

- 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)

C C° C C6 C#° G7/D Dm7 G7

Oh, walk with God in mod - es - ty;
 Oh, walk with God in ho - li - ness;
 Oh, walk with God in hap - pi - ness;

Dm7 G7 C/G G7 C

Show loy - al love, and be true.
 Con - sid - er things that are pure.
 Re - joice that he is your Friend.

F C/E G7/D C

Stay close to Je - ho - vah, lean - ing on him,
 No mat - ter how great temp - ta - tions may be,
 Be thank - ful for all the gifts that he gives

D7/A Bm/D D7 C/G G7

And let his strength sus - tain you.
 He'll help you to en - dure them.
 And bless - ings that are end - less.

Oh, Walk With God!

G7+5 C G7/D C#° G7/D C/E Eb°

Keep hold - ing tight to his faith - ful Word;
 What - ev - er praise - wor - thy things there are,
 Oh, walk with God, let your heart be glad;

C/E D7 Bm/D D7 G G7/F

You'll nev - er drift a - way,
 What - ev - er things are true,
 Ex - press your joy in song.

C/E C G7/B C Fm7/A Dm/F F#° //

So let God lead you by the hand
 Con - tin - ue to show, you con - sid - er them,
 Your joy will show, and all will know, //

C/G G7 C

As you lis - ten and o - bey.
 And our God will be with you.
 To Je - ho - vah you be - long.

(See also Gen. 5:24; 6:9; Phil. 4:8; 1 Tim. 6:6-8.)

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."

the courtyard toward the east, near the open area and the building.^a **11** There was a walkway before them like that of the northern dining rooms.^b 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.^c

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^d are the holy dining rooms where the priests who are approaching Jehovah eat the most holy offerings.^e There they place the most holy offerings, the grain offering, the sin offering, and the guilt offering, because the place is holy.^f **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,^g 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,^h 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.

42:15 *Lit., "inner house." 42:16 *See App. B14.

CHAP. 42

- a Eze 41:12
Eze 42:1
b Eze 42:4
c Eze 42:9
d Eze 42:1
e Le 6:14, 16
Le 7:1, 6
Le 10:12, 13
Le 24:8, 9
Nu 18:10
Eze 40:46
f Le 2:3
Nu 18:9
Ne 13:5
g Ex 28:40
Ex 29:8, 9
Le 8:13
Eze 44:19
h Eze 40:6

Second Col.

- a Eze 40:5
b Eze 45:1, 2
c Le 10:10
Eze 44:23
2Co 6:17

CHAP. 43

- d Eze 40:6
Eze 42:15
Eze 44:1
e Eze 9:3
Eze 11:23
f Eze 1:24
Joh 12:28, 29
g Isa 6:3
Eze 10:4
h Eze 1:3, 4
Eze 3:23
i Eze 10:19
Eze 44:1, 2
j Ex 40:34
1Ki 8:10
Eze 44:4
k Eze 40:3
l Isa 6:1
Jer 3:17
Eze 1:26
m 1Ch 28:2
n Ex 29:45
Ps 68:16
Ps 132:14
Joe 3:17
o Eze 39:7
Zec 13:2

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^a that was 500 reeds long and 500 reeds wide,^b to make a division between what is holy and what is for common use.^c

43 Then he led me to the gate that is facing east.^d **2** There I saw the glory of the God of Israel coming from the east,^e and his voice was like the sound of rushing waters;^f and the earth was illuminated by his glory.^g **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 Chebar;^h and I fell with my face to the ground.

4 Then the glory of Jehovah entered the temple^{*} through the gate facing the east.ⁱ **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.^j **6** Then I heard someone speaking to me out of the temple, and the man came and stood beside me.^k **7** He said to me:

"Son of man, this is the place of my throne^l and the place for the soles of my feet,^m where I will dwell among the people of Israel forever.ⁿ The house of Israel will no longer defile my holy name,^o 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

43:3 *Or possibly, "he." 43:4 *Lit., "house."

beside my doorpost, with only a wall between me and them,^a they defiled my holy name by the detestable things they did, so I exterminated them in my anger.^b **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.^c

10 "As for you, son of man, describe the temple to the house of Israel,^d so that they will feel ashamed because of their errors,^e 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.^f 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.^g **12** This is the law of the temple. The entire territory all around the top of the mountain is most holy.^h Look! This is the law of the temple.

