

- Song 14 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD'S WORD**

- **“A Covenant That Affects You”:** (10 min.)  
Ge 12:1, 2—Jehovah promised to bless Abram (Abraham) (*it-1* 522 ¶4)  
Ge 12:3—“All the families of the ground will certainly be blessed by means of [Abraham]” (*w89* 7/1 3 ¶4)  
Ge 13:14-17—Jehovah showed Abraham the land that his offspring would possess (*it-2* 213 ¶3)
- **Digging for Spiritual Gems:** (10 min.)  
Ge 13:8, 9—How can we imitate Abraham when resolving disputes? (*w16.05* 5 ¶12)
- Ge 14:18-20—How did Levi pay “tithes through Abraham”? (Heb 7:4-10; *it-2* 683 ¶1)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah God, the field ministry, or something else?

- **Bible Reading:** (4 min. or less) Ge 12:1-20 (10)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Main Points Made to Stand Out*, and then discuss study 14 of the *Teaching* brochure.
- **Talk:** (5 min. or less) *w12* 1/1 8—Theme: What Made Sarah So Precious? (14)

**LIVING AS CHRISTIANS**


- Song 144
- **“What Can You Learn From the Original Songs?”:** (10 min.) Discussion. Play the original song video *Just Around the Corner* (video category MUSIC).
- **Local Needs:** (5 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 102
- Concluding Comments (3 min. or less)
- Song 15 and Prayer

GENESIS 12-14 | A Covenant That Affects You



**12:1-3; 13:14-17**

- Jehovah made a covenant with Abraham, which formed the legal foundation of the Kingdom of the heavens
- The covenant apparently went into effect in 1943 B.C.E. when Abraham crossed the Euphrates River on his way to Canaan
- The covenant remains in effect until the Messianic Kingdom destroys God’s enemies and brings blessings to all the families of the earth

 **Jehovah blessed Abraham for his great faith. If we demonstrate faith in Jehovah’s promises, what blessings await us as a result of the Abrahamic covenant?**



# Praising Earth's New King

(Psalm 2:12)

Ab Abma7/C Fm

A mul - ti - tude is gath - er - ing from ev - 'ry tribe and  
We praise the Christ, our reign - ing King, with sounds of ju - bi -

Ab Bbm F7/C Bbm/Db Bb7/D Eb Bb7/F Eb/G Eb

na - tion, Col - lect - ed by the Christ and his a -  
la - tion. This Prince of Peace will be our Judge and

Fm Bb7 Eb7 Ab

noint - ed con - gre - ga - tion. God's King - dom has been  
bring a - bout sal - va - tion. We see the joys that

Abma7/C Bbm F/C Bbm/Db Bb7/D Eb Bb7 Eb Eb/Db

brought to birth; We pray his will be done on earth. This  
lie a - head: An earth re - leased from fear and dread; The

# Praising Earth's New King

Ab/C Db Ab/C Eb7/Bb Ab Eb7/Bb Ab/C Ab Db Eb7

hope is a gift of price-less worth, Giv-ing joy and con-so-  
time for our Lord to raise the dead. What a time for ex-ul-

Absus4 Ab Chorus Ab Fm

la-tion. Praise our God, Je-ho-vah; Praise his Son for-ev-er-  
ta-tion!

Bb Bb7 Eb Ab/Eb Eb Bb7 Bb13 Eb Eb7 Ab Eb/Bb Ab/C Db Ab/C

King of all kings and the Lord of lords. Now u-nit-ed-ly we

Db Ab/C Eb7/Bb Ab Db Bbm Eb7 Ab

bow to his rule, And praise him with one ac-cord.

**12** And Jehovah said to A'bram: "Go out from your land and away from your relatives and from the house of your father to the land that I will show you.<sup>a</sup> **2** I will make you a great nation, and I will bless you, and I will make your name great, and you will become a blessing.<sup>b</sup> **3** I will bless those who bless you, and I will curse him who calls down evil on you,<sup>c</sup> and all the families of the ground will certainly be blessed\* by means of you."<sup>d</sup>

**4** So A'bram went just as Jehovah had told him, and Lot went with him. A'bram was 75 years old when he left Ha'ran.<sup>e</sup> **5** A'bram took his wife Sar'ai<sup>f</sup> and Lot the son of his brother<sup>g</sup> and all the goods that they had accumulated<sup>h</sup> and the people\* whom they had acquired in Ha'ran, and they set out for the land of Ca'naan.<sup>i</sup> When they reached the land of Ca'naan, **6** A'bram traveled through the land as far as the site of She'chem,<sup>j</sup> near the big trees of Mo'reh.<sup>k</sup> At that time the Ca'naan-ites were in the land. **7** Jehovah then appeared to A'bram and said: "To your offspring\*<sup>l</sup> I am going to give this land."<sup>m</sup> So he built an altar there to Jehovah, who had appeared to him. **8** Later he moved from there to the mountainous region east of Beth'el<sup>n</sup> and pitched his tent with Beth'el on the west and A'i<sup>o</sup> on the east. There he built an altar to Jehovah<sup>p</sup> and began to call on the name of Jehovah.<sup>q</sup> **9** Afterward, A'bram broke camp and journeyed toward the Neg'eb,<sup>r</sup> moving his camp from one place to another.

**10** Now a famine arose in the land, and A'bram went down toward Egypt to reside there for

CHAP. 12

- a Jos 24:3
- Ac 7:3, 4
- b Ge 13:14, 16
- Ge 15:1, 5
- Ge 17:5
- Ge 22:17, 18
- De 26:5
- c Ge 27:29, 30
- d Ac 3:25
- Ga 3:8
- e Heb 11:8
- f Ge 11:29
- g Ge 11:31
- h Ge 13:5, 6
- i Ge 26:3
- j Ac 7:15, 16
- k Ge 35:4
- De 11:29, 30
- l Ge 3:15
- Ge 21:12
- Ge 28:13, 14
- Ro 9:7
- Ga 3:16
- m Ge 13:14, 15
- Ge 15:1, 7
- Ge 17:1, 8
- De 34:4
- n Ge 28:16-19
- Ge 31:13
- o Ge 13:1, 3
- Jos 7:2
- p Ge 8:20
- Ge 35:2, 3
- q Ge 26:25
- r Ge 20:1
- Ge 24:62

Second Col.

- a Ps 105:13
- b Ge 26:1, 2
- c Ge 26:7
- d Ge 20:11, 12
- e Ge 20:14
- Ge 24:34, 35
- f Ge 11:29
- Ge 17:15
- Ge 23:2, 19
- g Ge 20:11, 12
- h Ps 105:14

CHAP. 13

- i Ge 12:9
- Ge 20:1
- j Ge 24:34, 35

a while,<sup>\*a</sup> because the famine in the land was severe.<sup>b</sup> **11** As he was about to enter Egypt, he said to his wife Sar'ai: "Please listen! I know what a beautiful woman you are.<sup>c</sup> **12** So when the Egyptians see you, they will surely say, 'This is his wife.' Then they will kill me but keep you alive. **13** Please say you are my sister, so that it may go well with me because of you, and my life will be spared."<sup>\*d</sup>

**14** As soon as A'bram entered Egypt, the Egyptians noticed that the woman was very beautiful. **15** And the princes of Phar'aoh also saw her, and they began praising her to Phar'aoh, so that the woman was taken to the house of Phar'aoh. **16** He treated A'bram well because of her, and he acquired sheep, cattle, male and female donkeys, male and female servants, and camels.<sup>e</sup> **17** Then Jehovah struck Phar'aoh and his household with severe plagues because of Sar'ai, A'bram's wife.<sup>f</sup> **18** So Phar'aoh called A'bram and said: "What is this you have done to me? Why did you not tell me that she was your wife? **19** Why did you say, 'She is my sister,'<sup>g</sup> so that I was about to take her as my wife? Here is your wife. Take her and go!"

