

Song 80 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“I Am . . . Your Inheritance”: (10 min.)

Spiritual Gems: (10 min.)

Nu 18:19—What is the meaning of the expression “a lasting covenant of salt”? (g02 6/8 14 ¶2)

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

Bible Reading: (4 min.) Nu 18:1-13 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

Return Visit Video: (4 min.) Discussion. Play the video *Return Visit: Jesus—Mt 20:28* (video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the questions that appear in the video.

Return Visit: (4 min.) Begin with the sample conversation. Introduce a publication from the Teaching Toolbox. (6)

Talk: (5 min.) w18.01 18 ¶4-6—Theme: Why Do We Give to Jehovah? (20)

 LIVING AS CHRISTIANS

Song 117

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 7 ¶8-15, box 7A

 “I Am . . . Your Inheritance”

Jehovah gave the priests and the Levites a priceless privilege of service (Nu 18:6, 7)

The tribe of Levi received no land allotment but had Jehovah as their inheritance (Nu 18:20, 24; w11 9/15 13 ¶9)

The nation gave a tenth of its produce to support the Levites and the priesthood (Nu 18:21, 26, 27; w11 9/15 7 ¶4)

Jehovah promised the priests and the Levites that he would care for their basic material needs. We can be confident that Jehovah will support us if we make sacrifices to serve him.



"Taste and See That Jehovah Is Good"

(Psalm 34:8)

D F#m7 Gma7 G6 G/A A7

Our ser - vice to God we cher - ish; We
For those in the full - time ser - vice, Rich

D F#m7 G G/A A9

val - ue our priv - 'lege to preach. We
bless - ings and trea - sures a - bound. By

F#m7 G F#m7 G

buy out the time and give God our best, For
trust - ing in God to care for our needs, In

F#m7 Bm7 Em7 A7 Dsus4 D

man - y we still need to reach.
all things con - tent - ment is found.

"Taste and See That Jehovah Is Good"

Chorus

God's Word in - vites us: 'Come taste and see—

G D/F# Em7 A7 D

See that Je - ho - vah is good.'

G A/G D/F# E/G# Asus4 A

God - ly de - vo - tion brings great - est gain,

G D/F# A#° F#+5 F#7 Bm Bm/A

We know we've done all we could.

G Asus4 A7 Dsus4 D

they fell with their faces to the ground.^a **46** Moses then said to Aaron: "Take the fire holder and put fire from the altar^b in it and put incense on it and go quickly to the assembly and make atonement for them,^c because indignation has gone out from Jehovah. The plague has started!" **47** Aaron at once took it, just as Moses had said, and ran into the midst of the congregation, and look! the plague had started among the people. So he put the incense on the fire holder and began making atonement for the people. **48** He kept standing between the dead and the living, and the scourge eventually stopped. **49** Those who died from the scourge amounted to 14,700, besides those dead on account of Kor'ah. **50** When at last Aaron returned to Moses at the entrance of the tent of meeting, the scourge had been stopped.

17 Jehovah now said to Moses: **2** "Speak to the Israelites and take from them one rod for each paternal house, from the chieftains of each paternal house,^d 12 rods in all. Write the name of each one on his rod. **3** You should write Aaron's name on Le'vi's rod, because there is one rod for the head of each paternal house. **4** Deposit the rods in the tent of meeting before the Testimony,^e where I regularly present myself to you.^f **5** And the rod of the man whom I choose^g will bud, and I will put a stop to the murmuring of the Israelites against me,^h which they are also murmuring against you."ⁱ

6 So Moses spoke to the Israelites, and all their chieftains gave him rods—a rod for each chieftain of a paternal house, 12 rods—and Aaron's rod was among their rods. **7** Then

CHAP. 16

a Nu 16:21, 22

b Le 6:12

c Ex 34:9
Nu 8:19

CHAP. 17

d Nu 1:4, 16

e Ex 34:29

f Ex 25:22
Ex 30:36
Le 16:2

g Nu 16:5

h Nu 11:1
Nu 14:27
Nu 16:11
1Co 10:6, 10i Nu 14:2
Nu 16:13, 41

Second Col.