13 "These are the measurements of the altar in cubitsⁱ (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

43:10 *Lit., "measure the pattern."

43:13 *This refers to long cubits. See App. B14. #That is, the span of the hand, about 22.2 cm (8.75 in.). See App. B14.

CHAP. 43

a Eze 8:3

b Da 9:12

c Eze 37:23
Eze 37:26
2Co 6:16

d Eze 40:4

e Eze 16:63

f Eze 44:5

g Eze 11:19, 20
Eze 36:27

h Ps 93:5
Eze 40:2
Eze 42:20

i Ex 27:1
2Ch 4:1

Second Col.

a Ex 27:2
Re 9:13

b Ex 38:1
2Ch 4:1

c Ex 40:29
Le 1:5
Le 8:18-21
Eze 45:19

d Ex 29:10
Le 8:14

e Eze 40:46
Eze 44:15
Eze 48:11

f Ex 29:36, 37
Le 8:15
Heb 9:23

g Ex 29:14
Le 8:17
Heb 13:11

h Le 2:13

i Ex 29:35

horns.^a **16** The altar hearth is square, 12 cubits long and 12 cubits wide.^b **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.'^c

19 "'You are to give a young bull of the herd as a sin offering^d to the Levitical priests of the offspring of Za'dok,^e 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.^f **21** Then take the young bull, the sin offering, in order to burn it in the appointed place of the temple, outside the sanctuary.^g **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^h 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,ⁱ 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^a and thereafter, the priests will offer your* whole burnt offerings and communion sacrifices on the altar; and I will find pleasure in you,^b declares the Sovereign Lord Jehovah."

44 He brought me back by the way of the outer gate of the sanctuary facing east,^c and it was shut.^d **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,^e so it must remain shut. **3** However, the chieftain will sit in it to eat bread before Jehovah,^f for he is a chieftain. He will come in through the porch of the gate, and he will go out through it."^g

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.^h So I fell with my face to the ground.ⁱ **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.^j **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,

43:25 *Or "perfect." **43:27** *That is, those of the people. **44:5** *Lit., "set your heart."

CHAP. 43
a Le 9:1

b Eze 20:40

CHAP. 44

c Eze 43:1

d Eze 46:1

e Eze 43:2

f De 12:5, 7

g Eze 46:2

h Isa 6:1-3
Eze 10:4

i Eze 1:27, 28
Eze 3:23

j Eze 40:4

Second Col.

a Le 22:2
Nu 18:2, 3

b 2Ki 23:8, 9
2Ch 29:1, 5
Ne 9:34
Jer 23:11
Eze 8:5

c 1Ch 26:1

d Isa 9:16
Mal 2:8

e Nu 18:2, 4

f 1Ki 2:35
Eze 40:46

g Eze 48:9, 11

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.^a 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^b 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^c 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,^d that is why I have raised my hand against them in an oath,^e 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."^e

15 "As for the Levitical priests, the sons of Za'dok,^f who took care of the responsibilities of my sanctuary when the Israelites strayed from me,^g they will approach me to minister to me,

44:10 *The Hebrew term may be related to a word for "dung" and is used as an expression of contempt.

and they will stand before me to offer me the fat^a and the blood,^b 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,^c and they will take care of their responsibilities to me.^d

17 "When they come into the gates of the inner courtyard, they should wear linen garments.^e 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.^f 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^g and place them in the holy dining rooms.^h Then they will put on other garments, so that they will not transmit holiness toⁱ the people with their garments. **20** They should not shave their head^j 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.^k **22** They should not take a widow or a divorced woman as a wife;^l but they may marry either a virgin of the offspring of Israel or the widow of a priest.^m

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.ⁿ **24** They should preside as judges in a legal case;^o they must judge it in harmony with my

44:19 *Or "the holy chambers." #Lit., "sanctify."

