

- Song 31 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Pure Worship Restored!”:** (10 min.)
 Eze 43:10-12—Ezekiel’s temple vision was meant to move the exiled Jews to repentance and to reassure them that pure worship would be restored to its rightful, elevated state (*w99 3/1 8 ¶3; it-2 1082 ¶2*)
 Eze 44:23—The priests would instruct the people about “the difference between what is unclean and what is clean”
 Eze 45:16—The people would support those whom Jehovah had appointed to take the lead (*w99 3/1 10 ¶10*)
- **Digging for Spiritual Gems:** (8 min.)
 Eze 43:8, 9—How did Israel defile God’s name? (*it-2 467 ¶4*)

Eze 45:9, 10—Jehovah has always required what of those desiring to gain his approval? (*it-2 140*)

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 44:1-9

APPLY YOURSELF TO THE FIELD MINISTRY

- **Prepare This Month’s Presentations:** (15 min.)
 Discussion based on “Sample Presentations.”
 Play each presentation video, and then discuss the highlights.

LIVING AS CHRISTIANS

- Song 77
- **“Why Do You Value Pure Worship?”:** (15 min.)
 Discussion.
- **Congregation Bible Study:** (30 min.)
kr chap. 17 ¶¶10-18
- Review Followed by Preview of Next Week (3 min.)
- Song 97 and Prayer

Why Do You Value Pure Worship?



Jewish exiles were encouraged by Ezekiel’s temple vision because it gave them hope that pure worship would be restored. During these last days, pure worship has “become firmly established above the top of the mountains,” and we are among those from all nations who have streamed to it. (Isa 2:2) Do you regularly reflect on your privilege of knowing and serving Jehovah?

BLESSINGS OF PURE WORSHIP:

- Abundant spiritual food that provides answers to life’s big questions, practical values to live by, and a sure hope.—Isa 48:17, 18; 65:13; Ro 15:4
- A loving worldwide brotherhood.—Ps 133:1; Joh 13:35
- The privilege of being God’s fellow workers in a satisfying work.—Acts 20:35; 1Co 3:9
- “The peace of God” that strengthens us during adversity.—Php 4:6, 7
- A clean conscience.—2Ti 1:3
- “Close friendship with Jehovah.”—Ps 25:14

In what ways can I demonstrate that I value pure worship?

Oh, Walk With God!

(Micah 6:8)

1. Oh, walk with God in modesty;
 Show loyal love, and be true.
 Stay close to Jehovah, leaning on him,
 And let his strength sustain you.
 Keep holding tight to his faithful Word;
 You'll never drift away.
 So let God lead you by the hand
 As you listen and obey.
2. Oh, walk with God in holiness;
 Consider things that are pure.
 No matter how great temptations may be,
 He'll help you to endure them.
 Whatever praiseworthy things there are,
 Whatever things are true,
 Continue to consider them,
 And our God will be with you.
3. Oh, walk with God in happiness;
 Rejoice that he is your Friend.
 Be thankful for all the gifts that he gives
 And blessings that are endless.
 Oh, walk with God, let your heart be glad;
 Express your joy in song.
 Your joy will show, and all will know,
 To Jehovah you belong.

Ezekiel 42-45

42 Then he led me to the outer courtyard toward the north. And he brought me to the dining-room block that was next to the open area, north of the adjoining building. 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, 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 10 cubits wide and 100 cubits long, 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 the courtyard toward the east, near the open area

and the building. ¹¹ There was a walkway before them like that of the northern dining rooms. They were the same length and width, and they had the same exits and layouts. Their entrances ¹² were like the entrances of the dining rooms that were toward the south. There was an entrance at the beginning of the walkway, before the adjacent stone wall toward the east, where one could enter.

¹³ Then he said to me: “The dining rooms of the north and the dining rooms of the south that are next to the open area are the holy dining rooms where the priests who are approaching Jehovah eat the most holy offerings. There they place the most holy offerings, the grain offering, the sin offering, and the guilt offering, because the place is holy. ¹⁴ When the priests enter, they should not go out of the holy place to the outer courtyard without first removing the garments in which they minister, for these are holy. They will clothe themselves with other garments in order to approach the areas permitted to the people.”

¹⁵ When he finished measuring the inner temple area, he led me out by way of the gate that faces east, and he measured the entire area.

¹⁶ He measured the eastern side with the measuring reed. According to the measuring reed, it was 500 reed lengths from one side to the other.

¹⁷ He measured the northern side, and according to the measuring reed, it was 500 reed lengths.

¹⁸ He measured the southern side, and according to the measuring reed, it was 500 reed lengths.

¹⁹ He went around to the western side. He measured 500 reed lengths with the measuring reed.

²⁰ He measured it on the four sides. It had a wall all around it that was 500 reeds long and 500 reeds wide, to make a division between what is holy and what is for common use.

43 Then he led me to the gate that is facing east.

² There I saw the glory of the God of Israel coming from the east, and his voice was like the sound of rushing waters; and the earth was illuminated by his glory.

³ What I saw was like the vision I had seen when I came to bring the city to ruin, and it appeared to be like what I had seen near the river Che'bar; and I fell with my face to the ground.

⁴ Then the glory of Jehovah entered the temple through the gate facing the east. ⁵ A spirit then raised me up and brought me into the inner courtyard, and I saw that the temple had become full of the glory of Jehovah. ⁶ Then I heard someone speaking to me out of the temple, and the man came and stood beside me.

⁷ He said to me:

“Son of man, this is the place of my throne and the place for the soles of my feet, where I will dwell among the people of Israel forever. The house of Israel will no longer defile my holy name, they and their kings, by their spiritual prostitution and by the carcasses of their kings at their death. ⁸ By putting their threshold next to my threshold and their doorpost beside my doorpost, with only a wall between me and them, they defiled my holy name by the detestable things they did, so I exterminated them in my anger. ⁹ Now let them put their spiritual prostitution and the carcasses of their kings far away from me, and I will dwell among them forever.