a Heb 9:4

b Nu 16:38

c De 9:7
De 31:27d Nu 1:51
Nu 18:4, 7

e Nu 16:49

CHAP. 18

f Ex 25:8
Le 21:10-12g Ex 28:38
Le 22:9
Nu 18:23h Nu 3:6
Nu 8:22
Nu 16:9

i Nu 1:53

j Nu 3:25, 26
Nu 3:30, 31
Nu 3:36, 37k Nu 4:15, 20
Nu 16:39, 40

Moses deposited the rods before Jehovah in the tent of the Testimony.

8 On the next day, when Moses went into the tent of the Testimony, look! Aaron's rod for the house of Le'vi had budded and was bringing forth buds and blossoming flowers and bearing ripe almonds. **9** Moses then brought out all the rods from before Jehovah to all the people of Israel. They looked at them, and each man took his own rod.

10 Jehovah then said to Moses: "Put Aaron's rod^a back before the Testimony as something to be kept for a sign^b to the sons of rebelliousness,^c so that their murmurings against me may cease and so that they may not die." **11** Moses immediately did just as Jehovah had commanded him. He did just so.

12 The Israelites then said to Moses: "Now we will die, we will surely perish, we are all going to perish! **13** Anyone who even comes close to Jehovah's tabernacle will die!^d Must we end up dying that way?"^e

18 Jehovah then said to Aaron: "You and your sons and your paternal house with you will be answerable for any error against the sanctuary,^f and you and your sons with you will be answerable for any error against your priesthood.^g **2** Also bring near your brothers of the tribe of Le'vi, your ancestral tribe, so that they may join you and minister to you^h and your sons before the tent of the Testimony.ⁱ **3** They are to fulfill their responsibilities to you and to the entire tent.^j However, they must not come near the utensils of the holy place and the altar, so that neither they nor you may die.^k **4** They will join you and carry out their responsibilities regarding the tent of meeting and all the service of the tent,

and no unauthorized person* may come near to you.^a **5** You must carry out your responsibility toward the holy place^b and the altar,^c so that no further indignation^d may come against the people of Israel. **6** I myself have taken your brothers, the Levites, from among the Israelites as a gift for you.^e They are given to Jehovah to care for the service of the tent of meeting.^f **7** You and your sons are responsible for your priestly duties pertaining to the altar and what is inside the curtain,^g and you are to render this service.^h I have given the service of the priesthood as a gift to you, and any unauthorized person* who approaches should be put to death.ⁱ

8 Jehovah spoke further to Aaron: "I myself put you in charge of the contributions made to me.^j I have given to you and to your sons a portion of all the holy things contributed by the Israelites as a permanent allowance.^k **9** This will be yours out of the most holy offerings made by fire: every offering they make, including their grain offerings^l and their sin offerings^m and their guilt offeringsⁿ that they bring to me. It is something most holy for you and for your sons. **10** In a most holy place you should eat it.^o Every male may eat it. It will be something holy to you.^p **11** This also belongs to you: the gifts they contribute^q together with all the wave offerings^r of the Israelites. I have given them to you and your sons and your daughters with you as a permanent allowance.^s Everyone clean in your house may eat it.^t

12 "All the best of the oil and all the best of the new wine

18:4, 7 *Lit., "stranger," that is, a non-Levite.

CHAP. 18

- a Nu 1:51
Nu 3:10
b Le 24:2, 3
Nu 3:32
c Ex 30:7
d Nu 16:46
e Nu 3:9, 12
Nu 8:15, 16
f Nu 8:19
g Le 16:2, 12
Heb 9:3, 7
h 1Sa 2:28
Heb 5:4
i Nu 3:10
Nu 16:39, 40
j Ex 23:19
Le 27:28, 30
Nu 18:11, 26
k Le 7:34
Nu 5:9
l Le 2:3
m Le 5:11, 12
Le 6:25, 26
n Le 7:1, 7
o Ex 29:32
Le 6:14, 16
Le 10:12, 13
p Le 6:18
Le 7:1, 6
Le 14:13
Le 21:22
q Nu 15:20
Eze 44:30
r Ex 29:27
Le 7:34
s Le 10:14
De 18:3
t Le 22:4-6

Second Col.

