

- Song 84 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Give Jehovah Your Best”:** (10 min.)
 Le 5:5, 6—Those who committed certain sins were to offer a guilt offering—a lamb or a goat (*it-2* 527 ¶9)
 Le 5:7—Those who were too poor to offer a lamb or goat could offer two turtledoves or two pigeons (*w09* 6/1 26 ¶3)
 Le 5:11—Those who were too poor to offer turtledoves or pigeons could offer a tenth of an ephah of fine flour (*w09* 6/1 26 ¶4)
- **Digging for Spiritual Gems:** (10 min.)
 Le 5:1—How does this verse apply to Christians? (*w16.02* 30 ¶14)

Le 5:15, 16—How might someone have ‘behaved unfaithfully by unintentionally sinning against the holy things of Jehovah’? (*it-1* 1130 ¶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 min. or less) Le 4:27–5:4 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation, but use Isaiah 9:6, 7. (12)
- **Return Visit:** (4 min. or less) Begin with the sample conversation, but use Psalm 72:16. (4)
- **Bible Study:** (5 min. or less) *Ivs* 209 ¶22-23 (19)

LIVING AS CHRISTIANS


- Song 81
- **Pioneering Together for 60 Years—Only With Jehovah’s Help:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What privileges and joys have Takako and Hisako enjoyed in their assignment? What health challenges has Takako faced, and what has helped her? What has brought them real joy and contentment? How does their experience illustrate the thoughts expressed in the following scriptures: Proverbs 25:11; Ecclesiastes 12:1; Hebrews 6:10?
- **Congregation Bible Study:** (30 min. or less) *rr* “A Letter From the Governing Body” and boxes on p. 5
- Concluding Comments (3 min. or less)
- Song 95 and Prayer

LEVITICUS 4-5 | Give Jehovah Your Best

5:5-7, 11

Poverty denied no one in Israel the privilege of making peace with Jehovah. Even the poorest Israelites could give Jehovah an acceptable offering, as long as it was their best. They could offer flour, but Jehovah still expected it to be “fine,” the kind used for honored guests. (*Ge* 18:6) Today, Jehovah accepts our best “sacrifice of praise,” regardless of how much our personal circumstances may limit what we can give.—*Heb* 13:15.



 **How can this encourage you if you cannot do all that you did before, perhaps because of declining health or stamina?**



Reaching Out

(Matthew 9:37, 38)

E_b

Je - ho - vah knows just what we
 There's work to do in ev - 'ry
 And here at home, in towns near -

A_badd9 *C_m7*

need To bring us joy and to suc -
 land. Where there's a need, we lend a
 by, We plan, we build, new skills we

D_badd9 *E_b*

ceed. So he pro - vides so man - y
 hand. By reach - ing out, we show we
 try. We learn to speak a for - eign

A_badd9 *C_m*

ways In which to serve and spend our
 care. We want to help and want to
 tongue And bring good news to ev - 'ry -

Reaching Out

Chorus

Bbsus4 Bb Ab Bb Eb Cm7 Eb/Bb Ab

days. share. one. Reach - ing out, giv - ing all,

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of two flats (Bb, Eb). The bottom staff is in bass clef. The music is in 4/4 time. The first line of music starts with a Bbsus4 chord, followed by a Bb chord, and then a chorus section starting with Ab, Bb, and Eb chords. The lyrics 'days. share. one.' are under the first line, and 'Reach - ing out, giv - ing all,' are under the second line.

Eb/G Ab Fm7 Cm7 Bbsus4 Bb Gm7

for our God a - bove. And where the

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The music continues in 4/4 time. The third line of music starts with Eb/G, Ab, and Fm7 chords, followed by Cm7, Bbsus4, Bb, and Gm7 chords. The lyrics 'for our God a - bove. And where the' are under the two lines.

Ab Bb Eb Cm7 Eb/Bb Ab

need is great, there we'll be,

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The music continues in 4/4 time. The fifth line of music starts with Ab, Bb, and Eb chords, followed by Cm7, Eb/Bb, and Ab chords. The lyrics 'need is great, there we'll be,' are under the two lines.

Eb/G Ab Fm7 Bb13 Ab Eb

reach - ing out in love.

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef. The bottom staff is in bass clef. The music continues in 4/4 time. The seventh line of music starts with Eb/G, Ab, and Fm7 chords, followed by Bb13, Ab, and Eb chords. The lyrics 'reach - ing out in love.' are under the two lines. The system ends with a double bar line.

(See also John 4:35; Acts 2:8; Rom. 10:14.)

them that is near the loins. He will also remove the appendage of the liver along with the kidneys. **16** The priest will make them smoke on the altar as food,* an offering made by fire for a pleasing^g aroma. All the fat belongs to Jehovah.^a

17 “It is a lasting statute for your generations, in all your dwelling places: You must not eat any fat or any blood^b at all.”

4 Jehovah went on to say to Moses: **2** “Tell the Israelites, ‘If someone* sins unintentionally^c by doing any of the things that Jehovah commanded should not be done:

3 “If the anointed priest^d sins^e and brings guilt on the people, then he must present a sound young bull to Jehovah as a sin offering for the sin he committed.^f **4** He will bring the bull to the entrance of the tent of meeting^g before Jehovah and lay his hand on the bull’s head, and he is to slaughter the bull before Jehovah.^h **5** Then the anointed priestⁱ will take some of the bull’s blood and bring it into the tent of meeting; **6** and the priest will dip his finger in the blood^j and spatter some of the blood seven times^k before Jehovah in front of the curtain of the holy place. **7** The priest will also put some of the blood on the horns of the altar of perfumed incense,^l which is before Jehovah in the tent of meeting; and he will pour all the rest of the bull’s blood at the base of the altar of burnt offering,^m which is at the entrance of the tent of meeting.

8 “He will then remove all the fat of the bull of the sin offering, including the fat that cov-

3:16 *Lit., “bread,” that is, as God’s share of the communion sacrifice. ^aOr “appeasing; soothing.” Lit., “restful.”
4:2 ^aOr “a soul.”

CHAP. 3

a Le 7:23
1Sa 2:15-17

b Ge 9:4
Le 17:10, 13
De 12:23
Ac 15:20, 29

CHAP. 4

c Le 5:17
Nu 15:27, 28

d Le 8:12
Le 21:10

e Nu 12:1, 11

f Heb 5:1-3
Heb 7:27

g Le 6:25

h Ex 29:10, 11

i Ex 30:30

j Le 8:15, 16

k Le 16:14, 19

l Ex 30:10

m Le 5:9

Second Col.

a Le 9:8, 10

b Le 3:3, 4

c Ex 29:14

d Le 8:14, 17
Heb 13:11

e Jos 7:11

f Nu 15:22-24

g Ex 26:31
Ex 40:21
Heb 10:19, 20

h Ex 30:1, 6

ers the intestines and the fat that surrounds the intestines, **9** and the two kidneys with the fat on them that is near the loins. And he will remove the appendage of the liver along with the kidneys.^a

10 It will be the same as what is removed from a bull of the communion sacrifice.^b And the priest will make them smoke on the altar of burnt offering.

11 “But as for the skin of the bull and all its flesh along with its head, its shanks, its intestines, and its dung^c— **12** all the rest of the bull—he will have it taken to the outskirts of the camp to a clean place where the ashes* are discarded, and he will burn it on wood in the fire.^d It should be burned where the ashes are discarded.

13 “Now if the entire assembly of Israel has become guilty by committing a sin unintentionally,^e but the congregation was unaware that they had done something that Jehovah commanded them not to do,^f **14** and then the sin becomes known, the congregation must present a young bull for a sin offering and bring it before the tent of meeting. **15** The elders of the assembly will lay their hands on the bull’s head before Jehovah, and the bull will be slaughtered before Jehovah.

