

- Song 24 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Ezekiel’s Temple Vision and You”:** (10 min.)
 Eze 40:2—Jehovah’s worship is elevated high above any other form of worship (w99 3/1 11 ¶16)
 Eze 40:3, 5—Jehovah will certainly fulfill his purpose concerning pure worship (w07 8/1 10 ¶2)
 Eze 40:10, 14, 16—We must live by Jehovah’s lofty and upright standards in order to worship him acceptably (w07 8/1 11 ¶4)
- **Digging for Spiritual Gems:** (8 min.)
 Eze 39:7—When humans blame God for injustice, how are they profaning his name? (w12 9/1 21 ¶2)

Eze 39:9—After Armageddon, what will be done with the war equipment that the nations will leave behind? (w89 8/15 14 ¶20)

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 40:32-47

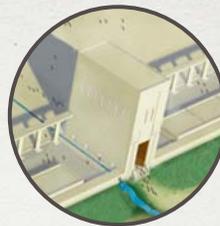
APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) fg lesson 1 ¶1—Begin by introducing (but do not play) the video *Would You Like Good News?* Offer the brochure.
- **Return Visit:** (4 min. or less) fg lesson 1 ¶2—Lay the groundwork for the next visit.
- **Bible Study:** (6 min. or less) fg lesson 1 ¶3-4

LIVING AS CHRISTIANS

- Song 53
- **“When Can I Next Serve as an Auxiliary Pioneer?”:** (15 min.) Discussion. Play the video *With Jehovah, I Can Do Almost Anything* (video category INTERVIEWS AND EXPERIENCES).
- **Congregation Bible Study:** (30 min.) kr chap. 17 ¶1-9
- Review Followed by Preview of Next Week (3 min.)
- Song 67 and Prayer

EZEKIEL 39-41 | Ezekiel’s Temple Vision and You



40:10, 14, 16

The guard chambers and lofty pillars remind us that Jehovah has high standards for pure worship



Ask yourself, ‘In what ways can I uphold Jehovah’s lofty and upright standards?’

Come to Jehovah's Mountain

(Isaiah 2:2-4)

B \flat Gm Cm/E \flat F B \flat /D F7/C B \flat F/A Gm C F F/E \flat

Raise your eyes up and see, Far a - bove the high - est hill.
Je - sus gave the com - mand To go forth and preach the word.

B \flat /D Cm11 B \flat Fm/A \flat G7 G+5/F Cm/E \flat E \flat m6 B \flat /D Gm7 Cm7 F

There stands Je - ho - vah's moun - tain Lift - ed up in this day.
Good news a - bout the King - dom Reach - es all men to - day.

B \flat Gm Cm/E \flat F B \flat /D F7/C B \flat F/A Gm C F F/E \flat

Peo - ple come from a - far, Ev - 'ry - where from sea to sea,
Christ now rules from a - bove, Urg - ing all to take his side.

B \flat /D Cm11 B \flat Fm/A \flat G7 G+5/F Cm/E \flat E \flat m6 B \flat /D Gm7 Cm7 F7 B \flat

Call - ing to one an - oth - er, 'Come serve God and o - bey.' Now the
Meek ones who hear his voice Let God's Word show them the way. It brings

Come to Jehovah's Mountain

Eb/Bb
Bbma7
Eb/Bb
Bbma7

time has ar-rived For the small, a great na-tion to be. As we
 joy to the heart, As the great crowd con-tin-ues to grow. And we

Eb/Bb
Dsus4
D
Gm
Gb7
F

grow and we thrive, God's di-rec-tion and bless-ing we see.
 all have a part, As we strive to let ev-ry-one know.

Bb
Gm
Cm/Eb
F
Bb/D F7/C
Bb
F/A
Gm
C
F
F/Eb

Mil-lions now come to God And ac-cept his sov-'reign-ty.
 Let us lift up the voice, Call-ing out for all to hear,

Bb/D Cm11
Bb
Fm/Ab
G7
G+5/F
Cm/Eb
Eb6
Bb/D
Gm7
Cm7
F7
Bb

Loy-al they vow to be And from his side nev-er stray.
 'Come to Je-ho-vah's moun-tain, Here for-ev-er to stay.'

(See also Ps. 43:3; 99:9; Isa. 60:22; Acts 16:5.)

those living in security, without disturbance, all of them living in settlements unprotected by walls, bars, or gates." **12** It will be to take much spoil and plunder, to attack the devastated places that are now inhabited^a and a people regathered from the nations,^b who are accumulating wealth and property,^c those who are living in the center of the earth.

13 "'She'ba^d and De'dan,^e the merchants of Tar'shish^f and all its warriors* will say to you: "Are you invading to get much spoil and plunder? Have you assembled your armies to carry off silver and gold, to take wealth and property, to seize a very great spoil?"

14 "So prophesy, son of man, and say to Gog, "This is what the Sovereign Lord Jehovah says: "On that day when my people Israel are dwelling in security, will you not know it?^g **15** You will come from your place, from the remotest parts of the north,^h you and many peoples with you, all of them riding on horses, a great assembly, a vast army.ⁱ **16** Like clouds covering the land, you will come against my people Israel. In the final part of the days I will bring you against my land/ so that the nations may know me when I sanctify myself through you before their eyes, O Gog."^k

17 "This is what the Sovereign Lord Jehovah says: 'Are you not the same one I spoke about in the former days through my servants the prophets of Israel, who prophesied for many years that you would be brought against them?'

18 "'On that day, the day when Gog invades the land of Israel,' declares the Sovereign Lord Jehovah, 'my great rage

38:13 *Or "maned young lions."

CHAP. 38

a Jer 33:12

b Zec 10:8

c Isa 60:5
Isa 61:6

d Eze 27:22

e Eze 27:15

f Eze 27:25

g Eze 38:8

h Eze 39:2

i Zep 3:8

j Joe 3:2

k Ex 14:4
2Ki 19:17-19
Ps 83:17, 18
Eze 39:21

Second Col.

a Joe 3:16
Na 1:2
Zec 2:8

b Na 1:5

c 2Ch 20:23
Hag 2:22
Zec 14:13

d Zec 14:12

e Ex 9:22
Jos 10:11

f Isa 30:30

g Ge 19:24

h Jer 25:31

CHAP. 39

i Eze 38:2

j Eze 27:13
Eze 32:26

k Eze 38:4, 15

l Eze 38:21

will flare up.^a **19** In my zeal, in the fire of my fury, I will speak; and in that day there will be a great earthquake in the land of Israel. **20** Because of me the fish of the sea, the birds of the sky, the wild beasts of the field, all the reptiles that creep on the ground, and all humans on the surface of the earth will tremble, and the mountains will be thrown down,^b and the cliffs will fall, and every wall will collapse to the ground.'

21 "'I will call for a sword against him on all my mountains,' declares the Sovereign Lord Jehovah. 'Every man's sword will be against his own brother.^c **22** I will bring my judgment against him* with pestilence^d and bloodshed; and I will rain down a torrential downpour and hailstones^e and fire^f and sulfur^g on him and on his troops and on the many peoples with him.^h **23** And I will certainly magnify myself and sanctify myself and make myself known before the eyes of many nations; and they will have to know that I am Jehovah.'

39 "And you, son of man, prophesy against Gog,ⁱ and tell him, 'This is what the Sovereign Lord Jehovah says: "I am against you, Gog, head chieftain* of Me'shech and Tu'bal.^j **2** I will turn you around and lead you and make you come up from the remotest parts of the north^k and bring you in upon the mountains of Israel. **3** I will knock your bow out of your left hand and make your arrows fall from your right hand. **4** On the mountains of Israel you will fall,^l you and all your troops and the peoples who will be with you. **I**

38:22 *Or "I will bring myself into judgment with him." **39:1** *Or "chief prince."

will give you as food to all kinds of birds of prey and the wild beasts of the field.”^a

5 “You will fall on the open field,^b for I myself have spoken,’ declares the Sovereign Lord Jehovah.

6 “And I will send fire against Ma’gog and against those who are inhabiting the islands in security,^c and they will have to know that I am Jehovah. 7 I will make my holy name known among my people Israel, and I will not allow my holy name to be profaned any longer; and the nations will have to know that I am Jehovah,^d the Holy One in Israel.^e

8 “Yes, this is coming, and it will be done,’ declares the Sovereign Lord Jehovah. ‘This is the day I have spoken about. 9 The inhabitants of the cities of Israel will go out and make fires with the weapons—the bucklers* and shields, the bows and arrows, the war clubs[†] and lances. And they will use them to light fires^f for seven years. 10 They will not need to take wood from the field or gather firewood from the forests because they will use the weapons to light fires.’

“They will take spoil from those who despoiled them and plunder from those who had been plundering them,’ declares the Sovereign Lord Jehovah.

11 “On that day I will give Gog^g a burial place there in Israel, in the valley of those who travel east of the sea, and it will block the path of those passing through. That is where they will bury Gog and all his hordes, and they will call it the Valley of Hamon-Gog.^h 12 The house of Israel will spend seven months

39:9 *A small shield, often carried by archers. [†]Or possibly, “handpikes,” a weapon with a pointed tip. 39:11 *Or “the Valley of Gog’s Hordes.”

