

- Song 10 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“A Shadow of the Good Things to Come”:** (10 min.)
 Heb 9:12-14—Christ’s blood is superior to the blood of goats and bulls (*it-1* 862 ¶1)
 Heb 9:24-26—Christ presented the value of his sacrifice to God once for all time (*cf* 183 ¶4)
 Heb 10:1-4—The Law foreshadowed something better (*it-2* 602-603)
- **Digging for Spiritual Gems:** (8 min.)
 Heb 9:16, 17—What do these verses mean? (*w92* 3/1 31 ¶4-6)

 Heb 10:5-7—When did Jesus say these words, and what is their significance? (*it-1* 249-250)

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 9:1-14 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **Initial Call:** (2 min. or less) Use the sample conversation. (1)
- **Initial Call:** (3 min. or less) Begin with the sample conversation. Respond to an objection common in your territory. (2)
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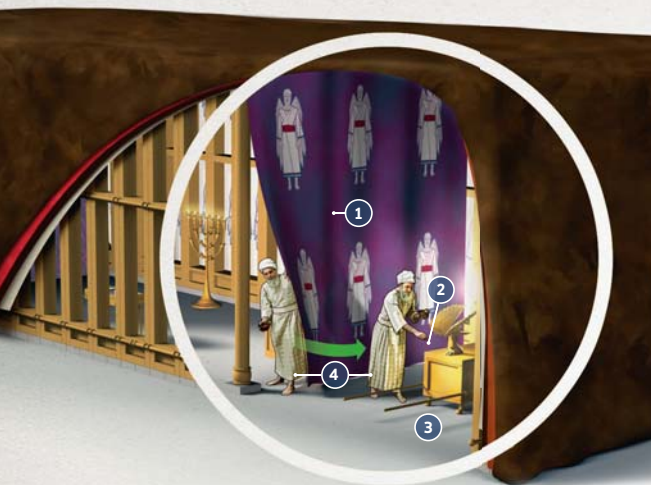
LIVING AS CHRISTIANS

- Song 89
- **Do We Appreciate Our Meetings?** (*Ps* 27:11): (12 min.) Play the video (video category PROGRAMS AND EVENTS). Then discuss the following questions:
 What services of our High Priest, Jesus, benefit us?

What are three ways we can show our appreciation?

- **Pay Attention at the Meetings:** (3 min.) Play the video (video category CHILDREN). Then ask children to comment on why they should pay attention at meetings.
- **Congregation Bible Study:** (30 min.) *jy* chap. 83
- Review Followed by Preview of Next Week (3 min.)
- Song 108 and Prayer

HEBREWS 9-10 | “A Shadow of the Good Things to Come”



9:12-14, 24-26; 10:1-4

The tabernacle foreshadowed the arrangement that God set up for the atonement of mankind’s sins through the ransom. Match the following four aspects of the tabernacle with what they pictured.

- | | |
|--|---|
| 1 The curtain | _____ Jesus |
| 2 Sprinkling the blood of an animal sacrifice before the Ark | _____ Heaven |
| 3 The Most Holy | _____ Presenting the value of the ransom before Jehovah |
| 4 The high priest | _____ Christ’s flesh |

Praise Jehovah Our God!

(Psalm 145:12)

G7 C G7/D C/E G7 C F C/E G7

Praise our God! Praise our God! Praise Je - ho - vah and God! Make his
Sing it loud and clear! With a

C C/E Am D7 G Dm7 G7 F/A G7/B C C#°

glo - rious name known to all! Sound a - larm, For his
joy - ful song, laud his name! From the heart, From a

G7/D Dm/C G7/B G9/F G9+5/F C/E Am7 Dm7 G7 G7sus4

day is near, Help all peo - ple hear his warn - ing
grate - ful heart, All his glo - ry bold - ly we pro -

C D7 G C D/C G/B D G G/B C

call. Je - ho - vah de - creed that now is the time For his
claim. Though grand is our God and great are his works, He is

Praise Jehovah Our God!

G C D/C G/B G D Em11 D/F# D7 G C D/C G/B D

First - born to rule as King. Reach out to all peo - ple,
 hum - ble and good to all. Our mer - ci - ful Fa - ther

G G/F C/E Cm/Eb G/D Em7 A7 D7

tell them the news, Tell what bless - ings our God will
 knows what we need; He re - sponds when he hears our

Chorus
 G G7 C G7/D C/E G7 C F C/E D#°

bring! Praise our God! Praise Je - ho - vah God! Make his
 call.

C/E Am7 Dm7 F/G G7 C

great - ness known in all the earth!

(See also Ps. 89:27; 105:1; Jer. 33:11.)

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."

regularly to perform the sacred services;^a **7** but the high priest enters alone into the second compartment once a year,^b not without blood,^c which he offers for himself^d and for the sins that the people^e committed in ignorance. **8** Thus the holy spirit makes it clear that the way into the holy place had not yet been revealed while the first tent was standing.^f **9** This tent is an illustration for the present time,^g and according to this arrangement, both gifts and sacrifices are offered.^h However, these are not able to make the conscience of the man doing sacred service perfect.ⁱ **10** They have to do only with foods and drinks and various ceremonial washings.^j They were legal requirements concerning the body^k and were imposed until the appointed time to set things straight.

11 However, when Christ came as a high priest of the good things that have already taken place, he passed through the greater and more perfect tent not made with hands, that is, not of this creation. **12** He entered into the holy place, not with the blood of goats and of young bulls, but with his own blood,^l once for all time, and obtained an everlasting deliverance* for us.^m **13** For if the blood of goats and of bullsⁿ and the ashes of a heifer* sprinkled on those who have been defiled sanctifies for the cleansing of the flesh,^o **14** how much more will the blood of the Christ,^p who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works^q so that we may render sacred service to the living God?^r

9:10 *Lit., "various baptisms." 9:12

*Lit., "ransoming; redemption." 9:13

*Or "young cow."

CHAP. 9

a Le 24:3, 4

b Le 16:2

c Ex 30:10
Le 16:14

d Le 16:6, 11

e Le 16:15

f Heb 10:19, 20

g Col 2:16, 17
Heb 8:5
Heb 10:1

h Le 23:37, 38

i Ga 3:21
Heb 7:11, 19

j Ex 30:17-19

k Nu 19:13

l Heb 12:24
Heb 13:20

m Da 9:24
Mt 20:28
1Ti 2:5, 6

n Le 16:6, 15

o Nu 19:9,
17, 19

p 1Pe 1:18, 19

q 1Jo 1:7

r Ro 12:1

Second Col.

