

- Song 43 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **“Tabernacle Altars and Their Role in True Worship”:** (10 min.)
 Ex 37:25—The altar of incense was in the Holy Place (*it-1 82 ¶3*)
 Ex 37:29—The sacred incense was skillfully blended (*it-1 1195*)
 Ex 38:1—The altar of burnt offering was in the courtyard (*it-1 82 ¶1*)
- **Digging for Spiritual Gems:** (10 min.)
 Ex 37:1, 10, 25—Why was acacia wood a fine building material for the tabernacle? (*it-1 36*)

 Ex 38:8—How did ancient mirrors differ from those commonly used today? (*w15 4/1 15 ¶4*)

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 37:1-24 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation. Overcome a common objection. (3)
- **Return Visit:** (4 min. or less) Begin with the sample conversation. Then offer a recent magazine to address a topic raised by the householder. (12)
- **Bible Study:** (5 min. or less) *bhs 199 ¶8-9 (7)*

LIVING AS CHRISTIANS


- Song 67
- **Local Needs:** (5 min.)
- **“Special Campaign in November to Publicize God’s Kingdom”:** (10 min.) Discussion. Play and discuss the initial call video for November.
- **Congregation Bible Study:** (30 min. or less) *jjy chap. 138*
- Concluding Comments (3 min. or less)
- Song 22 and Prayer

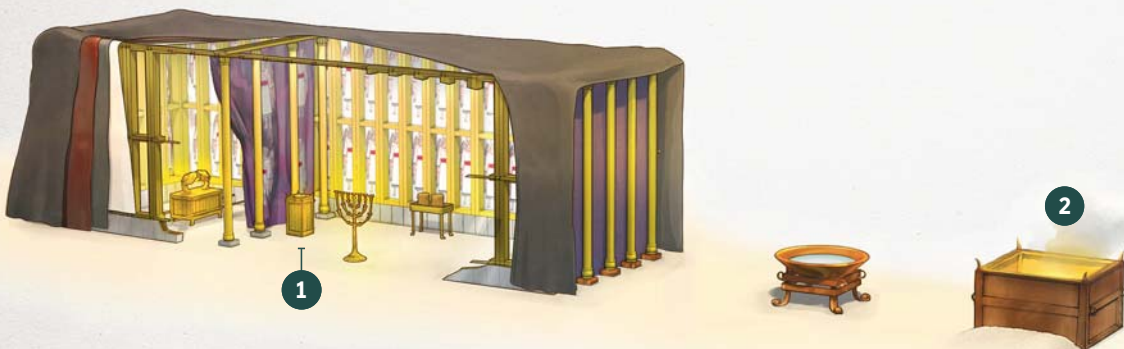
EXODUS 37-38 | Tabernacle Altars and Their Role in True Worship

37:25, 29; 38:1 

The tabernacle altars were built according to Jehovah’s instructions and had special significance.

- 1 Like the burning of skillfully blended incense, acceptable prayers offered up by Jehovah’s servants are pleasing to him
- 2 Jehovah accepted sacrifices made on the altar of burnt offering. Its location in front of the sanctuary reminds us that faith in the ransom sacrifice of Jesus is necessary for acceptance by God.—Joh 3:16-18; Heb 10:5-10

 **How can we prepare our prayers as incense before God?—Ps 141:2**



A Prayer of Thanks

(Psalm 95:2)

C Cma7 C7 Fma7 F6 Dm7 G7 F/A G7/B Csus4 C

Gra - cious Je - ho - vah, we praise you and thank you.
Grate - ful we are that you show love and kind - ness.

C/B Gm6/Bb Asus4 A A7/G D7/F# Bm/D D7 G G7/F

Fa - ther, we make these ex - pres - sions in prayer.
Thank you for draw - ing us clos - er to you.

R.H.

C/E Cma7 C7 Fma7 F6 Dm7 G7 F/A G7/B Csus4 C

Trust - ing in you, we will serve you com - plete - ly,
Teach us to know you, and help us to serve you.

C/B C7/Bb F/A Fm6/Ab C/G G7 C

Know - ing we thrive un - der your ten - der care.
Show us the way to be loy - al and true.

A Prayer of Thanks

Cm G7+5 G7 Fm/D G7 Csus4 Cm

Dai - ly our er - rors re - veal im - per - fec - tion.
 Thank - ful we are for your pow - er - ful spir - it.

Cm/Eb Fm/D G7/D G7 Ab7 G7sus4 G7

For our trans - gres - sions for - give - ness we seek.
 Grate - ful we are for the cour - age to speak.

C Cma7 C7 Fma7 F6 Dm7 G7 F/A G7/B Csus4 C

Thank - ful we are that our lives have been ran - somed.
 May we be hum - ble and hap - py to serve you;

C C/B C7/Bb F/A Fm6/Ab C/G G7 C

Thank - ful we are that you know we are weak.
 May we give thanks, for you fa - vor the meek.

frames of the one side of the tabernacle^a **32** and five bars for the panel frames of the other side of the tabernacle and five for the panel frames of the tabernacle for the rear section to the west. **33** Then he made the middle bar to extend along the middle of the panel frames from one end to the other. **34** He overlaid the panel frames with gold, and he made their rings of gold as holders for the bars, and he overlaid the bars with gold.^b

35 Then he made a curtain^c of blue thread, purple wool, scarlet material, and fine twisted linen. He made it with cherubs^d embroidered on it.^e **36** Then he made for it four acacia pillars and overlaid them with gold, along with hooks of gold, and cast four socket pedestals of silver for them. **37** Next he made a screen* for the entrance of the tent out of blue thread, purple wool, scarlet material, and fine twisted linen woven together,^f **38** as well as its five pillars and their hooks. He overlaid their tops and their connectors* with gold, but their five socket pedestals were of copper.

37 Bez'al-el^g then made the Ark^h of acacia wood. It was two and a half cubits* long and a cubit and a half wide and a cubit and a half high.ⁱ **2** He overlaid it with pure gold inside and outside and made a border* of gold around it.^j **3** After that he cast four rings of gold for it, for above its four feet, with two rings on its one side and two rings on its other side. **4** He next made poles of acacia wood and overlaid them with gold.^k **5** Then he put the poles through

36:37 *Or "curtain." 36:38 *Or "rings; hoops; bands" for attachments. 37:1 *A cubit equaled 44.5 cm (17.5 in.). See App. B14. 37:2, 11, 12 *Or "molding."