CHAP. 39

a Re 19:17, 18

b Jer 25:33

c Eze 38:22

d Eze 38:16

e Isa 6:3

f Ps 46:9

g Eze 38:2

h Eze 39:15

Second Col.

a De 21:22, 23

b Eze 38:16

c Eze 39:11

d Eze 39:12

e Isa 34:6-8

Jer 46:10

Zep 1:7

f Re 19:17, 18

g Eze 38:4-6

Hag 2:22

Re 19:17, 18

burying them in order to cleanse the land.^a 13 All the people of the land will work at burying them, and this will bring them fame in the day that I glorify myself,^b declares the Sovereign Lord Jehovah.

14 “Men will be assigned to pass through the land constantly and bury the bodies left remaining on the surface of the earth, in order to cleanse it. They will continue the search for seven months. 15 When those who pass through the land see a human bone, they will set up a marker beside it. Then those assigned to do the burying will bury it in the Valley of Hamon-Gog.^c 16 And there will also be a city there named Ha-mo’nah.* And they will cleanse the land.^d

17 “As for you, son of man, this is what the Sovereign Lord Jehovah says: ‘Say to every sort of bird and to all the wild beasts of the field, “Gather yourselves together and come. Gather all around my sacrifice that I am preparing for you, a great sacrifice on the mountains of Israel.^e You will eat flesh and drink blood.^f 18 You will eat the flesh of mighty ones and drink the blood of the chieftains of the earth—the rams, lambs, goats, and bulls—all the fattened animals of Ba’shan. 19 You will gorge yourselves on fat and drink blood until you are drunk from the sacrifice that I prepare for you.”

20 “At my table you will be filled up with horses and charioteers, mighty ones and all sorts of warriors,^g declares the Sovereign Lord Jehovah.

21 “I will display my glory among the nations, and all the nations will see the judgment that I have executed and the

39:16 *Meaning “Hordes.”

power* that I have demonstrated among them.^a **22** From that day on the house of Israel will have to know that I am Jehovah their God. **23** And the nations will have to know that the house of Israel went into exile because of their own error, because they were unfaithful to me.^b So I hid my face from them^c and handed them over to their enemies,^d and they all fell by the sword. **24** I dealt with them according to their uncleanness and their transgressions, and I hid my face from them.^e

25 "Therefore this is what the Sovereign Lord Jehovah says: 'I will restore the captives of Jacob^e and have mercy on the whole house of Israel;^f and I will zealously defend* my holy name.^g **26** After they have been humiliated for all their unfaithfulness toward me,^h they will dwell securely on their land, with no one to make them afraid.ⁱ **27** When I bring them back from the peoples and collect them together from the lands of their enemies,^j I will also sanctify myself among them before the eyes of many nations.'^k

28 "They will have to know that I am Jehovah their God when I send them into exile among the nations and then gather them back to their land, not leaving any of them behind.^l **29** I will not hide my face from them any longer,^m for I will pour out my spirit on the house of Israel,ⁿ declares the Sovereign Lord Jehovah."^o

40 In the 25th year of our exile,^o at the beginning of the year, on the tenth day of the month, in the 14th year after the city had fallen,^p on that very day the hand of Jehovah was upon me, and he took me to the city.^q

39:21 *Lit., "hand." **39:25** *Lit., "show exclusive devotion for."

CHAP. 39

- a Ex 7:4
Ex 14:4
Isa 37:20
Eze 38:16
Mal 1:11
- b 2Ch 7:21, 22
- c De 31:18
Isa 59:2
- d Le 26:24, 25
De 32:30
Ps 106:40, 41
- e Jer 30:3
Eze 34:13
- f Ho 1:11
Zec 1:16
- g Eze 36:21
- h Da 9:16
- i Le 26:5, 6
- j Jer 30:10
Am 9:14
Zep 3:20
- k Isa 5:16
Eze 36:23
- l De 30:4
- m Isa 45:17
Isa 54:8
Jer 29:14
- n Isa 32:14, 15
Joe 2:28

CHAP. 40

- o 2Ki 24:15, 16
- p 2Ki 25:8-10
Eze 33:21
- q Eze 8:3

Second Col.

- a Isa 2:2
- b Eze 1:5, 7
Da 10:5, 6
- c Eze 47:3
Zec 2:1, 2
Re 11:1
Re 21:15
- d Eze 43:10
- e Eze 40:10
Eze 43:1, 4
Eze 46:1, 2
- f 1Ch 9:26, 27

2 By means of visions from God, he brought me to the land of Israel and set me down on a very high mountain,^a on which there was a structure like a city to the south.

3 When he brought me there, I saw a man whose appearance was like that of copper.^b He had a flax cord and a measuring reed* in his hand,^c and he was standing in the gateway.

4 The man said to me: "Son of man, look closely, listen carefully, and pay attention* to everything I show you, for that is why you were brought here. Tell the house of Israel everything that you see."^d

5 I saw a wall surrounding the outside of the temple.* In the man's hand was a measuring reed six cubits long (to each cubit, a handbreadth was added).^e He began to measure the wall, and its thickness was one reed and its height was one reed.

6 Then he came to the gate that faced east^e and climbed its steps. When he measured the threshold of the gate, its width was one reed, and the width of the other threshold was also one reed. **7** Each guard chamber was one reed long and one reed wide, and there were five cubits between the guard chambers.^f The threshold of the gate beside the porch of the gate facing the interior measured one reed.

8 He measured the porch of the gate toward the interior, and it was one reed. **9** He then measured the porch of the gate,

40:3 *See App. B14. **40:4** *Lit., "set your heart." **40:5** *Lit., "house." Rendered this way in chapters 40-48 when "house" refers to the temple complex or the actual temple building. #Lit., "a measuring reed of six cubits, a cubit and a handbreadth." This refers to long cubits. See App. B14.

which was eight cubits; and he measured its side pillars, which were two cubits; and the porch of the gate was on the side facing the interior.

10 There were three guard chambers on each side of the east gate. The three were the same size, and the side pillars on either side were the same size.

11 Then he measured the width of the entrance of the gate, which was 10 cubits; and the length of the gate was 13 cubits.

12 The partitioned area in front of the guard chambers on either side was one cubit. The guard chambers on both sides were six cubits each.

13 He then measured the gate from the roof of the one guard chamber* to the roof of the other, and it was 25 cubits wide; one entrance was across from the other entrance.^a **14** Then he measured the side pillars, which were 60 cubits tall, as well as the side pillars in the gates all around the courtyard. **15** From the front of the entrance of the gate to the front of the porch on the inner side the gate was 50 cubits.

16 There were windows with narrowing frames*^b for the guard chambers and for their side pillars inside the gate on each side. The interior of the porches also had windows on each side, and there were palm-tree figures^c on the side pillars.

17 He then brought me into the outer courtyard, and I saw dining rooms*^d and a pavement around the courtyard. There were 30 dining rooms on the pavement. **18** The pavement at the side of the gates correspond-

40:13 *Possibly referring to the top of the wall of the guard chamber.

40:16 *Or "beveled (splayed) windows." **40:17** *Or "I saw chambers."

CHAP. 40
a Eze 40:20, 21

b 1Kl 6:4
Eze 41:26

c 1Kl 6:35

d 1Ch 28:12

Second Col.
a Eze 41:20, 26

b Eze 46:9

c Eze 40:20, 22

ed to the length of the gates—this was the lower pavement.

19 Then he measured the distance* from the front of the lower gate to the perimeter of the inner courtyard. It was 100 cubits on the east and on the north.

20 The outer courtyard had a gate facing north, and he measured its length and its width.

21 There were three guard chambers on each side. Its side pillars and porch had the same measurements as the first gate. It was 50 cubits long and 25 cubits wide. **22** Its windows, its porch, and its palm-tree figures^a were the same size as those of the east gate. People could reach it by climbing seven steps, and its porch was in front of them.

23 There was a gate in the inner courtyard opposite the north gate and one opposite the east gate. He measured the distance from gate to gate, and it was 100 cubits.

24 Next he brought me toward the south, and I saw a gate on the south side.^b He measured its side pillars and its porch, and they were the same size as the others. **25** There were windows on each side of it and its porch, like the other windows. It was 50 cubits long and 25 cubits wide. **26** There were seven steps leading up to it,^c and its porch was in front of them. And it had palm-tree figures on its side pillars, one on each side.

27 The inner courtyard had a gate facing south; he measured southward from gate to gate, and the distance was 100 cubits.

28 Next he brought me into the inner courtyard through the south gate; when he measured the south gate, it was the same

40:19 *Lit., "width."

size as the others. **29** Its guard chambers, its side pillars, and its porch were the same size as the others. There were windows on each side of it and its porch. It was 50 cubits long and 25 cubits wide.^a **30** There were porches all around; they were 25 cubits long and 5 cubits wide. **31** Its porch faced the outer courtyard, and there were palm-tree figures on its side pillars,^b and eight steps led up to it.^c

32 When he brought me into the inner courtyard from the east, he measured the gate, and it was the same size as the others. **33** Its guard chambers, its side pillars, and its porch were the same size as the others, and there were windows on each side of it and its porch. It was 50 cubits long and 25 cubits wide. **34** Its porch faced the outer courtyard, and there were palm-tree figures on both of its side pillars, and eight steps led up to it.

