

- Song 122 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Pure Worship Requires Cleanness”:** (10 min.)
 Le 15:13-15—Men had to purify themselves of uncleanness (*it-1* 263)
 Le 15:28-30—Women had to purify themselves of uncleanness (*it-2* 372 ¶2)
 Le 15:31—Jehovah expects pure worship from his people (*it-1* 1133)
- **Digging for Spiritual Gems:** (10 min.)
 Le 14:14, 17, 25, 28—What can we learn from the purification procedure for a cleansed leper? (*it-1* 665 ¶5)

 Le 14:43-45—What did the law regarding malignant leprosy in a house teach the Israelites about Jehovah? (*g* 1/06 14, box)

 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 14:1-18 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation. Offer a magazine to address a topic raised by the householder. (16)
- **Return Visit:** (4 min. or less) Begin with the sample conversation. Introduce and discuss (but do not play) the video *Jehovah’s Witnesses—Who Are We?* (11)
- **Bible Study:** (5 min. or less) *fg* lesson 11 ¶6-7 (19)


LIVING AS CHRISTIANS

- Song 76
- **“Keep Using the Magazines”:** (10 min.) Discussion.
- **Organizational Accomplishments:** (5 min.) Play the *Organizational Accomplishments* video for December.
- **Congregation Bible Study:** (30 min. or less) *rr* chap. 2 ¶10-18
- Concluding Comments (3 min. or less)
- Song 118 and Prayer

LEVITICUS 14-15 | Pure Worship Requires Cleanness

15:13-15, 28-31

To remain in God’s love, we need to be clean on the inside as well as on the outside. This means that we adhere faithfully to Jehovah’s standards of physical, moral, and spiritual cleanness, regardless of how the world around us acts. We refrain from touching anything that our heavenly Father views as unclean.

 **How do I benefit from rejecting this world’s ungodliness?**



Be Steadfast, Immovable!

(1 Corinthians 15:58)

Am Dm7 Dm6

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

R.H.

E7sus4 E7 Bm/E E7 Am9 Am

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

Am Dm9 Dm

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

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

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

Be Steadfast, Immovable!

Chorus

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

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E

Stand - ing firm to the end,

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

Un - end - ing life we'll see.

(See also Luke 21:9; 1 Pet. 4:7.)

item after it has been thoroughly washed. If the appearance of the contamination has not changed, even if the disease has not spread, it is unclean. You should burn it in the fire because it has been eaten away, either from its underside or from its outside.

56 "But if the priest has examined it and the contaminated part is faded after it has been thoroughly washed, he will then tear it out of the garment or the skin or the warp or the woof.

57 However, if it still appears in another part of the garment or in the warp or in the woof or in any article of skin, it is spreading, and you should burn any contaminated item in the fire.^a

58 But when the contamination disappears from the garment or the warp or the woof or any article of skin that you wash, it should then be washed a second time, and it will be clean.

59 "This is the law of the disease of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, for declaring it clean or unclean."

14 Jehovah continued to speak to Moses, saying:

2 "This is to be the law of the leper on the day his purification is established, when he is to be brought to the priest.^b

3 The priest will go outside the camp and examine him. If the leper has been cured of the leprosy, **4** the priest will command him to bring two live clean birds, cedarwood, scarlet material, and hyssop for his cleansing.^c

5 The priest will command that the one bird be killed in an earthenware vessel over running water. **6** But he should take the living bird along with the cedarwood, the scarlet material, and the hyssop, and dip them together in the blood of the bird that was killed over the

CHAP. 13

a Le 13:52

CHAP. 14

b Le 13:2

Mt 8:4

Mr 1:44

Lu 5:14

Lu 17:14

c Le 14:49-53

Nu 19:6, 9

Ps 51:7

Second Col.

a Le 16:22

b Le 4:32

c Le 2:1

d Mr 1:44

e Le 6:6

f Le 14:21, 24

g Le 1:10, 11

Le 4:3, 4

h Le 2:3

Le 7:7

1Co 9:13

1Co 10:18

i Le 6:25

running water. **7** Then he will spatter it seven times on the one cleansing himself from the leprosy and declare him clean, and he will set the living bird free in the open field.^a

8 "The one cleansing himself must wash his garments and shave off all his hair and bathe in water, and he will be clean. Afterward, he may come into the camp, but he will dwell outside his tent for seven days. **9** On the seventh day, he should shave off all the hair on his head and his chin and his eyebrows. After he shaves off all his hair, he will wash his garments and bathe himself in water, and he will be clean.

10 "On the eighth day, he will take two sound young rams, one sound female lamb^b in its first year, three tenths of an e'phah* of fine flour mixed with oil as a grain offering,^c and one log measure^d of oil;^d **11** and the priest who declares him clean will present the man who is cleansing himself, along with the offerings, before Jehovah at the entrance of the tent of meeting. **12** The priest will take the one young ram and offer it as a guilt offering^e together with the log measure of oil, and he will wave them back and forth as a wave offering before Jehovah.^f

13 Then he will slaughter the young ram in the place where the sin offering and the burnt offering are usually slaughtered,^g in a holy place, because, like the sin offering, the guilt offering belongs to the priest.^h It is something most holy.ⁱ

14 "Then the priest will take some of the blood of the guilt offering, and the priest will put

14:10 *Three tenths of an ephah equaled 6.6 L (6 dry qt). See App. B14.

^aA log equaled 0.31 L (0.66 pt). See App. B14.

it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.

15 And the priest will take some of the log measure of oil^a and pour it into his own left palm.

16 The priest will then dip his right finger into the oil that is in his left palm and spatter some of the oil with his finger seven times before Jehovah.

17 Then the priest will put some of the remaining oil in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot over the blood of the guilt offering. **18** The priest will put what is left over of the oil in his palm on the head of the one cleansing himself, and the priest will make atonement for him before Jehovah.^b

19 "The priest will sacrifice the sin offering^c and make atonement for the one cleansing himself from his impurity, and afterward he will slaughter the burnt offering. **20** And the priest will offer up the burnt offering and the grain offering^d on the altar, and the priest will make atonement for him,^e and he will be clean.^f

21 "However, if he is poor and does not have enough means, he will then take one young ram as a guilt offering for a wave offering, in order to make atonement for himself, along with one tenth of an e'phah* of fine flour mixed with oil as a grain offering, a log measure of oil, **22** and two turtledoves or two young pigeons, according to his means. The one will serve as a sin offering, and the other as a burnt offering.^g **23** On the eighth day,^h he will bring them for establishing his purification

14:21 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14.

CHAP. 14
a Le 14:10

b Le 6:7
1Jo 1:7
1Jo 2:1, 2

c Le 5:6

d Le 2:1
Le 14:10
Nu 15:4

e Mt 8:4

f Le 14:9
Mr 1:44
Lu 5:14
Lu 17:14

g Le 1:14
Le 5:7
Le 12:8

h Le 15:13, 14

Second Col.

a Le 14:10, 11

b Le 6:6

c Le 14:12

d Le 14:14

e Le 14:15-18

f Le 12:8
Le 14:22

g Le 5:7

h Le 14:20

i Nu 35:10

to the priest at the entrance of the tent of meeting before Jehovah.^a

24 "The priest will take the young ram of the guilt offering^b and the log measure of oil, and the priest will wave them back and forth as a wave offering before Jehovah.^c **25** He will then slaughter the young ram of the guilt offering, and the priest will take some of the blood of the guilt offering and put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.^d **26** The priest will pour some of the oil into his own left palm,^e **27** and he will then spatter with his right finger some of the oil that is in his left palm seven times before Jehovah. **28** And the priest will put some of the oil that is in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot on the same places that he put the blood of the guilt offering.