16 “Then the anointed priest will bring some of the bull’s blood into the tent of meeting. **17** The priest is to dip his finger into the blood and spatter some of it seven times before Jehovah in front of the curtain.^g **18** He will then put some of the blood on the horns of the altar^h that is before Jehovah, which is in the tent of meeting; and he will pour all the rest of the blood at the base of the altar of burnt offer-

4:12 *Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices.

ing, which is at the entrance of the tent of meeting.^a **19** He will remove all its fat and make it smoke on the altar.^b **20** He is to do to the bull just as he did to the other bull of the sin offering. That is how he will do it, and the priest will make atonement for them,^c and they will be forgiven. **21** He will have the bull taken to the outskirts of the camp and will burn it, just as he burned the first bull.^d It is a sin offering for the congregation.^e

22 "When a chieftain^f unintentionally sins by doing one of all the things that Jehovah his God commands should not be done and has become guilty, **23** or if he becomes aware of a sin that he has committed against the commandment, then he must bring a sound young male goat as his offering. **24** He will lay his hand on the head of the young goat and slaughter it in the place where the burnt offering is slaughtered before Jehovah.^g It is a sin offering. **25** The priest will take some of the blood of the sin offering with his finger and put it on the horns^h of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering.ⁱ **26** He will make all its fat smoke on the altar like the fat of the communion sacrifice;^j and the priest will make atonement for him for his sin, and it will be forgiven him.

27 "If any one* of the people of the land sins unintentionally and becomes guilty by doing one of the things that Jehovah commands should not be done,^k **28** or if he becomes aware of a sin that he has committed, then he should bring a sound young female goat as his offering for the sin he has com-

CHAP. 4

a Ex 27:1

Ex 40:6

b Le 3:16

c Ex 32:30

Le 16:17

Nu 15:25

Eph 1:7

Heb 2:17

d Le 4:11, 12

e Le 16:15

1Jo 2:1, 2

f Ex 18:21

g Le 1:10, 11

Le 6:25

Le 7:2

h Le 9:8, 9

Le 16:18

Heb 9:22

i Le 8:15

j Le 3:3-5

k Nu 15:27-29

Second Col.

a Le 1:10, 11

Le 6:25

b Le 4:25

Le 8:15

Le 9:8, 9

Heb 9:22

c Le 3:16

d Le 3:3, 4

e Le 1:10, 11

f Le 4:25

Le 16:18

g Ex 29:13, 14

Le 3:3, 4

Le 6:12

Le 9:8, 10

h Nu 15:28

1Jo 1:7

1Jo 2:1, 2

CHAP. 5

i Pr 29:24

mitted. **29** He will lay his hand on the head of the sin offering and slaughter the sin offering in the same place as the burnt offering.^a **30** The priest will take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar.^b **31** He will remove all its fat,^c just as the fat is removed from the communion sacrifice,^d and the priest will make it smoke on the altar as a pleasing* aroma to Jehovah; and the priest will make atonement for him, and it will be forgiven him.

32 "But if he offers a lamb as his sin offering, he should bring a sound female lamb.

33 He will lay his hand on the head of the sin offering and slaughter it as a sin offering in the place where the burnt offering is slaughtered.^e

34 The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering,^f and he will pour all the rest of its blood at the base of the altar. **35** He will remove all its fat the same way that the fat of the young ram of the communion sacrifice is removed, and the priest will make them smoke on the altar on top of Jehovah's offerings made by fire;^g and the priest will make atonement for him for the sin that he has committed, and it will be forgiven him.^h

5 "If someone* sins because he has heard a public call to testifyⁱ and he is a witness or has seen or learned about it and

4:31 *Or "appeasing; soothing." Lit., "restful." **5:1** *Or "a soul." "Lit., "a voice of a curse (oath)." Probably an announcement regarding a wrongdoing that included a curse pronounced against the wrongdoer or against the witness in case he failed to testify.

4:27 *Or "any soul."

he does not report it, then he will answer for his error.

2 "Or when a person* touches anything unclean, whether the dead body of an unclean wild animal, an unclean domestic animal, or an unclean swarming creature,^a he is unclean and has become guilty even if he does not realize it. **3** Or in case someone without being aware of it touches human uncleanness^b—anything unclean that may make him unclean—and he comes to know it, then he becomes guilty.

4 "Or if someone* rashly swears to do something—whether it is to do good or to do evil, no matter what it may be—and he was unaware of it, but then he realizes that he has sworn rashly, he becomes guilty.^c

5 "If he becomes guilty as respects one of these things, then he must confess^d in what way he has sinned. **6** He will also bring his guilt offering to Jehovah for the sin that he committed,^e namely, a female from the flock, either a female lamb or a young female goat, for a sin offering. Then the priest will make atonement for him for his sin.

7 "If, though, he cannot afford a sheep, he must bring to Jehovah two turtledoves or two young pigeons^f as his guilt offering for the sin, one for a sin offering and one for a burnt offering.^g **8** He is to bring them to the priest, who will present first the one for the sin offering and nip off its head at the front of its neck, without severing it. **9** He will spatter some of the blood of the sin offering on the side of the altar, but the remainder of the blood will be drained out at the base of the altar.^h It is a sin offering. **10** He will han-

CHAP. 5

a Le 11:21-24
Le 17:15
De 14:8

b Le 12:2
Le 13:3
Le 15:3
Nu 19:11

c Mt 5:33

d Nu 5:7
Ps 32:5
Pr 28:13
1Jo 1:9

e Le 7:1
Le 14:2, 12
Le 19:20, 21
Nu 6:12

f Lu 2:24

g Le 12:7, 8
Le 14:21, 22
Le 15:13-15

h Le 1:4, 5
Le 7:2
Heb 9:22

Second Col.

a Le 1:15-17

b Le 6:7

c Ex 16:36

d Le 4:26

e Le 2:10
Le 7:1, 6

f Le 6:14-16
1Co 9:13

g Le 10:17, 18

h Le 6:6

i Ex 30:13
Le 27:25

j Le 6:4, 5
Le 22:14
Nu 5:6, 7

k Ex 32:30

l Le 6:7
Le 19:22

dle the other one as a burnt offering according to the regular procedure;^a and the priest will make atonement for him for the sin that he has committed, and it will be forgiven him.^b

11 "Now if he cannot afford two turtledoves or two young pigeons, he must bring as his offering for his sin a tenth of an e'phah^{*c} of fine flour for a sin offering. He should not add oil to it or place frankincense on it, for it is a sin offering. **12** He will bring it to the priest, and the priest will take from it his handful as a token offering* and make it smoke on the altar on top of Jehovah's offerings made by fire. It is a sin offering. **13** The priest will make atonement for him for the sin that he has committed, any one of these sins, and it will be forgiven him.^d The remainder of the offering will become the priest's,^e just like the grain offering."^f

14 Jehovah continued to speak to Moses, saying: **15** "If someone* behaves unfaithfully by unintentionally sinning against the holy things of Jehovah,^g he is to bring to Jehovah a sound ram from the flock as a guilt offering;^h its value in silver shekels[#] is set according to the standard shekel of the holy place.^{Δi} **16** And he will make compensation for the sin he has committed against the holy place and he will also add a fifth of its value.^j He will give it to the priest, so that the priest may make atonement^k for him with the ram of the guilt offering, and it will be forgiven him.^l

17 "If someone* sins by doing any of the things that Jehovah

5:11 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14. **5:12** *Or "as a memorial (representative) portion of it." **5:15** *A shekel equaled 11.4 g (0.367 oz t). See App. B14. ^ΔOr "by the holy shekel."

5:2 *Or "soul." **5:4, 15, 17** *Or "a soul."
5:4 [#]The implication seems to be that he does not fulfill his vow.

commands should not be done, even if he is not aware of it, he is still guilty and will answer for his error.^a **18** He should bring to the priest a sound ram from the flock according to the estimated value, for a guilt offering.^b Then the priest will make atonement for him for the unintentional mistake that he unknowingly committed, and it will be forgiven him. **19** It is a guilt offering. He has certainly become guilty of sinning against Jehovah.”