**20** So Phar'aoh gave his men orders concerning him, and they sent him away with his wife and all that he had.<sup>h</sup>

**13** A'bram then went up out of Egypt to the Neg'eb,<sup>i</sup> he and his wife and all that he had, together with Lot. **2** A'bram was very rich in livestock, silver, and gold.<sup>j</sup> **3** He camped in one place after another as he traveled from the Neg'eb to Beth'el, until he arrived at the place where his tent had been between

**12:10** \*Or "to live there as a foreigner."  
**12:13** \*Or "my soul will stay alive."

**12:3** \*Or "will obtain a blessing for themselves." **12:5** \*Or "souls." **12:7** \*Lit., "seed."

Beth'el and A'i,<sup>a</sup> 4 to the place where he had previously built an altar. There A'bram called on the name of Jehovah.

5 Now Lot, who was traveling with A'bram, also owned sheep, cattle, and tents. 6 So the land did not allow for all of them to stay in the same place; their goods had become so many that they could no longer dwell together. 7 As a result, a quarrel arose between the herders of A'bram's livestock and the herders of Lot's livestock. (At that time the Ca'naan-ites and the Per'iz-zites were dwelling in the land.)<sup>b</sup> 8 So A'bram said to Lot:<sup>c</sup> "Please, there should be no quarreling between me and you and between my herdsmen and your herdsmen, for we are brothers. 9 Is not the whole land available to you? Please, separate from me. If you go to the left, then I will go to the right; but if you go to the right, then I will go to the left." 10 So Lot raised his eyes and saw that the whole district of the Jordan<sup>d</sup> was a well-watered region (before Jehovah destroyed Sod'om and Go-mor'rah), like the garden of Jehovah,<sup>e</sup> like the land of Egypt, as far as Zo'ar.<sup>f</sup> 11 Then Lot chose for himself the whole district of the Jordan, and Lot moved his camp to the east. So they separated from each other. 12 A'bram lived in the land of Ca'naan, but Lot lived among the cities of the district.<sup>g</sup> Finally he set up his tent near Sod'om. 13 Now the men of Sod'om were wicked, gross sinners against Jehovah.<sup>h</sup>

14 Jehovah said to A'bram, after Lot had separated from him: "Raise your eyes, please, and look from the place where you are, to the north and south, east and west, 15 because all the land that you see, I will give

## CHAP. 13

- a Ge 12:8, 9  
Jos 7:2  
b Ge 10:19  
c Ge 11:27  
d Ge 19:28  
e Ge 2:8, 9  
f Ge 19:20-22  
g Ge 19:28, 29  
h Ge 18:20  
Ge 19:5  
2Pe 2:6-8  
Jude 7

## Second Col.

- a Ge 12:7  
Ge 15:18  
Ge 24:7  
Ex 33:1  
b Ge 12:2  
Ge 15:1, 5  
Ex 1:7  
Heb 11:12  
c Ge 18:1  
Ge 23:19  
Ge 25:9, 10  
Ge 35:27  
d Ge 23:2  
e Ge 12:7

## CHAP. 14

- f Ge 10:9, 10  
g Ge 14:17  
h Ge 10:22  
i Ge 10:19  
Ge 13:12  
j Ge 13:10, 12  
k De 29:23  
l Ge 14:10  
m Nu 34:2, 12  
n De 2:10, 11  
o De 2:12  
p Ge 36:8  
q Nu 20:1  
r Ge 36:12  
1Sa 15:2  
s Ge 10:15, 16  
t 2Ch 20:2

to you and your offspring\* as a lasting possession.<sup>a</sup> 16 And I will make your offspring\* like the dust particles of the earth, so that if anyone could count the dust particles of the earth, then your offspring\* could be counted.<sup>b</sup> 17 Get up, travel through the length and breadth of the land, for to you I am going to give it." 18 So A'bram continued to live in tents. Later he came and dwelled among the big trees of Mam're,<sup>c</sup> which are in Heb'ron,<sup>d</sup> and there he built an altar to Jehovah.<sup>e</sup>

**14** Now in the days of Am'raphel king of Shi'nar,<sup>f</sup> Ar'i-och king of El-la'sar, Ched-or-la-o'mer<sup>g</sup> king of E'lam,<sup>h</sup> and Ti'dal king of Go'im, 2 these made war with Be'ra king of Sod'om,<sup>i</sup> Bir'sha king of Go-mor'rah,<sup>j</sup> Shi'nab king of Ad'mah, Shem'eber king of Ze-boi'im,<sup>k</sup> and the king of Be'la, that is, Zo'ar. 3 All of these joined forces at the Valley\* of Sid'dim,<sup>l</sup> that is, the Salt Sea.<sup>m</sup>

4 They had served Ched-or-la-o'mer for 12 years, but they rebelled in the 13th year. 5 So in the 14th year, Ched-or-la-o'mer and the kings who were with him came and defeated the Reph'a-im in Ash'te-rothkar-na'im, the Zu'zim in Ham, the E'mim<sup>n</sup> in Sha'veh-kir-i-a-tha'im, 6 and the Hor'ites<sup>o</sup> in their mountain of Se'ir<sup>p</sup> down to El-pa'ran, which is at the wilderness. 7 Then they turned back and came to En-mish'pat, that is, Ka'desh,<sup>q</sup> and conquered the whole territory of the A-mal'-ek-ites<sup>r</sup> and also the Am'or-ites<sup>s</sup> who were dwelling in Haz'a-zonta'mar.<sup>t</sup>

8 At this point, the king of Sod'om went on the march, and also the king of Go-mor'rah,

13:15, 16 \*Lit., "seed." 14:3 \*Or "Low Plain." <sup>m</sup>That is, the Dead Sea.

the king of Ad'mah, the king of Ze-boi'im, and the king of Be'la, that is, Zo'ar, and they drew up in battle formation against them in the Valley\* of Sid'dim, **9** against Ched-or-la-o'mer king of E'lam, Ti'dal king of Go'im, Am'ra-phel king of Shi'nar, and Ar'i-och king of El-la'sar<sup>a</sup>—four kings against the five. **10** Now the Valley\* of Sid'dim was full of bitumen pits, and the kings of Sod'om and Go-mor'rah tried to escape and fell into them, and those who remained fled to the mountainous region. **11** Then the victors took all the goods of Sod'om and Go-mor'rah and all their food and went on their way.<sup>b</sup> **12** They also took Lot, the son of A'bram's brother who was dwelling in Sod'om,<sup>c</sup> as well as his goods, and they continued on their way.

**13** After that a man who had escaped came and told A'bram the Hebrew. He was then dwelling\* among the big trees of Mam're the Am'or-ite,<sup>d</sup> the brother of Esh'col and A'ner.<sup>e</sup> These men were allies of A'bram. **14** Thus A'bram heard that his relative\*<sup>f</sup> had been taken captive. With that he mobilized his trained men, 318 servants born in his household, and went in pursuit up to Dan.<sup>g</sup> **15** During the night, he divided his forces, and he and his servants attacked and defeated them. And he pursued them up to Ho'bah, which is north of Damascus. **16** He recovered all the goods, and he also recovered Lot his relative, his goods, the women, and the other people.

**17** After A'bram returned from defeating Ched-or-la-o'mer and the kings who were with

14:8, 10, 17 \*Or "Low Plain." 14:13 \*Or "dwelling in tents." 14:14 \*Lit., "brother."