a Lu 22:20
1Ti 2:5
Heb 12:22, 24

b Mt 20:28

c Ro 8:17

d Ex 24:6-8

e Ex 29:12
Le 8:15

f Le 17:11

g Le 9:7-9

h Heb 8:5
Heb 9:9

i Le 16:19, 20

j Heb 8:1, 2

k Col 2:16, 17

l Heb 6:19, 20
Heb 9:12

m Le 16:15
Ro 8:34

15 That is why he is a mediator of a new covenant,^a in order that because a death has occurred for their release by ransom^b from the transgressions under the former covenant, those who have been called may receive the promise of the everlasting inheritance.^c **16** For where there is a covenant, the death of the human covenanter needs to be established, **17** because a covenant is valid at death, since it is not in force as long as the human covenanter is living. **18** Consequently, neither was the former covenant put into effect* without blood. **19** For when Moses had spoken every commandment of the Law to all the people, he took the blood of the young bulls and of the goats, with water, scarlet wool, and hyssop, and sprinkled the book* and all the people, **20** saying: "This is the blood of the covenant that God has commanded you to keep."^d **21** He likewise sprinkled the tent and all the vessels of the holy service* with the blood.^e **22** Yes, according to the Law nearly all things are cleansed with blood,^f and unless blood is poured out no forgiveness takes place.^g

23 Therefore, it was necessary for the typical representations^h of the things in the heavens to be cleansed by these means,ⁱ but the heavenly things require far better sacrifices. **24** For Christ did not enter into a holy place made with hands,^j which is a copy of the reality,^k but into heaven itself,^l so that he now appears before* God on our behalf.^m **25** This was not done to offer himself often, as when the high priest enters into the

9:18 *Lit., "inaugurated." 9:19 *Or

"scroll." 9:21 *Or "the public service."

9:24 *Lit., "before the face of."

holy place from year to year^a with blood that is not his own.

26 Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things* to do away with sin through the sacrifice of himself.^b **27** And just as it is reserved for men to die once for all time, but after this to receive a judgment, **28** so also the Christ was offered once for all time to bear the sins of many;^c and the second time that he appears it will be apart from sin,^{*} and he will be seen by those earnestly looking for him for their salvation.^d

10 For since the Law has a shadow^e of the good things to come,^f but not the very substance of the things, it* can never, by the same sacrifices that are continually offered year after year, make those who approach perfect.^g **2** Otherwise, would not the sacrifices have stopped being offered, because those rendering sacred service once cleansed would have no consciousness of sins anymore? **3** On the contrary, these sacrifices are a reminder of sins year after year,^h **4** for it is not possible for the blood of bulls and of goats to take sins away.

5 So when he comes into the world, he says: "Sacrifice and offering you did not want, but you prepared a body for me. **6** You did not approve of whole burnt offerings and sin offerings."ⁱ **7** Then I said: "Look! I have come (in the scroll* it is written about me) to do your will, O God."^j **8** After first saying: "You did not want nor did

9:26 *Or "the ages." See Glossary. 9:28 *Or "it will not be to deal with sin." 10:1 *Or possibly, "men." 10:7 *Lit., "in the scroll of the book."

CHAP. 9

a Le 16:2, 34

b Da 9:24
Heb 7:27
1Pe 3:18c Isa 53:12
Ro 6:10
1Pe 2:24d 2Ti 4:8
Tit 2:13

CHAP. 10

e Heb 8:5

f Col 2:16, 17

g Heb 7:19
Heb 9:9

h Le 16:34

i Ps 40:6

j Ps 40:8

Second Col.

a Ps 40:6-8

b Ga 1:4

c Heb 13:12

d 1Sa 2:27, 28

e Ex 29:38
Nu 28:3f Heb 7:18
Heb 10:1

g Ro 8:34

h Ps 110:1
1Co 15:25

i Heb 7:19

j Jer 31:33
Heb 8:10k Jer 31:34
Heb 8:12

l Heb 9:8, 24

m Mt 27:51

n Zec 6:13
Heb 3:6

you approve of sacrifices and offerings and whole burnt offerings and sin offerings"—sacrifices that are offered according to the Law— **9** then he says: "Look! I have come to do your will."^a He does away with what is first in order to establish what is second. **10** By this "will"^b we have been sanctified through the offering of the body of Jesus Christ once for all time.^c

11 Also, every priest takes his station day after day to offer holy service*^d and to make the same sacrifices often,^e which can never take sins away completely.^f **12** But this man offered one sacrifice for sins for all time and sat down at the right hand of God,^g **13** from then on waiting until his enemies should be placed as a stool for his feet.^h **14** For it is by one sacrificial offering that he has made those who are being sanctified perfectⁱ for all time. **15** Moreover, the holy spirit also bears witness to us, for after it has said: **16** "This is the covenant that I will make with them after those days," says Jehovah.* 'I will put my laws in their hearts, and in their minds I will write them.'^j **17** Then it says: "And I will no longer call their sins and their lawless deeds to mind."^k **18** Now where there is forgiveness of these, there is no longer an offering for sin.

19 Therefore, brothers, since we have boldness* for the way of entry into the holy place^l by the blood of Jesus, **20** which he opened up* for us as a new and living way through the curtain,^m that is, his flesh, **21** and since we have a great priest over the house of God,ⁿ **22** let us approach with sincere hearts

10:11 *Or "to perform public service." 10:16 *See App. A5. 10:19 *Or "confidence." 10:20 *Lit., "inaugurated."

and complete faith, having had our hearts sprinkled clean from a wicked conscience^a and our bodies bathed with clean water.^b

23 Let us hold firmly the public declaration of our hope without wavering,^c for the one who promised is faithful. **24** And let us consider* one another so as to incite^d to love and fine works,^d **25** not forsaking our meeting together,^e as some have the custom, but encouraging one another,^f and all the more so as you see the day drawing near.^g

26 For if we practice sin willfully after having received the accurate knowledge of the truth,^h there is no longer any sacrifice for sins left,ⁱ **27** but there is a certain fearful expectation of judgment and a burning indignation that is going to consume those in opposition.^j

28 Anyone who has disregarded the Law of Moses dies without compassion on the testimony of two or three.^k **29** How much greater punishment do you think a person will deserve who has trampled on the Son of God and who has regarded as of ordinary value the blood of the covenant^l by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?^m **30** For we know the One who said: "Vengeance is mine; I will repay." And again: "Jehovah* will judge his people."ⁿ **31** It is a fearful thing to fall into the hands of the living God.

32 However, keep remembering the former days in which, after you were enlightened,^o you endured a great struggle along with sufferings. **33** At times you were publicly exposed* both

10:24 *Or "be concerned about; pay attention to." ^aOr "motivate; stir up."
10:30 *See App. A5. 10:33 *Lit., "were exposed as in a theater."

CHAP. 10

- a 1Jo 1:7
- b Eph 5:25, 26
- c 1Co 15:58
Col 1:23
- d Col 3:23
1Ti 6:18
- e De 31:12
Ac 2:42
- f Isa 35:3
Ro 1:11, 12
- g Ro 13:11
2Pe 3:11, 12
- h 2Pe 2:21
- i Mt 12:32
Heb 6:4-6
1Jo 5:16
- j Isa 26:11
- k De 17:6
- l Mt 26:27, 28
Lu 22:20
- m Heb 6:4-6
- n De 32:35, 36
- o 2Co 4:6
Heb 6:4

Second Col.