CHAP. 44

- a Le 3:14-16
b Le 17:6
c Eze 41:21, 22
d Nu 18:7
e Ex 28:39, 42
Ex 39:27, 28
Le 16:4
f Ex 28:40, 42
g Le 6:10
Eze 42:14
h Eze 42:13
i Le 21:1, 5
De 14:1
j Le 10:9
k Le 21:7
l Le 21:10, 14
m Mal 2:7
n De 17:9

Second Col.

- a 1Ch 23:3, 4
2Ch 19:8
b Le 23:2
c Le 21:1-3
d Le 4:3
e Nu 18:20
De 18:1
Jos 13:14
Eze 45:4
f Le 2:3
g Le 6:17, 18
Le 7:1, 6
1Co 9:13
h Le 27:21
Nu 18:14
i Ex 23:19
Nu 18:8, 12
Nu 18:26, 27
De 18:4
j Nu 15:20
Ne 10:35-37
k Pr 3:9, 10
Mal 3:10
l Ex 22:31
Le 22:3, 8

CHAP. 45

- m Jos 14:1, 2
Eze 47:21, 22
n Eze 48:20
o Eze 48:8, 9
p Eze 42:20

judicial decisions.^a They should keep my laws and my statutes regarding all my festivals^b 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.^c **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,^d declares the Sovereign Lord Jehovah.

28 "And this will be their inheritance: I am their inheritance.^e 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,^f the sin offering, and the guilt offering,^g and every devoted thing in Israel will become theirs.^h **30** The choicest of all the first ripe fruits and every sort of contribution from you will belong to the priests.ⁱ And you should give the firstfruits of your coarse meal to the priest.^j This will cause a blessing to rest on your households.^k **31** The priests should not eat any bird or animal that was found dead or torn to pieces.^l

45 "When you allot the land as an inheritance,^m you should offer as a contribution to Jehovah a holy portion out of the land.ⁿ Its length should be 25,000 cubits,^{*} and its width, 10,000 cubits.^o 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,^{*p} and it will have 50 cubits as pastures on each

45:1 *This refers to long cubits. See App. B14. #Or "Within all its boundaries." **45:2** *Lit., "500 by 500."

side.^a **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,^b the ministers of the sanctuary, who approach to minister to Jehovah.^c 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,^d and they will have 20 dining rooms^e 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.^f 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.^g **8** This land will become his possession in Israel. My chieftains will no longer mistreat my people,^h and they will give the land to the house of Israel according to their tribes.ⁱ

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.^j Stop seizing the property of my people,^k declares the Sovereign Lord Jehovah. **10** 'You should use accurate scales, an accurate

CHAP. 45

a Jos 21:1, 2

b Eze 48:10, 11

c Eze 40:46

d Eze 48:13

e Eze 40:17

f Eze 48:15

g Eze 48:21

h Isa 32:1

Isa 60:17

Jer 22:17

Jer 23:5

Eze 22:27

Eze 46:18

Mic 3:1-3

i Jos 11:23

j Jer 22:3

Mic 6:8

Zec 8:16

k Mic 2:2

Second Col.

a Le 19:36

Pr 11:1

Am 8:5

Mic 6:10, 11

b Ex 30:13

c Le 2:1

d Le 1:10

e Le 3:1

f Le 1:4

Le 6:30

Heb 9:22

g Ex 30:14

h 1Ch 16:2

2Ch 30:24

i 1Ki 8:64

j 2Ch 35:7

k Isa 66:23

l De 16:16

2Ch 8:12, 13

2Ch 31:3

measure^{*} and an accurate bath measure.^{*a} **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^{*b} 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,^c the whole burnt offering,^d and the communion sacrifices,^e in order to make atonement for the people,^f declares the Sovereign Lord Jehovah.

