

- Song 16 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“A Priest Forever in the Manner of Melchizedek”:** (10 min.)
 Heb 7:1, 2—King-priest Melchizedek met Abraham and blessed him (*it-2 366*)
 Heb 7:3—Melchizedek was “without genealogy” and “remains a priest for all time” (*it-2 367 ¶4*)
 Heb 7:17—Jesus is “a priest forever in the manner of Melchizedek” (*it-2 366*)
- **Digging for Spiritual Gems:** (8 min.)
 Heb 8:3—What was the difference between gifts and sacrifices offered under the Mosaic Law? (*w00 8/15 14 ¶11*)

 Heb 8:13—How did the Law covenant become “obsolete” in Jeremiah’s day? (*it-1 523 ¶5*)

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 7:1-17 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Appropriate Use of Visual Aids*, and then discuss study 9 of the *Teaching* brochure.
- **Talk:** (5 min. or less) *it-1 524 ¶3-5*—Theme: What is the new covenant? (7)

LIVING AS CHRISTIANS

- Song 124
- **Organizational Accomplishments:** (15 min.) Play the *Organizational Accomplishments* video for September. Encourage all to visit world headquarters or their local branch office if possible.
- **Congregation Bible Study:** (30 min.) *jj* chap. 82
- Review Followed by Preview of Next Week (3 min.)
- Song 83 and Prayer

HEBREWS 7-8 | “A Priest Forever in the Manner of Melchizedek”

7:1-3, 17

How was Melchizedek a prophetic type of Jesus?

7:1	King and priest
7:3, 22-25	No record of predecessors or successors
7:5, 6, 14-17	Priest by appointment, not by fleshly descent



How is Christ’s priesthood superior to the Aaronic priesthood? (*it-1 1113 ¶4-5*)



16 Praise Jah for His Son, the Anointed

(Revelation 21:2)

F Bb Eb/Bb F/Bb Eb/Bb Bb F/A Gm7 Bb/F Eb Bb/F

Je - ho - vah a - noint - ed his Son To rule o - ver ev - 'ry -
 Christ's broth - ers are cho - sen and called. God gives them their own new

F Fsus4/G F/A F Bb C/Bb Csus4/Bb C/Bb F/A F

one. His throne is es - tab - lished on jus - tice, That
 birth. This bride class will share in the King - dom And

C C7 Gm7/D C7/E Am/C C7/Bb F/A C7/G F *Chorus* Gm Dm/F Gm/E

God's will on earth may be done. Praise Jah for his Son, the A -
 bring Par - a - dise to this earth.

Dm/F Dm Eb Bb/D Cm7 Bb/D Cm11 Bb

noint - ed. Praise Je - sus, O you faith - ful sheep, Who

Praise Jah for His Son, the Anointed

E \flat B \flat /D Cm7 B \flat /D D7 Gm/D D7 Gm F/C Gm/C F/C Gm/C C7

loy - al - ly fol - low day af - ter day and all his com - mand - ments

F Fsus4 F Gm Dm/F Gm/E F/Dm Dm

keep. Praise Jah for his Son, the A - noint - ed, the

E \flat B \flat /D Cm7 B \flat /D Cm11 B \flat E \flat B \flat /D Cm7 B \flat /D

Rul - er of heav - en - ly fame, A - noint - ed with ex - ul -

D7 Gm/D D7 Gm E \flat m6/G \flat B \flat /F Cm/E \flat B \flat /D Cm7 F7 B \flat

ta - tion and might to hon - or God's ho - ly name.

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

4 For as regards those who were once enlightened^c 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,^{*} **6** but have fallen away,^d 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.^e **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^f 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^g down to the end,^h **12** so that you may not become sluggish,ⁱ 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,^j **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."^a **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.^b **17** In this same way, when God decided to demonstrate more clearly to the heirs of the promise^c the unchangeableness of his purpose,^{*} he guaranteed it^d with an oath, **18** in order that through two unchangeable things in which it is impossible for God to lie,^d 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^e as an anchor for the soul,^{*} both sure and firm, and it enters in within the curtain,^f **20** where a forerunner has entered in our behalf, Jesus,^g who has become a high priest in the manner of Mel-chiz'e-dek forever.^h

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,ⁱ **2** and Abraham gave^{*} 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.^j

4 See how great this man was to whom Abraham, the family head,^{*} gave a tenth out of the best spoils.^k **5** True, according to the Law, those of the sons of

6:17 *Or "counsel." [#]Or "stepped in." Lit., "mediated." 6:19 *Or "for our lives." 7:2 *Lit., "apportioned." 7:3 *Or "perpetually." 7:4 *Or "the patriarch."

Le'vi^a who receive their priestly office have a commandment to collect tithes from the people,^b that is, from their brothers, even though these are descendants* of Abraham. **6** But this man who did not trace his genealogy from them took tithes from Abraham and blessed the one who had the promises.^c **7** Now it is undeniable that the lesser one is blessed by the greater. **8** And in the one case, it is men who are dying who receive tithes, but in the other case, it is someone of whom witness is given that he lives.^d **9** And it could be said that even Le'vi, who receives tithes, has paid tithes through Abraham, **10** for he was still a future descendant* of his forefather when Mel-chiz'e-dek met him.^e

11 If, then, perfection was attainable through the Levitical priesthood^f (for it was a feature of the Law that was given to the people), what further need would there be for another priest to arise who is said to be in the manner of Mel-chiz'e-dek^g and not in the manner of Aaron? **12** For since the priesthood is being changed, it becomes necessary to change the Law as well.^h **13** For the man about whom these things are said came from another tribe, from which no one has officiated at the altar.ⁱ **14** For it is clear that our Lord has descended from Judah,^j yet Moses said nothing about priests coming from that tribe.

15 And this becomes even clearer when another priest^k arises who is like Mel-chiz'e-dek,^l **16** who has become such, not by the legal requirement that depends on fleshly descent, but by the power of an indestructible

7:5 *Lit., "have come out of the loins."
7:10 *Lit., "in the loins."

CHAP. 7

- a Ex 40:12, 15
- b Nu 18:21, 26
De 14:28
- c Ge 12:7
Ge 14:18-20
Ge 17:6
Ge 22:17
- d Heb 7:3
- e Ge 14:18
- f Ro 3:20
Heb 7:19
Heb 9:9
Heb 10:1
- g Ps 110:4
- h Ro 3:27
1Co 9:21
Ga 6:2
Col 2:13, 14
- i Nu 18:6, 7
- j Ge 49:10
Mt 1:1, 3
Lu 3:23, 33
- k Heb 3:1
Heb 7:26
- l Ps 110:4

Second Col.