35 He then brought me into the north gate^d and measured it; it was the same size as the others. **36** Its guard chambers, its side pillars, and its porch were the same as the others. It had windows on each side. It was 50 cubits long and 25 cubits wide. **37** Its side pillars faced the outer courtyard, and there were palm-tree figures on both of its side pillars, and eight steps led up to it.

38 A dining room with its entrance was near the side pillars of the gates, where the whole burnt offerings were washed.^e

39 There were two tables on each side of the porch of the gate on which to slaughter the whole burnt offerings,^f the sin offerings,^g and the guilt offerings.^h **40** On the way up to the north gate, there were two tables outside the entrance. There were also two tables in-

CHAP. 40

a Eze 40:20, 21

b Eze 40:16

c Eze 40:32, 34
Eze 40:35, 37

d Eze 44:4

e Le 8:21

f Le 1:3, 6
Le 8:20
Eze 43:18

g Le 4:3, 4

h Le 5:6
Le 7:1
Eze 42:13
Eze 44:29

Second Col.

a 1Ch 6:31, 32

b Nu 3:6-8
1Ch 9:22, 23
Ps 134:1

c Le 6:12, 13
Nu 18:5
2Ch 13:10, 11

d 1Ki 2:35
Eze 43:19

e Nu 16:39, 40
Eze 44:15, 16

f 1Ki 6:3
2Ch 3:4

side, in the porch of the gate.

41 There were four tables on each side of the gate—eight tables in all—on which the sacrifices were slaughtered. **42** The four tables for the whole burnt offering were of hewn stone. They were one and a half cubits long, one and a half cubits wide, and one cubit high. On them were kept the implements used to slaughter the burnt offerings and the sacrifices. **43** Shelves, one handbreadth wide, were attached all around the interior walls; and the flesh of the gift offerings would be placed on the tables.

44 Outside the inner gate were the dining rooms for the singers;^a they were in the inner courtyard near the north gate, facing south. Another dining room was near the east gate, facing north.

45 He said to me: "This dining room that faces south is for the priests who are responsible for the services in the temple.^b

46 The dining room that faces north is for the priests who are responsible for the service of the altar.^c They are the sons of Za'dok,^d those from the Levites who are assigned to approach Jehovah to minister to him."^e

47 Then he measured the inner courtyard. It was 100 cubits long and 100 cubits wide, four-square. The altar was in front of the temple.

48 Then he brought me into the porch of the temple,^f and he measured the side pillar of the porch, and it was five cubits on one side and five cubits on the other side. The width of the gate was three cubits on one side and three cubits on the other side.

49 The porch was 20 cubits long and 11* cubits wide. People would reach it by climbing the

40:49 *Or possibly, "12."

steps. There were pillars by the side posts, one on each side.^a

41 Then he brought me into the outer sanctuary,* and he measured the side pillars; they were six cubits[#] wide on one side and six cubits wide on the other side. **2** The entrance was ten cubits wide, and the sidewalls* of the entrance were five cubits on one side and five cubits on the other side. He measured its length, which was 40 cubits, and its width, 20 cubits.

3 He then went inside* and measured the side pillar of the entrance, and it was two cubits thick, and the entrance was six cubits wide. The sidewalls of the entrance were[#] seven cubits. **4** Next he measured the room facing the outer sanctuary, and it was 20 cubits long and 20 cubits wide.^b And he said to me: "This is the Most Holy."^c

5 Then he measured the wall of the temple, and it was six cubits thick. The side chambers around the temple were four cubits wide.^d **6** The side chambers were three stories high, one on top of the other, with 30 chambers on each story. There were ledges around the wall of the temple that served as supports for the side chambers, so that the supports did not go into the wall of the temple itself.^e **7** On both sides of the temple was a winding passage* that widened as it ascended to the upper chambers.^f The width increased

41:1 *Lit., "the temple." In chapters 41 and 42, this expression refers to the outer sanctuary (Holy) or to the entire sanctuary (the temple including the Holy and the Most Holy). [#]This refers to long cubits. See App. B14. **41:2** *Lit., "sides." **41:3** *That is, into the inner sanctuary, or Most Holy. [#]Lit., "The width of the entrance was." **41:7** *Apparently referring to circular staircases.

CHAP. 40

a 1KI 7:21

CHAP. 41

b 1KI 6:20

2Ch 3:8

c Ex 26:33

d 1KI 6:5

e 1KI 6:6,10

f 1KI 6:8

Second Col.

a 1Ch 28:12

b 2Ch 3:8

Eze 41:4

c 1KI 6:4

from story to story as one ascended from the lowest story to the uppermost story by passing through the middle story.

8 I saw that there was a raised platform all around the temple, and the foundations of the side chambers measured a full reed of six cubits to the corner. **9** The width of the outside wall of the side chambers was five cubits. There was an open space* alongside the structure of the side chambers that was part of the temple.

10 Between the temple and the dining rooms*^a was an area that was 20 cubits wide on each side. **11** There was an entrance between the side chambers and the open space on the north side and another entrance on the south side. The width of the open space was five cubits all around.

12 The building that was on the west facing the open area was 70 cubits wide and 90 cubits long; the wall of the building was five cubits thick all around.

13 He measured the temple, and it was 100 cubits long. The open area, the building,* and its walls were also 100 cubits long. **14** The width of the front of the temple facing east and the open area was 100 cubits.

15 He measured the length of the building that faced the open area in the rear, along with its galleries on both sides, and it was 100 cubits.

He also measured the outer sanctuary, the inner sanctuary,^b and the porches of the courtyard, **16** as well as the thresholds, the windows with narrowing frames,^c and the galleries that were in those three areas.

41:9 *Apparently a narrow walkway around the temple. **41:10** *Or "the chambers." **41:13** *That is, the building west of the sanctuary.

Near the threshold were wood panels^a from the floor up to the windows; and the windows were covered. **17** Measurements were taken above the entrance and in the inner temple and on the outside and on the entire wall all around. **18** It had carved cherubs^b and palm-tree figures,^c with each palm tree between two cherubs, and each cherub had two faces. **19** The human face was toward the palm tree on one side, and the face of a lion* was toward the palm tree on the other side.^d They were carved this way throughout the entire temple. **20** From the floor to the area above the entrance were carved cherubs and palm-tree figures on the wall of the sanctuary.

21 The doorposts* of the sanctuary were square.^e In front of the holy place^f was something like **22** a wooden altar^g that was three cubits high and two cubits long. It had corner posts, and its base* and its sides were made of wood. He then said to me: "This is the table that is before Jehovah."^g

23 The outer sanctuary and the holy place each had two doors.^h **24** The doors had two swinging leaves, two leaves for each door. **25** There were carved cherubs and palm-tree figures on the doors of the sanctuary, like those on the walls.ⁱ There was also a wooden overhang* on the front of the porch on the outside. **26** There were also windows with narrowing frames^j and palm-tree figures along both sides of the porch, as

41:19 *Or "maned young lion." **41:21** *Lit., "The doorpost." This apparently refers to the entrance into the Holy. ^fApparently referring to the Most Holy. **41:22** *Lit., "length." **41:25** *Or "canopy."

CHAP. 41

a 1Ki 6:15
2Ch 3:5

b 1Ki 6:29
1Ki 7:36
2Ch 3:7

c Eze 40:16

d Eze 1:5,10
Re 4:7

e 1Ki 6:33

f Ex 30:1
1Ki 7:48
Re 8:3

g Eze 44:16
Mal 1:7

h 1Ki 6:31-35

i Eze 41:17,18

j Eze 40:16

Second Col.

CHAP. 42

a Eze 40:2

b Eze 42:13

c Eze 41:12,15

d Eze 41:10

e Eze 42:10,11

well as along the side chambers of the temple and the overhangs.

42 Then he led me to the outer courtyard toward the north.^a And he brought me to the dining-room block that was next to the open area,^b north of the adjoining building.^c **2** Its length at the north entrance was 100 cubits,* and it was 50 cubits wide. **3** It was located between the inner courtyard, which was 20 cubits wide,^d and the pavement of the outer courtyard. Its galleries faced each other and were three stories high. **4** Before the dining rooms* was an inner walkway^e 10 cubits wide and 100 cubits long,^f and their entrances were to the north. **5** The upper dining rooms of the building were narrower than those in the lower and middle stories, because the galleries took up more of their space. **6** For they were three stories high, but they had no pillars like the pillars of the courtyards. That is why more floor space was taken away from them than from the lower and middle stories.

7 The outer stone wall near the dining rooms toward the outer courtyard that faced the other dining rooms was 50 cubits long. **8** For the length of the dining rooms that were toward the outer courtyard was 50 cubits, but for those facing the sanctuary, it was 100 cubits. **9** The dining rooms had an entryway on the east side leading up to them from the outer courtyard.

