

- Song 5 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Do Your Utmost to Enter Into God’s Rest”:** (10 min.)  
 Heb 4:1, 4—Identify God’s rest day (w11 7/15 24-25 ¶3-5)  
 Heb 4:6—Be obedient to Jehovah (w11 7/15 25 ¶6)  
 Heb 4:9-11—Do not follow an independent course (w11 7/15 28 ¶16-17)

- **Digging for Spiritual Gems:** (8 min.)  
 Heb 4:12—What is “the word of God” in this context? (w16.09 13)

Heb 6:17, 18—What are the “two unchangeable things” mentioned in these verses? (it-1 1139 ¶2)

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) Heb 5:1-14 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Second Return Visit Video:** (5 min.) Play and discuss the video.
- **Second Return Visit:** (3 min. or less) Use the sample conversation. (6)
- **Bible Study:** (5 min. or less) lvs 228-229 ¶7-8 (12)

**LIVING AS CHRISTIANS**

- Song 75
- **“Good Works That Are Not Forgotten”:** (15 min.) Discussion. Play the video *Making Yourself Available for Bethel Service* (video category OUR MEETINGS AND MINISTRY).
- **Congregation Bible Study:** (30 min.) jy chap. 81
- Review Followed by Preview of Next Week (3 min.)
- Song 12 and Prayer

HEBREWS 4-6 | Do Your Utmost to Enter Into God’s Rest

**4:11**

We can join Jehovah in his rest by working in harmony with his purpose as it is revealed through his organization. We should ask ourselves: ‘What is my attitude when I receive counsel? How do I react when an adjustment in our understanding of the Scriptures is presented?’



 What tests of obedience do I face in my life?

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## 5

## God's Wondrous Works

(Psalm 139)

D Em7 Dma7/F# G6 D/F#

O God, you know my rest and wak - ing, When I lie

Detailed description: This system contains the first two staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two sharps (F# and C#) and the time signature is 4/4. The music consists of chords and eighth notes. The lyrics are written below the top staff.

Em7 D/F# G6 A Asus4 A D/F#

down and when I rise a - new. You search my

Detailed description: This system contains the third and fourth staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two sharps (F# and C#) and the time signature is 4/4. The music consists of chords and eighth notes. The lyrics are written below the top staff. The label 'R.H.' is placed above the first note of the bottom staff.

G6 Gma7 Gm D/F# Bm A6 D/A

thoughts, my in - most in - cli - na - tion, The words I

Detailed description: This system contains the fifth and sixth staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two sharps (F# and C#) and the time signature is 4/4. The music consists of chords and eighth notes. The lyrics are written below the top staff.

G D/F# Em7 A F#m/A

speak, the ways I walk, you know them too. You

Detailed description: This system contains the seventh and eighth staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two sharps (F# and C#) and the time signature is 4/4. The music consists of chords and eighth notes. The lyrics are written below the top staff.

D Em7 Dma7/F# G6 D/F#

saw when I was made in se - cret, My ve - ry

Detailed description: This system contains the ninth and tenth staves of music. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has two sharps (F# and C#) and the time signature is 4/4. The music consists of chords and eighth notes. The lyrics are written below the top staff.

# God's Wondrous Works

Em7 D/F# G6 A Asus4 A D/F#

bones not hid - den from your sight. You saw my

R.H.

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of two sharps (F# and C#). The bottom staff is in bass clef. The music consists of chords and eighth notes. The lyrics are: 'bones not hid - den from your sight. You saw my'.

G6 Gma7 Gm D/F# Bm A6 D/A

form; its parts were down in writ - ing. I love the

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef with a key signature of two sharps. The bottom staff is in bass clef. The music consists of chords and eighth notes. The lyrics are: 'form; its parts were down in writ - ing. I love the'.

G D/F# Em7 G/A D A/C# D D/F#

won - der of your ways and praise your might. Your knowl - edge,

R.H.

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef with a key signature of two sharps. The bottom staff is in bass clef. The music consists of chords and eighth notes. The lyrics are: 'won - der of your ways and praise your might. Your knowl - edge,'.

G D/F# G D/F# D A D A/C# D D/F#

God, is won - drous, awe - in - spir - ing; Of this my

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef with a key signature of two sharps. The bottom staff is in bass clef. The music consists of chords and eighth notes. The lyrics are: 'God, is won - drous, awe - in - spir - ing; Of this my'.

G D/F# D Bm A A/C# D D/F#

soul is ve - ry well - a - ware. If I should

Detailed description: This system contains the ninth and tenth lines of music. The top staff is in treble clef with a key signature of two sharps. The bottom staff is in bass clef. The music consists of chords and eighth notes. The lyrics are: 'soul is ve - ry well - a - ware. If I should'.

# God's Wondrous Works

G D/F# G D/F# D A Bm

fear that dark - ness might en - fold me, Your spir - it,

Em Bm/F# G6 Gma7 G6 F# F#/E D Em7 Dma7/F# G6

God, would find me, e - ven there. Where could I hide from you, Je -

D/F# Em7 D/F# G6

ho - vah, Or be con - cealed, be hid - den from your

A Asus4 A D/F# G6 Gma7 Gm

face? Not in the Grave nor in the high - est

D/F# Bm A6 D/A G D/F# Em7 G/A D

heav - en, Not in the dark nor in the sea; there is no place.

(See also Ps. 66:3; 94:19; Jer. 17:10.)

deed, we hold on firmly to our freeness of speech and the hope of which we boast down to the end.

7 Therefore, just as the holy spirit says,<sup>a</sup> "Today if you listen to his voice, 8 do not harden your hearts as on the occasion of provoking to bitter anger, as in the day of testing in the wilderness,<sup>b</sup> 9 where your forefathers put me to the test and tried me, despite seeing my works for 40 years.<sup>c</sup> 10 This is why I became disgusted with this generation and said: "They always go astray in their hearts, and they have not come to know my ways." 11 So I swore in my anger: "They will not enter into my rest."<sup>d</sup>

12 Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God;<sup>e</sup> 13 but keep on encouraging one another each day, as long as it is called "Today,"<sup>f</sup> so that none of you should become hardened by the deceptive power of sin. 14 For we actually become partakers of\* the Christ only if we hold firmly down to the end the confidence we had at the beginning.<sup>g</sup> 15 As it is said, "Today if you listen to his voice, do not harden your hearts as on the occasion of provoking to bitter anger."<sup>h</sup>

16 For who heard and yet provoked him to bitter anger? Was it not, in fact, all those who went out of Egypt under Moses?<sup>i</sup> 17 Moreover, with whom did God become disgusted for 40 years?<sup>j</sup> Was it not with those who sinned, whose dead bodies fell in the wilderness?<sup>k</sup> 18 And to whom did he swear that they would not enter into his rest? Was it not to those who acted disobediently? 19 So we see

3:14 \*Or "have a sharing with."

