

- Song 47 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Are You Serving Jehovah Continually?”:** (10 min.)

Da 6:7-10—Daniel risked his life in order to serve Jehovah continually (*w10* 11/15 6 ¶16; *w06* 11/1 24 ¶12)

Da 6:16, 20—King Darius noted Daniel’s close relationship with Jehovah (*w03* 9/15 15 ¶2)

Da 6:22, 23—Jehovah blessed Daniel for his unwavering worship (*w10* 2/15 18 ¶15)

- **Digging for Spiritual Gems:** (8 min.)

Da 4:10, 11, 20-22—What did the immense tree in Nebuchadnezzar’s dream represent? (*w07* 9/1 18 ¶5)

Da 5:17, 29—Why did Daniel initially not accept King Belshazzar’s gifts but later accept them? (*w88* 10/1 30 ¶3-5; *dp* 109 ¶22)

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) Da 4:29-37

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) *inv*
- **Return Visit:** (4 min. or less) *inv*—The meeting invitation was placed on the preceding visit. Demonstrate a return visit.
- **Bible Study:** (6 min. or less) *bh* 120 ¶16—Encourage the student to demonstrate integrity despite opposition from a family member.


**LIVING AS CHRISTIANS**

- Song 79
- **“Train Them to Serve Jehovah Continually”:** (15 min.) Discussion. Afterward, play and discuss the video that shows an experienced publisher working in the ministry with a new publisher.
- **Congregation Bible Study:** (30 min.) *kr* chap. 18 ¶9-20, box on pp. 200-201, review box on p. 199
- Review Followed by Preview of Next Week (3 min.)
- Song 109 and Prayer

DANIEL 4-6 | Are You Serving Jehovah Continually?

**6:10**

Daniel’s spiritual routine included prayer. He did not allow anything, not even a royal decree, to interfere with his routine

 A good spiritual routine includes:



# Pray to Jehovah Each Day

(1 Thessalonians 5:17)

Eb Eb/G Ab6 Bb7 Ebma7 Eb G/D Cm  
 Pray to Je - ho - vah, the Hear - er of prayer. This is our  
 Pray to Je - ho - vah, give thanks that we live, Ask - ing for -  
 Pray to Je - ho - vah when trou - bles ap - pear. He is our

Fm/Ab Bb7 Eb Ab Bb7/Ab Gm7 Eb/G G7/B  
 priv - 'lege, for his name we bear. O - pen your heart as you  
 give - ness as we do for - give. May we con - fess to our  
 Fa - ther and ev - er so near. Seek his pro - tec - tion, and

Cm Bb/F F7 Bb7 Fm7/C Bb7/D Eb Eb/G Ab6 Bb7  
 would to a friend, Trust that on Him you can al - ways de -  
 God whom we trust. He is our Mak - er and knows we are  
 look for his aid; He is our con - fi - dence; don't be a -

Bbm6/Db C7 Fm C7+5/F Fm7 Bb7 Eb sus4 Eb Bb7 sus4 Eb  
 pend. Pray to Je - ho - vah each day.  
 dust. Pray to Je - ho - vah each day.  
 fraid. Pray to Je - ho - vah each day.

known to you, O king, that we will not serve your gods or worship the image of gold that you have set up.”<sup>a</sup>

**19** Then Neb-u-chad-nez’zar became so furious with Sha’drach, Me’shach, and A-bed’ne-go that the expression of his face changed\* toward them, and he gave orders to heat the furnace seven times hotter than usual. **20** He ordered some of the mighty men from his army to bind Sha’drach, Me’shach, and A-bed’ne-go and to throw them into the burning fiery furnace.

**21** So these men were tied up while still wearing their cloaks, garments, caps, and all their other clothing, and they were thrown into the burning fiery furnace. **22** Because the king’s command was so harsh and the furnace was exceptionally hot, the men who took up Sha’drach, Me’shach, and A-bed’ne-go were the ones killed by the flames of the fire. **23** But these three men, Sha’drach, Me’shach, and A-bed’ne-go, fell bound into the burning fiery furnace.

**24** King Neb-u-chad-nez’zar then became frightened and quickly rose up and said to his high officials: “Did we not tie up three men and throw them into the fire?” They answered the king: “Yes, O king.” **25** He said: “Look! I see four men walking about free in the midst of the fire, and they are unharmed, and the fourth one looks like a son of the gods.”

**26** Neb-u-chad-nez’zar approached the door of the burning fiery furnace and said: “Sha’drach, Me’shach, and A-bed’ne-go, you servants of the Most High God,<sup>b</sup> step out and come here!” Sha’drach, Me’shach, and A-bed’ne-go stepped out from the midst

**3:19** \*Or “that his attitude changed completely.”

CHAP. 3

a Ex 20:5  
Ac 5:29

b Da 2:47

Second Col.

a Da 3:2

b Heb 11:33, 34

c Da 2:47  
Da 4:34

d Da 3:15

e Da 4:35  
Da 6:26, 27

f Da 2:49

CHAP. 4

g Ps 10:16  
Ps 90:2  
Jer 10:10

of the fire. **27** And the satraps, prefects, governors, and the high officials of the king who were assembled there<sup>a</sup> saw that the fire had had no effect on\* the bodies of these men;<sup>b</sup> not a hair of their heads had been singed, their cloaks looked no different, and there was not even the smell of fire on them.

**28** Neb-u-chad-nez’zar then declared: “Praised be the God of Sha’drach, Me’shach, and A-bed’ne-go,<sup>c</sup> who sent his angel and rescued his servants. They trusted in him and went against the command of the king and were willing to die\* rather than serve or worship any god except their own God.<sup>d</sup> **29** I am therefore issuing an order that any people, nation, or language group that says anything against the God of Sha’drach, Me’shach, and A-bed’ne-go should be dismembered, and their houses should be turned into public latrines;<sup>e</sup> for there is no other god who is able to rescue like this one.”<sup>e</sup>

**30** The king then promoted\* Sha’drach, Me’shach, and A-bed’ne-go in the province<sup>f</sup> of Babylon.<sup>f</sup>

**4** “From King Neb-u-chad-nez’zar to all the peoples, nations, and language groups dwelling in all the earth: May your peace abound! **2** I am pleased to declare the signs and wonders that the Most High God has performed toward me. **3** How great are his signs, and how mighty his wonders! His kingdom is an everlasting kingdom, and his rulership is for generation after generation.”

**3:27** \*Or “power over.” **3:28** \*Or “and gave up their bodies.” **3:29** \*Or possibly, “garbage dumps; dunghills.” **3:30** \*Lit., “caused to prosper.” \*Or “jurisdictional district.”

4 "I, Neb-u-chad-nez'zar, was at ease in my house and prospering in my palace. 5 I saw a dream that made me afraid. As I lay on my bed, the images and visions of my head frightened me.<sup>a</sup> 6 So I issued an order to bring in before me all the wise men of Babylon so that they could make known to me the interpretation of the dream.<sup>b</sup>

7 "At that time the magic-practicing priests, the conjurers, the Chal-de'ans,<sup>\*</sup> and the astrologers<sup>c</sup> came in. When I told them what the dream was, they could not make its interpretation known to me.<sup>d</sup> 8 At last there came in before me Daniel, whose name is Bel-te-shaz'zar<sup>e</sup> after the name of my god<sup>f</sup> and in whom there is the spirit of the holy gods,<sup>g</sup> and I told him the dream:

9 "O Bel-te-shaz'zar the chief of the magic-practicing priests,<sup>h</sup> I well know that the spirit of the holy gods is in you<sup>i</sup> and no secret is too difficult for you.<sup>j</sup> So explain to me the visions I saw in my dream and its interpretation.

10 "In the visions of my head while on my bed, I saw a tree<sup>k</sup> in the midst of the earth, and its height was enormous.<sup>l</sup> 11 The tree grew and became strong, and its top reached the heavens, and it was visible to the ends of the whole earth. 12 Its foliage was beautiful, and its fruit was abundant, and there was food on it for all. Beneath it the beasts of the field would seek shade, and on its branches the birds of the heavens would dwell, and all creatures<sup>\*</sup> would feed from it.

13 "As I viewed the visions of my head while on my bed, I saw a watcher, a holy one, coming down from the heavens.<sup>m</sup>

4:7 \*That is, a group skilled in divination and astrology. 4:12 \*Lit., "all flesh."

## CHAP. 4

a Da 2:1

b Da 2:2

c Isa 47:13

d Da 2:10, 11

e Da 1:7

f Isa 46:1

Jer 50:2

g Da 4:18

Da 5:11, 12

h Da 1:20

Da 2:48

i Ge 41:38

Da 6:3

j Da 1:17, 20

k Da 4:26

l Da 4:20-22

m Da 4:23-26

## Second Col.

a Da 4:31

Da 5:18, 20

b Da 4:32, 33

c Lu 21:24

d Da 4:32

e Da 4:13

f Da 4:34

g Isa 47:13

Da 2:27

Da 5:8, 15

h Da 1:7

i Da 4:10, 11

14 He called out loudly: "Chop down the tree,<sup>a</sup> cut off its branches, shake off its leaves, and scatter its fruit! Let the beasts flee from beneath it, and the birds from its branches.

