

- Song 18 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“The Central Object of the Tabernacle”:** (10 min.)
Ex 25:9—Jehovah provided the pattern for the ark of the covenant (*it-1* 165)
Ex 25:21—The Ark was a holy archive for the sacred Testimony (*it-1* 166 ¶2)
Ex 25:22—The Ark was associated with God’s presence (*it-1* 166 ¶3)
- **Digging for Spiritual Gems:** (10 min.)
Ex 25:20—What apparently was the significance of the way the cherubs were positioned on the cover of the Ark? (*it-1* 432 ¶1)

Ex 25:30—What was the showbread? (*it-2* 936)

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

- **Bible Reading:** (4 min. or less) Ex 25:23-40 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Return Visit Video:** (5 min.) Discussion. Play the video, and then ask the audience: How did the publisher demonstrate warmth and empathy? How might the publisher have introduced a publication from the Teaching Toolbox?
- **Return Visit:** (3 min. or less) Use the sample conversation. (8)
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LIVING AS CHRISTIANS


- Song 23
- **Organizational Accomplishments:** (5 min.)
Play the *Organizational Accomplishments* video for September.
- **Local Needs:** (10 min.)
- **Congregation Bible Study:** (30 min. or less)
jj chap. 132, box on p. 300
- Concluding Comments (3 min. or less)
- Song 20 and Prayer

EXODUS 25-26 | The Central Object of the Tabernacle



25:9, 21, 22

The Ark was the most important object of the tabernacle and of the camp of Israel. God’s presence was represented by a cloud between the two cherubs over the propitiatory cover of the Ark. On the annual Day of Atonement, the high priest entered the Most Holy and spattered the blood of a bull and a goat before the cover to atone for Israel’s sins. (Le 16:14, 15) This foreshadowed the entrance of Jesus, the greater High Priest, into the very presence of Jehovah in heaven to present the value of his ransom sacrifice. —Heb 9:24-26.

 Match the following scriptures to the benefits available to us because of the ransom:

SCRIPTURES

- 1Jo 1:8, 9
- Heb 9:13, 14
- Ro 6:23

BENEFITS

- hope of living forever
- forgiveness of sins
- clean conscience

What must we do to receive these benefits?

Grateful for the Ransom

(Luke 22:20)

Eb
Abadd9
Cm
Cm/Bb
Gm/Bb

To - day, Je - ho - vah God, we stand be - fore your
 It was a will - ing sac - ri - fice that Je - sus

Ab
Ebadd9/G
Fm
Db
Ab
Fm7

throne, For you showed the great - est love that could ev - er be
 made. Out of love, his per - fect life was the price that he

Bbsus4
Bb
Ab/Bb
Bb7sus4
Bb
Eb
Ab

shown. You gave the gift of your dear
 paid. We had no hope un - til he

Cm
Cm/Bb
Gm/Bb
Ab
Fm7
Bb
Cm
Gm

Son, that we might live. No great - er sac - ri - fice than
 came to save man - kind. But now our hope is find - ing

Grateful for the Ransom

Chorus

Ab6 Ab/Bb Eb Ebsus4 Eb Ebma7/G

this life, could you ever give. He gave his
 leav - ing death be - hind.

Ab Fm7 Bbsus4 Bb Cm Eb/G Ab Fm7

life to set us free. His pre - cious blood pro - vides the

Bbsus4 Bb Cm Eb/Bb Ab Eb/G

key. With all our hearts, we'll go on thank - ing

Fm7 Ab/Bb Eb Ebsus4 Eb

you e - ter - nal - ly.

31 "I will set your boundary from the Red Sea to the sea of the Phi-lis'tines and from the wilderness to the River;*^a for I will give the inhabitants of the land into your hand, and you will drive them out from before you.^b

32 You must not make a covenant with them or their gods.^c

33 They should not dwell in your land, so that they may not cause you to sin against me. If you should serve their gods, it would surely become a snare to you."^d

24 Then he said to Moses: "Go up to Jehovah, you and Aaron, Na'dab and A-bi'hu,^e and 70 of the elders of Israel, and bow down from a distance. **2** Moses should approach Jehovah by himself; but the others should not approach, and the people should not go up with him."^f

3 Then Moses came and related to the people all the words of Jehovah and all the judicial decisions,^g and all the people answered with one voice: "All the words that Jehovah has spoken, we are willing to do."^h **4** So Moses wrote down all the words of Jehovah.ⁱ Then he got up early in the morning and built at the foot of the mountain an altar and 12 pillars corresponding to the 12 tribes of Israel. **5** After that he sent young Israelite men, and they offered up burnt offerings and sacrificed bulls as communion sacrifices^j to Jehovah. **6** Then Moses took half of the blood and put it in bowls, and half the blood he sprinkled on the altar. **7** Then he took the book of the covenant and read it aloud to the people.^k And they said: "All that Jehovah has spoken we are willing to do, and we will be obedient."^l **8** So Moses took the blood and sprinkled

23:31 * That is, the Euphrates.

CHAP. 23

- a Ge 15:18
- De 1:7
- Jos 1:4
- 1Ki 4:21
- b Jg 1:4
- Jg 11:21
- c Ex 34:12
- Nu 25:1, 2
- De 7:2
- 2Co 6:14
- d Jos 23:12, 13
- Jg 1:28
- Ps 106:36

CHAP. 24

- e Le 10:1
- f Ex 20:21
- Nu 12:8
- g Ex 21:1
- De 4:1
- h De 5:27
- Jos 24:22
- i Ex 34:27
- De 31:9
- j Le 3:1
- Le 7:11
- k De 31:11
- Ac 13:15
- l Ex 19:8

Second Col.

- a Heb 12:24
- b Heb 9:18-20
- c Joh 1:18
- d Eze 1:26
- Re 4:3
- e Ex 24:1
- f De 5:22
- g Nu 11:28
- h Ex 24:2
- i Ex 32:1
- j Ex 17:10
- k Ex 18:25, 26
- l Ex 19:9
- m Ex 16:10
- Le 9:23
- Nu 16:42
- n Ex 19:11
- o Ex 19:20
- p Ex 34:28
- De 9:9

CHAP. 25

- q Ex 35:4-9
- 1Ch 29:9
- 2Co 9:7
- r Ex 38:24
- s Ex 38:25
- t Ex 38:3
- Ex 38:29

it on the people^a and said: "This is the blood of the covenant that Jehovah has made with you in harmony with all these words."^b

9 Moses and Aaron, Na'dab and A-bi'hu, and 70 of the elders of Israel went up, **10** and they saw the God of Israel.^c Under his feet was what seemed like a sapphire pavement, and it was as pure as the heavens themselves.^d

11 He did not harm the distinguished men of Israel,^e and they saw a vision of the true God and ate and drank.

12 Jehovah now said to Moses: "Come up to me on the mountain and stay there. I will give you the stone tablets with the law and the commandment that I will write for their instruction."^f **13** So Moses got up with his attendant Joshua,^g and Moses went up the mountain of the true God.^h **14** But to the elders he had said: "Wait here for us until we return to you.ⁱ You have Aaron and Hur^j with you. Whoever has a legal case may go to them."^k **15** Then Moses went up the mountain while the cloud was covering it.^l

