a brother in Thailand learn about his work?

<sup>8</sup> “After planning for about a year,” he explained, “I decided to become a street vendor and sell ice cream. In the beginning, I struggled financially and got discouraged. When I met my former workmates, they would laugh at me and ask why I thought selling ice cream was better than working with computers in an air-conditioned environment. I prayed to Jehovah, asking him to help me to cope and to reach my goal of having more time for spiritual activities. Before long, things began to improve. I got better acquainted with my customers’ tastes and became more skillful in making ice cream. Soon, I was selling all my ice cream every day. Actually, I was better-off financially than when I worked with computers. It has made me happier because I do not have the stress and worry that I had with my former job. And most important, I now feel closer to Jehovah.”—**Read Matthew 5: 3, 6.**

<sup>9</sup> Industriousness is a godly quality, and hard work is rewarding. (Prov. 12: 14) Still, as the brother mentioned above learned, secular work needs to be kept in its proper place. Jesus said: “Keep on, then, seeking first the Kingdom and his righteousness, and all these other things [basic material needs] will be added to you.” (Matt. 6:33) To help determine whether we have a balanced view of secular matters and spiritual responsibilities, it is good to ask ourselves: ‘Do I find my secular work interesting and exciting but view my spiritual activities as ordinary or routine?’ Thinking about and meditating on

9. How can we maintain a balanced view of our secular work?

how we feel about our secular and spiritual activities can help us to determine where our true affection lies.

<sup>10</sup> Jesus set the standard in balancing secular interests and spiritual matters. On one occasion, Jesus visited the home of Mary and her sister, Martha. While Martha scurried about preparing a meal, Mary chose to sit at Jesus’ feet and listen to him. When Martha complained that Mary was not helping, Jesus told Martha: “Mary chose the good portion, and it will not be taken away from her.” (Luke 10:38-42) Jesus was teaching Martha a valuable lesson. To avoid being distracted by secular matters and to prove our love for Christ, we must continue to choose “the good portion,” to give priority to spiritual things.

#### OUR VIEW OF RECREATION AND ENTERTAINMENT

<sup>11</sup> We need some time to relax and find refreshment from our hard work and busy schedules. God’s Word states: “There is nothing better for a man than to eat and drink and find enjoyment in his hard work.” (Eccl. 2:24) Jesus recognized the need to rest on occasion. Following one particularly intense witnessing campaign, he told his disciples: “Come, you yourselves, privately into an isolated place and rest up a little.” —Mark 6:31, 32.

<sup>12</sup> Indeed, recreation and entertainment fill an important need. However, the danger exists that having a good

10. What valuable lesson did Jesus teach about setting priorities?

11. What do the Scriptures teach about rest and relaxation?

12. Regarding recreation and entertainment, what caution is in order? Give an example.

time could become the primary focus of our life. Back in the first century, many had the attitude “Let us eat and drink, for tomorrow we are to die.” (1 Cor. 15: 32) That same spirit prevails in many parts of the world today. For example, years ago a young man in Western Europe began attending Christian meetings. But his fascination with entertainment was so strong that he stopped associating with Jehovah’s people. In time, however, he understood that his focus on entertainment had only led to problems and disappointments. So he resumed his Bible study and eventually qualified to become a publisher of the good news. After his baptism, he said: “The only regret I have is that I lost so much time before I realized that serving Jehovah brings far more happiness than pursuing the entertainment offered by this world.”

<sup>13</sup> The purpose of recreation is to refresh and rejuvenate us. To achieve that, how much time should we spend on it? Think of this comparison: Many of us love to eat a dessert once in a while, but we realize that a steady diet of cakes and candies will harm our health. Therefore, we mainly eat nutritious food. Similarly, a steady diet of recreation and entertainment will weaken our spiritual health. To prevent that, we regularly engage in Kingdom activities. How can we determine if we have a balanced view of recreation? We could select a week and keep a record of the number of hours we spend on spiritual activities, such as attending meetings, sharing

13. (a) Illustrate the dangers related to recreation and entertainment. (b) What could help us to maintain a balanced view of recreation and entertainment?

in the field ministry, and engaging in personal and family Bible study. Then we could compare that figure to the number of hours we spent that same week on recreational activities, such as participating in sports, enjoying hobbies, watching television, or playing video games. What does the comparison reveal? Might there be a need to cut back on “dessert”?—**Read Ephesians 5: 15, 16.**

<sup>14</sup> Individuals and family heads are free to choose the recreation they prefer, as long as it consists of activities that are in harmony with Jehovah’s guidelines expressed in Bible principles.\* Wholesome recreation is a “gift of God.” (Eccl. 3:12, 13) Of course, we realize that choices in recreation may differ from one person to the next. (Gal. 6: 4, 5) Whatever entertainment we may choose, we want to keep it in its proper place. Jesus said: “Where your treasure is, there your heart will be also.” (Matt. 6:21) Thus, our heartfelt love for Jesus will move us to focus our thoughts, speech, and actions primarily on Kingdom activities rather than on the everyday affairs of life.—Phil. 1:9, 10.

