



**TREASURES
FROM GOD'S WORD**

“Seasonal Festivals With Meaning for Us”:
(10 min.)

Spiritual Gems: (10 min.)

Le 22:21, 22—Why must our loyalty and integrity to Jehovah be complete? (w19.02 3 ¶13)

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.) Le 23:9-25 (5)



**APPLY YOURSELF
TO THE FIELD MINISTRY**

Initial Call: (3 min.) Begin with the sample conversation. Offer a magazine to address a topic raised by the householder. (13)

Return Visit: (4 min.) Begin with the sample conversation. Offer a publication from our Teaching Toolbox. (9)

Talk: (5 min.) w07 7/15 26—Theme: Who Harvested the Firstfruits of the Barley That Were Brought to the Sanctuary? (13)



**LIVING
AS CHRISTIANS**

Song 87

“Annual Conventions—Opportunities to Show Love”: (15 min.) Discussion. Play the video “Love Never Fails”! *International Conventions* (video category OUR ACTIVITIES).

Congregation Bible Study: (30 min.)
rr chap. 3 ¶11-20



Seasonal Festivals With Meaning for Us

The Passover and the Festival of Unleavened Bread (Festival of Unfermented Cakes) (Le 23:5, 6; it-1 826-827)

The Festival of Weeks (Pentecost)
(Le 23:15, 16; it-2 598 ¶2)

The Festival of Booths (Le 23:34; w14 5/15 29 ¶11)

We can be “nothing but joyful” as we meditate on the meaning of ancient Jewish festivals and how Jehovah’s promises will be fulfilled.—De 16:15.



We Must Be Taught

(Isaiah 50:4; 54:13)

C G/B Am7 Em/G Fma7 F6 Dm9 G13sus4 G7

Come with re - joic - ing, and learn a - bout Je - ho - vah.
 Nev - er for - sak - ing our gath - er - ing to - geth - er,
 Lips that sing praise, how en - cour - ag - ing to hear them!

C D/C G/B Em7 Am11 Am7 D7 Gsus4 G

"Come drink life's wa - ter," the spir - it has said.
 We must be taught; we must learn what is right.
 Tongues of the taught ones, how sweet is their sound!

G#° E/G# G#° Am9 Am C#° Bbm/C# C#° Dm9 Dm

Health - ful in - struc - tion, God has pro - vid - ed.
 Here with God's spir - it, here with our broth - ers,
 Oh, may we al - ways meet with God's peo - ple!

D#° B/D# D#° C/E Am Am7 Dm Dm7 G7 C

All those who hun - ger for truth will be fed.
 Here we are strength - ened to walk in the light.
 Oh, may we al - ways a - mong them be found!

fractured foot or a fractured hand, **20** a hunchback or a dwarf,* or a man with an eye defect or eczema or ringworm or damaged testicles.^a **21** No man of the offspring* of Aaron the priest who has a defect may approach to present Jehovah's offerings made by fire. Because he has a defect, he may not approach to present the bread of his God. **22** He may eat the bread of his God from the most holy things^b and from the holy things.^c **23** However, he may not come near the curtain,^d and he may not approach the altar,^e because there is a defect in him; and he should not profane my sanctuary,^f for I am Jehovah, who is sanctifying them."^g

24 So Moses spoke to Aaron and his sons and all the Israelites.

22 Jehovah spoke further to Moses, saying: **2** "Tell Aaron and his sons that they should be careful how they handle* the holy things of the Israelites and not profane my holy name^h regarding the things they are sanctifying to me.ⁱ I am Jehovah. **3** Say to them, 'Throughout your generations, any of your offspring who, while he is unclean, comes near to the holy things that the Israelites sanctify to Jehovah, that person* will be cut off[#] from before me.^j I am Jehovah. **4** No man of Aaron's offspring who has leprosy^k or a discharge^l may eat of the holy things until he becomes clean,^m neither the man who touches someone who became unclean by a dead person,ⁿ nor a man who has a seminal emission,^o **5** nor a man who touches an un-

21:20 *Or possibly, "emaciated." 21:21 *Lit., "seed." 22:2 *Lit., "they should separate themselves from." 22:3, 6 *Or "soul." 22:3 #Or "put to death." 22:4 *Or "by a soul."

CHAP. 21

- a De 23:1
- b Le 2:10
Le 6:14, 16
Le 24:8, 9
Nu 18:9
- c Le 22:10
Nu 18:19
- d Ex 30:6
- e Ex 38:1
- f Ex 25:8
- g Ex 28:41

CHAP. 22

- h Le 21:6
- i Ex 28:38
Nu 18:32
- j Le 7:20
- k Le 13:2
- l Le 15:2
- m Le 14:2
Le 15:13
- n Le 21:1
Nu 19:11, 22
- o Le 15:16

Second Col.

- a Le 11:24, 43
- b Le 15:7, 19
- c Nu 19:6, 7
- d Nu 18:11
- e Ex 22:31
Le 17:15
De 14:21
- f Ex 29:33
- g Nu 18:11
- h Le 10:14
Nu 18:19
- i Le 5:15, 16

clean swarming creature^a or who touches a man who is unclean for any reason and who can make him unclean.^b **6** The person* who touches any of these will be unclean until the evening and may not eat any of the holy things, but he should bathe himself in water.^c **7** When the sun has set, he will be clean, and afterward he may eat some of the holy things because it is his food.^d **8** Also, he should not eat any animal found dead or anything torn by wild animals and become unclean by it.^e I am Jehovah.

9 "They must keep their obligation to me, so that they may not incur sin because of it and have to die for it because they were profaning it. I am Jehovah, who is sanctifying them.

10 "No unauthorized person* may eat anything holy.^f No foreign guest of a priest or hired worker may eat anything holy. **11** But if a priest should purchase someone* with his own money, that person may share in eating it. Slaves born in his house may also share in eating his food.^g **12** If the daughter of a priest should marry someone who is not a priest,* she may not eat of the contribution of the holy things. **13** But if the daughter of a priest should become a widow or is divorced and she has no offspring and she returns to her father's house as in her youth, she may eat some of her father's food;^h but no unauthorized person* may eat it.

14 "Now if a man eats a holy thing by mistake, he must add a fifth of its value and give the holy offering to the priest.ⁱ **15** So they should not profane

22:10 *Lit., "No stranger," that is, a man not of Aaron's family. 22:11 *Or "a soul." 22:12 *Or "marry a stranger." 22:13 *Lit., "stranger," that is, a man not of Aaron's family.

the holy things of the Israelites that they contribute to Jehovah^a **16** and cause themselves to incur punishment for their guilt because of eating their holy things; for I am Jehovah, who is sanctifying them.”

17 Jehovah continued speaking to Moses, saying: **18** “Speak to Aaron and his sons and all the Israelites and say to them, ‘When an Israelite man or a foreign resident in Israel presents a burnt offering^b to Jehovah to fulfill his vows or to make a voluntary offering,^c **19** he should present a sound male^d from the herd, the young rams, or the goats, in order to gain approval. **20** You must not present anything with a defect,^e for it will not serve to gain approval for you.

21 “If a man presents a communion sacrifice^f to Jehovah to pay a vow or as a voluntary offering, it should be a sound animal from the herd or the flock, in order to gain approval. **22** No defect at all should be in it. **23** No offering should be blind, have a fracture, a cut, a wart, scabiness, or ringworm; you must not present any of these to Jehovah or make such an offering on the altar for Jehovah. **23** You may present a bull or a sheep with a limb that is too long or too short as a voluntary offering, but it will not be accepted with approval as a vow offering. **24** You must not present to Jehovah one having the testicles damaged or crushed or pulled off or cut off, and you should not offer such animals in your land. **25** And you must not present any of these from the hand of a foreigner as the bread of your God, for they are corrupted and defective. They will not be accepted with approval for you.”

26 Jehovah spoke further to Moses, saying: **27** “When a bull

CHAP. 22

- a Nu 18:32
b Nu 15:14, 16
c Le 7:16
Nu 15:3
De 12:5, 6
d Le 1:3
Le 22:22
e De 15:19, 21
De 17:1
Mal 1:8
Heb 9:14
1Pe 1:19
f Le 3:1

Second Col.