16 Jehovah's glory^m remained on Mount Si'nai,ⁿ and the cloud covered it for six days. On the seventh day he called to Moses from the midst of the cloud. **17** To the Israelites who were watching, the appearance of Jehovah's glory was like a consuming fire on the mountaintop. **18** Moses then entered into the cloud and went up the mountain.^o And Moses stayed on the mountain 40 days and 40 nights.^p

25 Jehovah then said to Moses: **2** "Tell the people of Israel to take up a contribution for me; from every person whose heart moves him, you are to take up my contribution."^q

3 This is the contribution that you are to accept from them: gold,^r silver,^s copper,^t **4** blue

gold,^r silver,^s copper,^t **4** blue

thread, purple wool,* scarlet material,# fine linen, goat hair, 5 ram skins dyed red, sealskins, acacia wood,^a 6 oil for the lamps,^b balsam for the anointing oil^c and the perfumed incense.^d 7 and onyx stones and other stones to be set in the eph'od^e and the breastpiece.^f 8 They are to make a sanctuary for me, and I will reside* among them.^g 9 You are to make it, the tabernacle and all its furnishings, following exactly the pattern* that I am showing you.^h

10 "They are to make an ark* of acacia wood, two and a half cubits[#] long and a cubit and a half wide and a cubit and a half high.ⁱ 11 Then you will overlay it with pure gold.^j Inside and outside you are to overlay it, and you will make a border* of gold all around it.^k 12 And you will cast four rings of gold for it and attach them above its four feet, with two rings on one side and two rings on the other side. 13 And you will make poles of acacia wood and overlay them with gold.^l 14 You will put the poles through the rings on the sides of the Ark in order to carry the Ark with them. 15 The poles will stay in the rings of the Ark; they are not to be removed from it.^m 16 You will place in the Ark the Testimony that I will give you.ⁿ

17 "You will make a cover of pure gold, two and a half cubits long and a cubit and a half wide.^o 18 You are to make two cherubs of gold; you will make them of hammered work on the two ends of the cover.^p 19 Make the cherubs on the two ends,

25:4 *Or "wool dyed reddish-purple."
#Or "coccus scarlet material." 25:8 *Or "tabernacle." 25:9 *Or "design."
25:10 *Or "chest." #A cubit equaled 44.5 cm (17.5 in.). See App. B14.
25:11, 24, 25 *Or "molding."

CHAP. 25

- a Ex 36:20
- b Ex 27:20
- c Ex 30:23-25
- d Ex 30:34, 35
- e Ex 28:6
- f Ex 28:15
- g Ex 29:45
1Ki 6:13
Heb 9:11
- h 1Ch 28:12
Ac 7:44
Heb 8:5
Heb 9:9
- i Ex 37:1-5
- j Heb 9:4
- k Ex 30:1, 3
- l Ex 30:1, 5
1Ch 15:15
- m 1Ki 8:8
- n Ex 31:18
Ex 40:20
1Ki 8:9
Heb 9:4
- o Ex 37:6-9
- p 1Sa 4:4
Heb 9:5

Second Col.

- a 1Ki 8:7
1Ch 28:18
- b Ex 40:20
Heb 9:4, 5
- c Ex 30:6
Le 16:2
Nu 7:89
Jg 20:27
Ps 80:1
- d Ex 40:22
Le 24:6
Nu 3:30, 31
Heb 9:2
- e Ex 37:10-15
- f Ex 37:16
Nu 4:7
1Ki 7:48, 50
- g Le 24:5, 6
1Sa 21:6
1Ch 9:32
2Ch 13:11
Mt 12:4
- h Ex 40:24
1Ki 7:48, 49
Heb 9:2

one cherub on each end of the cover. 20 The cherubs are to spread out their two wings upward, overshadowing the cover with their wings,^a and they will face each other. The faces of the cherubs will be turned toward the cover. 21 You will put the cover^b on the Ark, and in the Ark you will place the Testimony that I will give you. 22 I will present myself to you there and speak with you from above the cover.^c From between the two cherubs that are on the ark of the Testimony, I will make known to you all that I will command you for the Israelites.

23 "You will also make a table^d of acacia wood, two cubits long and a cubit wide and a cubit and a half high.^e 24 You will overlay it with pure gold and make a golden border* around it. 25 You will make a rim around it a handbreadth[#] wide and a border* of gold to go around the rim. 26 You will make for it four rings of gold and place the rings on the four corners, where the four legs are attached. 27 The rings are to be close to the rim as holders for the poles for carrying the table. 28 You will make the poles of acacia wood and overlay them with gold and carry the table with them.

29 "You will also make its dishes, its cups, its pitchers, and its bowls from which they will pour drink offerings. You are to make them out of pure gold.^f 30 And you will put the showbread on the table before me constantly.^g

31 "You will make a lampstand^h of pure gold. The lampstand is to be made of hammered work. Its base, its stem, its branches, its cups, its knobs, and its blossoms will be one

25:25 #About 7.4 cm (2.9 in.). See App. B14.

piece.^a **32** And six branches will extend out from the sides of the lampstand, three branches from one side and three branches from the other side.

33 Three cups shaped like almond flowers will be on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers on the other set of branches, with knobs and blossoms alternating. This is how the six branches will extend out from the stem of the lampstand. **34** On the stem of the lampstand are four cups shaped like almond flowers, with its knobs and its blossoms alternating. **35** A knob will be under the first two branches that extend out of the stem and a knob under the next two branches and a knob under the next two branches, for the six branches extending out from the stem.

36 The knobs and the branches and the whole lampstand are to be one piece of pure, hammered gold.^b **37** You will make seven lamps for it, and when the lamps are lit, they will shine on the area in front of it.^c **38** Its snuffers* and its fire holders are to be of pure gold.^d **39** It should be made, along with these utensils, from a talent* of pure gold. **40** See that you make them after their pattern* that was shown to you on the mountain.^e

26 "You are to make the tabernacle^f with ten tent cloths of fine twisted linen, blue thread, purple wool, and scarlet material. You are to make them with embroidered cherub^g designs.^h **2** Each tent cloth will be 28 cubits* long and 4 cubits wide. All the tent cloths are to

25:38 *Or "tongs." 25:39 *A talent equaled 34.2 kg (1,101 oz t). See App. B14. 25:40 *Or "design." 26:2 *A cubit equaled 44.5 cm (17.5 in.). See App. B14.