#### OUR FIGHT AGAINST MATERIALISM

<sup>15</sup> Many today are obsessed with the latest fashions, electronic gadgets, and so forth. Therefore, each Christian regularly needs to examine his own desires

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\* See the article “Is Your Recreation Beneficial?” in *The Watchtower* of October 15, 2011, pp. 9-12, pars. 6-15.

14. What should guide us in choosing our recreation and entertainment?

15, 16. (a) In what way could materialism become a snare for a Christian? (b) What wise counsel did Jesus give regarding material things?



by asking himself such questions as: 'Have material things become so important to me that I spend more time researching and thinking about the latest cars or fashions than I do preparing for congregation meetings? Have I become so preoccupied with the everyday affairs of life that I spend less time praying or reading the Bible?' If we realize that our love for material things is eclipsing our love for the Christ, we should reflect on Jesus' words: "Guard against every sort of greed." (Luke 12:15) Why did Jesus give that serious warning?

<sup>16</sup> Jesus stated that "no one can slave for two masters." He added: "You cannot slave for God and for Riches." That is because both "masters" require exclusive devotion. We will either "hate the one and love the other" or "stick to the one and despise the other," said Jesus. (Matt. 6:24) As imperfect people, all of us need to keep up our fight against "the

desires of our flesh," including materialism.—Eph. 2:3.

<sup>17</sup> Fleshly-minded people have difficulty cultivating a balanced view of material things. Why? Because their spiritual senses are dulled. (**Read 1 Corinthians 2:14.**) Once their powers of discernment have become clouded, it becomes more difficult for them to distinguish right from wrong. (Heb. 5:11-14) As a result, some develop an uncontrolled desire for material things—a desire that can never be fully satisfied. (Eccl. 5:10) Thankfully, there is an antidote to being poisoned by materialistic thinking: a healthy dose of God's Word, the Bible, taken on a regular basis. (1 Pet. 2:2) Just as meditating on divine truth fortified Jesus to reject temptation, so applying Bible principles helps us to fight against materialistic desires. (Matt. 4:8-10) By doing so, we show Jesus that we love him more than any material thing.

<sup>18</sup> When Jesus asked Peter: "Do you love me more than these?" he was reminding Peter of the need to put spiritual things first in his life. Peter, whose name means "A Piece of Rock," indeed lived up to his name, for he displayed rocklike qualities. (Acts 4:5-20) We today are likewise determined to remain steadfast in our love for Christ, keeping secular work, recreation, and material things in their proper place. May our choices in life reflect that we share the sentiments of Peter, who told Jesus: "Lord, you know I have affection for you."

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What are your priorities in life?  
(See paragraph 18)



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17. (a) Why do fleshly-minded people have difficulty cultivating a balanced view of material things? (b) What helps us to fight materialistic desires?

18. What are you determined to do?

# Move Ahead!

(Hebrews 6:1)

C C7 F F/E Gm/D Bb/C C7 F Gm11 F/A

Move a - head, move a - head to ma - tu - ri - ty!  
 Move a - head, move a - head, bold - ly wit - ness - ing!  
 Move a - head, move a - head, al - ways fol - low through,

F/A C7/G F A/E Dm Dm/C G/B G7 C

Shine the light of the truth so that all may plain - ly see.  
 Ev - er - last - ing good news to all sorts of peo - ple bring.  
 And im - prove in your skills, for there's so much work to do.

C7 F F/E Bb6/D A/C# Dm Dm/C G7/B

Try your best to im - prove in your min - is - try;  
 Join in praise to Je - ho - vah, our God and King,  
 Let the spir - it of God keep on lead - ing you.

F/C C7sus4 C7 F

Trust in God for true suc - cess.  
 As we preach from door to door.  
 Find the joy that is di - vine.

# Move Ahead!

Gm/C C7 C7/Bb Am7 Dm7

There's a place in the ser - vice for all.  
 Though op - pos - ers would like us to fear,  
 Love the peo - ple you work hard to find.

Gm7 F/A Gm/Bb G7/B C

It's the work Je - sus did, you'll re - call.  
 Don't hold back, but let ev - 'ry - one hear.  
 Keep re - turn - ing to reach heart and mind.

C7/E F F/E Gm/D Bb/C C7 F F/Eb Bb/D

Look to God for sup - port that you may not fall,  
 Tell the news that the King - dom of God is here.  
 And as - sist them to grow and to be re - fined,

Bbm/Db F/C C7sus4 C7 F

Stand - ing firm for righ - teous - ness.  
 Teach the truth yet more truth and more.  
 So the light of truth will shine.

(See also Phil. 1:27; 3:16; Heb. 10:39.)

is it?" **23** In reply he said: "The one who dips his hand with me into the bowl is the one who will betray me." **24** True, the Son of man is going away, just as it is written about him, but woe<sup>b</sup> to that man through whom the Son of man is betrayed!<sup>c</sup> It would have been better for that man if he had not been born."<sup>d</sup> **25** Judas, who was about to betray him, replied: "It is not I, is it, Rabbi?" Jesus said to him: "You yourself said it."