- a Mt 5:12
- b Lu 16:9
- c Mt 10:32
1Co 15:58
- d Lu 21:19
Jas 5:11
- e Isa 26:20
- f Hab 2:3
2Pe 3:9
- g Joh 3:16
Ro 1:17
- h Hab 2:4
- i 2Pe 2:20

CHAP. 11

- j Heb 11:13
- k Ge 4:5
- l Ge 4:4

to reproaches and to tribulations, and at times you shared* with those who were having such an experience. **34** For you expressed sympathy for those in prison and you accepted joyfully the plundering of your belongings,^a knowing that you yourselves have a better and an enduring possession.^b

35 Therefore, do not throw away your boldness,* which will be richly rewarded.^c **36** For you need endurance,^d so that after you have done the will of God, you may receive the fulfillment of the promise. **37** For yet "a very little while,"^e and "the one who is coming will arrive and will not delay."^f **38** "But my righteous one will live by reason of faith,"^g and "if he shrinks back, I have* no pleasure in him."^h **39** Now we are not the sort who shrink back to destruction,ⁱ but the sort who have faith for the preserving of our lives.*

11 Faith is the assured expectation of what is hoped for,^j the evident demonstration* of realities that are not seen. **2** For by means of it, the men of ancient times* had witness borne to them.

3 By faith we perceive that the systems of things* were put in order by God's word, so that what is seen has come into existence from things that are not visible.

4 By faith Abel offered God a sacrifice of greater worth than that of Cain,^k and through that faith he received the witness that he was righteous, for God approved* his gifts,^l and al-

10:33 *Or "stood side by side." 10:35 *Lit., "freeness of speech." 10:38 *Or "my soul has." 10:39 *Or "souls."
11:1 *Or "convincing evidence." 11:2 *Or "our ancestors." 11:3 *Or "the ages." See Glossary. 11:4 *Or "bore witness by acknowledging."

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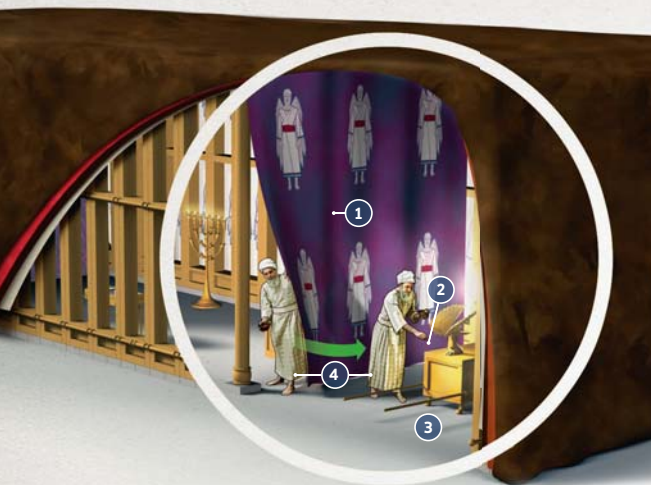
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| 4 The high priest | _____ Christ’s flesh |

September 9-15 / Hebrews 9-10

Treasures From God's Word

Hebrews 9:12-14—Christ's blood is superior to the blood of goats and bulls

Hebrews 9:12-14: He entered into the holy place, not with the blood of goats and of young bulls, but with his own blood, once for all time, and obtained an everlasting deliverance for us. For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies for the cleansing of the flesh, how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works so that we may render sacred service to the living God?

***it-1* 862 paragraph 1**

According to God's law given to the nation of Israel, in order for a person who had sinned against God or against his fellowman to have his sins forgiven, he first had to rectify the wrong as the Law prescribed and then, in most cases, present a blood offering to Jehovah. (Leviticus 5:5–6:7) Hence, the principle stated by Paul: "Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." (Hebrews 9:22) Actually, though, the blood of animal sacrifices could not take away sins and give the individual a perfectly clean conscience. (Hebrews 10:1-4; 9:9, 13, 14) By contrast, the foretold new covenant made possible true forgiveness, based on Jesus Christ's ransom sacrifice. (Jeremiah 31:33, 34; Matthew 26:28; 1 Corinthians 11:25; Ephesians 1:7) Even while on earth, Jesus, by healing a paralytic, demonstrated that he had authority to forgive sins.—Matthew 9:2-7.

Hebrews 9:24-26—Christ presented the value of his sacrifice to God once for all time

Hebrews 9:24-26: For Christ did not enter into a holy place made with hands, which is a copy of the reality, but into heaven itself, so that he now appears before God on our behalf. This was not done to offer himself often, as when the high priest enters into the holy place from year to year with blood that is not his own. Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things to do away with sin through the sacrifice of himself.

***cf* 183 paragraph 4**

Regarding Jesus' arrival in heaven, his welcome, and his joyous reunion with his Father, the Scriptures are silent. However, the Bible did reveal in advance what would happen in heaven soon after Jesus' return there. You see, for over 15 centuries, the Jewish people had regularly witnessed a holy ceremony. One day each year, the high priest entered the Most Holy of the temple to sprinkle the blood of the Atonement Day sacrifices before the ark of the covenant. On that day, the high priest pictured the Messiah. Jesus fulfilled the prophetic meaning of that ceremony once for all time after he returned to heaven. He came into Jehovah's majestic presence in heaven—the holiest place in the universe—and presented to his Father the value of his ransom sacrifice. (Hebrews 9:11, 12, 24) Did Jehovah accept it?

Hebrews 10:1-4—The Law foreshadowed something better

Hebrews 10:1-4: For since the Law has a shadow of the good things to come, but not the very substance of the things, it can never, by the same sacrifices that are continually offered year after year, make those who approach perfect. Otherwise, would not the sacrifices have stopped being offered, because those rendering sacred service once cleansed would have no consciousness of sins anymore? On the contrary, these sacrifices are a reminder of sins year after year, for it is not possible for the blood of bulls and of goats to take sins away.

***it-2* 602-603**

Perfection of the Mosaic Law. The Law given to Israel through Moses included among its provisions the establishment of a priesthood and the offering of various animal sacrifices. Though from God, and hence perfect, neither the Law, its priesthood, nor the sacrifices brought perfection to those under the Law, as the inspired apostle shows. (Hebrews 7:11, 19; 10:1) Rather than bring freedom from sin and death, it actually made sin more evident. (Romans 3:20; 7:7-13) All these divine provisions, nevertheless, served the purpose assigned them by God; the Law acted as a “tutor” to lead men to Christ, forming a perfect “shadow of the good things to come.” (Galatians 3:19-25; Hebrews 10:1) Hence, when Paul speaks of “an incapability on the part of the Law, while it was weak through the flesh” (Romans 8:3), he is evidently referring to the inability of the fleshly Jewish high priest (who was appointed by the Law to be in charge of the sacrificial arrangements and who entered the Most Holy on Atonement Day with sacrificial blood) to “save completely” those whom he served, as Hebrews 7:11, 18-28 explains. Although the offering of sacrifices through the Aaronic priesthood maintained a right standing for the people before God, it did not completely or perfectly relieve them of consciousness of sin. The apostle refers to this in saying that the atonement sacrifices could not “make those who approach perfect,” that is, as regards their conscience. (Hebrews 10:1-4; compare Hebrews 9:9.) The high priest was unable to provide the ransom price needed for a true redemption from sin. Only Christ’s enduring priestly service and effective sacrifice do accomplish this.—Hebrews 9:14; 10:12-22.