CHAP. 25

a Ex 37:17-24

b Nu 8:4

c Ex 30:8
Le 24:2, 3
Nu 8:2
2Ch 13:11

d Nu 4:9

e Ex 39:42
Nu 8:4
Ac 7:44
Heb 8:5

CHAP. 26

f Heb 8:5
Heb 9:9, 11

g Ge 3:24
Ps 99:1

h Ex 36:8-13

Second Col.

a Nu 4:25

b Ex 39:33, 34

c Ex 35:26

d Ex 36:14-18

e Ex 36:19

be the same size.^a **3** Five tent cloths are to be joined one to another to form a series, and the other five tent cloths will be joined in a series. **4** You will make loops of blue thread on the edge of the one tent cloth at the end of the series, and you are to do the same on the outermost edge of the other set where it will join. **5** You will make 50 loops on the one tent cloth and 50 loops on the edge of the other tent cloth so that they will be opposite each other where they join. **6** You are to make 50 gold clasps and join the tent cloths together with the clasps, and the tabernacle will form one unit.^b

7 "You will also make cloths of goat hair^c for the tent over the tabernacle. You will make 11 tent cloths.^d **8** Each tent cloth will be 30 cubits long and 4 cubits wide. All 11 tent cloths are to be the same size. **9** You are to join five of the tent cloths together and join the other six tent cloths together, and you are to fold over the sixth tent cloth at the front of the tent. **10** And you are to make 50 loops on the edge of the one tent cloth, the outermost one in the series, and 50 loops on the edge of the tent cloth at the other place where they join. **11** You are to make 50 copper clasps and put the clasps in the loops and join the tent together, and it will become one unit. **12** The remaining part of the tent cloths will serve as an overhanging. Half of the tent cloth that remains will hang over the back of the tabernacle. **13** The remaining length of the cloths of the tent will serve as an overhanging for the tabernacle by one cubit on each side, in order to cover it.

14 "You will also make a covering for the tent of ram skins dyed red and over that a covering of sealskins.^e

15 "You will make the panel frames^a for the tabernacle out of acacia wood standing upright.^b 16 Each panel frame is to be ten cubits high and a cubit and a half wide. 17 Each panel frame has two tenons* joined to each other. That is how you should make all the panel frames of the tabernacle. 18 You are to make 20 panel frames for the south side of the tabernacle, facing south.

19 "You will make 40 silver socket pedestals^c under the 20 panel frames: two socket pedestals under the one panel frame for its two tenons and two socket pedestals under each following panel frame for its two tenons.^d 20 For the other side of the tabernacle, the northern side, make 20 panel frames 21 and their 40 silver socket pedestals, two socket pedestals under one panel frame and two socket pedestals under each following panel frame. 22 For the rear section of the tabernacle to the west, you will make six panel frames.^e 23 You will make two panel frames to serve as the two rear corner posts of the tabernacle. 24 They should be doubled from the bottom to the top, up to the first ring. This should be done for both of them, and they will form the two corner posts. 25 And there will be eight panel frames and their 16 silver socket pedestals, two socket pedestals under the one panel frame and two socket pedestals under each following panel frame.

26 "You will make bars of acacia wood, five for the panel frames of the one side of the tabernacle,^f 27 and five bars for the panel frames of the other side of the tabernacle, and five bars for the panel frames of the side of the tabernacle to

CHAP. 26

a Nu 4:29, 31

b Ex 36:20-23

c Nu 3:36

d Ex 36:24-26

e Ex 36:27-30

f Ex 36:31-33

Second Col.

a Ex 12:35, 36
Ex 36:34

b Ex 19:3
Ex 25:9
Ac 7:44
Heb 8:5

c Ex 36:35, 36
Lu 23:45
Heb 6:19
Heb 9:3
Heb 10:19, 20

d 1Ki 8:6

e Ex 40:22, 26

f Ex 40:21
Le 16:2
1Ki 8:6
Heb 9:2-4
Heb 9:12, 24

g Le 24:2, 3
1Ki 7:48, 49

h Ex 36:37, 38

CHAP. 27

i Ex 40:29
2Ch 4:1
Heb 13:10

the west, for the rear section. 28 The middle bar that runs along the center of the panel frames should extend from end to end.

29 "You will overlay the panel frames with gold,^a and you will make their rings of gold as holders for the bars, and you will overlay the bars with gold.

30 You must set up the tabernacle according to its plan that you were shown in the mountain.^b

31 "You are to make a curtain^c of blue thread, purple wool, scarlet material, and fine twisted linen. It will be made with cherubs embroidered on it. 32 You will hang it on four pillars of acacia overlaid with gold. Their hooks are to be of gold. The pillars are set on four socket pedestals of silver. 33 You will hang the curtain under the clasps and bring the ark of the Testimony^d there within the curtain. The curtain will make a division for you between the Holy^e and the Most Holy.^f 34 You must put the cover on the ark of the Testimony in the Most Holy.

35 "You will place the table outside the curtain, with the lampstand^g opposite the table on the south side of the tabernacle; and the table you will put on the north side. 36 You will make a screen* for the entrance of the tent out of blue thread, purple wool, scarlet material, and fine twisted linen woven together.^h 37 You will make five pillars of acacia for the screen* and overlay them with gold. Their hooks are to be of gold, and you will cast five socket pedestals of copper for them.

27 "You will make the altar of acacia wood;ⁱ it will be five cubits* long and five cubits wide. The altar should be square

26:17 *Or "upright posts."

26:36, 37 *Or "curtain." 27:1 *A cubit equaled 44.5 cm (17.5 in.). See App. B14.

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- Opening Comments (1 min.)

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- **“The Central Object of the Tabernacle”:** (10 min.)
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Ex 25:21—The Ark was a holy archive for the sacred Testimony (*it-1* 166 ¶2)
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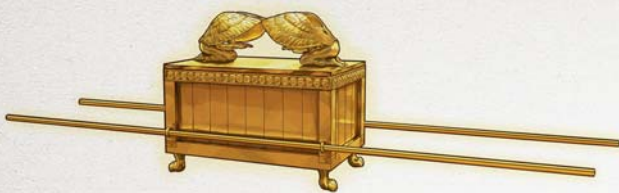
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25:9, 21, 22

The Ark was the most important object of the tabernacle and of the camp of Israel. God’s presence was represented by a cloud between the two cherubs over the propitiatory cover of the Ark. On the annual Day of Atonement, the high priest entered the Most Holy and spattered the blood of a bull and a goat before the cover to atone for Israel’s sins. (Le 16:14, 15) This foreshadowed the entrance of Jesus, the greater High Priest, into the very presence of Jehovah in heaven to present the value of his ransom sacrifice. —Heb 9:24-26.

 Match the following scriptures to the benefits available to us because of the ransom:

SCRIPTURES

- 1Jo 1:8, 9
- Heb 9:13, 14
- Ro 6:23

BENEFITS

- hope of living forever
- forgiveness of sins
- clean conscience

What must we do to receive these benefits?