¹⁰ “As for you, son of man, describe the temple to the house of Israel, so that they will feel ashamed because of their errors, and they should study its plan. ¹¹ If they feel ashamed of all they have done, you should make known to them the ground plan of the temple, its arrangement, its exits, and its entrances. Show them all its ground plans and its statutes, its ground plans and its laws, and write them down before their eyes, so that they may observe all its ground plan and carry out its statutes. ¹² This is the law of the temple. The entire territory all around the top of the mountain is most holy. Look! This is the law of the temple.

¹³ “These are the measurements of the altar in cubits (to each cubit a handbreadth was added). Its base is a cubit, and it is a cubit wide. It has a border all around

the edge that is one span in width. This is the base of the altar. ¹⁴ From the base on the floor to the lower surrounding ledge is two cubits, and its width is one cubit. From the small surrounding ledge to the big surrounding ledge is four cubits, and its width is a cubit. ¹⁵ The altar hearth is four cubits high, and projecting up from the altar hearth are the four horns. ¹⁶ The altar hearth is square, 12 cubits long and 12 cubits wide. ¹⁷ The four sides of the surrounding ledge are 14 cubits long and 14 cubits wide; and the surrounding border is half a cubit, and its base is a cubit on all sides.

“And its steps are facing east.”

¹⁸ He then said to me, “Son of man, this is what the Sovereign Lord Jehovah says: ‘These are the directions to follow when the altar is made, so that whole burnt offerings may be offered and blood may be sprinkled on it.’

¹⁹ “‘You are to give a young bull of the herd as a sin offering to the Levitical priests of the offspring of Za'dok, who approach me to minister to me,’ declares the Sovereign Lord Jehovah. ²⁰ ‘You should take some of its blood and put it on the four horns of the altar, on the four corners of the surrounding ledge, and on the border all around, in order to purify it from sin and to make atonement for it. ²¹ Then take the young bull, the sin offering, in order to burn it in the appointed place of the temple, outside the sanctuary. ²² On the second day

you will offer a sound male goat as a sin offering; and they will purify the altar from sin just as they purified it from sin with the young bull.’

²³ “When you finish purifying it from sin, you will offer a sound young bull of the herd and a sound ram from the flock. ²⁴ You are to present them to Jehovah, and the priests must throw salt on them and offer them up as a whole burnt offering to Jehovah. ²⁵ For seven days you will offer a male goat as a daily sin offering, as well as a young bull of the herd and a ram of the flock; you will offer unblemished animals. ²⁶ For seven days they are to make atonement for the altar, and they must cleanse it and install it. ²⁷ When the days are completed, on the eighth day and thereafter, the priests will offer your whole burnt offerings and communion sacrifices on the altar; and I will find pleasure in you,’ declares the Sovereign Lord Jehovah.”

44 He brought me back by way of the outer gate of the sanctuary facing east, and it was shut. ² Then Jehovah said to me: “This gate will remain shut. It is not to be opened, and no human will enter by it; for Jehovah, the God of Israel, has entered through it, so it must remain shut. ³ However, the chieftain will sit in it to eat bread before Jehovah, for he is a chieftain. He will come in through the porch of the gate, and he will go out through it.”

⁴ Then he brought me through the north gate to the front of the temple. When I looked, I saw that the glory of Jehovah had filled the temple of Jehovah. So I fell with my face to the ground. ⁵ Then Jehovah said to me: “Son of man, pay attention, watch, and listen carefully to everything I tell you about the statutes and the laws of the temple of Jehovah. Pay close attention to the entryway of the temple and all the exits of the sanctuary. ⁶ You must say to the rebellious house of Israel, ‘This is what the Sovereign Lord Jehovah says: “That is enough of your detestable practices, O house of Israel. ⁷ When you bring foreigners who are uncircumcised in heart and flesh into my sanctuary, they profane my temple. You present my bread, fat and blood, while my covenant is being broken because of all your detestable practices. ⁸ You have not taken care of my holy things. Instead, you assign others to take care of the duties in my sanctuary.””

⁹ ““This is what the Sovereign Lord Jehovah says: “No foreigner living in Israel who is uncircumcised in heart and in flesh may enter my sanctuary.””

¹⁰ ““But the Levites who strayed far from me when Israel strayed from me to follow their disgusting idols will bear the consequences of their error. ¹¹ And they will become ministers in my sanctuary to oversee the gates of the temple and to minister at the temple. They will slaughter the whole burnt offering and the sacrifice

for the people, and they will stand before the people to minister to them. ¹² Because they ministered to them before their disgusting idols and became a stumbling block causing the house of Israel to sin, that is why I have raised my hand against them in an oath,' declares the Sovereign Lord Jehovah, 'and they will bear the consequences of their error. ¹³ They will not approach me to serve as my priests or approach any of my holy or most holy things, and they will bear their shame because of the detestable things that they did. ¹⁴ But I will make them caretakers of the responsibilities of the temple, to take care of its service and all the things that should be done in it.'

¹⁵ "As for the Levitical priests, the sons of Za'dok, who took care of the responsibilities of my sanctuary when the Israelites strayed from me, they will approach me to minister to me, and they will stand before me to offer me the fat and the blood,' declares the Sovereign Lord Jehovah. ¹⁶ 'They are the ones who will enter my sanctuary, and they will approach my table to minister to me, and they will take care of their responsibilities to me.

¹⁷ "When they come into the gates of the inner courtyard, they should wear linen garments. They should not wear any wool when they minister in the gates of the inner courtyard or inside it. ¹⁸ They should wear linen turbans on their head, and linen shorts

should cover their hips. They should not wear anything that makes them perspire. ¹⁹ Before they go out to the outer courtyard—the outer courtyard where the people are—they should remove the garments they were ministering in and place them in the holy dining rooms. Then they will put on other garments, so that they will not transmit holiness to the people with their garments. ²⁰ They should not shave their head or let the hair of their head grow long. They should trim the hair of their heads. ²¹ The priests should not drink wine when they enter the inner courtyard. ²² They should not take a widow or a divorced woman as a wife; but they may marry either a virgin of the offspring of Israel or the widow of a priest.’