- a Ex 22:30
b Ex 23:19
De 22:6
c Le 7:12
d Le 7:15
e Le 19:37
Nu 15:40
De 4:40
f Le 18:21
Le 19:12
g Le 10:3
h Ex 19:5
Le 20:8
Le 21:8
i Ex 6:7
Le 11:45

CHAP. 23

- j Ex 23:14
Le 23:37
k Nu 10:10
l Ex 16:30
Ex 20:10
Ac 15:21
m Ne 13:22
n Nu 9:2, 3
Nu 28:16
o Ex 12:3, 6
De 16:1
1Co 5:7
p Nu 28:17
1Co 5:8
q Ex 12:15
Ex 13:6
Ex 34:18

or a young ram or a goat is born, it will continue with its mother for seven days,^a but from the eighth day forward it will be accepted with approval as an offering, an offering made by fire to Jehovah. **28** As for a bull or a sheep, you must not slaughter it and its young on the same day.^b

29 “If you sacrifice a thanksgiving sacrifice to Jehovah,^c you should sacrifice it to gain approval for yourselves. **30** It should be eaten on that day. You must not leave any of it until morning.^d I am Jehovah.

31 “You must keep my commandments and carry them out.^e I am Jehovah. **32** You must not profane my holy name,^f and I must be sanctified in the midst of the Israelites.^g I am Jehovah, who is sanctifying you,^h **33** the one bringing you out of the land of Egypt to prove myself God to you.ⁱ I am Jehovah.”

23 Jehovah continued speaking to Moses, saying: **2** “Speak to the Israelites and tell them, ‘The seasonal festivals^j of Jehovah that you should proclaim^k are holy conventions. These are my seasonal festivals:

3 “Six days work may be done, but on the seventh day is a sabbath of complete rest,^l a holy convention. You may not do any sort of work. It is to be a sabbath to Jehovah wherever you dwell.^m

4 “These are the seasonal festivals of Jehovah, holy conventions that you should proclaim at the times appointed for them: **5** In the first month, on the 14th day of the month,ⁿ at twilight* is the Passover^o to Jehovah.

6 “On the 15th day of this month is the Festival of Unleavened Bread to Jehovah.^p Seven days you should eat unleavened bread.^q **7** On the first day,

^{*}23:5 *Lit., “between the two evenings.”

you will observe a holy convention.^a You should not do any hard work. **8** But you are to present an offering made by fire to Jehovah for seven days. There will be a holy convention on the seventh day. You should not do any hard work.”

9 Jehovah continued to speak to Moses, saying: **10** “Speak to the Israelites and tell them, ‘When you eventually come into the land that I am giving you and you have reaped its harvest, you must bring a sheaf of the first-fruits^b of your harvest to the priest.’^c **11** And he will wave the sheaf back and forth before Jehovah to gain approval for you. The priest should wave it on the day after the Sabbath. **12** On the day you have the sheaf waved, you must offer a sound young ram in its first year, as a burnt offering to Jehovah. **13** Its grain offering will be two tenths of an e’phah* of fine flour mixed with oil, as an offering made by fire to Jehovah, a pleasing[#] aroma. Its drink offering will be a fourth of a hin^d of wine. **14** You must not eat any bread, roasted grain, or new grain until this day, until you bring the offering of your God. It is a lasting statute for all your generations wherever you dwell.

15 “You are to count seven sabbaths from the day after the Sabbath, from the day that you bring the sheaf of the wave offering.^d They should be complete weeks. **16** You will count off 50 days^e until the day after the seventh Sabbath, and then you should present a new grain offering to Jehovah.^f **17** You should bring from your dwelling places

23:13, 17 *Two tenths of an ephah equaled 4.4 L (4 dry qt). See App. B14. 23:13, 18 [#]Or “appeasing; soothing.” Lit., “restful.” 23:13 ^dA hin equaled 3.67 L (7.75 pt). See App. B14.

CHAP. 23

a Ex 12:16

b 1Co 15:20, 23

c Nu 18:8, 12
Pr 3:9
Eze 44:30

d Ex 34:22
De 16:9, 10

e Ac 2:1

f Nu 28:26-31
De 16:16

Second Col.

a Le 7:11, 13

b Ex 23:16
Ex 34:22

c Nu 28:26, 27

d Le 4:23

e Le 3:1

f Le 7:34
Le 10:14
Nu 18:9
De 18:4
1Co 9:13

g Nu 10:10

h Le 19:9
De 24:19
Ru 2:2, 3

i Isa 58:7

j Le 19:33

k Nu 10:10
Nu 29:1

two loaves as a wave offering. These should be made of two tenths of an e’phah* of fine flour. They should be baked with leaven,^a as first ripe fruits to Jehovah.^b **18** And you should present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams.^c They will serve as a burnt offering to Jehovah along with the corresponding grain offering and drink offerings, as an offering made by fire, of a pleasing[#] aroma to Jehovah. **19** And you must offer one young goat as a sin offering^d and two male lambs, each a year old, as a communion sacrifice.^e **20** The priest will wave them back and forth along with the loaves of the first ripe fruits, as a wave offering before Jehovah, together with the two male lambs. They should serve as something holy to Jehovah for the priest.^f **21** On this day you will make a proclamation^g for a holy convention for yourselves. You may not do any hard work. It is a lasting statute in all your dwelling places for all your generations.

22 “When you reap the harvest of your land, you must not reap the edge of your field completely and you should not pick up what is left from your harvest.^h You should leave it for the poor^{*i} and for the foreign resident.^j I am Jehovah your God.”

23 Jehovah went on speaking to Moses, saying: **24** “Tell the Israelites, ‘In the seventh month, on the first of the month, you should observe a complete rest, a memorial signaled by a trumpet blast,^k a holy convention. **25** You may not do any hard work, and you will present an offering made by fire to Jehovah.”

26 Jehovah spoke further to Moses, saying: **27** “However,

23:22 *Or “afflicted.”

on the tenth of this seventh month is the Day of Atonement.^a You should observe a holy convention, and you must afflict yourselves^b and present an offering made by fire to Jehovah.

28 You are not to do any sort of work on this particular day because it is a day of atonement to make atonement^c for you before Jehovah your God. **29** Anyone* who will not afflict himself^d on this day will be cut off^e from his people.^d **30** And I will destroy from among his people every person* who does any sort of work on this day. **31** You must not do any sort of work. It is a lasting statute for all your generations wherever you dwell.

32 It is a sabbath of complete rest for you, and you will afflict yourselves^e on the ninth of the month in the evening. You should observe your sabbath from evening to evening.”

33 Jehovah continued speaking to Moses, saying: **34** “Tell the Israelites, ‘On the 15th day of this seventh month is the Festival of Booths* for seven days to Jehovah.’ **35** There is to be a holy convention on the first day, and you should not do any hard work. **36** Seven days you must present an offering made by fire to Jehovah. On the eighth day, you should observe a holy convention,^g and you should present an offering made by fire to Jehovah. It is a solemn assembly. You may not do any hard work.

37 “These are the seasonal festivals^h of Jehovah that you

23:27 *Or “your souls.” To “afflict oneself” is generally understood to mean various forms of self-denial, including fasting. **23:29** *Or “Any soul.” ^dOr possibly, “not fast.” ^eOr “put to death.” **23:30** *Or “soul.” **23:32** *Or “your souls.” **23:34** *Or “Temporary Shelters.”

CHAP. 23

- a Ex 30:10
Le 25:9
b Le 16:29, 30
Nu 29:7
c Le 16:34
Heb 9:12,
24-26
Heb 10:10
1Jo 2:1, 2
d Nu 9:13
Nu 15:30
e Le 16:29-31
Le 23:27
Nu 29:7
f Ex 23:16
Nu 29:12
De 16:13
Ezr 3:4
Ne 8:14-18
Joh 7:2
g Ne 8:18
h Ex 23:14
De 16:16

Second Col.