September 14-20 / Exodus 25-26

Treasures From God's Word

"The Central Object of the Tabernacle": (10 minutes)

Exodus 25:9, 21, 22

The Ark was the most important object of the tabernacle and of the camp of Israel. God's presence was represented by a cloud between the two cherubs over the propitiatory cover of the Ark. On the annual Day of Atonement, the high priest entered the Most Holy and spattered the blood of a bull and a goat before the cover to atone for Israel's sins. (Leviticus 16:14, 15) This foreshadowed the entrance of Jesus, the greater High Priest, into the very presence of Jehovah in heaven to present the value of his ransom sacrifice.—Hebrews 9:24-26.

Picture: The ark of the covenant.

Match the following scriptures to the benefits available to us because of the ransom:

Scriptures

- 1 John 1:8, 9

[Inserted scripture.] 1 John 1:8, 9: If we make the statement, "We have no sin," we are misleading ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness. [End of inserted scripture.]

- Hebrews 9:13, 14

[Inserted scripture.] Hebrews 9:13, 14: 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? [End of inserted scripture.]

- Romans 6:23

[Inserted scripture.] Romans 6:23: For the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord. [End of inserted scripture.]

Benefits

- hope of living forever
- forgiveness of sins
- clean conscience

What must we do to receive these benefits?

Exodus 25:9—Jehovah provided the pattern for the ark of the covenant

Exodus 25:9: You are to make it, the tabernacle and all its furnishings, following exactly the pattern that I am showing you.

it-1 165

Pattern and Design. The first thing Jehovah gave Moses, when instructing him to build the tabernacle, was the pattern and design of the Ark, for indeed it was the central and paramount object of the tabernacle and the whole camp of Israel. The chest itself measured 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high (about 111 times 67 times 67 centimeters; 44 times 26 times 26 inches). It was made of acacia wood, overlaid inside and out with pure gold. An artistic “border of gold” served as a crowning wreath “round about upon it.” The second section of the Ark, its cover, was made of solid gold, not just wood overlaid with gold, and was the full length and breadth of the chest. Mounted on this cover were two golden cherubs of hammered workmanship, one at each end of the cover facing each other, with heads bowed and wings extending upward and overspreading the Ark. (Exodus 25:10, 11, 17-22; 37:6-9) This cover was also known as the “mercy seat” or “propitiatory cover.”—Exodus 25:17; Hebrews 9:5, ftn; see PROPITIATORY COVER.

Exodus 25:21—The Ark was a holy archive for the sacred Testimony

Exodus 25:21: You will put the cover on the Ark, and in the Ark you will place the Testimony that I will give you.

it-1 166 paragraph 2

The Ark served as a holy archive for the safekeeping of sacred reminders or testimony, the principal

contents being the two tablets of the testimony, or the Ten Commandments. (Exodus 25:16) A “golden jar having the manna and the rod of Aaron that budded” were added to the Ark but were later removed sometime before the building of Solomon’s temple. (Hebrews 9:4; Exodus 16:32-34; Numbers 17:10; 1 Kings 8:9; 2 Chronicles 5:10) Just before Moses died, he gave a copy of the “book of the law” to the Levitical priests with instructions that it should be kept, not within, but “at the side of the ark of the covenant of Jehovah your God, . . . as a witness there against you.”—Deuteronomy 31:24-26.

Exodus 25:22—The Ark was associated with God’s presence

Exodus 25:22: I will present myself to you there and speak with you from above the cover. From between the two cherubs that are on the ark of the Testimony, I will make known to you all that I will command you for the Israelites.

it-1 166 paragraph 3

Associated with God’s presence. The Ark was associated with God’s presence throughout its history. Jehovah promised: “I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony.” “In a cloud I shall appear over the cover.” (Exodus 25:22; Leviticus 16:2) Samuel wrote that Jehovah “is sitting upon the cherubs” (1 Samuel 4:4); hence the cherubs served as “the representation of the chariot” of Jehovah. (1 Chronicles 28:18) Accordingly, “whenever Moses went into the tent of meeting to speak with [Jehovah], then he would hear the voice conversing with him from above the cover that was upon the ark of the testimony, from between the two cherubs; and he would speak to him.” (Numbers 7:89) Later, Joshua and High Priest Phinehas also inquired of Jehovah before the Ark. (Joshua 7:6-10; Judges 20:27, 28) However, only the high priest actually entered the Most Holy and saw the Ark, one day a year, not to communicate with Jehovah, but in carrying out the Atonement Day ceremony.—Leviticus 16:2, 3, 13, 15, 17; Hebrews 9:7.

Digging for Spiritual Gems

Exodus 25:20—What apparently was the significance of the way the cherubs were positioned on the cover of the Ark?

Exodus 25:20: The cherubs are to spread out their two wings upward, overshadowing the cover with their wings, and they will face each other. The faces of the cherubs will be turned toward the cover.

it-1 432 paragraph 1

Representative figures of cherubs were included in the furnishings of the tabernacle set up in the wilderness. Rising above each end of the Ark's cover were two cherubs of hammered gold. They were facing each other and bowing toward the cover in an attitude of worship. Each had two wings that spread upward and screened over the cover in a guarding and protecting manner. (Exodus 25:10-21; 37:7-9) Also, the inner covering of tent cloths for the tabernacle and the curtain dividing the Holy from the Most Holy had embroidered cherub figures.—Exodus 26:1, 31; 36:8, 35.

Exodus 25:30—What was the showbread?

Exodus 25:30: And you will put the showbread on the table before me constantly.

it-2 936

Twelve cakes of bread that were placed on a table in the Holy compartment of the tabernacle or temple and that were replaced with fresh ones each Sabbath. (Exodus 35:13; 39:36; 1 Kings 7:48; 2 Chronicles 13:11; Nehemiah 10:32, 33) The literal Hebrew designation for the showbread is the "bread of the face." The word for "face" sometimes denotes "presence" (2 Kings 13:23), and so the showbread was in front of Jehovah's face as an offering before him constantly. (Exodus 25:30, ftn) The showbread is also referred to as "layer bread" (2 Chronicles 2:4), "loaves of presentation" (Mark 2:26), and simply "the loaves" (Hebrews 9:2).