CHAP. 14

a Ge 14:1, 2

b Ge 14:16

c Ge 19:1

d Ge 13:18

e Ge 14:24

f Ge 11:27

g Jg 18:29

Second Col.

a 2Sa 18:18

b Ps 110:4  
Heb 6:20

c Heb 7:1, 2

d Ps 83:18  
Heb 5:5, 10

e Heb 7:4

f Ge 14:13

CHAP. 15

g Ps 27:1  
Isa 41:10  
Ro 8:31  
Heb 13:6

h De 33:29  
Pr 30:5

i Ge 17:5, 6

j Ge 24:2, 3

k Ge 12:7  
Ac 7:5

him, the king of Sod'om went out to meet A'bram at the Valley\* of Sha'veh, that is, the Valley of the King.<sup>a</sup> **18** And Mel-chiz'e-dek<sup>b</sup> king of Sa'lem<sup>c</sup> brought out bread and wine; he was priest of the Most High God.<sup>d</sup>

**19** Then he blessed him and said:

"Blessed be A'bram by the Most High God,  
Maker of heaven and earth;

**20** And praised be the Most High God,  
Who has handed your oppressors over to you!"

And A'bram gave him a tenth of everything.<sup>e</sup>

**21** After that the king of Sod'om said to A'bram: "Give me the people,\* but take the goods for yourself." **22** But A'bram said to the king of Sod'om: "I raise my hand in an oath to Jehovah the Most High God, Maker of heaven and earth, **23** that I will not take anything that is yours, from a thread to a sandal lace, so that you may not say, 'I made A'bram rich.' **24** I will take nothing except what the young men have already eaten. As for the share of the men who went with me, A'ner, Esh'col, and Mam're<sup>f</sup>—let them take their share."

**15** After this the word of Jehovah came to A'bram in a vision, saying: "Do not fear,<sup>g</sup> A'bram. I am a shield for you.<sup>h</sup> Your reward will be very great."<sup>i</sup>

**2** A'bram replied: "Sovereign Lord Jehovah, what will you give me, seeing that I continue childless and the one who will inherit my house is a man of Damascus, E-li-e'zer?"<sup>j</sup> **3** A'bram added: "You have given me no offspring,<sup>\*k</sup> and a member<sup>#</sup> of my household is succeeding me as heir." **4** But look! Jehovah's

14:21 \*Or "souls." 15:3 \*Lit., "seed." #Lit., "son."

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- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

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Ge 12:1, 2—Jehovah promised to bless Abram (Abraham) (*it-1* 522 ¶4)  
Ge 12:3—“All the families of the ground will certainly be blessed by means of [Abraham]” (*w89* 7/1 3 ¶4)  
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- **Digging for Spiritual Gems:** (10 min.)  
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What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah God, the field ministry, or something else?

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**LIVING AS CHRISTIANS**


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GENESIS 12-14 | A Covenant That Affects You



**12:1-3; 13:14-17**

- Jehovah made a covenant with Abraham, which formed the legal foundation of the Kingdom of the heavens
- The covenant apparently went into effect in 1943 B.C.E. when Abraham crossed the Euphrates River on his way to Canaan
- The covenant remains in effect until the Messianic Kingdom destroys God’s enemies and brings blessings to all the families of the earth

 **Jehovah blessed Abraham for his great faith. If we demonstrate faith in Jehovah’s promises, what blessings await us as a result of the Abrahamic covenant?**



## February 3-9 /Genesis 12-14

- Song 14 and Prayer
- Opening Comments (1 minutes)

### Treasures From God's Word

**"A Covenant That Affects You":** (10 minutes)

#### **Genesis 12:1, 2—Jehovah promised to bless Abram (Abraham)**

**Genesis 12:1, 2:** And Jehovah said to Abram: "Go out from your land and away from your relatives and from the house of your father to the land that I will show you. I will make you a great nation, and I will bless you, and I will make your name great, and you will become a blessing.

#### **it-1 522 paragraph 4**

Covenant With Abraham. The covenant with Abraham apparently went into effect when Abram (Abraham) crossed the Euphrates on his way to Canaan. The Law covenant was made 430 years later. (Galatians 3:17) Jehovah had spoken to Abraham when he was living in Mesopotamia, in Ur of the Chaldeans, telling him to travel to the country that God would show him. (Acts 7:2, 3; Genesis 11:31; 12:1-3) Exodus 12:40, 41 (LXX) tells us that at the end of 430 years of dwelling in Egypt and in the land of Canaan, "on this very day" Israel, who had been in slavery in Egypt, went out. The day they were delivered from Egypt was Nisan 14, 1513 B.C.E., the date of the Passover. (Exodus 12:2, 6, 7) This would seem to indicate that Abraham crossed the Euphrates River on his way to Canaan on Nisan 14, 1943 B.C.E., and evidently that is when the Abrahamic covenant took effect. God appeared to Abraham again after he had traveled into Canaan as far as Shechem and enlarged on the promise, saying, "To your *seed* I am going to give this land," thereby giving an indication of the connection of this covenant with the promise in Eden, and revealing that the "seed" would take a human course, that is, would run through a human line of descent. (Genesis 12:4-7) Other enlargements by Jehovah were later expressed, as recorded at Genesis 13:14-17; 15:18; 17:2-8, 19; 22:15-18.



**Genesis 12:3—“All the families of the ground will certainly be blessed by means of [Abraham]”**

**Genesis 12:3:** I will bless those who bless you, and I will curse him who calls down evil on you, and all the families of the ground will certainly be blessed by means of you.”

**w89 7/1 3 paragraph 4**

That is a staggering promise, and Abraham heard it uttered on at least two other occasions. (Genesis 18:18; 22:18) In order to fulfill it, God will even resurrect from the dead representatives of families that have died out. Life for such resurrected ones will truly be a blessing, since most of them will come back to an earthly situation resembling the Paradise that man originally lost. Thereafter, they will be taught how to gain the blessing of everlasting life.—Genesis 2:8, 9, 15-17; 3:17-23.

**Genesis 13:14-17—Jehovah showed Abraham the land that his offspring would possess**

**Genesis 13:14-17:** Jehovah said to Abram, after Lot had separated from him: “Raise your eyes, please, and look from the place where you are, to the north and south, east and west, because all the land that you see, I will give to you and your offspring as a lasting possession. And I will make your offspring like the dust particles of the earth, so that if anyone could count the dust particles of the earth, then your offspring could be counted. Get up, travel through the length and breadth of the land, for to you I am going to give it.”

**it-2 213 paragraph 3**

On the basis of related historical evidence, some scholars believe that, in transferring land, the buyer was shown the land from a vantage point, the exact boundaries being designated. When the buyer said, “I see,” he indicated legal acceptance. When Jehovah gave Abraham the promise of receiving the land of Canaan, Abraham was first told to look in all four directions. Abraham did not say, “I see,” perhaps because God said that he would give the Promised Land to Abraham’s *seed*, later on. (Genesis 13:14, 15) Moses, as the legal representative of Israel, was told to “see” the land, which, if the view just discussed is correct, would indicate legal transfer of the land to Israel, for them to take it under Joshua’s leadership. (Deuteronomy 3:27, 28; 34:4; consider also Satan’s offer to Jesus at Matthew 4:8.) Another action appearing to have similar legal flavor was: walking across the land or entering it for the purpose of taking possession. (Genesis 13:17; 28:13) In certain ancient documents, the number of trees on a piece of land was listed at each real-estate sale.—Compare Genesis 23:17, 18.