Digging for Spiritual Gems

Hebrews 9:16, 17—What do these verses mean?

Hebrews 9:16, 17: For where there is a covenant, the death of the human covenanter needs to be established, because a covenant is valid at death, since it is not in force as long as the human covenanter is living.

w92 3/1 31 paragraphs 4-6

Paul mentioned that a death was needed to validate covenants between God and humans. The Law covenant is an example. Moses was its mediator, the one to bring about this agreement between God and fleshly Israel. Moses thus played a crucial role and was the human who dealt with the Israelites when they were coming into the covenant. Moses could thus be viewed as the human covenanter of the Law covenant that originated with Jehovah. But did Moses have to shed his lifeblood for the Law covenant to come into force? No. Instead animals were offered, their blood substituting for Moses’ blood.—Hebrews 9:18-22.

What about the new covenant between Jehovah and the nation of spiritual Israel? Jesus Christ had the glorious role of go-between, the Mediator between Jehovah and spiritual Israel. Though Jehovah

originated this covenant, it rested on Jesus Christ. Besides being its Mediator, Jesus had direct dealings in the flesh with those who would first be taken into this covenant. (Luke 22:20, 28, 29) Moreover, he was qualified to provide the sacrifice needed to validate the covenant. This sacrifice was not of mere animals but of a perfect human life. So Paul could refer to Christ as the human covenanter of the new covenant. After “Christ entered . . . into heaven itself, now to appear before the person of God for us,” the new covenant became valid.—Hebrews 9:12-14, 24.

In speaking of Moses and Jesus as human covenanters, Paul was not suggesting that either of them had originated the respective covenants, which were actually made by God. Rather, those two humans were intimately involved as mediators in bringing about the respective covenants. And in each case, a death was needed—animals substituting for Moses, and Jesus offering his own lifeblood for those in the new covenant.

Hebrews 10:5-7—When did Jesus say these words, and what is their significance?

Hebrews 10:5-7: So when he comes into the world, he says: “Sacrifice and offering you did not want, but you prepared a body for me. You did not approve of whole burnt offerings and sin offerings.’ Then I said: ‘Look! I have come (in the scroll it is written about me) to do your will, O God.’”

***it-1* 249-250**

Luke states that Jesus was praying at the time of his baptism. (Luke 3:21) Further, the writer of the letter to the Hebrews says that when Jesus Christ came “into the world” (that is, not when he was born and could not read and say these words, but when he presented himself for baptism and began his ministry) he was saying, in accord with Psalm 40:6-8 (*LXX*): “Sacrifice and offering you did not want, but you prepared a body for me. . . . Look! I am come (in the roll of the book it is written about me) to do your will, O God.” (Hebrews 10:5-9) Jesus was by birth a member of the Jewish nation, which nation was in a national covenant with God, namely, the Law covenant. (Exodus 19:5-8; Galatians 4:4) Jesus, by reason of this fact, was therefore already in a covenant relationship with Jehovah God when he thus presented himself to John for baptism. Jesus was there doing something more than what was required of him under the Law. He was presenting himself to his Father Jehovah to do his Father’s “will” with reference to the offering of his own “prepared” body and with regard to doing away with animal sacrifices that were offered according to the Law. The apostle Paul comments: “By the said ‘will’ we have been sanctified through the offering of the body of Jesus Christ once for all time.” (Hebrews 10:10) The Father’s will for Jesus also involved activity in connection with the Kingdom, and for this service too Jesus presented himself. (Luke 4:43; 17:20, 21) Jehovah accepted and acknowledged this presentation of his Son, anointing him with holy spirit and saying: “You are my Son, the beloved; I have approved you.”—Mark 1:9-11; Luke 3:21-23; Matthew 3:13-17.

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 9:1-14 (*th* study 5)

- Song 10 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“A Shadow of the Good Things to Come”:** (10 min.)
 Heb 9:12-14—Christ’s blood is superior to the blood of goats and bulls (*it-1* 862 ¶1)
 Heb 9:24-26—Christ presented the value of his sacrifice to God once for all time (*cf* 183 ¶4)
 Heb 10:1-4—The Law foreshadowed something better (*it-2* 602-603)
- **Digging for Spiritual Gems:** (8 min.)
 Heb 9:16, 17—What do these verses mean? (*w92* 3/1 31 ¶4-6)

 Heb 10:5-7—When did Jesus say these words, and what is their significance? (*it-1* 249-250)

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

- **Bible Reading:** (4 min. or less) Heb 9:1-14 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **Initial Call:** (2 min. or less) Use the sample conversation. (1)
- **Initial Call:** (3 min. or less) Begin with the sample conversation. Respond to an objection common in your territory. (2)
- **Initial Call:** (3 min. or less) Begin with the sample conversation. Then leave a *jw.org* contact card. (11)

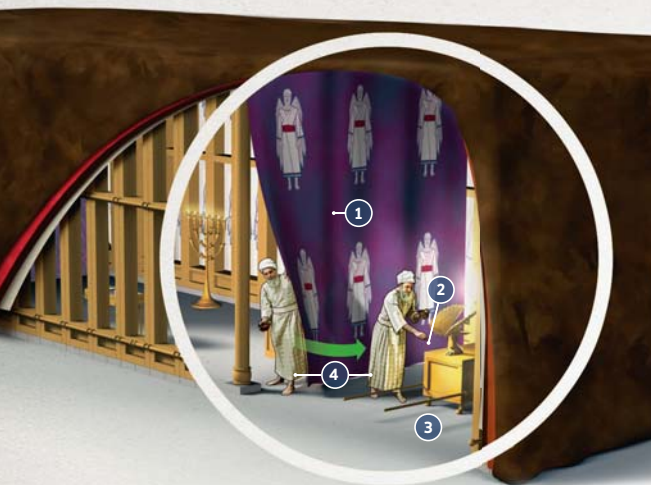
LIVING AS CHRISTIANS

- Song 89
- **Do We Appreciate Our Meetings?** (*Ps* 27:11): (12 min.) Play the video (video category PROGRAMS AND EVENTS). Then discuss the following questions:
 What services of our High Priest, Jesus, benefit us?

What are three ways we can show our appreciation?

- **Pay Attention at the Meetings:** (3 min.) Play the video (video category CHILDREN). Then ask children to comment on why they should pay attention at meetings.
- **Congregation Bible Study:** (30 min.) *jy* chap. 83
- Review Followed by Preview of Next Week (3 min.)
- Song 108 and Prayer

HEBREWS 9-10 | “A Shadow of the Good Things to Come”



9:12-14, 24-26; 10:1-4

The tabernacle foreshadowed the arrangement that God set up for the atonement of mankind’s sins through the ransom. Match the following four aspects of the tabernacle with what they pictured.