- a Nu 28:26
Nu 29:7
b Le 1:3
c Le 2:1, 11
d Nu 15:5
Nu 28:6, 7
e Ex 16:23
Ex 20:8
Ex 31:13
f Ex 28:38
Nu 18:29
g De 12:11
h Nu 29:39
De 12:6
1Ch 29:9
2Ch 35:8
Ezr 2:68
i De 16:13
j Nu 29:12
k Ne 8:15
Re 7:9
l Ne 8:10
m De 16:15
n Nu 29:12
o De 31:10, 11
p De 31:13
Ps 78:6
q Ex 12:37, 38
Nu 24:5

CHAP. 24

- r Ex 27:20, 21
Nu 8:2

should proclaim as holy conventions^a for presenting an offering made by fire to Jehovah: the burnt offering^b and the grain offering^c of the sacrifice and the drink offerings^d according to the daily schedule. **38** These are in addition to what is offered on Jehovah's sabbaths,^e and your gifts,^f your vow offerings,^g and your voluntary offerings,^h which you should give to Jehovah. **39** However, on the 15th day of the seventh month, when you have gathered the produce of the land, you should celebrate the festival of Jehovah for seven days.ⁱ On the first day is a complete rest and on the eighth day is a complete rest.^j **40** On the first day, you will take the fruit of majestic trees, the fronds of palm trees,^k the branches of leafy trees and poplars of the valley,^l and you will rejoice^m before Jehovah your God for seven days.^m **41** You will celebrate it as a festival to Jehovah for seven days in the year.ⁿ As a lasting statute during all your generations, you should celebrate it in the seventh month. **42** You should dwell in the booths for seven days.^o All the natives in Israel should dwell in the booths, **43** so that your future generations may know^p that it was in the booths that I made the Israelites dwell when I was bringing them out of the land of Egypt.^q I am Jehovah your God.”

44 So Moses spoke of the seasonal festivals of Jehovah to the Israelites.

24 Jehovah continued to speak to Moses, saying: **2** “Command the Israelites to bring to you pure, beaten olive oil for the lights, to keep the lamps lit constantly.^r **3** Outside the curtain of the Testimony in the tent of meeting, Aaron

23:40 *Or “wadi.”



TREASURES FROM GOD'S WORD

“Seasonal Festivals With Meaning for Us”:
(10 min.)

Spiritual Gems: (10 min.)

Le 22:21, 22—Why must our loyalty and integrity to Jehovah be complete? (w19.02 3 ¶13)

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.) Le 23:9-25 (5)



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LIVING AS CHRISTIANS

Song 87

“Annual Conventions—Opportunities to Show Love”: (15 min.) Discussion. Play the video “Love Never Fails”! *International Conventions* (video category OUR ACTIVITIES).

Congregation Bible Study: (30 min.)
rr chap. 3 ¶11-20



Seasonal Festivals With Meaning for Us

The Passover and the Festival of Unleavened Bread (Festival of Unfermented Cakes) (Le 23:5, 6; it-1 826-827)

The Festival of Weeks (Pentecost)
(Le 23:15, 16; it-2 598 ¶2)

The Festival of Booths (Le 23:34; w14 5/15 29 ¶11)

We can be “nothing but joyful” as we meditate on the meaning of ancient Jewish festivals and how Jehovah’s promises will be fulfilled.—De 16:15.



January 18-24 / Leviticus 22-23

Treasures From God's Word

"Seasonal Festivals With Meaning for Us": (10 minutes)

The Passover and the Festival of Unleavened Bread (Festival of Unfermented Cakes)

Leviticus 23:5, 6: In the first month, on the 14th day of the month, at twilight is the Passover to Jehovah. "On the 15th day of this month is the Festival of Unleavened Bread to Jehovah. Seven days you should eat unleavened bread.

***it-1* 826-827**

The first day of the Festival of Unfermented Cakes was a solemn assembly, also a sabbath. On the second day, Nisan 16, a sheaf of the firstfruits of the barley harvest, the first crop to ripen in Palestine, was brought to the priest. Prior to this festival no new grain, bread, or roasted grain from the new harvest could be eaten. The priest offered such firstfruits to Jehovah symbolically by waving a sheaf of the grain to and fro, while a sound ram in its first year was offered as a burnt offering along with a grain offering moistened with oil and a drink offering. (Leviticus 23:6-14) There was no command to burn any of the grain or its flour on the altar, as was practiced later by the priests. Not only was there a public or national firstfruit offering but provision was also made for each family and every individual who had a possession in Israel to offer thanksgiving sacrifices during this festive occasion.—Exodus 23:19; Deuteronomy 26:1, 2; see FIRSTFRUITS.

Significance. The eating of unfermented cakes at this time was in harmony with the instructions Moses received from Jehovah, as recorded at Exodus 12:14-20, which includes the strict injunction, at verse 19: "Seven days no sourdough is to be found in your houses." In Deuteronomy 16:3 the unfermented cakes are called "the bread of affliction," and they were a yearly reminder to the Jews of their hurried departure from the land of Egypt (when they did not have time to leaven their dough [Exodus 12:34]). They thus recalled the state of affliction and bondage from which Israel had been delivered, even as Jehovah himself said, "that you may remember the day of your coming out of the land of Egypt all the days of your life." The realization of their present freedom as a nation and their acknowledgment of Jehovah as their Deliverer set a fitting background for the first of the three great annual festivals of the Israelites.—Deuteronomy 16:16.

The Festival of Weeks (Pentecost)

Leviticus 23:15, 16: "You are to count seven sabbaths from the day after the Sabbath, from the day that you bring the sheaf of the wave offering. They should be complete weeks. You will count off 50 days until the day after the seventh Sabbath, and then you should present a new grain offering to Jehovah.

it-2 598 paragraph 2

The firstfruits of the wheat harvest were to be treated differently from the barley firstfruits. Two tenths of an ephah of fine wheat flour (4.4 liters; 4 dry quarts) along with leaven was to be baked into two loaves. They were to be "out of your dwelling places," which meant that they were to be loaves like those made for the daily use of the household and not expressly for holy purposes. (Leviticus 23:17) Burnt offerings and a sin offering went along with this, and as a communion offering two male lambs. The priest waved the loaves and the lambs before Jehovah by putting his hands underneath the loaves and the pieces of the lambs and waving them back and forth, signifying that they were presented before Jehovah. After the loaves and the lambs were offered, they became the priest's for him to eat as a communion offering.—Leviticus 23:18-20.

The Festival of Booths

Leviticus 23:34: "Tell the Israelites, 'On the 15th day of this seventh month is the Festival of Booths for seven days to Jehovah.

w14 5/15 29 paragraph 11

Jehovah's organization is acting in our best interests when it urges us to heed the apostle Paul's counsel: "Let us consider one another so as to incite to love and fine works, not forsaking our meeting together, as some have the custom, but encouraging one another, and all the more so as you see the day drawing near." (Hebrews 10:24, 25) Annual festivals and other gatherings for worship built the Israelites up spiritually. Moreover, such events as the special Festival of Booths in Nehemiah's day were joyful occasions. (Exodus 23:15, 16; Nehemiah 8:9-18) We derive similar benefits from our meetings, assemblies, and conventions. Let us take full advantage of these provisions for our spiritual health and happiness.—Titus 2:2.

We can be “nothing but joyful” as we meditate on the meaning of ancient Jewish festivals and how Jehovah’s promises will be fulfilled.—Deuteronomy 16:15.

[Image:] Collage: 1. An Israelite family joyfully build a booth on a rooftop. 2. Brothers shake hands to welcome each other at a congregation meeting.

Spiritual Gems

Leviticus 22:21, 22—Why must our loyalty and integrity to Jehovah be complete?