## Digging for Spiritual Gems

### **Genesis 13:8, 9—How can we imitate Abraham when resolving disputes?**

**Genesis 13:8, 9:** So Abram said to Lot: "Please, there should be no quarreling between me and you and between my herdsmen and your herdsmen, for we are brothers. Is not the whole land available to you? Please, separate from me. If you go to the left, then I will go to the right; but if you go to the right, then I will go to the left."

### **w16.05 5 paragraph 12**

A Scriptural account in which God's servants peacefully resolved a potentially divisive issue is the one mentioned earlier involving Abraham and his nephew Lot. Both men possessed livestock, and their shepherds apparently quarreled about grazing land. Eager to eliminate tensions, Abraham offered Lot first choice of the areas where their respective households would settle. (Genesis 13:1, 2, 5-9) What a good example! Abraham sought peace, not his own interests. Did he lose out because of his generosity? Not at all. Immediately after this incident with Lot, Jehovah promised Abraham great blessings. (Genesis 13:14-17) God will never allow his servants to suffer lasting loss for acting in harmony with divine principles and settling differences in a spirit of love.

### **Genesis 14:18-20—How did Levi pay "tithes through Abraham"?**

**Genesis 14:18-20:** And Melchizedek king of Salem brought out bread and wine; he was priest of the Most High God. Then he blessed him and said: "Blessed be Abram by the Most High God, Maker of heaven and earth; And praised be the Most High God, Who has handed your oppressors over to you!" And Abram gave him a tenth of everything.

### **Hebrews 7:4-10**

See how great this man was to whom Abraham, the family head, gave a tenth out of the best spoils. True, according to the Law, those of the sons of Levi who receive their priestly office have a commandment to collect tithes from the people, that is, from their brothers, even though these are descendants of Abraham. But this man who did not trace his genealogy from them took tithes from Abraham and blessed the one who had the promises. Now it is undeniable that the lesser one is blessed by the greater. 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. And it could be said that even Levi,

who receives tithes, has paid tithes through Abraham, for he was still a future descendant of his forefather when Melchizedek met him.

### **it-2 683 paragraph 1**

Melchizedek king of Salem was a priest (*kohen*) extraordinary. The Bible gives no record of his ancestry, his birth, or his death. His priesthood was not by inheritance, and he had no predecessors or successors in office. Melchizedek held both the office of king and of priest. His priesthood was greater than the Levitical priesthood, for Levi, in effect, paid tithes to Melchizedek, since he was still in the loins of Abraham when Abraham offered tithes to Melchizedek and was blessed by him. (Genesis 14:18-20; Hebrews 7:4-10) In these things Melchizedek foreshadowed Jesus Christ, the “priest forever according to the manner of Melchizedek.”—Hebrews 7:17.

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah God, the field ministry, or something else?

**Bible Reading:** (4 minutes or less) Genesis 12:1-20 (*th* study 10)

- Song 14 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD'S WORD**

- **“A Covenant That Affects You”:** (10 min.)  
Ge 12:1, 2—Jehovah promised to bless Abram (Abraham) (*it-1* 522 ¶4)  
Ge 12:3—“All the families of the ground will certainly be blessed by means of [Abraham]” (*w89* 7/1 3 ¶4)  
Ge 13:14-17—Jehovah showed Abraham the land that his offspring would possess (*it-2* 213 ¶3)
- **Digging for Spiritual Gems:** (10 min.)  
Ge 13:8, 9—How can we imitate Abraham when resolving disputes? (*w16.05* 5 ¶12)
- Ge 14:18-20—How did Levi pay “tithes through Abraham”? (Heb 7:4-10; *it-2* 683 ¶1)

What spiritual gems from this week’s Bible reading would you like to share regarding Jehovah God, the field ministry, or something else?

- **Bible Reading:** (4 min. or less) Ge 12:1-20 (10)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Main Points Made to Stand Out*, and then discuss study 14 of the *Teaching* brochure.
- **Talk:** (5 min. or less) *w12* 1/1 8—Theme: What Made Sarah So Precious? (14)

**LIVING AS CHRISTIANS**


- Song 144
- **“What Can You Learn From the Original Songs?”:** (10 min.) Discussion. Play the original song video *Just Around the Corner* (video category MUSIC).
- **Local Needs:** (5 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 102
- Concluding Comments (3 min. or less)
- Song 15 and Prayer

GENESIS 12-14 | A Covenant That Affects You



**12:1-3; 13:14-17**

- Jehovah made a covenant with Abraham, which formed the legal foundation of the Kingdom of the heavens
- The covenant apparently went into effect in 1943 B.C.E. when Abraham crossed the Euphrates River on his way to Canaan
- The covenant remains in effect until the Messianic Kingdom destroys God’s enemies and brings blessings to all the families of the earth

 **Jehovah blessed Abraham for his great faith. If we demonstrate faith in Jehovah’s promises, what blessings await us as a result of the Abrahamic covenant?**



## **Apply Yourself to Reading and Teaching**

### **Study 14—Main Points Made to Stand Out**

At Hebrews 8:1, the apostle Paul wrote: “Now this is the main point of what we are saying.” When we teach, we want our main points to stand out. Why? Well, which is easier to listen to? A rambling discourse that outlines seemingly unrelated facts, or an organized presentation with main points that relate to the theme? When we make our main points stand out, we help our audience to pay attention, understand, and remember what we say.

So how can you make the main points stand out? First, decide on the objective of your talk. Aim to accomplish something. If you don’t know your objective, neither will your audience. Do you want to inform, convince, encourage, motivate, or something else?

For example, let’s say that you’re discussing the resurrection. If you’re speaking to a grieving family made up of fellow Christians, your objective may be to give encouragement and comfort. On the other hand, if you’re speaking about the resurrection to unbelieving relatives who have questioned your beliefs, your objective might be to convince them.

In each instance, the main points you choose will be different because the objective is different. So when preparing, select only main points that help you achieve your objective and that you can teach effectively in the allotted time. Then develop the points in a logical order. Ask yourself: ‘What questions or objections might my audience have about this topic? In what logical order would they raise those questions or objections?’

Often, however, we are given an outline to develop, and the main points have already been selected and put in a certain order. In such a case, analyze the outline to have clearly in mind the objective of the talk and how the main points will help you to reach that objective. As you give the talk, you don’t want the audience to lose sight of your theme. So at various times during your discourse, repeat key words in the theme or use synonyms. Your audience will remember only a few main points, so don’t develop too many. Even if you’re giving a longer talk, focus on developing a few points well.

As you develop secondary points, explain their connection to the main point. Don’t add ideas just because they’re interesting. To make your main points stand out, you might repeat in a sentence or two each main point before going on to the next. Or you might state the main points in the introduction and then restate them in the conclusion. When you finish, the audience should be able to remember the main points.

Let’s watch a brother who’s in the middle of giving a talk. See if you can discern the main point he’s developing and his theme.

(Speaker)

Let's turn to Proverbs 28:1. Here the righteous are compared to a very impressive animal. "The wicked flee when no one pursues them, but the righteous are as confident as a lion." You and I can be like a lion. Imagine that! Bible writers were familiar with lions because they were once plentiful in Israel, although they are now extinct there. A lion's thunderous roar can be heard for miles. They can move at a speed of 40 miles per hour. They are so powerful that a single blow from a lion's paw is enough to break the neck of a small antelope. According to *Insight on the Scriptures*, the lion serves as a fitting symbol of courageous justice. And so Jesus is called "the Lion that is of the tribe of Judah."

Could you tell from that talk what the theme is? Is it something about lions? Jesus? the righteous? Actually, the theme of this talk is "Jehovah Makes Us Bold." What's the main point that the speaker is trying to develop? *Jehovah is the Source of true boldness*. Let's watch the speaker try again. This time, notice how he emphasizes the theme and main point.