- | | |
|--|---|
| 1 The curtain | _____ Jesus |
| 2 Sprinkling the blood of an animal sacrifice before the Ark | _____ Heaven |
| 3 The Most Holy | _____ Presenting the value of the ransom before Jehovah |
| 4 The high priest | _____ Christ’s flesh |



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations



INITIAL CALL

Question: How does God feel about those who sincerely seek him?

Scripture: 1Pe 5:6, 7

Link: To what extent does God pay attention to us as individuals?



FIRST RETURN VISIT

Question: To what extent does God pay attention to us as individuals?

Scripture: Mt 10:29-31

Link: How do we know that God understands us?



SECOND RETURN VISIT

Question: How do we know that God understands us?

Scripture: Ps 139:1, 2, 4

Link: How can God's care benefit us?



Listen, Obey, and Be Blessed

(Luke 11:28)

A13sus4 A7 D Bm Gma7 Em/G A7 A#°

If we have lis - tened to Christ, will we show it? His teach - ing
 Our way of life, like a house, gives pro - tec - tion When it is
 Just as a tree root - ed deep by the wa - ters Gives of its

Bm D/A G B7b9b13

shines as it shows us the way. It makes us
 built on the rock, not on sand. If we ap -
 fruit when each sea - son ar - rives, If we o -

Em Em/D Em/C# F#7 E/G# F#7/A#

hap - py to hear and to know it, But we'll be
 ply Je - sus' lov - ing di - rec - tion, We'll build a
 bey as God's own sons and daugh - ters, We'll all be

Bm7 E7 Em11 G/A A7

blessed if we know and o - bey.
 life which on bed - rock will stand.
 blessed and en - joy end - less lives.

Listen, Obey, and Be Blessed

Chorus

D Em7 A7/E F#m7 Bm7

Lis - ten, o - bey, and be blessed

Em7 D/F# G G/A A7

When you hear God's will ex - pressed.

D Em7 A7/E D/F# D13sus4 D7 G

If you'd be hap - py and en - ter his rest,

D/A G/A A7 D

Lis - ten, o - bey, and be blessed.

- Song 10 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“A Shadow of the Good Things to Come”:** (10 min.)
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What has this week’s Bible reading taught you about Jehovah?

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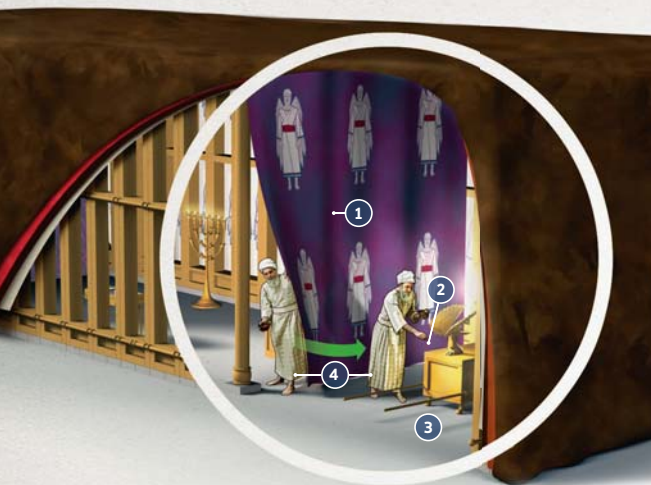
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|--|---|
| 1 The curtain | _____ Jesus |
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| 3 The Most Holy | _____ Presenting the value of the ransom before Jehovah |
| 4 The high priest | _____ Christ’s flesh |

Pay Attention at the Meetings

(Sophia and Caleb are at the meeting.)

(Sophia is nodding off, but mom nudges her awake.)

(Caleb wants to play with a toy, but dad takes it.)

(In the background the speaker is talking on the platform.)

So we'll listen together to our first subheading, "Spiritual Restoration—Why It Matters." Let's have the reading of paragraph nine. "Consider the historical perspective. "Christians back in the first century "enjoyed many spiritual blessings. "But, Jesus and the apostles foretold that true worship would be corrupted and lost."

(The ride home is quiet.)

(At home.)

(Mom) So, kids, what did you learn at the meeting tonight?

(Sophia) No sleeping at the meeting.

(Caleb) And no playing at the meeting.

(Dad) Good! Why should we pay attention at the meetings? Imagine if Noah didn't pay attention when Jehovah explained how to build the ark.

(As scene is depicted showing Noah and his family being distracted. The animals are brought into a rickety looking ark, the waters come, all drown.)

(Caleb) That's not what happened, Dad!

(Dad) You're right! He paid attention, and it saved his life. Paying attention at the meetings can help save your life!

(Back at the meeting Sophia is listening and taking notes.)

(Caleb has drawn the ark floating on top of the waves.)

(Speaker from the platform)

At Genesis 6:22 we read: "And Noah did according to all that God had commanded him. He did just so."

INVITATIONS TO A MEAL—WHOM DOES GOD INVITE?

LUKE 14:7-24

After he has healed the man suffering from dropsy, Jesus is still at the house of the Pharisee. Jesus observes other guests choosing prominent places at the meal, and he uses this as an opportunity to teach a lesson about humility.

“When you are invited by someone to a marriage feast,” Jesus says, “do not recline in the most prominent place. Perhaps someone more distinguished than you may also have been invited. Then the one who invited you both will come and say to you, ‘Let this man have your place.’ Then you will proceed with shame to take the lowest place.”—Luke 14:8, 9.

Jesus next says: “When you are invited, go and recline in the lowest place, so that when the man who invited you comes, he will say to you, ‘Friend, go on up higher.’ Then you will have honor in front of all your fellow guests.” This is much more than simply displaying good manners. Jesus explains: “For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.” (Luke 14:10, 11) Yes, he is encouraging his listeners to cultivate humility.

Then Jesus states another lesson for the Pharisee who invited him—how to provide a dinner that has real merit with God. “When you spread a dinner or an evening meal, do not call your friends or your brothers or your relatives or your rich neighbors. Otherwise, they might also invite you in return, and it would become a repayment to you. But when you spread a feast, invite the poor, the crippled, the lame, the blind; and you will be happy, because they have nothing with which to repay you.”—Luke 14:12-14.

It is natural to invite friends, relatives, or neighbors to a meal, and Jesus is not saying

that this is wrong. He stresses, however, that providing a meal for the needy, such as the poor, crippled, or blind, can bring a rich blessing. Jesus explains to his host: “You will be repaid in the resurrection of the righteous ones.” A fellow guest concurs, saying: “Happy is the one who dines in the Kingdom of God.” (Luke 14:15) He sees what a privilege this would be. However, not all have such appreciation, as Jesus goes on to illustrate:

“A man was spreading a grand evening meal, and he invited many. He sent his slave out . . . to say to the invited ones, ‘Come, because everything is now ready.’ But they all alike began to make excuses. The first said to him, ‘I bought a field and need to go out and see it; I ask you, have me excused.’ And another said, ‘I bought five yoke of cattle and am going to examine them; I ask you, have me excused.’ Still another said, ‘I just got married, and for this reason I cannot come.’”—Luke 14:16-20.