29 The priest will then put what is left over of the oil in his palm on the head of the one cleansing himself, in order to make atonement for him before Jehovah.

30 "He will offer up one of the turtledoves or one of the young pigeons, according to his means,^f **31** the one he can afford, as a sin offering and the other as a burnt offering^g along with the grain offering; and the priest will make atonement for the one cleansing himself before Jehovah.^h

32 "This is the law for the one in whom the disease of leprosy was but who does not have the means when establishing his purification."

33 Then Jehovah said to Moses and Aaron: **34** "When you come into the land of Ca'naan,ⁱ which I am giving you

as a possession,^a and I contaminate a house in your land with the disease of leprosy,^b **35** the one to whom the house belongs should then come and tell the priest, 'Some kind of contamination has appeared in my house.' **36** The priest will give orders to clear out the house before he comes to examine the contamination, in order that he may not declare everything that is in the house unclean; and after that the priest will come in to inspect the house. **37** He will examine the affected area, and if the walls of the house are contaminated with yellowish-green or reddish depressions and they appear to be deeper than the wall surface, **38** the priest will then go out of the house to the entryway of the house and quarantine the house for seven days.^c

39 "Then the priest will return on the seventh day and make an inspection. If the contamination has spread in the walls of the house, **40** the priest will then give orders, and the contaminated stones must be torn out and thrown outside the city into an unclean place. **41** Then he is to have the inside of the house thoroughly scraped, and the plaster and mortar that is removed should be discarded outside the city in an unclean place. **42** They will then insert other stones in the place of the stones they removed, and he should use different mortar and have the house plastered.

43 "If, though, the contamination returns and breaks out in the house after the stones were torn out and the house was scraped and replastered, **44** the priest will then go in and inspect it. If the contamination has spread in the house, it is malignant leprosy^d in the house. The house is unclean. **45** He will then have the house pulled

CHAP. 14

a Ge 17:8

b De 7:12, 15

c Le 13:4, 50
Nu 12:15

d Le 13:51

Second Col.

a Le 14:41

b Le 14:38

c Le 11:23-25
Le 15:8
Le 17:15
Le 22:4-6

d Le 14:3, 4
Nu 19:6, 7

e Le 14:6, 7

f Le 13:30

g Le 13:47

h Le 14:34

i Le 13:2

j Le 10:10
Eze 44:23

k De 24:8

down—its stones, its timbers, and all the plaster and mortar of the house—and carried outside the city to an unclean place.^a **46** But whoever enters the house any of the days it is quarantined^b will be unclean until the evening;^c **47** and whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments.

48 "However, if the priest comes and sees that the contamination has not spread in the house after the house was replastered, the priest will then declare the house clean, because the contamination has been healed. **49** In order to purify the house from uncleanness,* he will take two birds, cedarwood, scarlet material, and hyssop.^d **50** He is to kill the one bird in an earthenware vessel over running water. **51** Then he will take the cedarwood, the hyssop, the scarlet material, and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times.^e **52** And he will purify the house from uncleanness* with the blood of the bird, the running water, the live bird, the cedarwood, the hyssop, and the scarlet material. **53** He will then set the live bird free outside the city in the open field and make atonement for the house, and it will be clean.

54 "This is the law respecting any case of leprosy, infection of the scalp or the beard,^f **55** leprosy of the garment^g or the house,^h **56** and respecting swellings, scabs, and blotches,ⁱ **57** in order to determine when something is unclean and when something is clean.^j This is the law about leprosy."^k

14:49, 52 *Lit., "sin."

15 Jehovah continued to speak to Moses and Aaron, saying: **2** "Speak to the Israelites and tell them, 'If a man has a discharge from his genital organ,* this discharge makes him unclean.^a **3** He is unclean from the discharge, whether the discharge continues to flow from his genitals or is obstructed, he is still unclean.

4 "Any bed that the one with the discharge lies on will be unclean, and anything he sits on will be unclean. **5** A man who touches his bed must wash his garments, and he should bathe in water and be unclean until the evening.^b **6** Anyone who sits on an article that the one having a discharge sat on should wash his garments, bathe in water, and be unclean until the evening. **7** Whoever touches the flesh of the one having a discharge should wash his garments, bathe in water, and be unclean until the evening. **8** If the one who has a discharge spits on someone clean, that person must wash his garments, bathe in water, and be unclean until the evening. **9** Any saddle that the one with the discharge rides on will be unclean. **10** Anyone touching anything that was under him will be unclean until the evening, and anyone who carries those items will wash his garments, bathe in water, and be unclean until the evening. **11** If the one with the discharge^c has not washed his hands in water and he touches someone, that person must then wash his garments, bathe in water, and be unclean until the evening. **12** An earthenware vessel that the one having a discharge touches should be smashed, and any wooden vessel should be washed with water.^d

15:2 *Lit., "his flesh."

CHAP. 15

- a Le 22:4
Nu 5:2
- b Le 11:24, 25
Le 14:46, 47
Le 17:15
Le 22:6
- c Le 15:2
- d Le 11:32, 33

Second Col.

- a Le 14:8
- b Le 1:14
- c Le 22:4
De 23:10, 11
- d Ex 19:15
1Sa 21:5
- e Le 12:2, 5
- f Le 20:18
- g Le 15:4-6
- h Le 15:10

13 "When the discharge stops and the person becomes clean from it, he will then count seven days for his purification, and he must wash his garments, bathe himself in running water, and he will be clean.^a **14** On the eighth day, he should take two turtledoves or two young pigeons^b and come before Jehovah at the entrance of the tent of meeting and give them to the priest. **15** And the priest will offer them, the one as a sin offering and the other as a burnt offering, and the priest will make atonement for him before Jehovah concerning his discharge.

16 "Now if a man has an emission of semen, he should bathe his whole body in water and be unclean until the evening.^c **17** He must wash with water any garment and any skin with semen on it, and it will be unclean until the evening.

18 "When a man lies with a woman and has an emission of semen, they should bathe in water and be unclean until the evening.^d

19 "If a woman has a discharge of blood from her body, she will continue in her menstrual impurity for seven days.^e Anyone touching her will be unclean until the evening.^f **20** Anything she lies down on in her menstrual impurity will be unclean, and everything she sits on will be unclean.^g **21** Anyone touching her bed should wash his garments, bathe in water, and be unclean until the evening. **22** Anyone touching any article she sat on should wash his garments, bathe in water, and be unclean until the evening. **23** If she sat on the bed or on another article, his touching it will make him unclean until the evening.^h **24** And if a man lies down with her and her menstrual impurity comes

on him,^a he will then be unclean for seven days, and any bed on which he lies down will be unclean.