(Speaker)

Let's turn to Proverbs 28:1. As we read this verse, look for the answer to this question: What sort of people can be truly confident? "The wicked flee when no one pursues them, but the righteous are as confident as a lion." So who can be confident? The righteous. And who are the righteous? Those who have faith in the ransom and who strive to adhere to Jehovah's requirements.

Here's the point: Confidence comes not from natural ability, education, or riches; the source of true boldness is our relationship with Jehovah. So when we go in the ministry, we don't need to be afraid. We're doing what Jehovah requires, and Jehovah is supporting us. Remembering this will help us to preach with boldness.

This time, the speaker introduced the scripture in a way that called attention to the main point. He avoided cluttering his talk with details that didn't support his point. And to make sure the audience got the main point, he told them, "Here's the point." Then, he connected the point to the theme.

Whether from the platform or in the ministry, our teaching should be simple and clear. If we group our thoughts under just a few main points that relate to our objective and theme, our presentation will be easy to follow and hard to forget.

# Main Points Made to Stand Out

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14

**SUMMARY:** Help your audience to follow along with your talk, and make clear how each main point relates to your objective and theme.



Hebrews 8:1

## HOW TO DO IT:

- **Have an objective.** Consider whether your talk is intended to inform, convince, or motivate your audience, and then develop it accordingly. Make sure all main points help you to achieve your objective.



Ask yourself: 'What questions or objections might my audience have about this topic? In what logical order would they raise those questions or objections?' Then arrange your points in the same order so that your audience can follow along with, understand, and accept the information.

- **Emphasize the theme of your talk.** Refer to the theme throughout your discourse by repeating the key words of the theme or by using synonyms.

- **Make your main points clear and simple.** Select only main points that relate to your theme and that you can teach effectively in the allotted time. Limit the number of main points, clearly state each main point, pause between them, and lead smoothly from one main point to the next.



You might state the main points in your introduction to help the audience follow along or restate them in your conclusion to help the audience remember them.

## Apply Yourself to the Field Ministry

- **Talk:** (5 minutes or less) w12 1/1 8—Theme: What Made Sarah So Precious? (*th* study 14)

### A Godly Woman and a Precious Wife

Sarah was married to an outstanding man of faith. But this godly woman herself set an example worthy of note. In fact, the Bible three times mentions her by name as someone whose example godly women do well to imitate. (Isaiah 51:1, 2; Hebrews 11:11; 1 Peter 3:3-6) Although the Scriptures reveal relatively little about this remarkable woman, we are nonetheless able to glimpse a beautiful picture of her.

Think, for example, of Sarah's initial reaction when Abraham informed her of God's direction to leave Ur. Did she wonder where they were headed and why? Did she have concerns about their material needs? Did she feel sad at the thought of leaving her friends and family, not knowing when—if ever—she would see them again? Undoubtedly, such thoughts crossed her mind. Even so, she willingly left, trusting that Jehovah would bless her for her obedience.—Acts 7:2, 3.

In addition to being an obedient servant of God, Sarah was an excellent wife. Rather than competing with her husband for control of the affairs of the family, Sarah cultivated heartfelt respect for her husband, lovingly supporting him as he guided their family. In so doing, she adorned herself—made herself beautiful—by her positive inner qualities.—1 Peter 3:1-6.

Can such traits benefit wives today? "Sarah's example has taught me that I should feel free to speak up and express my viewpoint to my husband," says a woman named Jill, who has been happily married for over 30 years. "At the same time," she continues, "as head of the family, my husband has the responsibility to make the final decision. Once he has done so, it's my job to do whatever I can to make that decision work."

Perhaps the most touching lesson we learn from Sarah is this: Although she was very beautiful, Sarah did not allow her physical beauty to cause her to become proud. (Genesis 12:10-13) Rather, she humbly supported Abraham through the ups and downs of their life together. Without a doubt, Abraham and Sarah were a faithful, humble, and loving couple—a couple who truly brought blessings to each other.



# Keep Your Eyes on the Prize!

(2 Corinthians 4:18)

F F+5 Dm/F C/B $\flat$  B $\flat$  D7/A

When the eyes of blind ones see a - gain And the  
When the wolves and lambs will feed as one, When the

Gm Eb/G Gm6(ma7) C7sus4 C7

ears of and deaf ones hear a - gain, When the  
bears and calves bask in the sun, Then a

F F/A Gm/B $\flat$  D/A Gm

songs of chil - dren fill the air And  
mere young boy will lead them all, And

Dm7 Dm11 G7 C7 B $\flat$ /D C7/E

joy and peace are ev - 'ry - where, When our  
they will heed his child - ish call. When our

# Keep Your Eyes on the Prize!

F F+5 Dm/F C/Bb Bb D7/A

loved ones will re - turn to life, To an  
tears be - long to yes - ter - day, When our

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The melody in the top staff consists of quarter notes: F4, G4, A4, Bb4, C5, Bb4, A4, G4. The bass line consists of quarter notes: F2, Bb1, C2, Bb1, A1, G1, F1. Chord symbols are placed above the staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7 Chorus

earth that's free from sin and strife, You will  
fears and pain have passed a - way,

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The melody in the top staff consists of quarter notes: G4, A4, Bb4, C5, Bb4, A4, G4. The bass line consists of quarter notes: G2, Bb1, C2, Bb1, A1, G1, F1. Chord symbols are placed above the staff: Gm, Eb/G, Gm6(ma7), C7sus4, C7, and Chorus.

F Cm7 A+5 Bb F/A Bbm/G //

see how God these things sup - plies, If

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The melody in the top staff consists of quarter notes: F4, G4, A4, Bb4, C5, Bb4, A4, G4. The bass line consists of quarter notes: F2, Bb1, C2, Bb1, A1, G1, F1. Chord symbols are placed above the staff: F, Cm7, A+5, Bb, F/A, and Bbm/G. The system ends with a double bar line (//).

F/C F/A Db7/Ab Gm7 Bb/C C7 F

you keep your eyes on the prize.

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The melody in the top staff consists of quarter notes: F4, G4, A4, Bb4, C5, Bb4, A4, G4. The bass line consists of quarter notes: F2, Bb1, C2, Bb1, A1, G1, F1. Chord symbols are placed above the staff: F/C, F/A, Db7/Ab, Gm7, Bb/C, C7, and F. The system ends with a double bar line (//).

- Song 14 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD'S WORD**

- **"A Covenant That Affects You":** (10 min.)  
 Ge 12:1, 2—Jehovah promised to bless Abram (Abraham) (*it-1* 522 ¶4)  
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**LIVING AS CHRISTIANS**


- Song 144
- **"What Can You Learn From the Original Songs?":** (10 min.) Discussion. Play the original song video *Just Around the Corner* (video category MUSIC).
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- Concluding Comments (3 min. or less)
- Song 15 and Prayer

GENESIS 12-14 | A Covenant That Affects You



**12:1-3; 13:14-17**

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 **Jehovah blessed Abraham for his great faith. If we demonstrate faith in Jehovah's promises, what blessings await us as a result of the Abrahamic covenant?**



## What Can You Learn From the Original Songs?



What are some of your favorite original songs? Why? Do you find that the video content relates to everyday life? With such a variety of themes and music styles, there is something for everyone. Nevertheless, the original songs and music videos are more than entertainment.

Each original song teaches practical lessons that we can apply in our Christian life and ministry. Some songs focus on hospitality, unity, friendship, courage, love, or faith. Others deal with returning to Jehovah, showing forgiveness, maintaining daily integrity, and pursuing spiritual goals. There is even an original song about the balanced use of cell phones. What other practical lessons have you found in the original songs?