10 There were also dining rooms inside* the stone wall of

42:2 *This refers to long cubits. See App. B14. **42:4** *Or "the chambers." ^fAccording to the Greek *Sep-tuagint*, "100 cubits long." The Hebrew text reads: "A way of one cubit." See App. B14. **42:10** *Lit., "in the width of."

- Song 24 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Ezekiel’s Temple Vision and You”:** (10 min.)
 Eze 40:2—Jehovah’s worship is elevated high above any other form of worship (w99 3/1 11 ¶16)
 Eze 40:3, 5—Jehovah will certainly fulfill his purpose concerning pure worship (w07 8/1 10 ¶2)
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- **Digging for Spiritual Gems:** (8 min.)
 Eze 39:7—When humans blame God for injustice, how are they profaning his name? (w12 9/1 21 ¶2)

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- **Bible Reading:** (4 min. or less) Eze 40:32-47

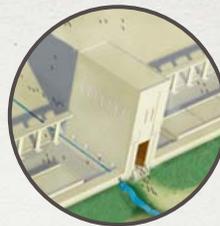
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LIVING AS CHRISTIANS

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- Review Followed by Preview of Next Week (3 min.)
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EZEKIEL 39-41 | Ezekiel’s Temple Vision and You



40:10, 14, 16

The guard chambers and lofty pillars remind us that Jehovah has high standards for pure worship



Ask yourself, ‘In what ways can I uphold Jehovah’s lofty and upright standards?’

August 28–September 3

Treasures From God’s Word

Ezekiel 40:2—Jehovah’s worship is elevated high above any other form of worship

Reference: w99 3/1 11 **paragraph 16**.

For an answer, let us go back to the vision itself. Ezekiel wrote: “In the visions of God he brought me to the land of Israel and gradually set me down upon a very high mountain, on which there was something like the structure of a city to the south.” (Ezekiel 40:2) The setting for this vision, the “very high mountain,” reminds us of Micah 4:1: “It must occur in the final part of the days that the mountain of the house of Jehovah will become firmly established above the top of the mountains, and it will certainly be lifted up above the hills; and to it peoples must stream.” When does this prophecy come into fulfillment? Micah 4:5 shows that this commences while the nations still worship false gods. In fact, it has been in our own time, “the final part of the days,” that pure worship has been lifted up, restored to its proper place in the lives of God’s servants.

Ezekiel 40:3, 5—Jehovah will certainly fulfill his purpose concerning pure worship

Reference: w07 8/1 10 **paragraph 2**.

What is significant about the measuring of the temple? The measuring of the temple is a sign that Jehovah’s purpose concerning pure worship is sure to be fulfilled.

Ezekiel 40:10, 14, 16—We must live by Jehovah’s lofty and upright standards in order to worship him acceptably

Reference: w07 8/1 11 **paragraph 4**.

The wall carvings of palm trees in the entryways of the temple show that only those who are morally upright are allowed to enter. (Psalm 92:12) This teaches us that our worship is acceptable to Jehovah only if we are upright.

Digging for Spiritual Gems

Ezekiel 39:7—When humans blame God for injustice, how are they profaning his name?

Reference: w12 9/1 21 **paragraph 2**.

“I shall no more let my holy name be profaned,” Jehovah says. When humans blame him for injustice, they are profaning his name. How so? In the Bible, “name” often denotes reputation. One reference work says that God’s name refers to “what is known of him—his revelation of himself; it also represents his fame, and then his honour.” Jehovah’s name embraces his reputation. What is known of Jehovah when it comes to injustice? He hates it! He also has compassion for its victims. (Exodus 22:22-24) When humans claim that God is responsible for the very things he abhors, they are sullyng his reputation. They are thus “treating [his] name with disrespect.”—Psalm 74:10.

Ezekiel 39:9—After Armageddon, what will be done with the war equipment that the nations will leave behind?

Reference: w89 8/15 14 **paragraph 20**.

But what of all the war equipment that the nations will leave behind? In view of the symbolic indication of the length of time it will take to dispose of the combustible parts of them, the quantity will be enormous. (Ezekiel 39:8-10) Armageddon survivors may be able to adapt the materials of any remaining war relics of the nations to useful purposes.—Isaiah 2:2-4.

Who is Gog of Magog mentioned in the book of Ezekiel?

■ For a number of years, our publications have explained that Gog of Magog is the name given to Satan the Devil after his ouster from heaven. This explanation was based on the fact that the book of Revelation identifies Satan the Devil as the leader of the worldwide attack on God’s people. (Rev. 12:1-17) So it was thought that Gog must be another prophetic name for Satan.

However, that explanation raised some important questions. Why so? Consider this: When referring to the time that Gog is defeated, Jehovah says regarding Gog: “I will give you as food to all kinds of birds of prey and the wild beasts of the field.” (Ezek. 39:4) Then Jehovah adds: “On that day I will give Gog a burial place there in Israel . . . That is where they will bury Gog and all his hordes.” (Ezek. 39:11) But how could a spirit creature be eaten by “birds of prey and the wild beasts of the field”? How could Satan be given “a burial place” on earth? The Bible clearly shows that Satan will be abysed for 1,000 years, not eaten or buried.—Rev. 20:1, 2.

We are told that at the end of the 1,000 years, Satan will be released from the abyss, and “he will go out to mislead those nations in the four corners of the earth, Gog and Magog, to gather them together for the war.” (Rev. 20:8) But how can Satan mislead Gog if he himself is Gog? Therefore, “Gog” does not refer to Satan in either Ezekiel’s prophecy or the book of Revelation.

Who, then, is Gog of Magog? To answer that question, we need to search the Scriptures to find out who attacks God’s people. The Bible speaks not only of the attack by ‘Gog of Magog’ but also of the attack by “the king of the north” and of the attack by “the kings of the earth.” (Ezek. 38:2, 10-13; Dan. 11:40, 44, 45; Rev. 17:14; 19:19) Do these represent separate attacks? Not likely. The Bible is no doubt referring to the same attack under different names. Why can we draw that conclusion? Because the Scriptures tell us that all the nations of the earth will be involved in this final attack that prompts the war of Armageddon.—Rev. 16:14, 16.

When we compare all these Scriptural references about the final attack on God’s people, it becomes evident that the name Gog of Magog refers, not to Satan, but to a coalition of nations. Will this coalition be led by the figurative “king of the north”? We cannot say with any certainty. But this thought does seem to be in harmony with what Jehovah says about Gog: “You will come from your place, from the remotest parts of the north, you and many peoples with you, all of them riding on horses, a great assembly, a vast army.”—Ezek. 38:6, 15.

Similarly, the prophet Daniel, who was a contemporary of Ezekiel, says of the king of the north: “Reports out of the east and out of the north will disturb him, and he will go out in a great rage to annihilate and to devote many to destruction. And he will plant his royal tents between the grand sea and the holy mountain of Decoration; and he will come all the way to his end, and there will be no helper for him.” (Dan. 11:44, 45) This clearly parallels what the book of Ezekiel says about Gog’s activities.—Ezek. 38:8-12, 16.

What occurs next as a result of this final attack? Daniel tells us: “During that time Michael [Jesus Christ] will stand up [at Armageddon], the great prince who is standing [since 1914] in be-

half of your people. And there will occur a time of distress [the great tribulation] such as has not occurred since there came to be a nation until that time. And during that time your people will escape, everyone who is found written down in the book.” (Dan. 12:1) This action on the part of God’s representative Jesus is also described at Revelation 19:11-21.

But who is referred to as “Gog and Magog” at Revelation 20:8? During the final test at the end of the 1,000 years, those who rebel against Jehovah will manifest the same murderous attitude as ‘Gog of Magog,’ those nations that attack God’s people at the end of the great tribulation. And the outcome for both groups will be exactly the same—everlasting death! (Rev. 19:20, 21; 20:9) It seems fitting, then, that all those rebels at the end of the Millennium be called “Gog and Magog.”

As keen students of God’s Word, we wait with eager anticipation to see who in the near future will assume the role of “the king of the north.” But no matter who may take the lead in this coalition of nations, we are certain of two things: (1) Gog of Magog and his armies will be defeated and destroyed; and (2) our reigning King, Jesus Christ, will save God’s people and usher them into a new world of peace and true security.—Rev. 7:14-17.

ATTACK OF GOG OF MAGOG (EZEK. 38:2, 10-13)



▲
GREAT
TRIBULATION
BEGINS

▲
GOG OF MAGOG:
A coalition of nations that
will attempt to annihilate
God’s people

▲
ARMAGEDDON:
■ Jesus rides to protect
God’s people
■ Gog of Magog destroyed
(Rev. 16:14, 16)
■ Satan and the demons
abysed (Rev. 20:1-3)

▲
THE BEGINNING
OF CHRIST’S
MILLENNIAL REIGN

ATTACK OF GOG AND MAGOG (REV. 20:8, 9)



▼
END OF THE
1,000 YEARS

▲
SATAN
RELEASED
Incites some to rebel
against Jehovah
and his people

▲
GOG AND MAGOG:
With murderous intent, rebellious humans will
encircle righteous mankind

▲
THE END OF WICKEDNESS:
■ Fire from heaven destroys
Gog and Magog (Rev. 20:9)
■ Satan and the demons
thrown into lake of fire
(Rev. 20:10)

- Song 24 and Prayer
- Opening Comments (3 min. or less)

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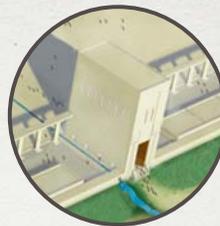
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EZEKIEL 39-41 | Ezekiel’s Temple Vision and You



40:10, 14, 16

The guard chambers and lofty pillars remind us that Jehovah has high standards for pure worship



Ask yourself, ‘In what ways can I uphold Jehovah’s lofty and upright standards?’