CHAP. 36
a Ex 26:26-28
b Ex 26:29
c Ex 40:21
Heb 10:19, 20
d Ge 3:24
e Ex 26:31, 32
f Ex 26:36, 37

CHAP. 37
g Ex 31:2-5
Ex 38:22
h Ex 40:3
Nu 10:33
i Ex 25:10-15
j Heb 9:4
k 2Ch 5:9

Second Col.
a Jos 3:8
b Le 16:2, 14
1Ch 28:11
c Ex 25:17-20
d Ge 3:24
e Ex 40:20
f Heb 9:5
g 1Sa 4:4
Ps 80:1
h Ex 40:4
i Ex 25:23-28
j Ex 25:29
k Ex 40:24
Le 24:4
2Ch 13:11
l Ex 25:31-39

the rings on the sides of the Ark for carrying the Ark.^a

6 He made the cover of pure gold.^b It was two and a half cubits long and a cubit and a half wide.^c **7** He then made two cherubs^d of hammered gold on both ends of the cover.^e **8** One cherub was on one end, and the other cherub on the other end. He made the cherubs on both ends of the cover. **9** The two cherubs spread out their wings upward, overshadowing the cover with their wings.^f They were facing each other, and their faces were turned toward the cover.^g

10 He then made the table of acacia wood.^h It was two cubits long, a cubit wide, and a cubit and a half high.ⁱ **11** And he overlaid it with pure gold and made a border* of gold around it. **12** Next he made a rim the width of a handbreadth* to go around it and a border* of gold to go around the rim. **13** Further, he cast four rings of gold for it and placed the rings on the four corners where the four legs were attached. **14** The rings were near the rim, as holders for the poles used for carrying the table. **15** Then he made the poles of acacia wood and overlaid them with gold for carrying the table. **16** After that he made out of pure gold the utensils that went on the table—its dishes, its cups, its bowls, and its pitchers from which drink offerings would be poured.^j

17 Then he made the lampstand^k of pure gold. He made the lampstand of hammered work. Its base, its stem, its cups, its knobs, and its blossoms were one piece.^l **18** Six branches were extending out from its stem, three branches of the

37:12 *About 7.4 cm (2.9 in.). See App. B14.

lampstand from its one side and three branches from its other side. **19** Three cups shaped like almond flowers were on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers were on the other set of branches, with knobs and blossoms alternating. This was done for the six branches extending out from the stem of the lampstand. **20** And on the stem of the lampstand were four cups shaped like almond flowers, with knobs and blossoms alternating. **21** There was a knob under the first two branches that extended 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 of the lampstand. **22** The knobs and the branches and the whole lampstand were made to be one piece of pure, hammered gold. **23** Then he made its seven lamps^a and its snuffers* and its fire holders out of pure gold. **24** He made it, along with all its utensils, from a talent* of pure gold.

25 He now made the altar of incense^b out of acacia wood. It was square, a cubit long, a cubit wide, and two cubits high. Its horns were one piece with it.^c **26** He overlaid it with pure gold, its top surface and its sides all around and its horns, and he made a border* of gold around it. **27** He made two rings of gold for it below its border* on two opposite sides to hold the poles used for carrying it. **28** After that he made the poles of acacia wood and overlaid them with gold. **29** He also made the holy anointing

37:23 *Or "tongs." **37:24** *A talent equaled 34.2 kg (1,101 oz t). See App. B14. **37:26, 27** *Or "molding."

CHAP. 37

a Nu 8:2

b Ex 30:7
Ex 40:5
Ps 141:2
Re 8:3

c Ex 30:1-5

Second Col.

a Ex 30:25, 33
Ex 40:9b Ex 30:34, 35
Ps 141:2

CHAP. 38

c Ex 27:1-8
Ex 40:10

d 2Ch 1:5

e Ex 30:18
Le 8:11
1Ki 7:23

f Ex 40:8

g Ex 27:9-15

oil^a and the pure, perfumed incense,^b skillfully blended.*

38 He made the altar of burnt offering out of acacia wood. It was square, five cubits* long, five cubits wide, and three cubits high.^c **2** Then he made its horns on its four corners. Its horns were one piece with it. Next he overlaid it with copper.^d **3** After that he made all the utensils of the altar, the cans, the shovels, the bowls, the forks, and the fire holders. All its utensils he made of copper. **4** He also made a grating for the altar, a network of copper, under its rim, down toward its center. **5** He cast four rings on the four corners near the grating of copper, as holders for the poles. **6** After that he made the poles of acacia wood and overlaid them with copper. **7** He inserted the poles into the rings on the sides of the altar for carrying it. He made the altar in the form of a hollow chest of planks.

8 Then he made the basin of copper^e and its copper stand; he used the mirrors* of the women who were organized to serve at the entrance of the tent of meeting.

9 Then he made the courtyard.^f For the south side of the courtyard, facing south, he made the hanging curtains of fine twisted linen, for 100 cubits.^g **10** There were 20 pillars and 20 socket pedestals of copper, and the hooks of the pillars and their connectors* were of silver. **11** Also, for the north side, there were 100 cubits of hanging curtains. Their 20 pillars and their

37:29 *Or "like the work of an ointment maker." **38:1** *A cubit equaled 44.5 cm (17.5 in.). See App. B14. **38:8** *That is, highly polished metal mirrors. **38:10** *Or "rings; hoops; bands" for attachments.

20 socket pedestals were of copper. The hooks of the pillars and their connectors* were of silver. **12** But for the west side, the hanging curtains were for 50 cubits. There were ten pillars and ten socket pedestals, and the hooks of the pillars and their connectors* were of silver. **13** The width of the east side, toward the sunrising, was 50 cubits. **14** There were 15 cubits of hanging curtains on the one wing, with three pillars and three socket pedestals. **15** And for the other wing on the other side of the entrance of the courtyard, there were hanging curtains for 15 cubits, with three pillars and three socket pedestals. **16** All the hanging curtains around the courtyard were of fine twisted linen. **17** The socket pedestals for the pillars were of copper, the hooks of the pillars and their connectors* were of silver, the tops were overlaid with silver, and there were silver fasteners for all the pillars of the courtyard.^a

18 The screen* of the entrance of the courtyard was woven of blue thread, purple wool, scarlet material, and fine twisted linen. It was 20 cubits long and 5 cubits high, the same height as the hanging curtains of the courtyard.^b **19** Their four pillars and their four socket pedestals were made of copper. Their hooks were of silver, and their tops and connectors* were overlaid with silver. **20** All the tent pins for the tabernacle and around the courtyard were of copper.^c

21 The following is the inventory of the tabernacle, the tabernacle of the Testimony,^d which was inventoried at the command

38:11, 12, 17, 19 *Or "rings; hoops; bands" for attachments. 38:18 *Or "curtain."