²³ “They should instruct my people about the difference between what is holy and what is common; and they will teach them the difference between what is unclean and what is clean. ²⁴ They should preside as judges in a legal case; they must judge it in harmony with my judicial decisions. They should keep my laws and my statutes regarding all my festivals and sanctify my sabbaths. ²⁵ They should not approach any dead human, or they will become unclean. However, they may make themselves unclean for their father, mother, son, daughter, brother, or an unmarried sister. ²⁶ And after the purification of a priest, they should count off seven days for him. ²⁷ On the day he enters into the holy place, into the inner courtyard, to minister in the

holy place, he should present his sin offering,' declares the Sovereign Lord Jehovah.

²⁸ “‘And this will be their inheritance: I am their inheritance. You should not give them any possession in Israel, for I am their possession. ²⁹ They will be the ones to eat the grain offering, the sin offering, and the guilt offering, and every devoted thing in Israel will become theirs. ³⁰ The choicest of all the first ripe fruits and every sort of contribution from you will belong to the priests. And you should give the firstfruits of your coarse meal to the priest. This will cause a blessing to rest on your households. ³¹ The priests should not eat any bird or animal that was found dead or torn to pieces.’

45 “‘When you allot the land as an inheritance, you should offer as a contribution to Jehovah a holy portion out of the land. Its length should be 25,000 cubits, and its width, 10,000 cubits. Its entire area will be a holy portion. ² Within this will be a square lot for the holy place measuring 500 cubits by 500 cubits, and it will have 50 cubits as pastures on each side. ³ Out of this measurement you should measure the length of 25,000 and the width of 10,000, and within it will be the sanctuary, something most holy. ⁴ It will be a holy portion of the land for the priests, the ministers of the sanctuary, who approach to minister to Jehovah. It will

be a place for their houses and a sacred place for the sanctuary.

⁵ “For the Levites, the ministers of the temple, there will be a portion 25,000 cubits long and 10,000 cubits wide, and they will have 20 dining rooms as a possession.

⁶ “You should give the possession of the city an area that is 25,000 cubits long (corresponding to the holy contribution) and 5,000 cubits wide. It will belong to all the house of Israel.

⁷ “And for the chieftain there will be land on both sides of the holy contribution and of the area allotted to the city. It will be next to the holy contribution and the possession of the city. It will be on the west side and on the east side. Its length from the western boundary to the eastern boundary will correspond to one of the tribal portions. ⁸ This land will become his possession in Israel. My chieftains will no longer mistreat my people, and they will give the land to the house of Israel according to their tribes.’

⁹ “This is what the Sovereign Lord Jehovah says: ‘You have gone far enough, chieftains of Israel!’

“Put an end to your violence and oppression, and do what is just and righteous. Stop seizing the property of my people,’ declares the Sovereign Lord Jehovah.

¹⁰ ‘You should use accurate scales, an accurate e'phah measure and an accurate bath measure. ¹¹ There

should be a fixed measurement for the e'phah measure and the bath measure. The bath measure should hold a tenth of a ho'mer, and the e'phah measure should hold a tenth of a ho'mer. The ho'mer will be the standard for measuring. ¹² The shekel is to be 20 ge'rahs. And 20 shekels plus 25 shekels plus 15 shekels will make up one ma'neh for you.'

¹³ “This is the contribution that you should offer: one sixth of an e'phah from each ho'mer of wheat and one sixth of an e'phah from each ho'mer of barley. ¹⁴ The allowance of the oil is to be based on the bath measure. The bath is a tenth of a cor, and ten baths are a ho'mer, for ten baths equal a ho'mer. ¹⁵ And from the flock of the livestock of Israel, one sheep out of every 200 should be given. These will be for the grain offering, the whole burnt offering, and the communion sacrifices, in order to make atonement for the people,' declares the Sovereign Lord Jehovah.

¹⁶ “All the people of the land will make this contribution to the chieftain in Israel. ¹⁷ But the chieftain will be responsible for the whole burnt offerings, the grain offering, and the drink offering during the festivals, the new moons, the Sabbaths, and all the designated festivals of the house of Israel. He will be the one to provide the sin offering, the grain offering, the whole burnt offering, and the communion sacrifices, in order to make atonement in behalf of the house of Israel.'

¹⁸ “This is what the Sovereign Lord Jehovah says: ‘In the first month, on the first day of the month, you should take a sound young bull of the herd, and you are to purify the sanctuary from sin. ¹⁹ The priest will take some of the blood of the sin offering and put it on the doorpost of the temple, on the four corners of the surrounding ledge of the altar, and on the doorpost of the gate of the inner courtyard. ²⁰ That is what you will do on the seventh day of the month because of anyone who sins by mistake or through ignorance; and you are to make atonement for the temple.

²¹ “‘In the first month, on the 14th day of the month, you will observe the festival of the Passover. For seven days unleavened bread should be eaten. ²² On that day the chieftain will provide a young bull as a sin offering in his own behalf and in behalf of all the people of the land. ²³ For the seven days of the festival he will provide as a whole burnt offering to Jehovah seven sound young bulls and seven sound rams each of the seven days, as well as a male goat each day as a sin offering. ²⁴ He should also provide as a grain offering an e'phah for each young bull and an e'phah for each ram, as well as a hin of oil for each e'phah.

²⁵ “‘In the seventh month, on the 15th day of the month, for seven days during the festival, he should provide the same sin offering, whole burnt offering, grain offering, and oil.’”

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- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Pure Worship Restored!”:** (10 min.)
 Eze 43:10-12—Ezekiel’s temple vision was meant to move the exiled Jews to repentance and to reassure them that pure worship would be restored to its rightful, elevated state (*w99 3/1 8 ¶3; it-2 1082 ¶2*)
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kr chap. 17 ¶¶10-18
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Why Do You Value Pure Worship?