What Is the Good News?

1

1. What is the news from God?

God wants people to enjoy life on earth. He created the earth and everything on it because he loves mankind. Soon he will act to provide a better future for people in every land. He will relieve mankind of the causes of suffering.

 Read *Jeremiah 29:11*.

No government has ever succeeded in eliminating violence, disease, or death. But there is good news. Shortly, God will replace all human governments with his own government. Its subjects will enjoy peace and good health.

 Read *Isaiah 25:8; 33:24; Daniel 2:44*.

2. Why is the good news urgent?

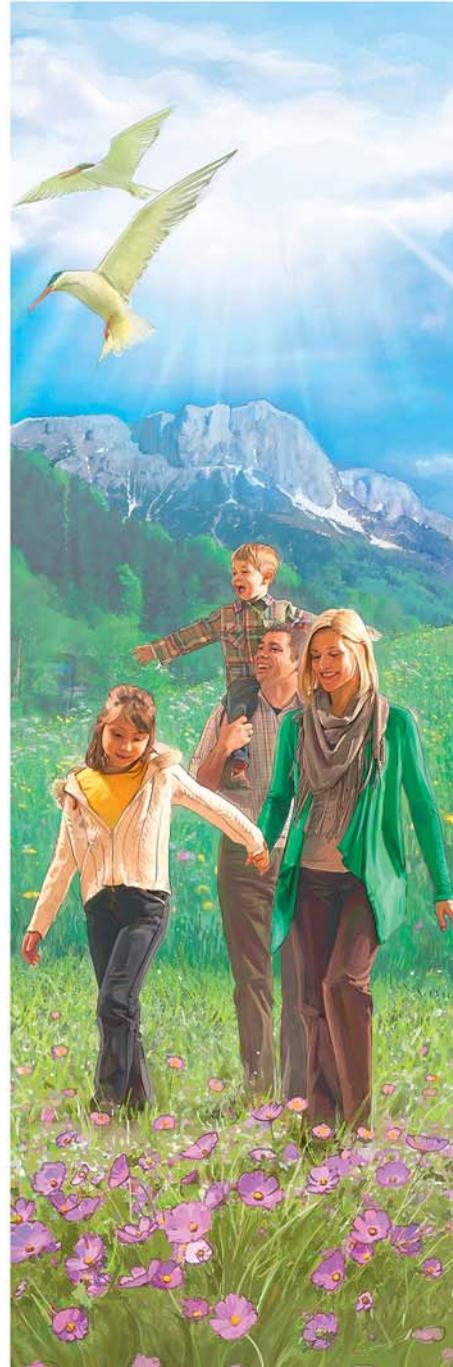
Suffering will end only when God clears the earth of bad people. (Zephaniah 2:3) When will that happen? God's Word foretold the conditions that now threaten mankind. Current events indicate that God's time to act is close.

 Read *2 Timothy 3:1-5*.

3. What should we do?

We should learn about God from his Word, the Bible. It is like a letter to us from a loving father. It tells us how to enjoy a better way of life now and how to enjoy everlasting life on earth in the future. True, some may not like it that you are receiving help to understand the Bible. But the opportunity of a better future is too good to miss.

 Read *Proverbs 29:25; Revelation 14:6, 7*.



Preparing to Preach

(Jeremiah 1:17)

E \flat Ab/C D \flat E \flat Ab/C D \flat

Morn - ing comes. Soon we will be
Soon we'll see Joy come our way

E \flat Ab/C D \flat E \flat Ab/C

On our way to preach good news.
If these things we keep in mind.

D \flat E \flat /A \flat Cm7

But it's dark out - side, And the
And Je - ho - vah sees Ev - 'ry

E \flat /A \flat Cm11 Fm11

rain starts to fall. It would be eas -
ef - fort we make, And he re - mem -

Preparing to Preach

Eb/G
Ab
Bbsus4

y to stay in - side, sleep - y - eyed.
 bers the love we show; this we know.

Bb
Chorus
Eb/G
Ab
Bbsus4
Eb

Pos - i - tive thoughts and prep - a - ra - tion,

Eb/G
Ab
Bbsus4
Bb
Eb/G
Ab

Pray - ing that we'll suc - ceed; This can pro - vide the in -

Bbsus4
Cm7
Dbadd9
Fm7
Bb7sus4
Bb7

spi - ra - tion, We'll sure - ly need.

Preparing to Preach

Eb/G *Ab* *Bbsus4* *Eb*

We're not a - lone; the an - gels guide us.

The first system of music features a treble staff with a melody and a bass staff with a simple accompaniment. The melody consists of quarter and eighth notes. The bass line uses a simple rhythmic pattern of quarter notes. The lyrics are placed below the treble staff.

Eb/G *Ab* *Bbsus4* *Bb*

Je - sus com - mands them all.

The second system continues the melody and accompaniment. The treble staff melody includes a half note and a quarter note. The bass staff continues with quarter notes. The lyrics are placed below the treble staff.

Eb/G *Ab* *Bbsus4* *Cm7*

And with a loy - al friend be - side us,

The third system continues the melody and accompaniment. The treble staff melody includes a half note and a quarter note. The bass staff continues with quarter notes. The lyrics are placed below the treble staff.

Dbbadd9 *Eb*

We'll nev - er fall.

The fourth system concludes the piece. The treble staff features a final chord with a fermata over it. The bass staff ends with a simple chord. The lyrics are placed below the treble staff.

(See also Eccl. 11:4; Matt. 10:5, 7; Luke 10:1; Titus 2:14.)

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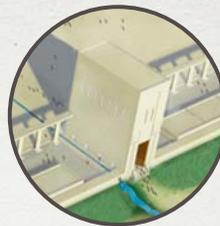
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Cultivate Godly Qualities—Faith

WHY IMPORTANT:

- Faith is needed to please God well.—Heb 11:6
- Faith in God’s promises helps us to endure trials.—1Pe 1:6, 7
- Lack of faith can lead to sin.—Heb 3:12, 13

HOW TO DO IT:

- Pray for more faith.—Lu 11:9, 13; Ga 5:22
- Read God’s Word and meditate on it.—Ro 10:17; 1Ti 4:15
- Regularly associate with people of faith.—Ro 1:11, 12

How can I strengthen my own faith and that of my family?



WATCH THE VIDEO PURSUE WHAT BUILDS LOYALTY—FAITH, AND THEN ANSWER THE FOLLOWING QUESTIONS:

What is “faith without hypocrisy”? (1Ti 1:5)

To build strong faith, what negative influences must we avoid?

Why will faith be necessary during the great tribulation? (Heb 10:39)

BIBLE EXAMPLE FOR MEDITATION:

Abraham demonstrated faith in Jehovah even when it was difficult.—Heb 11:8-10, 17-19.

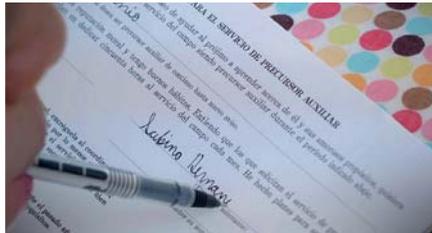
Ask yourself, ‘How can I imitate Abraham’s faith?’

When Can I Next Serve as an Auxiliary Pioneer?

Ezekiel’s temple vision reveals that Jehovah’s people would make voluntary offerings. How can we personally share in making sacrifices of praise?—Heb 13:15, 16.

One excellent way is to serve as an auxiliary pioneer. The 2018 service year contains several months that have five Saturdays or five Sundays. This is especially helpful to those who work full-time secularly and participate in the ministry mostly on the weekends. Additionally, publishers may choose either a 30- or a 50-hour requirement during the months of March and April and during the month of the circuit overseer’s visit.

What if our circumstances do not permit us to share in the auxiliary pioneer service? We can certainly strive to improve the quality of our ministry and perhaps increase the quantity as well. Whatever our circumstances, may love for Jehovah impel us to offer him our best during the 2018 service year!—Ho 14:2.



How can I imitate the zeal of Sabina Hernández?

WATCH THE VIDEO WITH JEHOVAH, I CAN DO ALMOST ANYTHING, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- What motivates Sabina to do more in Jehovah’s service?
-

- How does Sabina’s example encourage you?
-

- During the 2018 service year, which month(s) can you serve as an auxiliary pioneer?
-



17

Training Ministers of the Kingdom

FOCUS OF CHAPTER

How theocratic schools prepare Kingdom ministers to fulfill their assignments

- 1-3. How did Jesus expand the preaching work, giving rise to what questions?
4. When and where was Jesus taught by his Father?
5. What instruction did the Father give the Son about the ministry that he would carry out on earth?