- a Ro 6:9
1Ti 6:16
- b Ps 110:4
- c Ro 8:3
Heb 9:9
Heb 13:9
- d Ac 13:38, 39
Ga 2:15, 16
Heb 10:1
- e 1Pe 1:3, 4
- f Joh 14:6
Heb 4:16
- g Ps 110:4
- h Jer 31:31
Mt 26:27, 28
1Co 11:25
Heb 8:6
Heb 9:15
Heb 12:22, 24
- i 1Ch 6:4
- j Lu 1:33
Heb 7:15, 16
- k Ro 8:34
1Ti 2:5
Heb 9:24
1Jo 2:1
- l Isa 53:9
1Pe 2:21, 22
- m Eph 1:20, 21
1Pe 3:22
- n Nu 28:3
- o Le 9:8, 15
- p Ro 6:10
Heb 9:28
Heb 10:14
- q Le 16:11
- r Ps 2:7
Ps 110:4

life.^a **17** For it is said in witness of him: "You are a priest forever in the manner of Mel-chiz'e-dek."^b

18 So, then, the former commandment is set aside because it is weak and ineffective.^c **19** For the Law made nothing perfect,^d but the introduction of a better hope^e did, through which we are drawing near to God.^f **20** Also, inasmuch as this was not done without an oath being sworn **21** (for, indeed, there are men who have become priests without a sworn oath, but this one has become so through an oath sworn respecting him by the One who said: "Jehovah* has sworn, and he will not change his mind,"^g "You are a priest forever"),^g **22** Jesus has accordingly become the guarantee* of a better covenant.^h **23** Furthermore, many had to become priests in successionⁱ because death prevented them from continuing as such, **24** but because he continues alive forever,^j his priesthood has no successors. **25** So he is able also to save completely those who are approaching God through him, because he is always alive to plead for them.^k

26 For it is fitting for us to have such a high priest who is loyal, innocent, undefiled,^l separated from the sinners, and exalted above the heavens.^m **27** Unlike those high priests, he does not need to offer up sacrifices daily,ⁿ first for his own sins and then for those of the people,^o because he did this once for all time when he offered himself up.^p **28** For the Law appoints as high priests men who have weaknesses,^q but the word of the oath^r sworn af-

7:21 *See App. A5. ^aOr "will feel no regret." **7:22** *Or "the one given in pledge."

ter the Law appoints a son, who has been made perfect^a forever.

8 Now this is the main point of what we are saying: We have such a high priest as this,^b and he has sat down at the right hand of the throne of the Majesty in the heavens,^c **2** a minister* of the holy place^d and of the true tent, which Jehovah^e set up, and not man. **3** For every high priest is appointed to offer both gifts and sacrifices; so it was necessary for this one also to have something to offer.^e

4 If he were on earth, he would not be a priest,^f since there are already men who offer the gifts according to the Law. **5** These men are offering sacred service in a typical representation and a shadow^g of the heavenly things;^h just as Moses, when about to construct the tent, was given the divine command: For He says: "See that you make all things after their pattern that was shown to you in the mountain."ⁱ **6** But now Jesus has obtained a more excellent ministry* because he is also the mediator^j of a correspondingly better covenant,^k which has been legally established on better promises.^l

7 If that first covenant had been faultless, there would have been no need for a second.^m **8** For he does find fault with the people when he says: "Look! The days are coming," says Jehovah,ⁿ "when I will make with the house of Israel and with the house of Judah a new covenant. **9** It will not be like the covenant that I made with their forefathers on the day I took hold of their hand to lead them out of the land of Egypt,ⁿ because they did not remain in my covenant,

8:2 *Or "public servant." 8:2, 8-11 *See App. A5. 8:6 *Or "public service."

CHAP. 7

a Heb 2:10
b Heb 5:9

CHAP. 8

b Heb 3:1
c Ps 110:1
d Heb 9:8, 24
e Eph 5:2
f Heb 7:14
g Col 2:16, 17
h Heb 10:1
i Ex 25:9, 40
j 1Ti 2:5
k 1Co 11:25
l Ps 110:4
m Heb 7:11, 18
n Ex 12:51

Second Col.

a Ro 2:29
b 2Co 6:16
c Jer 31:31-34
d Ro 10:4
e Col 2:13, 14

CHAP. 9

f Ex 25:8
g Nu 4:9
h Ex 40:22-24
i Ex 26:33
j Ex 36:35
k Ex 26:31, 33
l Le 16:12
m Ex 40:21
n Ex 25:10, 11
o Ex 16:33
p Nu 17:10
q Ex 32:15
r Ex 25:18, 22
Nu 7:89

so I stopped caring for them,' says Jehovah.[#]

10 "For this is the covenant that I will make with the house of Israel after those days,' says Jehovah.[#] 'I will put my laws in their mind, and in their hearts I will write them.^a And I will become their God, and they will become my people.^b

11 "And they will no longer teach each one his fellow citizen and each one his brother, saying: 'Know Jehovah!'"[#] For they will all know me, from the least to the greatest of them. **12** For I will be merciful toward their unrighteous deeds, and I will no longer call their sins to mind."^c

13 In his saying "a new covenant," he has made the former one obsolete.^d Now what is obsolete and growing old is near to vanishing away.^e

9 For its part, the former covenant used to have legal requirements for sacred service and its holy place^f on earth.

2 For a first tent compartment was constructed, in which were the lampstand^g and the table and the display of the loaves of presentation;^h and it is called the Holy Place.ⁱ **3** But behind the second curtain^j was the tent compartment called the Most Holy.^k **4** This had a golden censer^l and the ark of the covenant^m completely overlaid with gold,ⁿ in which were the golden jar containing the manna^o and Aaron's rod that budded^p and the tablets^q of the covenant; **5** and above it were the glorious cherubs overshadowing the propitiatory cover.^r But now is not the time to speak of these things in detail.

6 After these things were constructed this way, the priests enter the first tent compartment

9:2 *Or "the showbread." 9:5 *Or "the place of atonement."

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HEBREWS 7-8 | “A Priest Forever in the Manner of Melchizedek”

7:1-3, 17

How was Melchizedek a prophetic type of Jesus?

7:1	King and priest
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 **How is Christ’s priesthood superior to the Aaronic priesthood?** (*it-1 1113 ¶4-5*)



September 2-8 / Hebrews 7-8

Treasures From God's Word

"A Priest Forever in the Manner of Melchizedek": (10 minutes)

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Hebrews 7:1-3, 17

How was Melchizedek a prophetic type of Jesus?

Hebrews 7:1—King and priest

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How is Christ's priesthood superior to the Aaronic priesthood?

it-1 1113 paragraphs 4-5

The High Priesthood of Jesus Christ. The Bible book of Hebrews points out that Jesus Christ, since his resurrection and entry into heaven, is "a high priest according to the manner of Melchizedek forever." (Hebrews 6:20; 7:17, 21) To describe the greatness of Christ's priesthood and its superiority over the Aaronic priesthood, the writer shows that Melchizedek was both a king and a priest by designation of the Most High God, and not by inheritance. Christ Jesus, not of the tribe of Levi, but of Judah and of the line of David, did not inherit his office by descent from Aaron, but obtained it by direct appointment of God, as did Melchizedek. (Hebrews 5:10) In addition to the promise recorded at Psalm 110:4: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" which appointment makes him a heavenly King-Priest, Christ also possesses Kingdom authority by reason of his descent from David. In the latter case, he becomes the heir of the kingship promised in the Davidic covenant. (2 Samuel 7:11-16) He therefore holds in combination the offices of kingship and priesthood, as did Melchizedek.