- a Pr 3:9
b Le 2:14
De 18:4
c Ex 23:19
d Le 27:21, 28
e Ex 13:2
Le 27:26
Nu 3:13
f Ex 13:13
g Ex 34:20
Le 27:27
h Le 27:6
i Ex 22:30
De 15:19
j Le 17:11
k Le 3:16
l Ex 29:26
Le 7:31, 34
m Ex 23:19
Nu 15:18, 19
Nu 18:11, 26
Nu 31:28, 29
n 2Ch 31:4

and the grain, their firstfruits,^a which they give to Jehovah, I give them to you.^b **13** The first ripe fruits of everything from their land, which they will bring to Jehovah, will become yours.^c Everyone clean in your house may eat it.

14 "Every devoted thing* in Israel should become yours.^d

15 "Every firstborn of all living things,^e which they will present to Jehovah, whether man or animal, should become yours. However, you should without fail redeem the firstborn of mankind,^f and the firstborn of the unclean animals you should redeem.^g **16** You should redeem it with the redemption price when it is a month old and up, by the estimated value of five silver shekels,^h according to the standard shekel of the holy place.ⁱ It is 20 gerahs.^j **17** Only the firstborn bull or firstborn male lamb or firstborn goat you should not redeem.^k They are something holy. You should sprinkle their blood on the altar,^l and their fat you should make smoke as an offering made by fire for a pleasing* aroma to Jehovah.^k

18 And their flesh should become yours. Like the breast of the wave offering and like the right leg, it should become yours.^l **19** All the holy contributions that the Israelites will contribute to Jehovah,^m I have given to you and your sons and your daughters with you as a permanent allowance.ⁿ It is a

18:14 *That is, everything made sacred to God by being irrevocably and irredeemably devoted to God. 18:15 *Lit., "of all flesh." 18:16 *A shekel equaled 11.4 g (0.367 oz t). See App. B14. *Or "the holy shekel." ^A gerah equaled 0.57 g (0.01835 oz t). See App. B14. 18:17 *Or "appeasing; soothing." Lit., "restful."

lasting covenant of salt* before Jehovah for you and your offspring with you.”

20 Jehovah went on to say to Aaron: “In their land you will not have an inheritance, and no portion of land among them will become yours.^a I am your portion and your inheritance in the midst of the Israelites.^b

21 “Now see that I have given to the sons of Le’vi every tenth part^c in Israel as an inheritance in return for the service they are carrying out, the service of the tent of meeting. **22** No longer may the people of Israel approach the tent of meeting, or else they will incur sin and die. **23** The Levites themselves are to carry out the service of the tent of meeting, and they are the ones who will answer for their error.^d It is a lasting statute during all your generations that they should not take possession of an inheritance among the Israelites.^e **24** For I have given to the Levites as an inheritance the tenth part contributed by the people of Israel, which they will contribute to Jehovah. That is why I have said to them, ‘In the midst of the Israelites, they should not take possession of an inheritance.’”^f

25 Then Jehovah said to Moses: **26** “You should tell the Levites, ‘You will receive from the Israelites the tenth part that I have given to you from them for your inheritance,^g and you should contribute from it a tenth part of the tenth part as a contribution to Jehovah.^h **27** And it will be considered your contribution, as though it were the grain of the threshing floorⁱ or the full production of the wine-press or oil press. **28** In this way you will also give a con-

18:19 *That is, a permanent and unchanging covenant.