CHAP. 38
a Ex 27:17
b Ex 27:16
c Ex 27:19
d Ex 25:16
Ex 31:18
Nu 17:7

Second Col.
a Nu 3:6
Nu 4:46, 47
b Ex 6:23
Nu 4:28
1Ch 6:3
c Ex 31:2-5
Ex 35:30
Ex 36:1
Ex 37:1
2Ch 1:5

d Ex 31:6
Ex 35:34
Ex 36:2
e Ex 35:22
f Ex 30:15
g Ex 12:37
Nu 1:45, 46

h Ex 26:19-21
Ex 26:25, 32

of Moses, as the responsibility of the Levites^a under the direction of Ith'a-mar^b the son of Aaron the priest. **22** Bez'al-el^c the son of U'ri the son of Hur of the tribe of Judah did all that Jehovah had commanded Moses. **23** With him was O-ho'li-ab^d the son of A-his'a-mach of the tribe of Dan, a craftsman and an embroiderer and a weaver of the blue thread, the purple wool, the scarlet material, and the fine linen.

24 All the gold that was used for all the work of the holy place equaled the amount of the gold of the wave offering,^e 29 talents* and 730 shekels^f by the standard shekel of the holy place.^g **25** And the silver of the ones registered of the assembly was 100 talents and 1,775 shekels by the standard shekel of the holy place.^h **26** The half shekel for each individual was half a shekel by the standard shekel of the holy placeⁱ for every man who was among those registered from 20 years of age and up,^f amounting to 603,550.^g

27 The casting of the socket pedestals of the holy place and the socket pedestals of the curtain amounted to 100 talents; 100 socket pedestals equaled 100 talents, one talent for each socket pedestal.^h **28** From the 1,775 shekels, he made hooks for the pillars and overlaid their tops and joined them together.

29 The copper of the offering* was 70 talents and 2,400 shekels. **30** With this he made the socket pedestals of the entrance of the tent of meeting, the copper altar and its copper grating, all the utensils of the altar, **31** the socket ped-

38:24 *A talent equaled 34.2 kg (1,101 oz t). See App. B14. ^gA shekel equaled 11.4 g (0.367 oz t). See App. B14. 38:24-26 ^hOr "by the holy shekel." 38:29 *Or "wave offering."

estals around the courtyard, the socket pedestals of the entrance of the courtyard, and all the tent pins of the tabernacle and all the tent pins^a around the courtyard.

39 From the blue thread, the purple wool, and the scarlet material,^b they made finely woven garments for ministering in the holy place. They made the holy garments that were for Aaron,^c just as Jehovah had commanded Moses.

2 He made the eph'od^d of gold, blue thread, purple wool, scarlet material, and fine twisted linen. **3** They hammered plates of gold into thin sheets, and he cut it into threads to work in with the blue thread, the purple wool, the scarlet material, and the fine linen, and it was embroidered. **4** They made shoulder pieces for it that were attached, and it was joined to them at its two edges. **5** And the woven belt,^e which was attached to the eph'od for tying it securely in position,^e was made of the same material, of gold, blue thread, purple wool, scarlet material, and fine twisted linen, just as Jehovah had commanded Moses.

6 Then they mounted the onyx stones in gold settings, and they engraved them with the names of the sons of Israel, as they would engrave a seal.^f **7** He placed them on the shoulder pieces of the eph'od as memorial stones for the sons of Israel,^g just as Jehovah had commanded Moses. **8** Then he made the breastpiece^h with the workmanship of an embroiderer, like the workmanship of the eph'od, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen.ⁱ **9** It was square when doubled. They made the breast-

CHAP. 38

a Ex 27:19

CHAP. 39

b Ex 35:23

c Ex 28:4, 5
Ex 29:5
Ex 35:10, 19

d Ex 28:6-8
Le 8:7

e Ex 29:5

f Ex 28:9, 10

g Ex 28:12

h Le 8:8

i Ex 28:15-21

Second Col.

a Ex 28:22-25

b Ex 28:26-28

piece, which, when doubled, was as long and as wide as the span of the hand.* **10** They set four rows of stones in it. The first row was ruby, topaz, and emerald. **11** The second row was turquoise, sapphire, and jasper. **12** The third row was *lesh'em* stone,^{*} agate, and amethyst. **13** And the fourth row was chrys'o-lite, onyx, and jade. They were mounted in settings of gold. **14** The stones corresponded to the names of the 12 sons of Israel, and the names were engraved like a seal, each name representing one of the 12 tribes.

15 Then they made wreathed chains on the breastpiece, like cords of pure gold.^a **16** And they made two settings of gold and two rings of gold and attached the two rings to the two corners of the breastpiece. **17** After that they put the two cords of gold through the two rings at the corners of the breastpiece. **18** Then they put the two ends of the two cords through the two settings and attached them to the shoulder pieces on the front of the eph'od. **19** Next they made two rings of gold and set them at the two ends on the inside edge of the breastpiece, facing the eph'od.^b **20** Then they made two more rings of gold and put them on the front of the eph'od, below the shoulder pieces and above the place where the woven belt^{*} joined the eph'od. **21** Finally, they tied the breastpiece with a blue cord from its rings to the rings of the eph'od, in order to keep the breastpiece in its place on the eph'od, above the woven belt,^{*} just as Jehovah had commanded Moses.

39:9 *About 22.2 cm (8.75 in.). See App. B14. **39:12** *An unidentified precious stone, possibly referring to amber, hyacinth, opal, or tourmaline.

39:5, 20, 21 *Or "waistband."

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

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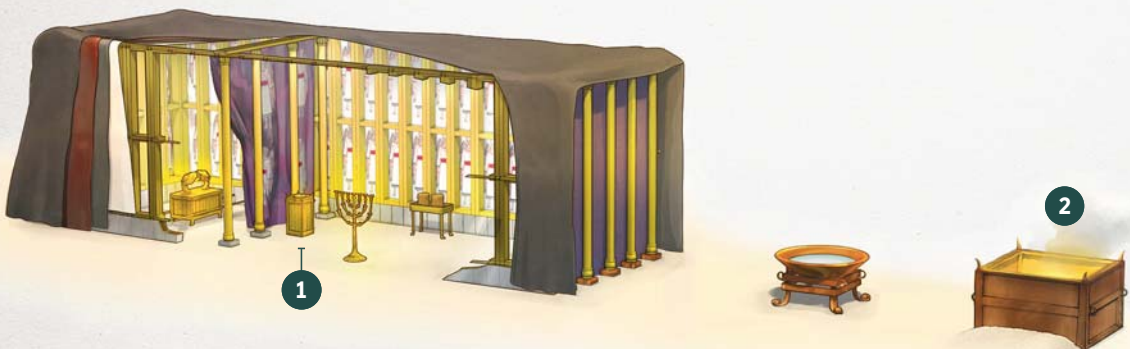
EXODUS 37-38 | Tabernacle Altars and Their Role in True Worship

37:25, 29; 38:1 

The tabernacle altars were built according to Jehovah’s instructions and had special significance.