In another way the surpassing excellence of Christ's high priesthood is shown, namely, in that Levi, the progenitor of the Jewish priesthood, in effect, gave tithes to Melchizedek, for Levi was still in the loins of Abraham when the patriarch gave a tenth to Salem's priest-king. Moreover, in that sense Levi was also blessed by Melchizedek, and the rule is that the lesser is blessed by the greater. (Hebrews 7:4-10) The apostle also calls attention to Melchizedek's being "fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life" as being representative of the everlasting priesthood of Jesus Christ, who has been resurrected to "an indestructible life."—Hebrews 7:3, 15-17.

Hebrews 7:1, 2—King-priest Melchizedek met Abraham and blessed him

Hebrews 7:1, 2: For this Melchizedek, king of Salem, priest of the Most High God, met Abraham returning from the slaughter of the kings and blessed him, and Abraham gave him a tenth of everything. First, his name is translated “King of Righteousness,” and then also king of Salem, that is, “King of Peace.”

it-2 366

King of ancient Salem and “priest of the Most High God,” Jehovah. (Genesis 14:18, 22) He is the first priest mentioned in the Scriptures; he occupied that position sometime prior to 1933 B.C.E. Being the king of Salem, which means “Peace,” Melchizedek is identified by the apostle Paul as “King of Peace” and, on the basis of his name, as “King of Righteousness.” (Hebrews 7:1, 2) Ancient Salem is understood to have been the nucleus of the later city of Jerusalem, and its name was incorporated in that of Jerusalem, which is sometimes referred to as “Salem.”—Psalm 76:2.

After Abram (Abraham) defeated Chedorlaomer and his confederate kings, the patriarch came to the Low Plain of Shaveh or “the king’s Low Plain.” There Melchizedek “brought out bread and wine” and blessed Abraham, saying: “Blessed be Abram of the Most High God, Producer of heaven and earth; and blessed be the Most High God, who has delivered your oppressors into your hand!” At that Abraham gave the king-priest “a tenth of everything,” that is, of “the chief spoils” he had acquired in his successful warfare against the allied kings.—Genesis 14:17-20; Hebrews 7:4.

Hebrews 7:3—Melchizedek was “without genealogy” and “remains a priest for all time”

Hebrews 7:3: 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.

it-2 367 paragraph 4

How was it true that Melchizedek had ‘neither beginning of days nor end of life’?

Paul isolated an outstanding fact respecting Melchizedek, in saying of him: “In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually.” (Hebrews 7:3) Like other humans, Melchizedek was born and he died. However, the names of his father and mother are not furnished, his ancestry and posterity are not disclosed, and the Scriptures contain no information about the beginning of his days or the end of his life. Thus, Melchizedek could fittingly foreshadow Jesus Christ, who has an unending priesthood. As Melchizedek had no recorded predecessor or successor in his priesthood, so too Christ was preceded by no high priest similar to himself, and the Bible shows that none will ever succeed him. Furthermore, although Jesus was born in the tribe of Judah and in the kingly line of David, his fleshly ancestry had no bearing on his priesthood, nor was it by virtue of

human ancestry that the offices of both priest and king were combined in him. These things were as a result of Jehovah's own oath to him.

Hebrews 7:17—Jesus is “a priest forever in the manner of Melchizedek”

Hebrews 7:17: For it is said in witness of him: “You are a priest forever in the manner of Melchizedek.”

it-2 366

Christ's Priesthood Typified. In a notable Messianic prophecy the sworn oath of Jehovah to David's "Lord" is: "You are a priest to time indefinite according to the manner of Melchizedek!" (Psalm 110:1, 4) This inspired psalm gave the Hebrews reason to regard the promised Messiah as the one in whom the office of priest and king would be combined. The apostle Paul, in the letter to the Hebrews, removed any doubt about the identity of the one foretold, speaking of "Jesus, who has become a high priest according to the manner of Melchizedek forever."—Hebrews 6:20; 5:10; see COVENANT.

Digging for Spiritual Gems

Hebrews 8:3—What was the difference between gifts and sacrifices offered under the Mosaic Law?

Hebrews 8:3: For every high priest is appointed to offer both gifts and sacrifices; so it was necessary for this one also to have something to offer.

w00 8/15 14 paragraph 11

"Every high priest is appointed to offer both gifts and sacrifices," says the apostle Paul. (Hebrews 8:3) Note that Paul divides the offerings made by the high priest of ancient Israel into two categories, namely, "gifts" and "sacrifices," or "sacrifices for sins." (Hebrews 5:1) People generally give gifts to express affection and appreciation, as well as to cultivate friendship, favor, or acceptance. (Genesis 32:20; Proverbs 18:16) Similarly, many of the offerings prescribed by the Law can be viewed as "gifts" to God to seek his acceptance and favor. Transgressions of the Law required restitution, and to make amends, "sacrifices for sins" were offered. The Pentateuch, especially the books of Exodus, Leviticus, and Numbers, provides a broad array of material regarding different kinds of sacrifices and offerings. While it can be a real challenge for us to absorb and remember all the details, some key points regarding the various types of sacrifices merit our attention.

Hebrews 8:13—How did the Law covenant become “obsolete” in Jeremiah’s day?

Hebrews 8:13: In his saying “a new covenant,” he has made the former one obsolete. Now what is obsolete and growing old is near to vanishing away.

it-1 523 paragraph 5

However, the Law covenant became in a sense “obsolete” when God announced by means of the prophet Jeremiah that there would be a new covenant. (Jeremiah 31:31-34; Hebrews 8:13) In 33 C.E. the Law covenant was canceled on the basis of Christ’s death on the torture stake (Colossians 2:14), the new covenant replacing it.—Hebrews 7:12; 9:15; Acts 2:1-4.

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 7:1-17 (*th* study 5)

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7:5, 6, 14-17	Priest by appointment, not by fleshly descent



How is Christ’s priesthood superior to the Aaronic priesthood? (*it-1 1113 ¶4-5*)



Apply Yourself to Reading and Teaching

Study 9—Appropriate Use of Visual Aids

How can you make important points of instruction more vivid as you teach? Use a visual aid. That's what Jehovah did when speaking with Abraham as recorded at Genesis 15:5. Jehovah brought Abraham outside and said: "Look up, please, to the heavens and count the stars."

Imagine Abraham looking up to the heavens on a clear night and seeing thousands of stars twinkling like diamonds.

Jehovah then made the point of instruction clear when he said: "So your offspring will become." Abraham understood, and he remembered Jehovah's promise for the rest of his life.

Well, how might we use visual aids in our teaching? We can choose pictures, diagrams, maps, time lines, or other items to highlight, not minor details, but important concepts. And whether we're teaching in the field ministry or in the congregation, we need to make sure that our listeners can "see" the visual aid.

As we watch the following example, consider whether this use of a visual aid is appropriate or inappropriate.

(Brother giving a talk, holding up a balloon)

Rumors are like this balloon: full of hot air, floating through the room. What should we do with rumors?

(Brother takes a needle and pops the balloon)

Deflate them before they travel any further.