25 "When a woman's discharge of blood flows for many days^b when it is not the regular time of her menstruation,^c or if she should have a flow longer than her usual menstruation, she will be unclean during all the days of her discharge, as in the days of her menstrual impurity. **26** Any bed she lies on during the days of her discharge will become like the bed of her menstrual impurity,^d and any article she sits on will become unclean like the uncleanness of her menstrual impurity. **27** Anyone touching them will be unclean, and he must wash his garments, bathe in water, and be unclean until the evening.^e

28 "However, when she is clean from her discharge, she will count for herself seven days, and afterward she will be clean.^f **29** On the eighth day, she should take two turtledoves or two young pigeons,^g and she will bring them to the priest at the entrance of the tent of meeting.^h **30** The priest will make the one a sin offering and the other a burnt offering, and the priest will make atonement for her before Jehovah concerning her unclean discharge.ⁱ

31 "Thus you must keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle, which is in their midst.^j

32 "This is the law about the man having a discharge, the man who is unclean because of an emission of semen,^k **33** the woman during her menstrual impurity,^l any male or female who has a discharge flowing from the body,^m and a man who lies down with an unclean woman."

CHAP. 15

- a Le 18:19
Le 20:18
b Mt 9:20
Lu 8:43
c Le 15:19
d Le 15:21
e Le 15:22
f Le 15:13
g Le 1:14
h Le 15:14, 15
i Le 12:7
j Le 19:30
Nu 5:3
Nu 19:20
k Le 15:16
l Le 15:19
m Le 15:2, 25

Second Col.

CHAP. 16

- a Le 10:1, 2
b Le 23:27
c Ex 40:21
Heb 6:19
Heb 9:3, 7
d Nu 4:19, 20
e Ex 25:22
f Ex 40:34
g Le 4:3
h Le 1:3
i Ex 28:39
j Ex 28:42
k Ex 39:27, 29
l Ex 28:4
m Ex 28:2
n Ex 30:20
Heb 10:22
o Heb 7:27
p Heb 5:1-3
q Pr 16:33
r Le 14:7, 53
Le 16:21, 22
Isa 53:4
Ro 15:3

16 Jehovah spoke to Moses after the death of Aaron's two sons who died for approaching Jehovah.^a **2** Jehovah said to Moses: "Tell Aaron your brother that he may not come at just any time into the holy place^b inside the curtain,^c in front of the cover on the Ark, so that he may not die,^d for I will appear over the cover^e in a cloud.^f

3 "This is what Aaron should bring when he comes into the holy place: a young bull for a sin offering^g and a ram for a burnt offering.^h **4** He should put on the holy linen robe,ⁱ and the linen shorts^j should cover his body,^k and he should wrap himself with the linen sash^k and his head with the linen turban.^l They are holy garments.^m He will bathe himself in waterⁿ and put them on.

5 "He should take from the assembly of the Israelites^o two young male goats for a sin offering and one ram for a burnt offering.

6 "Aaron must then present the bull of the sin offering, which is for himself, and he will make atonement in behalf of himself^p and his house.

7 "He will then take the two goats and make them stand before Jehovah at the entrance of the tent of meeting. **8** Aaron will draw lots over the two goats, the one lot for Jehovah and the other lot for A-za'zel.* **9** Aaron will present the goat that was designated by lot^q for Jehovah and make it a sin offering. **10** But the goat designated by lot for A-za'zel should be brought alive to stand before Jehovah in order to perform the atonement upon it, so that it may be sent away for A-za'zel into the wilderness.^r

16:4 *Or "undergarments." ^rOr "his exposed flesh." **16:8** *Possibly meaning "Goat That Disappears."

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LEVITICUS 14-15 | Pure Worship Requires Cleanness

15:13-15, 28-31

To remain in God’s love, we need to be clean on the inside as well as on the outside. This means that we adhere faithfully to Jehovah’s standards of physical, moral, and spiritual cleanness, regardless of how the world around us acts. We refrain from touching anything that our heavenly Father views as unclean.

 **How do I benefit from rejecting this world’s ungodliness?**



December 21-27 / Leviticus 14-15

Treasures From God's Word

"Pure Worship Requires Cleanness": (10 minutes)

Leviticus 15:13-15—Men had to purify themselves of uncleanness

Leviticus 15:13-15: "When the discharge stops and the person becomes clean from it, he will then count seven days for his purification, and he must wash his garments, bathe himself in running water, and he will be clean. On the eighth day, he should take two turtledoves or two young pigeons and come before Jehovah at the entrance of the tent of meeting and give them to the priest. And the priest will offer them, the one as a sin offering and the other as a burnt offering, and the priest will make atonement for him before Jehovah concerning his discharge.

***it-1* 263**

Ceremonial bathing on the part of the Israelites in general was required for various reasons. Anyone who recovered from leprosy, anyone who contacted things touched by those with "a running discharge," a man who had an emission of semen, a woman after menstruation or hemorrhaging, or anyone having sexual intercourse was "unclean" and had to bathe. (Leviticus 14:8, 9; 15:4-27) One in a tent with, or touching, a human corpse was "unclean" and had to be purified with cleansing water. If anyone refused to comply with this regulation, he "must be cut off from the midst of the congregation, because it is Jehovah's sanctuary that he has defiled." (Numbers 19:20) Appropriately, then, washing is used figuratively to denote a clean standing before Jehovah. (Psalm 26:6; 73:13; Isaiah 1:16; Ezekiel 16:9) Bathing with Jehovah's word of truth, symbolized by water, has power to cleanse.—Ephesians 5:26.

Leviticus 15:28-30—Women had to purify themselves of uncleanness

Leviticus 15:28-30: "However, when she is clean from her discharge, she will count for herself seven days, and afterward she will be clean. On the eighth day, she should take two turtledoves or two young pigeons, and she will bring them to the priest at the entrance of the tent of meeting. The priest will make the one a sin offering and the other a burnt offering, and the priest will make atonement for her before Jehovah concerning her unclean discharge.

it-2 372 paragraph 2

The woman was also viewed as unclean for the duration of an irregular running discharge of blood or “a flow longer than her menstrual impurity,” at which time she made the articles on which she lay or sat as well as persons touching these items unclean. After the abnormal discharge ceased, she was to count seven days, and she then became clean. On the eighth day the woman brought two turtledoves or two young pigeons to the priest, who made atonement for her, presenting one of these creatures to Jehovah as a sin offering and the other as a burnt offering.—Leviticus 15:19-30; see CLEAN, CLEANNESS.

Leviticus 15:31—Jehovah expects pure worship from his people

Leviticus 15:31: “Thus you must keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle, which is in their midst.

it-1 1133

Holy Place. The *tent of meeting* and, later, the *temple*. The entire arrangement, including the courtyard of the tabernacle and the temple courts, was a holy place. (Exodus 38:24; 2 Chronicles 29:5; Acts 21:28) The primary items located in the courtyard were the altar of sacrifice and the copper basin. These were holy objects. Only those persons ceremonially clean could enter into the tabernacle courtyard at any time; likewise, no one could go into the temple courts in an unclean state. For example, a woman in the unclean state could not touch any holy thing or come into the holy place. (Leviticus 12:2-4) Evidently even a state of continued uncleanness on the part of the Israelites was considered to be a defiling of the tabernacle. (Leviticus 15:31) Those presenting offerings for cleansing from leprosy brought their sacrifice only as far as the gate of the courtyard. (Leviticus 14:11) No unclean person could partake of a communion sacrifice at the tabernacle or the temple, on pain of death.—Leviticus 7:20, 21.