- 1 Like the burning of skillfully blended incense, acceptable prayers offered up by Jehovah’s servants are pleasing to him
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October 26–November 1

Treasures From God's Word

"Tabernacle Altars and Their Role in True Worship": (10 minutes)

Exodus 37:25—The altar of incense was in the Holy Place

Exodus 37:25: He now made the altar of incense out of acacia wood. It was square, a cubit long, a cubit wide, and two cubits high. Its horns were one piece with it.

it-1 82 paragraph 3

Altar of incense. The altar of incense (also called "the altar of gold" [Exodus 39:38]) was likewise made of acacia wood, the top and sides being overlaid with gold. A border of gold ran around the top. The altar measured 44.5 centimeters (17.5 inches) square and 89 centimeters (2.9 feet) high, and also had "horns" extending out from the four top corners. Two gold rings were made for the insertion of the carrying poles made of acacia overlaid with gold, and these rings were placed underneath the gold border on opposite sides of the altar. (Exodus 30:1-5; 37:25-28) A special incense was burned on this altar twice daily, in the morning and in the evening. (Exodus 30:7-9, 34-38) The use of a censer, or a fire holder, is elsewhere mentioned for burning incense, and evidently such was employed also in connection with the altar of incense. (Leviticus 16:12, 13; Hebrews 9:4; Revelation 8:5; compare 2 Chronicles 26:16, 19.) The position of the altar of incense was within the tabernacle just before the curtain of the Most Holy so that it is spoken of as being "before the ark of the testimony."—Exodus 30:1, 6; 40:5, 26, 27.

Exodus 37:29—The sacred incense was skillfully blended

Exodus 37:29: He also made the holy anointing oil and the pure, perfumed incense, skillfully blended.

it-1 1195

The sacred incense prescribed for use in the wilderness tabernacle was made of costly materials that the congregation contributed. (Exodus 25:1, 2, 6; 35:4, 5, 8, 27-29) In giving the divine formula for this fourfold mixture, Jehovah said to Moses: "Take to yourself perfumes: stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. And you must pound some of it into fine powder and put some of it before the Testimony in the tent of meeting, where I shall present myself to you. It should be most holy to you people." Then, to impress upon them the exclusiveness and holiness of the incense, Jehovah added: "Whoever makes any like it to enjoy its smell must be cut off from his people."—Exodus 30:34-38; 37:29.

Exodus 38:1—The altar of burnt offering was in the courtyard

Exodus 38:1: He made the altar of burnt offering out of acacia wood. It was square, five cubits long, five cubits wide, and three cubits high.

it-1 82 paragraph 1

Tabernacle Altars. With the setting up of the tabernacle, two altars were constructed according to divine pattern. The altar of burnt offering (also called “the altar of copper” [Exodus 39:39]) was made of acacia wood in the form of a hollow chest, apparently without top or bottom. It was 2.2 meters (7.3 feet) square and 1.3 meters (4.4 feet) high with “horns” projecting from the upper four corners. All its surfaces were overlaid with copper. A grating, or network, of copper was placed below the altar’s rim “down within,” “toward the center.” Four rings were placed at the four extremities near the grating, and these appear to be the same rings through which the two copper-sheathed acacia-wood poles were passed for carrying the altar. This might mean that a slot was cut through two sides of the altar allowing for a flat grating to be inserted, with the rings extending out on both sides. There is considerable difference of opinion among scholars on the subject, and many consider it likely that two sets of rings were involved, the second set, for insertion of the carrying poles, being attached directly to the outside of the altar. Copper equipment was made in the form of cans and shovels for the ashes, bowls for catching the blood of the animals, forks for handling the flesh, and fire holders.—Exodus 27:1-8; 38:1-7, 30; Numbers 4:14.

Digging for Spiritual Gems

Exodus 37:1, 10, 25—Why was acacia wood a fine building material for the tabernacle?

Exodus 37:1: Bezalel then made the Ark of acacia wood. It was two and a half cubits long and a cubit and a half wide and a cubit and a half high.

Exodus 37:10: He then made the table of acacia wood. It was two cubits long, a cubit wide, and a cubit and a half high.

Exodus 37:25: He now made the altar of incense out of acacia wood. It was square, a cubit long, a cubit wide, and two cubits high. Its horns were one piece with it.

it-1 36

The acacia has many long thorns extending out from the widely spreading branches. These branches usually interlace with those of the neighboring acacias to form tangled thickets; this fact doubtless explains why the plural form *shittim* is almost always used in the Bible record. The acacia may grow to heights of 6 to 8 meters (20 to 26 feet), but often is bushlike in appearance. It has soft, feathery leaves and is covered with pleasingly fragrant yellow blossoms, producing curved tapering pods as its fruit. The rough, black bark covers a very hard, fine-grained, heavy wood that is immune to insect attack. These characteristics and its availability in the desert made the acacia especially well suited as a

building material for the tabernacle and its furnishings. It was employed to construct the ark of the covenant (Exodus 25:10; 37:1), the table of showbread (Exodus 25:23; 37:10), altars (Exodus 27:1; 37:25; 38:1), poles for carrying these items (Exodus 25:13, 28; 27:6; 30:5; 37:4, 15, 28; 38:6), pillars for the curtain and screen (Exodus 26:32, 37; 36:36), and the panel frames (Exodus 26:15; 36:20) and their connecting bars (Exodus 26:26; 36:31).

Exodus 38:8—How did ancient mirrors differ from those commonly used today?

Exodus 38:8: Then he made the basin of copper and its copper stand; he used the mirrors of the women who were organized to serve at the entrance of the tent of meeting.

w15 4/1 15 paragraph 4

Unlike the glass mirrors of today, mirrors in Bible times were generally made of metal that was highly polished—usually bronze, but possibly also copper, silver, gold, or electrum. The first mention of mirrors in the Bible is in connection with the construction of the tabernacle, Israel's first center of worship. Women contributed mirrors for the fabrication of a sacred copper basin and its stand. (Exodus 38:8) Presumably, the mirrors would have to be melted down to be used for that purpose.