#### CHAP. 3

- a 2Sa 23:2  
Ac 1:16  
b Ex 17:7  
c Ex 16:35  
Nu 32:13  
Ps 95:9  
d Nu 14:22, 23  
Ps 95:7-11  
e Heb 2:1  
f Ps 95:7  
g Re 2:10  
h Ps 95:7, 8  
i Ex 17:1-3  
Nu 14:2, 4  
j Nu 14:11  
De 32:21  
k Nu 14:22, 23  
Nu 14:28-30  
Jude 5

#### Second Col.

- a Heb 4:6

#### CHAP. 4

- b Heb 3:12, 13  
c Mt 4:23  
Ac 15:7  
Col 1:23  
d Ps 95:11  
Heb 3:11  
e Ex 31:17  
f Ge 2:2, 3  
g Ps 95:11  
h Nu 14:30  
De 31:27  
i Ps 95:7, 8  
j Ex 24:13  
De 1:38  
k Mr 2:28  
l Ge 2:2, 3  
m Ps 95:11  
n Jer 23:29  
1Th 2:13

that they could not enter in because of lack of faith.<sup>a</sup>

4 Therefore, since a promise of entering into his rest remains, let us be on guard\* for fear someone among you seems to fall short of it.<sup>b</sup> 2 For we have also had the good news declared to us,<sup>c</sup> just as they had; but the word that they heard did not benefit them, because they were not united by faith with those who listened. 3 For we who have exercised faith do enter into the rest, just as he has said: "So I swore in my anger, "They will not enter into my rest,"<sup>d</sup> although his works were finished from the founding of the world.<sup>e</sup> 4 For in one place he has said of the seventh day as follows: "And God rested on the seventh day from all his works,"<sup>f</sup> 5 and here again he says: "They will not enter into my rest."<sup>g</sup>

6 Therefore, since it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience,<sup>h</sup> 7 he again marks off a certain day by saying long afterward in David's psalm, "Today"; just as it has been said above, "Today if you listen to his voice, do not harden your hearts."<sup>i</sup> 8 For if Joshua<sup>j</sup> had led them into a place of rest, God would not afterward have spoken of another day. 9 So there remains a sabbath-rest for the people of God.<sup>k</sup> 10 For the man who has entered into God's rest has also rested from his own works, just as God did from his own.<sup>l</sup>

11 Let us therefore do our utmost to enter into that rest, so that no one may fall into the same pattern of disobedience.<sup>m</sup> 12 For the word of God is alive and exerts power<sup>n</sup> and

4:1 \*Lit., "be in fear."

## HEBREWS 4:13-6:2

is sharper than any two-edged sword<sup>a</sup> and pierces even to the dividing of soul\* and spirit,\* and of joints from the marrow, and is able to discern thoughts and intentions of the heart.

**13** And there is not a creation that is hidden from his sight,<sup>b</sup> but all things are naked and openly exposed to the eyes of the one to whom we must give an account.<sup>c</sup>

**14** Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God,<sup>d</sup> let us hold on to our public declaration of him.<sup>e</sup> **15** For we do not have a high priest who cannot sympathize with our weaknesses,<sup>f</sup> but we have one who has been tested in all respects as we have, but without sin.<sup>g</sup> **16** Let us, then, approach the throne of undeserved kindness with freedom of speech,<sup>h</sup> so that we may receive mercy and find undeserved kindness to help us at the right time.

**5** For every high priest taken from among men is appointed in their behalf over the things relating to God,<sup>i</sup> so that he may offer gifts and sacrifices for sins.<sup>j</sup> **2** He is able to deal compassionately\* with the ignorant and erring<sup>k</sup> ones, since he too is confronted with<sup>l</sup> his own weakness, **3** and because of that he must make offerings for his own sins just as he does for those of the people.<sup>k</sup>

**4** A man does not take this honor of his own accord, but he receives it only when he is called by God, just as Aaron was.<sup>l</sup> **5** So, too, the Christ did not glorify himself<sup>m</sup> by becoming a high priest, but was glori-

4:12 \*See Glossary. 5:2 \*Or "gentle; moderately." <sup>n</sup>Or "wayward." <sup>o</sup>Or "subject to."

## CHAP. 4

a Eph 6:17

b Ps 7:9  
Ps 90:8  
Pr 15:11c Ac 17:31  
Ro 2:16  
Ro 14:12

d Mr 1:11

e Heb 10:23

f Isa 53:4  
Heb 2:17g Heb 7:26  
1Pe 2:22h Eph 3:11, 12  
Heb 10:19-22

## CHAP. 5

i Ex 40:13

j Le 5:6

k Le 9:7  
Le 16:6

l Ex 28:1

m Joh 8:54

## Second Col.

a Ps 2:7  
Ac 13:33

b Ps 110:4

c Lu 22:44  
Joh 12:27d Mt 26:39  
Php 2:8

e Heb 7:28

f Joh 3:16

g Ps 110:4

h Heb 6:1

i Eph 4:14

## CHAP. 6

j Heb 5:12

k 1Co 14:20  
Eph 4:13  
Heb 5:14

fied by the One who said to him: "You are my son; today I have become your father."<sup>a</sup> **6** As he also says in another place, "You are a priest forever in the manner of Mel-chiz'e-dek."<sup>b</sup>

**7** During his life on earth,\* Christ offered up supplications and also petitions, with strong outcries and tears,<sup>c</sup> to the One who was able to save him out of death, and he was favorably heard for his godly fear. **8** Although he was a son, he learned obedience from the things he suffered.<sup>d</sup> **9** And after he had been made perfect,<sup>e</sup> he became responsible for everlasting salvation to all those obeying him,<sup>f</sup> **10** because he has been designated by God a high priest in the manner of Mel-chiz'e-dek.<sup>g</sup>

**11** We have much to say about him, and it is difficult to explain, because you have become dull in your hearing. **12** For although by now\* you should be teachers, you again need someone to teach you from the beginning the elementary things<sup>h</sup> of the sacred pronouncements of God, and you have gone back to needing milk, not solid food. **13** For everyone who continues to feed on milk is unacquainted with the word of righteousness, for he is a young child.<sup>i</sup> **14** But solid food belongs to mature people, to those who through use have their powers of discernment\* trained to distinguish both right and wrong.

**6** Therefore, now that we have moved beyond the primary doctrine<sup>j</sup> about the Christ, let us press on to maturity,<sup>k</sup> not laying a foundation again, namely, repentance from dead works and faith in God, **2** the teaching on

5:7 \*Lit., "In the days of his flesh." 5:12 \*Lit., "in view of the time." 5:14 \*Or "their perceptive powers."

baptisms and the laying on of the hands,<sup>a</sup> the resurrection of the dead<sup>b</sup> and everlasting judgment. **3** And this we will do, if God indeed permits.

**4** For as regards those who were once enlightened<sup>c</sup> and who have tasted the heavenly free gift and who have become partakers of holy spirit **5** and who have tasted the fine word of God and powers of the coming system of things,<sup>\*</sup> **6** but have fallen away,<sup>d</sup> it is impossible to revive them again to repentance, because they nail the Son of God to the stake again for themselves and expose him to public shame.<sup>e</sup> **7** For the ground receives a blessing from God when it drinks in the rain that frequently falls on it and then produces vegetation useful to those for whom it is cultivated. **8** But if it produces thorns and thistles, it is rejected and is near to being cursed, and in the end it will be burned.

**9** But in your case, beloved ones, we are convinced of better things, things related to salvation, even though we are speaking in this way. **10** For God is not unrighteous so as to forget your work and the love you showed for his name<sup>f</sup> by ministering and continuing to minister to the holy ones. **11** But we desire each one of you to show the same industriousness so as to have the full assurance of the hope<sup>g</sup> down to the end,<sup>h</sup> **12** so that you may not become sluggish,<sup>i</sup> but be imitators of those who through faith and patience inherit the promises.

**13** For when God made his promise to Abraham, since he could not swear by anyone greater, he swore by himself,<sup>j</sup> **14** saying: "I will surely bless you and I will surely multiply

6:5 \*Or "the coming age." See Glossary.