Digging for Spiritual Gems

Leviticus 14:14, 17, 25, 28—What can we learn from the purification procedure for a cleansed leper?

Leviticus 14:14: “Then the priest will take some of the blood of the guilt offering, and the priest will put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.

Leviticus 14:17: Then the priest will put some of the remaining oil in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot over the blood of the guilt offering.

Leviticus 14:25: He will then slaughter the young ram of the guilt offering, and the priest will take some of the blood of the guilt offering and put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.

Leviticus 14:28: And the priest will put some of the oil that is in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot on the same places that he put the blood of the guilt offering.

it-1 665 paragraph 5

At the installation of the priesthood in Israel, Moses was commanded to take some of the blood of the ram of the installation and put it on the lobe of the right ear of Aaron and of each of his sons, as well as on the right hand and right foot, indicating that what they listened to, the work they did, and the way they walked should be directly affected by what was there taking place. (Leviticus 8:22-24) Similarly, in the case of the cleansed leper, the Law said that the priest was to put some of the blood of the ram offered as a guilt offering, as well as some of the oil offered, on the lobe of the leper's right ear. (Leviticus 14:14, 17, 25, 28) An arrangement of comparable nature was found in the provision made for the man who wished to continue in slavery to his master to time indefinite. In such case the slave was to be brought to the doorpost, and his master was to pierce his ear through with an awl. This prominent mark, being made on the organ for hearing, evidently represented the slave's desire to continue in obedient attention to his master.—Exodus 21:5, 6.

Leviticus 14:43-45—What did the law regarding malignant leprosy in a house teach the Israelites about Jehovah?

Leviticus 14:43-45: "If, though, the contamination returns and breaks out in the house after the stones were torn out and the house was scraped and replastered, the priest will then go in and inspect it. If the contamination has spread in the house, it is malignant leprosy in the house. The house is unclean. He will then have the house pulled down—its stones, its timbers, and all the plaster and mortar of the house—and carried outside the city to an unclean place.

g 1/06 14, box

Mold in Bible Times?

The Bible mentions "the plague of leprosy in a house," meaning in the building itself. (Leviticus 14:34-48) It has been suggested that this phenomenon, also called "malignant leprosy," was a form of mildew or mold, but about this there is uncertainty. Whatever the case, God's Law instructed homeowners to remove infected stones, scrape out the entire inside of the house, and discard all the suspect matter outside the city in "an unclean place." If the plague returned, the whole house was to be declared unclean, pulled down, and disposed of. Jehovah's detailed instructions reflected his deep love for his people and for their physical welfare.

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 14:1-18 (*th* study 5)

- Song 122 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Pure Worship Requires Cleanness”:** (10 min.)
 Le 15:13-15—Men had to purify themselves of uncleanness (*it-1* 263)
 Le 15:28-30—Women had to purify themselves of uncleanness (*it-2* 372 ¶2)
 Le 15:31—Jehovah expects pure worship from his people (*it-1* 1133)
- **Digging for Spiritual Gems:** (10 min.)
 Le 14:14, 17, 25, 28—What can we learn from the purification procedure for a cleansed leper? (*it-1* 665 ¶5)

 Le 14:43-45—What did the law regarding malignant leprosy in a house teach the Israelites about Jehovah? (*g* 1/06 14, box)

 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 14:1-18 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation. Offer a magazine to address a topic raised by the householder. (16)
- **Return Visit:** (4 min. or less) Begin with the sample conversation. Introduce and discuss (but do not play) the video *Jehovah’s Witnesses—Who Are We?* (11)
- **Bible Study:** (5 min. or less) *fg* lesson 11 ¶6-7 (19)


LIVING AS CHRISTIANS

- Song 76
- **“Keep Using the Magazines”:** (10 min.) Discussion.
- **Organizational Accomplishments:** (5 min.) Play the *Organizational Accomplishments* video for December.
- **Congregation Bible Study:** (30 min. or less) *rr* chap. 2 ¶10-18
- Concluding Comments (3 min. or less)
- Song 118 and Prayer

LEVITICUS 14-15 | Pure Worship Requires Cleanness

15:13-15, 28-31

To remain in God’s love, we need to be clean on the inside as well as on the outside. This means that we adhere faithfully to Jehovah’s standards of physical, moral, and spiritual cleanness, regardless of how the world around us acts. We refrain from touching anything that our heavenly Father views as unclean.

 **How do I benefit from rejecting this world’s ungodliness?**





Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

▲ Priests carry out their duties at the tabernacle

INITIAL CALL

Question: Where can we find advice on how to live a happy life?

Scripture: Ps 1:1, 2

Link: What effect can the love of money and possessions have on our happiness?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• fg lesson 12 ¶6



RETURN VISIT

Question: What effect can the love of money and possessions have on our happiness?

Scripture: 1Ti 6:9, 10

Link: What are the benefits of maintaining a positive attitude?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• fg lesson 11 ¶7



How Does It Make You Feel?

(Hebrews 13:15)

E_b *A_b* *B_b* *E_b* *A_b* *B_b*

How does it make you feel when you preach and teach with zeal,
 How does it make you feel when the words you speak ap - peal
 How does it make you feel, know - ing God's sup - port is real,

E_b *A_b* *E_b/A_b* *F_m*

When you know you've done your part to reach an hon - est
 To the ones whose heart is right for ev - er - last - ing
 And that he's en - trust - ed you to do the work we

B_b *F_m7* *B_b* *E_b* *A_b* *B_b*

heart?
 life?
 do? Know - ing you've done your best;
 Some peo - ple turn a - way,
 Proud - ly we preach and teach,

E_b *A_b* *B_b*

then our God will do the rest. Hon - est
 oth - ers might be led a - stray. Still we're
 us - ing bold but gra - cious speech, Search - ing

How Does It Make You Feel?

Eb
Ab
Eb/Ab
Fm
Gm/Bb
Bb7

hearts he sure - ly knows— all those to him dis -
 glad to bear his name and wit - ness just the
 out de - serv - ing ones; this work will soon be

Chorus

Eb
Ab
Eb
Eb/G
Ab
Bb

posed.
 same.
 done.

It makes us glad, and we re -

Eb
Eb/G
Ab
Cm7
Bbsus4
Bb
Eb
Eb/G

joyce to give our heart and mind and voice. So may our

Ab
Cm7
Bbsus4
Eb
Ab
Eb

sac - ri - fice of praise con - tin - ue all our days.

- Song 122 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD’S WORD

- **“Pure Worship Requires Cleanness”:** (10 min.)
 Le 15:13-15—Men had to purify themselves of uncleanness (*it-1* 263)
 Le 15:28-30—Women had to purify themselves of uncleanness (*it-2* 372 ¶2)
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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) Le 14:1-18 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (3 min. or less) Begin with the sample conversation. Offer a magazine to address a topic raised by the householder. (16)
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- **Bible Study:** (5 min. or less) *fg* lesson 11 ¶¶6-7 (19)

LIVING AS CHRISTIANS

- Song 76
- **“Keep Using the Magazines”:** (10 min.) Discussion.
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- Concluding Comments (3 min. or less)
- Song 118 and Prayer

LEVITICUS 14-15 | Pure Worship Requires Cleanness

15:13-15, 28-31

To remain in God’s love, we need to be clean on the inside as well as on the outside. This means that we adhere faithfully to Jehovah’s standards of physical, moral, and spiritual cleanness, regardless of how the world around us acts. We refrain from touching anything that our heavenly Father views as unclean.