Leviticus 22:21, 22: “If a man presents a communion sacrifice to Jehovah to pay a vow or as a voluntary offering, it should be a sound animal from the herd or the flock, in order to gain approval. No defect at all should be in it. No offering should be blind, have a fracture, a cut, a wart, scabbiness, or ringworm; you must not present any of these to Jehovah or make such an offering on the altar for Jehovah.

w19.02 3 paragraph 3

When applied to us as servants of God, integrity means wholehearted love for and unbreakable devotion to Jehovah as a Person, so that his will comes first in all our decisions. Consider some background. One basic meaning of the Bible word for “integrity” is this: complete, sound, or whole. For example, the Israelites offered up animals in sacrifice to Jehovah, and the Law said that the animals had to be sound. (Leviticus 22:21, 22) God’s people were not allowed to offer up an animal that was missing a leg, an ear, or an eye; nor could they offer one full of disease. It was important to Jehovah that the animal be complete, sound, or whole. (Malachi 1:6-9) We can understand why Jehovah cares about soundness or completeness. When we purchase something, whether a piece of fruit, a book, or a tool, we do not want one that has gaping holes or parts missing. We want one that is complete, sound, or whole. Jehovah feels similarly when it comes to our love for him, our loyalty. It must be complete, sound, or whole.

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) Leviticus 23:9-25 (*th* study 5)



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The Festival of Weeks (Pentecost) (Le 23:15, 16; it-2 598 ¶2)

The Festival of Booths (Le 23:34; w14 5/15 29 ¶11)

We can be “nothing but joyful” as we meditate on the meaning of ancient Jewish festivals and how Jehovah’s promises will be fulfilled.—De 16:15.





Will You Serve as an Auxiliary Pioneer in March or April?

Would you like to do more in Jehovah’s service during the Memorial season? (2Co 5:14, 15) During March and April, auxiliary pioneers may choose a 30- or 50-hour requirement. If you are able to participate in this special activity, submit an application to the Congregation Service Committee. Each month, the names of those approved to serve as auxiliary pioneers will be announced to the congregation. In this way, the congregation can support the pioneers in the ministry. May all of us take full advantage of opportunities during the Memorial season to sharpen our preaching skills and to encourage one another.—1Th 5:11.



**“The love the Christ has compels us.”
—2Co 5:14**



SAMPLE CONVERSATIONS

Initial Call

Question: Does God listen to prayers?

Scripture: Ps 65:2

Link: What can we pray about?

▶ FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• wp21.1 5

Return Visit

Question: What can we pray about?

Scripture: 1Jo 5:14

Link: How does God answer our prayers?

▶ FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• wp21.1 10

Memorial Invitation Campaign (February 27–March 27)

“We’re here [or calling or writing] to invite you to a special event that will be attended by millions of people. It’s the anniversary of Jesus’ death.” Hand [or text or mail] the person an invitation. “This invitation shows the time and location of the event in our area [or how you can attend online]. We also invite you to a special talk the weekend before.”

Link When Interest Is Shown: Why did Jesus die?



mw21.01-E
200901

Questions From Readers

Since the harvest officially began when all male Israelites were attending the Festival of Unfermented Cakes, who harvested the firstfruits of the barley that were brought to the sanctuary?

The Mosaic Law instructed the Israelites: "Three times in the year every male of yours should appear before Jehovah your God in the place that he will choose: in the festival of the unfermented cakes and in the festival of weeks and in the festival of booths." (Deuteronomy 16:16) From the time of King Solomon onward, the place of God's choosing was the temple in Jerusalem.

The first of the three festivals was held in early spring. Called the Festival of Unfermented Cakes, it began the day after the Passover observance took place on Nisan 14 and continued for seven days until Nisan 21. The second day of the festival, Nisan 16, marked the start of the first harvest of the year based on the sacred calendar. On that day, the high priest was to take "a sheaf of the firstfruits" of the barley harvest and wave it "to and fro before Jehovah" at the sanctuary. (Leviticus 23:5-12) Since all the males were required to be present at the Festival of Unfermented Cakes, who harvested this offering?

The command to offer the firstfruits of the harvest to Jehovah during the Festival of Unfermented Cakes was given to the entire nation. Each individual was not required to start the harvest and bring firstfruits for himself to the sanctuary. Rather, the nation was com-

manded to do so representatively. Hence, the cutting of the sheaf for the Festival of Unfermented Cakes could be done by a delegation sent to a nearby barley field. Commenting on this, the *Encyclopaedia Judaica* states: "If the barley was ripe it was taken from the vicinity of Jerusalem; otherwise it could be brought from anywhere in Israel. It was reaped by three men, each with his own scythe and basket." A sheaf of barley would then be brought to the high priest, who offered it to Jehovah.

The requirement to offer firstfruits of the harvest gave the Israelites an excellent opportunity to express their appreciation for God's blessing on their land and harvest. (Deuteronomy 8:6-10) More than that, though, the ceremonial offering was "a shadow of the good things to come." (Hebrews 10:1) Significantly, Jesus Christ was resurrected on Nisan 16 of 33 C.E., the day for offering the firstfruits of the harvest to Jehovah. Concerning Jesus, the apostle Paul wrote: "Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. . . . But each one in his own rank: Christ the firstfruits, afterward those who belong to the Christ during his presence." (1 Corinthians 15:20-23) The sheaf of firstfruits that the high priest waved to and fro before Jehovah foreshadowed the resurrected Jesus Christ—the first one ever to be raised from the dead to everlasting life. Jesus thus opened the way for the liberation of mankind from sin and death.



Come! Be Refreshed

(Hebrews 10:24, 25)

C Dm/C Cma7 F/G Cma7 Dm/C

We live in a world that is way-ward and lost; The way of our God is not
Je - ho - vah is keen - ly a - ware of our needs; His coun-sel by us should be

Cma7 F/G C Dm/C Cma7 F/G

known. We need sure di - rec - tion to safe-guard our steps; We
heard. To buy out the time for oc - ca - sions to meet Shows

Cma7 Dm/C Bm11 E7 Ama7 Bm7

can - not suc-ceed on our own. Our meet - ings re - fresh us and
wis - dom and trust in his Word. By whole - some in - struc - tion from

C#m7 Dma7 C#m7 Bm7 Ama7 Bm7

bright-en our hope; They help us build faith in our God. They
God - fear - ing men, We learn how our faith can be shown. With

Come! Be Refreshed

D \flat ma7
E \flat m7
Fm7
G \flat ma7
Fm7
E \flat m7

move us with words that in - cite to fine deeds, They give us the strength to go
 lov - ing sup - port from our fam - 'ly of faith, We know that we're nev - er a -

Dm7
G9
C
Dm/C
Cma7
F/G

on. We'll nev - er for - sake what Je - ho - vah com - mands; His
 lone. So as we look for - ward to much bet - ter times, We'll

Cma7
Dm/C
Cma7
F/G
C
Dm/C

will is what we want to do. Our meet - ings in - struct us in
 meet with the ones whom we love. And here at these meet - ings we'll

Cma7
F/C
Cma7/G
Dm/G
C

ways that are right; Our love for the truth they re - new.
 learn how to live With wis - dom that comes from a - bove.



TREASURES FROM GOD'S WORD

“Seasonal Festivals With Meaning for Us”: (10 min.)

Spiritual Gems: (10 min.)

Le 22:21, 22—Why must our loyalty and integrity to Jehovah be complete? (w19.02 3 ¶13)

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

Replaced with video: 2020 Governing Body Update #9



Bible Reading: (4 min.) Le 23:9-25 (5)



APPLY YOURSELF TO THE FIELD MINISTRY

Initial Call: (3 min.) Begin with the sample conversation. Offer a magazine to address a topic raised by the householder. (13)

Return Visit: (4 min.) Begin with the sample conversation. Offer a publication from our Teaching Toolbox. (9)

Talk: (5 min.) w07 7/15 26—Theme: Who Harvested the Firstfruits of the Barley That Were Brought to the Sanctuary? (13)



LIVING AS CHRISTIANS

Song 87

“Annual Conventions—Opportunities to Show Love”: (15 min.) Discussion. Play the video “Love Never Fails”! *International Conventions* (video category OUR ACTIVITIES).