6 Jehovah went on to say to Moses: **2** “If someone* sins and behaves unfaithfully toward Jehovah^c by deceiving his neighbor in connection with something entrusted to him,^d or something deposited with him, or he robs or defrauds his neighbor, **3** or he finds something lost and is deceptive about it, and if he swears falsely over any such sin he may commit,^e this is what he should do: **4** If he has sinned and is guilty, he must return what he stole, what he extorted, what he took by fraud, what was entrusted to him, or the lost thing that he found, **5** or anything about which he swore falsely, and he must make full compensation for it,^f and he will add to it a fifth of its value. He will give it to the owner on the day his guilt is proved. **6** And he will bring to the priest as his guilt offering to Jehovah a sound ram from the flock according to the assessed value, for a guilt offering.^g **7** The priest will make atonement for him before Jehovah, and he will be forgiven for anything he may have done resulting in his guilt.”^h

8 Jehovah continued to speak to Moses, saying: **9** “Command Aaron and his sons and say, ‘This is the law of the burnt offering:’ The burnt offering will

CHAP. 5

a Le 5:2

b Le 6:6

CHAP. 6

c Nu 5:6

d Ex 22:7
Le 19:11

e Ex 22:10, 11
Le 19:12
Eph 4:25
Col 3:9

f Le 5:15, 16
Nu 5:6, 7

g Le 5:15
Le 7:1
Isa 53:10

h Le 5:18

i Ex 29:38-42
Nu 28:3
Heb 10:11

Second Col.

a Ex 28:39
Le 16:32
Eze 44:17

b Ex 28:42
Ex 39:27, 28

c Ex 27:3
Le 1:16

d Le 16:23
Eze 44:19

e Le 4:3, 12

f Le 1:7
Ne 13:30, 31

g Le 3:5, 16

h Le 2:1
Nu 15:3, 4

i Le 2:2, 9
Le 5:11, 12

j Le 2:3
Le 5:13
Eze 44:29
1Co 9:13

k Le 10:12

l Le 2:11

m Nu 18:9

n Le 2:3, 10

remain on the hearth on the altar all night long until the morning, and the fire will be kept burning on the altar. **10** The priest will clothe himself with his official dress of linen,^a and he will put the linen shorts^{*b} on over his flesh. Then he will remove the ashes^{*c} of the burnt offering that the fire had consumed on the altar and place them beside the altar. **11** Then he will take off his garments^d and put on other garments and take the ashes to a clean place outside the camp.^e **12** The fire will be kept burning on the altar. It must not go out. The priest must burn wood^f on it each morning and arrange the burnt offering over it, and he will make the fat of the communion sacrifices smoke over it.^g **13** Fire will be kept constantly burning on the altar. It must not go out.

14 “Now this is the law of the grain offering:^h You sons of Aaron are to present it before Jehovah in front of the altar. **15** One of them will take a handful from the fine flour of the grain offering and some of its oil and all the frankincense that is on the grain offering, and he will make it smoke on the altar as a pleasing* aroma for a token offering^{*} to Jehovah.ⁱ **16** Aaron and his sons will eat what is left of it.^j It will be eaten as unleavened bread in a holy place. They will eat it in the courtyard of the tent of meeting.^k **17** It should not be baked with anything leavened.^l I have given it as their share out of my offerings made by fire.^m It is something most holy,ⁿ like the sin offering and like the guilt offering. **18** Every

6:10 *Or “undergarments.” ^{*}Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices. **6:15** *Or “appeasing; soothing.” Lit., “restful.” ^{*}Or “as a memorial (representative) portion of it.”

6:2 *Or “a soul.”

- Song 84 and Prayer
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 Le 5:7—Those who were too poor to offer a lamb or goat could offer two turtledoves or two pigeons (*w09 6/1 26 ¶3*)
 Le 5:11—Those who were too poor to offer turtledoves or pigeons could offer a tenth of an ephah of fine flour (*w09 6/1 26 ¶4*)
- **Digging for Spiritual Gems:** (10 min.)
 Le 5:1—How does this verse apply to Christians? (*w16.02 30 ¶14*)

Le 5:15, 16—How might someone have ‘behaved unfaithfully by unintentionally sinning against the holy things of Jehovah’? (*it-1 1130 ¶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 min. or less) Le 4:27–5:4 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

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- **Return Visit:** (4 min. or less) Begin with the sample conversation, but use Psalm 72:16. (4)
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LIVING AS CHRISTIANS


- Song 81
- **Pioneering Together for 60 Years—Only With Jehovah’s Help:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What privileges and joys have Takako and Hisako enjoyed in their assignment? What health challenges has Takako faced, and what has helped her? What has brought them real joy and contentment? How does their experience illustrate the thoughts expressed in the following scriptures: Proverbs 25:11; Ecclesiastes 12:1; Hebrews 6:10?
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LEVITICUS 4-5 | Give Jehovah Your Best

5:5-7, 11

Poverty denied no one in Israel the privilege of making peace with Jehovah. Even the poorest Israelites could give Jehovah an acceptable offering, as long as it was their best. They could offer flour, but Jehovah still expected it to be “fine,” the kind used for honored guests. (*Ge 18:6*) Today, Jehovah accepts our best “sacrifice of praise,” regardless of how much our personal circumstances may limit what we can give.—*Heb 13:15*.



 **How can this encourage you if you cannot do all that you did before, perhaps because of declining health or stamina?**



November 16-22 / Leviticus 4-5

Treasures From God's Word

"Give Jehovah Your Best": (10 minutes)

Leviticus 5:5, 6—Those who committed certain sins were to offer a guilt offering—a lamb or a goat

Leviticus 5:5, 6: "If he becomes guilty as respects one of these things, then he must confess in what way he has sinned. He will also bring his guilt offering to Jehovah for the sin that he committed, namely, a female from the flock, either a female lamb or a young female goat, for a sin offering. Then the priest will make atonement for him for his sin.

it-2 527 paragraph 9

Guilt offerings. Guilt offerings were also offerings because of sin, for guilt of any sort involves sin. They were for special sins by which a person had contracted guilt, and they differed slightly from other sin offerings in that they appear to have been to satisfy or restore a right. Either a right of Jehovah or a right of his holy nation had been violated. The guilt offering was to satisfy Jehovah on the right that had been violated, or to restore or recover certain covenant rights for the repentant wrongdoer and to get relief from the penalty for his sin.—Compare Isaiah 53:10.

Leviticus 5:7—Those who were too poor to offer a lamb or goat could offer two turtledoves or two pigeons

Leviticus 5:7: "If, though, he cannot afford a sheep, he must bring to Jehovah two turtledoves or two young pigeons as his guilt offering for the sin, one for a sin offering and one for a burnt offering.

w09 6/1 26 paragraph 3

Reflecting Jehovah's tender consideration, the Law said: "If, though, he cannot afford enough for a sheep, then he must bring as his guilt offering for the sin that he has committed two turtledoves or two young pigeons to Jehovah." (Verse 7) The phrase "if . . . he cannot afford" may also be rendered "if . . . his hand cannot reach." If an Israelite was too poor to afford a sheep, then God was pleased to accept something that was within the offerer's reach—two turtledoves or two pigeons.

Leviticus 5:11—Those who were too poor to offer turtledoves or pigeons could offer a tenth of an ephah of fine flour

Leviticus 5:11: “Now if he cannot afford two turtledoves or two young pigeons, he must bring as his offering for his sin a tenth of an ephah of fine flour for a sin offering. He should not add oil to it or place frankincense on it, for it is a sin offering.

w09 6/1 26 paragraph 4

What if the individual did not have the means even for the two birds? “Then he must bring as his offering for the sin he has committed the tenth of an ephah [eight or nine cups] of fine flour for a sin offering,” the Law stated. (Verse 11) For the very poor, Jehovah chose to make an exception and allow a sin offering without blood. In Israel, poverty denied no one the blessing of atonement or the privilege of making peace with God.