#### CHAP. 6

a Ac 8:17

b Mt 22:31  
Joh 5:28, 29  
Joh 11:25

c Eph 1:18  
Heb 10:26

d 1Jo 2:19

e Heb 10:29

f Heb 10:32,  
33

g 1Pe 1:3, 4

h Heb 3:14

i Ro 12:11  
Re 2:4

j Ge 22:16

#### Second Col.

a Ge 22:17

b Ge 31:53

c Ga 3:29

d Nu 23:19  
Tit 1:2

e 1Pe 1:3, 4

f Le 16:2, 12  
Heb 9:7  
Heb 10:19, 20

g Heb 4:14

h Ps 110:4  
Heb 5:6

#### CHAP. 7

i Ge 14:17-20

j Ps 110:4

k Ge 14:20

you."<sup>a</sup> **15** So after Abraham had shown patience, he obtained this promise. **16** For men swear by someone greater, and their oath is the end of every dispute, since it is a legal guarantee to them.<sup>b</sup> **17** In this same way, when God decided to demonstrate more clearly to the heirs of the promise<sup>c</sup> the unchangeableness of his purpose,<sup>\*</sup> he guaranteed it<sup>z</sup> with an oath, **18** in order that through two unchangeable things in which it is impossible for God to lie,<sup>d</sup> we who have fled to the refuge may have strong encouragement to take firm hold of the hope set before us. **19** We have this hope<sup>e</sup> as an anchor for the soul,<sup>\*</sup> both sure and firm, and it enters in within the curtain,<sup>f</sup> **20** where a forerunner has entered in our behalf, Jesus,<sup>g</sup> who has become a high priest in the manner of Mel-chiz'e-dek forever.<sup>h</sup>

**7** For this Mel-chiz'e-dek, king of Sa'lem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him,<sup>i</sup> **2** and Abraham gave<sup>\*</sup> him a tenth of everything. First, his name is translated "King of Righteousness," and then also king of Sa'lem, that is, "King of Peace." **3** In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but being made like the Son of God, he remains a priest for all time.<sup>j</sup>

**4** See how great this man was to whom Abraham, the family head,<sup>\*</sup> gave a tenth out of the best spoils.<sup>k</sup> **5** True, according to the Law, those of the sons of

6:17 \*Or "counsel." <sup>z</sup>Or "stepped in." Lit., "mediated." 6:19 \*Or "for our lives." 7:2 \*Lit., "apportioned." 7:3 \*Or "perpetually." 7:4 \*Or "the patriarch."

- Song 5 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Do Your Utmost to Enter Into God’s Rest”:** (10 min.)  
 Heb 4:1, 4—Identify God’s rest day (w11 7/15 24-25 ¶3-5)  
 Heb 4:6—Be obedient to Jehovah (w11 7/15 25 ¶6)  
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- **Digging for Spiritual Gems:** (8 min.)  
 Heb 4:12—What is “the word of God” in this context? (w16.09 13)

Heb 6:17, 18—What are the “two unchangeable things” mentioned in these verses? (it-1 1139 ¶2)

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) Heb 5:1-14 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Second Return Visit Video:** (5 min.) Play and discuss the video.
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**LIVING AS CHRISTIANS**


- Song 75
- **“Good Works That Are Not Forgotten”:** (15 min.) Discussion. Play the video *Making Yourself Available for Bethel Service* (video category OUR MEETINGS AND MINISTRY).
- **Congregation Bible Study:** (30 min.) jy chap. 81
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HEBREWS 4-6 | Do Your Utmost to Enter Into God’s Rest

**4:11**

We can join Jehovah in his rest by working in harmony with his purpose as it is revealed through his organization. We should ask ourselves: ‘What is my attitude when I receive counsel? How do I react when an adjustment in our understanding of the Scriptures is presented?’



 What tests of obedience do I face in my life?

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## August 26–September 1 / Hebrews 4-6

### Treasures From God's Word

**"Do Your Utmost to Enter Into God's Rest":** (10 minutes)

#### Hebrews 4:1, 4—Identify God's rest day

**Hebrews 4:1:** Therefore, since a promise of entering into his rest remains, let us be on guard for fear someone among you seems to fall short of it.

**Hebrews 4:4:** For in one place he has said of the seventh day as follows: "And God rested on the seventh day from all his works,"

#### w11 7/15 24-25 paragraphs 3-5

3 Two lines of evidence lead us to the conclusion that the seventh day was still under way in the first century C.E. First, consider Jesus' words to opposers who criticized him for healing on the Sabbath, which they construed as a form of work. The Lord said to them: "My Father *has kept working until now*, and I keep working." (John 5:16, 17) What was the point? Jesus was being accused of working on the Sabbath. His reply: "My Father has kept working" answered that charge. In effect, Jesus was saying to his critics: 'My Father and I are engaged in the same type of work. Since my Father has kept working during his millenniums-long Sabbath, it is quite permissible for me to keep working, even on the Sabbath.' Thus, Jesus implied that as regards the earth, God's great Sabbath day of rest, the seventh day, had not ended in his day.

4 A second line of evidence is provided by the apostle Paul. When quoting Genesis 2:2 concerning God's rest, Paul wrote under inspiration: "We who have exercised faith *do enter into the rest.*" (Hebrews 4:3, 4, 6, 9) So the seventh day was ongoing in Paul's day. How much longer was that day of rest to continue?

5 In order to answer that question, we must remember the purpose of the seventh day. Genesis 2:3 explains what it is: "God proceeded to bless the seventh day and *make it sacred.*" That day was 'made sacred'—sanctified, or set apart, by Jehovah—in order to bring his purpose to completion. That purpose is for the earth to be inhabited by *obedient* men and women who will take care of it and all life upon it. (Genesis 1:28) It is toward the realization of that purpose that both Jehovah God and Jesus Christ, the "Lord of the sabbath," have "kept working until now." (Matthew 12:8) God's rest day will continue until his purpose in connection with it has been fully realized at the end of Christ's Thousand Year Reign.

## **Hebrews 4:6—Be obedient to Jehovah**

**Hebrews 4:6:** Therefore, since it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience,

### **w11 7/15 25 paragraph 6**

God's purpose was clearly explained to Adam and Eve, but they failed to cooperate with it. Of course, Adam and Eve were only the first humans to pursue a course of disobedience. There have been millions of others since then. Even God's chosen people, the nation of Israel, fell into a pattern of disobedience. And significantly, Paul warned first-century Christians that even some of them could fall into the same trap as the ancient Israelites. He wrote: "Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same pattern of disobedience." (Hebrews 4:11) Notice that Paul links disobedience with failure to enter into God's rest. What does that mean for us? If we were to rebel against God's purpose in some way, might we run the risk of not entering into God's rest? Clearly, the answer to that question is of great importance to us, and we will consider it further. At this point, however, let us see what more we can learn about entering into God's rest by considering the bad example of the Israelites.

## **Hebrews 4:9-11—Do not follow an independent course**

**Hebrews 4:9-11:** So there remains a sabbath-rest for the people of God. For the man who has entered into God's rest has also rested from his own works, just as God did from his own. Let us therefore do our utmost to enter into that rest, so that no one may fall into the same pattern of disobedience.

### **w11 7/15 28 paragraphs 16-17**

16 Few Christians today would insist on observing some aspect of the Mosaic Law in order to obtain salvation. Paul's inspired words to the Ephesians are perfectly clear: "By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift. No, it is not owing to works, in order that no man should have ground for boasting." (Ephesians 2:8, 9) What, then, does it mean for Christians to enter into God's rest? Jehovah set aside the seventh day—his rest day—in order to bring his purpose respecting the earth to a glorious fulfillment. *We can enter into Jehovah's rest—or join him in his rest—by obediently working in harmony with his advancing purpose as it is revealed to us through his organization.*

17 On the other hand, if we minimized the Bible-based counsel that we receive through the faithful and discreet slave class, choosing to follow an independent course, we would be placing ourselves at odds with God's unfolding purpose. This could endanger our peaceful relationship with Jehovah. In the next article, we will consider a few common situations that can affect God's people and discuss

how the decisions we make, whether to obey or to take an independent course, can determine if we have truly entered into God's rest.