Those are weak excuses! A man normally examines a field or livestock before the purchase, so it is not urgent to look at them afterward. The third man is not preparing to marry. He is already married, so that should not prevent him from accepting an important invitation. On hearing these excuses, the master angrily tells his slave:

“Go out quickly to the main streets and the alleys of the city, and bring in here the poor and crippled and blind and lame.” After the slave does so, there is still room. The master then tells his slave: “Go out to the roads and the lanes and compel them to come in, so that my house may be filled. For I say to you, none of those men who were invited will taste my evening meal.”—Luke 14:21-24.

What Jesus has just related well illustrates how Jehovah God had Jesus Christ extend an invitation to individuals to be in line for the Kingdom of the heavens. The Jews, especially the religious leaders, were the first to be invited. In the main, they rejected the invitation throughout Jesus' ministry. But the invitation would not stop with them. Jesus clearly is suggesting that in the future a second invitation

would be extended to lowly ones of the Jewish nation and to proselytes. Thereafter, there would be a third and final invitation to people whom the Jews viewed as unsuitable before God.—Acts 10:28-48.

Yes, what Jesus is saying truly confirms the words of one of his fellow guests, who said: "Happy is the one who dines in the Kingdom of God."



- ◇ How does Jesus convey a lesson about humility?
- ◇ How can a host provide a meal that has real merit with God, and why will it bring the host happiness?
- ◇ What point is Jesus making in his illustration of the evening meal?

God's Loyal Love

(Isaiah 55:1-3)

D G/B A7 D Bm

Loy - al love! God is love. We can sense his
 Loy - al love! God is love. All his works give
 Loy - al love! God is love. May his spir - it

Gma7 G/A A7 D A D/A A7 D/A A

care from a - bove. God by means of his
 proof of his love. Love Je - ho - vah has
 move us to love. As we loy - al - ly

D A7/E D/F# Bb7

pre - cious Son Paid the ran - som for
 fur - ther shown, Giv - ing Je - sus the
 help the meek, God's com - mand - ments they

D/A A7sus4 D/A A7 D/A A7

ev - 'ry - one, Giv - ing hope that we
 king - ly throne. God's own pur - pose has
 learn to keep. We are serv - ing with

God's Loyal Love

D A7/E D/F# E7 D/F# E7/G# D/F# E7

might pos - sess Life e - ter - nal and
 come to pass. See! His King - dom is
 god - ly fear, Preach - ing bold - ly for

Chorus
 A/E E7 A A7 D D° D A/G G

hap - pi - ness.
 here at last! Hey there, all you thirst - y ones,
 all to hear.

A7 A° A7 A7/E F° D/F# Gm/E Em Em7 Gma7

Come and drink life's wa - ter free. Yes, come drink, you

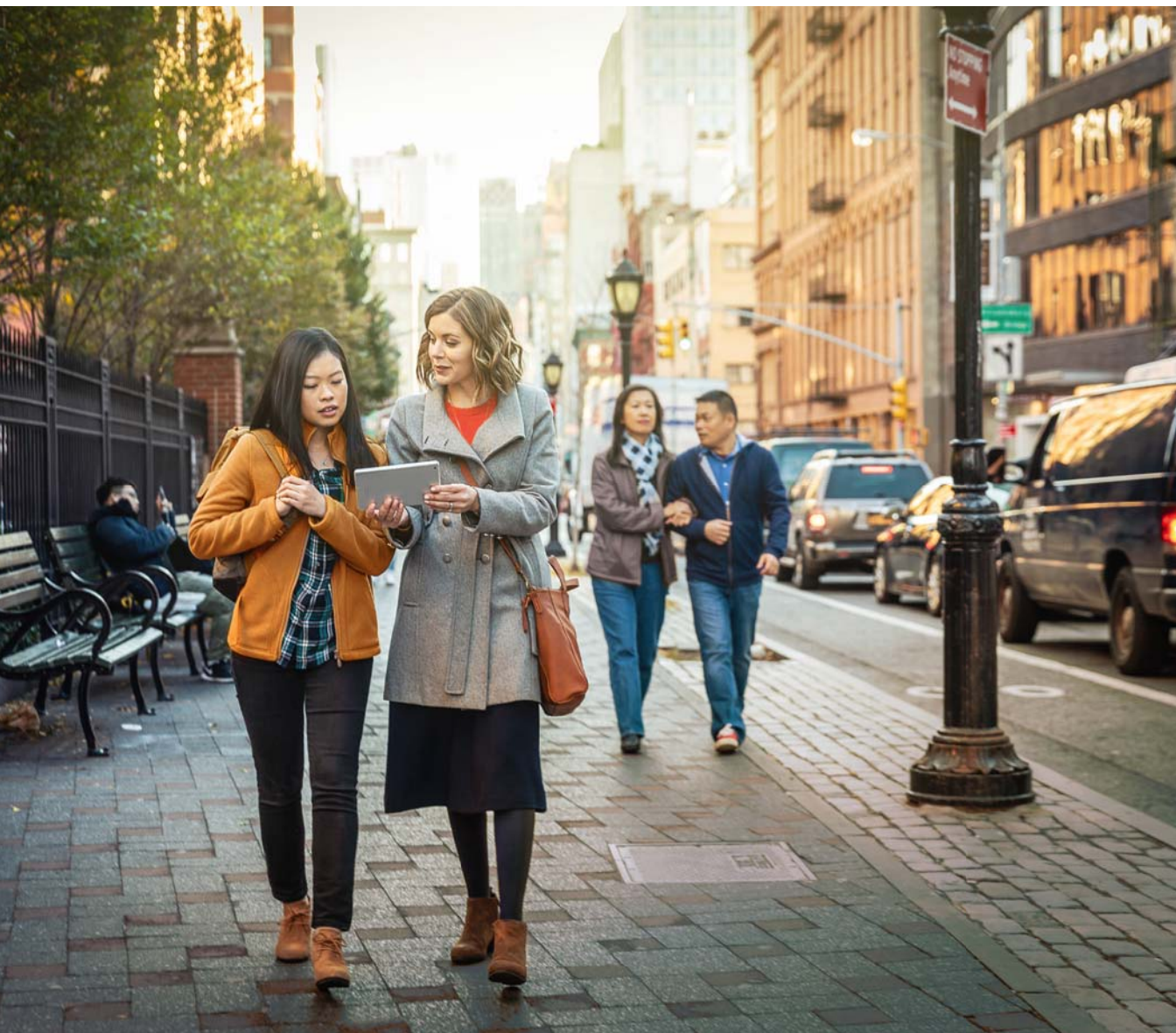
Gma7/B G6/B Gm/E D/A Em7 D/A A7 D

thirst - y ones; God's loy - al love you'll see.

JULY 2019

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
SEPTEMBER 2-29, 2019

IN THIS ISSUE

Study Article 27: September 2-8	2
Prepare Now for Persecution	

Study Article 28: September 9-15	8
Keep Worshipping Jehovah When Under Ban	

Study Article 29: September 16-22	14
“Go . . . Make Disciples”	

Study Article 30: September 23-29	20
Reaching the Hearts of Nonreligious People	

LIFE STORY	25
Jehovah's Blessings Surpassed All My Expectations	

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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Be Steadfast, Immovable!