Digging for Spiritual Gems

Leviticus 5:1—How does this verse apply to Christians?

Leviticus 5:1: “If someone sins because he has heard a public call to testify and he is a witness or has seen or learned about it and he does not report it, then he will answer for his error.

w16.02 30 paragraph 14

Kindness can help you to deal with a conflict of loyalties. For example, you may have definite knowledge that a certain fellow believer is guilty of serious misconduct. You may feel loyal to him, especially if he is a close friend or a relative. But if you were to cover up the wrongdoing, you would be disloyal to God. Of course, your loyalty to Jehovah should come first. So like Nathan, be kind yet firm. Urge your friend or relative to seek the help of the elders. If he or she does not do so within a reasonable period of time, loyalty to God should move you to report the matter to the elders. In doing this, you are being loyal to Jehovah and kind to your friend or relative, for Christian elders will try to readjust such an individual with mildness.—Read Leviticus 5:1; Galatians 6:1.

Leviticus 5:15, 16—How might someone have ‘behaved unfaithfully by unintentionally sinning against the holy things of Jehovah’?

Leviticus 5:15, 16: “If someone behaves unfaithfully by unintentionally sinning against the holy things of Jehovah, he is to bring to Jehovah a sound ram from the flock as a guilt offering; its value in silver

shekels is set according to the standard shekel of the holy place. And he will make compensation for the sin he has committed against the holy place and he will also add a fifth of its value. He will give it to the priest, so that the priest may make atonement for him with the ram of the guilt offering, and it will be forgiven him.

it-1 1130 paragraph 2

Animals and Produce. The firstborn males of cattle, sheep, and goats were counted as holy to Jehovah and were not to be redeemed. They were to be sacrificed, and a portion went to the sanctified priests. (Numbers 18:17-19) The firstfruits and the tithe were holy, as were all sacrifices and all gifts sanctified to the service of the sanctuary. (Exodus 28:38) All things holy to Jehovah were sacred and could not be considered lightly or used in a common, or profane, way. An example is the law regarding the tithe. If a man set aside the portion to be tithed, say, of his wheat crop, and then he or one of his household unintentionally took some of it for home use, such as cooking, the man was guilty of violating God's law respecting holy things. The Law required that he make compensation to the sanctuary of an equal amount plus 20 percent, besides offering up a sound ram of the flock as a sacrifice. Thus, great respect was engendered for the holy things belonging to Jehovah.—Leviticus 5:14-16

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) Leviticus 4:27–5:4 (th study 5)

- Song 84 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Give Jehovah Your Best”:** (10 min.)
 Le 5:5, 6—Those who committed certain sins were to offer a guilt offering—a lamb or a goat (*it-2* 527 ¶9)
 Le 5:7—Those who were too poor to offer a lamb or goat could offer two turtledoves or two pigeons (*w09* 6/1 26 ¶3)
 Le 5:11—Those who were too poor to offer turtledoves or pigeons could offer a tenth of an ephah of fine flour (*w09* 6/1 26 ¶4)
- **Digging for Spiritual Gems:** (10 min.)
 Le 5:1—How does this verse apply to Christians? (*w16.02* 30 ¶14)

Le 5:15, 16—How might someone have ‘behaved unfaithfully by unintentionally sinning against the holy things of Jehovah’? (*it-1* 1130 ¶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 min. or less) Le 4:27–5:4 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation, but use Isaiah 9:6, 7. (12)
- **Return Visit:** (4 min. or less) Begin with the sample conversation, but use Psalm 72:16. (4)
- **Bible Study:** (5 min. or less) *Ivs* 209 ¶22-23 (19)

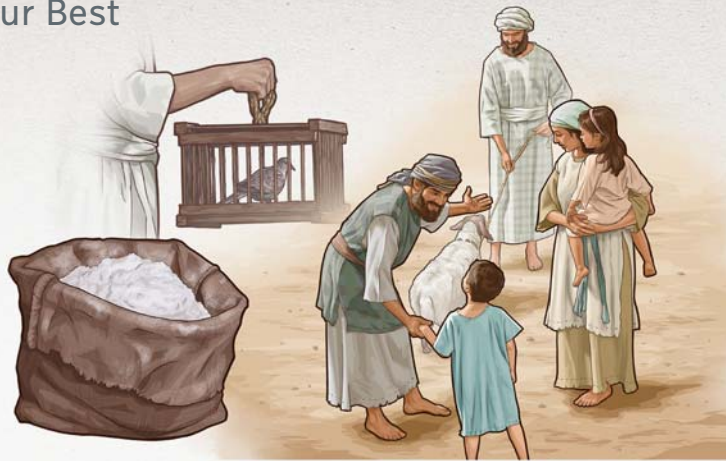
LIVING AS CHRISTIANS


- Song 81
- **Pioneering Together for 60 Years—Only With Jehovah’s Help:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What privileges and joys have Takako and Hisako enjoyed in their assignment? What health challenges has Takako faced, and what has helped her? What has brought them real joy and contentment? How does their experience illustrate the thoughts expressed in the following scriptures: Proverbs 25:11; Ecclesiastes 12:1; Hebrews 6:10?
- **Congregation Bible Study:** (30 min. or less) *rr* “A Letter From the Governing Body” and boxes on p. 5
- Concluding Comments (3 min. or less)
- Song 95 and Prayer

LEVITICUS 4-5 | Give Jehovah Your Best

5:5-7, 11

Poverty denied no one in Israel the privilege of making peace with Jehovah. Even the poorest Israelites could give Jehovah an acceptable offering, as long as it was their best. They could offer flour, but Jehovah still expected it to be “fine,” the kind used for honored guests. (*Ge* 18:6) Today, Jehovah accepts our best “sacrifice of praise,” regardless of how much our personal circumstances may limit what we can give.—*Heb* 13:15.



 **How can this encourage you if you cannot do all that you did before, perhaps because of declining health or stamina?**





Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

INITIAL CALL

Question: What is God's Kingdom?

Scripture: Mt 6:9, 10 or Isa 9:6, 7

Link: What will God's Kingdom accomplish?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• wp20.2 4, 6

RETURN VISIT

Question: What will God's Kingdom accomplish?

Scripture: Mt 14:19, 20 or Ps 72:16

Link: When will God's Kingdom rule the earth?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• bhs 35 ¶19

not careful, less important things, such as education or money, will take up our precious time. Jesus said: “Keep on . . . seeking first the Kingdom.” (Matthew 6:33) The choices we make, our habits, our daily routine, and our goals all reveal what has first place in our hearts.

THE MOST IMPORTANT WORK WE CAN DO

22 The most important work we have is serving Jehovah and preaching the good news to others. (Matthew 24:14; 28:19, 20) Like Jesus, we want to do all we can in this work. Some have moved to serve where there is a greater need for preachers. Others are learning a foreign language so that they can preach to people who speak that language. Talk with those who have done these things, and ask them about it. They will tell you that their lives have become happier and more meaningful.—**Read Proverbs 10:22.**

23 Today, many of us have to spend long hours at a job or even at several jobs simply to provide for our family’s basic needs. Jehovah knows this, and he appreciates everything we do to care for our family. So let us all continue to imitate Jehovah and Jesus by working hard, no matter what kind of work we do. And may we remember that our most important work is serving Jehovah and preaching the good news of God’s Kingdom. This will bring us true joy.

22, 23. (a) What is the most important work we can have as Christians? (b) What will help us to enjoy our work?

The Life of a Pioneer

(Ecclesiastes 11:6)

A E7sus4/A A

At the start of the day, with the sun yet to
 At the end of the day, with the sun sink - ing

E7sus4/A A E/G#

rise, We are mak - ing our way with the
 low, Feel - ing hap - py and tired, in our

F#m A/E D

sleep in our eyes, and we pray.
 heart there's a glow, and we pray.