Congregation Bible Study: (30 min.) rr chap. 3 ¶11-20



Seasonal Festivals With Meaning for Us

The Passover and the Festival of Unleavened Bread (Festival of Unfermented Cakes) (Le 23:5, 6; it-1 826-827)

The Festival of Weeks (Pentecost) (Le 23:15, 16; it-2 598 ¶2)

The Festival of Booths (Le 23:34; w14 5/15 29 ¶11)

We can be “nothing but joyful” as we meditate on the meaning of ancient Jewish festivals and how Jehovah’s promises will be fulfilled.—De 16:15.



2020 Governing Body Update #9

As the pandemic continues, a Governing Body member explains why we need to remain cautious and how we can protect ourselves from COVID-19. Two experiences emphasize the benefits of doing so.

Raw Transcript

It's my great pleasure to speak for a few minutes to you dear, beloved servants of Jehovah. As you well know, we've been dealing with the effects of this pandemic for a long time. Are you tired of wearing a mask? tired of physical distancing? No doubt you miss getting together in person. Because this is lasting so long, it may be tempting to lower your guard and ease up on the precautions we've been taking. But as you're probably aware, case numbers have risen sharply in one country after another. In fact, case numbers and deaths worldwide are higher than they have ever been at any point during the pandemic. This is not a time to let down our guard. Proverbs 28:14 says: "Happy is the man "who is always on guard, "but whoever hardens his heart will fall into calamity." If we're "always on guard" like a watchman at his post, that can help us avoid the calamity. In this update, we'd like to discuss why we need to stay safe and how we can do so. And we'll hear some experiences that highlight the benefits of keeping on guard. First, let's talk about why we need to protect ourselves and others. As the months have gone by and if we or our family have not contracted COVID-19, it can be easy to think, 'My family and I won't get the virus.' The Bible warns us, though, about being overconfident. First Corinthians 10:12 says: "So let the one who thinks he is standing beware that he does not fall." In line with that principle, rather than being overconfident when it comes to our safety and thinking, 'It can't happen to me,' we have good reason to "beware" and remain cautious. Sadly, as of December 20, more than 7,500 of our brothers and sisters worldwide have died from COVID-19. Our hearts go out to those who have lost dear family members and friends. And, unfortunately, the tragic effects of this pandemic are not over. Some branches have reported two to three times more cases among the brothers in just the last month than they've had this entire year! So we need to stay safe. In the following video, note how Brother Peter Canning from the Croatia branch explains how vigilance is helping our brothers stay as safe as possible. At the beginning of June, life in Croatia seemed to be getting back to normal. Some days, there were no new reported cases of the virus in the entire country. So businesses and restaurants reopened, and tourists flooded back into Croatia. Some brothers wondered, 'Can we restart certain activities such as public witnessing?' Well, shortly after that, as a safety precaution, the Governing Body directed all branches not to resume public witnessing until further notice. At first, this level of caution was not easy to understand, as conditions seemed relatively safe for public witnessing. But what a wise decision it proved to be! Within weeks, the number of cases in Croatia began to rise. And now there are thousands being infected every day. Our experience has made us even more determined to pay close attention to the direction coming from the organization and to be ready to follow it. We cannot let our guard down. As Brother Canning said, we should not let down our guard. So, what will help us stay safe? Well, back in June, in Governing Body Update #4, Brother Morris stated three key principles to serve as a guide. It was good advice then and, with the infection rates rising, it's really good advice now. Let's review those principles. Number one: Place a high value on life. Although the

precautions you are taking may be inconvenient, remember, they protect you and your family's lives. Number two: Listen to the authorities. When we follow their safety guidelines, we show respect for Jehovah's arrangement and demonstrate that we really care about our neighbors. Number three: Do not develop a casual attitude. As this situation stretches on, please don't lower your guard. Those are three excellent principles. But now, here's a question to ask yourself: 'Do my decisions show 'that I place a high value on life, 'listen to the authorities, and have not developed a casual attitude?'

Whatever decisions you make, consider this: Your decisions affect not just yourself but your household, your brothers and sisters, and your community. That's a sobering thought, isn't it? As you consider how you and your family will handle activities in the coming months, we urge you to keep following the basic safety guidelines. Remember how COVID-19 is spread and what you can do to protect yourself. Here's a brief overview. Health experts agree that the main way the virus spreads is through the air. So when someone infected coughs, sneezes, speaks, or even breathes, they can spread the virus. Even if someone infected with the virus doesn't have symptoms, he or she can still spread the virus to others. There's an even higher risk if we're in close contact with others, in crowded places, or indoors. One of the best ways to prevent the spread of COVID-19 is to wear a mask and maintain physical distancing. To review other precautions you can take to protect yourself, we've created a new whiteboard animation entitled Virus Outbreaks—What You Can Do. This video is now available in English on jw.org and will be available in other languages soon. Please take the time to watch it. No doubt you'd agree that it takes effort to remain vigilant, but how can that benefit us? Do you recall what we read earlier in Proverbs 28:14? "Happy is the man who is always on guard." In this video interview, notice how Sister Louise Slender, who is a remote volunteer with a remote translation office in the United States, has benefited by remaining on guard. You'll also see the tragic impact that COVID-19 has had on her non-Witness relatives. I live on the Navajo land, a place called Tuba City, Arizona. When it came (the pandemic), I thought we were so isolated that it was not going to happen here in Tuba City. It affected my family a lot. In the first wave, we lost 15, and then after that, some were hospitalized. And then up to today, I have lost 35, and some are still sick and hospitalized. That makes me really sad, because it's really a serious thing. So right now, my household is just three. And anybody outside of the household could be a risk. It's very difficult because you're used to being around them for years and years and all of a sudden, this happens. And I have to look at it as anybody can be positive or anybody can have it. So I just keep my distance. I don't want to get sick. I just use caution, you know. That's what we're—Out of Jehovah's Word, what I read is we're a clean people; we're Jehovah's people. So we have to be clean. We wear masks, and we wash our hands and wipe everything that comes into the house, even mail. COVID-19 is very serious—a pandemic that takes your loved ones (people you love), and it's so sad. And it has taken many beautiful people, like my relatives. They were very knowledgeable; they did crafts; they did work; they had houses. And now we see their tools are left behind; nobody to pick up their fields. They didn't even put a seed in. They just prepared it but never put a seed in. Their homes and their transportation are just sitting there now. So all the warnings that they put out are really true warnings, and it's very important that we follow them. Our hearts go out to Sister Slender and her family. Doesn't her experience illustrate the benefits of staying on guard? What a protection following direction has been for Sister Slender, her husband, and her son! So in review, what have we

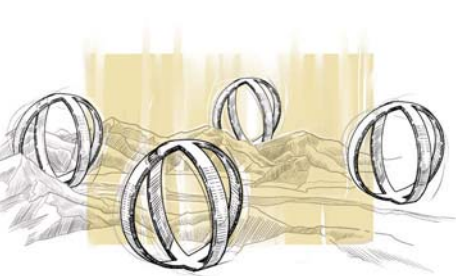
discussed? Now is not the time to slacken our hand when it comes to safety. Don't let your guard down. Don't think the virus can't affect you or your family. Even with the best of efforts, some of you may still get sick. Our prayers are with you and your families. We long for the day when Jehovah fulfills his promise that "no [one] will say: 'I am sick.'" Please stay safe, stay connected to your congregation and, above all, stay close to Jehovah. With Jehovah's help, we're sure that you can cope with any challenge you face. It's my privilege to share with you the warm greetings of the Governing Body. We love you all very much. From the World Headquarters of Jehovah's Witnesses, this is JW Broadcasting®.

video source: <https://www.jw.org/en/news/jw/region/global/2020-Governing-Body-Update-9>

11. What similar vision did Daniel have, and what are we led to conclude?

12. Why is it a protection for us to study such passages as Ezekiel's vision of the celestial chariot?

13, 14. (a) How did Ezekiel describe the wheels that he saw? (b) Why is it fitting that Jehovah's chariot has wheels?