Jewish exiles were encouraged by Ezekiel’s temple vision because it gave them hope that pure worship would be restored. During these last days, pure worship has “become firmly established above the top of the mountains,” and we are among those from all nations who have streamed to it. (Isa 2:2) Do you regularly reflect on your privilege of knowing and serving Jehovah?

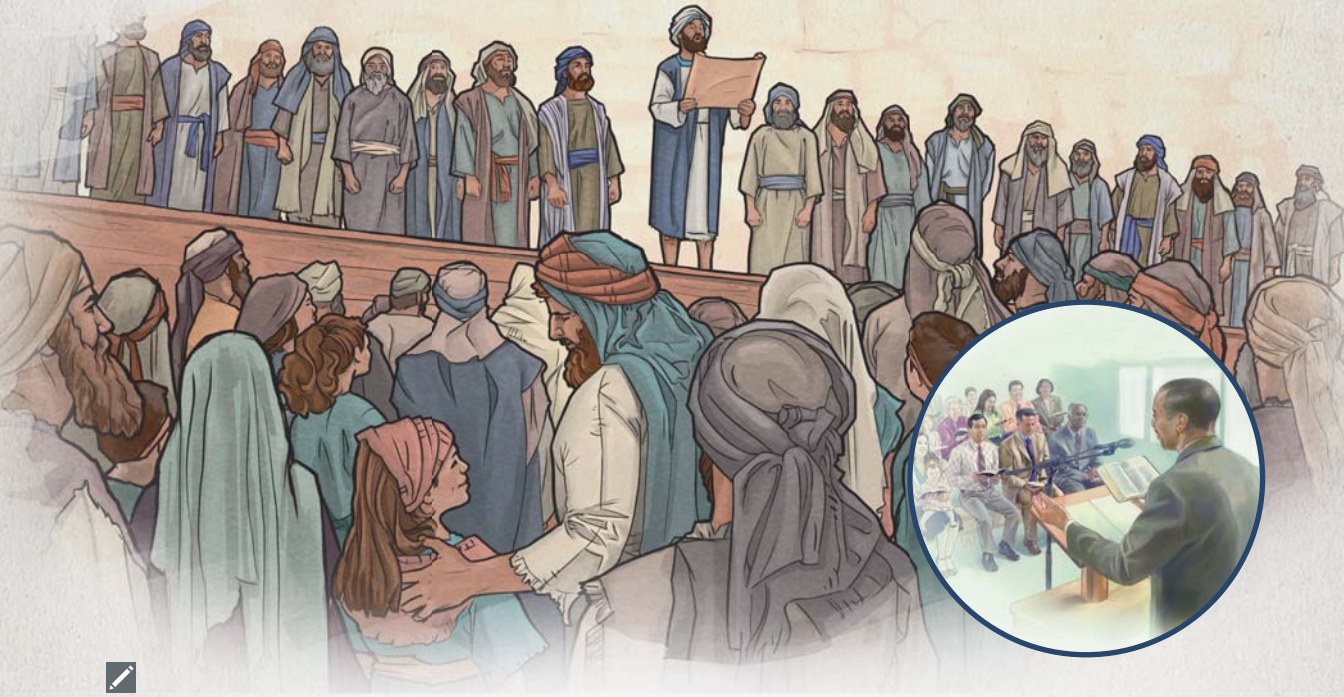
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In what ways can I demonstrate that I value pure worship?

EZEKIEL 42-45 | Pure Worship Restored!

Ezekiel's temple vision reassured the faithful remnant of exiled Jews that pure worship would be restored. At the same time, it reminded them of Jehovah's high standards of pure worship.



44:23

- The priests would teach the people Jehovah's standards

List some examples of how the faithful and discreet slave has taught us the difference between what is unclean and what is clean. (kr 110-117)

45:16

- The people would support those taking the lead

What are some ways that we can show our support of the elders in the congregation?

September 4-10

Treasures From God's Word

Ezekiel 43:10-12—Ezekiel's temple vision was meant to move the exiled Jews to repentance and to reassure them that pure worship would be restored to its rightful, elevated state

Reference: *w99* 3/1 8 **paragraph 3**.

This extensive vision, filling nine chapters of Ezekiel's book, provided exiled Judeans with a faith-strengthening promise. Pure worship would be restored! In the centuries since then, even down to our day, this vision has been a source of encouragement to lovers of Jehovah. How so? Let us examine what Ezekiel's prophetic vision meant to the exiled Israelites. It has four main components: the temple, the priesthood, the chieftain, and the land.

Reference: *it-2* 1082 **paragraph 2**.

Ezekiel's temple vision. In 593 B.C.E., in the 14th year after the destruction of Jerusalem and Solomon's temple therein, the priest-prophet Ezekiel, transported in vision to a high mountaintop, beheld a great temple of Jehovah. (**Ezekiel 40:1, 2**) To humiliate and bring about repentance of the exiled Jews, also doubtless to comfort faithful ones, Ezekiel was instructed to relate everything he saw to "the house of Israel." (**Ezekiel 40:4; 43:10, 11**) The vision gave careful

attention to the details of measurement. The units of measure used were the “reed” (the long reed, 3.11 meters; 10.2 feet) and the “cubit” (the long cubit, 51.8 centimeters; 20.4 inches). (Ezekiel 40:5, footnote) This attention to measurement has led some to believe that this visionary temple was to serve as a model for the temple later constructed by Zerubbabel in the postexilic period. There is, however, no conclusive substantiation of this assumption.

Ezekiel 45:16—The people would support those whom Jehovah had appointed to take the lead

Reference: w99 3/1 10 **paragraph 10**.

How all of this must have lifted the hearts of those exiles! Each family was assured of having an inheritance in the land. (Compare Micah 4:4.) Pure worship would occupy an exalted, central place there. And notice in Ezekiel’s vision that the chieftain, like the priests, would live on land contributed by the people. (Ezekiel 45:16) So in the restored land, the people were to contribute to the work of those whom Jehovah appointed to take the lead, supporting them by cooperating with their direction. In all, this land was a picture of organization, cooperation, and security.