**WATCH THE ORIGINAL SONG VIDEO *JUST AROUND THE CORNER*, AND THEN ANSWER THE FOLLOWING QUESTIONS:**

- What future blessing is the older couple thinking about?—Ge 12:3

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- How do we strengthen our faith in Jehovah’s ability to fulfill his promises?

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- What happy reunions are just around the corner?

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- How does the Kingdom hope help us to endure present trials? —Ro 8:25

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### FAMILY WORSHIP SUGGESTION

Watch the following original song videos, and then answer these two questions: What practical lessons does the video teach? How can I apply them in my personal life?

- *Do Not Be Afraid*
- *Forgive One Another*
- *“Follow the Course of Hospitality”*
- *Keep the Pace*

# Just Around the Corner

Swing feel

Capo fret 2

D  
E

Em  
F#m

You can hear the song - birds sing - ing, And you watch the clouds roll  
house down in the val - ley And a house high on the

A7  
B7

D  
E

by. Then you're walk - ing in the val - ley As the sun shines in a  
hill. There is sing - ing by the riv - er As the wa - ter flows and

D7  
E7

G  
A

clear blue sky. You're wel - com - ing your loved ones, And you  
turns the mill. The gold - en fields are wait - ing. Let the

F#m  
G#m

B7  
C#7

Em7  
F#m7

A7  
B7

can't be - lieve your eyes. Yes, this earth - ly Par - a - dise Was  
har - vest - ing be - gin. Once the world we're liv - ing in Was

Em  
F#m

A7  
B7

1. D  
E

Em A7 D  
F#m B7 E

2. D  
E

Bridge G  
A

just a-round the cor - ner. There's a cor - ner. It's great to share with  
just a-round the

F#m7  
G#m7

B7  
C#7

E7  
F#7

friends who care The things that we looked for - ward to. Now ev - 'ry tear has

A7sus4  
B7sus4

A7  
B7

dis - ap - peared. The world is young, and life is new. There's the

# Just Around the Corner

sound of hap - py voic - es And the scent of new mown hay. Now you're  
Wait - ing 'round the cor - ner Is a world I long to see. It's a

call - ing to your loved ones As you start an - oth - er  
prom - ise from Je - ho - vah. It's a guar - an - teed re -

per - fect day. Then we thank our God, Je - ho - vah, For his  
al - i - ty. And it's hard to get down - heart - ed When I

ten - der lov - ing care. Yes, the bless - ings we all share Were  
think of what's in store. It's the day I'm wait - ing for, And it's

just a - round the cor - ner. And ev - 'ry day I smile and say, "How  
just a - round the cor - ner. (End)

good to see your hap - py face!" 'Cause once, it seemed, I

on - ly dreamed That you'd be in my warm em - brace.

## THE KING ENTERS JERUSALEM ON A COLT

MATTHEW 21:1-11, 14-17 MARK 11:1-11 LUKE 19:29-44 JOHN 12:12-19

The next day, Sunday, Nisan 9, Jesus leaves Bethany with his disciples and heads to Jerusalem. As they approach Bethphage, on the Mount of Olives, Jesus tells two of his disciples:

“Go into the village that is within sight, and you will at once find a donkey tied and a colt with her. Untie them and bring them to me. If someone says anything to you, you must say, ‘The Lord needs them.’ At that he will immediately send them.”—Matthew 21:2, 3.

The disciples fail to see that Jesus’ instructions involve Bible prophecy. Later, however, they grasp the fulfillment of Zechariah’s prophecy. He foretold that God’s promised King would come into Jerusalem “humble and riding on a donkey, on a colt, the foal of a female donkey.”—Zechariah 9:9.

When the disciples come to Bethphage and take the male colt and its mother, people standing nearby ask: “What are you doing untying the colt?” (Mark 11:5) But when they hear that the animals are for the Lord, they let the disciples bring them to Jesus. The disciples place their outer garments on the donkey and on its offspring, but Jesus mounts the colt.

The crowd increases as Jesus rides toward Jerusalem. Many spread their garments on the road. Others cut branches from the trees or “foliage from the fields” and spread them out. They cry: “Save, we pray! Blessed is the one who comes in Jehovah’s name! Blessed is the coming Kingdom of our father David!” (Mark 11:8-10) Pharisees in the crowd are upset over these proclamations. They tell Jesus: “Teacher, rebuke your disciples.” Jesus replies: “I tell you, if these remained silent, the stones would cry out.”—Luke 19:39, 40.

As Jesus views Jerusalem, he begins to weep

and says: “If you, even you, had discerned on this day the things having to do with peace—but now they have been hidden from your eyes.” Jerusalem will pay the price for willful disobedience. Jesus foretells: “Your enemies will build around you a fortification of pointed stakes and will encircle you and besiege you from every side. They will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you.” (Luke 19:42-44) True to Jesus’ words, Jerusalem’s destruction comes in the year 70 C.E.

When Jesus enters Jerusalem, ‘the whole city is in an uproar, saying: “Who is this?”’ And the crowds keep saying: “This is the prophet Jesus, from Nazareth of Galilee!” (Matthew 21:10, 11) Those in the crowd who had seen Jesus resurrect Lazarus tell others about that miracle. The Pharisees lament that they are getting absolutely nowhere. They say to one another: “The whole world has gone after him.”—John 12:18, 19.

As is his custom when visiting Jerusalem, Jesus goes to the temple to teach. There he cures the blind and the lame. When the chief priests and the scribes see what he is doing and hear the boys in the temple cry out, “Save, we pray, the Son of David!” they become angry. The religious leaders ask Jesus: “Do you hear what these are saying?” He replies: “Did you never read this, ‘Out of the mouth of children and infants, you have brought forth praise?’”—Matthew 21:15, 16.

Jesus looks around upon the things in the temple. It is now late, so he leaves with the apostles. Before Nisan 10 begins, he travels back to Bethany, where he spends Sunday night.



- ◇ When and in what manner does Jesus enter Jerusalem as King?
- ◇ How does Jesus feel when he views Jerusalem, and what prophecy does he utter?
- ◇ What happens when Jesus goes to the temple?



# Praise Jehovah's Firstborn!

(Hebrews 1:6)

E $\flat$  Gm7/D Cm7 Cm Cm7/B $\flat$  A $\flat$  E $\flat$ /G Fm A $\flat$ ma7/E $\flat$

Praise Je - ho - vah's First - born, God's du - ly ap - point - ed  
 Praise Je - ho - vah's First - born, Who died so that we may

B $\flat$ /D Cm11 B $\flat$  B $\flat$ 7 E $\flat$  Gm7/D Cm7 Cm Cm7/B $\flat$

King. He reigns for truth and jus - tice; Rich  
 live. He hum - bly paid the ran - som; Our

A $\flat$  E $\flat$ /G Fm7 B $\flat$ 7 E $\flat$  E $\flat$ /G B $\flat$  B $\flat$ sus4/C B $\flat$ /D B $\flat$ 7

bles - sings his rule will bring. With dig - ni - ty and  
 sins God can now for - give. The bride of Christ a -

E $\flat$  D Dsus4/E D/F $\sharp$  D7 Gm

splen - dor And love for God's great name, He'll  
 waits him, A - dorned for him in white. This

# Praise Jehovah's Firstborn!

F Fsus4/G F7/A F7 Bb Bb/D Cm Cm/Bb Fadd9/A F

vin - di - cate Je - ho - vah, His sov - 'reign - ty pro -  
mar - riage in the heav - ens Will prove God's rule is

*Chorus*  
Bb Eb Gm7/D Cm7 Cm Cm7/Bb

claim. right. Praise Je - ho - vah's First - born! All

R.H.