The wheels were of awesome size and moved at tremendous speed
SEE PARAGRAPH 17

cherubs suggests that *all* of Jehovah's loyal spirit sons are represented. Note, too, that the wheels and even the cherubs themselves are full of eyes, suggesting the watchful alertness of many more than just the four spirit creatures shown. And Ezekiel's description of the vehicle implies that it is immense, making even those impressive cherubs look small. (Ezek. 1: 18, 22; 10:12) Likewise, the heavenly part of Jehovah's organization is vast, encompassing far more than four cherubs.

¹¹ *Daniel's similar vision of heaven.* The prophet Daniel lived out the long years of exile in the city of Babylon, and he too was given a vision of heaven. Interestingly, in that vision as well, Jehovah's throne had wheels. Daniel's vision focused on the immensity of Jehovah's spirit family in heaven. Daniel saw "a thousand thousands . . . and ten thousand times ten thousand" of God's spirit sons standing before Jehovah. They sat as a celestial Court, each individual evidently in his own assigned place. (Dan. 7:9, 10, 13-18) Does it not seem reasonable to conclude that Ezekiel's vision represented this same glorious spirit assemblage?

¹² Jehovah knows that it is a protection for us humans to focus our minds on spiritual realities—"the things unseen," as the apostle Paul called them. Why? Being flesh-and-blood creatures, we tend to dwell too much on "the things seen," our physical concerns, which are only temporary. (Read **2 Corinthians 4:18.**) Satan often plays on that tendency and pushes us toward becoming fleshly-minded people. To help us resist that pressure, Jehovah lovingly provides us with such passages as this one in Ezekiel's prophecy, giving us thrilling reminders of the awesome majesty of Jehovah's celestial family!

"Wheelwork!"

¹³ At first, Ezekiel focused his attention on the four cherubs, and in Chapter 4 of this publication, we will see what those creatures and their remarkable form teach us about Jehovah. However, Ezekiel saw the four wheels right alongside those cherubs, evidently at four points, forming a huge square. (Read **Ezekiel 1:16-18.**) They seemed to be composed of chrysolite, a precious stone that may be transparent or translucent and yellow or yellowish-green in color. This beautiful material glowed.

¹⁴ Ezekiel's vision placed great emphasis on the chariot's wheels. It is an unusual combination, is it not? A throne with

wheels! We might tend to think of a throne as being fixed to one spot and naturally so, for earthly monarchs can extend their influence only so far. But Jehovah's sovereignty is quite unlike any human rulership. As Ezekiel was about to learn, there are no limits to Jehovah's sovereign power. (Neh. 9:6) In a very real sense, this Sovereign can exert his authority anywhere!

¹⁵ Ezekiel was awestruck by the size of the wheels. He wrote: "Their rims were so high that they inspired awe." We may imagine Ezekiel tilting his head back to gaze at the colossal, glowing rims stretching up toward the sky. And he added this intriguing detail: "The rims of all four [wheels] were full of eyes all around." Perhaps most fascinating of all, though, was the unusual structure of the wheels. He explained: "Their appearance and structure looked as though a wheel were within a wheel." What did that mean?

¹⁶ Evidently, each wheel that Ezekiel saw was, in effect, two wheels combined, with one wheel set at right angles to the other and sharing the same vertical axis. That would explain why these wheels performed as Ezekiel described: "When they moved, they could go in any of the four directions without turning as they went." What do these wheels suggest about the heavenly vehicle Ezekiel saw?

¹⁷ Wheels of such tremendous height would cover a lot of ground with even a single revolution. In fact, the vision suggests that the vehicle moved with the speed of lightning! (Ezek. 1:14) Furthermore, the unusual four-way wheels suggest a kind of maneuverability that human engineers can only dream of. This vehicle can shift directions without slowing down or even turning! But it does not make such moves blindly. The eyes covering the rims vividly convey the idea that this vehicle is completely aware of everything around it, in every direction.

¹⁸ What, then, was Jehovah teaching Ezekiel—and all faithful people—about the heavenly part of His organization? Consider what we have seen so far. *It is glorious and awe-inspiring*, as suggested by the glowing material of the wheels and their size. *It is aware of everything*, as suggested by the abundance of eyes on the wheels. Jehovah's own eyes see all things. (Prov. 15:3; Jer. 23:24) Furthermore, he has many millions of angelic servants whom he may send to any part of the universe, and these can observe matters keenly and report back to their Sovereign.—**Read Hebrews 1:13, 14.**

15. What did Ezekiel notice regarding the composition and size of the wheels?

16, 17. (a) In what sense did the chariot have wheels within wheels? (b) What do the wheels reveal about the maneuverability of Jehovah's vehicle?

18. What do we learn from the awesome size of the wheels and the abundance of eyes?



The design of the wheels indicated perfect maneuverability

SEE PARAGRAPHS 17, 19

19. What does the speed and maneuverability of Jehovah's chariot teach us about Jehovah and the heavenly part of his organization?

20. Why should we be in awe of Jehovah's chariot?

21, 22. How might we explain what holds the chariot's parts in place?

Ezekiel had to find words for sights that were almost beyond description

¹⁹ Further, we see that *the chariot is supremely fast and maneuverable*. Just think of the contrast between the heavenly part of Jehovah's organization and human governments, institutions, and organizations! Those tend to blunder along blindly, failing to adapt to changing circumstances until they plunge into catastrophe or become outdated. But Jehovah's chariot perfectly reflects the reasonable, adaptable God who is in control of it. As his very name suggests, he can become anything that is needed in order to accomplish his purpose. (Ex. 3:13, 14) For example, he can swiftly become a mighty Warrior who fights for his people, but he can instantly shift to being the merciful Forgiver of sins who nurtures and restores even the most brokenhearted of repentant sinners.—Ps. 30:5; Isa. 66:13.

²⁰ Ezekiel's vision, at this point, may move us to ask ourselves, 'Am I really in awe of Jehovah's chariot?' We need to remember that the chariot represents a reality that exists right now. Never should we imagine that Jehovah, his Son, and all the angels might be blind to some problem that discourages us. Nor should we worry that our God will be late in responding to our needs or that his organization will fail to adapt to some new challenge arising in the volatile world around us. We do well to remember that Jehovah's organization is active, ever on the move. In fact, Ezekiel heard a heavenly voice crying out: "Wheelwork!"—evidently a command for the wheels to set themselves in motion. (Ezek. 10:13) Is it not awesome to contemplate the way Jehovah moves his organization? Our greatest awe, though, we reserve for Jehovah himself.

The One in Control

²¹ Ezekiel's attention was drawn from those wheels upward, where he saw "the likeness of an expanse that sparkled like awesome ice." (Ezek. 1:22) Far above the heads of the cherubs, the expanse stretched out, glistening in translucent glory. At this point, though, the mechanically inclined reader might be full of questions about the vehicle. For example, some might wonder: 'What holds that platform up above the wheels? And how can the wheels function without axles to join them together?' Keep in mind that this vehicle is not bound by physical laws, for it is symbolic, a depiction of a reality in the spirit realm. Note, too, these key words: "The spirit operating on the living creatures was also in the wheels."

Jehovah Is Our King!

(Psalm 97:1)

D7 G Gsus4 G D7/A

Re - jice, give glo - ry to Je - ho - vah, For the
His glo - ry tell a - mong the na - tions; For Je -
His righ - teous rule is now es - tab - lished. On his

G/B G/D D7 G G/D C/D G G/B

heav - ens pro - claim all his righ - teous - ness. Let us
ho - vah to us is a God who saves. Yes, Je -
throne, he has placed his a - noint - ed Son. Let the

C E7/B Am D G/B D7/A G Em

sing to our God joy - ful songs to his praise; Let us
ho - vah is King; he de - serves all the praise. So we
gods of this world be brought down and be shamed, For the

Am/C D7 C/G G A D Em11 D/F# Chorus

speak to all of his great acts. Let the
bow be - fore his might - y throne. Let the
praise be - longs to God a - lone.

Jehovah Is Our King!