Digging for Spiritual Gems

Ezekiel 43:8, 9—How did Israel defile God's name?

Reference: *it-2* 467 **paragraph 4**.

Israel's failure as God's name people to live up to his righteous commands constituted a profanation or defilement of God's name. (**Ezekiel 43:8; Amos 2:7**) Since the Israelites' unfaithfulness resulted in God's punishing them, this also gave opportunity for his name to be spoken of disrespectfully by other nations. (Compare **Psalms 74:10, 18; Isaiah 52:5**.) Failing to recognize that the chastisement came from Jehovah, these nations wrongly attributed the calamities that befell Israel to the inability of Jehovah to protect his people. To clear his name of such reproach, Jehovah acted for the sake of his name and restored a remnant of Israel to their land.—**Ezekiel 36:22-24**.

Ezekiel 45:9-10—Jehovah has always required what of those desiring to gain his approval?

Reference: *it-2* 140.

Therefore, Jehovah has always rightly required that those desiring to gain his approval acquaint themselves with his standard of justice and follow it. (**Isaiah 1:17, 18; 10:1, 2; Jeremiah 7:5-7; 21:12; 22:3, 4; Ezekiel 45:9, 10; Amos 5:15; Micah 3:9-12; 6:8; Zechariah 7:9-12**) Like God, they must be impartial, as a failure in this regard is unjust and violates the law of love.

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Our Christian Life and Ministry

MEETING WORKBOOK

Sample Presentations



THE WATCHTOWER

Question: Are angels real?

Scripture: Ps 103:20

Offer: This issue of *The Watchtower* discusses what the Bible says about angels and how they affect our life now.



TEACH THE TRUTH

Question: Do you think that science has disproved the Bible?

Scripture: Isa 40:22

Truth: What the Bible says about scientific matters is accurate.



CONGREGATION MEETING INVITATION (*inv*)

Offer: I'd like to invite you to a free Bible talk. It will be held at the local Kingdom Hall, our place of worship. [Offer the meeting invitation, point out the time and location of the weekend meeting, and mention the theme of the public talk.]

Question: Have you been to a Kingdom Hall before? [If appropriate, show the video *What Happens at a Kingdom Hall?*]

BUILD YOUR OWN PRESENTATION

Question:

Scripture:

Offer:

Light in a Darkened World

(2 Corinthians 4:6)

1. In these days, dark and lawless days,
Shines a light we can see.
Like the dawn of another day
That will soon come to be.

(CHORUS)

*Shining through the darkness,
Ours is a message so bright.
It offers hope and light—
Sparkling like the daylight,
Bringing tomorrow in sight—
So ends the night.*

2. Those who sleep need awakening
As the time ebbs away.
We give hope and encouragement.
For their future we'll pray.

(Chorus)

- Song 31 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Pure Worship Restored!”:** (10 min.)
 Eze 43:10-12—Ezekiel’s temple vision was meant to move the exiled Jews to repentance and to reassure them that pure worship would be restored to its rightful, elevated state (*w99 3/1 8 ¶3; it-2 1082 ¶2*)
 Eze 44:23—The priests would instruct the people about “the difference between what is unclean and what is clean”
 Eze 45:16—The people would support those whom Jehovah had appointed to take the lead (*w99 3/1 10 ¶10*)
- **Digging for Spiritual Gems:** (8 min.)
 Eze 43:8, 9—How did Israel defile God’s name? (*it-2 467 ¶4*)

Eze 45:9, 10—Jehovah has always required what of those desiring to gain his approval? (*it-2 140*)

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 44:1-9

APPLY YOURSELF TO THE FIELD MINISTRY

- **Prepare This Month’s Presentations:** (15 min.)
 Discussion based on “Sample Presentations.”
 Play each presentation video, and then discuss the highlights.

LIVING AS CHRISTIANS

- Song 77
- **“Why Do You Value Pure Worship?”:** (15 min.)
 Discussion.
- **Congregation Bible Study:** (30 min.)
kr chap. 17 ¶¶10-18
- Review Followed by Preview of Next Week (3 min.)
- Song 97 and Prayer

Why Do You Value Pure Worship?



Jewish exiles were encouraged by Ezekiel’s temple vision because it gave them hope that pure worship would be restored. During these last days, pure worship has “become firmly established above the top of the mountains,” and we are among those from all nations who have streamed to it. (Isa 2:2) Do you regularly reflect on your privilege of knowing and serving Jehovah?

BLESSINGS OF PURE WORSHIP:

- Abundant spiritual food that provides answers to life’s big questions, practical values to live by, and a sure hope.—Isa 48:17, 18; 65:13; Ro 15:4
- A loving worldwide brotherhood.—Ps 133:1; Joh 13:35
- The privilege of being God’s fellow workers in a satisfying work.—Acts 20:35; 1Co 3:9
- “The peace of God” that strengthens us during adversity.—Php 4:6, 7
- A clean conscience.—2Ti 1:3
- “Close friendship with Jehovah.”—Ps 25:14

In what ways can I demonstrate that I value pure worship?

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. Was the objective of this school just to train students to give effective talks at congregation meetings? No. The main purpose of the school was to train God’s people to use their gift of speech to praise Jehovah in the ministry. (Ps. 150:6) The school equipped all the brothers and sisters who were enrolled to be more effective Kingdom ministers. Now such training is provided by means of the midweek meeting.

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

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

^{*[3]} Some enrollees have gone through Gilead School more than once.

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

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

*[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*.

14. Theocratic schools are powerful proof of what? (See also the box “Schools That Train Kingdom Ministers,” pages 341-347.)

the Bible School for Single Brothers have helped those enrolled to develop spiritually and to take a zealous lead in the evangelizing work.*^[5] All these theocratic schools are powerful proof that our King has fully equipped his followers to accomplish their ministry.—2 Tim. 4:5.