Was that an appropriate use of a visual aid? Oh, it'll be remembered but for all the wrong reasons.

Our objective in using visual aids is not to shock or entertain the audience. Let's give the speaker another chance to make appropriate use of a visual aid.

(Brother giving a talk)

Why should we spend time getting to know our brothers and sisters?

Well, we could compare them to this beautiful rock called a geode.

(Brother holds up a round black rock)

If we look past the surface imperfections and take the time to get to know our brothers and sisters...

(Brother separates the stone which is cut in half, and shows its beautiful sparkling interior)

... we may come to know their beautiful inner qualities, "the secret person of the heart."

Simple and clear. Our publications also use visual aids. How can we make good use of them in the ministry? Let's watch a brother conducting a Bible study. Does he make good use of the artwork?

(Brother conducting a study) What will life be like in the coming Paradise? In order to visualize what we just considered in paragraphs 17-23, notice the artwork on page 37. Nice, right? Let's move on to paragraph 24.

The publisher briefly called attention to the illustration. But he could have made better use of it. While we don't need to focus on minor details in a picture, we should try to highlight key aspects of the artwork. Let's watch him try again.

(Brother conducting a study) What will life be like in the coming Paradise? In order to visualize what we'll consider in paragraphs 17-23, notice the artwork on page 37.

(Scene of paradise is shown) What aspects of this scene are different from life in today's world?

(Student) Everybody is happy.

(Conductor) That's right. The whole earth will be a paradise. What else? Does anyone in this scene have glasses or a cane?

(Student) No.

(Conductor) Sickness and death will be gone too. What about war and violence? What do you see in the picture?

(Student) Everybody is getting along, even people of different races.

(Conductor) Exactly! There will even be peace between humans and the animals. But you might be thinking, 'That's just too good to be true.' Well, let's now consider the verses from the Bible that provide the basis for this picture. Would you please read paragraph 17?

In this case, the publisher used the artwork to preview information to follow. We can also use the artwork to review key points. The important thing is for our listeners to remember the point of the visual aid.

Brothers who conduct the Watchtower Study and the Congregation Bible Study should make good use of the visual aids that appear in the lesson.

When we select visual aids that enhance our teaching rather than detract from it, we'll honor Jehovah and make important points of instruction memorable to our audience.

video source: https://tv.jw.org/#en/mediaitems/VODMinistryApplyTeaching/pub-thv_9_VIDEO

9

Appropriate Use of Visual Aids



Genesis 15:5

SUMMARY: Use visual aids to make important points of instruction more vivid.

HOW TO DO IT:

- **Select visual aids that enhance your teaching.** Use pictures, diagrams, maps, time lines, or other visual aids to highlight *important* points, not minor details. Help your listeners to remember not just the visual aid but the point of instruction.
- **Make sure that your listeners can see the visual aid.**



Well before your presentation, ensure that any visual aids you plan to use are ready.

IN THE MINISTRY: Direct a listener's attention to artwork in a publication, and ask him to comment on what he sees. Ask additional questions, as needed, to emphasize key ideas. When playing a video, turn the screen to face your listener. Generally, it is not necessary to talk while the video is playing.

Apply Yourself to the Field Ministry

- **Talk:** (5 minutes or less) *it-1* 524 paragraphs 3-5—Theme: What is the new covenant? (*th* study 7)

New Covenant. Jehovah foretold the new covenant by the prophet Jeremiah in the seventh century B.C.E., stating that it would not be like the Law covenant, which Israel broke. (Jeremiah 31:31-34) On the night before his death, Nisan 14, 33 C.E., when he established the celebration of the Lord's Evening Meal, Jesus Christ announced the new covenant, to be validated by his sacrifice. (Luke 22:20) On the 50th day from his resurrection and 10 days after he had ascended to his Father, he poured out the holy spirit, which he had received from Jehovah, on his disciples gathered in an upper room in Jerusalem.—Acts 2:1-4, 17, 33; 2 Corinthians 3:6, 8, 9; Hebrews 2:3,4.

The parties to the new covenant are Jehovah, on one side, and "the Israel of God," the spirit-begotten ones in union with Christ, making up his congregation or body, on the other side. (Hebrews 8:10; 12:22-24; Galatians 6:15, 16; 3:26-28; Romans 2:28, 29) The new covenant is made operative by the shed blood (the sacrifice of the human life) of Jesus Christ, the value of which was presented to Jehovah after Jesus' ascension to heaven. (Matthew 26:28) When one is selected by God for the heavenly calling (Hebrews 3:1), God brings that one into His covenant over Christ's sacrifice. (Psalm 50:5; Hebrews 9:14, 15, 26) Jesus Christ is the Mediator of the new covenant (Hebrews 8:6; 9:15) and is the primary Seed of Abraham. (Galatians 3:16) By means of Jesus' mediatorship of the new covenant, he assists those in the covenant to become part of the *real* seed of Abraham (Hebrews 2:16; Galatians 3:29) through forgiveness of their sins. Jehovah declares them righteous.—Romans 5:1, 2; 8:33; Hebrews 10:16, 17.

These spirit-begotten, anointed brothers of Christ become underpriests of the High Priest, "a royal priesthood." (1 Peter 2:9; Revelation 5:9, 10; 20:6) These do a priestly work, a "public service" (Philippians 2:17), and are called "ministers of a new covenant." (2 Corinthians 3:6) These called ones must follow Christ's steps closely, faithfully, until laying down their lives in death; Jehovah will then make them a kingdom of priests, making them sharers in divine nature, and will reward them with immortality and incorruption as joint heirs in the heavens with Christ. (1 Peter 2:21; Romans 6:3, 4; 1 Corinthians 15:53; 1 Peter 1:4; 2 Peter 1:4) The purpose of the covenant is to take out a people for Jehovah's name as a part of Abraham's "seed." (Acts 15:14) They become the "bride" of Christ, and are the body of persons whom Christ takes into a covenant for the Kingdom, to rule with Him. (John 3:29; 2 Corinthians 11:2; Revelation 21:9; Luke 22:29; Revelation 1:4-6; 5:9, 10; 20:6) The purpose of the new covenant requires that it continue in operation until all of the "Israel of God" are resurrected to immortality in the heavens. The benefits from that accomplished purpose will be everlasting, and for this reason it can be called "an everlasting covenant."—Hebrews 13:20.

Ever Loyal

(Psalm 18:25)

Bb7sus4 Bb7 Eb Fm11 Bb7/F Eb/G Ab

Ev - er loy - al to Je - ho - vah, Loy - al
 Ev - er loy - al to our broth - ers, Stick - ing
 Ev - er loy - al to their guid - ance When our

R.H.

Eb/Bb Gm Gm7 Ab C7sus4 C7

love we wish to show. As a
 close in times of need. Ev - er
 broth - ers lead the way. When they

Fm Gm11 C7/G Fm/Ab Bb/C C7

peo - ple, ded - i - cat - ed, His com -
 car - ing, al - ways trust - ing, Ev - er
 give us clear di - rec - tion, May we

R.H.