15 But leave the stump with its roots<sup>\*</sup> in the ground, with a banding of iron and of copper, among the grass of the field. Let it be wet with the dew of the heavens, and let its portion be with the beasts among the vegetation of the earth.<sup>b</sup> 16 Let its heart be changed from that of a human, and let it be given the heart of a beast, and let seven times<sup>c</sup> pass over it.<sup>d</sup> 17 This is by the decree of watchers,<sup>e</sup> and the request is by the word of the holy ones, so that people living may know that the Most High is Ruler in the kingdom of mankind<sup>f</sup> and that he gives it to whomever he wants, and he sets up over it even the lowliest of men."

18 "This was the dream that I, King Neb-u-chad-nez'zar, saw; now you, O Bel-te-shaz'zar, tell its interpretation, for all the other wise men of my kingdom are unable to make the interpretation known to me.<sup>g</sup> But you are able to do so, because the spirit of holy gods is in you.'

19 "At that time Daniel, whose name is Bel-te-shaz'zar,<sup>h</sup> was alarmed for a moment, and his thoughts began to frighten him.

"The king said, 'O Bel-te-shaz'zar, do not let the dream and the interpretation frighten you.'

"Bel-te-shaz'zar answered, 'O my lord, may the dream apply to those hating you, and its interpretation to your enemies.'

20 "The tree that you saw that grew great and became strong, whose top reached the heavens and was visible to all the earth,<sup>i</sup> 21 which had beau-

4:15 \*Or "leave the rootstock."

tiful foliage, abundant fruit, and food for all, beneath which the beasts of the field would dwell and on whose branches the birds of the heavens would reside,<sup>a</sup> **22** it is you, O king, because you have grown great and become strong, and your grandeur has grown and reached to the heavens,<sup>b</sup> and your rulership to the ends of the earth.<sup>c</sup>

**23** "And the king saw a watcher, a holy one,<sup>d</sup> coming down from the heavens, who was saying: "Chop down the tree and destroy it, but leave the stump with its roots\* in the ground, with a banding of iron and of copper, among the grass of the field. And let the dew of the heavens make it wet, and let its portion be with the beasts of the field until seven times pass over it."<sup>e</sup> **24** This is the interpretation, O king; it is the decree of the Most High that must befall my lord the king. **25** You will be driven away from among men, and your dwelling will be with the beasts of the field, and you will be given vegetation to eat just like bulls; and you will become wet with the dew of the heavens,<sup>f</sup> and seven times<sup>g</sup> will pass over you,<sup>h</sup> until you know that the Most High is Ruler in the kingdom of mankind and that he grants it to whomever he wants.<sup>i</sup>

**26** "But because they said to leave the stump of the tree with its roots,<sup>j</sup> your kingdom will be yours again after you come to know that the heavens are ruling. **27** Therefore, O king, may my counsel be acceptable to you. Turn away from your sins by doing what is right, and from your iniquity by showing mercy to the poor. It may be that your prosperity will be extended."<sup>k</sup>

**28** All of this befell King Neb-uchad-nez'zar.

4:23 \*Or "leave the rootstock." 4:26 \*Or "the rootstock of the tree."

## CHAP. 4

- a Da 4:12  
b Isa 14:13, 14  
c Da 2:37, 38  
d Da 4:13  
Da 8:13  
e Da 4:13-16  
Lu 21:24  
f Da 4:31-33  
g Lu 21:24  
Re 12:6, 14  
h Da 4:16  
i 1Sa 2:7, 8  
Job 34:24  
Jer 27:5  
Eze 21:26, 27  
Da 2:21  
Da 7:13, 14  
Lu 1:32, 33  
j Da 4:15  
k 1Ki 21:29  
Joe 2:14  
Jon 3:8-10
- Second Col.  
a Da 4:25  
Ac 12:22, 23  
b Da 4:17  
c Da 4:25  
d Da 4:16  
e Ps 10:16  
Da 4:3  
f Job 34:24  
Isa 43:13  
g Isa 45:9

**29** Twelve months later he was walking on the roof of the royal palace of Babylon. **30** The king was saying: "Is this not Babylon the Great that I myself have built for the royal house by my own strength and might and for the glory of my majesty?"

**31** While the word was yet in the king's mouth, a voice came down from the heavens: "To you it is being said, O King Neb-uchad-nez'zar, "The kingdom has gone away from you,<sup>a</sup> **32** and from mankind you are being driven away. With the beasts of the field your dwelling will be, and you will be given vegetation to eat just like bulls, and seven times will pass over you, until you know that the Most High is Ruler in the kingdom of mankind and that he grants it to whomever he wants."<sup>b</sup>

**33** At that moment the word was fulfilled on Neb-uchad-nez'zar. He was driven away from mankind, and he began to eat vegetation just like bulls, and his body became wet with the dew of the heavens, until his hair grew long just like eagles' feathers and his nails were like birds' claws.<sup>c</sup>

**34** "At the end of that time<sup>d</sup> I, Neb-uchad-nez'zar, looked up to the heavens, and my understanding returned to me; and I praised the Most High, and to the One living forever I gave praise and glory, because his rulership is an everlasting rulership and his kingdom is for generation after generation.<sup>e</sup> **35** All the inhabitants of the earth are regarded as nothing, and he does according to his own will among the army of the heavens and the inhabitants of the earth. And there is no one who can hinder him<sup>\*f</sup> or say to him, 'What have you done?'"<sup>g</sup>

4:35 \*Or "check his hand."

36 "At that time my understanding returned to me, and the glory of my kingdom, my majesty, and my splendor returned to me.<sup>a</sup> My high officials and nobles eagerly sought me out, and I was restored to my kingdom, and even more greatness was added to me.

37 "Now I, Neb-u-chad-nez'zar, am praising and exalting and glorifying the King of the heavens,<sup>b</sup> because all his works are truth and his ways are just,<sup>c</sup> and because he is able to humiliate those who are walking in pride."<sup>d</sup>

5 As regards King Bel-shaz'zar,<sup>e</sup> he held a great feast for a thousand of his nobles, and he was drinking wine in front of them.<sup>f</sup> 2 While under the influence of the wine, Bel-shaz'zar gave an order to bring in the vessels of gold and silver that his father Neb-u-chad-nez'zar had taken from the temple in Jerusalem,<sup>g</sup> so that the king and his nobles, his concubines and his secondary wives could drink from them. 3 Then they brought in the gold vessels that had been taken from the temple of the house of God in Jerusalem, and the king and his nobles, his concubines and his secondary wives drank from them. 4 They drank wine, and they praised the gods of gold and silver, of copper, iron, wood, and stone.

5 At that very moment the fingers of a man's hand appeared and began writing on the plaster of the wall of the king's palace opposite the lampstand, and the king could see the back of the hand as it was writing. 6 Then the king turned pale\* and his thoughts terrified him, and his hips shook<sup>h</sup> and his knees began to knock together.

5:6 \*Or "the king's appearance changed."

## CHAP. 4

a Da 4:26

b Da 4:2, 3

c De 32:4  
Ps 33:5d Ex 18:10, 11  
Jas 4:6

## CHAP. 5

e Da 7:1  
Da 8:1f Isa 21:5  
Jer 51:39g 2Ki 25:15  
2Ch 36:18  
Ezr 1:7  
Jer 52:19  
Da 1:1, 2

h Isa 21:2, 3

## Second Col.

a Da 2:2  
Da 4:6b Ge 41:39, 42  
Es 8:15

c Da 2:6, 48

d Da 2:27  
Da 4:7

e Isa 13:1, 7

f Da 4:8, 9

g Da 2:47, 48

h Da 1:7  
Da 4:8i Da 1:17, 20  
Da 6:3j Da 1:3, 6  
Da 2:25

7 The king called out loudly to summon the conjurers, the Chal-de'ans,\* and the astrologers.<sup>a</sup> The king said to the wise men of Babylon: "Any man who reads this writing and tells me its interpretation will be clothed with purple, a gold necklace will be placed around his neck,<sup>b</sup> and he will rule as the third one in the kingdom."<sup>c</sup>

8 Then all the wise men of the king came in, but they were not able to read the writing or to make known the interpretation to the king.<sup>d</sup> 9 So King Bel-shaz'zar was very frightened and his face turned pale; and his nobles were perplexed.<sup>e</sup>

10 Because of the words of the king and his nobles, the queen entered the banqueting hall. The queen said: "O king, may you live on forever. Do not let your thoughts terrify you, nor let your face turn pale.