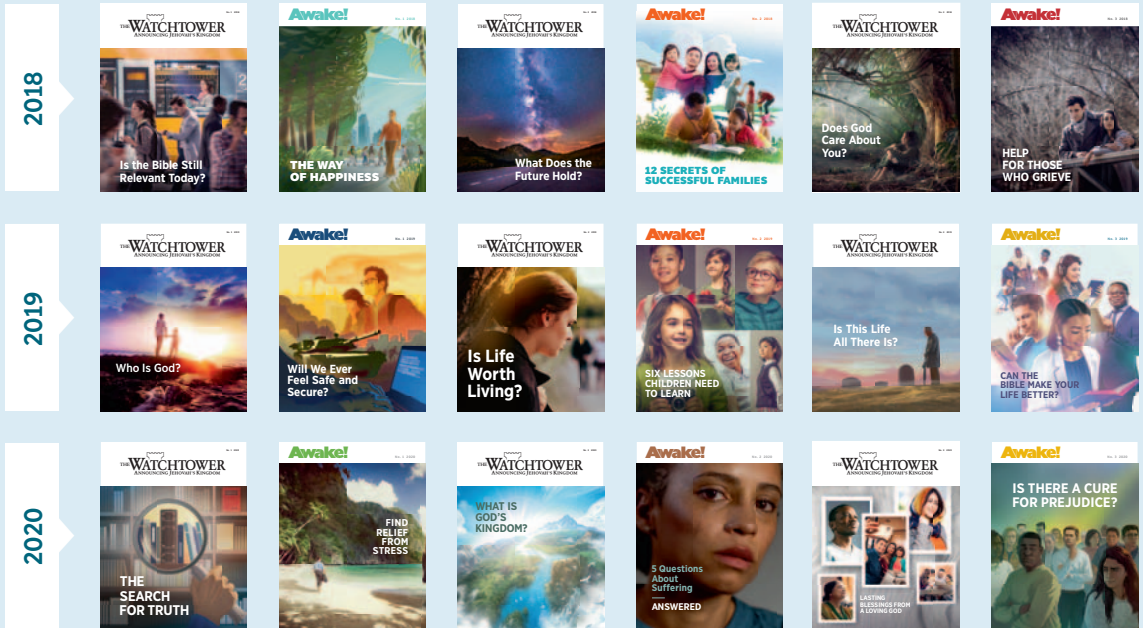
 **How do I benefit from rejecting this world’s ungodliness?**



Keep Using the Magazines

Since 2018, our public magazines have featured just one subject per issue. All of these magazines are part of our Teaching Toolbox. So we may use them in the ministry. We might also carry a few issues with us while traveling or shopping. The magazines are not designed to study the Bible with people, but they can awaken someone’s spiritual interest.

After starting a conversation, share a scripture and mention a magazine subject that may appeal to the person. For instance, if he is raising a family or coping with grief or stress, you might say: “I recently read a good article on that subject. May I show you?” If you detect interest, you can either give him a printed copy of the magazine or send him an electronic copy, even on the initial call. Although placing literature is not our principal goal, the magazines may help us find those who are willing to act on what they learn.—Ac 13:48.



What subjects interest people in your territory?



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vah rejected Cain's offering. He did not condemn the manner in which the offering was made. In fact, there is no mention of how either Cain or Abel made their offering. What, then, was the problem?

⁸ Paul's inspired words to the Hebrews show that Cain's *motive* for making the offering was not pure. Cain lacked faith. (Heb. 11:4; 1 John 3:11, 12) That is why Jehovah did not look with any favor on *Cain*—the man himself—not just his offering. (Gen. 4:5-8) Jehovah is a loving Father, so he kindly tried to correct his son. But Cain, in effect, slapped away Jehovah's helping hand. Cain's figurative heart festered with works of the imperfect flesh—"hostility, strife, jealousy." (Gal. 5:19, 20) Cain's bad heart made any other positive aspects of his worship worthless. His example teaches us that pure worship requires more than just an outward display of devotion to Jehovah.

⁹ The Bible record tells us much about Cain—we hear Jehovah speak to him, we read Cain's answers, and we even learn the names of his children and about some of the things they did. (Gen. 4:17-24) As for Abel, we have no record of his having children and nothing he said is preserved in the Bible. Even so, Abel's actions still speak to us today. In what way?

Abel Sets the Pattern for Pure Worship

¹⁰ Abel made his offering to Jehovah, knowing that He is the only worthy *recipient*. The *quality* of the gift was the best—Abel selected "some firstlings of his flock." Although the record does not state whether he sacrificed them on an altar or not, the *manner* in which he offered his gift was obviously acceptable. But what stands out about Abel's gift—the example that still instructs us after some six millenniums—is his *motive* for giving it. Abel was stirred by faith in God and by a love of Jehovah's righteous standards. How do we know?

¹¹ First, consider what Jesus said about Abel, a man he knew well. Jesus was alive in heaven when Abel walked the earth. Jesus was keenly interested in this son of Adam. (Prov. 8:22, 30, 31; John 8:58; Col. 1:15, 16) So Jesus was providing eyewitness testimony when he described Abel as a righteous man. (Matt. 23:35) A righteous person is someone who acknowledges that Jehovah should set the standard of right and wrong. But he does more—he proves by his speech and actions that he agrees with those standards. (Compare Luke 1:5, 6.) It takes time to gain a reputation as someone

8, 9. (a) Why did Jehovah not look with any favor on Cain or his offering? (b) What do you find noteworthy about the information that the Bible records about Cain and Abel?

10. How did Abel set the pattern for pure worship?

11. Why did Jesus describe Abel as righteous?

Abel demonstrated
the four key elements
required for pure worship
SEE PARAGRAPH 10



who is righteous. So even before offering his gift to God, Abel must have built up a record of living according to Jehovah's standards. That would have been a difficult path to walk. His older brother was unlikely to have been a positive influence—Cain's heart had become wicked. (1 John 3:12) Abel's mother had disobeyed a direct command from God, and his father had rebelled against Jehovah, wanting to decide for himself what is good and what is bad. (Gen. 2:16, 17; 3:6) What courage Abel showed to choose a course so different from the one his family pursued!

¹² Next, note how the apostle Paul linked the qualities of faith and righteousness. "By faith," wrote Paul, "Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous." (Heb. 11:4) Paul's words indicate that unlike Cain, Abel was motivated by lifelong, heartfelt faith in Jehovah and in His way of doing things.

¹³ Abel's example teaches us that pure worship can come only from a heart that has pure motives—a heart full of faith in Jehovah and in complete agreement with his righteous standards. In addition, we learn that pure worship requires more than a single act of devotion. It involves our whole life, our entire course of conduct.