**26** As they continued eating, Jesus took a loaf, and after saying a blessing, he broke it,<sup>e</sup> and giving it to the disciples, he said: "Take, eat. This means my body."<sup>f</sup> **27** And taking a cup, he offered thanks and gave it to them, saying: "Drink out of it, all of you,<sup>g</sup> **28** for this means my 'blood<sup>h</sup> of the covenant,'<sup>i</sup> which is to be poured out in behalf of many<sup>j</sup> for forgiveness of sins.<sup>k</sup> **29** But I say to you: I will by no means drink again any of this product of the vine until that day when I drink it new with you in the Kingdom of my Father."<sup>l</sup> **30** Finally, after singing praises,<sup>\*</sup> they went out to the Mount of Olives.<sup>m</sup>

**31** Then Jesus said to them: "All of you will be stumbled in connection with me on this night, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered about.'<sup>n</sup> **32** But after I have been raised up, I will go ahead of you into Gal'i-lee."<sup>o</sup> **33** But Peter, in response, said to him: "Although all the others are stumbled in connection with you, I will never be stumbled!"<sup>p</sup> **34** Jesus said to him: "Truly I say to you, on this night, before a rooster crows, you will disown me three times."<sup>q</sup> **35** Peter said to him: "Even if I should have to die with you, I will by no means disown you."<sup>r</sup>

26:30 \*Or "hymns; psalms."

## CHAP. 26

- a Ps 41:9  
 Mr 14:20  
 Lu 22:21  
 Joh 13:26  
 b De 27:25  
 c Lu 22:22  
 Joh 17:12  
 d Mr 14:21  
 e 1Co 10:16  
 f Mr 14:22  
 Lu 22:19  
 1Co 11:23-26  
 g Mr 14:23  
 Lu 22:20  
 h 1Co 10:16  
 i Ex 24:8  
 Jer 31:31  
 Heb 7:22  
 j Mt 20:28  
 Mr 14:24  
 k Eph 1:7  
 Heb 9:20, 22  
 l Mr 14:25  
 Lu 22:18  
 m Lu 22:39  
 Joh 18:1  
 n Zec 13:7  
 Mr 14:27, 28  
 Joh 16:32  
 o Mt 28:7  
 Mt 28:16  
 p Mr 14:29-31  
 q Mr 14:30  
 Lu 22:34  
 Joh 13:38  
 r Lu 22:33

## Second Col.

- a Joh 18:1  
 b Mr 14:32-36  
 Lu 22:40  
 c Isa 53:3  
 d Mr 14:34  
 e Heb 5:7  
 f Mt 20:22  
 Joh 18:11  
 g Mr 14:36  
 Lu 22:42  
 Joh 5:30  
 Joh 6:38  
 Heb 10:9  
 h Mr 14:37-42  
 Lu 22:45  
 i Mr 13:33  
 1Pe 5:8  
 Re 16:15  
 j Lu 18:1  
 Ro 12:12  
 Eph 6:18  
 1Pe 4:7  
 k Mt 6:13  
 Lu 22:46  
 l Mr 14:38  
 Ro 7:23  
 m Mt 6:10  
 Joh 12:27

All the other disciples also said the same thing.

**36** Then Jesus came with them to the spot called Gethsem'a-ne,<sup>a</sup> and he said to the disciples: "Sit down here while I go over there and pray."<sup>b</sup> **37** And taking along Peter and the two sons of Zeb'e-dee, he began to feel grieved and to be greatly troubled.<sup>c</sup> **38** Then he said to them: "I am\* deeply grieved, even to death. Stay here and keep on the watch with me."<sup>d</sup> **39** And going a little way forward, he fell facedown, praying:<sup>e</sup> "My Father, if it is possible, let this cup<sup>f</sup> pass away from me. Yet, not as I will, but as you will."<sup>g</sup>

**40** He returned to the disciples and found them sleeping, and he said to Peter: "Could you not so much as keep on the watch for one hour with me?"<sup>h</sup>

**41** Keep on the watch<sup>i</sup> and pray continually,<sup>j</sup> so that you may not enter into temptation.<sup>k</sup> The spirit, of course, is eager,<sup>\*</sup> but the flesh is weak."<sup>l</sup> **42** Again, a second time, he went off and prayed: "My Father, if it is not possible for this to pass away unless I drink it, let your will take place."<sup>m</sup> **43** And he came again and found them sleeping, for their eyes were heavy. **44** So leaving them, he again went off and prayed for a third time, saying once more the same thing. **45** Then he returned to the disciples and said to them: "At such a time as this, you are sleeping and resting! Look! The hour has drawn near for the Son of man to be betrayed into the hands of sinners. **46** Get up, let us go. Look! My betrayer has drawn near." **47** While he was still speaking, look! Judas, one of the Twelve, came and with him a large crowd

26:38 \*Or "My soul is." 26:41 \*Or "willing."