11 There is a man<sup>f</sup> in your kingdom who has the spirit of holy gods. In the days of your father, enlightenment and insight and wisdom like the wisdom of gods were found in him.<sup>g</sup> King Neb-u-chad-nez'zar your father appointed him as chief of the magic-practicing priests, conjurers, Chal-de'ans,\* and astrologers;<sup>g</sup> your father did this, O king. 12 For Daniel, whom the king named Bel-te-shaz'zar,<sup>h</sup> had an extraordinary spirit and knowledge and insight to interpret dreams, to explain riddles, and to solve knotty problems.<sup>h</sup> Now let Daniel be summoned, and he will tell you the interpretation."

13 So Daniel was brought in before the king. The king asked Daniel: "Are you Daniel of the exiles of Judah,<sup>i</sup> whom my father the king brought out of Ju-

5:7, 11 \*That is, a group skilled in divination and astrology. 5:11 <sup>f</sup>Or "a capable man." 5:12 \*Lit., "to untie knots."

dah?<sup>a</sup> **14** I have heard concerning you that the spirit of gods is in you<sup>b</sup> and that enlightenment and insight and extraordinary wisdom have been found in you.<sup>c</sup>

**15** Now the wise men and the conjurers were brought in before me to read this writing and to make its interpretation known to me, but they are not able to tell the interpretation of the message.<sup>d</sup> **16** But I have heard concerning you that you are able to provide interpretations<sup>e</sup> and to solve knotty problems.<sup>f</sup> Now if you are able to read the writing and to make its interpretation known to me, you will be clothed with purple, a gold necklace will be placed around your neck, and you will rule as the third one in the kingdom.”<sup>g</sup>

**17** Daniel then replied to the king: “You may keep your gifts and give your presents to others. However, I will read the writing to the king and make known its interpretation to him. **18** As for you, O king, the Most High God granted to Neb-u-chad-nez'-zar your father the kingdom and greatness and honor and majesty.<sup>g</sup> **19** Because of the greatness He gave him, all peoples, nations, and language groups trembled with fear before him.<sup>h</sup> Whomever he wanted, he killed or let live, and whomever he wanted, he exalted or humiliated.<sup>i</sup> **20** But when his heart became haughty and his spirit became hardened, so that he acted presumptuously,<sup>j</sup> he was brought down from the throne of his kingdom, and his dignity was taken away from him. **21** He was driven away from mankind, and his heart was made like that of a beast, and his dwelling was with the wild donkeys. He was given vegetation to eat just like bulls, and his body became wet with the dew of the heav-

5:16 \*Lit., “to untie knots.”

CHAP. 5

a 2Kj 24:11, 14

b Da 4:9

c Da 1:17, 20

d Isa 47:12, 13

Da 2:10, 11  
Da 5:8

e Da 2:28

f Da 2:6

Da 5:7

g Da 2:37, 38

h Jer 25:9

Da 3:4, 5

Da 4:22

i Da 2:12

Da 3:6, 29

j Isa 14:13, 14

Da 4:30

Second Col.

a Da 4:31-35

b Jer 50:29

c Da 5:2, 3

d Ps 115:4-7

Isa 46:6, 7

e Ps 104:29

f Da 5:5

g Isa 13:11

Jer 25:12

Jer 27:6, 7

Jer 50:1, 2

Jer 51:11

h Ezr 1:1, 2

Isa 21:2

Isa 45:1

Jer 50:9

Da 6:28

Da 9:1

i Da 5:7, 16

j Isa 21:9

Jer 51:8, 31

Jer 51:39, 57

k Da 6:1

Da 9:1

CHAP. 6

l Es 1:1

Da 9:1

ens, until he came to know that the Most High God is Ruler in the kingdom of mankind and that he sets up over it whomever he wants.<sup>a</sup>

**22** “But you, his son Bel-shaz'zar, have not humbled your heart, although you knew all of this. **23** Instead, you exalted yourself against the Lord of the heavens,<sup>b</sup> and you had them bring you the vessels of his house.<sup>c</sup> Then you and your nobles, your concubines and your secondary wives drank wine from them and praised gods of silver and gold, of copper, iron, wood, and stone, gods that see nothing and hear nothing and know nothing.<sup>d</sup> But you have not glorified the God in whose hand is your breath<sup>e</sup> and all your ways. **24** So the hand was sent from him, and this writing was inscribed.<sup>f</sup> **25** And this is the writing that was inscribed: ME'NE, ME'NE, TE'KEL, and PAR'SIN.

**26** “This is the interpretation of the words: ME'NE, God has numbered the days of your kingdom and brought it to an end.<sup>g</sup>

**27** “TE'KEL, you have been weighed in the balances and found lacking.

**28** “PE'RES, your kingdom has been divided and given to the Medes and the Persians.”<sup>h</sup>

**29** Then Bel-shaz'zar gave the command, and they clothed Daniel with purple and placed a gold necklace around his neck; and they heralded concerning him that he was to become the third ruler in the kingdom.<sup>i</sup>

**30** That very night Bel-shaz'zar the Chal-de'an king was killed.<sup>j</sup> **31** And Da-ri'us<sup>k</sup> the Mede received the kingdom; he was about 62 years old.

**6** It seemed good to Da-ri'us to appoint 120 satraps over the whole kingdom.<sup>l</sup> **2** Over them were three high officials, one of

whom was Daniel;<sup>a</sup> and the satraps<sup>b</sup> would report to them, so that the king would not suffer loss. **3** Now Daniel was distinguishing himself over the other high officials and the satraps, for there was an extraordinary spirit in him,<sup>c</sup> and the king intended to elevate him over the entire kingdom.

**4** At that time the high officials and the satraps were seeking to find some grounds for accusation against Daniel respecting matters of state,\* but they could find no grounds for accusation or anything corrupt, for he was trustworthy and no negligence or corruption could be found in him. **5** These men then said: "We will find in this Daniel no grounds for accusation at all, unless we find it against him in the law of his God."<sup>d</sup>

**6** So these high officials and satraps went in as a group to the king, and they said to him: "O King Da-ri'us, may you live on forever. **7** All the royal officials, prefects, satraps, high royal officers, and governors have consulted together to establish a royal decree and to enforce a ban,\* that for 30 days whoever makes a petition to any god or man except to you, O king, should be thrown into the lions' pit.<sup>e</sup> **8** Now, O king, may you establish the decree and sign it,<sup>f</sup> so that it cannot be changed, according to the law of the Medes and the Persians, which cannot be annulled."<sup>g</sup>

**9** So King Da-ri'us signed the decree and the ban.

**10** But as soon as Daniel knew that the decree had been signed, he went to his house, which had the windows of his roof chamber open toward Je-

6:4 \*Lit., "the kingdom." 6:7 \*Or "an interdict."

## CHAP. 6

a Da 2:48  
Da 5:29

b Ezz 8:36  
Es 8:9  
Da 3:2

c Da 1:17, 20  
Da 5:12

d Es 3:8

e Da 3:6

f Es 3:12  
Es 8:10

g Es 1:19  
Es 8:8

## Second Col.

a 1Ki 8:44, 45

b Es 8:8  
Da 6:7, 8

c Da 1:3, 6  
Da 2:25  
Da 5:13

d Es 3:8  
Da 6:10

e Es 8:8  
Da 6:8

f Da 6:7  
Heb 11:32, 33

rusalem.<sup>a</sup> And three times a day he got down on his knees and prayed and offered praise before his God, as he had regularly done prior to this. **11** At that time those men burst in and found Daniel petitioning and pleading for favor before his God.

**12** So they approached the king and reminded him about the royal ban: "Did you not sign a ban stating that for 30 days any man who makes a petition to any god or man except to you, O king, should be thrown into the lions' pit?" The king replied: "The matter is well-established according to the law of the Medes and the Persians, which cannot be annulled."<sup>b</sup>

**13** They immediately said to the king: "Daniel, who is of the exiles of Judah,<sup>c</sup> has paid no regard to you, O king, nor to the ban that you signed, but three times a day he is praying."<sup>d</sup>

**14** As soon as the king heard this, he was greatly distressed, and he tried to think of a way to rescue Daniel; and until the sun set he made every effort to save him. **15** Finally those men went in as a group to the king, and they said to the king: "Take note, O king, that the law of the Medes and the Persians is that any ban or decree that the king establishes cannot be changed."<sup>e</sup>

**16** So the king gave the order, and they brought Daniel and threw him into the pit of lions.<sup>f</sup> The king said to Daniel: "Your God whom you are continually serving will rescue you."

**17** Then a stone was brought and placed over the entrance\* of the pit, and the king sealed it with his signet ring and with the signet ring of his nobles, so that nothing could be changed with regard to Daniel.

6:17 \*Lit., "mouth."