The Patriarchs Follow the Pattern

¹⁴ Abel was the first imperfect man to offer Jehovah pure worship, but he was by no means the last. The apostle Paul mentions others who worshipped Jehovah acceptably—such men as Noah, Abraham, and Jacob. (Read Hebrews 11:7, 8, 17-21.) At some point in their lives, each of these patriarchs offered Jehovah a sacrifice, and God approved their gifts. Why? Because these men did more than perform formal acts of devotion—each of them also fulfilled all the key requirements of pure worship. Consider their examples.

¹⁵ **Noah** was born just 126 years after Adam died; yet, he grew up in a world perverted by false worship.^[2] (Gen. 6:11) Of all the families alive on earth just prior to the Flood, only Noah and his family served Jehovah acceptably. (2 Pet. 2:5) After surviving the Flood, Noah felt moved to construct an altar, the first specifically mentioned in the Bible, and to offer sacrifices to Jehovah. By this heartfelt act, Noah sent a clear message to his family and to the rest of the human race that would descend from him—Jehovah is the only worthy

12. What was a key difference between Cain and Abel?

13. What does Abel's example teach us?

14. Why did Jehovah accept the gifts offered by Noah, Abraham, and Jacob?

15, 16. How did Noah fulfill the four key requirements of pure worship?

FOOTNOTE

[2] Genesis 4:26 states that in the time of Enosh, Adam's grandson, "people began calling on the name of Jehovah." However, they were evidently doing so in a disrespectful manner, possibly associating Jehovah's name with idols.

17, 18. How did Abraham fulfill the four key requirements of pure worship?

19, 20. How did Jacob fulfill the four key requirements of pure worship?



Noah's sacrifices sent a clear message
SEE PARAGRAPHS 15, 16

recipient of worship. Of all the animals available to him for sacrifice, Noah chose “some of all the clean animals and of all the clean flying creatures.” (Gen. 8:20) These were the best *quality* offerings because Jehovah himself had declared them clean.—Gen. 7:2.

¹⁶ Noah offered these burnt sacrifices on the altar he built. Was this *manner* of worship acceptable? Yes. The account says that Jehovah found the aroma from the offering pleasing and then blessed Noah and his sons. (Gen. 8:21; 9:1) However, Jehovah accepted the offering primarily because of Noah's *motive* for giving it. The sacrifices were one more expression of Noah's strong faith in Jehovah and in His way of doing things. Because Noah so consistently obeyed Jehovah and upheld His standards, the Bible says that he “walked with the true God.” As a result, Noah gained a lasting reputation as a righteous man.—Gen. 6:9; Ezek. 14:14; Heb. 11:7.

¹⁷ **Abraham** was surrounded by false worship. The city of Ur, Abraham's home, was dominated by a temple honoring the moon-god Nanna.^[3] Even Abraham's own father at one time worshipped false gods. (Josh. 24:2) Yet, Abraham chose to worship Jehovah. He likely learned about the true God from his ancestor Shem, one of Noah's sons. Their lives overlapped by 150 years.

¹⁸ Throughout his long life, Abraham offered many sacrifices. But these formal acts of worship were always directed to the only worthy *recipient*, Jehovah. (Gen. 12:8; 13:18; 15:8-10) Was Abraham prepared to give Jehovah the best *quality* offering? That question was answered beyond doubt when Abraham showed his willingness to sacrifice his beloved son, Isaac. On that occasion, Jehovah spelled out exactly the *manner* in which Abraham should make the sacrifice. (Gen. 22:1, 2) And Abraham was willing to follow that direction down to the last detail. It was Jehovah who stopped Abraham from actually killing his son. (Gen. 22:9-12) Jehovah accepted Abraham's acts of worship because they were offered by a man whose *motives* were pure. “Abraham put faith in Jehovah,” wrote Paul, “and it was counted to him as righteousness.”—Rom. 4:3.

¹⁹ **Jacob** spent much of his life in Canaan, the land Jehovah had promised to Abraham and his descendants. (Gen. 17:1, 8) It was a place where people had become engrossed in worship so perverted that Jehovah said that the land would

FOOTNOTE

[3] The male deity Nanna was also known by the name Sin. Although the inhabitants of Ur worshipped a number of gods, the temples and altars in that city were primarily devoted to him.

"Give Us More Faith"

(Luke 17:5)

E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -
A - part from faith, no one can ful - ly please you. We must be -

E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7

na - tion of our heart is flawed. There is a
lieve our faith will be re - paid. And as a

E♭m/C F7+5 B♭m B♭m7

sin shield, that eas - i - ly en - snares us— A lack of
our faith pro - vides a ref - uge. We face the

Chorus
D♭/E♭ E♭9 E♭m7 G♭/A♭

faith in you, the liv - ing God. Give us more
fu - ture firm and un - a - fraid.

"Give Us More Faith"

D^bma7
E^bm/C
F7+5
B^bm9
B^bm
D^b/A^b
Fm/A^b

faith, we beg of you, Je - ho - vah. Please help us

G^bma7
G^b6
A^bm/F
B^b7^b9^b13
E^bm
G^b/D^b

out ac - cord - ing to our need. Give us more

Cm11^b5
F7
B^bm9
B^bm9/A^b
A^b/G^b
G^b
G^bma7
G^o

faith, ac - cord - ing to your mer - cy, That we may

D^b/A^b
G^b/A^b
A^b7
D^b

hon - or you in word and deed.

(See also Gen. 8:21; Heb. 11:6; 12:1.)

OCTOBER 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
DECEMBER 7, 2020–JANUARY 3, 2021

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Will They Grow Up to Serve God?

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

The Watchtower (ISSN 0043-1087) October 2020 is published by Watchtower Bible and Tract Society of New York, Inc.; Harold L. Corkern, President; Mark L. Questell, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2020 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

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COVER PICTURE:

What could be more thrilling to an entire congregation than seeing a Bible student whom they have grown to love get baptized? (See study article 41, paragraph 1)

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To Whom Do We Belong?

(Romans 14:8)

F

To whom do you be - long? Which
 To whom do you be - long? Which
 To whom do I be - long? Je -

Gm F/A Bb C C/G

god do you now o - bey? Your
 god will you now o - bey? For
 ho - vah I will o - bey. My

C7 Bb/D C7/E C7/Bb F/A C/G F Dm7

mas - ter's the one to whom you bow. He
 one god is false and one is true, So
 Fa - ther in heav - en I will serve; I'll

G7 F/A Bb° G7/B C6 G7/D C7/E C

is your god; you serve him now. You
 make your choice; it's up to you. Will
 pay my vows with - out re - serve. He

To Whom Do We Belong?

F

can - not serve two gods; De -
 Cae - sar of this world Pos -
 bought me at great cost; De -

Cm7 F7 B♭ D7/A Gm D

vo - tion can - not be shared. And
 sess your al - le - giance still? Or
 vot - ed to him I'll stay. To

Gm/B♭ D/A Gm B♭m6/G F A/E Dm Dm/C

so in the end your choice will de - pend On
 will you o - bey the true God to - day By
 him I will give each mo - ment I live. His

Gm/B♭ G7/B C7 F

how - your heart is pre - pared.
 al - ways do - ing his will?
 name I'll hon - or each day.

SONG 40

To Whom Do We Belong?

PREVIEW

Are you convinced that Jehovah is directing his organization today? In this article, we will consider how Jehovah directed the early Christian congregation and how he continues to direct his people today.

Jehovah Is Directing His Organization

“*Not by a military force, nor by power, but by my spirit,*’ says *Jehovah of armies.*”—ZECH. 4:6.