Bm

We are there with a
 It's a life that we

The Life of a Pioneer

Bm/A E/G# E/D C#m7 A/C#

smile for the peo - ple we meet. Some may
love, al - ways giv - ing our best. And Je -

F#m Ama7/E D A/C#

stop for a while, some pass by on the street, but we
ho - vah we thank, for by him we are blessed ev - 'ry

Bm7 D/E Chorus A

stay. It's the life that we
day.

E/G# F#m7 A/E

choose; For Je - ho - vah we live. And what -

The Life of a Pioneer

D F#m Esus4

ev - er he asks, we will do.

This system of music is in the key of D major (two sharps). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are 'ev - er he asks, we will do.' The chords are D, F#m, and Esus4.

E A E/G#

In the work we en - dure, Wheth - er

This system of music continues the melody and bass line. The lyrics are 'In the work we en - dure, Wheth - er'. The chords are E, A, and E/G#.

F#m7 A/E D

sun - shine or rain. It's a way we can

This system of music continues the melody and bass line. The lyrics are 'sun - shine or rain. It's a way we can'. The chords are F#m7, A/E, and D.

F#m Esus4 E A

say ev - 'ry day: "I love you."

This system of music concludes the piece. The lyrics are 'say ev - 'ry day: "I love you."'. The chords are F#m, Esus4, E, and A.

(See also Josh. 24:15; Ps. 92:2; Rom. 14:8.)

- Song 84 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Give Jehovah Your Best”:** (10 min.)
 Le 5:5, 6—Those who committed certain sins were to offer a guilt offering—a lamb or a goat (*it-2 527 ¶9*)
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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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- Song 81
- **Pioneering Together for 60 Years—Only With Jehovah’s Help:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What privileges and joys have Takako and Hisako enjoyed in their assignment? What health challenges has Takako faced, and what has helped her? What has brought them real joy and contentment? How does their experience illustrate the thoughts expressed in the following scriptures: Proverbs 25:11; Ecclesiastes 12:1; Hebrews 6:10?
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- Concluding Comments (3 min. or less)
- Song 95 and Prayer

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5:5-7, 11

Poverty denied no one in Israel the privilege of making peace with Jehovah. Even the poorest Israelites could give Jehovah an acceptable offering, as long as it was their best. They could offer flour, but Jehovah still expected it to be “fine,” the kind used for honored guests. (*Ge 18:6*) Today, Jehovah accepts our best “sacrifice of praise,” regardless of how much our personal circumstances may limit what we can give.—*Heb 13:15*.



 **How can this encourage you if you cannot do all that you did before, perhaps because of declining health or stamina?**



Takako and Hisako: Pioneering Together for 60 Years—Only With Jehovah’s Help

Raw Transcript

Yes, true friends who share our love for Jehovah are invaluable. We’ll see that in this story from Japan. Sisters Takako Sato and Hisako Wakui have worked together as pioneers since 1957. Let’s learn how their friendship has helped them serve Jehovah with joy. We are pioneer partners. We’ve been working together for over 60 years. In 1956, I was the only Jehovah’s Witness in Nagano prefecture. It was lonesome, but I applied for regular pioneer service. Surprisingly, I was appointed as a special pioneer. I was so happy that I found myself rolling around on the tatami-mat floor with the appointment letter in my hand. That was the way I expressed my joy and appreciation. When I was invited to serve as a special pioneer, I was sent to Nagano, and that’s where I met Hisako. Takako and I focused on our ministry. When an isolated group was established, since there were no brothers, I would wear a head covering and conduct the meetings. Sometimes the outlines were in English. We didn’t understand anything. But people were delighted to hear even just the scriptures and went home satisfied, and that strongly impressed on me the power of God’s Word. We were assigned to a territory in the city after that. We found so many not-at-homes, but we were determined to meet people. So we changed the times we preached, and we talked to people on the street who were going to work. We cherished even small opportunities. When we had a chance to meet a householder, we always tried to have a conversation that we could link to the next visit. Before long, I had ten Bible studies. Takako acts like she’s cheerful, but she’s been fighting various illnesses. At times, it was so bad that I could not even go out in service. I had a serious skin condition. I could not bear to look at the illustration of Job in the magazine, and I covered it up with paper. But Jehovah helped me to look to Job’s example. I learned that our endurance under trial would become praise to God. I have often had health problems. Just at one of those times, I received a letter from the branch. It said: “What you can accomplish now may be limited. “However, think about all that you have done up to now “to give praise to Jehovah “and about the people you were able to help learn the truth, and be joyful knowing that you have been used by Jehovah fully.” I couldn’t stop crying because I really felt the care and concern from the organization and from Jehovah. Hisako also took really good care of me and prayed with me. Our thinking and personalities are different, but we made efforts to talk things out. Our heartfelt desire to want to serve Jehovah full-time has always been the same. For 60 years, we’ve enjoyed a truly wonderful life of service to Jehovah. Jehovah has supported us in difficult times through the Bible, the organization, and friends. I have tasted the truthfulness of the words: “When I am weak, then I am powerful.” ‘When I said: “My foot is slipping,” your kindness, O Jehovah, has supported me.’ I can say that too. Although we don’t have energy or ability, we’ve been able to enjoy full-time service together up until now. I’m really content now. It’s all thanks to Jehovah. Like the apostle Paul, our sisters cultivated singleness and focused on full-time service to Jehovah for more than 60 years. Yes, they face everyday challenges and the extra ones that come with age, but their heartfelt desire to serve Jehovah whole-souled brings Takako and Hisako real joy and contentment.

A LETTER FROM THE GOVERNING BODY

Dear Lovers of Jehovah:

The year was 1971. Those who attended the “Divine Name” District Assembly held that year were thrilled to receive several new publications. The publications were described as “just beyond anyone’s imagination.” Concerning one of those new releases, a brother said: “It’s the most exciting preview of things to come that we have ever had!” What was he referring to? It was the book entitled *“The Nations Shall Know That I Am Jehovah”*—How? But why did this book create such excitement? Because it contained updated explanations of the prophecies found in the Bible book of Ezekiel—prophecies that affect the future of all mankind.

In the years since the release of the *‘Know Jehovah’* book, the number of God’s people has mushroomed—from some 1.5 million to well over 8 million. (Isa. 60:22) These millions of servants of Jehovah collectively speak over 900 different languages. (Zech. 8:23) Many have never had an opportunity to study a book that explains in detail the inspired prophecies recorded by the prophet Ezekiel.

Additionally, in the decades since 1971, our understanding of many Bible truths has been greatly enhanced as the light has continued to grow brighter. (Prov. 4:18) In 1985 we started to see clearly how the “other sheep” are declared righteous as friends of God. (John 10:16; Rom. 5:18; Jas. 2:23) Then in 1995 we understood for the first time that the final judging of “the sheep” and “the goats” would take place during the coming “great tribulation.” (Matt. 24:21; 25:31, 32) All these

adjustments have had an impact on our understanding of the book of Ezekiel.

In recent years, the light has continued to grow brighter still. Consider the lessons learned from Jesus’ illustrations. Many of those lessons have now become crystal clear in our minds and hearts. A number of those illustrations refer to events that will soon take place during the fast-approaching great tribulation. In a similar way, our understanding of certain prophecies found in the book of Ezekiel has been clarified. Included among these are the prophecies concerning Gog of Magog (chapters 38 and 39), the work of the man with the secretary’s inkhorn (chapter 9), and the valley of dry bones and the symbolic joining of the two sticks (chapter 37). All these clarifications likewise update what was written years ago in the *‘Know Jehovah’* book.