18 The king then went to his palace. He passed the night fasting and refused any entertainment,\* and he could not sleep.#

19 Finally at the first light of dawn, the king got up and hurried to the lions' pit. 20 As he got near the pit, he called out to Daniel with a sad voice. The king asked Daniel: "O Daniel, servant of the living God, has your God whom you are continually serving been able to rescue you from the lions?" 21 Daniel immediately said to the king: "O king, may you live on forever. 22 My God sent his angel and shut the mouth of the lions,<sup>a</sup> and they have not harmed me,<sup>b</sup> for I was found innocent before him; nor have I done any wrong to you, O king."

23 The king was overjoyed, and he commanded that Daniel be lifted up out of the pit. When Daniel was lifted up out of the pit, he was completely unharmed, because he had trusted in his God.<sup>c</sup>

24 The king then gave an order, and the men who had accused\* Daniel were brought, and they were thrown into the lions' pit, along with their sons and their wives. They had not reached the bottom of the pit before the lions overpowered them and crushed all their bones.<sup>d</sup>

25 Then King Dar-i-us wrote to all the peoples, nations, and language groups dwelling throughout the earth:<sup>e</sup> "May you have abundant peace! 26 I am issuing an order that in every domain of my kingdom, people are to tremble in fear before the God of Daniel.<sup>f</sup> For he is the living God and he endures forever. His kingdom will never be destroyed, and his ruler-

6:18 \*Or possibly, "no musicians were brought in." #Lit., "his sleep fled from him." 6:24 \*Or "slandered."

## CHAP. 6

a 1Sa 17:37  
Heb 11:32, 33

b Ps 34:7  
Ps 118:5  
Da 3:28

c Ps 37:40  
Pr 18:10  
Da 3:26, 27

d Es 7:10

e Es 8:9  
Da 4:1

f Da 3:29

## Second Col.

a Da 4:34

b Da 3:28

c Jer 32:20  
Da 4:3

d Da 5:31  
Da 6:1, 2

e 2Ch 36:22,  
23  
Ezr 1:1, 2  
Isa 44:28

## CHAP. 7

f Da 5:1, 30

g Da 2:19  
Da 8:1

h Isa 30:8  
Hab 2:2  
Re 1:11

i Isa 57:20  
Re 17:15

j Da 7:17

k Da 2:37, 38

l De 28:49, 50  
Jer 48:40  
La 4:19  
Hab 1:8

m Da 2:39  
Da 5:28  
Da 8:3, 20

n Isa 13:17, 18  
Da 11:2

o Da 2:39  
Da 8:5  
Da 11:3

p Da 8:8  
Da 11:4

q Da 2:40  
Da 7:19

ship\* is eternal.<sup>a</sup> 27 He rescues,<sup>b</sup> saves, and performs signs and wonders in the heavens and on the earth,<sup>c</sup> for he rescued Daniel from the paw of the lions."

28 So this Daniel prospered in the kingdom of Da-r-i-us<sup>d</sup> and in the kingdom of Cyrus the Persian.<sup>e</sup>

**7** In the first year of King Belshaz'zar<sup>f</sup> of Babylon, Daniel saw a dream and visions of his head as he lay on his bed.<sup>g</sup> Then he wrote down the dream;<sup>h</sup> he recorded a complete account of the matters. 2 Daniel declared:

"I was watching in my visions during the night, and look! the four winds of the heavens were stirring up the vast sea.<sup>i</sup> 3 And four huge beasts<sup>j</sup> came out of the sea, each different from the others.

4 "The first one was like a lion,<sup>k</sup> and it had the wings of an eagle.<sup>l</sup> I watched until its wings were plucked out, and it was lifted up from the earth and was made to stand up on two feet like a man, and it was given the heart of a man.

5 "And look! another beast, a second one, like a bear.<sup>m</sup> It was raised up on one side, and three ribs were in its mouth between its teeth; and it was told, 'Get up, eat much flesh.'<sup>n</sup>

6 "After this I kept watching, and look! another beast, like a leopard,<sup>o</sup> but on its back it had four wings like those of a bird. And the beast had four heads,<sup>p</sup> and it was given authority to rule.

7 "After this I kept watching in the visions of the night, and I saw a fourth beast, fearsome and terrifying and unusually strong, and it had large iron teeth. It was devouring and crushing, and what was left it trampled down with its feet.<sup>q</sup> It

6:26 \*Or "sovereignty."

- Song 47 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- “Are You Serving Jehovah Continually?”: (10 min.)

Da 6:7-10—Daniel risked his life in order to serve Jehovah continually (*w10* 11/15 6 ¶16; *w06* 11/1 24 ¶12)

Da 6:16, 20—King Darius noted Daniel’s close relationship with Jehovah (*w03* 9/15 15 ¶2)

Da 6:22, 23—Jehovah blessed Daniel for his unwavering worship (*w10* 2/15 18 ¶15)

- Digging for Spiritual Gems: (8 min.)

Da 4:10, 11, 20-22—What did the immense tree in Nebuchadnezzar’s dream represent? (*w07* 9/1 18 ¶5)

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

- Bible Reading: (4 min. or less) Da 4:29-37

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- Initial Call: (2 min. or less) *inv*
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**LIVING AS CHRISTIANS**

- Song 79
- “Train Them to Serve Jehovah Continually”: (15 min.) Discussion. Afterward, play and discuss the video that shows an experienced publisher working in the ministry with a new publisher.
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DANIEL 4-6 | Are You Serving Jehovah Continually?

**6:10**

Daniel’s spiritual routine included prayer. He did not allow anything, not even a royal decree, to interfere with his routine

 A good spiritual routine includes:



## September 25–October 1

### Treasures From God's Word

**Daniel 6:7-10**—Daniel risked his life in order to serve Jehovah continually

Reference: *w10* 11/15 6 paragraph 16.

Why should you want to obey Jehovah even when you are alone? Remember this: You are able either to hurt Jehovah's feelings or to make his heart rejoice. (**Genesis 6:5, 6**; **Proverbs 27:11**) Jehovah is affected by your actions because "he cares for you." (**1 Peter 5:7**) He wants you to listen to him so that you can benefit yourself. (**Isaiah 48:17, 18**) When some of Jehovah's servants in ancient Israel ignored his counsel, they caused him to feel pain. (**Psalms 78:40, 41**) On the other hand, Jehovah felt deep affection for the prophet Daniel, for an angel called him a "very desirable man." (**Daniel 10:11**) Why? Daniel remained loyal to God not only when in public but also in private.—Read Daniel 6:10.

Reference: *w06* 11/1 24 paragraph 12.

Not surprisingly, many things related to the lives of anointed members of the Christian congregation and their companions are held sacred. *Our relationship with Jehovah* is something sacred. (1 Chronicles 28:9; Psalm 36:7) It is so precious to us that we allow nothing and no one to come between us and our God, Jehovah. (**2 Chronicles 15:2**; **James 4:7, 8**) Prayer plays an important part in our maintaining a close relationship with Jehovah. Prayer was so sacred to the prophet Daniel that even at the risk of his life, he continued faithful in his custom of praying to Jehovah. (Daniel 6:7-11) "The prayers of the holy ones," or anointed Christians, are likened to incense used in temple worship. (**Revelation 5:8**; **8:3, 4**; **Leviticus 16:12, 13**) This symbolism underscores the sacredness of prayer. What a privilege it is to be able to communicate with the Sovereign of the universe! No wonder prayer is held sacred in our lives!

**Daniel 6:1620**—King Darius noted Daniel's close relationship with Jehovah

Reference: *w03* 9/15 15 paragraph 2.

How did Jehovah view Daniel? When the angel Gabriel came to answer one of Daniel's prayers, he described the prophet as "someone very desirable" or "a man greatly beloved." (Daniel 9:20-23; *The New English Bible*) In the prophecy of Ezekiel, Jehovah referred to Daniel as a righteous man. (**Ezekiel 14:14, 20**) Over the years, Daniel's prayers evidently resulted in a close relationship with his God, a fact recognized even by Darius.—Daniel 6:16.

**Daniel 6:2223**—Jehovah blessed Daniel for his unwavering worship

Reference: *w10* 2/15 18 paragraph 15.

After Daniel had spent a night in the lions' pit, the king himself went there and cried out: "O Daniel, servant of the living God, has your God whom you are serving with constancy been able to rescue you from the lions?" Daniel immediately replied: "O king, live on even to times indefinite. My own God sent his angel and shut the mouth of the lions, and they have not brought me to ruin, forasmuch as before him innocence itself was found in me; and also before you, O king, no hurtful act have I done." Jehovah blessed Daniel for serving "with constancy."—**Daniel 6:19-22**.

## Digging for Spiritual Gems

**Daniel 4:10, 11, 20-22**—What did the immense tree in Nebuchadnezzar’s dream represent?

Reference: *w07 9/1 18* paragraph 5.