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

Bible Reading: (4 minutes or less) Exodus 25:23-40 (*th* study 5)

- Song 18 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“The Central Object of the Tabernacle”:** (10 min.)
Ex 25:9—Jehovah provided the pattern for the ark of the covenant (*it-1* 165)
Ex 25:21—The Ark was a holy archive for the sacred Testimony (*it-1* 166 ¶2)
Ex 25:22—The Ark was associated with God’s presence (*it-1* 166 ¶3)
- **Digging for Spiritual Gems:** (10 min.)
Ex 25:20—What apparently was the significance of the way the cherubs were positioned on the cover of the Ark? (*it-1* 432 ¶1)

Ex 25:30—What was the showbread? (*it-2* 936)

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

- **Bible Reading:** (4 min. or less) Ex 25:23-40 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Return Visit Video:** (5 min.) Discussion. Play the video, and then ask the audience: How did the publisher demonstrate warmth and empathy? How might the publisher have introduced a publication from the Teaching Toolbox?
- **Return Visit:** (3 min. or less) Use the sample conversation. (8)
- **Return Visit:** (5 min. or less) Begin with the sample conversation. Then offer a publication from the Teaching Toolbox. (11)

LIVING AS CHRISTIANS


- Song 23
- **Organizational Accomplishments:** (5 min.)
Play the *Organizational Accomplishments* video for September.
- **Local Needs:** (10 min.)
- **Congregation Bible Study:** (30 min. or less)
jj chap. 132, box on p. 300
- Concluding Comments (3 min. or less)
- Song 20 and Prayer

EXODUS 25-26 | The Central Object of the Tabernacle



25:9, 21, 22

The Ark was the most important object of the tabernacle and of the camp of Israel. God’s presence was represented by a cloud between the two cherubs over the propitiatory cover of the Ark. On the annual Day of Atonement, the high priest entered the Most Holy and spattered the blood of a bull and a goat before the cover to atone for Israel’s sins. (Le 16:14, 15) This foreshadowed the entrance of Jesus, the greater High Priest, into the very presence of Jehovah in heaven to present the value of his ransom sacrifice. —Heb 9:24-26.

 Match the following scriptures to the benefits available to us because of the ransom:

SCRIPTURES

- 1Jo 1:8, 9
- Heb 9:13, 14
- Ro 6:23

BENEFITS

- hope of living forever
- forgiveness of sins
- clean conscience

What must we do to receive these benefits?



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

▲ The high priest enters the Most Holy

● 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?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



● wp20.3 16;
bhs 116 ¶4

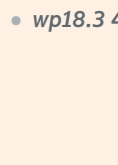
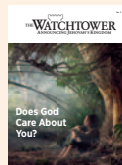
● RETURN VISIT

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?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



● wp18.3 4

Jehovah Begins His Rule

(Revelation 11:15)

D A D A7 D A7/E D/F# D/A A7 D

God's King - dom rules from a - bove. All praise his Son, the be - loved.
 Christ now in pow - er is here, And Ar - ma - ged - don is near.
 God's reign - ing Rul - er we prize. Won - drous he is in our eyes.

D/F# A7/E D Gma7 A7 D/A Em7 A7 D/A A A7

Christ reigns in Zi - on, the chief cor - ner - stone.
 Sa - tan's old sys - tem will soon pass a - way.
 He comes in God's name; we bow to our King.

D A D A7 D A7/E D/F# D/A A7 D

Let us all lift up our voice. Sing to our God, and re - joice.
 Now is the sea - son to preach. Man - y there are yet to reach;
 En - ter the grand tem - ple gate; God's fa - vor now sup - pli - cate.

G A7/E D D/F# A7/E D/A F#m/A A7 D

Christ, Lord and Sav - ior, has been placed up - on His throne.
 Time for the meek to take their stand for Him to - day.
 Soon dawns that day when he rules o - ver ev - 'ry - thing.

Jehovah Begins His Rule

Chorus

D D° D D° D

What will you bring, Je - ho - vah's King - dom? Tri - umph of truth and

G#7/D# A7/E A7 A Em7 A7 G#7/D# A7/E G#7/D# A7/E

right - teous - ness. And bring what else, Je - ho - vah's King - dom?

D D° D G/B A7 G

E - ter - nal life and hap - pi - ness. Praise the U - ni -

D/F# A/E D Bm G D/A A D/A A7 D

ver - sal Sov - 'reign For his love and faith - ful - ness.

R.H.

- Song 18 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

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Ex 25:30—What was the showbread? (*it-2* 936)

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- Heb 9:13, 14
- Ro 6:23

BENEFITS

- hope of living forever
- forgiveness of sins
- clean conscience

What must we do to receive these benefits?

“CERTAINLY THIS MAN WAS GOD’S SON”

MATTHEW 27:45-56 MARK 15:33-41 LUKE 23:44-49 JOHN 19:25-30

It is now “the sixth hour,” or noon. A strange darkness falls “over all the land until the ninth hour,” three o’clock in the afternoon. (Mark 15: 33) This eerie darkness is not caused by a solar eclipse. Those occur at the time of the new moon, but this is Passover season, when the moon is full. And this darkness lasts much longer than the few minutes of an eclipse. So God has caused this darkness!

Imagine the effect this must have on those mocking Jesus. During this dark period, four women approach the torture stake. They are Jesus’ mother, Salome, Mary Magdalene, and Mary the mother of the apostle James the Less.

The apostle John is with Jesus’ grieving mother “by the torture stake.” Mary watches the son she bore and nurtured as he hangs there in agony. For her, it is like being pierced by “a long sword.” (John 19:25; Luke 2:35) Despite his intense pain, however, Jesus thinks of her welfare. He makes the effort to nod toward John and say to his mother: “Woman, see! Your son!” Then, nodding toward Mary, he tells John: “See! Your mother!”—John 19:26, 27.

Jesus is entrusting the care of his mother,

who is evidently now a widow, to the apostle whom he especially loves. Jesus is aware that his half brothers, Mary’s other sons, have not as yet put faith in him. So he is making provision for his mother’s physical care as well as for her spiritual needs. What a fine example!

About the time the darkness ends, Jesus says: “I am thirsty.” In this he is fulfilling the scriptures. (John 19:28; Psalm 22:15) Jesus senses that his Father has, as it were, withdrawn his protection so that his Son’s integrity might be tested to the limit. Christ calls out in what may be Aramaic of a Galilean dialect: “*Eli, Eli, lama sabachthani?*” which means, “My God, my God, why have you forsaken me?” Some standing nearby misunderstand him and exclaim: “See! He is calling Elijah.” One of them runs and, placing a sponge soaked with sour wine on the end of a reed, gives Jesus a drink. But others say: “Let him be! Let us see whether Elijah comes to take him down.”—Mark 15: 34-36.

Jesus then cries out: “It has been accomplished!” (John 19:30) Yes, he has accomplished all that his Father sent him to earth to do. Finally, Jesus says: “Father, into your hands I entrust my spirit.” (Luke 23:46) Jesus thus commits to Jehovah his life force, confident that God will restore it to him. With undiminished trust in God, Christ bows his head and dies.

At that, a violent earthquake occurs, splitting rocks. It is so powerful that tombs outside Jerusalem break open and corpses are thrown out of them. Passersby who see the dead bodies exposed enter “the holy city” and report what they just witnessed.—Matthew 12: 11; 27:51-53.