Ab Eb/G Fm Abma7/Eb Bb/D Cm11 Bb Bb7 Eb Gm7/D

praise God's a - noint - ed Son. In - stalled up - on Mount

Cm7 Cm Cm7/Bb Ab Eb/G Fm7 Bb7 Eb

Zi - on, His King - ship has now be - gun!

R.H.

(See also Ps. 2:6; 45:3, 4; Rev. 19:8.)

DECEMBER 2019

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
FEBRUARY 3–MARCH 1, 2020

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Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

*The Watchtower* (ISSN 0043-1087) December 2019 is published by Watchtower Bible and Tract Society of New York, Inc.; Harold L. Corkern, President; Mark L. Questell, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2019 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

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In the new world, we will enjoy doing useful and satisfying work (See study article 50, paragraph 17)

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# Keep Working, Watching, and Waiting

(Romans 8:20-25)

Cm E°/F Fm

The God of times and of sea - sons, Whose  
 The time has long been ap - point - ed; His  
 Though all cre - a - tion is groan - ing, In

Fm/D G7b5 G7 F°/C Cm Cm9/Bb

name a - lone is Je - ho - vah— The  
 Son is read - y to con - quer, De -  
 faith we're ea - ger - ly wait - ing. Je -

Ab Fsus4 Fm

time for his vin - di - ca - tion Is  
 feat - ing all who op - pose him. His  
 ho - vah's day is ap - proach - ing, The

D7sus4 D7 Dm/G Em/G F/G Em/G Dm/G

near sword time by will for signs bring set - ting we vic - to - ry. free. see.

# Keep Working, Watching, and Waiting

*Chorus*  
Cma7 Dm/C Em/C Dm/C C F6 Dm7 G13 G7

Keep on work - ing and watch - ing and

Cma7 Dm/C Em/C Dm/C C Dm/B E7b9 E+5 E7b9

wait - ing, Joy - ful - ly an - tic - i -

Am Am/G Fma7 Cadd9/E Dm7 G7

pat - ing, Life as God meant it to

C Cma7 Dm/C C

be.

**SONG 143**

Keep Working, Watching,  
and Waiting

**PREVIEW**

The Scriptures teach us how to have a balanced view of work and rest. Using the weekly Sabbath given to the Israelites as an example, this article will help us to analyze our attitude toward work and rest.

## “There Is an Appointed Time” for Work and for Rest

*“Come . . . into an isolated place and rest up a little.”*

—MARK 6:31.

HOW do most people where you live view work? In many countries, people are working harder and longer than ever before. Overworked people are often too busy to rest, to spend time with their families, or to satisfy their spiritual need. (Eccl. 2:23) On the other hand, some people do not like to work at all and make excuses for not working.—Prov. 26:13, 14.

<sup>2</sup> In contrast with the world’s unbalanced attitudes, consider the way that Jehovah and Jesus view work. There is no question that Jehovah is a worker. Jesus made that clear, saying: “My Father has kept working until now, and I keep working.” (John 5:17) Think of all the work God did as he created countless spirit creatures and the vast universe. We also see ample evidence of God’s creative works on the beautiful earth where we live. The psalmist rightly said: “How many your works are, O Jehovah! You have made all of them in wisdom. The earth is full of what you have made.”—Ps. 104:24.

<sup>3</sup> Jesus imitated his Father. The Son, as wisdom personified, was involved when God “prepared the heavens.” He was with Jehovah “as a master worker.” (Prov. 8:27-31) Much later, when Jesus was on earth, he did outstanding work. That work was like food for him, and his works proved that God had sent him.—John 4:34; 5:36; 14:10.

1. What views do many people have about work?

2-3. Jehovah and Jesus set what examples regarding work?

<sup>4</sup> Do the examples set by Jehovah and Jesus in working hard imply that it is not necessary for us to rest? Not at all. Jehovah never gets tired, so he does not need physical rest. The Bible does say that after Jehovah created the heavens and the earth, “he rested and refreshed himself.” (Ex. 31:17) However, that evidently means that Jehovah paused and found satisfaction in what he had made. And although Jesus worked hard while he lived on earth, he still made time to rest and to enjoy meals with his friends.—Matt. 14:13; Luke 7:34.

<sup>5</sup> The Bible encourages God’s people to be workers. His servants are to be industrious rather than lazy. (Prov. 15:19) Perhaps you work secularly to care for your family. And all disciples of Christ have the responsibility to share in the work of preaching the good news. Still, you also need to get sufficient rest. Do you sometimes struggle to balance time for secular work, for the ministry, and for rest? How do we know how much to work and how much to rest?

#### FINDING THE BALANCE

<sup>6</sup> Regarding work, balance is important. King Solomon was inspired to write: “There is an appointed time for . . . every activity.” He mentioned planting, building, weeping, laughing, dancing, and other activities. (Eccl. 3:1-8) Clearly, two fundamental aspects of life are work and rest. Jesus had a balanced view of work

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4. What can we learn from Jehovah and Jesus about rest?

5. What struggle do many face?

6. How does Mark 6:30-34 show that Jesus had a balanced view of work and rest?

and rest. On one occasion, the apostles returned from a preaching tour. They were so busy that “they had no leisure time even to eat a meal.” Jesus said: “Come, you yourselves, privately into an isolated place and rest up a little.” (**Read Mark 6:30-34.**) Even though he and his disciples were not always able to get the rest they wanted, Jesus knew that they all needed to rest.

<sup>7</sup> At times, some rest or some change truly is needed. We can see that from an arrangement that God made for his ancient people—the weekly Sabbath. We are not under the Mosaic Law, yet we can benefit from considering what it said about the Sabbath. What we learn can help us to analyze our view of work and rest.

#### THE SABBATH—A TIME FOR REST AND WORSHIP

<sup>8</sup> God’s Word states that after six “days” of creating, God paused from his works as regards the earth. (Gen. 2:2) Yet, Jehovah loves to work, and in other respects he “has kept working.” (John 5:17) The provision for the weekly Sabbath follows a pattern similar to that of Jehovah’s day of rest described in Genesis. God said that the Sabbath was a sign between him and Israel. It was a day of “complete rest . . . , something holy to Jehovah.” (**Read Exodus 31:12-15.**) The prohibition against work applied to everyone, including children, slaves, and even domestic animals. (Ex. 20:10) It

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7. How will a consideration of the Sabbath law help us?

8. According to Exodus 31:12-15, the Sabbath was a day for what?





### Jesus' family used the Sabbath to focus on spiritual matters

(See paragraph 10)

allowed the people to give more attention to spiritual matters.

<sup>9</sup> The Sabbath day was good for God's people; however, many religious leaders in Jesus' time took an extreme, rigid view of it. They claimed that it was unlawful on the Sabbath even to pluck some heads of grain or to heal a person who was ill. (Mark 2:23-27; 3:2-5) Such views did not reflect God's thinking, and Jesus made that clear to those who would listen.

<sup>10</sup> Jesus and his Jewish followers observed the Sabbath because they were

9. What unbalanced view of the Sabbath existed in Jesus' day?

10. What can we learn from Matthew 12:9-12 about Jesus' view of the Sabbath?

under the Mosaic Law.\* But Jesus showed by word and deed that keeping the Sabbath was to be reasonable and that kind and helpful actions were allowable. He plainly said: "It is lawful to do a fine thing on the Sabbath." (**Read Matthew 12:9-12.**) He did not view performing kind and helpful actions as a violation of the Sabbath. Jesus' actions highlighted a key feature of the Sabbath. Because God's people rested from their daily labor, they were able to focus on spiritual things. Jesus grew up in a family that must have used the Sabbath for spiritual benefit. That is reflected in

\* The disciples had so much respect for the Sabbath law that they stopped preparations for Jesus' burial until the Sabbath day was over.—Luke 23:55, 56.

what we read about Jesus when he was in his hometown of Nazareth: “According to [Jesus’] custom on the Sabbath day, he entered the synagogue and stood up to read.”—Luke 4:15-19.