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 37:1-24 (th study 5)

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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 37:1-24 (5)

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- **Initial Call:** (3 min. or less) Begin with the sample conversation. Overcome a common objection. (3)
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- **Bible Study:** (5 min. or less) *bhs 199 ¶8-9 (7)*

LIVING AS CHRISTIANS

- Song 67
- **Local Needs:** (5 min.)
- **“Special Campaign in November to Publicize God’s Kingdom”:** (10 min.) Discussion. Play and discuss the initial call video for November.
- **Congregation Bible Study:** (30 min. or less) *jjy chap. 138*
- Concluding Comments (3 min. or less)
- Song 22 and Prayer

EXODUS 37-38 | Tabernacle Altars and Their Role in True Worship

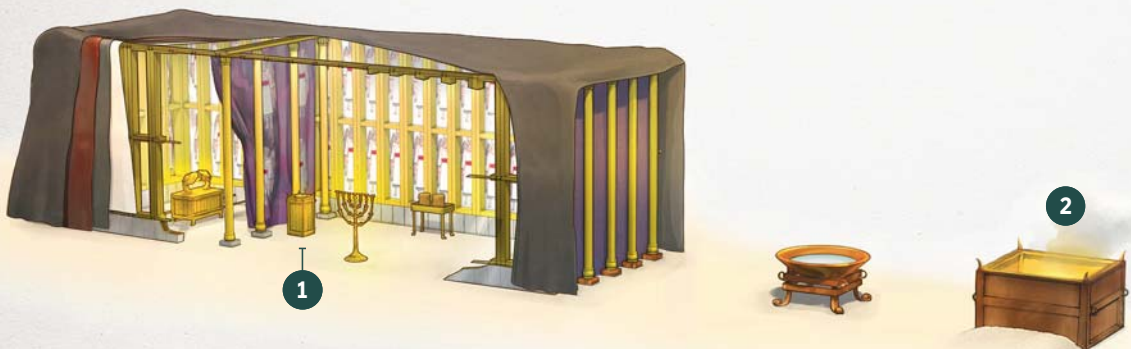
37:25, 29; 38:1 

The tabernacle altars were built according to Jehovah’s instructions and had special significance.

- 1 Like the burning of skillfully blended incense, acceptable prayers offered up by Jehovah’s servants are pleasing to him
- 2 Jehovah accepted sacrifices made on the altar of burnt offering. Its location in front of the sanctuary reminds us that faith in the ransom sacrifice of Jesus is necessary for acceptance by God.—Joh 3:16-18; Heb 10:5-10



How can we prepare our prayers as incense before God?—Ps 141:2





Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

INITIAL CALL

Question: Is the Bible still relevant today?

Scripture: **2Ti 3:16**

Link: Is the Bible compatible with science?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• *fg* lesson 11 ¶1



RETURN VISIT

Question: Is the Bible compatible with science?

Scripture: **Job 26:7**

Link: Is the Bible's advice practical?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• *bhs* 21 ¶8



their whole heart, their whole soul, and their whole mind. (**Read Matthew 22:37.**) What does that mean?

8 Is it enough just to say that we love Jehovah? No. If we love Jehovah with our whole heart, soul, and mind, we will show our love for him by our actions. (Matthew 7:16-20) The Bible clearly teaches that if we love God, we will obey his commandments. Is that difficult? No, because Jehovah's "commandments are not burdensome."—**Read 1 John 5:3.**

9 When we obey Jehovah, we have a happy and satisfying life. (Isaiah 48:17, 18) But what will help us to stay close to Jehovah? Let us see.

CONTINUE DRAWING CLOSER TO JEHOVAH

10 How did you become Jehovah's friend? Through your study of the Bible, you came to know Jehovah more and developed a friendship with him. This friendship is like a fire that you want to keep burning. Just as a fire needs fuel to burn, you need to continue learning about Jehovah to keep your friendship strong.—Proverbs 2:1-5.

11 As you continue to study the Bible, you will learn things that really touch your heart. Notice how two of Jesus' disciples felt as Jesus was explaining Bible prophecies to them. They said: "Were not our hearts burning within us as he was speaking to us on the road, as he was fully opening up the Scriptures to us?"—Luke 24:32.

8, 9. How can we show Jehovah that we love him?

10. Why should you continue learning about Jehovah?

11. How will Bible teachings affect you?

"Preach the Word"

(2 Timothy 4:2)

C C/B F/A G7sus4 G7 C F/G G7

God has com - mand - ed us this day; He has
 Sea - sons of trou - ble we will face; Op - po -
 Sea - sons of fa - vor we will see, And the

C C/E F G Am

giv - en us a charge to o - bey. At
 si - tion may bring shame and dis - grace. Though
 need for us to teach, there will be. The

C/D D/C Bm7 Em7

all times, be read - y to im - part The
 preach - ing may out of sea - son seem, Our
 way to sal - va - tion we pro - claim And

Am7 D7 G G/F C/E *Chorus* Dm11 G7/D

rea - son for the hope with - in your heart.
 trust is in our God, who is su - preme. So preach the
 help to sanc - ti - fy Je - ho - vah's name.

“Preach the Word”

C C/B C/A C/G F Dm7 Gsus4 G7sus4 G7

word So that ev - 'ry - one can hear! Preach the

C C/B C/A C/G Bb Dm7 Gsus4 G7sus4 G7

word, For we know the end is near. Preach the

C C/B C/A C/G F Dm7 C/E Fadd9

word, Help the meek to un - der - stand. Preach the

Gsus4 C

word Through - out the land!

- Song 43 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **“Tabernacle Altars and Their Role in True Worship”:** (10 min.)
 Ex 37:25—The altar of incense was in the Holy Place (*it-1 82 ¶3*)
 Ex 37:29—The sacred incense was skillfully blended (*it-1 1195*)
 Ex 38:1—The altar of burnt offering was in the courtyard (*it-1 82 ¶1*)
- **Digging for Spiritual Gems:** (10 min.)
 Ex 37:1, 10, 25—Why was acacia wood a fine building material for the tabernacle? (*it-1 36*)

 Ex 38:8—How did ancient mirrors differ from those commonly used today? (*w15 4/1 15 ¶4*)

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

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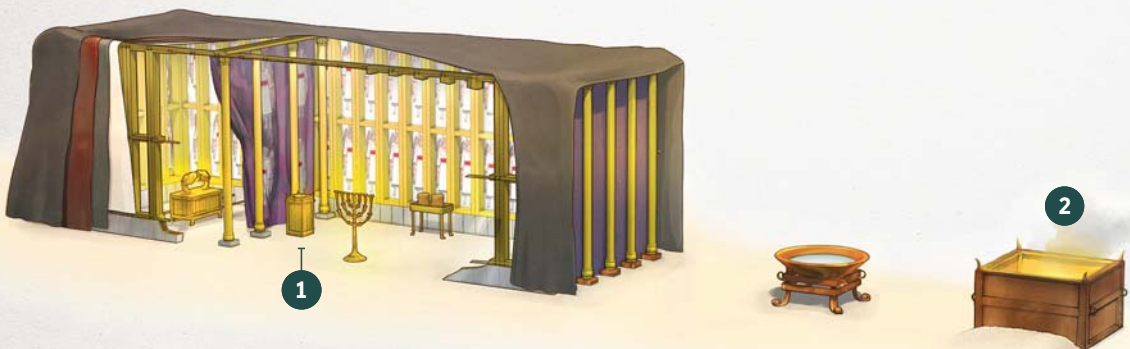
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 **How can we prepare our prayers as incense before God?—Ps 141:2**



Special Campaign in November to Publicize God’s Kingdom

Jesus declared “the good news of the Kingdom of God.” (Lu 4:43) He also taught people to pray for that Kingdom. (Mt 6:9, 10) During November, we will make a special effort to publicize God’s Kingdom. (Mt 24:14) Arrange your schedule to have a full share in this campaign. All those serving as auxiliary pioneers may choose a 30- or 50-hour requirement for this month.