ARE you baptized? If so, you have publicly expressed your faith in Jehovah and your willingness to serve with his organization.* Of course, your faith in Jehovah must continue to grow. And you need to keep building your confidence that Jehovah is using his organization today.

² Today, Jehovah directs his organization in a way that reflects his personality, purpose, and standards. Let us consider three of Jehovah’s attributes that are reflected in his organization.

³ First, “**God is not partial.**” (Acts 10:34) Love moved Jehovah to give his Son as a “ransom for all.” (1 Tim. 2:6; John 3:16) Jehovah uses his people to preach the good news to all who will listen, thereby helping as many as possible to benefit from the ransom. Second, **Jehovah is a God of order and peace.** (1 Cor. 14:33, 40) Therefore, we should expect that his worshippers serve him as an orderly, peaceful group. Third, **Jehovah is the “Grand Instructor.”** (Isa. 30:20, 21) Thus, his organization focuses on teaching his inspired Word, both in the congregation and in the public ministry. How were those three aspects of Jehovah’s personality evident in the early Christian

* **EXPRESSION EXPLAINED:** Jehovah’s universal organization has a heavenly part and an earthly part. In this article, the word “**organization**” refers to the earthly part.

1. What must baptized Christians continue to do?
- 2-3. In what way does Jehovah direct his organization today? Give examples.

congregation? How are they manifest in modern times? And how can holy spirit help you as you serve with Jehovah's organization today?

GOD IS NOT PARTIAL

⁴ *In the first century.* The message that Jesus preached offered hope to all mankind. (Luke 4:43) He commanded his followers to continue the work he started, to give a witness "to the most distant part of the earth." (**Read Acts 1:8.**) Of course, they could not do this work in their own strength. They would need holy spirit—"the helper" that Jesus had promised them.—John 14:26; Zech. 4:6.

⁵ Jesus' followers received the holy spirit at Pentecost 33 C.E. With the help of that spirit, they immediately began to preach, and in a short time, thousands accepted the good news. (Acts 2:41; 4:4) When opposition arose, the disciples did not give in to fear but turned to God for help. They prayed: "Grant to your slaves to keep speaking your word with all boldness." They were then filled with holy spirit and kept "speaking the word of God with boldness."—Acts 4:18-20, 29, 31.

⁶ Jesus' disciples faced other challenges too. For example, copies of the Scriptures were few. There were no study aids such as we have today. And the disciples had to preach to people who spoke many different languages. In spite of all those challenges, those zeal-

ous disciples did the seemingly impossible—within just a few decades, they had preached the good news "in all creation under heaven."—Col. 1:6, 23.

⁷ *In modern times.* Jehovah continues to direct and empower his people. The direction, of course, comes largely through God's spirit-inspired Word. There we find a record of Jesus' ministry and his command that his followers continue the work he started. (Matt. 28:19, 20) As far back as July 1881, this magazine could say: "We were not *called, nor anointed* to receive honor and amass wealth but to spend and be spent, and to *preach* the good news." *To Whom the Work Is Entrusted*, a booklet published in 1919, stated: "The work appears stupendous, but it is the Lord's, and in his strength we will perform it." Yes, like the early Christians, these brothers courageously poured themselves into the work, confident that holy spirit would help them to preach to all sorts of people. We continue to have the same confidence today.

⁸ Jehovah's organization has used the best tools available to spread the good news. These tools have included printed publications, the "Photo-Drama of Creation," phonographs, sound cars, radio broadcasts and, more recently, digital technology. God's organization is also engaged in the greatest translation effort in history! Why? So that all sorts of people can hear the good news in their

4. As stated at Acts 1:8, what did Jesus command his followers to do, and what help would they receive?

5-6. In what ways did holy spirit help Jesus' followers?

7. More than 100 years ago, how did Jehovah's servants know what God required of them, and how did they respond?

8-9. What methods has Jehovah's organization used to further the preaching work?

Jehovah's organization has used the best tools available to spread the good news (See paragraphs 8-9)



own language. Jehovah is impartial; he foretold that the good news would be declared “to every nation and tribe and tongue and people.” (Rev. 14:6, 7) He wants the Kingdom message to be available to all.

⁹ What about those who are hard to reach, perhaps because they live in high-security apartments? With a view to reaching more of these people, Jehovah's organization was moved to consider various forms of public witnessing. For example, in 2001, the Governing Body approved the use of literature carts and other displays in France and later in other places as well. The results were positive. In 2011 a pilot program was started in the United States in one of the busiest parts of New York City. During the first year, 102,129 books and 68,911 magazines were placed. And 4,701 people asked for a Bible study! Clearly, holy spirit was backing this work. So the Governing Body ap-

proved the use of literature displays in the worldwide field.

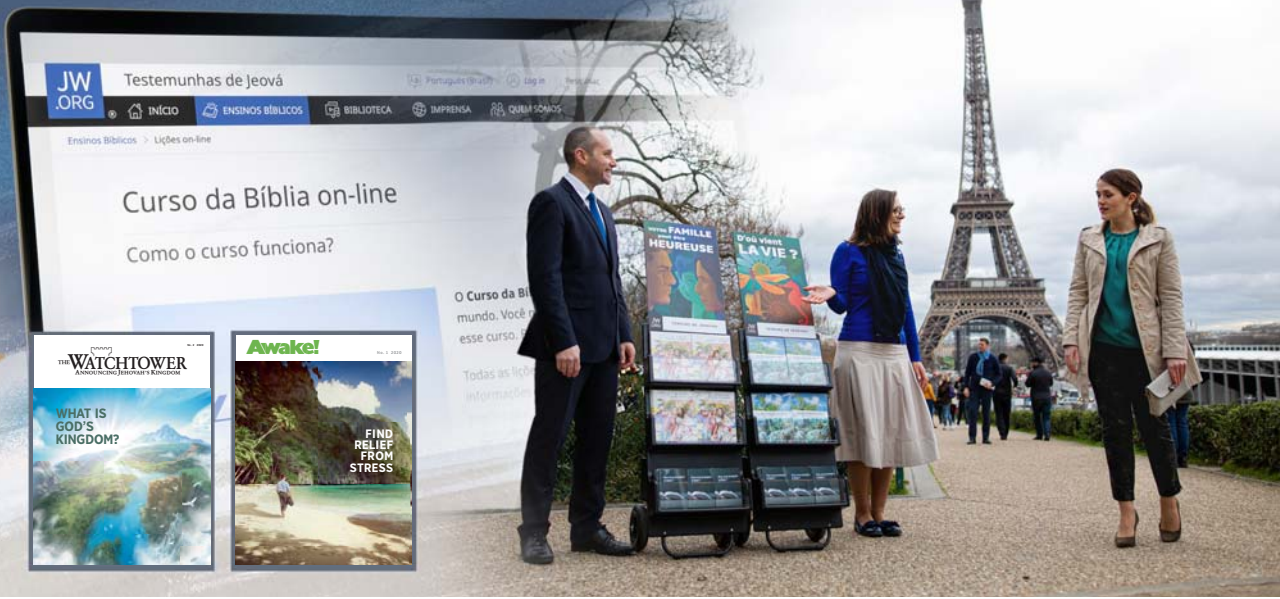
¹⁰ **What you can do.** Take full advantage of the training Jehovah provides at Christian meetings. Work regularly with your field service group. There you can get personal help in areas where you may need it, as well as encouragement from the fine example of others. Endure in the ministry. As our theme text reminds us, we accomplish God's will, not in our own power, but by holy spirit. (Zech. 4:6) After all, we are doing God's work.