16 "All the people of the land will make this contribution^g to the chieftain in Israel. **17** But the chieftain will be responsible for the whole burnt offerings,^h the grain offering,ⁱ and the drink offering during the festivals,^j the new moons, the Sabbaths,^k and all the designated festivals of the house of Israel.^l 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

45:10-12, 14 *See App. B14. 45:12 #Or "mina." See App. B14.

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.^a **19** The priest will take some of the blood of the sin offering and put it on the doorpost of the temple,^b 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;^c and you are to make atonement for the temple.^d

21 "In the first month, on the 14th day of the month, you will observe the festival of the Passover.^e For seven days unleavened bread should be eaten.^f **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.^g **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,^h 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,ⁱ he should provide the same sin offering, whole burnt offering, grain offering, and oil."

46 "This is what the Sovereign Lord Jehovah says: 'The gate of the inner courtyard that is facing east^j should remain shut^k for the six workdays,^l but on the Sabbath day and on the day of the new moon it should

CHAP. 45

- a Le 16:16
b Eze 41:21
c Le 4:27, 28
d Le 16:20
e Le 23:5
f Ex 12:18
g Le 4:13, 14
h Le 23:8
i Le 23:34
De 16:13
2Ch 7:8
Zec 14:16

CHAP. 46

- j Eze 40:32
k Eze 44:1, 2
l Ex 20:9

Second Col.

- a Eze 44:3
b Ps 81:3
Isa 66:23
c Nu 28:9, 10
Eze 45:17
d Eze 46:11
e Nu 28:11-15
f Eze 46:2
g Ex 23:14
De 16:16
h Eze 40:20
i Eze 40:24

be opened. **2** The chieftain will enter from outside by way of the porch of the gate,^a and he will stand by the doorpost of the gate. The priests will offer his whole burnt offering and his communion sacrifices, and he will bow down at the threshold of the gate and then go out. But the gate should not be shut until the evening. **3** The people of the land will also bow down before Jehovah at the entrance of that gate on the Sabbaths and on the new moons.^b

4 "The whole burnt offering that the chieftain will present to Jehovah on the Sabbath day should consist of six sound male lambs and a sound ram.^c **5** The grain offering will be an e'phah* for the ram and whatever he is able to give for the male lambs, along with a hin* of oil with each e'phah.^d **6** On the day of the new moon the offering will consist of a sound young bull of the herd, six male lambs, and a ram; they should be sound ones.^e **7** He should offer as a grain offering an e'phah for the young bull, an e'phah for the ram, and whatever he can afford for the male lambs. And he should offer a hin of oil with each e'phah.

8 "When the chieftain enters, he should enter by way of the porch of the gate, and he should go out the same way.^f **9** And when the people of the land come in before Jehovah during the festivals,^g those who come in to worship through the north gate^h should go out through the south gate,ⁱ and those who come in through the south gate should go out through the north gate. No one should go back by way of the gate through which he entered, for they should exit through the gate that is opposite them. **10** As for the chieftain who is among them, he should

- 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*)
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 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?