Share a scripture regarding God’s Kingdom with as many people in your territory as possible. When selecting a scripture, take into account the religious background of your listeners. If someone expresses interest on the initial call, give him a copy of the public edition of *The Watchtower* No. 2 2020. Then follow up on the interest as soon as possible, and try to start a Bible study using a publication from our Teaching Toolbox. Limited time is left before God’s Kingdom crushes all authority in opposition to it. (Da 2:44; 1Co 15:24, 25) Therefore, may we take full advantage of this special opportunity to show our allegiance to Jehovah and his Kingdom!



God’s Kingdom will bring
Paradise to the earth!



CHRIST AT GOD'S RIGHT HAND

ACTS 7:56

Ten days after Jesus ascended heavenward, the outpouring of holy spirit on the day of Pentecost provided evidence that he was, in fact, in heaven. And additional evidence of that was forthcoming. Just before the disciple Stephen was stoned for his faithful witnessing, he exclaimed: "Look! I see the heavens opened up and the Son of man standing at God's right hand."—Acts 7:56.

While with his Father in heaven, Jesus would await a specific command foretold in God's Word. David wrote under inspiration: "Jehovah declared to my Lord [Jesus]: 'Sit at my right hand *until* I place your enemies as a stool for your feet.'" When the period of waiting was completed, he would "go subduing in the midst of [his] enemies." (Psalm 110:1, 2) But what would Jesus do from heaven while awaiting the time to take action against his enemies?

At Pentecost 33 C.E., the Christian congregation came to be. From heaven, Jesus began to rule, or reign, over his spirit-anointed disciples. (Colossians 1:13) He guided them in their preaching and prepared them for their future role. What role? Those proving faithful to death would eventually be resurrected and would serve as associate kings with Jesus in the Kingdom.

An outstanding example of one who would be a future king was Saul, better known by his Roman name Paul. He was a Jew who had long been zealous for God's Law, but he was so misguided by Jewish religious leaders that he even approved of the stoning of Stephen. Then, "breathing threat and murder against the disciples of the Lord," Saul headed to Damascus. He was authorized by High Priest Caiaphas to arrest Jesus' disciples and bring them back to Je-

rusalem. (Acts 7:58; 9:1) However, while Saul was en route, a bright light flashed around him and he fell to the ground.

"Saul, Saul, why are you persecuting me?" a voice from an invisible source called out. "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," came the reply.—Acts 9: 4, 5.



Jesus told Saul to enter Damascus and await further instructions, but he had to be led to the city because the miraculous light had blinded him. In a separate vision, Jesus appeared to Ananias, one of his disciples living in Damascus. Jesus told Ananias to go to a certain address to find Saul. Ananias was apprehensive about doing so, but Jesus assured him: "This man is a chosen vessel to me to bear my name to the nations as well as to kings and the sons of Israel." Saul recovered his sight, and there in Damascus "he began to preach about Jesus, that this one is the Son of God."—Acts 9:15, 20.

With Jesus' support, Paul and other evangelizers carried on the preaching work that Jesus had started. God blessed them with outstanding success. About 25 years after Jesus appeared to him on the road to Damascus, Paul wrote that the good news had been "preached in all creation under heaven."—Colossians 1:23.

Years later, Jesus gave his beloved apostle John a series of visions, which are found in the Bible book of Revelation. Through these visions, John, in effect, lived to see Jesus return in Kingdom power. (John 21:22) "By inspiration [John] came to be in the Lord's day." (Revelation 1:10) When would that be?

A careful study of Bible prophecy reveals

that "the Lord's day" began in modern times. In 1914, what became known as World War I broke out. And the decades since then have been marked by more wars, plagues, starvation, earthquakes, and other evidences marking a large-scale fulfillment of "the sign" that Jesus gave his apostles about his "presence" and "the end." (Matthew 24:3, 7, 8, 14) The preaching of the good news of the Kingdom is now being done, not just in the area of the Roman Empire, but globally.

John was inspired to describe what this means: "Now have come to pass the salvation and the power and the Kingdom of our God and the authority of his Christ." (Revelation 12:10) Yes, the Kingdom of God in heaven, which Jesus so widely proclaimed, is a reality!

That is wonderful news for all loyal disciples of Jesus. They can take to heart John's words: "On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing that he has a short period of time."—Revelation 12:12.

Thus, Jesus is no longer sitting at his Father's right hand waiting. He is ruling as King, and soon he will eliminate all his enemies. (Hebrews 10:12, 13) What exciting developments then await us?

-
- ◇ After Jesus ascended to heaven, what did he do?
 - ◇ When did "the Lord's day" begin, and what took place thereafter?
 - ◇ Why do we have good reason to rejoice?

22 The Kingdom Is in Place—Let It Come!

(Revelation 11:15; 12:10)

A D/A Fma7 G

Je - ho - vah, you al - ways have been, And al - ways you will
 The time for the Dev - il is short; We know what this will
 The an - gels in heav - en re - joice And sing with joy - ful

A F#m C#m Em

be. You've giv - en the throne to your Son; He
 mean. Though liv - ing in times of dis - tress, We
 cries. The heav - ens a - bove are re - lieved From

Bm7 A/C# E D/E C#m/E Bm/E A/E

rules by your de - cree. The King - dom has been
 see the things un - seen. The King - dom has been
 Sa - tan and his lies. The King - dom has been

R.H.

The Kingdom Is in Place—Let It Come!

Bm/E C#m/E D/E F#m/E E D/E C#m/E D/E

brought to birth; His ru - ler - ship will
 brought to birth; His ru - ler - ship will
 brought to birth; His ru - ler - ship will

E D/E E *Chorus* A E A

fill the earth.
 fill the earth. For now have come to pass Sal -
 fill the earth.

D A/C# E A E/G#

va - tion and king - dom and might. The King - dom is in

F#m Bm Bm/D A/E E7 A

place. We pray: "Let it come, Let it come!"