(1 Corinthians 15:58)

Am Dm7 Dm6

Na - tions are trou - bled as nev - er be - fore.
Snares of the world and temp - ta - tions a - bound.
Give to God wor - ship that comes from the heart.

R.H.

E7sus4 E7 Bm/E E7 Am9 Am

Peo - ple are fear - ful of what lies in store.
We can re - sist if our think - ing is sound.
In the Lord's ser - vice may we have a part.

Am Dm9 Dm

Firm and im - mov - a - ble we need to be,
Hat - ing what's bad while we love what is true
Preach the good news, al - ways hold - ing it fast.

Am/E E7 D/F# E7/G# Am

Serv - ing our God faith - ful - ly.
Makes us im - mov - a - ble too.
Soon the last days will have passed.

Be Steadfast, Immovable!

Chorus
A F#m7 Bm7 E7 Bm7/F# E7/G#

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E

Stand - ing firm to the end,

A C#m7/G# F#m7 E13sus4 E7 A

Un - end - ing life we'll see.

SONG 122

Be Steadfast, Immovable!

PREVIEW

What should we do if the government bans our worship of Jehovah? This article will provide practical suggestions on what to do and what to avoid so that we will never have to stop worshipping our God!

Keep Worshipping Jehovah When Under Ban

“We cannot stop speaking about the things we have seen and heard.”—ACTS 4:19, 20.

IN 2018, more than 223,000 publishers of the good news lived in lands where our spiritual activities were banned or severely restricted. This is not surprising. As we learned in the preceding article, true Christians expect to be persecuted. (2 Tim. 3:12) No matter where we live, secular authorities may suddenly and unexpectedly ban us from worshipping our loving God, Jehovah.

² If the government where you live decides to ban the worship of Jehovah, you may ask yourself such questions as these: ‘Does persecution mean that we have lost God’s favor? Will a ban end our worship of Jehovah? Should I move to a land where I can worship God freely?’ In this article, we will discuss those questions. We will also consider how we can continue to worship Jehovah when our work is under ban and what traps we must avoid.

DOES PERSECUTION MEAN THAT WE HAVE LOST GOD’S FAVOR?

³ If a government bans our worship, we might wrongly conclude that we do not have God’s blessing. But remember, persecution does not mean that Jehovah is unhappy with us. Take, for example, the apostle Paul. He certainly had God’s approval. He had the privilege of writing 14 letters of the Christian Greek Scriptures, and he was

1-2. (a) Why should a ban on our worship not surprise us? (b) What will we consider in this article?

3. According to 2 Corinthians 11:23-27, what persecution did the faithful apostle Paul experience, and what do we learn from his example?

an apostle to the nations. Yet, he faced intense persecution. **(Read 2 Corinthians 11:23-27.)** We learn from the apostle Paul's experience that Jehovah allows his faithful servants to be persecuted.

⁴ Jesus explained why we should expect opposition. He said that we would be hated because we are no part of the world. (John 15:18, 19) Persecution is not a sign that we lack Jehovah's blessing. Instead, it indicates that we are doing what is right!

WILL A BAN END OUR WORSHIP OF JEHOVAH?

⁵ Mere human opposers cannot stamp out the worship of the almighty God, Jehovah. Many have tried and failed. Consider what happened during World War II. At that time, governments in many countries intensely persecuted God's people. The work of Jehovah's Witnesses was banned not only by the Nazi party in Germany but also by gov-

4. Why are we hated by the world?

5. Can mere humans end the worship of Jehovah? Explain.

ernments in Australia, Canada, and other lands. Yet, note what took place. In 1939 when the war began, there were 72,475 publishers worldwide. Reports showed that by the end of the war in 1945, with Jehovah's blessing, there were 156,299 publishers. The number of publishers had more than doubled!

⁶ Rather than intimidate us, opposition can motivate us to serve Jehovah more fully. For example, one couple who had a young child lived in a country where the government decided to ban our worship. Instead of shrinking back in fear, the couple began regular pioneering. The wife even quit her well-paying job to do so. The husband said that the ban made many people curious about Jehovah's Witnesses. As a result, he found it easier to start Bible studies. The ban had a positive effect on others as well. An elder in the same country commented that many who had stopped serving Jehovah began to attend meetings and were re-activated.

6. Rather than intimidate us, what can opposition do? Give an example.

With Jehovah's backing,
we can fearlessly meet
for worship

(See paragraph 12)



⁷ When our enemies ban our worship, they hope to make us afraid to serve Jehovah. In addition to the ban, they may circulate false stories, send officials to search our homes, drag us to court, or even imprison some of us. They hope that we will be terrified because they managed to put a small number of us in prison. If we were to allow them to instill fear in our heart, we might even begin to “ban” our own worship. We would not want to become like those described at **Leviticus 26:36, 37. (Read.)** We will not allow fear to cause us to reduce or to stop our spiritual activities. We trust completely in Jehovah and refuse to panic. (Isa. 28:16) We prayerfully seek Jehovah’s guidance. We know that with his backing, not even the most powerful human government can prevent us from faithfully worshipping our God.—Heb. 13:6.

SHOULD I MOVE TO ANOTHER LAND?

⁸ If the government where you live bans our worship, you may wonder if you should move to a country where you can serve Jehovah freely. This is a personal decision that no one else can make for you. Some might find it helpful to consider what Christians in the first century did when they were persecuted. After enemies stoned Stephen to death, the disciples in Jerusalem moved throughout Judea and Samaria and even as far as Phoenicia, Cyprus, and Antioch. (Matt. 10:23; Acts 8:1; 11:19) How-

7. (a) What do we learn from Leviticus 26:36, 37? (b) What will you do when under ban?

8-9. (a) What personal decision will each family head or individual need to make? (b) What will help a person to make a sound decision?

ever, others might note that after another wave of persecution afflicted the first-century Christians, the apostle Paul decided not to move away from areas where the preaching work was opposed. Instead, he risked his safety to spread the good news and to strengthen the brothers in cities that were suffering intense persecution.—Acts 14:19-23.

⁹ What do we learn from these accounts? Each family head must make a personal decision about moving. Before deciding, he should prayerfully and carefully consider his family’s circumstances and the positive and negative effects a move might have on them. In this matter, each Christian must “carry his own load.” (Gal. 6:5) We should not judge others for the decision that they make.

HOW WILL WE WORSHIP WHEN UNDER BAN?

¹⁰ How can you continue to worship Jehovah while under ban? The branch office will give the local elders instructions and practical suggestions about how to receive spiritual food, how to meet together for worship, and how to preach the good news. If the branch office cannot contact the elders, then the elders will help you and all in the congregation to continue your worship of Jehovah. They will give direction in harmony with the guidance found in the Bible and in our Christian publications.—Matt. 28:19, 20; Acts 5:29; Heb. 10:24, 25.