Fm Ab/Eb Dm11 G7

mands we want to know. His ad -
 kind in word and deed. We show
 loy - al - ly o - bey. Then the

Ever Loyal

Cm Ab Eb/G G7

vice will nev - er fail us, And his
hon - or to our broth - ers And re -
bless - ing from Je - ho - vah Will be

R.H.

Cm Eb/F F9 Bb Bb/Ab Eb/G

coun - sel we o - bey. He is
spect - them from the heart. Ev - er
ours to make us strong. When we're

Fm7 Bb Bb/Ab Eb/G Cm9 Cm

loy - al; we can trust him. From his
loy - al, ev - er clos - er, From their
loy - al, ev - er faith - ful, To Je -

R.H. R.H.

Fm7 Bb7sus4 Bb7 Eb

side we'll nev - er stray.
side we'll nev - er part.
ho - vah we'll be - long.

R.H.

- Song 16 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“A Priest Forever in the Manner of Melchizedek”:** (10 min.)
 Heb 7:1, 2—King-priest Melchizedek met Abraham and blessed him (*it-2 366*)
 Heb 7:3—Melchizedek was “without genealogy” and “remains a priest for all time” (*it-2 367 ¶14*)
 Heb 7:17—Jesus is “a priest forever in the manner of Melchizedek” (*it-2 366*)
- **Digging for Spiritual Gems:** (8 min.)
 Heb 8:3—What was the difference between gifts and sacrifices offered under the Mosaic Law? (*w00 8/15 14 ¶11*)

 Heb 8:13—How did the Law covenant become “obsolete” in Jeremiah’s day? (*it-1 523 ¶15*)

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 7:1-17 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Appropriate Use of Visual Aids*, and then discuss study 9 of the *Teaching* brochure.
- **Talk:** (5 min. or less) *it-1 524 ¶3-5*—Theme: What is the new covenant? (7)

LIVING AS CHRISTIANS

- Song 124
- **Organizational Accomplishments:** (15 min.) Play the *Organizational Accomplishments* video for September. Encourage all to visit world headquarters or their local branch office if possible.
- **Congregation Bible Study:** (30 min.) *jy chap. 82*
- Review Followed by Preview of Next Week (3 min.)
- Song 83 and Prayer


HEBREWS 7-8 | “A Priest Forever in the Manner of Melchizedek”

7:1-3, 17

How was Melchizedek a prophetic type of Jesus?

7:1	King and priest
7:3, 22-25	No record of predecessors or successors
7:5, 6, 14-17	Priest by appointment, not by fleshly descent



 **How is Christ’s priesthood superior to the Aaronic priesthood?** (*it-1 1113 ¶4-5*)





SECTION

5

JESUS' LATER MINISTRY EAST OF THE JORDAN

“MANY PUT
FAITH IN HIM.”

—JOHN 10:42

JESUS' MINISTRY IN PEREA

LUKE 13:22–14:6

Jesus has been teaching and curing people in Judea and Jerusalem. Then he crosses the Jordan River to teach from city to city in the district of Perea. Soon, though, he will be back in Jerusalem.

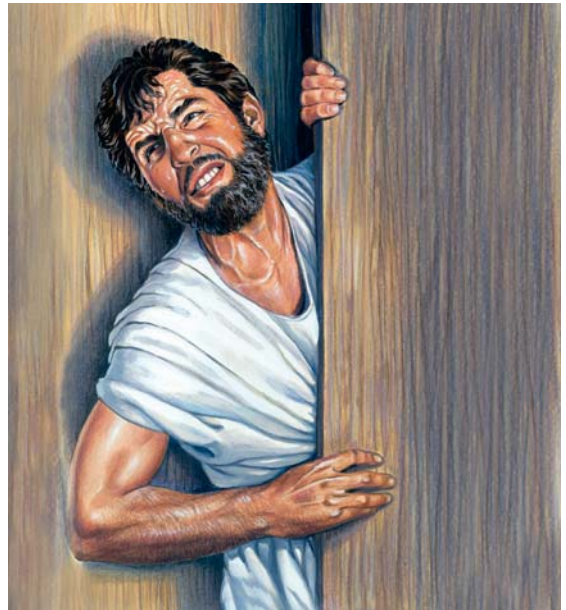
While Jesus is in Perea, a man asks: “Lord, are those being saved few?” The man may know of debates among the religious leaders over whether many will be saved or only a few. Jesus shifts the issue from how many will be saved to what must be done in order to be saved. “Exert yourselves vigorously to get in through the narrow door,” he says. Yes, effort, a struggle, is required. Why so? Jesus explains: “Many, I tell you, will seek to get in but will not be able.” —Luke 13:23, 24.

To illustrate the need for vigorous effort, Jesus says: “When the householder gets up and locks the door, you will stand outside knocking at the door, saying, ‘Lord, open to us.’ . . . But he will say to you, ‘I do not know where you are from. Get away from me, all you workers of unrighteousness!’”—Luke 13:25-27.

This illustrates the plight of a person who comes late—apparently when it is convenient for him—and finds that the door is shut and locked. He should have come earlier, even if that was inconvenient. It is like that with many who could have benefited from Jesus’ being there teaching them. They failed to seize the opportunity to make true worship their chief purpose in life. Those to whom Jesus has been sent have not, for the most part, accepted God’s provision for salvation. Jesus says that they will ‘weep and gnash their teeth’ when they are thrown outside. Yet people “from east and west and from north and south,” yes, from all nations,

“will recline at the table in the Kingdom of God.” —Luke 13:28, 29.

Jesus explains: “There are those last [such as non-Jews and downtrodden Jews] who will be first, and there are those first [religiously favored Jews who take pride in being descendants of Abraham] who will be last.” (Luke 13:30) Their being “last” means that such ungrateful ones will not be in the Kingdom of God at all.



Some Pharisees now come to Jesus and advise him: “Get out and go away from here, because Herod [Antipas] wants to kill you.” Perhaps King Herod himself started this rumor to cause Jesus to flee the territory. Herod may be afraid that somehow he will become involved in the death of another prophet, even as he was in the killing of John the Baptist. But Jesus tells the Pharisees: “Go and tell that fox, ‘Look! I am casting out demons and healing people today

and tomorrow, and on the third day I will be finished.’” (Luke 13:31, 32) In calling Herod a “fox,” Jesus may be alluding to how crafty foxes can be. However, Jesus will not be manipulated or rushed by Herod or anyone else. He is going to carry out the assignment his Father gave him, doing so according to God’s schedule, not man’s.

Jesus moves on in his journey toward Jerusalem because, as he says, “it cannot be that a prophet should be put to death outside of Jerusalem.” (Luke 13:33) No Bible prophecy said that the Messiah must die in that city, so why does Jesus speak of being killed there? Because Jerusalem is the capital, where the 71-member Sanhedrin high court is located and where those accused of being false prophets would be tried. Furthermore, that is where animal sacrifices are offered. Thus, Jesus realizes that it would be inadmissible for him to be killed elsewhere.

“Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent to her,” Jesus laments, “how often I wanted to gather your children together the way a hen gathers her brood of chicks under her wings! But you did not want it. Look! Your house is abandoned to you.” (Luke 13:34, 35) The nation is rejecting the Son of God and must face the consequences!