No wonder, then, that many of Jehovah’s people have asked, “When will we get a book that provides an updated explanation of Ezekiel’s prophecies?” The book *Pure Worship of Jehovah—Restored At Last!* is such a publication. As you read through its 22 chapters and meditate on the beautiful illustrations found therein, you will be amazed at all the careful research that has gone into its preparation. Much prayerful thought was given to ascertaining why Jehovah provided the fascinating Bible book of Ezekiel. Careful consideration was given to such questions as: What lessons were provided in the book of Ezekiel for those who lived in Ezekiel’s day as well as for us

“Son of man, look closely, listen carefully, and pay attention to everything I show you, for that is why you were brought here.”

EZEKIEL 40:4

today? Which prophecies speak about events that are still in the future? Should we look for any types and antitypes in Ezekiel’s prophecies? The answers to these questions provide the clearest understanding yet of this long-cherished Bible book.

As you read the book of Ezekiel from start to finish, you cannot help but be in awe of the heavenly part of Jehovah’s organization. No doubt you are also amazed at the lofty standards Jehovah has put in place for both those in heaven and those on earth who wish to worship him acceptably. The *Pure Worship* book will help to enhance your appreciation for what Jehovah has already done for his people as well as for what he will do for them in the near future. You will notice that this book emphasizes two themes over and over again. First, in order to please Jehovah, we must know and acknowledge him as the Universal Sovereign. Second, we must worship Jehovah in the way that he approves, bringing our lives into harmony with his lofty standards.

It is our heartfelt desire that this publication will strengthen your resolve to worship Jehovah in a way that honors his great and holy name. At the same time, may it encourage you to keep in expectation of the time when all the nations will have to know that he is Jehovah.—Ezek. 36:23; 38:23.

May our loving Father, Jehovah, richly bless your efforts to understand the book that he inspired the prophet Ezekiel to write.

Your brothers,

Governing Body of Jehovah’s Witnesses



SECTION 4

“I WILL ZEALOUSLY DEFEND MY HOLY NAME”
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SECTION 5

“I WILL DWELL AMONG THE PEOPLE”

PURE WORSHIP OF JEHOVAH RESTORED

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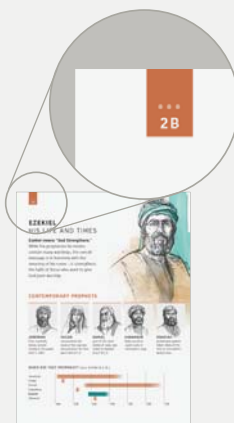
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TEACHING BOXES

Teaching boxes in this publication are labeled with a chapter number and a sequential letter. For example, the three boxes in Chapter 10 are labeled 10A, 10B, and 10C. In electronic formats, readers have the option to browse all the boxes at once in the “Teaching Boxes” section. Some additional features of this publication are available in electronic formats only.



TIME LINES

Many teaching boxes contain time lines. Folds, as shown in the example, indicate that a span of time has been compressed to fit within the artwork. (For an example, see box 8B.) In some cases, these folds indicate an unknown length of time. —See box 9E.

607 B.C.E.

1914 C.E.

Abbreviations used in this publication:

B.C.E.—before the Common Era

C.E.—Common Era

c.—circa (about)

The Light Gets Brighter

(Proverbs 4:18)

B \flat Cm9/B \flat Cm/B \flat

The proph - ets of old sought to learn of the Christ, The
Our Lord has ap - point - ed a trust - wor - thy slave, Through

B \flat ma7 Cm Dm/B \flat Cm/B \flat E \flat /B \flat B \flat ma7 Cm Dm

hope of all groan - ing cre - a - tion. God's spir - it re - vealed that Mes -
whom He gives food in due sea - son. The light of the truth has grown

Cm/B \flat Dm/B \flat Cm Dm Cm/B \flat Cm

si - ah would come, Pro - vid - ing the means of sal - va - tion. The
bright - er with time, Ap - peal - ing to heart and to rea - son. Our

Dm Cm/E \flat Dm Cm/E \flat B \flat m/F C \flat /G \flat

time has ar - rived, the Mes - si - ah now reigns, The proof of his pres - ence is
path ev - er clear - er, our steps ev - er firm, We walk in the bright - ness of

The Light Gets Brighter

Db/Ab Cb/Gb Bb/F Cm/F Dm/F Cm/F

clear. day. How great is the fa - vor of learn - ing such things; In - to day. All thanks to Je - ho - vah, the Source of all truth, We most

Dm/F Eb/F F **Chorus**
Eb/F Bb F/A

these e - ven an - gels would peer! grate - ful - ly walk in his way. Our path now be - comes ev - er

Gm7 Bb/F Eb Bb/D C7sus4 F F#°

bright - er; We walk in the full light of day. Be -

Gm Bb/F Ebma7 Cm/Eb C7/E Bb/F Cm7/F F7 Bb

hold what our God is re - veal - ing; He guides us each step of the way.

SEPTEMBER 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
NOVEMBER 2–DECEMBER 6, 2020

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COVER PICTURE:

Our busy, zealous sisters participate at the meetings, share in the ministry, help maintain the Kingdom Hall, and show interest in fellow worshippers (See study article 39, paragraph 1)

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It Means Their Life

(Ezekiel 3:17-19)

Verse 1

B \flat B \flat /A E \flat /G B \flat /F F B \flat E \flat /B \flat

In this year of good-will by our God, all need to hear

B \flat Dm B \flat /D E \flat B \flat /F Cm7/F

That the day of his an-ger will come, and it is

Chorus

B \flat B \flat sus4 B \flat F/A Gm7 Gm7/F

near. It means their life, but not just

E \flat E \flat /D Cm7 F7sus4 F7 B \flat add9 B \flat F/A

theirs; It means our own life as well. It means their

It Means Their Life

Gm Gm/F Eb Bb/D Ebadd9

life if they o - bey, So all the na - tions we must

Detailed description: This system contains the first two lines of music. The treble staff has a key signature of two flats (Bb) and a common time signature. It features a melodic line with a half note G4, a quarter note A4, a quarter note Bb4, a quarter note C5, a quarter note D5, a quarter note Eb5, and a quarter note F5. The bass staff provides a harmonic accompaniment with a half note G3, a half note Bb3, a half note D4, and a half note F4. Chord symbols Gm, Gm/F, Eb, Bb/D, and Ebadd9 are placed above the treble staff.

Bb/F F7sus4 Bb Bbsus4 Bb Verse 2 Bb Bb/A

tell; We must tell. There's a mes - sage to preach, so we

Detailed description: This system contains the third and fourth lines of music. The treble staff continues the melody with a half note G4, a half note Bb4, a half note C5, a half note D5, a half note Eb5, and a half note F5. The bass staff continues the accompaniment with a half note G3, a half note Bb3, a half note D4, and a half note F4. Chord symbols Bb/F, F7sus4, Bb, Bbsus4, Bb, Verse 2, Bb, and Bb/A are placed above the treble staff. The word 'R.H.' is written above the bass staff.

Eb/G Bb/F F Bb Eb/Bb Bb Dm Bb/D

spread it all a - broad. We in - vite all to come and be

Detailed description: This system contains the fifth and sixth lines of music. The treble staff continues the melody with a half note G4, a half note Bb4, a half note C5, a half note D5, a half note Eb5, and a half note F5. The bass staff continues the accompaniment with a half note G3, a half note Bb3, a half note D4, and a half note F4. Chord symbols Eb/G, Bb/F, F, Bb, Eb/Bb, Bb, Dm, and Bb/D are placed above the treble staff.

Eb Bb/F Cm7/F Bb Bbsus4 Bb Chorus F/A

rec - on - ciled to God. It means their

Detailed description: This system contains the seventh and eighth lines of music. The treble staff continues the melody with a half note G4, a half note Bb4, a half note C5, a half note D5, a half note Eb5, and a half note F5. The bass staff continues the accompaniment with a half note G3, a half note Bb3, a half note D4, and a half note F4. Chord symbols Eb, Bb/F, Cm7/F, Bb, Bbsus4, Bb, Chorus, and F/A are placed above the treble staff.