The tree initially represented Nebuchadnezzar as the ruler of a world power. Since the rulership extended “to the extremity of the earth,” however, the tree must signify something far grander. Daniel 4:17 connects the dream to the rulership of “the Most High” over mankind. The tree, then, also symbolized Jehovah’s universal sovereignty, especially with respect to the earth. Therefore, the dream has two fulfillments—in Nebuchadnezzar’s rulership and in Jehovah’s sovereignty.

**Daniel 5:17, 29**—Why did Daniel initially not accept King Belshazzar’s gifts but later accept them?

Reference: *w88 10/1 30* paragraphs 3-5.

When the Hebrew named Daniel was finally brought in, the king repeated his offer—to clothe Daniel with purple, to put a gold necklace on him, and to make him the third ruler in the kingdom. The prophet honorably replied: “Let your gifts prove to be to you yourself, and your presents do you give to others. However, I shall read the writing itself to the king, and the interpretation I shall make known to him.”—Daniel 5:17.

So Daniel did not need to be bribed or paid to provide the interpretation. The king could keep his gifts or bestow them on someone else. Daniel would provide the explanation, not for a reward, but because he was empowered to do so by Jehovah, the true God, whose judgment on Babylon was impending.

As we read at Daniel 5:29, after Daniel had read and interpreted the words as he said he would, the king ordered that the rewards be given to Daniel anyway. Daniel himself did not put on the clothing and the necklace. They were put on him by order of the absolute ruler, King Belshazzar. But this does not conflict with Daniel 5:17, where the prophet made it clear that his motive was not a selfish one.

Reference: *dp 109* paragraph 22.

Thus the riddle was solved. Mighty Babylon was about to fall to the Medo-Persian forces. Though crestfallen in the face of this pronouncement of doom, Belshazzar kept his word. He had his servants clothe Daniel with purple, bedeck him with a golden necklace, and herald him as the third ruler in the kingdom. (Daniel 5:29) Daniel did not refuse these honors, recognizing that they reflected the honor due Jehovah. Of course, Belshazzar may have hoped to soften Jehovah’s judgment by honoring His prophet. If so, it was a case of too little too late.

- Song 47 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

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DANIEL 4-6 | Are You Serving Jehovah Continually?

**6:10**

Daniel’s spiritual routine included prayer. He did not allow anything, not even a royal decree, to interfere with his routine

 A good spiritual routine includes:



actually help to give an answer to Satan's false charges, and in that way we make God's heart rejoice. How do you feel about that? Would it not be wonderful to have a part in answering the Devil's lying claims, even if it means making certain changes in your life?

<sup>15</sup> Notice that Satan said: "A man will give everything that he has for his life." (Job 2:4) By saying "a man," Satan made it clear that his charge applied not just to Job but to *all* humans. That is a very important point. Satan has called into question *your* integrity to God. The Devil would like to see you disobey God and abandon a righteous course when difficulties arise. How might Satan try to accomplish this?

<sup>16</sup> As discussed in Chapter 10, Satan uses various methods to try to turn people away from God. On the one hand, he attacks "like a roaring lion, seeking to devour someone." (1 Peter 5:8) Thus Satan's influence may be seen when friends, relatives, or others oppose your efforts to study the Bible and apply what you learn.\* (John 15:19, 20) On the other hand, Satan "keeps disguising himself as an angel of light." (2 Corinthians 11:14) The Devil can use subtle means to mislead you and lure you away from a godly way of life. He can also use discouragement, perhaps causing you to feel that you are not good enough to please God. (Proverbs 24:10) Whether Satan is acting like "a roaring lion" or posing as "an angel of light," his challenge remains the same: He says

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\* This does not mean that those who oppose you are personally controlled by Satan. But Satan is the god of this system of things, and the whole world is in his power. (2 Corinthians 4:4; 1 John 5:19) So we can expect that living a godly life will be an unpopular course, and some will oppose you.

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16. (a) By what methods does Satan try to turn people away from God? (b) How might the Devil use these methods against you?

that when you are faced with trials or temptations, you will stop serving God. How can you answer his challenge and prove your integrity to God, as Job did?

### OBEDIENCE TO JEHOVAH'S COMMANDMENTS

<sup>17</sup> You can answer Satan's challenge by living in a way that pleases God. What does this involve? The Bible answers: "You must love Jehovah your God with all your heart and all your soul and all your strength." (Deuteronomy 6:5) As your love for God grows, you will be filled with a desire to do what he requires of you. "This is what the love of God means," wrote the apostle John, "that we observe his commandments." If you love Jehovah with your whole heart, you will find that "his commandments are not burdensome."—1 John 5:3.

<sup>18</sup> What are Jehovah's commandments? Some of them involve conduct that we must avoid. For example, note the box on page 122, entitled "Shun What Jehovah Hates." There you will find listed conduct that the Bible clearly condemns. At first glance, some practices that are listed might not seem so bad. But after meditating on the cited scriptures, you will likely see the wisdom of Jehovah's laws. Making changes in your conduct may be the greatest challenge you have ever faced. Yet, living in a way that pleases God brings great satisfaction and happiness. (Isaiah 48:17, 18) And it is something that is within your reach. How do we know that?

<sup>19</sup> Jehovah never asks more of us than we can do. (Read Deuteronomy 30:11-14.) He knows our potential and our limitations better than we do. (Psalm 103:14)

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17. What is the main reason to obey Jehovah's commandments?  
18, 19. (a) What are some of Jehovah's commandments? (See box on page 122.) (b) How do we know that God is not asking too much of us?

# Teach Them to Stand Firm

(Matthew 28:19, 20)

*Eb/F* *Bb* *F/Eb* *Bb/D* *Eb/G*

What a joy to teach Je - ho - vah's sheep And to  
 Ev - 'ry day we said a prayer for them, As their  
 May they all main - tain their con - fi - dence, Trust in

*Bb/F* *Gm* *Bb/F* *Cm/Eb* *Cm/F* *Eb/F*

see how they have grown. We have  
 faith was un - der test. We made  
 God and in his Son. Through en -

*Bb* *F/Eb* *Bb/D* *Eb*

seen how he has guid - ed them As they've  
 time to teach and care for them; They've grown  
 dur - ance and o - be - di - ence, May their

*Bb/F* *F7sus4* *Bb* *Chorus* *F6/A*

made the truth their own.  
 strong, and they've been blessed. Je - ho - vah,  
 race for life be won.



# Teach Them to Stand Firm

The musical score is written in a key signature of two flats (Bb and Eb) and a common time signature. It consists of three systems, each with a vocal line and a bass line. The first system contains the lyrics: "may you hear our prayer And keep them in your watch - ful". The second system contains: "care. In Je - sus' name, for them we plead: May they suc -". The third system contains: "ceed; May ev - 'ry one of them stand firm." Above the vocal line, various chords are indicated: Gm9, Bbma7/F, Ebadd9, Dm7, Eb6, Bb, F6/A, Gm9, Bbadd9/F, Ebadd9, Eb, Bb/F, Ebadd9, Bb/D, Eb, F7sus4, Bb, F7sus4, Bb. The bass line includes a "R.H." marking above the final measure.

may you hear our prayer And keep them in your watch - ful

care. In Je - sus' name, for them we plead: May they suc -

ceed; May ev - 'ry one of them stand firm.

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## Train Them to Serve Jehovah Continually

Experience shows that new publishers who are trained from the beginning to have a regular and zealous share in the ministry often become effective publishers. (Pr 22:6; Php 3:16) Here are some suggestions on how you can help a student to develop a good foundation for the ministry:

- As soon as your student is approved to be a publisher, begin training him. (*km* 8/15 1) Impress on him the importance of making the ministry a part of his *weekly* routine. (Php 1:10) Be positive in your comments about the territory. (Php 4:8) Encourage him to work along with the group overseer and other publishers in order to benefit from their experience.—Pr 1:5; *km* 10/12 6 ¶3



- After your student gets baptized, do not stop encouraging him and training him in the ministry, especially if he has not completed the “*God’s Love*” book. —*km* 12/13 7



- Use a simple presentation when working in the ministry with a new publisher. After hearing his presentation, give generous commendation. Offer suggestions that will help him to be more effective. —*km* 5/10 7



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9, 10. What is one reason why we make voluntary contributions?

11. What moves us to give Jehovah our best possible gift?

the gold and silver of the mountains are mine,' fails to provide necessary funds, we will understand it to be time to suspend the publication." (Hag. 2:7-9) Over 130 years later, *The Watchtower* and the organization that publishes it are still going strong!

<sup>8</sup> Jehovah's people do not beg for money. They do not pass collection plates or send out letters of solicitation. Neither do they use bingo, bazaars, or raffles to raise money. They hold to what the *Watch Tower* long ago said: "We have never considered it proper to solicit money for the Lord's cause, after the common custom . . . It is our judgment that money raised by the various begging devices in the name of our Lord is offensive, unacceptable to him, and does not bring his blessing either upon the givers or the work accomplished."<sup>[2]</sup>

### "Let Each One Do Just as He Has Resolved in His Heart"

<sup>9</sup> As Kingdom subjects today, we do not need to be coerced into giving. Quite the contrary, we gladly use our money and other resources to support Kingdom activities. Why are we so willing to give? Consider three reasons.