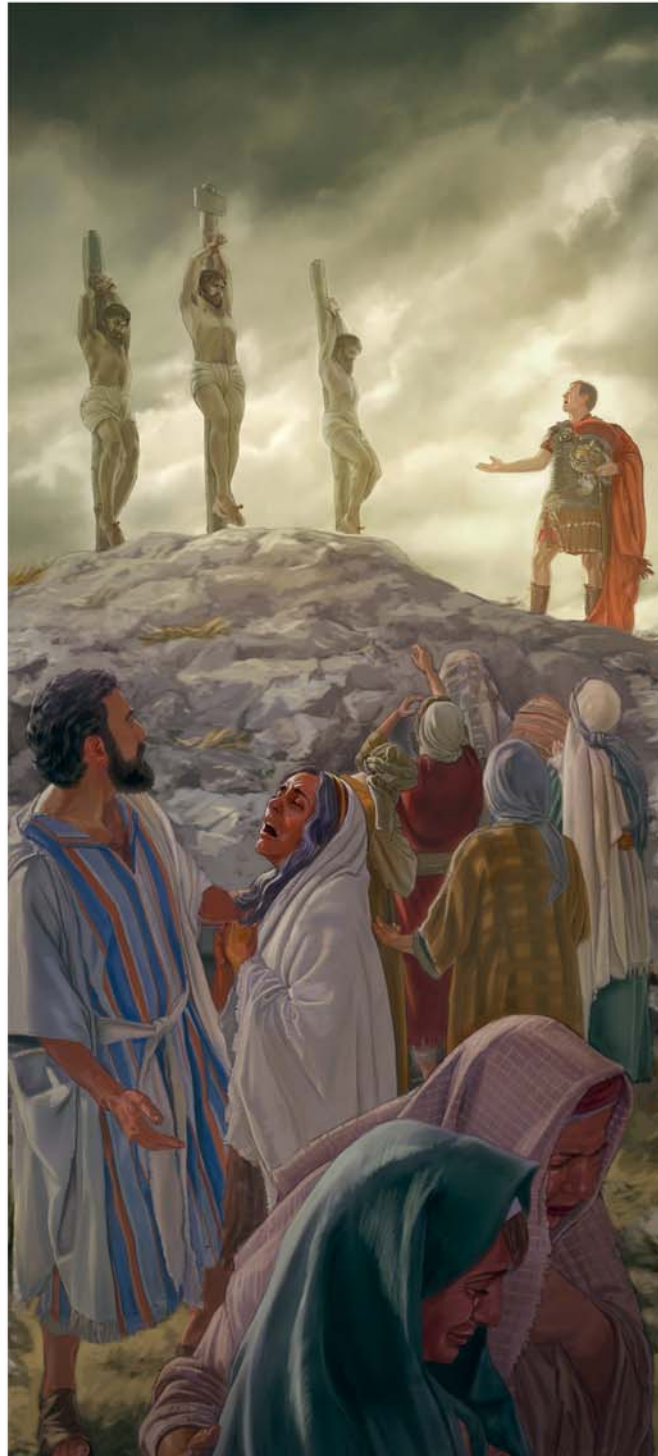
“TO THE STAKE” Jesus’ enemies yelled: “To the stake with him!” (John 19:15) The basic Greek word for “stake” used in the Gospel accounts is *stau-ros*. The book *History of the Cross* reports: “*Stauros* means ‘an upright pale,’ a strong stake, such as farmers drive into the ground to make their fences or palisades—no more, no less.”

When Jesus dies, the long, heavy curtain that divides the Holy from the Most Holy in God's temple is ripped in two, from top to bottom. The astonishing event is a manifestation of God's wrath against those who killed his Son and signifies that the way into the Most Holy, heaven itself, is now possible.—Hebrews 9:2, 3; 10:19, 20.

Understandably, the people become very afraid. The army officer in charge at the execution proclaims: "Certainly this man was God's Son." (Mark 15:39) He may have been there at Jesus' trial before Pilate when the issue of divine sonship was discussed. Now he is convinced that Jesus is righteous and is, in fact, the Son of God.

Others, overcome by these unusual events, head to their homes, "beating their chests" as a gesture of their intense grief and shame. (Luke 23:48) Among those observing at a distance are many female disciples who at times traveled with Jesus. They too are deeply moved by all these momentous events.

-
- ◇ Why can a solar eclipse not be the cause of the three hours of darkness?
 - ◇ Jesus provides what fine example as to caring for aged parents?
 - ◇ What does the earthquake cause, and what is signified by the temple curtain's being ripped in two?
 - ◇ How do Jesus' death and surrounding events affect those present?
-



You Gave Your Precious Son

(1 John 4:9)

F C/E Dm7

Je - ho - vah, dear Fa - ther, There seemed no
Your kind - ness, your mer - cy, They draw us

Am/C Bb F/A

hope for us. The ran - som has giv - en
close to you. Your great name, your friend - ship,

Gm C7sus4 C7 F

Hope to ev - 'ry - one! We give our
These we've come to love. But some - thing

C/E Dm Am/C

lives to you, Our best in all we do.
more than this Is your most pre - cious gift.

You Gave Your Precious Son

Musical notation for the first system. The treble clef staff has a key signature of one flat (Bb) and a time signature of 4/4. The melody starts with a quarter rest, followed by quarter notes G4, A4, Bb4, and C5. The bass clef staff provides a harmonic accompaniment with a half note G3 and a half note Bb3. Chords are indicated as Bb and F/A.

And we'll tell oth - ers too, That
He died that we might live. You

Musical notation for the second system. The treble clef staff continues the melody with quarter notes D5, E5, F5, and G5. The bass clef staff has a half note G3 and a half note Bb3. Chords are indicated as Gm, Csus4, C, Chorus F/A, Bbadd9, and C.

your will might be done.
sent him from a - bove. You gave your pre - cious

Musical notation for the third system. The treble clef staff has a half note G4, a quarter note A4, and a half note Bb4. The bass clef staff has a half note G3 and a half note Bb3. Chords are indicated as Dm, F/A, Bbma7, C, F, and Csus4/E.

Son, And now we sing as one, A

Musical notation for the fourth system. The treble clef staff has a half note G4, a quarter note A4, and a half note Bb4. The bass clef staff has a half note G3 and a half note Bb3. Chords are indicated as Dm, C, Bb, Gm7, and Fma7/A.

song we'll sing for - ev - er, for giv - ing us your

You Gave Your Precious Son

B \flat C7 F F $\text{sus}4$ F B \flat add9

pre - cious Son. *Repeat from beginning*

Ending
F C/E Dm7 Am/C

Je - ho - vah, dear Fa - ther, we pray in grat - i - tude.

B \flat F/A Gm7

We of - fer our thanks for giv - ing us your

C7 $\text{sus}4$ C F

pre - cious Son.

JULY 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
AUGUST 31–SEPTEMBER 27, 2020

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COVER PICTURE:

When David met Goliath's challenge, he turned what seemed to be a disadvantage into an opportunity to see God's power at work (See study article 29, paragraph 11)

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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

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.

D Em11 D/F# G D/F#

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

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

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

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.

SONG 38

He Will Make You Strong

PREVIEW

In this article, we will examine the apostle Paul's example. We will see that if we are humble, Jehovah will give us the strength we need to endure ridicule and to overcome our weaknesses.

“When I Am Weak, Then I Am Powerful”

“I take pleasure in weaknesses, in insults, in times of need, in persecutions and difficulties, for Christ.”—2 COR. 12:10.