AUGUST 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
SEPTEMBER 28–NOVEMBER 1, 2020

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COVER PICTURE:

Jesus is depicted in the heavens. Next to him stand some of his corulers. Together they look at a vast number of angels. Some angels are going toward the earth to carry out their assignments. Jehovah delegated authority to all shown in this picture (See study article 32, paragraph 5)

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Ever Loyal

(Psalm 18:25)

Bb7sus4 Bb7 Eb Fm11 Bb7/F Eb/G Ab

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

R.H.

Eb/Bb Gm Gm7 Ab C7sus4 C7

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

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

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

R.H.

Fm Ab/Eb Dm11 G7

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

Ever Loyal

Cm Ab Eb/G G7

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

R.H.

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

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

Fm7 Bb Bb/Ab Eb/G Cm9 Cm

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

R.H. R.H.

Fm7 Bb7sus4 Bb7 Eb

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

R.H.

SONG 124

Ever Loyal

PREVIEW

Jehovah's people come from a variety of backgrounds and fill different roles in the congregation. This article will help us see why it is important that we respect each member of Jehovah's family.

Respect the Place of Others in Jehovah's Congregation

“The eye cannot say to the hand, ‘I do not need you,’ or again, the head cannot say to the feet, ‘I do not need you.’”
—1 COR. 12:21.

JEHOVAH has lovingly given each of his faithful servants a place in his congregation. Although our roles are different, we are all valuable and we all need one another. The apostle Paul helps us to recognize this important lesson. How?

² As recorded in the theme text for this article, Paul emphasized that none of us can look at another servant of Jehovah and say “I do not need you.” (1 Cor. 12:21) If the congregation is to function peacefully, we must value one another and work together. **(Read Ephesians 4:16.)** When we work together in unity, the congregation thrives and is built up in love.

³ What are some areas in which we can show respect for other Christians in the congregation? In this article, we will consider how elders can show respect for fellow elders. Next, we will discuss how all of us can show that we value our brothers and sisters who are not married. And finally, we will learn how we can show appreciation for those who may not speak our language fluently.

1. What has Jehovah given to each of his faithful servants?
2. According to Ephesians 4:16, why do we need to value one another and work together?
3. What will we discuss in this article?

SHOW RESPECT FOR FELLOW ELDERS

⁴ All elders in the congregation are appointed by Jehovah’s holy spirit. Yet, each one has different gifts and abilities. (1 Cor. 12:17, 18) Some may be newly appointed and relatively inexperienced. Others may be limited because of age and health. Yet, no elder should look at any of his fellow elders and, in effect, say “I do not need you.” Instead, each elder should follow the counsel of Paul as recorded at **Romans 12:10**.—**Read**.

⁵ Elders show that they respect their fellow elders by carefully listening to them. This is especially important when the elders meet as a body to discuss serious matters. Why? Note what *The Watchtower* of October 1, 1988, stated: “Elders will recognize that Christ, by means of the holy spirit, can direct the mind of

4. What counsel of Paul recorded at Romans 12:10 should elders follow?

5. How do elders show that they respect their fellow elders, and why is it important that they do so?

any elder on the body of elders to provide the Bible principle needed to cope with any situation or make any important decision. (Acts 15:6-15) No one elder has the monopoly of the spirit within the body.”

⁶ An elder who respects his fellow elders does not always try to speak first at elders’ meetings. He does not dominate the discussion, and he does not believe that his opinion is always right. Instead, he states his viewpoint humbly and modestly. He listens carefully to the comments of others. More important, he is eager to share Scriptural principles and to listen to direction from “the faithful and discreet slave.” (Matt. 24:45-47) As elders discuss matters in an atmosphere of love and respect, God’s holy spirit will be present, and it will guide them to reach decisions that strengthen the congregation.—Jas. 3:17, 18.

6. How can elders work together in unity, and how does the congregation benefit when they do so?

Elders show that they respect their fellow elders by carefully listening to them

(See paragraphs 5-6)





Out of respect for the feelings of those who are single, what should we avoid? (See paragraph 10)

SHOW RESPECT FOR CHRISTIANS WHO ARE NOT MARRIED

⁷ The congregation today includes married couples and families. Yet, it also includes many brothers and sisters who are not married. How should we view those who are single? Consider how Jesus viewed singleness. During his earthly ministry, Jesus did not marry. He remained single and focused his time and attention on his assignment. Jesus never taught that it was a requirement to get married or to be single. However, he did say that some Christians would choose not to marry. (Matt. 19:11, 12; see study note on Matthew 19:12.) Jesus respected those who were not married. He did not view single people as inferior or lacking in some way.

⁸ Like Jesus, the apostle Paul carried out his ministry as a single person. Paul never taught that it would be wrong for a Christian to marry. He recognized that this was a personal matter. Still,

7. How did Jesus view singleness?

8. According to 1 Corinthians 7:7-9, what did Paul encourage Christians to consider?

Paul did encourage Christians to consider whether they could serve Jehovah as single people. **(Read 1 Corinthians 7: 7-9.)** Certainly Paul did not look down on single Christians. In fact, he chose young Timothy, a single brother, to care for weighty assignments.* (Phil. 2:19-22) Obviously, then, it would be wrong to think that a brother is more qualified or less qualified based solely on whether he is married or not.—1 Cor. 7:32-35, 38.

⁹ Neither Jesus nor Paul taught that Christians must marry or that they must remain single. What, then, can we say about marriage and singleness? *The Watchtower* of October 1, 2012, stated it nicely when it said: “Really, both [marriage and singleness] can be described as gifts from God. . . . Jehovah does not view [singleness] as a cause for shame or grief.” With this in mind, we need to respect the place of single brothers and sisters in the congregation.

* We cannot say for certain that Timothy never married.

9. What can we say about marriage and singleness?

¹⁰ How can we show respect for the feelings and circumstances of our single brothers and sisters? We do well to keep in mind that some single Christians have made it a personal goal to remain unmarried. Other single Christians would like to marry, but they simply have not found the right person. Still others may have lost their mate in death. In any case, should those in the congregation feel the need to ask single Christians why they are not married or to offer to help them find a mate? Of course, some single Christians might ask for such assistance. But if help is not requested, how might such offers make our single brothers and sisters feel? (1 Thess. 4:11; 1 Tim. 5:13) Let us consider some comments from faithful single brothers and sisters.

¹¹ One single circuit overseer who is very effective in his assignment feels that there are many benefits to being single. Yet, he noted that it can be discouraging when well-meaning brothers and sisters ask him: “Why are you not married?” A single brother serving at a branch office observed: “Sometimes brothers and sisters make me feel that single ones are to be pitied. This can make it seem that singleness is a burden rather than a gift.”