Training Brothers to Handle Special Responsibilities

¹⁵ Recall Isaiah’s prophecy that speaks of Jesus as being instructed by God. In that heavenly “school,” the Son learned “how to answer the tired one with the right word.” (Isa. 50:4) Jesus applied that instruction; while on earth, he refreshed those who were “toiling and loaded down.” (Matt. 11:28-30) In imitation of Jesus, men who serve in positions of responsibility want to be a source of refreshment to their brothers and sisters. To that end, various schools have been established to help qualified brothers to be more effective in serving their fellow believers.

¹⁶ **Kingdom Ministry School.** The first class of this

*^[5] The latter two schools have been replaced by the School for Kingdom Evangelizers.

15. Men in positions of responsibility want to imitate Jesus in what way?

16, 17. What is the objective of the Kingdom Ministry School? (See also the footnote.)

school began on March 9, 1959, at South Lansing, New York. Traveling overseers as well as congregation servants were invited to attend a month-long course. Later the course was translated from English into other languages, and the school gradually began training brothers worldwide.*^[6]

¹⁷ Regarding the objective of the Kingdom Ministry School, the *1962 Yearbook of Jehovah's Witnesses* stated: "In this very busy world an overseer in the congregation of Jehovah's witnesses must be a man who can organize his life so as to give the proper attention to all in the congregation and be a blessing to them. At the same time he cannot be a man who ignores his own family in favor of the congregation, but he must use the spirit of a sound mind. What a wonderful opportunity has been afforded the congregation servants throughout the world of coming together at the Kingdom Ministry School to get a training that will help them to do just what the Bible says an overseer should be able to accomplish!" —1 Tim. 3:1-7; Titus 1:5-9.

*^[6] Now all elders benefit from Kingdom Ministry School sessions that are of varying lengths and are held every few years. Since 1984, ministerial servants have also received training at this school.

¹⁸ All of God's people have benefited from the Kingdom Ministry School. How so? When elders and ministerial servants apply what they have learned at the school, they, like Jesus, are a source of refreshment to their fellow believers. Do you not appreciate a kind word, a listening ear, or an encouraging visit from a caring elder or ministerial servant? (1 Thess. 5:11) Such qualified men are a real blessing to their congregations!

¹⁹ **Other theocratic schools.** The Teaching Committee of the Governing Body supervises other schools that provide training for brothers in positions of responsibility within the organization. Those schools are designed to help responsible brothers—congregation elders, traveling overseers, and Branch Committee members—to become more effective in fulfilling their many responsibilities. The Bible-based courses encourage the brothers to maintain their own spirituality and to apply Scriptural principles in their

18. How do all of God's people benefit from the Kingdom Ministry School?

19. What other schools does the Teaching Committee supervise, and what are those schools designed to do?

97 *Life Depends on God's Word*

(Matthew 4:4)

1. Life depends on Jehovah's Word,
All the things he has said.
We must live not on bread alone;
Live by his Word instead.
Even now we have peace and joy,
Future blessings assured.

(CHORUS)

*Man must live not on bread alone;
Life depends on God's Word.
There we find what we daily need;
Life depends on God's Word.*

2. True accounts in God's written Word
Tell about those of old.
Men and women who walked in faith—
They were loyal and bold.
We're encouraged each time we read
All they did and endured.

(Chorus)

3. Day by day as we read God's Word,
He gives comfort and hope.
When the trials of life arise,
He gives wisdom to cope.
May we treasure within our heart
All we've read and we've heard.

(Chorus)

JULY 2017

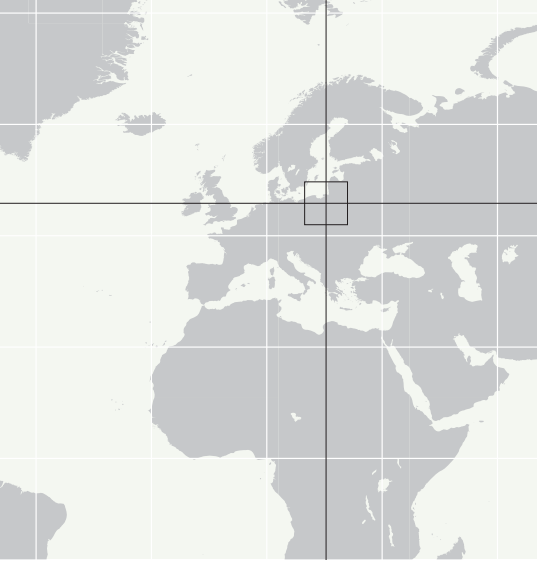
THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
AUGUST 28–SEPTEMBER 24, 2017

LARGE
PRINT
EDITION



COVER IMAGE:

POLAND

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

TABLE OF CONTENTS

4 WEEK OF AUGUST 28–SEPTEMBER 3

Seeking Riches That Are True

This article examines how we can use our material possessions to “make friends” in heaven. (Luke 16:9) It also discusses how we can avoid becoming enslaved to the greedy commercial world and how we can serve Jehovah as fully as possible.

17 WEEK OF SEPTEMBER 4-10

“Weep With Those Who Weep”

How can a Christian deal with the shock of losing a loved one in death? Jehovah provides much-needed consolation by means of Jesus Christ, the Scriptures, and the Christian congregation. This article will show us how to gain comfort, both for ourselves and for others who are grieving.

Encourage One Another

(Hebrews 10:24, 25)

1. As we encourage one another
To serve Jehovah faithfully,
We find the bonds of love are strengthened;
Fine works bring peace and unity.
The love we find among God's people
Gives each the courage to endure.
Our congregation is a refuge,
A place where we can feel secure.
2. A word when spoken at the right time
Is, oh, how comforting to hear!
We hear these words of consolation
From friends so faithful and so dear.
How good it is to work together
With those whose hopes and goals we share!
We seek to strengthen one another
And help each one his burden bear.
3. As we with eyes of faith are seeing
The nearness of Jehovah's day,
We need our gathering together
To keep us walking in the way.
United with Jehovah's people,
We hope to serve eternally.
So we encourage one another
To hold to our integrity.



“Weep With Those Who Weep”

“Keep encouraging one another and building one another up.”

—1 THESS. 5:11.