It Means Their Life

Gm7 Gm7/F Eb Eb/D Cm7 F7sus4 F7

life, but not just theirs; It means our own life as

Detailed description: This system contains the first two lines of music. The treble staff has a key signature of two flats and a 4/4 time signature. The first line of music has a Gm7 chord, followed by a Gm7/F chord, an Eb chord, an Eb/D chord, a Cm7 chord, an F7sus4 chord, and an F7 chord. The lyrics are: "life, but not just theirs; It means our own life as". The bass staff provides a simple accompaniment with quarter and eighth notes.

Bbadd9 Bb F/A Gm Gm/F Eb

well. It means their life if they o - bey, So all the

Detailed description: This system contains the next two lines of music. The treble staff continues with a Bbadd9 chord, a Bb chord, an F/A chord, a Gm chord, a Gm/F chord, and an Eb chord. The lyrics are: "well. It means their life if they o - bey, So all the". The bass staff continues with a simple accompaniment.

Bb/D Ebadd9 Bb/F F7sus4 Bb Ebadd9/Bb Bbsus4 Bb *Bridge*

na - tions we must tell; We must tell. It's

Detailed description: This system contains the third and fourth lines of music. The treble staff has a Bb/D chord, an Ebadd9 chord, a Bb/F chord, an F7sus4 chord, a Bb chord, an Ebadd9/Bb chord, a Bbsus4 chord, and a Bb chord. The lyrics are: "na - tions we must tell; We must tell. It's". The word "Bridge" is written above the final measure. The bass staff includes a section labeled "R.H." (Right Hand) with a melodic line.

Ebadd9/Bb Bb Ebadd9/Bb Bb

ur - gent, it's im - por - tant, That peo - ple lis - ten, learn, and live. We

Detailed description: This system contains the final two lines of music. The treble staff has an Ebadd9/Bb chord, a Bb chord, an Ebadd9/Bb chord, and a Bb chord. The lyrics are: "ur - gent, it's im - por - tant, That peo - ple lis - ten, learn, and live. We". The bass staff continues with a simple accompaniment.

It Means Their Life

Ebadd9
Cm7 Bb/D
Ebadd9
Cm11

tell them, and we teach them; Life-giv-ing truth we free-ly

Dm7
Chorus F/A
Gm7
Gm7/F
Eb
Eb/D

give. It means their life, but not just theirs; It means our

Cm7
F7sus4
F7
Bbadd9
Bb
F/A
Gm
Gm/F

own life as well. It means their life if they o-

Eb
Bb/D
Ebadd9
Bb/F
F7sus4
Bb

bey, So all the na-tions we must tell; We must tell.

R.H.

SONG 60

It Means Their Life

PREVIEW

Do you live in a country where you can worship Jehovah freely? If so, how are you using this period of peace? This article will help you consider how you can imitate King Asa of Judah and the first-century Christians. They made wise use of time when there was no disturbance.

Act Wisely During a Time of Peace

“The land had no disturbance and there was no war against him during these years, for Jehovah gave him rest.”

—2 CHRON. 14:6.

WHEN, do you think, might it be most challenging to serve Jehovah—when you are dealing with difficult problems or when your life is relatively peaceful? When we face challenges, we readily rely on Jehovah. But what do we do when our lives are peaceful? Might we become distracted from serving God? Jehovah warned the Israelites about this very possibility.—Deut. 6:10-12.

² King Asa is an excellent example of a man who acted wisely by relying completely on Jehovah. He served Jehovah not only in bad times but also during times of peace. From early on, “Asa’s heart was completely devoted to Jehovah.” (1 Ki. 15:14, fn.) One way Asa demonstrated his devotion was by clearing out false worship from Judah. The Bible says that “he removed the foreign altars and the high places, smashed the sacred pillars, and cut down the sacred poles.” (2 Chron. 14:3, 5) He even removed Maacah, his grandmother, from being a sort of first lady in the kingdom. Why? Because she promoted false worship of an idol.—1 Ki. 15:11-13.

³ Asa did more than clear away false worship. He promoted pure worship, helping the kingdom of Judah return to Jehovah. Jehovah blessed Asa and the Israelites

1. When might it be a challenge to serve Jehovah?
2. What example did King Asa set?
3. What will we consider in this article?

with a time of peace.* For a period of ten years during Asa's rulership, "the land had no disturbance." (2 Chron. 14:1, 4, 6) In this article, we will discuss how Asa used that time of peace. Then we will consider the example of first-century Christians who, like Asa, took advantage of a peaceful time. Finally, we will answer this question: If you live in a land that grants freedom of worship, how can you make wise use of that time of peace?

HOW ASA USED A TIME OF PEACE

4 Read 2 Chronicles 14:2, 6, 7. Asa told the people that it was Jehovah who had "given [them] rest all around." Asa

*** EXPRESSION EXPLAINED:** The term "peace" implies more than just an absence of war. The Hebrew word also conveys the thought of good health, safety, and welfare.

4. According to 2 Chronicles 14:2, 6, 7, how did Asa use a time of peace?

did not feel that this period of peace was a time to relax. On the contrary, he set out to build cities, walls, towers, and gates. He told the people of Judah: "The land is still at our disposal." What did Asa mean? He meant that the people could move about freely in their God-given land and build without opposition from enemies. He urged the people to take advantage of this time of peace.

5 Asa also used the time of peace to strengthen his military force. (2 Chron. 14:8) Does this mean that he did not trust in Jehovah? No. Rather, Asa knew that it was his duty as king to prepare the people for the troubles they might face in the future. Asa knew that the period of peace that Judah enjoyed likely would not last indefinitely, and this proved true.

5. Why did Asa build up his military force?



King Asa acted decisively against false worship
(See paragraph 2)

HOW FIRST-CENTURY CHRISTIANS USED A TIME OF PEACE

⁶ Although the first-century Christians were often persecuted, they also enjoyed periods of peace. How did the disciples use those opportunities? Those faithful men and women preached the good news without letup. The account in Acts says that they “walked in the fear of Jehovah.” They kept on preaching the good news, and as a result, they “kept on multiplying.” Jehovah obviously blessed their zealous preaching during times of peace.—Acts 9:26-31.

⁷ The first-century disciples took every opportunity to spread the good news. As one example, when the apostle Paul recognized that a large door was opened to him while in Ephesus, he took advantage of the opportunity to preach and to make disciples in that city.—1 Cor. 16:8, 9.

⁸ Another opportunity presented itself to Paul and other Christians when the issue of circumcision was settled in 49 C.E. (Acts 15:23-29) After the decision was communicated to the congregations, the disciples put forth great effort to declare “the good news of the word of Jehovah.” (Acts 15:30-35) What resulted? The Bible says that “the congregations continued to be made firm in the faith and to increase in number day by day.”—Acts 16:4, 5.

USING TIMES OF PEACE TODAY

⁹ In many lands today, we can preach

6. How did first-century Christians use a time of peace?

7-8. What did Paul and others do when they had the opportunity? Explain.

9. What is the situation in many lands today, and what can we ask ourselves?

without disturbance. Do you live in a country that grants freedom of worship? If so, ask yourself, ‘How am I using this freedom?’ During these exciting last days, Jehovah’s organization has spearheaded the greatest preaching and teaching campaign the world has ever known. (Mark 13:10) Many possibilities are open to Jehovah’s people.

¹⁰ How can you take advantage of a time of peace? (**Read 2 Timothy 4:2.**) Why not examine your circumstances and see if you or a member of your family could have an increased share in the preaching work, perhaps even serving as a pioneer? Now is not the time to amass riches and material possessions—things that will not survive with us through the great tribulation.—Prov. 11:4; Matt. 6:31-33; 1 John 2:15-17.

¹¹ Many publishers have learned a new language so that they can use it in preaching and teaching. God’s organization supports them by producing Bible-based material in an increasing number of languages. For example, in 2010, our literature was available in some 500 languages. Today, that number has increased to over 1,000 languages!