JEHOVAH IS A GOD OF ORDER AND PEACE

¹¹ **In the first century.** The governing body in Jerusalem worked unitedly to maintain order and peace among God's people. (Acts 2:42) For example, when the issue of circumcision came to a head about 49 C.E., the governing body, un-

10. What can we do to improve in our ministry?

11. How did the first-century governing body work unitedly to maintain order among God's people?



der the direction of holy spirit, considered the matter. If the congregation had remained divided over this issue, the preaching work would have been hindered. Even though they were Jewish, the apostles and older men were not influenced by Jewish tradition or by those strongly promoting it. Rather, they looked to God’s Word and spirit for guidance. (Acts 15:1, 2, 5-20, 28) The result? Jehovah blessed their decision, peace and unity prevailed, and the preaching work moved ahead.—Acts 15: 30, 31; 16:4, 5.

¹² **In modern times.** Jehovah’s organization has worked to maintain order and peace among Jehovah’s people. As far back as 1895, *Zion’s Watch Tower and Herald of Christ’s Presence* of November 15 had an article entitled “Decently and in Order,” based on 1 Corinthians 14: 40. The article stated: “The apostles had

12. What shows that order and peace exist in Jehovah’s organization today?

much to say to the early Church concerning *order* . . . It is safe to continue to heed very carefully ‘the things written aforetime for our admonition.’” (Rom. 15:4) Yes, the same desire for order and peace that marked the early Christians is evident in Jehovah’s organization today. To illustrate: If you were to attend a *Watchtower* Study in another congregation—even in another land—you would know how the study would be conducted and which article would be considered. Immediately, you would feel at home! What else but God’s spirit can account for this precious unity?—Zeph. 3:9, ftn.

¹³ **What you can do.** Jehovah wants his people to “maintain the oneness of the spirit in the uniting bond of peace.” (Eph. 4:1-3) So ask yourself: ‘Do I promote unity and peace in the congregation? Am I obedient to those taking the lead? Can others depend on me,

13. With James 3:17 in mind, what questions should we ask ourselves?

especially if I have responsibilities in the congregation? Am I punctual, helpful, and eager to serve?’ (Read James 3:17.) If you see room for improvement, pray for holy spirit. The more you allow it to mold your personality and influence your actions, the more your brothers and sisters will love you and value you.

JEHOVAH EDUCATES US AND EQUIPS US

¹⁴ *In the first century.* Jehovah takes great pleasure in educating his people. (Ps. 32:8) He wants them to know him, to love him, and to live forever as his beloved children. All of this would be impossible without the education he provides. (John 17:3) Jehovah used the first-century Christian congregation to

14. According to Colossians 1:9, 10, how did Jehovah educate his people in the first century?

educate his people. (Read Colossians 1:9, 10.) Holy spirit—the “helper” that Jesus had promised—played a major role. (John 14:16) It gave the disciples more insight into God’s Word, and it brought back to their mind the many things Jesus said and did, as later recorded in the Gospels. This knowledge strengthened the early Christians’ faith as well as their love for God, for his Son, and for one another.

¹⁵ *In modern times.* Jehovah foretold that “in the final part of the days,” people of all nations would flock to his figurative mountain to be instructed about his ways. (Read Isaiah 2:2, 3.) We are seeing that prophecy being fulfilled. True worship has been exalted far above all forms of unclean worship. And what a spiritual banquet Jehovah is providing!

15. In what ways have you seen Jehovah fulfill his promise found at Isaiah 2:2, 3?

Impress the truth on your heart,
and apply it in your life
(See paragraph 16)



(Isa. 25:6) By means of “the faithful and discreet slave,” he is giving us not just an abundance but also an amazing variety, from articles and talks to digital animations and videos. (Matt. 24:45) We feel as did Job’s friend Elihu, who rightly said: “What instructor is like [God]?” —Job 36:22.

¹⁶ **What you can do.** God’s spirit will help you to make practical application of what you read and study in God’s Word. Pray as did the psalmist: “Instruct me, O Jehovah, about your way. I will walk in your truth. Unify my heart to fear your name.” (Ps. 86:11) So continue to take in the spiritual food that Jehovah provides through his Word and his organization. Of course, your goal is not just to gain knowledge. You want to impress the truth on your heart and apply it in your life. Jehovah’s spirit can help you to do that. You also want to encourage your brothers and sisters. (Heb. 10:24, 25) Why? Because they are your spiritual family. Pray for God’s spirit to help you to give heartfelt comments at

16. What can you do to grow spiritually?

Christian meetings and to do your very best when you have a part on the program. In these ways you show Jehovah and his Son that you love their precious “sheep.”—John 21:15-17.

¹⁷ Soon, the only organization left on earth will be the one led by God’s spirit. So zealously work with Jehovah’s organization. Reflect God’s impartial love for people by proclaiming the good news to all you meet. Imitate his love for order and peace by promoting unity in the congregation. And listen to your Grand Instructor by taking full advantage of the spiritual banquet he provides. Then as Satan’s world comes to its end, you will not be fearful. Instead, you will confidently stand among those who are loyally serving with Jehovah’s organization.

17. In what ways can you show that you faithfully support Jehovah’s organization?

PICTURE DESCRIPTION Page 24: After watching videos and seeing others who are serving in lands where the need is greater, a pioneer sister is motivated to follow their example. She eventually realizes her goal of serving in such territory.

HOW DOES JEHOVAH’S ORGANIZATION HELP US TO . . .

- preach to all sorts of people?
- serve together as an orderly and peaceful group?
- benefit from divine education?

3 Our Strength, Our Hope, Our Confidence

(Proverbs 14:26)

C F G C G/B

O Je - ho - vah, you have giv - en us a
So Je - ho - vah, please in - still in us a

Am F Gsus4 G

hope that we hold dear. It's a
heart that won't for - get, For you've

C F G Am Am/G

hope we find so thrill - ing we
al - ways been our com - fort when

F Dm7 Gsus4 G

want the world to hear. But at
trou - bled times we've met. And these

Our Strength, Our Hope, Our Confidence

C F G C C/B

times thoughts this that life's lift anx and i - e - ties strength - en us are the can re -

Am F Gsus4 G G7/F

cause of fears with - in, And the
vive that dy - ing flame, For they

C/E F G Am

hope fill that our hearts burned so with bright - ly cour - age has to

F Dm7 E7sus4 E7 Chorus

sud speak - den - ly a - bout grown your dim. name. You're our

Our Strength, Our Hope, Our Confidence

Am Am/G G/F F C/E

strength, you're our hope, you're our confidence. What -

Dm7 Am/C Bb Fadd9 G7sus4 G7

ever we lack, you supply. When we

Am Am/G G/F F Dm7

preach, when we teach, we have confidence be -

C/E F6 F/G G13 C

cause it's on you we rely.

(See also Ps. 72:13, 14; Prov. 3:5, 6, 26; Jer. 17:7.)