“FOR almost a year after the death of our son, we felt deep and excruciating pain,” said Susi. Another Christian said that when his wife died suddenly, he experienced “indescribable physical

1, 2. Why do we need to discuss how to provide consolation for the bereaved? (See opening picture.)

SONGS:

90, 111

DO YOU RECALL?

How does Jehovah provide consolation?

Which scriptures can comfort the bereaved?

How can the congregation provide comfort to those who are mourning?

pain.” Sadly, countless others experience this kind of agony. Many in the Christian congregation may not have expected their loved ones to die this side of Armageddon. Whether you have personally lost a loved one in death or know someone who is bereaved, you may wonder, ‘How can grieving ones be helped to deal with their heartache?’

² Perhaps you have heard it said that time is a great healer. However, does it really follow that time by itself will heal a broken heart? One widow observed, “I have found it more accurate to say that it is what one does with one’s time that helps one to heal.” Yes, like a physical wound, the pain of an emotional wound may gradually ease over time if it is given tender care. What, specifically, can help bereaved individuals heal their painful emotional wounds?

JEHOVAH—“THE GOD OF ALL COMFORT”

³ Without a doubt, the primary source of consolation is our compassionate heavenly Father, Jehovah. (Read 2 Corinthians 1:3, 4.) Jehovah, the foremost example of empathy, assured his people:

3, 4. Why can we be sure that Jehovah understands a grieving person’s need for comfort?

“I myself am the One comforting you.”—Isa. 51:12; Ps. 119:50, 52, 76.

⁴ Our Father of tender mercies has himself experienced the loss of loved ones, such as Abraham, Isaac, Jacob, Moses, and King David. (Num. 12: 6-8; Matt. 22:31, 32; Acts 13:22) God’s Word assures us that Jehovah has eagerly anticipated—has had an earnest longing for—the time when he will bring them back to life. (Job 14:14, 15) They will be happy and in vibrant health. Consider, too, that God’s dearly beloved Son—“the one he was especially fond of”—died an agonizing death. (Prov. 8: 22, 30) Words cannot express the pain Jehovah must have suffered.—John 5:20; 10:17.

⁵ We can have unwavering confidence that Jehovah will act in our behalf. We should therefore not hesitate to pour out our hearts to him in prayer concerning our personal grief. How comforting it is to know that Jehovah understands our pain and provides the comfort that we so sorely need! But how does he do so?

⁶ One way God helps us is by means of “the comfort of the holy spirit.” (Acts 9:31) God’s active

5, 6. How can we be consoled by Jehovah?

force is a very powerful source of comfort. Jesus promised that the Father in heaven would eagerly “give holy spirit to those asking him.” (Luke 11:13) Susi, quoted earlier, says: “There were so many times when we just dropped to our knees and implored Jehovah to comfort us. Every single time, the peace of God truly guarded our hearts and minds.”—Read **Philippians 4:6, 7**.

JESUS—A SYMPATHETIC HIGH PRIEST

⁷ Jehovah’s tender empathy was perfectly expressed in the words and actions of his compassionate Son, Jesus, when he was on earth. (John 5:19) Jesus was sent to provide comfort for “the broken-hearted” and “all who mourn.” (Isa. 61:1, 2; Luke 4:17-21) Hence, he was characterized by deep compassion—a sympathetic awareness of people’s suffering and a heartfelt desire to alleviate their suffering.—Heb. 2:17.

⁸ In his younger years, Jesus no doubt had to deal with the deaths of family members and acquaintances. It seems likely that Joseph, his adoptive father, died when Jesus was still a relatively

7, 8. Why can we be confident that Jesus will provide comfort?

young man.* Imagine how the tenderhearted Jesus, perhaps just in his teens or early 20's, had to deal with his own grief, as well as that of his mother, brothers, and sisters.

⁹ When Jesus embarked on his ministry, it was with a remarkable depth of insight and fellow feeling. Take, for example, the time when his dear friend Lazarus died. Even though Jesus knew that he was going to resurrect Lazarus, he felt the painful sting of sorrow that overwhelmed Mary and Martha. He was so moved that a surge of strong empathetic feeling cut him to the heart and brought him to tears.—John 11:33-36.

¹⁰ How can Jesus' expressions of sympathy and consolation help us today? The Scriptures reassure us that "Jesus Christ is the same yesterday and today, and forever." (Heb. 13:8) Since "the Chief Agent of life" personally understands what it is like

* The last mention of Joseph was when Jesus was 12 years old. When Jesus performed his first miracle, turning water into wine, there was no mention of Joseph—then or on any subsequent occasion. When on the torture stake, Jesus entrusted Mary to the care of the apostle John, which Jesus would not likely have done had Joseph still been alive.—John 19:26, 27.

9. How did Jesus show empathy when Lazarus died?

10. Why can we be confident of Jesus' sympathy today?

to feel grief, “he is able to come to the aid of those who are being put to the test.” (Acts 3:15; Heb. 2: 10, 18) Therefore, we can be confident that Christ continues to be moved by the anguish of others, to understand their grief, and to provide them consolation “at the right time.”—Read Hebrews 4:15, 16.

“COMFORT FROM THE SCRIPTURES”

¹¹ The account about Jesus’ intense grief at the time of Lazarus’ death is just one of countless comforting scriptures found in God’s comforting Word. And no wonder, “for all the things that were written beforehand were written for our instruction, so that through our endurance and through the comfort from the Scriptures we might have hope.” (Rom. 15:4) If you are grieving, you too can find soothing comfort from such scriptures as the following:

- *“Jehovah is close to the brokenhearted; he saves those who are crushed in spirit.”—Ps. 34:18, 19.*
- *“When anxieties overwhelmed me, you [Jehovah] comforted and soothed me.”—Ps. 94:19.*
- *“May our Lord Jesus Christ himself and God our Father, who loved us and gave everlasting comfort*

11. Which scriptures do you find particularly comforting?

*and good hope by means of undeserved kindness, comfort your hearts and make you firm.”—2 Thess. 2:16, 17.**

THE CONGREGATION —A SOURCE OF GREAT COMFORT

¹² Another source of comfort to grieving ones is the Christian congregation. (Read 1 Thessalonians 5:11.) How can you strengthen and console those who have “a crushed spirit”? (Prov. 17:22) Bear in mind that there is “a time to be silent and a time to speak.” (Eccl. 3:7) A widow named Dalene explains: “Bereaved ones need to express their thoughts and feelings. Therefore, the most important thing you can do for a bereaved person is to listen—without interrupting.” Junia, whose brother took his own life, adds: “Even though you may not be able to grasp their grief completely, what counts is that you *want* to understand how they feel.”