Before Jesus gets to Jerusalem, a leader of the Pharisees invites him to his house for a meal on the Sabbath. Those invited watch closely to see what Jesus might do about a man present who is suffering from dropsy (a severe accumulation of fluid, often in the legs and feet). Jesus asks the Pharisees and the experts in the Law: “Is it lawful to cure on the Sabbath or not?” —Luke 14:3.

Nobody answers. Jesus heals the man and then asks them: “Who of you, if his son or bull falls into a well, will not immediately pull him out on the Sabbath day?” (Luke 14:5) Again, they have no response to his sound reasoning.

-
- ◇ What does Jesus show is needed for salvation, and why are many locked out?
 - ◇ Who are the “last” that become “first,” and the “first” that become “last”?
 - ◇ About what may King Herod be concerned?
 - ◇ Why does Jesus indicate that he will be killed in Jerusalem?

"From House to House"

(Acts 20:20)

Eb
Cm7
Fm11
Bb7

From house to house, from door to door,
 From house to house, from door to door,
 So let us go from door to door

Eb7sus4/G
Eb/G
Cm9
Cm
Fm7
Bb7

Je - ho - vah's word we spread.
 Sal - va - tion we pro - claim.
 To spread the King - dom news.

R.H.

Bb/Ab
Eb/G
Cm7

From town to town, from farm to farm,
 It comes to those who make the choice,
 And wheth - er it's em - braced or not,

Fm11
Fm7
Bb13sus4
Bb7
Eb7sus4
Bb7

Je - ho - vah's sheep are fed.
 To call up - on God's name.
 We'll let the peo - ple choose.

R.H.

"From House to House"

Abma7 Gm7 Cm7

The good news that God's King - dom rules,
 But how can they re - spect the name
 At least we'll name Je - ho - vah's name,

Fm Fm7/Eb Dm11 G7

As Je - sus Christ fore - told,
 Of One they do not know?
 His glo - rious truth de - clare.

Cm Gm Eb/G Ab Abma7 Gm7

Is now de - clared through - out the earth
 To ev - 'ry home and ev - 'ry door,
 And as we go from door to door,

Eb/G Fm7 Ab/Bb Eb

By Chris - tians young and old.
 The sa - cred name must go.
 We'll find his sheep are there.

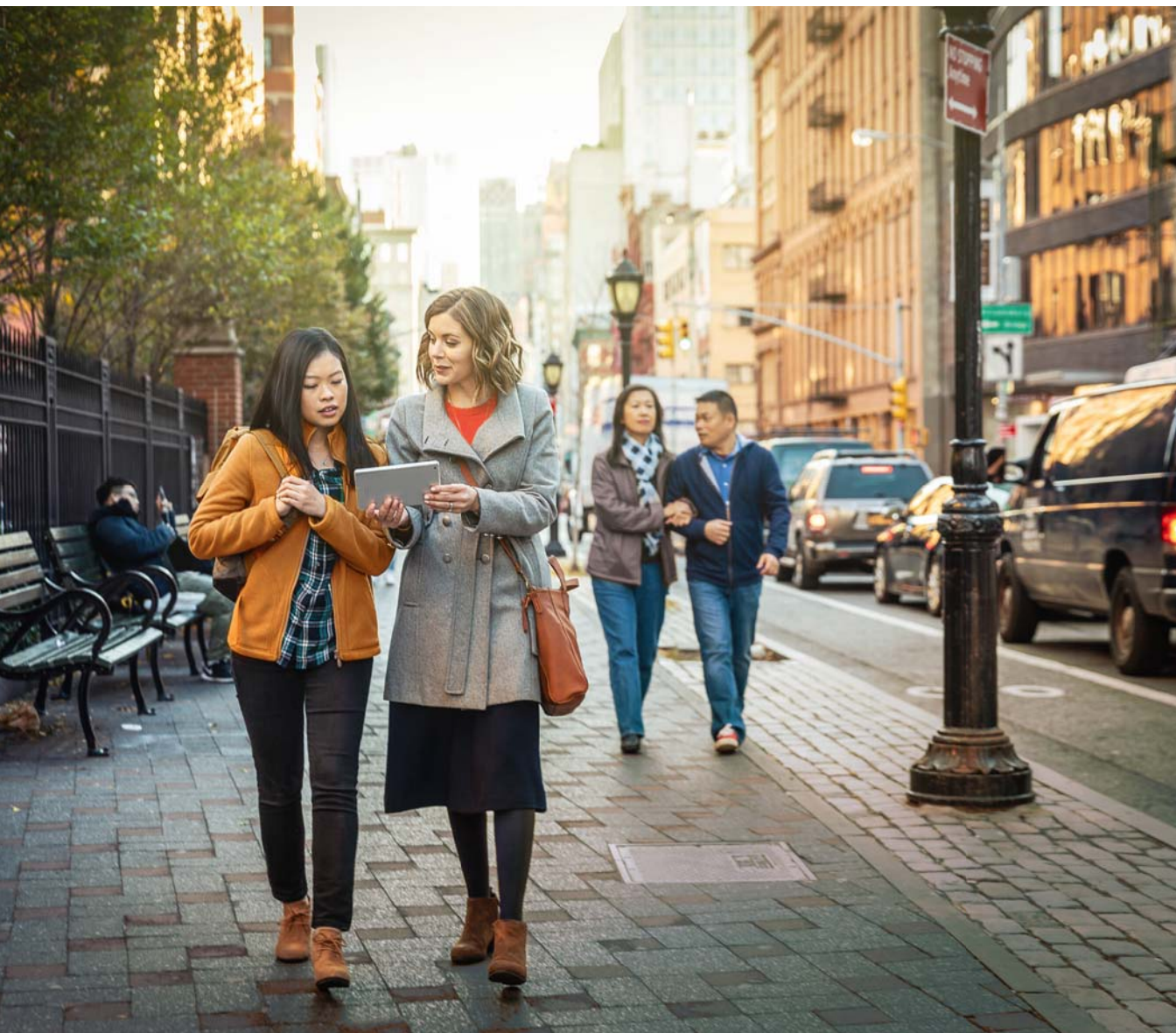
R.H.

(See also Acts 2:21; Rom. 10:14.)

JULY 2019

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
SEPTEMBER 2-29, 2019

IN THIS ISSUE

Study Article 27: September 2-8 Prepare Now for Persecution	2
Study Article 28: September 9-15 Keep Worshipping Jehovah When Under Ban	8
Study Article 29: September 16-22 “Go . . . Make Disciples”	14
Study Article 30: September 23-29 Reaching the Hearts of Nonreligious People	20
LIFE STORY Jehovah's Blessings Surpassed All My Expectations	25
Did Jesus Really Die for Me?	30

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COVER PICTURE:

Many Kingdom publishers show personal interest in others from non-Christian lands and share with them the practical wisdom found in the Bible (See study article 30, paragraphs 12-13)

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We Will Keep Enduring

(Matthew 24:13)

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

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

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

said?
 pain;
 fear.