FOR two years, Jesus preached throughout Galilee. (**Read Matthew 9:35-38.**) He visited many cities and villages, teaching in the synagogues and preaching the good news of the Kingdom. Wherever he preached, crowds flocked to him. “The harvest is great,” Jesus observed, and more workers were needed.

2 Jesus arranged to expand the preaching work. How? By sending his 12 apostles “out to preach the Kingdom of God.” (Luke 9:1, 2) The apostles may have had questions about how to carry out this work. Before dispatching them, Jesus lovingly gave them something that his heavenly Father had given him—training.

3 A number of questions now come to mind: What training did Jesus receive from his Father? What training did Jesus give his apostles? And what about today—has the Messianic King trained his followers to carry out their ministry? If so, how?

“Just as the Father Taught Me, I Speak”

4 Jesus readily acknowledged that he was taught by his Father. During his ministry, Jesus said: “Just as the Father taught me, I speak these things.” (John 8:28) When and where was Jesus taught? His training evidently began soon after he—God’s firstborn Son—was created. (Col. 1:15) Alongside his Father in the heavens, the Son spent countless ages listening to and observing the “Grand Instructor.” (Isa. 30:20) As a result, the Son received a matchless education in the qualities, works, and purposes of his Father.

5 In due time, Jehovah taught his Son about the ministry that he would carry out on earth. Consider a prophecy that describes the relationship between the Grand Instruc-

tor and his firstborn Son. (**Read Isaiah 50:4, 5.**) Jehovah awakened his Son “morning by morning,” says the prophecy. That word picture conveys the idea of a teacher who wakes his pupil up early in the morning in order to teach him. One Bible reference work states: “Jehovah . . . takes him as it were into the school after the manner of a pupil, and teaches him what and how he is to preach.” In that heavenly “school,” Jehovah taught his Son “what to say and what to speak.” (John 12:49) The Father also gave his Son instruction on how to teach.^[1] While on earth, Jesus put his training to good use not only by carrying out *his* ministry but also by training his followers to fulfill *their* ministry.

6 What training did Jesus give his apostles, as mentioned at the outset? According to Matthew chapter 10, he gave them specific ministerial instruction, including the following: where to preach (verses 5, 6), what message to share (verse 7), the need to put their trust in Jehovah (verses 9, 10), how to approach householders (verses 11-13), how to handle rejection (verses 14, 15), and how to respond when persecuted (verses 16-23).^[2] The clear training that Jesus gave his apostles equipped them to spearhead the work of preaching the good news in the first century C.E.

7 What about our day? Jesus, the King of God’s Kingdom, has given his followers the weightiest of assignments, namely, to preach “this good news of the Kingdom . . . in all the inhabited earth for a witness to all the nations.” (Matt. 24:14) Has the King trained us to carry out this all-important work? Indeed, he has! From heaven, the King has made sure that his followers have received training on how to preach outside the congregation and how to fulfill special responsibilities within it.

Training Ministers to Be Evangelizers

8 Jehovah’s organization has long used assemblies, conventions, and congregation meetings—such as the Service Meeting—to train God’s people for the ministry. Starting in the 1940’s, however, the brothers taking the lead at headquarters began to arrange for training by means of various schools.

9 **Theocratic Ministry School.** As we saw in the preceding chapter, this school began to be conducted in 1943. Is the objective of this school just to train students to give effective talks at congregation meetings? No. The main purpose of the school has always been the same, that is, to

6, 7. (a) What training did Jesus give his apostles, and what did it equip them to do? (b) Jesus has made sure that his followers in our day have received what type of training?

8, 9. (a) What is the main purpose of the Theocratic Ministry School? (b) How has the Theocratic Ministry School helped you to be more effective in your ministry?

FOOTNOTES

[1] How do we know that the Father taught the Son *how* to teach? Consider this: Jesus’ abundant use of illustrations in his teaching fulfilled a prophecy that was recorded centuries before his birth. (Ps. 78:2; Matt. 13:34, 35) Clearly, the Author of that prophecy, Jehovah, determined well in advance that his Son would teach by means of illustrations, or parables. —2 Tim. 3:16, 17.

[2] Months later, Jesus “designated 70 others and sent them out by twos” to preach. He also gave them training. —Luke 10:1-16.

10, 11. Who may now be enrolled in Gilead School, and what is the objective of its curriculum?

12, 13. What effect has Gilead School had on the worldwide preaching work? Give an example.

14. Theocratic schools are powerful proof of what? (See also the box “Schools That Train Kingdom Ministers,” page 188.)

train God’s people to use their gift of speech to praise Jehovah in the ministry. (Ps. 150:6) The school equips all the brothers and sisters who are enrolled to be more effective Kingdom ministers.

10 Watchtower Bible School of Gilead. What is now called the Watchtower Bible School of Gilead began on Monday, February 1, 1943. The school was originally designed to train pioneers and other full-time servants for missionary service somewhere in the world field. But since October 2011, enrollment is limited to those who are already in some form of special full-time service—special pioneers, traveling overseers and their wives, Bethelites, and field missionaries who have not yet attended the school.

11 What is the objective of the Gilead School curriculum? One longtime instructor answers: “To strengthen the faith of the students by means of a thorough study of God’s Word and to help them to develop the spiritual qualities needed to meet successfully the challenges of their assignments. Also, a fundamental objective of the curriculum is to instill in the students a more intense desire to share in the evangelizing work.”—Eph. 4:11.

12 What effect has Gilead School had on the worldwide preaching work? Since 1943, over 8,500 individuals have been trained at the school,^[3] and Gilead-trained missionaries have served in over 170 lands worldwide. The missionaries put their training to good use, setting a zealous example in the ministry and training others to do the same. In many cases, the missionaries spearheaded the work in areas that had few if any Kingdom publishers.

13 Consider what happened in Japan, where organized public preaching all but stopped during World War II. By August 1949, there were fewer than ten local publishers in Japan. By the end of that year, however, 13 Gilead-trained missionaries were busy preaching in Japan. Many more missionaries followed. At first, the missionaries concentrated their efforts on larger cities; later, they moved on to other cities. The missionaries heartily encouraged their students and others to join the pioneer ministry. The zealous efforts of the missionaries bore rich results. Now, there are over 216,000 Kingdom proclaimers in Japan, and nearly 40 percent of them serve as pioneers!^[4]

14 Other theocratic schools. The Pioneer Service School, the Bible School for Christian Couples, and the Bible School for Single Brothers have helped those enrolled

FOOTNOTES

[3] Some enrollees have gone through Gilead School more than once.

[4] For more details about the impact that Gilead-trained missionaries have had on the world field, see chapter 23 of the book *Jehovah’s Witnesses—Proclaimers of God’s Kingdom*.

"Preach the Word"

(2 Timothy 4:2)

C C/B F/A G7sus4 G7 C F/G G7

God has com - mand - ed us this day; He has
 Sea - sons of trou - ble we will face; Op - po -
 Sea - sons of fa - vor we will see, And the

C C/E F G Am

giv - en us a charge to o - bey. At
 si - tion may bring shame and dis - grace. Though
 need for us to teach, there will be. The

C/D D/C Bm7 Em7

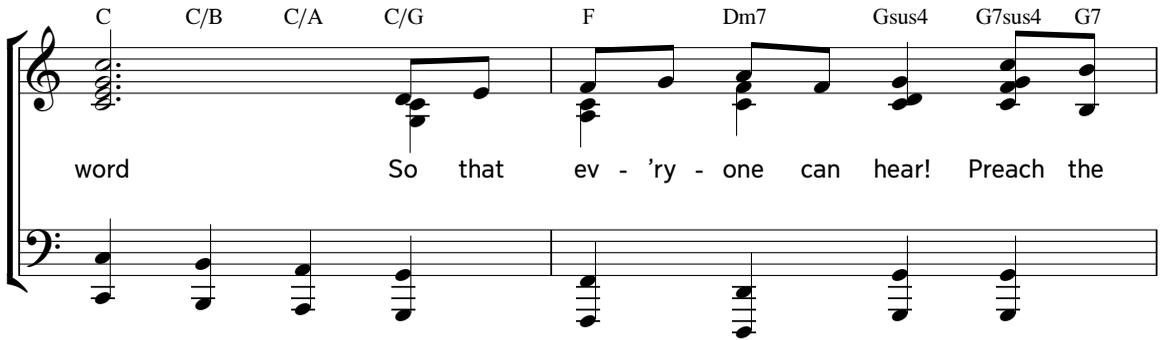
all times, be read - y to im - part The
 preach - ing may out of sea - son seem, Our
 way to sal - va - tion we pro - claim And

Am7 D7 G G/F C/E *Chorus* Dm11 G7/D

rea - son for the hope with - in your heart.
 trust is in our God, who is su - preme. So preach the
 help to sanc - ti - fy Je - ho - vah's name.