¹³ Remember, too, that not everyone experiences

* Other scriptures that many have found comforting are Psalm 20: 1, 2; 31:7; 38:8, 9, 15; 55:22; 121:1, 2; Isaiah 57:15; 66:13; Philippians 4: 13; and 1 Peter 5:7.

12. What is one important way in which we can be a source of comfort to others?

13. What do we need to remember about grief?

and expresses grief in the same way. At times, only a person's own heart grasps the full depth of the emotional pain, and it may be difficult for him to voice his innermost feelings. God's Word states: "The heart knows its own bitterness, and no outsider can share in its joy." (Prov. 14:10) Even when someone does express how he feels, it is not always easy for others to understand what he is trying to say.

¹⁴ Understandably, then, it can be difficult to know what to say to someone who is overwhelmed by grief. Nevertheless, the Bible states that "the tongue of the wise is a healing." (Prov. 12:18) Many have found comforting thoughts to share from the brochure *When Someone You Love Dies*.^{*} Often, though, the most helpful thing you can do is to "weep with those who weep." (Rom. 12:15) "Tears have become the language of my heart," admits Gaby, whose husband died. "That is why I get some comfort when friends cry with me. At that moment, I don't feel quite so alone in my grief."

^{*} See also the article "Comfort the Bereaved, as Jesus Did" in the November 1, 2010, issue of *The Watchtower*.

14. How can we provide words of comfort to the bereaved?

15 If you find it difficult to say something in person, it may be easier to provide consolation by means of a sympathy card, an e-mail, a text message, or a letter. You could simply quote a comforting scripture, recall some memorable characteristic or quality of the deceased, or share a happy memory that you cherish. “Receiving a short encouraging message or an invitation to spend time with a fellow Christian helps me more than I can say,” says Junia. “Those expressions make me feel loved and cared for.”

16 Do not underestimate the value of your prayers with and for a bereaved fellow Christian. Even though it may be difficult to express your prayerful thoughts in such an emotional situation, your heartfelt supplication in his behalf, even through tears and an unsteady voice, can be a powerful antidote to grief. “Sometimes when sisters have come to comfort me,” recalls Dalene, “I have asked them if they are willing to say a prayer. They start praying, often battling to speak at first, but every time, within a few sentences, their voice gets stronger and they say the most heartfelt prayer. Their strong

15. How might we provide consolation if we find it difficult to do so in person? (See also the box “Soothing Words of Consolation.”)

16. What is a particularly effective way to provide consolation?



Soothing Words of Consolation

Here is what some have written to comfort bereaved friends:

- “We don’t know what to say except that we love you. We can’t understand exactly how you feel, but Jehovah does and will keep raising you up. We hope that our prayers will help a little.”
- “May Jehovah sustain you at this time of such great loss.”
- “May you find comfort in knowing that your dear one is safe in the memory of God, who will remember every detail about him and bring him back again.”
- “Your loved one will never have to face the last enemy, death, ever again. In the meantime, his acts of faith live on until he stands up alive and whole in the Paradise.”
- “While words fail to capture the pain of losing a loved one, we look forward to the time when words will fail to capture the joy of having our heavenly Father return your dear one to you.”

faith, their love, and their concern have been very faith-strengthening.”

KEEP PROVIDING COMFORT

¹⁷ The grieving process can vary greatly from person to person. Therefore, make yourself available, not just for the first few days when many friends and relatives are present, but in subsequent months when others have returned to their normal routine. “A true friend shows love at all times, and is a brother who is born for times of distress.” (Prov. 17:17) Fellow Christians can be a source of profound comfort for someone for as long as it takes him or her to deal with grief.—Read 1 Thessalonians 3:7.

¹⁸ Remember that bereaved ones may experience pangs of grief triggered by anniversaries, certain music, photographs, activities, or even a specific smell, sound, or season of the year. Many things a bereaved marriage mate does alone for the first time—such as attending an assembly or the Memorial—can be particularly painful. “I expected my first wedding anniversary to be very traumatic,” relates one brother, “and it was not easy. But a few brothers and sisters planned a small gathering of my closest friends so that I wouldn’t be on my own.”

17-19. Why is there an ongoing need to give comfort?

¹⁹ Bear in mind, though, that bereaved ones need encouragement not only on special occasions. “Often the help and companionship offered when there is no special anniversary can be very beneficial,” explains Junia. “Those spontaneous moments are so valuable and bring much comfort.” True, we cannot eliminate all the grief or completely fill the void caused by the death of a loved one, but we can bring a measure of comfort and consolation by taking practical action to assist the bereaved. (1 John 3:18) Gaby recalls: “I am truly grateful to Jehovah for the loving elders who walked me through every difficult step of the way. They have truly made me feel Jehovah’s loving arms around me.”

²⁰ How comforting it is to know that Jehovah, the God of all comfort, will eliminate all grief and provide permanent consolation when “all those in the memorial tombs will hear [Christ’s] voice and come out”! (John 5:28, 29) God promises that “he will do away with death forever, and the Sovereign Lord Jehovah will wipe away the tears from all faces.” (Isa. 25:8, ftn.) Then, instead of having to “weep with those who weep,” all earth’s inhabitants will “rejoice with those who rejoice.”—Rom. 12:15.

20. Why are Jehovah’s promises a source of great comfort?

Our Reasons for Joy

(Matthew 5:12)

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

(CHORUS)

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

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

(Chorus)



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