## Digging for Spiritual Gems

### Hebrews 4:12—What is “the word of God” in this context?

**Hebrews 4:12:** For the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints from the marrow, and is able to discern thoughts and intentions of the heart.

### w16.09 13

The context shows that the apostle Paul was referring to the message, or expression of God's purpose, such as we find in the Bible.

Hebrews 4:12 is often cited in our publications to show that the Bible has power to change lives, and it is perfectly proper to make that application. However, it is helpful to view Hebrews 4:12 in its broad context. Paul was urging Hebrew Christians to cooperate with God's purposes. Many of those were set out in the holy writings. Paul used as an example the Israelites who had been saved out of Egypt. They had the prospect of entering the promised land “flowing with milk and honey,” where they could enjoy true rest.—Exodus 3:8; Deuteronomy 12:9, 10.

That was God's expressed purpose. Yet, the Israelites later hardened their hearts and did not exercise faith, so most of them failed to enter into that rest. (Numbers 14:30; Joshua 14:6-10) However, Paul added that there was still “a promise of entering into [God's] rest.” (Hebrews 3:16-19; 4:1) That “promise” clearly is *part* of God's expressed purpose. As did the Hebrew Christians, we can read of and cooperate with that purpose. To underscore that this promise is based on the Scriptures, Paul quoted parts of Genesis 2:2 and Psalm 95:11.

Certainly, it should touch us that “a promise of entering into [God's] rest *remains*.” We trust that the Bible-based prospect of entering into God's rest is really possible, and we have taken steps to enter. We have not done that by striving to keep the Mosaic Law or to earn Jehovah's approval by other works. Rather, in faith we have happily cooperated with and continue to cooperate with God's revealed purpose. In addition, as noted above, thousands of people around the globe have begun to study the Bible and to learn of the expressions of God's purpose. Many of them are moved to change their lifestyle, to exercise faith, and to become baptized Christians. The way they are being affected is clear proof that “the word of God is alive and exerts power.” God's expressed purpose, as outlined in the Bible, has already affected our life, and it will continue to exert power in our life.

**Hebrews 6:17, 18—What are the “two unchangeable things” mentioned in these verses?**

**Hebrews 6:17, 18:** In this same way, when God decided to demonstrate more clearly to the heirs of the promise the unchangeableness of his purpose, he guaranteed it with an oath, in order that through two unchangeable things in which it is impossible for God to lie, we who have fled to the refuge may have strong encouragement to take firm hold of the hope set before us.

***it-1* 1139 paragraph 2**

This hope of everlasting life and incorruption for those who are “partakers of the heavenly calling” (Hebrews 3:1) is solidly based and is something that can be confidently relied on. It is supported by two things in which it is impossible for God to lie, namely, his promise and his oath, and the hope resides with Christ, who is now immortal in the heavens. Therefore this hope is spoken of as “an anchor for the soul, both sure and firm, and it enters in within the curtain [as the high priest entered the Most Holy on the Day of Atonement], where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever.”—Hebrews 6:17-20.

What has this week’s Bible reading taught you about Jehovah?

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

**Bible Reading:** (4 minutes or less) Hebrews 5:1-14 (*th* study 5)

- Song 5 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Do Your Utmost to Enter Into God’s Rest”:** (10 min.)  
 Heb 4:1, 4—Identify God’s rest day (w11 7/15 24-25 ¶3-5)  
 Heb 4:6—Be obedient to Jehovah (w11 7/15 25 ¶6)  
 Heb 4:9-11—Do not follow an independent course (w11 7/15 28 ¶16-17)

- **Digging for Spiritual Gems:** (8 min.)  
 Heb 4:12—What is “the word of God” in this context? (w16.09 13)

Heb 6:17, 18—What are the “two unchangeable things” mentioned in these verses? (it-1 1139 ¶2)

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) Heb 5:1-14 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Second Return Visit Video:** (5 min.) Play and discuss the video.
- **Second Return Visit:** (3 min. or less) Use the sample conversation. (6)
- **Bible Study:** (5 min. or less) lvs 228-229 ¶7-8 (12)

**LIVING AS CHRISTIANS**

- Song 75
- **“Good Works That Are Not Forgotten”:** (15 min.) Discussion. Play the video *Making Yourself Available for Bethel Service* (video category OUR MEETINGS AND MINISTRY).
- **Congregation Bible Study:** (30 min.) jy chap. 81
- Review Followed by Preview of Next Week (3 min.)
- Song 12 and Prayer

HEBREWS 4-6 | Do Your Utmost to Enter Into God’s Rest

**4:11**

We can join Jehovah in his rest by working in harmony with his purpose as it is revealed through his organization. We should ask ourselves: ‘What is my attitude when I receive counsel? How do I react when an adjustment in our understanding of the Scriptures is presented?’



 What tests of obedience do I face in my life?

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## **Second Return Visit**

### **John 5:28, 29**

P1: The last time we were here, we said we'd talk about a hope for our dead loved ones. Have you ever wondered about that?

H: I have. It'd be great to see them again.

P2: We feel the same way about our loved ones who've died. And that's why the Bible's promises are so comforting. Isabella has a scripture for us on this point.

P1: John 5, 28, 29 says: "Do not be amazed at this, for the hour is coming in which all those in the memorial tombs will hear his voice and come out." So what will happen for people who've died?

H: Well, it says they'll hear a voice and come out.

P2: Yes. People in the memorial tombs, or the grave, will come out. In other words, they'll come back to life.

H: That sounds good but if something sounds too good to be true, it probably is.

P2: It's good to be cautious about what we believe, but the Bible gives us solid reasons to believe these promises and the book that Isabella gave you last week explains why we can trust that these things will really happen. How about if we come back next week and use that book to start learning more about what the Bible teaches?

H: That sounds good.



# Our Christian Life and Ministry

## MEETING WORKBOOK

### Sample Conversations



#### INITIAL CALL

**Question:** Will we ever see a time when no one gets sick?

**Scripture:** Isa 33:24

**Link:** How will the problem of world hunger be solved?



#### FIRST RETURN VISIT

**Question:** How will the problem of world hunger be solved?

**Scripture:** Ps 72:16

**Link:** What hope is there for our loved ones who have died?



#### SECOND RETURN VISIT

**Question:** What hope is there for our loved ones who have died?

**Scripture:** Joh 5:28, 29

**Link:** Why can we trust that Bible promises will come true?





his direction to meet together to worship him and encourage one another and when we have a full share in the preaching and teaching work. (Matthew 28:19, 20; Galatians 6:2; Hebrews 10:24, 25) As we think about how these things have helped us to keep our faith strong, we become more and more convinced that Jehovah's ways are best.

<sup>7</sup> We may worry that in the future we will have tests of faith that will be too difficult for us. If you ever feel that way, remember Jehovah's words: "I, Jehovah, am your God, the One teaching you to benefit yourself, the One guiding you in the way you

7, 8. What will help us avoid worrying about tests that may come in the future?



should walk. If only you would pay attention to my commandments! Then your peace would become just like a river and your righteousness like the waves of the sea.”—Isaiah 48:17, 18.

<sup>8</sup> When we obey Jehovah, our peace will be like a river that does not run dry, and our righteousness will be like waves of the sea that constantly wash onto a beach. No matter what happens in our lives, we can be faithful. The Bible promises: “Throw your burden on Jehovah, and he will sustain you. Never will he allow the righteous one to fall.”—Psalm 55:22.