¹² What impact does it have on people when they are able to hear the truth from God’s Word in their native tongue? Consider the experience of a sister who benefited from a regional convention in Memphis, Tennessee, U.S.A. The convention was presented in Kinyarwanda, a lan-

10. What does 2 Timothy 4:2 encourage us to do?

11. What have some done to reach as many people as possible with the good news?

12. How do people benefit by hearing the Kingdom message in their native tongue? Give an example.



Many have enjoyed rich blessings by engaging in the ministry in another land or by witnessing to those who speak another language (See paragraphs 10-12)

guage that is primarily spoken in Rwanda, Congo (Kinshasa), and Uganda. After the convention, the Kinyarwanda-speaking sister said: “This is the first time I have been able to understand a spiritual program fully since moving to the United States 17 years ago.” Clearly, this sister was deeply touched when she heard the program in her native tongue. If your circumstances permit, can you learn another language to help some in your territory? Might it be especially appealing because in your congregation’s territory, there are some who are most comfortable speaking another language? The rewards are worth the effort.

¹³ Not all our brothers enjoy freedom to preach openly. At times, governmental restrictions have severely lim-

13. How did our brothers in Russia use a time of peace?

ited how we accomplish our ministry. For example, consider our brothers in Russia. Following decades of persecution, they received official recognition in March 1991. At that time, there were about 16,000 Kingdom proclaimers in Russia. Twenty years later, that number had grown to over 160,000 publishers! Clearly, our brothers acted wisely when they had the opportunity to preach freely. That time of peace did not last. But a change in circumstances has not dampened their zeal to advance pure worship. They continue to serve Jehovah, using every means at their disposal.

THE TIME OF PEACE WILL NOT LAST

¹⁴ In Asa’s day, the time of peace eventually came to an end. A huge military

14-15. How did Jehovah show his power in behalf of Asa?

force—one million strong—came from Ethiopia. Its commander, Zerah, was confident that he and his army could defeat Judah. However, King Asa trusted, not in numbers, but in his God, Jehovah. Asa prayed: “Help us, O Jehovah our God, for we are relying on you, and in your name we have come against this crowd.”—2 Chron. 14:11.

¹⁵ Although the Ethiopian army had almost double the number of soldiers, Asa acknowledged Jehovah’s power and ability to act in behalf of His people. And Jehovah did not disappoint him; the Ethiopian army suffered a humiliating defeat.—2 Chron. 14:8-13.

¹⁶ Although we do not know in detail what the future holds for us as individuals, we do know that any time of peace God’s people enjoy will be temporary. In fact, Jesus foretold that in the last days, his disciples would “be hated by all the nations.” (Matt. 24:9) Likewise, the apos-

16. How do we know that the time of peace will end?

tle Paul said that “all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted.” (2 Tim. 3:12) Satan has “great anger,” and we would be fooling ourselves if we were to imagine that we could somehow avoid his wrath.—Rev. 12:12.

¹⁷ In the near future, all of us will face tests of our integrity. Soon, the world will experience “great tribulation such as has not occurred since the world’s beginning until now.” (Matt. 24:21) During that time, family members may turn against us and our work may be banned. (Matt. 10:35, 36) Will we personally, like Asa, trust in Jehovah for help and protection?

¹⁸ Jehovah has been preparing us spiritually for what lies ahead. He is guiding “the faithful and discreet slave” to provide nourishing spiritual “food at the proper time” to help us remain stead-

17. In what ways may our faith be tested?

18. According to Hebrews 10:38, 39, what will help us to prepare for the end of peace?

After King Asa prayed fervently, Jehovah gave Judah victory over a vast enemy force (See paragraphs 14-15)



fast in our worship. (Matt. 24:45) But we must do our part and build unshakable faith in Jehovah.—**Read Hebrews 10:38, 39.**

¹⁹ Like King Asa, we need to “search for Jehovah.” (2 Chron. 14:4; 15:1, 2) We begin that search by coming to know Jehovah and getting baptized. We take every opportunity to strengthen our love for Jehovah. To test how we are doing in this regard, we might ask ourselves, ‘Do I regularly attend congregation meetings?’ When we attend the meetings provided by Jehovah’s organization, we receive true spiritual refreshment along with upbuilding association. (Matt. 11:28) We might also ask ourselves, ‘Do I have good personal study habits?’ If you live with your family, do you set aside time every week for family worship? Or if you live alone, do you still

19-20. In view of 1 Chronicles 28:9, what questions should we ask ourselves, and why should we ask them?

set aside time just as if you were part of a family? Also, do you share as fully as possible in the preaching and disciple-making work?

²⁰ Why should we ask those questions? The Bible tells us that Jehovah examines our thoughts and what is in our hearts, so we should do the same. (**Read 1 Chronicles 28:9.**) If we see that we need to make some changes in our goals, attitude, or thinking, we should ask Jehovah to help us make those changes. Now is the time to prepare ourselves for the tests that lie ahead. Let nothing stop you from making wise use of a time of peace!

PICTURE DESCRIPTIONS **Page 15:** King Asa had his grandmother removed from her position because she promoted false worship. Asa’s loyal supporters followed his lead and destroyed idols. **Page 17:** A zealous couple are simplifying their life so that they can serve where there is a need for more publishers.

HOW WOULD YOU ANSWER?

- How did King Asa and first-century Christians make good use of times of peace?
- How can Christians today make good use of times of peace?
- What can we expect in the near future?

The New Song

(Psalm 98)

F C7 F/C C7 F C7 F/C C7

Sing to God a song, A song of
 Make a joy - ful shout, A joy - ful
 Let the might - y sea And all that

Detailed description: This system contains the first two staves of music. The top staff is in treble clef with a key signature of one flat (Bb) and a 4/4 time signature. It features a melody of quarter notes and eighth notes, with some notes beamed together. The bottom staff is in bass clef and provides a harmonic accompaniment of chords. Chord symbols (F, C7, F/C) are placed above the top staff. Lyrics are written below the top staff, aligned with the notes.

F F/C C7/E C7 F Bb C7 Bb/D C7/E

praise that's bold and new. Tell of all the
 cry to God, our King! Laud his name, give
 fills it give him praise. Join with earth's cre -

Detailed description: This system contains the second two staves of music. The top staff continues the melody from the first system. The bottom staff continues the harmonic accompaniment. Chord symbols (F, F/C, C7/E, C7, F, Bb, C7, Bb/D, C7/E) are placed above the top staff. Lyrics are written below the top staff.

F Dm7 G Dm/A G/B C

great things He's done and yet will do.
 hon - or; A joy - ful an - them sing.
 a - tion, And joy - ful voic - es raise.

Detailed description: This system contains the third two staves of music. The top staff continues the melody. The bottom staff continues the harmonic accompaniment. Chord symbols (F, Dm7, G, Dm/A, G/B, C) are placed above the top staff. Lyrics are written below the top staff.

F C7 F/C C7 F C7 F/C C7

Praise his might - y arm; He is the
 Join the might - y crowd, And sing a -
 Let the land re - joice, And let the

Detailed description: This system contains the final two staves of music. The top staff continues the melody. The bottom staff continues the harmonic accompaniment. Chord symbols (F, C7, F/C, C7, F, C7, F/C, C7) are placed above the top staff. Lyrics are written below the top staff.

The New Song

F F/C C7/E C7 F Gm F/A Gm/Bb G7/B

God of vic - to - ry. In the cause of
loud be - fore the Lord. Harp and horn and
riv - ers clap their hands. Moun - tains, hills, and

C C7 Gm7 C7 F

jus - tice, He judg - es righ - teous - ly.
trum - pet Sound praise in full ac - cord.
val - leys Sing praise in all the lands.

Chorus
C7 F/C C7 C9 F F/A Gm/Bb G7/B C

Chorus
Sing, sing, sing! The new song, let it ring!

F/C C7 F/C Bb Gm F/C C7 F

Sing, sing, sing! Je - ho - vah is our King.