THE apostle Paul openly acknowledged that he at times felt weak. He admitted that his body was “wasting away,” that he had to struggle to do what was right, and that Jehovah did not always answer his prayers in the way he hoped He would. (2 Cor. 4:16; 12:7-9; Rom. 7:21-23) Paul also acknowledged that his opposers viewed him as weak.* But he did not allow the negative viewpoint of others or his own weaknesses to make him feel worthless. —2 Cor. 10:10-12, 17, 18.

² Paul learned a valuable lesson—a person can be strong even when he feels that he is weak. (**Read 2 Corinthians 12:9, 10.**) Jehovah told Paul that His power is “made perfect in weakness,” meaning that Jehovah’s power would make up for the strength that Paul lacked. First, let us see why we should not be troubled when our opponents insult us.

“TAKE PLEASURE . . . IN INSULTS”

³ None of us like to be insulted. However, if our enemies do insult us and we are overly concerned with what they say, we can become discouraged. (Prov. 24:

* **EXPRESSION EXPLAINED:** We might feel **weak** for a number of reasons—because we are imperfect, we are poor, we are sick, or we have little formal education. In addition, our enemies try to make us feel weak by verbally or physically attacking us.

1. What did the apostle Paul openly acknowledge?
2. According to 2 Corinthians 12:9, 10, what valuable lesson did Paul learn?
3. Why can we take pleasure in insults?

10) How, then, should we view the insults of opposers? Like Paul, we can “take pleasure . . . in insults.” (2 Cor. 12:10) Why? Because insults and opposition are signals that we are genuine disciples of Jesus. (1 Pet. 4:14) Jesus said that his followers would be persecuted. (John 15:18-20) That proved true in the first century. Back then, those influenced by Greek culture viewed Christians as unintelligent and weak. And among the Jews, Christians were considered to be “uneducated and ordinary,” like the apostles Peter and John. (Acts 4:13) Christians seemed to be weak; they had no political influence or military power, and people viewed them as outcasts of society.

⁴ Did those early Christians allow the negative view of their opposers to stop them? No. The apostles Peter and John, for example, viewed it as an honor to be persecuted for following Jesus and sharing his teachings. (Acts 4:18-21; 5:27-29, 40-42) The disciples had no reason to feel ashamed. In the long run, those humble first-century Christians did more good for mankind than any of their opposers did. For example, the inspired books written by some of those Christians continue to give help and hope to millions of people. And the Kingdom they promoted not only is now in existence but will soon rule all of mankind. (Matt. 24:14) By comparison, the great political power that persecuted the Christians has collapsed into the ash heaps of history, whereas those loyal disciples are now kings in heaven. Their op-

4. How did the early Christians respond to the negative view that opposers had of them?

posers, however, are dead; and if they are ever resurrected, they will be subjects of the Kingdom that was promoted by the Christians whom they hated.—Rev. 5:10.

⁵ Today, as Jehovah’s people, we are sometimes looked down on and ridiculed as being unintelligent and weak. Why? Because we do not agree with the attitudes of those around us. We try to be humble, meek, and obedient. The world, on the other hand, admires the proud, the arrogant, and the rebellious. In addition, we do not get involved in politics, and we do not join the military forces of any country. We do not fit into the world’s mold, so we are considered to be inferior to others.—**Read John 15:19; Rom. 12:2.**

⁶ Despite what the world thinks of us, Jehovah is achieving extraordinary things with us. He is accomplishing the greatest preaching campaign in human history. His servants today produce the most widely translated and distributed journals on earth and use the Bible to help millions of people to improve their lives. All credit for these remarkable accomplishments goes to Jehovah, who uses a seemingly weak group of people to perform these powerful works. But what about us as individuals? Can Jehovah help us to be powerful? If so, what must we do to get his help? Let us now consider three specific things we can learn from the example set by the apostle Paul.

5. According to John 15:19, why are Jehovah’s people looked down on?

6. What is Jehovah achieving with his people?



Paul viewed the seeming advantages of the world as “a lot of garbage” compared with the privilege of following Christ (See paragraph 8)

DO NOT RELY ON YOUR OWN STRENGTH

⁷ One lesson we learn from Paul’s example is this: Do not rely on your own strength or abilities when serving Jehovah. From a human viewpoint, Paul had reason to be a proud, self-reliant man. He grew up in Tarsus, the capital city of a Roman province. Tarsus was prosperous and a famous seat of learning. Paul was well-educated—he was taught by one of the most respected Jewish leaders of his day, a man named Gamaliel. (Acts 5:34; 22:3) And at one point, Paul had some influence in the Jewish community. He said: “I was making greater progress in Judaism than many of my own age in my nation.” (Gal. 1:13, 14; Acts 26:4) But Paul did not rely on himself.

⁸ Paul gladly gave up the things that

7. What is one lesson that we learn from Paul’s example?

8. According to Philippians 3:8 and footnote, how did Paul view the things he gave up, and why did he take “pleasure in weaknesses”?

made him powerful by the world’s standards. In fact, he came to view the seeming advantages that he formerly had as “a lot of garbage.” (Read **Philippians 3:8 and footnote.**) Paul paid a price for becoming a follower of Christ. He was hated by his own nation. (Acts 23:12-14) And he was beaten and imprisoned by his fellow citizens, the Romans. (Acts 16:19-24, 37) In addition, Paul became painfully aware of his own limitations. (Rom. 7:21-25) But rather than allow his opponents or his own shortcomings to cripple him, he took “pleasure in weaknesses.” Why? Because it was when he was weak that he saw God’s power at work in his life.—2 Cor. 4:7; 12:10.

⁹ If we want to gain power from Jehovah, we must not think that physical strength, education, cultural background, or material wealth determine how valuable we are. These things are

9. How should we view any seeming disadvantages we have?

not what make us useful to Jehovah. In fact, not many of God's people are "wise in a fleshly way, not many powerful, not many of noble birth." Instead, Jehovah has chosen to use "the weak things of the world." (1 Cor. 1:26, 27) So do not view any supposed disadvantages as obstacles to serving Jehovah. Instead, view them as opportunities, a chance to see Jehovah's power working through you. For example, if you feel intimidated by those who try to make you doubt your beliefs, pray for Jehovah to give you boldness when defending your faith. (Eph. 6:19, 20) If you are struggling to cope with a chronic disability, ask Jehovah to give you the strength you need to stay as busy as you can in his service. Each time you see Jehovah help you, your faith grows and you become stronger.

LEARN FROM BIBLE EXAMPLES

¹⁰ Paul was an earnest student of the Scriptures. He learned a lot of facts, but he also learned from the examples of the people whose experiences are recorded in God's Word. When writing to Hebrew Christians, Paul asked them to think about the examples set by a long line of faithful servants of Jehovah. (**Read Hebrews 11:32-34.**) Consider just one of these servants, King David. He had to deal with opposition not only from his enemies but also from some who at one time were his friends. As we look at David's example, we will see what strength Paul may have drawn from meditating on David's life and how we can imitate Paul.