D7/C G/B Am/C B7 Em Em/D

heav - ens re - joice, Let the earth joy - ful be, For Je -

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of one sharp (F#) and a common time signature. The bottom staff is in bass clef. The melody in the treble clef consists of quarter and eighth notes. The bass line consists of chords and single notes. The lyrics are written below the treble staff.

Am/C D7/A C/D G/D A D Em11 D/F#

ho - vah has be - come our King! Let the

Detailed description: This system contains the second two lines of music. The notation follows the same format as the first system, with treble and bass staves and lyrics below. The melody continues with quarter and eighth notes. The bass line features chords and single notes. The lyrics are written below the treble staff.

D7/C G/B Am/C B7 Em Em/D

heav - ens re - joice, Let the earth joy - ful be, For Je -

Detailed description: This system contains the third two lines of music. The notation follows the same format as the first system, with treble and bass staves and lyrics below. The melody continues with quarter and eighth notes. The bass line features chords and single notes. The lyrics are written below the treble staff.

C A7/C# G/D D7 G

ho - vah has be - come our King!

R.H.

Detailed description: This system contains the final two lines of music. The notation follows the same format as the first system, with treble and bass staves and lyrics below. The melody continues with quarter and eighth notes. The bass line features chords and single notes. The lyrics are written below the treble staff. The right-hand part (R.H.) is indicated by a bracket on the bass staff.

NOVEMBER 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
JANUARY 4-31, 2021

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COVER PICTURE:

During a heavy storm at sea, an angel assures Paul that everyone aboard the ship will survive the perilous journey (See study article 46, paragraph 5)

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"This Is the Way"

(Isaiah 30:20, 21)

E \flat /B \flat *B \flat ma7*

There is a way of peace, The way you've
 There is a way of love, No need to
 There is a way of life, No need to

E \flat /B \flat *F/B \flat* *E \flat /B \flat* *F/A* *Gm* *F*

come to know. It is the way you learned, The way of
 look a - round. God's voice has shown the way He lets him -
 look be - hind. Our God has prom - ised us: No bet - ter

E \flat *B \flat /D* *Cm*

long a - go, The way that Je - sus taught you When his
 self be found. His love is full - and good; His love is
 way we'll find, No high - er way to peace, No fin - er

Dm *E \flat* *Cm7*

voice you heard. This is the way of peace, Found in Je -
 warm and true. This is the way of love; It touch - es
 way to love. This is the way to life, Thanks to our

“This Is the Way”

Chorus

Cm/F Dm/F Eb/F F Bb F/A

ho - vah's Word.
all we do. This is the way to life; This is the
God a - bove.

Gm Bb/F Dm/F Eb Bb/D

way. Don't look a - side; Not for a mo - ment

C7sus4 C7 Cm11 F7/C Bbadd9/D Bb/D

stray! God's voice is call - ing: 'This is the

Ebma7 Gm/E Bb/F Eb/F Bb

way; Do not look back, for yes, this is the way.'

SONG 54

“This Is the Way”

PREVIEW

Some of us may find it difficult to make changes in our thinking, attitude, and actions. This article will explain why we all need to make adjustments and how we can keep our joy when making them.

Will You Continue to Be Readjusted?

“Finally, brothers, continue to rejoice, to be readjusted.”

—2 COR. 13:11.

ALL of us are on a journey. Our destination, or goal, is to live in the new world under Jehovah’s loving rulership. Each day, we try to follow the path that leads to life. But as Jesus said, that road is cramped and at times difficult to follow. **(Read Matthew 7:13, 14.)** We are imperfect, and it is easy for us to stray from this path.—Gal. 6:1.

² If we are to stay on the cramped road to life, we must be willing to adjust our thinking, attitude, and actions. The apostle Paul encouraged Christians living in Corinth to continue “to be readjusted.” (2 Cor. 13:11) That counsel also applies to us. In this article, we will discuss how the Bible can help us to adjust our steps and how mature friends can help us to stay on the path to life. We will also consider when it might be a challenge to follow direction given by Jehovah’s organization. We will see how humility can help us to change our course without losing our joy in serving Jehovah.

ALLOW GOD’S WORD TO CORRECT YOU

³ When we try to examine our own thoughts and feelings, we face a challenge. Our heart is treacherous, and that can make it difficult for us to know where it might be leading us. (Jer. 17:9) It is easy to deceive ourselves with “false reasoning.” (Jas. 1:22) So we must use God’s Word to examine ourselves. God’s Word reveals what we are on the inside, the innermost “thoughts and intentions” of our heart. (Heb. 4:12, 13) In a sense, God’s Word acts like

1. According to Matthew 7:13, 14, in what sense are we on a journey?
2. What will we consider in this article? (See also the box “Humility Helps Us to Adjust Our Steps.”)
3. What can God’s Word do for you?

Humility Helps Us to Adjust Our Steps



MATURE FRIENDS

A mature fellow Christian may give us a kind warning. Are we grateful that our friend had the courage to speak up?
(See paragraph 9)



GOD'S ORGANIZATION

God's organization provides publications, videos, and meetings that help us to apply counsel from God's Word. At times, the Governing Body makes adjustments in the way the work is organized
(See paragraph 14)



GOD'S WORD

God's Word warns us when we stray off the path. If we are humble, we allow God's Word to correct our wrong thinking
(See paragraph 7)



an X-ray machine, enabling us to see what is inside. But we must be humble if we are to benefit from the counsel we receive from the Bible or from God's representatives.

⁴ The example of King Saul shows what can happen when we lack humility. Saul became so proud that he would not admit, even to himself, that his thinking and actions needed to be adjusted. (Ps. 36:1, 2; Hab. 2:4) This became evident when Jehovah gave Saul specific direction on what he should do after he defeated the Amalekites. Saul, however, did not obey Jehovah. And when the prophet Samuel confronted him about the matter, Saul did not acknowledge his mistake. Instead, he tried to justify his actions by minimizing the consequences of his disobedience and shifting the blame to others. (1 Sam. 15:13-24) Earlier, Saul had displayed a similar attitude. (1 Sam. 13:10-14) Sadly, he allowed his heart to become haughty. He did not correct his thinking, so Jehovah reproved him and rejected him.

⁵ To learn from Saul's example, we do well to ask ourselves these questions: 'When I read counsel from God's Word, do I tend to justify my thinking? Do I minimize the consequences of disobedience? Do I shift the blame for my actions to someone else?' If our answer to any of those questions is yes, we must adjust our thinking and attitude. Otherwise, our heart can become so haughty that Jehovah will reject us as his friend.—Jas. 4:6.

4. What indicates that King Saul became a proud man?
5. What can we learn from Saul's example?

⁶ Note the contrast between King Saul and his successor, King David, a man who loved "the law of Jehovah." (Ps. 1:1-3) David knew that Jehovah saves those who are humble but opposes the haughty. (2 Sam. 22:28) So David allowed God's law to adjust his thinking. He wrote: "I will praise Jehovah, who has given me advice. Even during the night, my innermost thoughts correct me."—Ps. 16:7.

⁷ If we are humble, we will allow God's Word to correct our wrong thinking before we act on those thoughts. God's Word will be like a voice that tells us: "This is the way. Walk in it." It will warn us when we are straying from the path—to the left or to the right. (Isa. 30:21) By listening to Jehovah, we will benefit ourselves in a number of ways. (Isa. 48:17) For instance, we will avoid the embarrassment of having to be corrected by someone else. And we will draw closer to Jehovah because we recognize that he is treating us like a beloved child.—Heb. 12:7.

⁸ God's Word can act as a mirror for us. **(Read James 1:22-25.)** Most of us look in a mirror each morning before we leave home. That way, we can see if we need to make an adjustment before others see us. Similarly, when we read the Bible each day, we will see ways that we can adjust our thinking and our attitude. Many find it helpful to read the daily text each morning before they leave home. They allow what they read to affect their think-

6. Describe the contrast between King Saul and King David.
7. What will we do if we are humble?
8. As mentioned at James 1:22-25, how can we use God's Word as a mirror?

ing. Then throughout the day, they look for ways to apply the counsel from God's Word. In addition, we must have a study routine that includes reading and thinking about God's Word each day. This may sound simple, but it is one of the most important things we can do to help us stay on the cramped road to life.