### WHAT IS YOUR ATTITUDE TOWARD WORK?

<sup>11</sup> Joseph surely shared God’s view of work as he taught Jesus, his adopted son, to be a carpenter. (Matt. 13:55, 56) And Jesus would have seen Joseph working hard day after day to support his sizable family. Interestingly, Jesus later told his disciples: “The worker is worthy of his wages.” (Luke 10:7) Yes, Jesus was familiar with hard work.

<sup>12</sup> It was similar with the apostle Paul. His primary activity was bearing witness to Jesus’ name and message. Yet, Paul worked to support himself. The Thessalonians were aware of his “labor and toil,” his “working night and day” so that he would not put “an expensive burden” on anyone. (2 Thess. 3:8; Acts 20:34, 35) Paul may have been referring to his work as a tentmaker. While in Corinth, he stayed with Aquila and Priscilla and “worked with them, for they were tentmakers by trade.” That Paul worked “night and day” did not mean that he worked nonstop. He took breaks from tentmaking, such as on the Sabbath. That day provided him with opportunities to witness to Jews, who also were not working on the Sabbath.—Acts 13:14-16, 42-44; 16:13; 18:1-4.

11. What good example did Jesus have regarding work?

12. What scriptures show the Bible’s approach to hard work?

<sup>13</sup> The apostle Paul set a good example. He had to do secular work; still, he made sure to share regularly “in the holy work of the good news of God.” (Rom. 15:16; 2 Cor. 11:23) He urged others to do likewise. Consequently, Aquila and Priscilla were his “fellow workers in Christ Jesus.” (Rom. 12:11; 16:3) Paul urged the Corinthians to have “plenty to do in the work of the Lord.” (1 Cor. 15:58; 2 Cor. 9:8) Jehovah even inspired the apostle Paul to write: “If anyone does not want to work, neither let him eat.”—2 Thess. 3:10.

<sup>14</sup> The most important work in these last days is that of preaching and disciple-making. In fact, Jesus foretold that his disciples would do works even greater than his! (**Read John 14:12.**) He did not mean that we would perform miracles as he did. Rather, his followers would preach and teach in a larger territory, to more people, and for a longer period of time than he did.

<sup>15</sup> If you have a secular job, ask yourself these questions: ‘Am I known at my workplace as a hard worker? Do I complete my work on time and to the best of my ability?’ If you can answer yes, then you will likely earn your employer’s trust. You will also make the Kingdom message more appealing to those who are observing you. When it comes to the preaching and teaching work, ask yourself these questions: ‘Am I known as a hard worker in the ministry? Do I

13. What can we learn from Paul’s example?

14. What did Jesus mean when he made the statement recorded at John 14:12?

15. What questions should we ask ourselves, and why?



**Having a balanced view of work and rest will allow us to focus on doing good works that refresh us**

(See paragraph 17)

prepare well for initial calls? Do I return promptly to talk with interested people? And do I have a regular share in various aspects of the ministry? If you can answer yes, you will find joy in your work.

#### WHAT IS YOUR ATTITUDE TOWARD REST?

<sup>16</sup> Jesus knew that at times he and the apostles needed some rest. However, many people back then and many today can be likened to the rich man in Jesus' illustration. That man convinced himself: "Take it easy, eat, drink, enjoy yourself." (Luke 12:19; 2 Tim. 3:4) He set his heart on rest and pleasures. In contrast, Jesus and the apostles did not center their lives on pleasing themselves.

<sup>17</sup> Today, we try to imitate Jesus by using the time we have off from work not only to rest but also to do good by witnessing to others and attending Christian meetings. In fact, to us, disciple-making and meeting attendance are so

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16. What difference is there between the attitude of Jesus and the apostles toward rest and that of many today?

17. How do we use the time that we have off from secular work?

important that we make every effort to engage regularly in those sacred activities. (Heb. 10:24, 25) Even when we are on vacation, we keep to our regular spiritual routine of attending meetings wherever we are, and we look for opportunities to have conversations with those whom we meet.—2 Tim. 4:2.

<sup>18</sup> How grateful we are that our King, Christ Jesus, is reasonable and helps us to have a balanced view of work and rest! (Heb. 4:15) He wants us to get the rest we need. He also wants us to work hard to provide for our physical needs and to engage in the refreshing work of making disciples. In the next article, we will discuss the role that Jesus plays in liberating us from a cruel form of slavery.

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18. What does our King, Christ Jesus, want us to do?

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**PICTURE DESCRIPTIONS Page 4:** Joseph takes his family to the synagogue on the Sabbath.

**Page 6:** A father who works to support his family uses his time off for theocratic activity, even when he and his family are on vacation.

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#### HOW WOULD YOU ANSWER?

- What can we learn from the examples set by Jehovah and Jesus regarding work?
- The Sabbath provided what for the Israelites, and what does that suggest for us?
- Why is it important to be balanced about rest and work?

# He Will Make You Strong

(1 Peter 5:10)

D Bm G A D

There was a rea - son why God brought the truth to you And  
God gave his own be - lov - ed Son in your be - half; On

G A Bm Em7 Asus4 A

called you from the dark - ness to the light. With - in your  
this ac - count, He wants you to suc - ceed. If He did

D Bm G Em/G F#sus4 F#

heart, he saw the long - ing that you had To  
not with - hold the gift of His dear Son, Then

Bm9 Bm Bm9/A Bm/A G

search for him and prac - tice what is right. You  
nev - er doubt He'll give the strength you need. He

# He Will Make You Strong

G D/F# Em Em/D

prom - ised him in prayer to do his will; He  
won't for - get the faith and love you've shown; He

Detailed description: This system contains the first two lines of music. The treble staff has a key signature of two sharps (F# and C#) and a common time signature. The melody starts on G4, moves to A4, B4, C5, then down to B4, A4, G4. The bass staff provides accompaniment with chords G, D/F#, Em, and Em/D. The lyrics are aligned with the notes.

Em/C# F#7+5 Bm D/A G Dma7/F# Em11 A7sus4 *Chorus*

helped you then, and he will help you still. With  
will not fail to care for all His own.

Detailed description: This system contains the third and fourth lines of music. The treble staff continues the melody with chords Em/C#, F#7+5, Bm, D/A, G, Dma7/F#, Em11, and A7sus4. The bass staff has chords corresponding to the treble staff, with 'R.H.' written above the final two chords. The lyrics are aligned with the notes.

D Em11 D/F# G D/F#

Je - sus' blood He bought you, to God you now be - long. So

Detailed description: This system contains the fifth and sixth lines of music. The treble staff has chords D, Em11, D/F#, G, and D/F#. The bass staff provides accompaniment. The lyrics are aligned with the notes.

Em/C# F#7 Bm D/E E7 G/A A7

he will make you firm, and he will make you strong. He'll

Detailed description: This system contains the seventh and eighth lines of music. The treble staff has chords Em/C#, F#7, Bm, D/E, E7, G/A, and A7. The bass staff provides accompaniment. The lyrics are aligned with the notes.

# He Will Make You Strong

D A/C# Bm7 D/A A/G G Dadd9/F#

guide you and pro - tect you, as he has all a - long. Yes,

Gadd9/B Gm/Bb D/A A7sus4 A7

he will make you firm, and he will make you

D

strong.