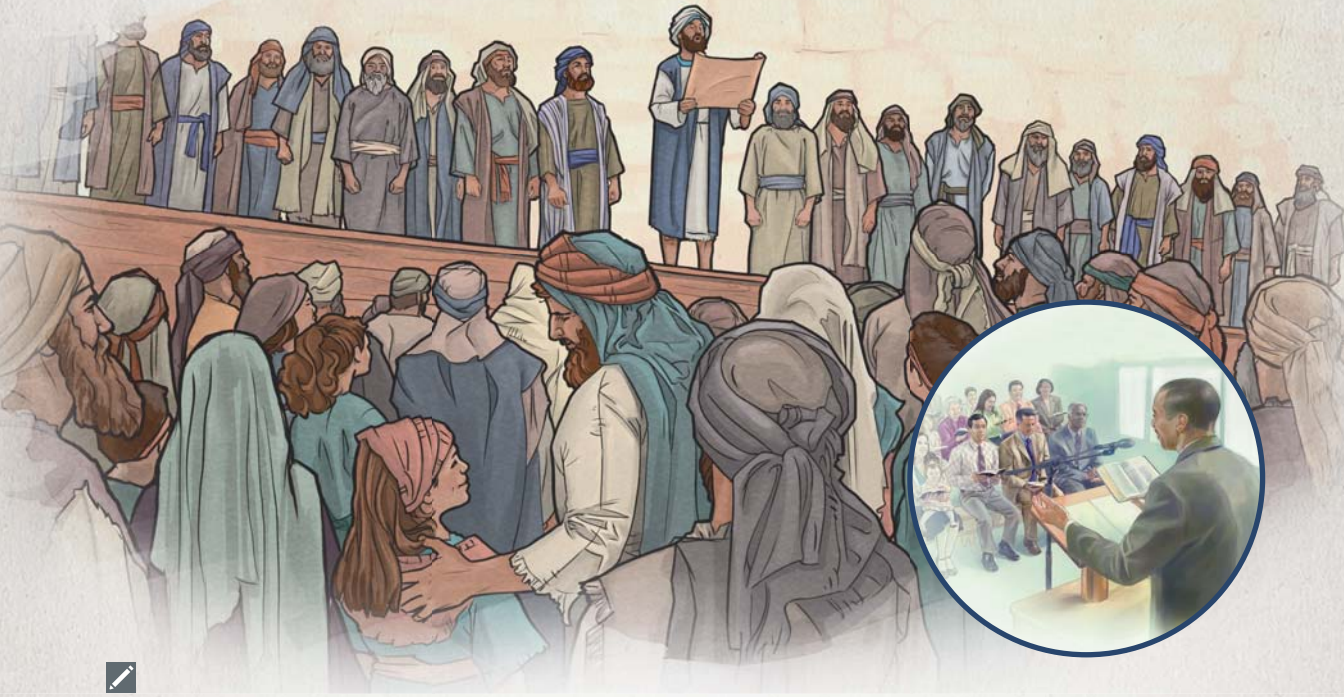
BLESSINGS OF PURE WORSHIP:

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- “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?

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 **Psalm 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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- Opening Comments (3 min. or less)

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



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)

Bb/C Ab/C Bb/C Ab/C Gm/C Fm/C

In these days, dark and law-less days,
Those who sleep need a - wak - en - ing

Bb/C Ab/C Gm/C Eb/C F/C Bb/D

Shines a light we can see.
As the time ebbs a - way.

Ab/Eb Bb/Eb Ab/Eb Bb/Eb Ab/Eb Bb/Eb

Like the dawn of an - oth - er day
We give hope and en - cour - age - ment.

D9ma7 Eb/Db Bbm7 Eb/Bb Cm7

That will soon come to be.
For their fu - ture we'll pray.

Light in a Darkened World

Chorus
Fm D♭ma7 Ab

Shin - ing through the dark - ness, Ours is a

Bb Fm Eb/G Ab E♭sus4

mes - sage so bright. It of - fers hope and light—

Bb Fm D♭ma7 Ab

Spar - kling like the day - light, Bring - ing to -

Bb Fm Eb/G Ab E♭sus4 Bb

mor - row in sight— So ends the night.

(See also John 3:19; 8:12; Rom. 13:11, 12; 1 Pet. 2:9.)

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

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*.



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 school began on March 9, 1959, at South Lansing, New

Brother Lloyd Barry teaching Kingdom Ministry School in Japan, 1970

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.)

FOOTNOTE

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



The first class of the Ministerial Training School held in Malawi, 2007

FOOTNOTE

[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.

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.

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 dealings with the precious sheep that Jehovah has entrusted to their care.—1 Pet. 5:1-3.