LISTEN TO MATURE FRIENDS

⁹ Have you ever started to walk on a path that was leading you away from Jehovah? (Ps. 73:2, 3) If a mature friend had the courage to correct you, did you listen to him and apply his advice? If so, you did the right thing, and you are no doubt grateful that your friend warned you.—Prov. 1:5.

¹⁰ God's Word reminds us: "The wounds inflicted by a friend are faithful." (Prov. 27:6) In what way is this statement true? Consider this illustration: Imagine that you are waiting to cross a busy street and you get distracted by your cell phone. You step onto the street without looking up. Just then, a friend grabs your arm and pulls you back onto the sidewalk. His grip is so firm that your arm is bruised, but his quick action saves you from being hit by a car. Even if the bruise he inflicted causes you pain for several days, would you be offended that your friend grabbed you? Certainly not! You would be grateful for his help. Similarly, if a friend warns you that your speech or actions are not in harmony with God's righteous standards, you may feel hurt at first. But do not resent his counsel or become offended. That would be foolish.

9. When might a friend have to correct you?

10. How should you react if a friend corrects you?

(Eccl. 7:9) Instead, be grateful that your friend had the courage to speak up.

¹¹ What could cause someone to reject good counsel from a loving friend? Pride. Proud people like "to have their ears tickled." They "turn away from listening to the truth." (2 Tim. 4:3, 4) They have an inflated view of their own opinion and worth. However, the apostle Paul wrote: "If anyone thinks he is something when he is nothing, he is deceiving himself." (Gal. 6:3) King Solomon summed up the matter well. He wrote: "Better is a poor but wise child than an old but stupid king, who no longer has enough sense to heed a warning."—Eccl. 4:13.

¹² Note the example set by the apostle Peter when he was publicly corrected by the apostle Paul. (**Read Galatians 2:11-14.**) Peter could have resented what Paul said, focusing on the way he said it and where he chose to say it. But Peter was wise. He accepted the counsel and did not nurse a grudge against Paul. Instead, he later referred to Paul as a "beloved brother."—2 Pet. 3:15.

¹³ If you ever feel that you need to give counsel to a friend, what points should you keep in mind? Before you approach your friend, ask yourself, 'Am I being "overly righteous"?' (Eccl. 7:16) An overly righteous person judges others, not by Jehovah's standards, but by his own, and he is probably not very merciful. If after examining yourself you still see the need to speak to your friend, clearly

11. What could cause someone to reject good counsel from a friend?

12. What do we learn from the example set by the apostle Peter, as recorded at Galatians 2:11-14?

13. What points should we keep in mind when offering counsel?



Before giving counsel . . .

- ask yourself, ‘Is the counsel really necessary?’

When giving counsel . . .

- clearly identify the problem
- base the counsel on God’s Word
- imitate Jesus’ compassionate way

(See paragraph 13)

identify the problem and use viewpoint questions to help your friend to recognize his mistake. Make sure that what you say is based on the Scriptures, remembering that your friend is accountable, not to you, but to Jehovah. (Rom. 14:10) Rely on the wisdom found in God’s Word, and when counseling someone, imitate Jesus’ compassion. (Prov. 3:5; Matt. 12:20) Why? Because Jehovah will deal with us in the same way that we deal with others.—Jas. 2:13.

FOLLOW DIRECTION GIVEN BY GOD’S ORGANIZATION

¹⁴ Jehovah guides us on the road to life by means of the earthly part of his organization, which provides videos, publications, and meetings that help all of us apply the counsel contained in God’s Word. This material is solidly based on the Scriptures. When deciding how the preaching work can best be accomplished, the Governing Body relies on holy spirit. Still, the Governing Body regularly reviews its own decisions about

14. What does God’s organization provide for us?

how the work is organized. Why? Because “the scene of this world is changing,” and God’s organization must adapt to new circumstances.—1 Cor. 7:31.

¹⁵ No doubt, we readily follow the Bible-based direction we receive regarding doctrinal or moral matters. But how do we react when God’s organization makes a change that affects other aspects of our life? For example, in recent years the cost of building and maintaining places of worship has increased dramatically. So the Governing Body has directed that Kingdom Halls be used to capacity. As a result of this adjustment, congregations have been merged and some Kingdom Halls have been sold. The funds are being used to help build halls in areas that need them the most. If you live in an area where halls are being sold and congregations are being merged, you may find it a challenge to adapt to the new circumstances. Some publishers now have to travel farther to attend meetings. Others who worked hard to build or maintain a Kingdom Hall

15. What challenge have some publishers faced?

may wonder why that hall is now being sold. They may feel that their time and effort were wasted. Still, they are cooperating with this new arrangement and should be commended.

¹⁶ We will maintain our joy if we remember that we are working for Jehovah and that he is directing his organization. **(Read Colossians 3:23, 24.)** King David set a good example when donating funds to build the temple. He said: “Who am I and who are my people that we should be in a position to make voluntary offerings like this? For everything is from you, and we have given to you what comes from your own hand.” (1 Chron. 29:14) When we donate funds, we too are giving to Jehovah what has come from his own hand. Even so, Jehovah appreciates the time, energy, and resources that we donate to support the work he wants done.—2 Cor. 9:7.

STAY ON THE CRAMPED ROAD

¹⁷ To stay on the cramped road to life,

16. How will applying the counsel found at Colossians 3:23, 24 help us to maintain our joy?

17. Why should you not feel discouraged if you have to adjust your steps?

all of us must follow Jesus’ steps closely. (1 Pet. 2:21) If it seems that you have to adjust your steps, do not be discouraged. That may actually be a good sign, showing that you are sensitive to Jehovah’s direction. Remember that Jehovah does not expect us—as imperfect as we are at present—to imitate Jesus’ example perfectly.

¹⁸ May all of us focus on the future and be willing to adjust our thinking, attitude, and actions. (Prov. 4:25; Luke 9:62) Let us remain humble, “continue to rejoice, to be readjusted.” (2 Cor. 13:11) If we do that, “the God of love and of peace will be with [us].” And we will not only reach our destination but also enjoy the journey.

18. What must we do to reach our goal?

PICTURE DESCRIPTION Page 22: As the younger brother relates what happened to him after he made a poor decision, the older brother (on the right) listens calmly to determine if he needs to give some counsel.

HOW WILL HUMILITY HELP US TO . . .

- correct our thinking and actions?
- accept correction from others?
- follow direction given by God’s organization?

Walking in Integrity

(Psalm 26)

Eb/F F7 Bb Eb/F F7

Please I judge me, Lord, ob - serve my
do do not sit with wick - ed
For I have loved the dwell - ing

Bbma7 Bb6 Bbma7 Bb6 B° Cm

loy - al - ty; Ob - serve my trust in you
men of lies. I hate the com - pa - ny
of your house. Your wor - ship, oh, so pure,

F7 F7/Eb Bb/D C#° Cm7 F9 F7/Eb

and my in - teg ri - ty. Ex - am - ine
of those who truth de - spise. Je - ho - vah,
I dai - ly will es - pouse. And I will

Bbma7/D C#° Cm7 F7 Bb6

me, and put me to the test; My
please, don't take a - way my life With
march a - round your al - tar grand, To

R.H.

Walking in Integrity

Cm/A D7 Fm/D G7 Bb/C C7

mind and heart re - fine, that my soul might be
 men who take de - light in brib - er - y and
 make thanks - giv - ing heard a - loud through - out the

F7 Eb/G F/A *Chorus* F Bb/D Bbma7 C#°

blessed.
 strife.
 land. But as for me, De - ter - mined

Bb/D Fm/Ab G7 Ebm/C

I will be to walk e - ter - nal - ly

Ebm/F F7sus4 F7 Bb

In my in - teg - ri - ty.