10. Why should we study the examples set by faithful Bible characters, such as those mentioned at Hebrews 11:32-34?

¹¹ David was viewed as weak by the physically powerful warrior Goliath. When Goliath saw David, he "sneered at him in contempt." After all, Goliath was bigger, better equipped, and better trained for war. David, on the other hand, was just an inexperienced boy who seemed to be poorly equipped for battle. But David turned what seemed to be a weakness into a strength. He relied on Jehovah for power, and he defeated his enemy.—1 Sam. 17:41-45, 50.

¹² David had to deal with another challenge that could have made him feel weak and powerless. David loyally served the one whom Jehovah had appointed as king of Israel, Saul. King Saul at first respected David. Later on, pride caused Saul to become jealous of David. Saul treated David badly, even trying to kill him.—1 Sam. 18:6-9, 29; 19:9-11.

¹³ Despite the unjust way that he was treated by King Saul, David continued to show respect for Jehovah's appointed king. (1 Sam. 24:6) David did not blame Jehovah for the bad things that Saul did. Instead, David relied on Jehovah to give him the strength he needed to endure this difficult trial.—Ps. 18:1, superscription.

¹⁴ The apostle Paul faced a situation similar to that of David. Paul's enemies were vastly more powerful than he was.

11. Why did David seem to be weak? (See cover picture.)

12. What other challenge did David have to cope with?

13. How did David respond to the unjust way he was treated by King Saul?

14. What situation did the apostle Paul face that was similar to that of David?

Be respectful and kind as you try to reason with those who challenge your Christian beliefs
(See paragraph 15)



Many influential leaders of his day hated him. Often, they had him beaten and thrown into jail. Like David, Paul was treated badly by people who should have been friends. Some in the Christian congregation even opposed him. (2 Cor. 12: 11; Phil. 3:18) But Paul conquered all who fought against him. How? He continued preaching despite opposition. He remained loyal to his brothers and sisters even when they disappointed him. And above all, he was faithful to God to the end of his life. (2 Tim. 4:8) He overcame great odds, not because he was physically strong, but because he relied on Jehovah.

¹⁵ Do you have to deal with insults or persecution from classmates, work associates, or non-Witness family members? Have you ever been treated badly by someone in the congregation? If so, remember the examples of David and Paul. You can keep “conquering

15. What is our goal, and how can we achieve it?

the evil with the good.” (Rom. 12:21) Your goal is, not to sink a stone into someone’s forehead, as David did, but to embed God’s Word in receptive minds and hearts. You can achieve that goal by relying on the Bible to answer people’s questions, by being respectful and kind to those who treat you badly, and by doing good to all, even your enemies. —Matt. 5:44; 1 Pet. 3:15-17.

ACCEPT HELP FROM OTHERS

¹⁶ Before the apostle Paul became a disciple of Christ, he was an insolent young man who persecuted Jesus’ followers. (Acts 7:58; 1 Tim. 1:13) Jesus himself stopped Paul, then known as Saul, from terrorizing the Christian congregation. Jesus spoke to Paul from heaven and struck him blind. To recover his sight, Paul was forced to seek help from the very people he had been persecuting. He humbly accepted assistance from a disciple named Ananias

16-17. What did Paul never forget?

who restored Paul's sight.—Acts 9:3-9, 17, 18.

¹⁷ Paul later became a prominent member of the Christian congregation, but he never forgot the lesson Jesus taught him on the road to Damascus. Paul remained humble, and he willingly accepted the help of his brothers and sisters. He acknowledged that they were “a strengthening aid” to him.—Col. 4:10, 11, ftn.

¹⁸ What can we learn from Paul? When we first began to associate with Jehovah's people, we may have been eager to accept help from others, realizing that we were spiritual infants and had a lot to learn. (1 Cor. 3:1, 2) But what about now? If we have been serving Jehovah for many years and have gained a lot of experience, we may not be as ready to accept help, especially if it is offered by someone who has not been in the truth as long as we have. However, Jehovah often uses our brothers and sisters to strength-

18. Why may we be reluctant to accept help from others?

en us. (Rom. 1:11, 12) We must recognize that fact if we are to gain the power that Jehovah supplies.

¹⁹ Paul accomplished some remarkable things after becoming a Christian. Why? Because he learned that success depends, not on a person's physical strength, education, wealth, or social background, but on his humility and reliance on Jehovah. May all of us imitate Paul (1) by relying on Jehovah, (2) by learning from Bible examples, and (3) by accepting help from fellow believers. Then, no matter how weak we may feel, Jehovah will make us powerful!

19. Why was Paul successful?

PICTURE DESCRIPTIONS **Page 16:** When Paul went preaching about Christ, he left behind the things that were part of his former life as a Pharisee. These could have included secular scrolls and a scripture-containing case. **Page 18:** Workmates try to pressure a brother to join in a birthday party for a coworker.

HOW WOULD YOU ANSWER?

- In what sense can we “take pleasure . . . in insults”?
- Why should we not be overly concerned about the world's view of us?
- What are three things that we, like Paul, can do to gain power from Jehovah?

We Are Jehovah's Army!

(Joel 2:7)

E \flat Gm7 F \sharp ° Fm7 B \flat 7 E \flat F \sharp °

We are Je - ho - vah's ar - my, Un - der Christ, his
 We are Je - ho - vah's ser - vants, Search - ing for his
 We are Je - ho - vah's ar - my, Un - der Christ's com -

E \flat /G E \flat Gm7 F \sharp ° Gm C \sharp °

Son. Though we're op - posed by Sa - tan,
 sheep, Those who are lost and scat - tered,
 mand, Ful - ly e - quipped for bat - tle,

B \flat /D C \sharp ° F/C F7sus4 F7 B \flat Fm7 Gm/B \flat B \flat 7/A \flat

We are march - ing as one. We keep serv - ing
 Those who sigh and who weep. These we try to
 Each one firm - ly will stand. Cau - tious though we

E \flat /G Cm Fm/A \flat Cm/G G Cm

faith - ful - ly, Preach - ing far and near;
 find and feed With re - peat - ed calls;
 need to be, Up - right we re - main.

We Are Jehovah's Army!

B \flat /D C \sharp ° F7/C B \flat Cm/E \flat E° B \flat /F F7

We re - main de - ter - mined With no hint of
 These we keep in - vit - ing To our King - dom
 In the face of dan - ger, Truth we will main -

Chorus
 B \flat B \flat 7 E \flat Gm7 F \sharp ° Fm7 B \flat 7

fear.
 Halls.
 tain.

We are Je - ho - vah's ar - my;

E \flat F \sharp ° E \flat /G B \flat m/F C7/E C7 Fm/D C7/E

With his Christ we're one, Joy - ful - ly de -

Fm A \flat m6 E \flat /G E \flat /B \flat B \flat 7 B \flat 7sus4 E \flat

clar - ing, "God's rule has be - gun."