¹² A single sister who serves at Bethel said: “Some publishers assume that all single people are seeking a mate or that all single people view every social setting as an opportunity to find a

mate. Once when I traveled to another part of the country for an assignment, I arrived on a meeting night. The sister who was hosting me told me that there were two brothers in the congregation who were my age. She assured me that she was not trying to set me up. But as soon as we got inside the Kingdom Hall, she pulled me over to meet the two brothers. Needless to say, that was quite an awkward situation for the three of us.”

¹³ Another single sister who serves at Bethel observed: “I know older single pioneers who are well-grounded, focused, self-sacrificing, and content in their service and who add so much to a congregation. They have a balanced view of their singleness, feeling neither superior because they have stayed single nor deprived because they do not have a mate and family.” That is the beauty of a congregation in which you feel respected and valued. You feel neither pitied nor envied, neither ignored nor put on a pedestal. You just know that you belong.

¹⁴ Our single brothers and sisters will be grateful if we value them based on their fine qualities and not on their marital status. Instead of feeling sorry for them, we do well to appreciate their faithfulness. As a result, our single brothers and sisters will never feel that we are saying to them: “I do not need you.” (1 Cor. 12:21) Instead, they will know that we respect them and value their place in the congregation.

10. How can we show respect for our single brothers and sisters?

11-12. How might we discourage single ones?

13. What examples encouraged one single sister?

14. How can we show that we respect single ones?



How can we show that we value those who are learning a new language?

(See paragraph 20)

SHOW RESPECT FOR THOSE WHO DO NOT SPEAK YOUR LANGUAGE FLUENTLY

¹⁵ In recent years, many publishers have made it their goal to learn another language so that they can expand their ministry. Doing so means making adjustments. These brothers and sisters have left a congregation that uses their mother tongue in order to serve in a congregation where another language is spoken and where there is a greater need for Kingdom publishers. (Acts 16:9) This is a personal decision that these Christians make in order to advance Kingdom interests. Although it may take years for them to become fluent in the new language, they accomplish much good. Their fine qualities and experience strengthen and stabilize the congregation. We value these self-sacrificing brothers and sisters!

¹⁶ A body of elders would not hold back from recommending a brother to serve as

15. What adjustments have some made to expand their ministry?

16. On what basis do elders evaluate the qualifications of brothers to serve as elders and ministerial servants?

an elder or a ministerial servant simply because he is not yet fluent in the language of the congregation. The elders will evaluate a brother based on the Scriptural qualifications for elders and ministerial servants and not on how well he speaks the language of the local congregation. —1 Tim. 3:1-10, 12, 13; Titus 1:5-9.

¹⁷ Some Christian families have moved to another country to seek refuge or to find employment. In such cases, their children may now be educated in the main language of their new country. The parents may also need to learn the main language in order to find employment. What if there is a local congregation or group in their mother tongue? Which congregation should the family attend? Should it be a congregation in which the main language of the country is spoken or a congregation in which the family's mother tongue is spoken?

¹⁸ The family head must decide which congregation his family will attend. Because this is a personal matter, he must consider what is in the best interests of his family. **(Read Galatians 6:5.)** We need to respect the decision of the family head. Whatever he decides, let us accept his decision and welcome the family as a valued part of our congregation. —Rom. 15:7.

17. What questions do some families face when moving to another country?

18. In harmony with Galatians 6:5, how can we show respect for the decision of the family head?

¹⁹ In other cases, families may be serving in a congregation that uses the mother tongue of the parents, but the children may not be fluent in that language. If that congregation is located in an area where the national language is spoken, it might be that the children struggle to understand the meetings and do not progress spiritually. Why? Because the children may attend a school that uses the national language and not their parents' mother tongue. In such cases, family heads should prayerfully consider what they need to do to help their children to draw closer to Jehovah and his people. Either they will need to help their children to become fluent in their mother tongue or they will need to consider moving to a congregation that uses a language that their children clearly understand. Whatever the family head decides, the congregation in which he chooses to serve should make him and his family feel respected and valued.

²⁰ For all the reasons we have dis-

19. What should family heads prayerfully consider?

20. How can we show that we respect our brothers and sisters who are learning a new language?

cussed, in many congregations, there will be brothers and sisters who are struggling to learn a new language. It might be difficult for them to express their thoughts. Yet, if we look beyond their language skills, we will see their love for Jehovah and their desire to serve him. If we see these beautiful qualities, we will deeply value and respect these brothers and sisters. We will not say "I do not need you" simply because they do not speak our language fluently.

WE ARE PRECIOUS TO JEHOVAH

²¹ Jehovah has given us the wonderful privilege of having a place in his congregation. Whether we are male or female, single or married, young or old or we speak a certain language well or hardly at all, we are precious to Jehovah and to one another.—Rom. 12:4, 5; Col. 3:10, 11.

²² May we continue to apply the many wonderful lessons we have learned from Paul's illustration of the human body. In that way, we will look for even more ways to treasure our place and the place of others in Jehovah's congregation.

21-22. What wonderful privilege do we have?

HOW CAN WE SHOW RESPECT FOR . . .

- elders?
- single brothers and sisters?
- brothers and sisters who may not speak our language fluently?

Encourage One Another

(Hebrews 10:24, 25)

D Bm G D6/F#

As we en - cour - age one an - oth - er To
 A word when spo - ken at the right time Is,
 As we with eyes of faith are see - ing The

Em11 A7sus4 A7 D D/C# Gma7/B A13

serve Je - ho - vah faith - ful - ly, We
 oh, how com - fort - ing to hear! We
 near - ness of Je - ho - vah's day, We

D Bm G G#°

find the bonds of love are strength - ened; Fine
 hear these words of con - so - la - tion From
 need our gath - er - ing to - geth - er To

D/A D#° Em7 G/A A7 Dsus4 D

works bring peace and u - ni - ty. The
 friends so faith - ful and so dear. How
 keep us walk - ing in the way. U -

R.H.

Encourage One Another

G Gma7 G6 F#m Bm D7/A

love we find a - mong God's peo - ple Gives
 good it is to work to - geth - er With
 nit - ed with Je - ho - vah's peo - ple, We

Gma7 A9/G F#m7 Bm7 E13sus4 E7 G/A A13

each the cour - age to en - dure. Our
 those whose hopes and goals we share! We
 hope to serve e - ter - nal - ly. So

D Bm G G#o

con - gre - ga - tion is a ref - uge, A
 seek to strength - en one an - oth - er And
 we en - cour - age one an - oth - er To

D/A D#o Em7 G/A A7 D

place where we can feel se - cure.
 help each one his bur - den bear.
 hold to our in - teg - ri - ty.

(See also Luke 22:32; Acts 14:21, 22; Gal. 6:2; 1 Thess. 5:14.)