### “PRESS ON TO MATURITY”

<sup>9</sup> As you strengthen your relationship with Jehovah, you will “press on to maturity.” (Hebrews 6:1) What does it mean to be mature?

<sup>10</sup> We do not become mature Christians simply by getting older. To become mature, we must make Jehovah our best Friend and try to view things as he does. (John 4:23) Paul wrote: “Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the spirit, on the things of the spirit.” (Romans 8:5) A mature person does not focus his life on pleasure or material things. Instead, he focuses on serving Jehovah and makes wise choices in life. (Proverbs 27:11; **read James 1:2, 3.**) He does not let himself be influenced to do wrong. A mature person knows what is right and is determined to do it.

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9, 10. What does it mean to be mature?

# “Here I Am! Send Me!”

(Isaiah 6:8)

Eb Ebma7 Eb Abma7/Eb Fm/Eb Eb/sus4 Bb7/D Abadd9/C Bb7/D

To - day men heap re - proach and shame Up - on Je - ho - vah's  
 Some make the claim that God is slow; The fear of God they  
 To - day the meek ones mourn and sigh Be - cause the e - vils

Eb/sus4 Eb Bbm6/Db C7/sus4 C7 Fm9 Fm C7/G

ho - ly name. Some show God weak; some paint him cruel. “There  
 do not know. Some wor - ship i - dols made of stone; Some  
 mul - ti - ply. With hon - est hearts they seek to find The

Fm/Ab Fm7 Ab/Bb Bb7 Eb/sus4 Eb

is no God,” so shouts the fool. Who'll  
 would put Cae - sar on God's throne. Who'll  
 truth that gives real peace of mind. Who'll

R.H.

Cm F/A Eb/G F7 Bb/D Bbm7/D

go Je - ho - vah's name to clear? Who'll  
 tell the wick - ed what's in store? Who'll  
 go with com - fort to the meek? Who'll

*“Here I Am! Send Me!”*

Chorus

Cm7 F7sus4 F9 Bb

sing his praise for all to hear? ‘Lord,  
 warn of God’s great fi - nal war? ‘Lord,  
 help them righ - teous - ness to seek? ‘Lord,

Eb Bb7/F Eb/G Eb/Bb Bb7 Bb Fm Bb7 Gm/Bb

here I am! Send me, send me! I’ll sing your prais - es  
 here I am! Send me, send me! I’ll sound the warn - ing  
 here I am! Send me, send me! I’ll teach the meek ones

Ab/Eb Eb° Eb Bb Eb/G Bb7/F Eb Bb7/D

faith - ful - ly.  
 fear - less - ly. No great - er hon - or  
 pa - tient - ly.

Eb7/Db Ab/C Eb/Bb Ab Eb/Bb E° Bb7/F Bb7 Eb/Bb Bb7 Eb

could there be, Lord. Here I am! Send me, send me!

- Song 5 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

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- Song 75
- **“Good Works That Are Not Forgotten”:** (15 min.) Discussion. Play the video *Making Yourself Available for Bethel Service* (video category OUR MEETINGS AND MINISTRY).
- **Congregation Bible Study:** (30 min.) jy chap. 81
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 What tests of obedience do I face in my life?

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## Good Works That Are Not Forgotten



All of Jehovah's people can build a record of good works in sacred service to our God. Like a loving parent who treasures the accomplishments of his children, Jehovah does not forget our work and the love we show for his name. (Mt 6:20; Heb 6:10) Of course, abilities and circumstances vary. Yet, if we do our best in our service to Jehovah, we can rejoice. (Ga 6:4; Col 3:23) Over the years, thousands of brothers and sisters have served at Bethel. Are you able to volunteer for Bethel service? If not, can you encourage someone else to do so or help a Bethel family member to continue serving in this special way?

**WATCH THE VIDEO MAKING YOURSELF AVAILABLE FOR BETHEL SERVICE, AND THEN ANSWER THE FOLLOWING QUESTIONS:**

- What should be the motivation to serve at Bethel?

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- What expressions have some made about the blessings of serving at Bethel?

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- What are the qualifications to serve at Bethel?

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- How can you apply for Bethel service?

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### Qualifications for Bethel Service

- Deep love for Jehovah and his organization
- High moral standards and a clean conscience before Jehovah
- Dress and grooming befitting a Christian minister
- Choice of entertainment appropriate for a Christian
- Normally between 19 and 35 years of age
- Good mental, emotional, and physical health
- Ability to read, write, and speak well the principal language of the branch
- Willingness to stay for at least one year



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## **Making Yourself Available for Bethel Service**

How heartwarming it's been to see millions take their stand for true worship! Thousands more are joining us every week. Jehovah is speeding up the ingathering work, and this makes us very happy. But who will work to provide the Bibles, Bible literature, and the audio and video publications that sustain us spiritually and help us to accomplish our Kingdom preaching and teaching work?

Bethel is a unique place. It's where mature Christians render sacred service to Jehovah in close association with Christ's brothers. They minister to the needs of our worldwide brotherhood and support the preaching work.

The Bethel family is a group of dedicated, baptized servants of Jehovah who live and work together closely. So they experience in a special way what Psalm 133:1 says:

"Look! How good "and how pleasant it is for brothers to dwell together in unity!"

We're very pleased to see that many have expanded their service to Jehovah by making themselves available for the special privilege of Bethel service. Have you considered this as a goal?

Making yourself available for Bethel service is like knocking on a door that leads to many other privileges of service. Of course, to serve at Bethel requires a self-sacrificing spirit and a willingness to serve wherever there is a need, in harmony with the attitude displayed by the prophet Isaiah at Isaiah 6:8:

"Then I heard the voice of Jehovah saying: "'Whom shall I send, and who will go for us?' And I said: 'Here I am! Send me!'"

When Isaiah learned about an opportunity to do more in Jehovah's service, he responded eagerly, even though he did not know exactly what he was going to be assigned to do. It was enough for him to know that Jehovah was extending an invitation to serve in a special way, and Isaiah wanted to volunteer. The same spirit is shown by Bethel family members worldwide.

What especially motivates so many to serve at Bethel? Love for Jehovah moves us to put Kingdom interests ahead of self-interest. As stated in the Proclaimers book, page 295:

"This is not work in which they gain "personal prominence or material possessions. "Their desire is to honor Jehovah, and they are satisfied "with the provisions made for them "in the way of food, lodging, and a modest [allowance] for personal expenses."

Are there any rewards that come from serving in this unique way? Those who have offered themselves willingly for Bethel service have truly been blessed.

(Multiple Bethelites speak)

"The love and unity we feel here is incomparable. It's not like in a company out in the world because here you can work with your friends every day."

"Like-minded people have the same goals and support each other. That is what you can feel here."

"Maybe you're assigned a task that you've never performed before, but there are many experienced brothers and sisters who can help—professionally as well as personally."

"Whether it is the consideration of the daily text or the Watchtower Study with the Bethel family, listening to the practical, valuable comments of our brothers and sisters is really refreshing. You really feel that they love Jehovah, and their comments help you to feel the same."

"Here in Bethel, you have the best Employer that there is—Jehovah. No other employer is as grateful and considerate as he is, so out of love for Jehovah, you're simply happy to give him your best."

"Whenever I think about what is being done at Bethel—publications are being produced and shipped, videos for our conventions are being made, and translation is being done into so many different languages—I keep getting goose bumps."

"No matter what I can do here, knowing that by doing it I am supporting Christ's brothers makes me feel very, very good."