20 Clearly, the Messianic King has made sure that his followers are well-trained. All of the training has come from the top down: Jehovah trained his Son, and the Son has trained his followers. Hence, Jesus could say that we are all “taught by Jehovah.” (John 6:45; Isa. 54:13) Let us be determined to take full advantage of the training that our King has made available to us—whether at the Theocratic Ministry School, the other congregation meetings, or any of the other schools discussed in this chapter. And let us remember that the main purpose of all this training is to help us keep spiritually strong so that we may fully accomplish our ministry.

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?

20. Why could Jesus say that all of us are “taught by Jehovah,” and what are you determined to do?

How Real Is the Kingdom to You?

- What training did Jesus receive from his Father?
- How has the King trained his followers to be evangelizers?
- How have qualified brothers been trained to fulfill their responsibilities?
- How can you show that you appreciate the training that the King has provided?

Life Depends on God's Word

(Matthew 4:4)

E_b *B^b/D* *A^b/C* *B^b7* *E_b* *Cm7*

Life de - pends on Je - ho - vah's Word, All the
 True ac - counts in God's writ - ten Word Tell a -
 Day by day as we read God's Word, He gives

F9 *B^b7sus4* *B^b7* *B^b7^b5* *A^b/C* *D^bm6*

things he has said. We must live not on
 bout those of old. Men and wom - en who
 com - fort and hope. When the tri - als of

B^b7/D *B^b7sus4* *B^b7* *A^badd9/C* *B^b7/D* *A^b/E_b* *B^b7/F* *E_b*

bread a - lone; Live by his Word in - stead.
 walked in faith— They were loy - al and bold.
 life a - rise, He gives wis - dom to cope.

B^b/D *A^b/C* *B^b7* *E_b*

E - ven now we have peace and joy,
 We're en - cour - aged each time we read
 May we trea - sure with - in our heart

Life Depends on God's Word

Chorus
Fm Fm7

Eb Ebma7 Eb7 Bbm7/F Eb7/G Ab C/G Csus4/F C/E

Fu - ture bless - ings as - sured.
 All they did and en - dured. Man must
 All we've read and we've heard.

Abm6/F Eb/G G/B Cm9 Cm Cm/Bb Fm/Ab Fm7 Bb7 Bb7/Ab

live not on bread a - lone; Life de - pends on God's

R.H.

Bbm/G C7 Bb/D C7/E Fm Fm7 Abm6/F Eb/G G/B

Word. There we find what we dai - ly

Cm9 Cm Cm7/Bb Fm/Ab Fm7 Bb7 Eb

need; Life de - pends on God's Word.

R.H.

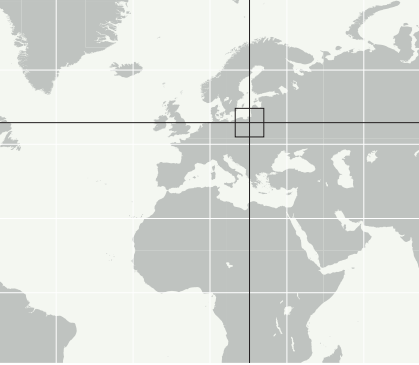
JULY 2017

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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3 THEY OFFERED THEMSELVES WILLINGLY —In Turkey

7 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.

12 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.

17 WEEK OF SEPTEMBER 11-17 “Praise Jah!”—Why?

Psalms 147 repeatedly encourages God's people to praise Jehovah. What was it about Jehovah that impressed the psalmist so much that he wanted God to be praised? This article explains, and it shows why we should have a like desire to praise our God.

22 WEEK OF SEPTEMBER 18-24 “May He . . . Give Success to All Your Plans”

Many young brothers and sisters are zealously entering the full-time service. Is that your desire? This article provides sound advice from the Scriptures that will help you to plan a happy and successful future.