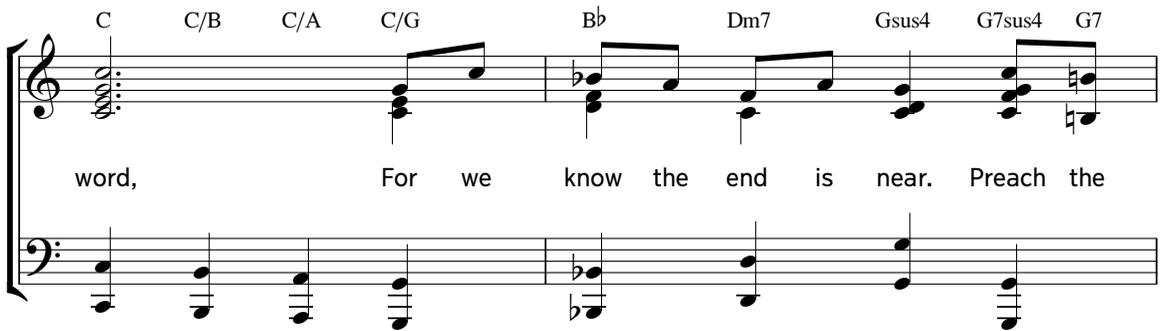
“Preach the Word”

C C/B C/A C/G F Dm7 Gsus4 G7sus4 G7



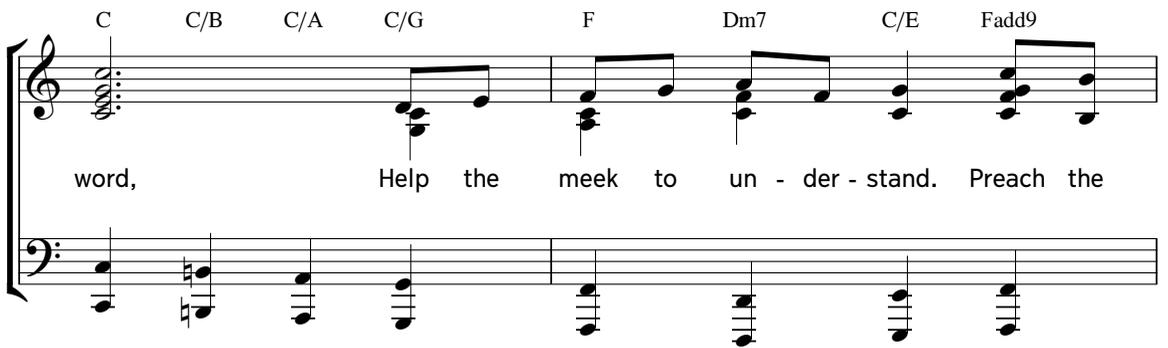
word So that ev - 'ry - one can hear! Preach the

C C/B C/A C/G Bb Dm7 Gsus4 G7sus4 G7



word, For we know the end is near. Preach the

C C/B C/A C/G F Dm7 C/E Fadd9



word, Help the meek to un - der - stand. Preach the

Gsus4 C



word Through - out the land!

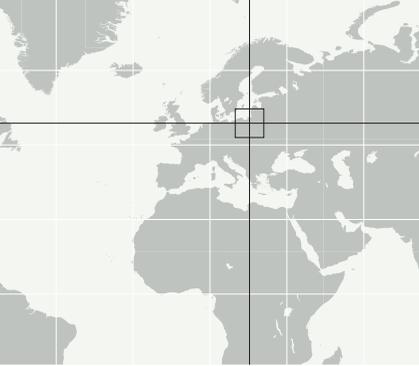
JULY 2017

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
AUGUST 28–SEPTEMBER 24, 2017



COVER IMAGE:
POLAND

In an apple orchard in Grójec, a publisher shares the Bible's message with one of the workers

PUBLISHERS
119,932

BIBLE STUDIES
50,479

MEMORIAL ATTENDANCE
(2016)
190,613

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Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

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Be Steadfast, Immovable!

(1 Corinthians 15:58)

Am Dm7 Dm6

Na - tions are trou - bled as nev - er be - fore.
Snares of the world and temp - ta - tions a - bound.
Give to God wor - ship that comes from the heart.

R.H.

E7sus4 E7 Bm/E E7 Am9 Am

Peo - ple are fear - ful of what lies in store.
We can re - sist if our think - ing is sound.
In the Lord's ser - vice may we have a part.

Am Dm9 Dm

Firm and im - mov - a - ble we need to be,
Hat - ing what's bad while we love what is true
Preach the good news, al - ways hold - ing it fast.

Am/E E7 D/F# E7/G# Am

Serv - ing our God faith - ful - ly.
Makes us im - mov - a - ble too.
Soon the last days will have passed.

Be Steadfast, Immovable!

Chorus

A F#m7 Bm7 E7 Bm7/F# E7/G#

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E

Stand - ing firm to the end,

A C#m7/G# F#m7 E13sus4 E7 A

Un - end - ing life we'll see.

(See also Luke 21:9; 1 Pet. 4:7.)



Seeking Riches That Are True

“Make friends for yourselves by means of the unrighteous riches.”—LUKE 16:9.

TODAY’S economic system is harsh and unfair. Young people search in vain for employment. Many risk their lives to move to more prosperous lands. Poverty is widespread, even in affluent lands. And the gap between rich and poor is widening. According to recent estimates, the richest 1 percent of the earth’s population have as much wealth as the rest of its inhabitants combined. While such a figure is difficult to confirm, no one disputes that billions of people are desperately poor, while others have enough wealth to last for many lifetimes. Jesus recognized this harsh reality with the words: “You always have the poor with you.” (Mark 14:7) Why such inequality?

² Jesus understood that the current economic system would not change until God’s Kingdom comes. Along with the political and religious elements, the greedy commercial system, represented by “the merchants” of Revelation 18:3, constitutes part of Satan’s world. Unlike the complete separation that God’s people maintain from politics and false religion,

1, 2. In this system of things, why will there always be some poor people?

SONGS: 122, 129

CAN YOU EXPLAIN?

How can material possessions be used to strengthen our friendship with God?

How can we avoid becoming slaves of today’s commercial world?

Why are you determined to seek spiritual riches?

most cannot separate themselves completely from the commercial part of Satan's world.

³ As Christians, we do well to examine our view of today's commercial system by asking ourselves such questions as these: 'How can I use my material possessions to show faithfulness to God? How can I minimize involvement with the commercial world? What experiences show that God's people fully trust in him in this challenging environment?'

THE ILLUSTRATION OF THE UNRIGHTEOUS STEWARD

⁴ **Read Luke 16:1-9.** Jesus' illustration of the unrighteous steward is thought-provoking. After being accused of wastefulness, the steward acted with "practical wisdom" to "make friends" to help him when he lost his stewardship.* Jesus, of course, was not encouraging his disciples to act in an unrighteous way in order to survive in this world. He labeled such behavior as that of "the sons of this system of things," but he used the illustration to drive home a point.

⁵ Jesus knew that like the steward who found himself in a difficult situation, most of Jesus' followers would need to make a living in this unjust commercial world. So he urges them: "Make friends for yourselves by means of the unrighteous riches, so that when such fail, they [Jehovah and Jesus] may re-

* Jesus does not indicate whether the accusation was valid. The Greek word rendered "accused" at Luke 16:1 allows for the idea that the steward was slandered. Jesus, though, focuses on the steward's reaction, not on the reasons for the dismissal.

3. What questions will we consider?

4, 5. (a) In what situation did the steward of Jesus' illustration find himself? (b) What admonition did Jesus give his followers?

ceive you into the everlasting dwelling places." What can we learn from Jesus' counsel?

⁶ Although Jesus does not explain why he calls riches "unrighteous," the Bible makes clear that commercialism was not part of God's purpose. Jehovah provided abundantly for Adam and Eve's needs in Eden. (Gen. 2:15, 16) Later, when holy spirit operated on the first-century congregation of anointed ones, "not even one of them would say that any of the things he possessed was his own, but they had all things in common." (Acts 4:32) The prophet Isaiah pointed to the time when all humans would freely enjoy earth's material resources. (Isa. 25:6-9; 65:21, 22) But in the meantime, Jesus' followers would need "practical wisdom" to make a living, using the "unrighteous riches" of today's world while seeking to please God.

WISE USE OF UNRIGHTEOUS RICHES

⁷ **Read Luke 16:10-13.** The steward in Jesus' illustration made friends for personal benefit. However, Jesus urged his followers to make friends in heaven for unselfish purposes. The verses that follow the illustration connect the use of "unrighteous riches" with faithfulness to God. Jesus' point was that we can 'prove ourselves faithful' with, or control, those riches once we obtain them. How so?

⁸ An obvious way to prove ourselves faithful with our material things is by contributing financially to the world-

6. How do we know that today's commercial system was not part of God's purpose?

7. What counsel is found at Luke 16:10-13?

8, 9. Give examples of how some are showing faithfulness in their use of unrighteous riches.

wide preaching work that Jesus foretold would take place. (Matt. 24:14) A young girl in India kept a small money box and gradually added coins, even giving up toys to do so. When the box was full, she handed the money over to be used for the preaching work. A brother in India who has a coconut farm contributed a large number of coconuts to the Malayalam remote translation office, reasoning that since the office needs to buy coconuts, his supplying them directly will help his contribution to go further than it would if he gave cash. That is practical wisdom. Likewise, brothers in Greece regularly contribute olive oil, cheese, and other foods for the Bethel family.