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

Am/F# Am/B B7 Cadd9 C

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

Am11 Am7 C/D D7sus4 D7 Chorus

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

We Will Keep Enduring

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

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

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

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

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

The second system continues the melody and bass line. The lyrics 'fend. His love is our as - sur - ance. So' are placed under the treble staff.

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

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

The third system concludes the piece. The lyrics 'we will keep en - dur - ing to the end.' are placed under the treble staff. The piece ends with a double bar line.

SONG 129

We Will Keep Enduring

PREVIEW

We do not want to be hated. But sooner or later, all of us will have to deal with persecution. This article will help us to face persecution with courage.

Prepare Now for Persecution

“All those desiring to live with godly devotion in association with Christ Jesus will also be persecuted.”—2 TIM. 3:12.

ON THE night before our Lord Jesus was put to death, he said that all who choose to be his disciples will be hated. (John 17:14) Up until now, faithful Christian Witnesses of Jehovah have been persecuted by those who oppose true worship. (2 Tim. 3:12) As the end of this system of things draws closer, we expect our enemies to oppose us even more.—Matt. 24:9.

² How can we prepare ourselves now to face persecution? We do not need to imagine all the things that could happen to us. If we did, we could be overwhelmed with fear and anxiety. We could allow imagined threats to defeat us even before any real test comes. (Prov. 12:25; 17:22) Fear is a powerful weapon that our “adversary, the Devil,” tries to use against us. (1 Pet. 5:8, 9) What can we do now to strengthen ourselves?

³ In this article, we will consider how we can strengthen our bond with Jehovah and why it is vital that we do that now. We will also discuss what we can do to build up our courage. And finally, we will examine how we can cope with hatred from opposers.

HOW TO STRENGTHEN YOUR BOND WITH JEHOVAH

⁴ ***Be convinced that Jehovah loves you and that he will never abandon you. (Read Hebrews 13:5, 6.)*** Many years ago, *The Watchtower* observed: “The person who knows

1. Why do we need to prepare for persecution?
- 2-3. (a) What should we recognize about fear? (b) What will we consider in this article?
4. According to Hebrews 13:5, 6, of what must we be convinced, and why?

God best will trust him the most in time of test.” How true! To face persecution successfully, we must love Jehovah and trust in him completely, never doubting that he has affection for us.—Matt. 22:36-38; Jas. 5:11.

⁵ **Read the Bible daily with the goal of drawing closer to Jehovah.** (Jas. 4:8) As you read, focus on Jehovah’s tender qualities. Feel his love and affection expressed in the things he says and does. (Ex. 34:6) Some may struggle to believe that God loves them because they have never been shown love. If you face that challenge, try making a list each day of ways that Jehovah has shown mercy and kindness to you. (Ps. 78:38, 39; Rom. 8:32) As you consider your own experiences and meditate on what you have read in God’s Word, you will likely be able to list many things that Jehovah has done for you. The more you appreciate what Jehovah does, the stronger your bond with him will be.—Ps. 116:1, 2.

⁶ **Pray regularly.** Imagine a young boy in his father’s loving embrace. The boy feels so secure that he openly talks to his father about both the good and the bad things that happened to him that day. You can enjoy that same type of bond if you draw close to Jehovah in heartfelt prayer each day. **(Read Psalm 94:17-19.)** As you pray to Jehovah, “pour out your heart like water” and tell your loving Father about all your fears and anxieties. (Lam. 2:19) What will be the re-

5. What will help you to feel Jehovah’s love?

6. According to Psalm 94:17-19, how can heartfelt prayer help you?

sult? You will experience what the Bible calls “the peace of God that surpasses all understanding.” (Phil. 4:6, 7) The more you pray this way, the closer you will feel to Jehovah.—Rom. 8:38, 39.

⁷ **Be convinced that the blessings of God’s Kingdom will come true.** (Num. 23:19) If your faith in such promises is weak, it will be easier for Satan and his agents to terrify you. (Prov. 24:10; Heb. 2:15) How can you build confidence in God’s Kingdom now? Make it a study project to examine God’s promises about his Kingdom and the reasons why you can be certain that they will come true. How will that help? Consider the example of Stanley Jones, who was imprisoned for seven years because of his faith.* What helped him to endure faithfully? He said: “Being fortified with a

* See *The Watchtower*, December 15, 1965, pp. 756-767.

7. Why must you be convinced that the promises God makes about his Kingdom will come true?

“Give Me Courage”

The 2018 regional convention program concluded with a powerful new song entitled “Give Me Courage.” After the convention, an eight-year-old girl named Lumia wrote: “I would like to thank you for the new song. It touched my heart! During the song, I decided that when I go to the second grade, I will tell my classmates that I am one of Jehovah’s Witnesses. I am sure that Jehovah is with me.”



Memorizing scriptures and Kingdom songs now can serve you well during persecution (See paragraphs 9-10)

knowledge of God’s kingdom, being sure of it, never doubting it for a moment, I couldn’t be moved.” If you have strong faith in God’s promises, you will draw closer to Jehovah and you will not give in to fear.—Prov. 3:25, 26.

⁸ **Regularly attend Christian meetings.** Meetings help us to draw closer to Jehovah. Our attitude toward attending meetings is a good indicator of how successful we will be at dealing with persecution in the future. (Heb. 10:24, 25) Why so? If we allow small obstacles to keep us from attending meetings now, what will happen in the future if we have to risk our safety to meet with fellow believers? On the other hand, if we develop a firm resolve to attend meetings, we will not give in when opposers try to stop us from gathering together. Now is the time to develop a love for our meetings. When we love to attend meetings, no opposition, not even a government ban, will stop us from obeying God rather than men.—Acts 5:29.

8. Our attitude toward meetings is a good indicator of what? Explain.

⁹ **Memorize your favorite scriptures.** (Matt. 13:52) Your memory may not be perfect, but Jehovah can use his powerful holy spirit to bring those scriptures back to your mind. (John 14:26) Note what one brother who was imprisoned in East Germany and put in solitary confinement said: “What a blessing it was that by then I had learned several hundred scriptures by heart! I could fill those empty days by meditating on a variety of Bible subjects.” Those scriptures helped our brother to stay close to Jehovah—and to endure faithfully.

¹⁰ **Memorize and sing songs that praise Jehovah.** When imprisoned in Philippi, Paul and Silas sang spiritual songs that they knew from memory. (Acts 16:25) Similarly, when our brothers in the former Soviet Union were exiled to Siberia, how did they strengthen themselves? Sister Mariya Fedun recalled: “We sang all the songs that we knew, the songs from the songbook.” She said that those

9. Why is memorizing scriptures a good way to prepare for persecution?

10. Why should we memorize songs?



songs encouraged all of them and helped them to feel closer to Jehovah. Do you feel strengthened when you sing your favorite spiritual songs? Then memorize those songs now!—See the box “Give Me Courage.”

HOW TO BUILD UP YOUR COURAGE

¹¹ To face persecution, you need courage. If you feel that you lack that quality, what can you do? Remember that true courage does not depend on your size, strength, or ability. Consider the example of young David when he faced Goliath. Compared with that giant, David was smaller, weaker, and poorly armed. David did not even have a sword. Yet, he was full of courage. David boldly ran to fight that arrogant giant.