27 Winning the Battle for Your Mind

31 QUESTIONS FROM READERS

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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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Encourage One Another

(Hebrews 10:24, 25)

D Bm G D6/F#

As we en - cour - age one an - oth - er To
 A word when spo - ken at the right time Is,
 As we with eyes of faith are see - ing The

Em11 A7sus4 A7 D D/C# Gma7/B A13

serve Je - ho - vah faith - ful - ly, We
 oh, how com - fort - ing to hear! We
 near - ness of Je - ho - vah's day, We

D Bm G G#°

find the bonds of love are strength - ened; Fine
 hear these words of con - so - la - tion From
 need our gath - er - ing to - geth - er To

D/A D#° Em7 G/A A7 Dsus4 D

works bring peace and u - ni - ty. The
 friends so faith - ful and so dear. How
 keep us walk - ing in the way. U -

R.H.

Encourage One Another

G Gma7 G6 F#m Bm D7/A

love we find a - mong God's peo - ple Gives
 good it is to work to - geth - er With
 nit - ed with Je - ho - vah's peo - ple, We

Gma7 A9/G F#m7 Bm7 E13sus4 E7 G/A A13

each the cour - age to en - dure. Our
 those whose hopes and goals we share! We
 hope to serve e - ter - nal - ly. So

D Bm G G#o

con - gre - ga - tion is a ref - uge, A
 seek to strength - en one an - oth - er And
 we en - cour - age one an - oth - er To

D/A D#o Em7 G/A A7 D

place where we can feel se - cure.
 help each one his bur - den bear.
 hold to our in - teg - ri - ty.

(See also Luke 22:32; Acts 14:21, 22; Gal. 6:2; 1 Thess. 5:14.)



“Weep With Those Who Weep”

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

—1 THESS. 5:11.

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?

“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 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?

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

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: “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 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

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

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

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 young man.* Imagine how the tender-hearted 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

* 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.

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

9. How did Jesus show empathy when Lazarus died?

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 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 consoling 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.*

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

11. Which scriptures do you find particularly comforting?

- *"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 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 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

* 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?

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.”

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.”

^{*} 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. How might we provide consolation if we find it difficult to do so in person? (See also the box “Soothing Words of 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.”

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 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.

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

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

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.”

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)

B \flat Eb/B \flat F/B \flat B \flat Eb/B \flat B \flat

Our rea - sons for joy are a - bun - dant, Like rich - es in - creas - ing in
We glad - ly be - hold his pro - duc - tions, The heav - ens, the sea, and the

Fsus4 F B \flat Eb/B \flat F/B \flat B \flat B \flat /D Eb Cm7 B \flat /F F7

worth. Those pre - cious to God from all na - tions Are join - ing us in all the
land. We gaze at the book of cre - a - tion, Ap - plaud - ing the work of his

B \flat F/A Eb/G B \flat /F

earth. The joy in our heart is well - found - ed, With
hands. Tri - um - phant - ly we now bear wit - ness, Pro -

E \flat B \flat /D C7sus4 F B \flat F/A

roots reach - ing deep in God's Word. We dai - ly par - take of its
claim - ing the King - dom of God. The news of its birth and its

E \flat /G B \flat /F E \flat Cm7 B \flat /F F7 B \flat

teach - ings; Faith fol - lows the things we have heard. Our
bless - ings, We joy - ous - ly spread all a - broad. E -

Our Reasons for Joy

F7sus4 F7 Bb/F Gm6/E A7

caus - es for joy are deep - seat - ed, Like em - bers that burn in our
ter - nal re - joic - ing ap - proach - es, Like day - light that fol - lows the

Dm Bbm6/Db F/C

hearts. Though trou - bles and tri - als be - set us, En -
night. The prom - ised new earth and new heav - ens Will

Bb/C C7 F Chorus F/Eb Gm/D F7/C Bb F/A

dur - ance Je - ho - vah im - parts. Je - ho - vah our God is our
bring ev - er - last - ing de - light.

Gm7 Bb/F Eb Bb/D C7sus4 F

joy, The work of his hands our de - light. How deep are his

Gm Cm7 Bb/D Eb Bb/F Cm/F F7 Bb

thoughts, how great are his works, A - bound - ing in good - ness and might!

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