<sup>10</sup> First, we make voluntary contributions because we love Jehovah and want to do "what is pleasing in his eyes." (1 John 3:22) Jehovah is indeed pleased with a worshipper who gives freely from his heart. Let us examine the apostle Paul's words about Christian giving. (**Read 2 Corinthians 9:7.**) A true Christian is not a reluctant or forced giver. Rather, he gives because he has "resolved in his heart" to do so.<sup>[3]</sup> That is, he gives after he has considered a need and how he can fill it. Such a giver is dear to Jehovah, for "God loves a cheerful giver." Another translation reads: "God loves people who love to give."

<sup>11</sup> Second, we make material contributions as a way of thanking Jehovah for our many blessings. Consider a heart-searching principle in the Mosaic Law. (**Read Deuteronomy 16:16, 17.**) When attending the three annual festivals, each Israelite man was to give a gift "in proportion to the blessing that Jehovah" had given him. Hence, before attending a festival, each man had to count his blessings and search his heart, deciding on the best possible gift he could bring. In a similar way, when we contemplate the many ways that Jehovah has blessed us, we feel moved to give him our best possible gift. Our wholehearted gift, which includes our material contributions, is a reflection of how

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#### FOOTNOTES

[2] The *Watch Tower*, August 1, 1899, page 201.

[3] One scholar says that the Greek term rendered "resolved" "has the idea of predetermination." He adds: "Though there is spontaneous joy in giving, it is still to be planned and systematic."—1 Cor. 16:2.





Our young ones in Mozambique also love to give

much we appreciate the blessings Jehovah has showered upon us.—2 Cor. 8:12-15.

<sup>12</sup> Third, by our voluntary contributions, we show our love for the King Jesus Christ. How so? Note what Jesus told his disciples on the final night of his earthly life. (**Read John 14:23.**) “If anyone loves me,” Jesus said, “he will observe my word.” Jesus’ “word” includes his command to preach the Kingdom good news in all the earth. (Matt. 24:14; 28:19, 20) We observe that “word” by doing all within our power—expending our time, energy, and material resources—to promote the Kingdom-preaching work. We thereby show our love for the Messianic King.

<sup>13</sup> Yes, as loyal Kingdom subjects, we want with all our heart to show our support for the Kingdom by making financial contributions. How do we do so? That is a personal decision. Each one gives to the best of his ability.

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12, 13. How do our voluntary contributions show our love for the King, and how much does each one give?

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14. For many years, Jehovah's Witnesses offered their literature on what basis?

15, 16. (a) What adjustment in the way we offer our literature was started by the Governing Body in 1990? (b) How are voluntary donations made? (See also the box "Where Do Our Donations Go?")

17-19. Explain how donated funds are used for (a) the worldwide work, (b) Kingdom Hall construction worldwide, and (c) local congregation expenses.

Many of our fellow believers, however, have few of this world's goods. (Matt. 19:23, 24; Jas. 2:5) But such ones can take comfort in knowing that Jehovah and his Son value even small contributions made from a willing heart.—Mark 12:41-44.

### How Is Money Received?

14 For many years, Jehovah's Witnesses offered Bible literature on a contribution basis. The suggested contribution was kept as low as possible so that people of even modest means could receive the literature. Of course, if a householder seemed interested but could not afford to contribute, Kingdom publishers were more than willing to leave the literature. Their heartfelt desire was to get the literature into the hands of sincere people who could read it and benefit from it.

15 In 1990, the Governing Body began to adjust the way we offer our literature. Starting that year in the United States, all literature began to be offered completely on a donation basis. A letter to all congregations in that land explained: "Magazines and literature will be provided to publishers and to the interested public without asking or even suggesting that a specific contribution be made as a precondition to receiving an item. . . . Any who wish to make a donation to defray the expenses of our educational work may do so, but they may receive the literature whether or not a donation is made." That arrangement served to clarify the voluntary and religious nature of our work and to make clear that "we are not peddlers of the word of God." (2 Cor. 2:17) In time, the voluntary donation arrangement was implemented in branches around the world.

16 How are voluntary donations made? In Kingdom Halls of Jehovah's Witnesses, there are discreetly-placed contribution boxes. Individuals may use them or send donations directly to one of the legal entities used by Jehovah's Witnesses. Each year an article in *The Watchtower* outlines how such willing donations can be made.

### How Is the Money Used?

17 **Worldwide work.** Funds are used to cover the expenses incurred in carrying out the worldwide preaching work. These expenses include the cost of producing literature for global distribution, constructing and maintaining branch offices and Bethel homes, and operating various theocrat-

ic schools. In addition, funds are used to care for missionaries, traveling overseers, and special pioneers. Our donations are also used to provide emergency relief aid to fellow believers in times of disaster.<sup>[4]</sup>

**18 Kingdom Hall construction worldwide.** Funds are used to help congregations to build or remodel a Kingdom Hall. As contributions are received, still more funds can be made available to assist other congregations.<sup>[5]</sup>

**19 Local congregation expenses.** Funds are used to pay for the operation and upkeep of the Kingdom Hall. The elders might recommend that some funds be sent to the local branch office for use in furthering the worldwide work. In such cases, the elders would present a resolution to the congregation. If approved, the recommended funds would be sent. Each month, the brother who cares for the congregation's accounts prepares a financial report, which is read to the congregation.

**20** When we consider all that is involved in carrying out the Kingdom-preaching and disciple-making work earth wide, we are moved to “honor Jehovah with [our] valuable things.” (Prov. 3:9, 10) Our valuable things include our physical, mental, and spiritual assets. We certainly want to use these to the full in Kingdom work. Remember, though, that our valuable things also include our material assets. Let us be resolved to give what we can, when we can. Our voluntary donations bring honor to Jehovah and show our support for the Messianic Kingdom.

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**20. How can you honor Jehovah with your “valuable things”?**

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#### FOOTNOTES

[4] See Chapter 20 for more information about the ministry of relief.

[5] See Chapter 19 for details about Kingdom Hall construction.

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## How Real Is the Kingdom to You?

- What can you learn from the example of those who contributed for the construction of the tabernacle and of the temple?
- Why do Kingdom subjects today gladly use their money and other resources to support Kingdom activities?
- How can you show your support for all that the Kingdom is accomplishing today?



# WHERE DO OUR DONATIONS GO?

ALL DONATIONS ARE USED EXCLUSIVELY TO SUPPORT KINGDOM INTERESTS



## 1 PUBLISHING

Publishing and distributing literature, printed and electronic



## 2 LOCAL CONGREGATION

Operating expenses, upkeep of the Kingdom Hall, and congregation resolutions<sup>[6]</sup>



## 3 KINGDOM HALL CONSTRUCTION

Between 1999 and 2013, over 24,500 Kingdom Halls were built in lands with limited resources



## 4 DISASTER RELIEF

(See the chart on pages 214-215)



### FOOTNOTE

[6] Wherever they gather for worship, Jehovah's Witnesses have arrangements in place for making contributions, but the specifics may vary somewhat from one land to another.

## 5 SPECIAL FULL-TIME SERVANTS

Includes basic living expenses such as housing, food, and health care



Traveling Overseers



Special Pioneers



Missionaries



International and Kingdom Hall Construction Personnel



Bethelites

## 6 BRANCHES AND TRANSLATION OFFICES



## 7 CONVENTIONS



## 8 THEOCRATIC SCHOOLS



## WAYS TO DONATE



CONTRIBUTION BOXES



DIRECT DONATIONS (made by cash, check, or electronically, such as through jw.org)



ESTATES/NONCASH DONATIONS



TRUSTS AND ANNUITIES



# Love Intensely From the Heart

(1 Peter 1:22)

C G/B Gm/B $\flat$  A7 $\flat$ 5 A7 Gm/A A7

When our love is pure and in - tense, We make Je - ho - vah's heart re - joice.

Fma7/A Fm6/A $\flat$  G7 $\flat$ 5 G7 F/G G7 Dm7 G9/F Em7 E $\flat$ 6 Dm11 G7

Love is his great - est qual - i - ty, Some - thing that we hold dear.

C G/B Gm/B $\flat$  A7 $\flat$ 5 A7 Gm/A A7

Warm af - fec - tion glows in our hearts, Mak - ing a loy - al friend - ship grow.