### **So how does a young person qualify for Bethel service?**

"My parents raised me to have a spiritual focus. So during the school holidays and growing up, our life revolved around the ministry—doing spiritual activities. And it really helped us keep focused spiritually as a family and helped me stay focused on the goals that I wanted to achieve. I really enjoy reading, and one day my Dad just said to me, "Why don't you read the Bible?" And I know it sounds obvious, but at that point, I had never read it from Genesis to Revelation. So when I finished reading the Bible, it really changed my thinking, and it really proved the truth to myself. And this helped me to keep a spiritual focus, and it really was the first step in reaching out and achieving the spiritual goals that I wanted to achieve. In the congregation, I was able to help out with doing the magazines and the sound and the platform. And these privileges really helped me to build a good work ethic and give in ways that I could give more to Jehovah. So the elders used to work with me a lot in the ministry. So when I felt that 'I can't do this' or 'This is too much' or 'It's too overwhelming' or 'I'll never be able to reach this goal,' an elder showed me a scripture in the Bible where Jehovah was encouraging Joshua to be courageous. And that really impacted me, so that I was able to be courageous, too, and to reach my goal of Bethel. So when I visited Bethel, I saw that they were normal people, and they had so many good qualities that I wanted to imitate—very hospitable, very warm, very inviting. That helped me to want to reach my goal, so that I could be like them."



To serve at Bethel there are qualifications that need to be met.

- You should have a deep love for Jehovah and the organization, which is demonstrated by living in harmony with Bible standards.
- You must have a fine reputation as a spiritual person.
- You should have respect for Jehovah's moral standards, avoiding uncleanness and sexual immorality.
- You should have a clean conscience before Jehovah and be at peace with yourself and with Jehovah's organization.
- Your dress and grooming should be exemplary, befitting a Christian minister even during leisure time. Styles that are faddish or extreme or that identify us with undesirable elements of the world are not acceptable at Bethel.
- The applicant should not read, listen to, or view any type of material that is inappropriate for a Christian. Such unwholesome material certainly would include pornography, debasing music, or any kind of entertainment that features sexual immorality, spiritism, or violence.
- Bethel applicants should be from 19 to 35 years of age. Occasionally, there is an opening for someone over 35 years of age who may have specialized skills that are needed at Bethel, such as those with certain technical or medical experience, translation skills, or building trades such as plumbing, electrical, heavy equipment mechanics, or carpentry. Those with such capabilities and training are welcome to apply.
- In view of the unique demands of a full-time assignment at Bethel, you should be mentally and emotionally sound, physically strong, and able to work long hours.
- You should be able to read, write, and speak the primary language of the branch territory. This will enable you to communicate well with others serving at Bethel, to receive needed training, and to work safely in the Bethel environment.
- Bethel applicants agree to serve for a minimum of one year, during which time you will receive training for continued Bethel service.

With regard to secular skills, we do not encourage individuals to obtain university education or training with the thought that this will improve their chances of being called into Bethel. The best way to prepare for Bethel service is to first serve in the full-time pioneer ministry.

The greatest need is for single brothers. However, all who meet the qualifications, including sisters, are encouraged to apply for temporary volunteer service. Serving as a temporary volunteer at Bethel may open the way to other opportunities to expand your service to Jehovah.

If you are interested in applying for Bethel service, which application should you request from a member of your Congregation Service Committee? Since there are two types of applications available, first give careful and prayerful consideration to your circumstances. Thereafter, decide whether you will request from the elders the Application for Volunteer Program (A-19), which is available for those interested in serving on a temporary basis for as brief as one week or as long as several consecutive months. Or you may decide to request the Application to Become a Member of the Worldwide Order of Special Full-Time Servants of Jehovah's Witnesses (A-8). This application is for those interested in serving on a long-term basis for one full year or longer.

If the Branch Committee determines that there is a need for your services, they will decide where you can best be used, whether at Bethel or perhaps on a theocratic construction assignment. Submitting your application may open a door of opportunity to serve Jehovah and his organization in a variety of ways.

Of course, not all of us who have such a self-sacrificing spirit have the circumstances in life to serve at Bethel. But we can encourage others who do. Parents, follow the example of God-fearing parents such as Hannah and Elkanah, who willingly made their son available for expanded theocratic privileges. Continue to place the goal of Bethel service before your young ones, and stimulate their interest in the full-time ministry by your example and your positive expressions. If possible, bring them on a tour of world headquarters in New York, U.S.A., or make arrangements to bring them on a tour of the Bethel in the branch territory in which you live. Such visits can help young ones to witness firsthand the work that's being done at Bethel to promote Kingdom interests.

Elders, help young ones in your congregation who have the potential to expand their service to Jehovah to meet the qualifications.

Jehovah continues to look for those willing to respond to his invitation to expand their service to him. As in Isaiah's day, He asks: "Whom shall I send, and who will go for us?" Will you answer as did the prophet: "Here I am! Send me!"

We encourage you to progress to spiritual maturity and serve Jehovah whole-souled. In due time, you may qualify to serve at Bethel or in another form of exciting theocratic service that permits you to use the health and strength that Jehovah has granted you in an expanded way, all to his praise.

Please be assured that we love you for the willing spirit you show as you continue to reach out in Jehovah's service.

video source: [https://tv.jw.org/#en/mediaitems/pub-jwb\\_201905\\_3\\_VIDEO](https://tv.jw.org/#en/mediaitems/pub-jwb_201905_3_VIDEO)

# ONE WITH THE FATHER, BUT NOT GOD

JOHN 10:22-42

Jesus has come to Jerusalem for the Festival of Dedication (or, Hanukkah). This festival commemorates the rededication of the temple. Over a century earlier, Syrian King Antiochus IV Epiphanes built an altar over the great altar at God's temple. Later, sons of a Jewish priest recaptured Jerusalem and rededicated the temple to Jehovah. Since then, an annual celebration is held on Chislev 25, the month corresponding to the late part of November and the early part of December.

It is wintertime, the season of cold weather. Jesus is walking in the temple in the colonnade of Solomon. Here Jews encircle him and demand: "How long are you going to keep us in suspense? If you are the Christ, tell us plainly." (John 10:22-24) How will Jesus respond? He replies: "I told you, and yet you do not believe." Jesus has not told them *directly* that he is the Christ, as he told the Samaritan woman at the well. (John 4:25, 26) He has, though, revealed his identity in saying: "Before Abraham came into existence, I have been."—John 8:58.

Jesus wants people to conclude for themselves that he is the Christ by comparing his works with what was foretold the Christ would do. This is why he at other times told his disciples not to tell anyone that he was the Messiah. But now he tells these hostile Jews outright: "The works that I am doing in my Father's name, these bear witness about me. But you do not believe."—John 10:25, 26.

Why do they not believe that Jesus is the Christ? He says: "You do not believe, because you are not my sheep. My sheep listen to my voice, and I know them, and they follow me. I give them everlasting life, and they will by no means ever be destroyed, and no one will

snatch them out of my hand. What my Father has given me is something greater than all other things." Jesus then tells them how close his relationship with his Father is, saying: "I and the Father are one." (John 10:26-30) Jesus is here on earth and his Father is in heaven, so he cannot mean that he and his Father are literally one. Rather, they are one in purpose, being united.

Jesus' words so anger the Jews that they again pick up stones to kill him. This does not frighten Jesus. "I displayed to you many fine works from the Father," he says. "For which of those works are you stoning me?" They respond: "We are stoning you, not for a fine work, but for blasphemy; for you . . . make yourself a god." (John 10:31-33) Jesus never claimed to be a god, so why this accusation?