⁹ A brother from Sri Lanka, now living abroad, has made his property back home available for meetings and assemblies and for housing full-time servants. It is a financial sacrifice for the brother but a great help to the local publishers of little means. In a land where the work is restricted, brothers make their homes available for use as local Kingdom Halls, allowing many pioneers and others with limited funds to have a meeting place without a financial burden.

¹⁰ The foregoing examples show how God's people are "faithful in what is least," that is, in their use of material wealth, which is inferior to spiritual riches. (Luke 16:10) How do these friends of

10. What are some blessings we receive when we give generously?

Jehovah feel about making such sacrifices? They understand that being generous is a way to gain "true" riches. (Luke 16:11) A sister who contributes regularly to the Kingdom work tells of a blessing she has received: "By being materially generous, I have experienced an unusual phenomenon within myself over the years. I find that the more generous I am materially, the more generous my disposition toward others has become. I am more generous in being forgiving, in being patient with others, and in being able to accept disappointments and counsel." Many have learned that generosity is spiritually enriching.—Ps. 112:5; Prov. 22:9.

¹¹ Using material assets to advance Kingdom interests shows "practical wisdom" in another way. It allows us to take advantage of our circumstances to help others. Those who have this world's means but cannot share in the full-time ministry or move abroad have the satisfaction of knowing that their donated funds support the ministry of others. (Prov. 19:17) Voluntary contributions help to supply literature and support the preaching work in territories where poverty abounds but where there is great spiritual growth. For years, in such lands as Congo, Madagascar, and Rwanda,

11. (a) How does our freely giving show "practical wisdom"? (b) What equalizing of finances is taking place among God's people? (See opening picture.)



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brothers often had to choose between having food for their families and having copies of the Bible, which sometimes cost the equivalent of a weekly or a monthly wage. Now, by means of the contributions of many and “an equalizing” of finances, Jehovah’s organization has sponsored the translation and distribution of Bibles to each member of the family as well as to spiritually hungry Bible students. **(Read 2 Corinthians 8: 13-15.)** Thus, Jehovah’s friendship is being freely extended to both the givers and the receivers.

MINIMAL INVOLVEMENT IN “THE COMMERCIAL BUSINESSES OF LIFE”

¹² Another way to gain friendship with Jehovah is by minimizing our involvement with the commercial world and using our circumstances to seek “true” riches. Abraham, a man of faith in ancient times, obediently left prosperous Ur in order to live in tents and pursue his friendship with Jehovah. (Heb. 11:8-10) He always looked to God as the Source of true wealth, never seeking material advantages that would indicate a lack of trust. (Gen. 14:22, 23) Jesus encouraged this sort of faith, telling a rich young man: “If you want to be perfect, go sell your belongings and give to the poor, and you will have treasure in heaven; and come be my follower.” (Matt. 19: 21) That man lacked faith like that of Abraham, but others have shown implicit trust in God.

¹³ Timothy was a man of faith. After calling Timothy “a fine soldier of Christ

12. How did Abraham show that he trusted in God?

13. (a) What admonition did Paul give to Timothy? (b) How can we apply Paul’s counsel today?

Jesus,” Paul told him: “No man serving as a soldier involves himself in the commercial businesses of life, in order to gain the approval of the one who enrolled him as a soldier.” (2 Tim. 2: 3, 4) Jesus’ followers today, including an army of over one million full-time ministers, apply Paul’s counsel to the extent that their circumstances allow. Resisting the pressures of advertising and the world around them, they remember the principle: “The borrower is a slave to the lender.” (Prov. 22:7) Satan would like nothing better than to have us spend all our time and energy as slaves to his commercial world. Some decisions could keep us in financial bondage for years. Huge home mortgages, lingering student loans, expensive car payments, even extravagant weddings can result in great financial pressure. We demonstrate practical wisdom when we simplify our life and reduce debt and expenses, setting ourselves free to slave for God rather than for today’s commercial system.—1 Tim. 6:10.

¹⁴ Keeping our life simple involves setting priorities. One couple owned a thriving manufacturing business. However, their desire to reenter the full-time ministry compelled them to sell the business, their boat, and other material items. They then volunteered to help with the construction of world headquarters in Warwick, New York. A special blessing for them has been to serve at Bethel with their daughter and son-in-law and, for some weeks, with the husband’s parents, who also worked on the Warwick project. A pioneer sister in Colorado, U.S.A., found part-time employment at a

14. What kind of determination is needed? Give examples.

bank. The staff was so pleased with her work that she was offered a full-time position at triple her salary. However, since the job would diminish her focus on the ministry, she turned down this lucrative offer. These are just a few examples of the countless sacrifices made by servants of Jehovah. Such determination to put Kingdom interests first shows that we value God's friendship and spiritual riches far more than what today's commercial world can offer.

WHEN MATERIAL RICHES FAIL

¹⁵ Material wealth is not necessarily an indication of God's blessing. Jehovah blesses those who are "rich in fine works." (**Read 1 Timothy 6:17-19.**) For example, when Lucia* learned of the need for ministers in Albania, she moved there from Italy in 1993 with no means of support, trusting fully in Jehovah. She mastered the Albanian language and has helped over 60 individuals to the point of dedication. While the majority of God's people do not preach in such fruitful territories, *anything* we do to help others find and stay on the road to life is something that we and they will treasure forever.—Matt. 6:20.

¹⁶ Jesus said: "When such [unrighteous riches] fail," not 'if they fail.' (Luke 16:9) Bank and economic collapses that have occurred in these last days are insignificant when compared with what will happen on a world scale in the near

* The life story of Lucia Moussanett appears in the June 22, 2003, issue of *Awake!*, pp. 18-22.

15. What riches bring the greatest satisfaction?

16. (a) What lies ahead for today's commercial system? (b) How should what we know about the future affect our view of material wealth?

future. Satan's entire system—political, religious, and commercial—is destined to fail. The prophets Ezekiel and Zephaniah foretold that gold and silver, staples of the commercial world through the centuries, will become worthless. (Ezek. 7:19; Zeph. 1:18) How would we feel if we reached the end of our life in this world and realized that we had sacrificed true riches for a vast store of this world's "unrighteous riches"? We could feel like a man who has worked all his life for a pile of money, only to learn that it is counterfeit. (Prov. 18:11) Yes, such riches *will* ultimately fail, so do not lose the opportunity to use them to "make friends" in heaven. Whatever we do to advance the interests of Jehovah's Kingdom makes us spiritually rich.

¹⁷ When God's Kingdom does come, rent and mortgages will cease, food will be free and plentiful, health-care costs will disappear. Jehovah's earthly family will enjoy the best that the earth has to offer. Gold, silver, and gems will be for adornment, not for investment or hoarding. High-quality materials of wood, stone, and metal will be freely available to build beautiful homes. Friends will assist us for sheer satisfaction, not for money. A new system of sharing earth's bounties will be a way of life.

¹⁸ This is just part of the priceless inheritance for those who make friends in heaven. The rejoicing of Jehovah's earthly worshippers will know no bounds when they hear Jesus' words: "Come, you who have been blessed by my Father, inherit the Kingdom prepared for you from the founding of the world." —Matt. 25:34.

17, 18. What is in store for friends of God?

We Will Keep Enduring

(Matthew 24:13)

G C/G Gma7 C/G G/D Bm7

How can we en - dure When tri - als come, as Je - sus
 Though the pass - ing years May bring us sor - row, bring us
 We will not give up Nor see the need for doubt or

C G6/B Am Bm11 Am/C Am/G

said?
 pain;
 fear.

Through his pain he saw The joy of
 There be - yond the tears, We see the
 Faith - ful - ly we'll serve Un - til Je -

Am/F# Am/B B7 Cadd9 C

bet - ter things a - head. God's prom - ise, God's
 life that we can gain. To be there, feel
 ho - vah's day is here. Let's keep on en -

Am11 Am7 C/D D7sus4 D7 Chorus

jus - tice, Were thoughts on which he fed.
 free there, De - ter - mined we re - main. We
 dur - ing. That time is ver - y near.

We Will Keep Enduring

need to have en - dur - ance. Our faith we must de -

Chords: G, D/F#, Em7, Bm/D, Em/D, C, D7sus4

The first system of music features a treble clef with a key signature of one sharp (F#) and a common time signature. The melody consists of quarter and eighth notes, with some notes beamed together. The bass line is composed of chords and single notes. The lyrics are positioned below the treble staff.

fend. His love is our as - sur - ance. So

Chords: G, D/F#, Em, D, Cadd9, G/B

The second system continues the melody and bass line. The lyrics 'fend. His love is our as - sur - ance. So' are placed under the treble staff. The chords listed are G, D/F#, Em, D, Cadd9, and G/B.

we will keep en - dur - ing to the end.

Chords: Am7, G6/B, C, C/D, G

The third system concludes the piece. The melody ends with a quarter note and a half note. The bass line consists of chords. The lyrics 'we will keep en - dur - ing to the end.' are placed under the treble staff. The chords listed are Am7, G6/B, C, C/D, and G.



THE
KINGDOM
MESSAGE