Fma7/A Fm6/A $\flat$  G7 $\flat$ 5 G7 F/G G7 Dm/F Fm/G G7 $\flat$ 9

Love al - ways acts un - self - ish - ly, Prov - ing our love sin -

C Dm7/G C D $\flat$ ma7 D $\flat$ ma7 $\flat$ 5 D $\flat$ ma7 D $\flat$ m D $\flat$  $^\circ$

cere. When we see a friend in need,

# Love Intensely From the Heart

Ab/C B° Bbm11 Eb7sus4 Eb7 Dbma7 Dbm7b5 Dbma7

We'll be there to lend a help - ing hand. Tru - ly we can

Bbm9/G C7b5/E C7/E Fm9 Fm Fm/D G7sus4 G7

be a friend, Some - one who can un - der - stand.

C G/B Gm/Bb

Je - sus showed what love real - ly means, Help - ing us see Je -

A7b5 A7 Gm/A A7 Fma7/A Fm6/Ab C/G Cma7/G Am C/G

ho - vah's love, Touch - ing our hearts and mov - ing us.

G/F F Dm/B Bb7b5 G/A Cm/A A7 Dm9 Dm F/G Fm/G G7b5 C Dm7/G C

Ten - der feel - ings are a start. Love in - tense - ly from the heart.

R.H.

(See also 1 Pet. 2:17; 3:8; 4:8; 1 John 3:11.)

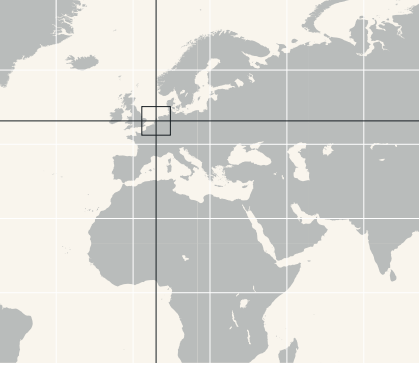
AUGUST 2017

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
SEPTEMBER 25–OCTOBER 22, 2017



COVER IMAGE:  
**NETHERLANDS**

Two pioneers in Amsterdam  
share the Kingdom message with a passerby

PUBLISHERS  
**29,839**

BIBLE STUDIES  
**12,802**

MEMORIAL ATTENDANCE  
(2016)  
**51,404**

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The first article explains why we should be willing to wait on Jehovah. We will also consider how the examples of faithful men and women of old can help us learn to wait patiently. The second article highlights how Jehovah can do the unexpected by accomplishing things we could never imagine. This will strengthen our trust in him as we wait patiently for him to act in our behalf.

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## "Exercise Patience"

(James 5:8)

B $\flat$  B $^{\circ}$  Cm Eb/F F7

Our Sov - 'reign Lord Je - ho - vah Is zeal - ous for his ho - ly  
The qual - i - ty of pa - tience Will help us on our god - ly

B $\flat$  Gm

name. He fer - vent - ly de - si - res To  
path. It lets our heart be tran - quil, Pro -

Cm7 Eb/F F7 B $\flat$  Gm

clear it from un - righ - teous blame. Through man - y gen - er -  
fects us from un - righ - teous wrath. It finds the good in

Cm7 Dm7 F/G G7/F

a - tions, Great en - dur - ance he has shown; In  
oth - ers, Al - ways hop - ing for the best. It

*“Exercise Patience”*

Cm/E $\flat$  Gm7/D C7

lov - ing, kind - ly pa - tience, Not wea - ry has he  
helps us keep our bal - ance In times when we're dis -

F13 B $\flat$  G7/B

grown. His will is that sal - va - tion  
tressed. A - long with oth - er vir - tues All That

Cm A7/C $\sharp$  B $\flat$ /D E $\flat$ 6 A7/E

sorts of peo - ple might at - tain. Long - last - ing, lov - ing  
ho - ly spir - it can be - stow, Our pa - tience will as -

B $\flat$ /F Fm/A $\flat$  G7 Cm7 E $\flat$ /F F7 B $\flat$

pa - tience By God will not have been in vain.  
sist us To im - i - tate the God we know.

(See also Ex. 34:14; Isa. 40:28; 1 Cor. 13:4, 7; 1 Tim. 2:4.)



## Are You Willing to Wait Patiently?

*“You too exercise patience.”—JAS. 5:8.*

“HOW long?” That was the question raised by the faithful prophets Isaiah and Habakkuk. (Isa. 6:11; Hab. 1:2) When composing Psalm 13, King David four times likewise asked: “How long?” (Ps. 13:1, 2) Even our Lord Jesus Christ asked this question when confronted with the faithless attitude of those around him. (Matt. 17:17) So we should not be surprised if we find ourselves at times asking the very same question.

<sup>2</sup> What can cause us to ask: “How long”? Perhaps we have had to deal with some form of injustice. Or maybe we are enduring old age and sickness or the pressures of living in these “critical times” that are so “hard to deal with.” (2 Tim. 3:1) Or maybe the wrong attitudes of those around us are wearing us out. Whatever the cause, how encouraging it is to know that Jehovah’s faithful servants in the past felt free to express the same question that may loom in our minds, and they were not condemned for asking it!

1, 2. (a) What may cause us to ask: “How long”? (b) Why can we be encouraged by the examples of faithful servants in the past?

SONGS: 114, 79

### HOW WOULD YOU ANSWER?

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What is involved in being patient?

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What helped men and women of old to be willing to wait on Jehovah?

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How have both Jehovah and Jesus shown a willingness to wait?

<sup>3</sup> But what can help us when we come face-to-face with such difficult circumstances? The disciple James, Jesus' half brother, was inspired to tell us: "Be patient then, brothers, until the presence of the Lord." (Jas. 5:7) Yes, we all need patience. But what is involved in having this godly quality?

#### WHAT IS PATIENCE?

<sup>4</sup> According to the Bible, patience is a product of holy spirit; without God's help, imperfect humans cannot be patient to the degree needed. Patience is a gift from God, and being patient is a key way to show our love for him. Patience is also an expression of our love for others. Persistent impatience weakens the bonds of love; patience strengthens them. (1 Cor. 13:4; Gal. 5:22) Patience involves a number of other vital Christian qualities. For example, it is closely connected with endurance, which enables us to put up with difficult circumstances while maintaining a positive attitude. (Col. 1:11; Jas. 1:3, 4) Patience can also involve suffering without retaliating and remaining firm and steadfast no matter what may come our way. Additionally, the Bible urges us to *accept willingly the need to wait*. This aspect of patience is highlighted at **James 5: 7, 8. (Read.)**

<sup>5</sup> Why must we be willing to accept the need to wait for Jehovah to act? James compares our situation to that of a farmer. Even though a farmer works hard to plant his crop, he has no control over the weather or the growth of the plants. He

cannot speed up the time. He accepts that he needs to wait patiently for "the precious fruit of the earth." In a similar manner, there are many factors that are beyond our control as we wait for the fulfillment of Jehovah's promises. (Mark 13: 32, 33; Acts 1:7) Like the farmer, we need to wait patiently.

<sup>6</sup> The conditions we face today are similar to those in the days of the prophet Micah. He lived during the reign of wicked King Ahaz, a time when all sorts of corruption prevailed. In fact, the people had become "expert at doing what is bad." (**Read Micah 7:1-3.**) Micah realized that he could not personally change these conditions. So, what could he do? He tells us: "As for me, I will keep on the lookout for Jehovah. I will show a waiting attitude ["I will wait patiently," fn.] for the God of my salvation. My God will hear me." (Mic. 7:7) Like Micah, we too need to have "a waiting attitude."

<sup>7</sup> If we have faith like that of Micah, we will be *willing* to wait for Jehovah. Our situation is not like that of a prisoner who is waiting in his cell for his execution. He is forced to wait, and he is not looking forward to the outcome. How different things are for us! We are willing to wait for Jehovah because we know that he will fulfill his promise to give us everlasting life at exactly the right time, the best time! So we "endure fully with patience *and joy*." (Col. 1:11, 12) To do otherwise—to wait while complaining and grumbling that Jehovah is not acting fast enough—would be displeasing to our God.—Col. 3:12.

---

3. What can help us when we face difficult circumstances?

4, 5. (a) What is involved in being patient? (b) How does the disciple James illustrate one aspect of patience? (See opening picture.)

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6. What can we learn from the example of the prophet Micah?

7. Why is more required of us than just waiting for Jehovah to fulfill his promises?





Abraham had to wait many years before his grandsons Esau and Jacob were born  
(See paragraphs 9, 10)

#### FAITHFUL EXAMPLES OF PATIENCE

<sup>8</sup> We will be more willing to wait if we remember faithful men and women of old who waited patiently for Jehovah to fulfill his promises. (Rom. 15:4) As we meditate on their examples, it is good for us to remember how long they had to wait, why they were willing to wait, and what blessings resulted from their patience.