Well, Jesus is saying that he has powers that the Jews believe belong to God alone. For example, regarding the "sheep" he said: "I give them everlasting life," which is something humans cannot do. (John 10:28) The Jews are overlooking the fact that Jesus has openly admitted that he received authority from his Father.

In refuting their false charge, Jesus asks: "Is it not written in your Law [at Psalm 82:6], 'I said: "You are gods"?' If he called 'gods' those against whom the word of God came . . . do you say to me whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am God's Son'?"—John 10:34-36.

Yes, the Scriptures call even unjust human judges "gods." So how can these Jews fault Jesus for saying "I am God's Son"? He points to something that should convince them: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do



not believe me, believe the works, so that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father.”—John 10:37, 38.

In response, the Jews try to seize Jesus, but he again escapes. He leaves Jerusalem and goes across the Jordan River to the area where

John began baptizing nearly four years earlier. This apparently is not far from the southern end of the Sea of Galilee.

Crowds come to Jesus and say: “John did not perform a single sign, but all the things John said about this man were true.” (John 10:41) Thus, many Jews put faith in Jesus.

- 
- ◇ Why does Jesus call the people’s attention to his works?
  - ◇ How are Jesus and his Father one?
  - ◇ How does Jesus’ quotation from the Psalms disprove the Jews’ charge that he is making himself a god or equal to God?
-

## Great God, Jehovah

(Exodus 34:6, 7)

C Cma7 C6 Cma7 F/C Cma7 Dm/C G7 C

Great God, Je - ho - vah, you are de - serv - ing,  
 Fa - ther, we feel your ten - der com - pas - sion.  
 Heav - en and earth now sing of your glo - ry.

Dm/F A/E Dm Dm9/C Dm/B F/A G7 Dm/F C/E Dm7 Dm7/G G7

Wor - thy of the high - est praise, Good and just in all your ways.  
 We are dust, and still you care; Gra - cious - ly you hear our prayer.  
 Joy - ful - ly with voic - es raised, We ex - alt you all our days.

C Cma7 C6 Cma7 F/C Cma7 Dm/C G7 C

You have such pow - er, deep love, and wis - dom.  
 How you sus - tain us, teach us, and guide us!  
 Great God, Je - ho - vah, you are de - serv - ing.

Dm/F C/E Dm7 Dm7/G G7 C G7sus4 C

You are God to end - less days.  
 Help from you is al - ways there.  
 Please ac - cept our heart - felt praise.  
 R.H.

(See also Deut. 32:4; Prov. 16:12; Matt. 6:10; Rev. 4:11.)

JUNE 2019

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
AUGUST 5–SEPTEMBER 1, 2019

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<b>An Ancient Scroll “Unwrapped”</b>	31
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### COVER PICTURE:

Jehovah compassionately sent angels to rescue Lot and his family (See study article 26, paragraph 4)

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# The Divine Pattern of Love

(1 John 4:19)

B $\flat$ 7 E $\flat$  Cm7 A $\flat$  Fm7 B $\flat$ 7/F

The pat - tern of love, we learn from Je - ho - vah Shows the  
 When we walk his way, our love for each oth - er Will be  
 The pat - tern of love, the bond that u - nites us Lets us

E $\flat$ /G A $\flat$ ma7 A $\flat$ 6 B $\flat$ 9sus4 B $\flat$ 7

way, guides our way. In all he has  
 true, warm and true, Will move us to  
 be fam - i - ly. Our Fa - ther a -

Fm C+5/E Fm/E $\flat$  A $\flat$ /B $\flat$  B $\flat$ 7

done, his deal - ings have shown us How to dis -  
 care for all of our broth - ers, Old ones and  
 bove now warm - ly in - vites us: "Come taste and

E $\flat$ 6 Fm/B $\flat$  A $\flat$ /B $\flat$  E $\flat$ ma7 E $\flat$ 6

play his lov - ing way. He gave us his  
 new, not just a few. True love for our  
 see real u - ni - ty." Come share in the





**SONG 107**

The Divine Pattern of Love

**PREVIEW**

Lot, Job, and Naomi served Jehovah loyally, but they still had to endure stressful times in their lives. This article considers what we can learn from their experiences. It also discusses why it is important for us to be patient and compassionate and to speak consolingly to our brothers and sisters when they are facing challenges.

## Help Others Deal With Stress

*“All of you have unity of mind, fellow feeling, brotherly affection, tender compassion, and humility.”—1 PET. 3:8.*

Jehovah loves us deeply. (John 3:16) We want to imitate our loving Father. So we try to show “fellow feeling, brotherly affection, [and] tender compassion” to all but especially to those who are “related to us in the faith.” (1 Pet. 3:8; Gal. 6:10) When members of our spiritual family face stressful challenges, we want to help them.

<sup>2</sup> All who want to be part of Jehovah’s family will face stressful situations. (Mark 10:29, 30) We will likely have to cope with more trials as the end of this system draws near. How can we help one another? Let us consider what we can learn from the Bible accounts about Lot, Job, and Naomi. We will also discuss some challenges that our brothers and sisters face today and see how we can help them cope with problems.

**BE PATIENT**

<sup>3</sup> Lot made a bad decision when he chose to live among the grossly immoral people of Sodom. (**Read 2 Peter 2:7, 8.**) The region was prosperous, but Lot paid a high price for moving to Sodom. (Gen. 13:8-13; 14:12) His wife apparently became so attached to the city or to some of the people living there that she disobeyed Jehovah. She lost her life when God rained fire and sulfur on

1. How can we imitate our loving Father, Jehovah?
2. What will we discuss in this article?
3. As evidenced by 2 Peter 2:7, 8, what bad decision did Lot make, and with what results?

the region. And think of Lot's two daughters. They were engaged to men who died in Sodom. Lot lost his home, his possessions and, most painful of all, his wife. (Gen. 19:12-14, 17, 26) During this stressful period, did Jehovah lose patience with Lot? No.

<sup>4</sup> Even though Lot chose to live in Sodom, Jehovah compassionately sent angels to rescue him and his family. However, instead of immediately obeying the angels' urgent command to leave Sodom, Lot "kept lingering." The angels had to seize hold of his hand and help him and his family flee the city. (Gen. 19:15, 16) The angels then told him to run to the mountainous region. But instead of obeying Jehovah, Lot asked to go to a nearby town. (Gen. 19:17-20) Jehovah patiently listened and allowed Lot to go to that town. Lot later became afraid of living there and moved to the mountainous region, the very area Jehovah had told him to go to in the first place. (Gen. 19:30) What remarkable patience Jehovah showed! How can we imitate him?

<sup>5</sup> Like Lot, a member of our spiritual family may make poor decisions and cause serious problems for himself. If that were to happen, how would we respond? We might be tempted to point out that he is reaping what he has sown, which would be true. (Gal. 6:7) However, we can do better. We can imitate the way that Jehovah helped Lot. How?

<sup>6</sup> Jehovah sent the angels not only to warn Lot but also to **help** him escape

the disaster brought on Sodom. Likewise, we may need to warn our brother if we see that he is heading for trouble. But we may also be able to help him. Even if he is slow to apply the Bible-based counsel he receives, we need to be patient. Be like the two angels. Rather than give up and draw away from our brother, we should look for practical ways to assist him. (1 John 3:18) We may need to offer to take him by the hand, figuratively speaking, and help him apply the good advice he is given.—**Read 1 Thessalonians 5:14.**

<sup>7</sup> Jehovah could have focused on Lot's imperfections. Instead, he later inspired the apostle Peter to refer to Lot as a righteous man. How happy we are that Jehovah overlooks our mistakes! (Ps. 130:3) Can we imitate the way that Jehovah viewed Lot? If we focus on the good qualities of our brothers and sisters, we will be more patient with them. They, in turn, will be more likely to accept the help we offer.