¹¹ Jehovah has promised that his ser-

10. What direction will the branch office and the elders give?

11. Why can you be certain that you will have spiritual food, and what can you do to protect that supply of food?

vants will be well-fed spiritually. (Isa. 65: 13, 14; Luke 12:42-44) So you can be certain that his organization will do everything possible to provide the spiritual encouragement you need. What can you do? When under ban, find a good place to hide your Bible and any other spiritual food you might have. Be careful never to leave such precious material—whether it is in printed or electronic form—in a location where it could easily be discovered. Each of us must take practical steps to remain spiritually strong.

¹² What about weekly meetings for worship? The elders will arrange for you to attend meetings in a way that will not attract unwanted attention. They may direct you to meet in small groups, and they will likely change the meeting times and locations frequently. You can help keep everyone who attends safe by speaking quietly when coming to or leaving the meetings. You may also need to dress in a way that does not attract attention.

¹³ Regarding the preaching work, circumstances will vary from one location to another. But we love Jehovah and enjoy telling others about his Kingdom, so we will find a way to preach. (Luke 8:1; Acts 4:29) Commenting on the preaching of Jehovah’s Witnesses in the former Soviet Union, historian Emily B. Baran said: “When the state told believers that they could not evangelize their faith to others, Witnesses chatted [with] their neighbors, coworkers, and friends.

12. How can the elders organize meetings so as not to attract attention?

13. What can we learn from our brothers in the former Soviet Union?



Despite government bans,
we will not stop preaching
(See paragraph 13)

When these actions landed them in labor camps, Witnesses sought out converts among their fellow prisoners.” Despite the ban, our brothers in the former Soviet Union did not stop preaching. If ever the preaching work is banned where you live, may you have that same determination!

TRAPS TO AVOID

¹⁴ ***Be cautious about sharing information.*** During a ban, we must recognize when it is “time to be silent.” (Eccl. 3:7) We must safeguard sensitive information, such as the names of our brothers and sisters, the locations where we meet, how we carry out our ministry, and how we receive spiritual food. We would not reveal these facts to the secular authorities; nor would we share them with well-meaning friends or relatives in our

14. Psalm 39:1 can help us to avoid what trap?

country or in other countries. If we did fall into this trap, we would put the safety of our brothers at risk.—**Read Psalm 39:1.**

15 Do not allow minor issues to divide us. Satan knows that a divided house cannot stand. (Mark 3:24, 25) He will constantly try to cause divisions among us. In that way, he hopes that we will start fighting one another instead of fighting him.

16 Even mature Christians need to be on guard not to fall into this trap. Consider the example of two anointed sisters, Gertrud Poetzinger and Elfriede

15. What will Satan try to do to us, and how can we avoid his trap?

16. What fine example did Sister Gertrud Poetzinger set?

We need to know when to be silent

(See paragraph 14)



Löhr. They were imprisoned together with other Christian sisters in a Nazi concentration camp. Gertrud became jealous when Elfriede gave encouraging talks to the other sisters in the camp. Later, Gertrud felt ashamed and pleaded with Jehovah for help. She wrote: “We have to learn to accept it when others have greater abilities or are more highly favored.” How did she overcome her jealousy? Gertrud focused on Elfriede’s good qualities and pleasant disposition. In this way, she regained her good relationship with Elfriede. Both survived the concentration camp and served Jehovah faithfully until they finished their earthly course. If we work hard to overcome differences with our brothers, we will avoid the trap of disunity.—Col. 3:13, 14.

17 Avoid being presumptuous. If we heed the direction we receive from trusted, responsible brothers, we will avoid problems. (1 Pet. 5:5) For example, in a land where the work is under ban, the responsible brothers had directed that the publishers not leave printed literature in the ministry. Yet, a pioneer brother in that location felt that he knew better and distributed literature. What was the result? Shortly after he and some others finished a period of informal witnessing, they were questioned by the police. Apparently, officials had followed them and were able to retrieve the literature they had distributed. What do we learn from this experience? We need to follow direction even if we feel that we know better. Jehovah always blesses us when we cooperate with the brothers whom he

17. Why must we avoid being presumptuous?

has appointed to take the lead among us.—Heb. 13:7, 17.

¹⁸ **Do not make unnecessary rules.** If elders make unnecessary rules, they will create a burden for others. Brother Juraj Kaminský recalled what took place during the ban in former Czechoslovakia: “After the responsible brothers and many elders were arrested, some of those taking the lead in congregations and circuits began prescribing rules of conduct for the publishers, making lists of dos and don’ts.” Jehovah has not given us authority to make personal decisions for others. Someone who makes needless rules is not protecting his brother’s safety—he is trying to become the master of his brother’s faith.—2 Cor. 1:24.

NEVER STOP WORSHIPPING JEHOVAH

¹⁹ Our chief adversary, Satan the Devil, will not stop trying to persecute Jehovah’s faithful servants. (1 Pet. 5:8; Rev. 2:

18. Why must we avoid making unnecessary rules?

19. Despite Satan’s efforts, what reason for confidence does 2 Chronicles 32:7, 8 provide?

10) Satan and his agents will try to ban our worship of Jehovah. However, there is no reason for us to be paralyzed by fear! (Deut. 7:21) Jehovah is on our side, and he will continue to support us even if our work is banned.—**Read 2 Chronicles 32:7, 8.**

²⁰ May we have the same resolve as did our first-century brothers, who told the rulers of their day: “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard.”—Acts 4:19, 20.

20. What is your resolve?

PICTURE DESCRIPTIONS All images depict Witnesses serving in lands where our work is restricted. **Page 9:** A small group gathers for a meeting in a brother’s storeroom. **Page 11:** A Christian sister (on the left) who is casually conversing with a woman looks for an opportunity to discuss spiritual things. **Page 12:** A brother who is being interrogated by police refuses to reveal information about his congregation.

HOW WILL THE FOLLOWING SCRIPTURES HELP YOU TO KEEP WORSHIPPING JEHOVAH WHEN UNDER BAN?

■ Leviticus 26:36, 37

■ Psalm 39:1

■ 2 Chronicles 32:7, 8

Grant Us Boldness

(Acts 4:29)

Dm

As we tell a - bout the King - dom, As we
E - ven though we may be fear - ful, You re -

C/D

wit - ness for your name, There are
mem - ber we are dust. Your as -

Dm

Eb

man - y who op - pose us And who try to bring us shame.
sur - ance to sup - port us Is a prom - ise we can trust.

Eb/D

A/C#

But in - stead of fear - ing
Give at - ten - tion to the

Grant Us Boldness

Dm C/E

men, threats It's real - ly you we must o -
Of those who per - se - cute and

F Eb/G F/A

bey. blame. So we beg you now for your spir - it; O Je -
May you help us all to con - tin - ue As we

G/B Csus4 C Chorus F

ho - vah, hear what we pray. Grant us bold - ness as we wit - ness;
bold - ly speak in your name.

Fsus4

Help us o - ver - come our fear. Give us

Grant Us Boldness

Dm11 G/B

con - fi - dence and cour - age So that all the world may hear.

Bb Am7

Ar - ma - ged - don draws ev - er near, But un -

Gm11 Csus4 C Dm11 Dm11/A Bbadd9 Gm11

til that great day is here, Grant us bold - ness as we wit - ness.

Csus4 Fsus4 F

This is our prayer.