<sup>9</sup> Consider the example of Abraham and Sarah. They are among “those who through faith and *patience* inherit the promises.” The Scriptures tell us that “after Abraham had shown patience,” he obtained the promise that Jehovah

8. What do we need to remember as we meditate on the examples of faithful men and women of old?

9, 10. How long did Abraham and Sarah have to wait on Jehovah?

would bless him and multiply his offspring. (Heb. 6:12, 15) Why did Abraham need to show patience? Simply stated, the fulfillment of the promise would take time. The covenant Jehovah made with Abraham started to take effect on Nisan 14, 1943 B.C.E. That was when he and Sarah along with their household crossed the Euphrates River and entered the Promised Land. Abraham then had to wait 25 years before his son Isaac was born in 1918 B.C.E., and he had to wait another 60 years before his grandsons Esau and Jacob were born in 1858 B.C.E. —Heb. 11:9.

<sup>10</sup> How much land did Abraham inherit? We are told: “Yet, he [Jehovah] did not give him [Abraham] any inheritance in it, no, not even enough to put his foot on; but he promised to give it to him as a possession and after him to his offspring,

though as yet he had no child.” (Acts 7:5) It was not until 430 years after Abraham had crossed the Euphrates that his descendants were organized into a nation that would take possession of the land.—Ex. 12:40-42; Gal. 3:17.

<sup>11</sup> Abraham was willing to wait, because his patience was based on his faith in Jehovah. **(Read Hebrews 11:8-12.)** Abraham was happy to wait, even though he did not see the complete fulfillment of the promise in his day. But just imagine Abraham’s joy when he is resurrected back to a paradise earth. He will be surprised to see how much of the Bible was used to record his personal story and that of his descendants.\* Just imagine how thrilled he will be to understand for the first time his vital role in the outworking of Jehovah’s purpose with regard to the promised offspring! No doubt, he will feel that the long wait was worth it.

<sup>12</sup> Abraham’s great-grandson Joseph also showed a willingness to be patient. He was the victim of some outrageous injustices. First, his brothers sold him into slavery when he was about 17 years old. Then, he was falsely accused of trying to rape his master’s wife and ended up in irons in prison. (Gen. 39:11-20; Ps. 105:17, 18) For his righteous actions, he seemed to be punished rather than blessed. But after 13 years, everything changed very quickly. He was re-

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\* Some 15 chapters of the book of Genesis are devoted to the account about Abraham. Additionally, the writers of the Christian Greek Scriptures refer to Abraham more than 70 times.

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11. Why was Abraham willing to wait on Jehovah, and what blessings will he see as a result of his patience?

12, 13. Why did Joseph need patience, and what fine attitude did he have?

leased from prison and promoted to the second-highest position in Egypt.—Gen. 41:14, 37-43; Acts 7:9, 10.

<sup>13</sup> Did the injustices make Joseph bitter? Did he lose confidence in his God, Jehovah? No. What helped Joseph to wait patiently? It was his faith in Jehovah. He saw Jehovah’s hand in matters. Notice how this is reflected in what he told his brothers: “Do not be afraid. Am I in the place of God? Although you meant to harm me, God intended it to turn out well and to preserve many people alive, as he is doing today.” (Gen. 50:19, 20) Ultimately, Joseph realized that the wait was worth it.

<sup>14</sup> King David was also the victim of many injustices. Although anointed by Jehovah at an early age to be the future king of Israel, David had to wait some 15 years before he was made king over his own tribe. (2 Sam. 2:3, 4) During part of this time, unfaithful King Saul pursued David, seeking to kill him.\* As a result, David had to live as a fugitive, at times in a foreign country and at other times in caves in the wilderness. Even when Saul was eventually killed in battle, David still had to wait about seven more years before he was given the kingship over the whole nation of Israel.—2 Sam. 5:4, 5.

<sup>15</sup> Why was David willing to wait patiently? He gives us the answer in the very psalm in which he four times asked: “How long?” This is what he says: “As for me, I trust in your loyal love; my heart

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\* Although Saul was rejected by Jehovah after ruling a little over two years, he was allowed to continue ruling for 38 more years, until his death.—1 Sam. 13:1; Acts 13:21.

---

14, 15. (a) What is outstanding about David’s patience? (b) What helped David to wait patiently?

will rejoice in your acts of salvation. I will sing to Jehovah, for he has richly rewarded me.” (Ps. 13:5, 6) David trusted in Jehovah’s loyal love. He joyfully looked forward to deliverance, and he reflected on how Jehovah had dealt rewardingly with him. Yes, David felt that the wait would be worth it.

<sup>16</sup> With regard to exercising patience, Jehovah does not expect us to do something that he is not willing to do himself. He has set the supreme example of being willing to wait. **(Read 2 Peter 3:9.)** Jehovah has been waiting patiently for thousands of years so that the moral issues raised in the garden of Eden could eventually be settled beyond a doubt. He is “waiting patiently” and “keeping in expectation” of the time when his name will be fully sanctified. This will result in unimaginable blessings for those who are “eagerly waiting for him.”—Isa. 30:18; fn.

<sup>17</sup> Jesus likewise has been willing to wait. Although he passed the test of integrity here on earth and presented the value of his ransom sacrifice in 33 C.E., he had to wait until 1914 before commencing his rule. (Acts 2:33-35; Heb. 10:12, 13) It will not be until the end of his Thousand Year Reign that all his enemies will be completely destroyed. (1 Cor. 15:25) It will have been a long wait, but we can be sure that the wait will be worth it.

#### WHAT WILL HELP US?

<sup>18</sup> Without a doubt, therefore, each

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16, 17. How have both Jehovah God and Jesus Christ set excellent examples with regard to being willing to wait?

18, 19. What will help us to be willing to wait patiently?

one of us needs to be willing to wait, to show a patient attitude. But what will help us to do this? Pray for God’s spirit. Remember, patience is an aspect of the fruitage of the spirit. (Eph. 3:16; 6:18; 1 Thess. 5:17-19) Plead with Jehovah to help you to endure patiently.

<sup>19</sup> Remember, too, what helped Abraham, Joseph, and David to wait patiently for the fulfillment of Jehovah’s promises. It was their faith in Jehovah and their trust in his dealings with them. They did not focus just on themselves and their personal comfort. As we contemplate how well things worked out for

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With regard to exercising patience, Jehovah does not expect us to do something that he is not willing to do himself

---

them, we too will be encouraged to show a waiting attitude.

<sup>20</sup> So even though we face tests and trials, we are determined to show “a waiting attitude.” Yes, at times we might cry out: “How long, O Jehovah?” (Isa. 6:11) But with the strengthening power of God’s holy spirit, each of us is determined to echo the words of Jeremiah: “Jehovah is my share . . . That is why I will show a waiting attitude for him.”—Lam. 3:21, 24.

---

20. What should be our personal determination?

# Teach Them to Stand Firm

(Matthew 28:19, 20)

*Eb/F* *Bb* *F/Eb* *Bb/D* *Eb/G*

What a joy to teach Je - ho - vah's sheep And to  
 Ev - 'ry day we said a prayer for them, As their  
 May they all main - tain their con - fi - dence, Trust in

*Bb/F* *Gm* *Bb/F* *Cm/Eb* *Cm/F* *Eb/F*

see how they have grown. We have  
 faith was un - der test. We made  
 God and in his Son. Through en -

*Bb* *F/Eb* *Bb/D* *Eb*

seen how he has guid - ed them As they've  
 time to teach and care for them; They've grown  
 dur - ance and o - be - di - ence, May their

*Bb/F* *F7sus4* *Bb* *Chorus* *F6/A*

made the truth their own.  
 strong, and they've been blessed. Je - ho - vah,  
 race for life be won.

The musical score is written in 4/4 time with a key signature of two flats (Bb and Eb). It consists of four systems, each with a vocal line and a bass line. The first system has a vocal line starting with a quarter note G4, followed by a half note A4, and then a quarter note Bb4. The bass line starts with a quarter note G2, followed by a half note A2, and then a quarter note Bb2. The second system has a vocal line starting with a quarter note G4, followed by a half note A4, and then a quarter note Bb4. The bass line starts with a quarter note G2, followed by a half note A2, and then a quarter note Bb2. The third system has a vocal line starting with a quarter note G4, followed by a half note A4, and then a quarter note Bb4. The bass line starts with a quarter note G2, followed by a half note A2, and then a quarter note Bb2. The fourth system has a vocal line starting with a quarter note G4, followed by a half note A4, and then a quarter note Bb4. The bass line starts with a quarter note G2, followed by a half note A2, and then a quarter note Bb2.

*Teach Them to Stand Firm*

Gm9      Bbma7/F      Ebadd9      Dm7      Eb6  
 may you hear our prayer      And keep them in your watch - ful  
 care.      In Je - sus' name, for them we plead:      May they suc -  
 Bb      F6/A      Gm9      Bbadd9/F      Ebadd9      Eb  
 ceed;      May ev - 'ry one of them stand firm.  
 Bb/F      Ebadd9      Bb/D      Eb      F7sus4      Bb      F7sus4      Bb  
 R.H.