#### BE COMPASSIONATE

<sup>8</sup> Unlike Lot, Job did not suffer because of some bad decision he made. Yet, he experienced severe calamities, losing his possessions, his status in the community, and his good health. Even worse, he and his wife lost all their children in death. Job was also accused by three false friends. What is one reason why Job's three false comforters lacked compassion for him? They saw only the outward appearance of

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4. How did Jehovah prove to be patient with Lot? (See cover picture.)

5-6. How can we apply 1 Thessalonians 5:14 as we imitate God?

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7. How can we imitate the way that Jehovah viewed Lot?

8. What will compassion move us to do?



Listen patiently if a fellow believer gives in to “wild talk,” and offer comforting words at the right time

(See paragraphs 10-11)

his situation. As a result, they jumped to wrong conclusions and judged Job harshly. How can we avoid making a similar mistake? Realize that only Jehovah knows all the facts about a person’s situation. Listen carefully to what the suffering person says. Do more than hear his words; try also to feel his pain. Only then will you be able to show genuine fellow feeling for your brother or sister.

<sup>9</sup> Compassion will hold us back from spreading harmful gossip about the problems others are facing. A gossip does not build up the congregation; he tears it down. (Prov. 20:19; Rom. 14:19) He is not kind but thoughtless, and his words can injure a person who is already suffering. (Prov. 12:18; Eph. 4:31, 32)

9. What will compassion hold us back from doing, and why?

How much better it is when we look for a person’s good qualities and think about how we can help him or her deal with trials!

<sup>10</sup> **Read Job 6:2, 3.** Job, at times, engaged in “wild talk.” Still, he later took back some things he had said. (Job 42:6) Like Job, a person today who is enduring a stressful problem may give in to wild talk, saying things that he later regrets. How should we respond? Rather than being critical, we should be compassionate. Remember that Jehovah did not intend for any of us to have the problems and stresses we face today. So it is understandable if a faithful servant of Jehovah speaks thoughtlessly when under great stress. Even if he says inaccu-

10. What does the statement at Job 6:2, 3 teach us?

rate things about Jehovah or about us, we should not quickly become angry at him or judge him for saying such things.—Prov. 19:11.

<sup>11</sup> At times, a person who is coping with a stressful problem also needs to receive some form of counsel or helpful discipline. (Gal. 6:1) How can elders handle this challenge? They do well to imitate Elihu, who listened to Job with great empathy. (Job 33:6, 7) Elihu offered his counsel only after he understood Job's thinking. Elders who follow Elihu's example will listen carefully and try to understand the person's situation. Then, when they offer counsel, they are more likely to reach the heart of their listener.

#### SPEAK CONSOLINGLY

<sup>12</sup> Naomi was a loyal woman who loved Jehovah. But after the death of her husband and two sons, she wanted to change her name from Naomi to "Mara," meaning "Bitter." (Ruth 1:3, 5, 20, fn., 21) Naomi's daughter-in-law Ruth stuck with her through her trials. Ruth not only provided practical help but also spoke consolingly to Naomi. Ruth expressed her love and support for Naomi in simple, sincere words.—Ruth 1:16, 17.

<sup>13</sup> When a member of our spiritual family loses a marriage mate in death, he or she needs our support. A married couple can be likened to two trees that have grown up next to each other. Over the

years, the roots of the trees intertwine. When one tree is uprooted and dies, the other tree can seriously be affected. Similarly, when someone loses a spouse to the enemy death, he or she may feel strong emotions for a long time. Paula,\* whose husband died suddenly, says: "My life was turned upside down, and I felt powerless. I lost my best friend. I talked to my husband about everything. He shared my joys and supported me through difficult times. He provided a shoulder to cry on. I really felt as if I had been cut in half."

<sup>14</sup> How can we console someone whose marriage mate has died? An important first step is to speak to him or her, even though you may feel awkward or unsure of what to say. Paula, quoted earlier, says: "I understand that death makes people uncomfortable. They worry that what they say might come out wrong. But worse than hearing something awkward is hearing nothing at all." A grieving person probably does not expect us to say something profound. Paula says: "I appreciated it when friends would simply say, 'I'm sorry for your loss.'"

<sup>15</sup> William, whose wife died some years ago, relates: "I appreciate it when others recount experiences about my wife; it reassures me that she was loved and respected. This form of support is a tremendous help to me. I feel a deep sense of satisfaction, because my wife was so precious to me and had been a big part of my life." A widow named Bianca

\* Names in this article have been changed.

11. How can elders imitate Elihu when giving counsel?

12. What effect did the death of her husband and two sons have on Naomi?

13. Why do those who lose a marriage mate in death need our support?

14-15. How can we console someone whose marriage mate has died?

explains: “I find comfort when others pray with me and share a scripture or two with me. It helps when they talk about my husband and when they listen to me talk about him.”

<sup>16</sup> Just as Ruth stuck with the widowed Naomi, we need to provide ongoing support for those who lose a loved one in death. Paula, mentioned earlier, says: “Right after my husband died, I got a lot of support. As time passed, people’s lives seemed to go back to normal. However, my life had changed completely. It is a huge help when others realize that a grieving person needs

16. (a) What should we provide for someone who has lost a loved one in death? (b) According to James 1:27, what responsibility do we have?

support in the months—even years—following the death.” Of course, each person is different. Some seem to adjust to their new circumstances relatively quickly. For others, however, every activity they once shared with their loved one is a painful reminder of their loss. The ways people grieve vary from person to person. Let us remember that Jehovah gives us the honor and responsibility to care for those who have lost their mate in death.—**Read James 1:27.**

<sup>17</sup> Some spouses must deal with the severe anguish and stress that result when their mate abandons them. Joyce, whose husband left her for another

17. Why do those whose mates have abandoned them need our support?

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### How can we give support to those who have lost a mate?

(See paragraphs 14-15)



woman, says: “The pain of the divorce felt almost worse than if my husband had died. If he had died in an accident or from a sickness, he would have had little choice in the matter. But in this case, my husband chose to abandon me. I felt humiliated and degraded.”

<sup>18</sup> When we do small acts of kindness to those who no longer have a marriage mate, we reassure them of our love. More than ever, they need good friends. (Prov. 17:17) How can you prove that you are their friend? You could invite them over for a simple meal. And you might offer to spend some time with them in recreation or in the field ministry. Another option would be to ask them occasionally to join you for family worship. If you do, you will make Jehovah happy, for he is “close to the broken-

18. What can we do to help those who no longer have a marriage mate?

hearted” and is “a protector of widows.” —Ps. 34:18; 68:5.

<sup>19</sup> Soon, when God’s Kingdom rules the earth, all “distresses will be forgotten.” How we look forward to the time when “the former things will not be called to mind, nor will they come up into the heart.” (Isa. 65:16, 17) Until that day, let us support one another and prove by both our speech and our actions that we love all in our spiritual family.—**Read 1 Peter 3:8.**

19. Keeping 1 Peter 3:8 in mind, what are you determined to do?

**PICTURE DESCRIPTIONS Page 22:** A brother is very upset and engages in “wild talk” while an elder listens patiently. Later, after the angry brother has calmed down, the elder provides kind counsel. **Page 24:** A young married couple spend time with a brother whose wife has recently died. They share pleasant memories of her.

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## HOW WOULD YOU ANSWER?

- What can we learn from the way that Jehovah helped Lot and Job?
- What does Naomi’s experience teach us?
- How can we give support to those who no longer have a marriage mate?

# 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!