¹² Why was David so courageous? He firmly believed that Jehovah was with him. **(Read 1 Samuel 17:37, 45-47.)** David did not concentrate on how big Goliath was compared with him. Instead, he focused on how tiny Goliath was com-

pared to Jehovah. What do we learn from this account? We will feel courageous if we are confident that Jehovah is with us and if we are certain that our opposers are tiny in comparison to Almighty God. (2 Chron. 20:15; Ps. 16:8) How can we build up our courage now—before persecution comes?

¹³ We can build up our courage now by publicly preaching the good news of God’s Kingdom. Why so? Because preaching teaches us to trust in Jehovah and overcome any fear of man. (Prov. 29:25) Just as our muscles are strengthened when we exercise, our courage is strengthened when we preach from house to house, in public places, informally, and in business territory. If we develop the courage to preach now, we will be well-prepared to keep preaching even if our work is banned.—1 Thess. 2:1, 2.

¹⁴ We can learn much from the example of two faithful sisters who displayed remarkable courage. Nancy Yuen

11-12. (a) According to 1 Samuel 17:37, 45-47, why was David courageous? (b) What important lesson do we learn from David’s example?

13. How can we build up courage? Explain.

14-15. What lessons can we learn from Nancy Yuen and Valentina Garnovskaya?

stood no more than five feet (1.5 m) tall, but she was not easily intimidated.* She refused to stop preaching the good news of God’s Kingdom. As a result, she was imprisoned for some 20 years in Communist China. The officials who interrogated her said that she was “the most stubborn person” in their country!

¹⁵ Similarly, Valentina Garnovskaya was imprisoned in the former Soviet Union on three separate occasions and for a total of some 21 years.[#] Why? She was so determined to keep preaching that officials labeled her “an especially dangerous offender.” What made these two faithful women so courageous? They were convinced that Jehovah was with them.

¹⁶ As we have discussed, to build cour-

* See *The Watchtower*, July 15, 1979, pp. 4-7. See also the video *Jehovah’s Name Will Be Made Known* on JW Broadcasting®. Look under INTERVIEWS AND EXPERIENCES.

[#] See the *2008 Yearbook of Jehovah’s Witnesses*, pp. 191-192.

16. What is the key to true courage?

age, we must not focus on our own strengths and abilities. Instead, we must believe that Jehovah is with us and that he is the one fighting for us. (Deut. 1:29, 30; Zech. 4:6) That is the key to true courage.

HOW TO COPE WITH HATRED FROM MEN

¹⁷ We enjoy gaining the respect of others, but we must not make the mistake of measuring our worth by how popular we are. Jesus said: “Happy are you whenever men hate you, and when they exclude you and reproach you and denounce your name as wicked for the sake of the Son of man.” (Luke 6:22) What did Jesus mean?

¹⁸ Jesus was not saying that Christians would enjoy being hated. Instead, he was being realistic. We are no part of the world. We live according to Jesus’ teachings and preach the message that he preached. As a result, the world hates

17-18. As recorded at John 15:18-21, what warning did Jesus give us? Explain.

Courage comes from having confidence in Jehovah and his Kingdom

(See paragraphs 7, 14-15)



Stanley Jones fortified himself with a sure knowledge of God’s Kingdom



Nancy Yuen refused to stop preaching the good news



Valentina Garnovskaya was convinced that Jehovah was with her

us. **(Read John 15:18-21.)** We want to please Jehovah. If men hate us because we love our Father, that is their problem.

¹⁹ Never allow anything that mere humans say or do to make you feel ashamed of being one of Jehovah’s Witnesses. (Mic. 4:5) We can learn to cope with fear of man by considering the example set by the apostles in Jerusalem just after Jesus was put to death. They knew how much the Jewish religious leaders hated them. (Acts 5:17, 18, 27, 28) Yet, every day they continued to go to the temple and publicly identify themselves as disciples of Jesus. (Acts 5:42) They refused to cower in fear. We too can defeat our own fear of man by regularly and publicly identifying ourselves as Jehovah’s Witnesses—at work, at school, and in our neighborhood.—Acts 4:29; Rom. 1:16.

²⁰ Why were the apostles happy? They knew why they were hated, and they considered it an honor to be mistreated for doing Jehovah’s will. (Luke 6:23; Acts 5:41) The apostle Peter later wrote:

19. How can we imitate the example of the apostles?

20. Why were the apostles happy even though they were hated?

“Even if you should suffer for the sake of righteousness, you are happy.” (1 Pet. 2:19-21; 3:14) When we understand that we are hated for doing what is right, we will never allow the hatred of men to paralyze us with fear.

YOU WILL BENEFIT FROM PREPARING

²¹ We do not know when a wave of persecution or even an outright ban will affect our worship of Jehovah. However, we do know that we can prepare now by strengthening our relationship with Jehovah, by building up our courage, and by learning to cope with hatred from men. The preparations that we make now will help us stand firm in the future.

²² But what if a ban on our worship does come? In the following article, we will discuss principles that will help us continue serving Jehovah even when under ban.

21-22. (a) What have you decided to do to prepare for persecution? (b) What will we consider in the next article?

PICTURE DESCRIPTIONS Page 4: During family worship, parents use flash cards to help their children memorize scriptures. **Page 5:** On the way to a meeting, a family practices singing Kingdom songs in the car.

WHAT DO THESE VERSES TEACH YOU ABOUT PREPARING FOR PERSECUTION?

■ Psalm 116:1, 2

■ 2 Chronicles 20:15

■ 1 Peter 3:14

"Give Us More Faith"

(Luke 17:5)

Ebm7/Db Dbma7 Ebm7/Db Dbma7 Ebm7/Db Dbma7 Ebm7/Db Dbma7

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -
A - part from faith, no one can ful - ly please you. We must be -

Ebm7/Db Dbma7 Ebm7/Db Dbma7

na - tion of our heart is flawed. There is a
lieve our faith will be re - paid. And as a

Ebm/C F7+5 Bbm Bbm7

sin shield, that eas - i - ly en - snares us— A lack of
our faith pro - vides a ref - uge. We face the

Db/Eb Eb9 Ebm7 *Chorus* Gb/Ab

faith in you, the liv - ing God. Give us more
fu - ture firm and un - a - fraid.

"Give Us More Faith"

D^bma7
E^bm/C
F7+5
B^bm9
B^bm
D^b/A^b
Fm/A^b

faith, we beg of you, Je - ho - vah. Please help us

G^bma7
G^b6
A^bm/F
B^b7^b9^b13
E^bm
G^b/D^b

out ac - cord - ing to our need. Give us more

Cm11^b5
F7
B^bm9
B^bm9/A^b
A^b/G^b
G^b
G^bma7
G^o

faith, ac - cord - ing to your mer - cy, That we may

D^b/A^b
G^b/A^b
A^b7
D^b

hon - or you in word and deed.

(See also Gen. 8:21; Heb. 11:6; 12:1.)