CHAP. 18

a Nu 26:62, 63
De 10:9
De 14:27
Jos 14:3

b De 18:1, 2
Jos 18:7
Eze 44:28

c Le 27:30
Ne 10:37
Ne 12:44
Heb 7:5

d Nu 3:6, 7
Nu 18:1

e Jos 13:33

f De 10:9

g Nu 18:21
De 12:19

h Ne 10:38

i Nu 15:20

Second Col.

a Nu 18:8, 12

b 1Co 9:13

c Le 22:2, 15

CHAP. 19

d Le 22:20
Mal 1:14

e Heb 9:13, 14

f Le 4:11, 12

g Ps 51:7

tribution to Jehovah from all the tenth parts that you receive from the Israelites, and from them you are to give the contribution for Jehovah to Aaron the priest. **29** You will make every sort of contribution to Jehovah from the very best of all the gifts given to you^a as something holy.’

30 “And you must say to them, ‘When you contribute the best of them, then it will be considered for the Levites as the produce of the threshing floor and as the produce of the wine-press or oil press. **31** You and your household may eat it in any place, because it is your wages in return for your service at the tent of meeting.^b **32** You will not incur sin in this as long as you contribute the best from them, and you must not profane the holy things of the Israelites, or you will die.’”^c

19 Jehovah spoke again to Moses and Aaron, saying: **2** “This is a statute of the law that Jehovah has commanded, ‘Tell the Israelites that they should take for you a sound red cow in which there is no defect^d and upon which no yoke has come. **3** You are to give it to El-e-a’zar the priest, and he will lead it outside the camp, and it will be slaughtered before him. **4** Then El-e-a’zar the priest will take some of its blood with his finger and spatter its blood seven times straight toward the front of the tent of meeting.^e **5** The cow will then be burned before his eyes. Its skin and its flesh and its blood together with its dung will be burned.^f **6** And the priest will take cedarwood, hyssop,^g and scarlet material and throw them into the fire where the cow is being burned. **7** The priest will then wash his garments and bathe himself* in

19:7 *Lit., “his flesh.”

water, and afterward he may come into the camp; but the priest will be unclean until the evening.

8 "The one who burned the cow will wash his garments in water and bathe himself* in water, and he will be unclean until the evening.

9 "A clean man will gather up the ashes of the cow^a and deposit them outside the camp in a clean place, and they should be kept by the assembly of the Israelites to prepare water that will be used for cleansing.^b It is a sin offering. **10** The one gathering the ashes of the cow will wash his garments and be unclean until the evening.

"This will serve the Israelites and the foreigner who is residing in their midst as a lasting statute.^c **11** Anyone touching any dead person* will be unclean for seven days.^d **12** Such one should purify himself with the water* on the third day, and on the seventh day he will be clean. But if he does not purify himself on the third day, on the seventh day he will not be clean. **13** Everyone who touches the corpse of any dead person* and does not purify himself has defiled Jehovah's tabernacle,^e and that person^f must be cut off^g from Israel.^f Because the water for cleansing^g has not been sprinkled on him, he continues unclean. His uncleanness remains upon him.

14 "This is the law that applies when a man dies in a tent: Everyone who enters the tent and everyone who was already in the tent will be unclean for sev-

19:8 *Lit., "his flesh." 19:11 *Or "the corpse of any human soul." See Glossary. 19:12 *Lit., "it." 19:13 *Or "a corpse, the soul of any human who has died." See Glossary. 19:13, 20, 22 *Or "soul." 19:13, 20 ^hOr "put to death."

CHAP. 19

a Heb 9:13, 14

b Nu 19:13, 21

c Ex 12:49
Le 24:22
Nu 15:15

d Le 21:1, 11
Nu 5:2
Nu 6:9
Nu 31:19

e Le 15:31

f Le 22:3
Heb 10:28

g Nu 19:9

Second Col.

a Le 11:31, 32

b Nu 19:11
Nu 31:19

c Nu 19:9

d Ps 51:7

e Le 14:9
Nu 19:12
Nu 31:19

f Nu 19:13

g Nu 19:18
Heb 9:9, 10
Heb 9:13, 14

h Le 15:4, 5

en days. **15** Every opened container with no lid tied on it is unclean.^a **16** Everyone in the open field who touches someone killed with the sword or a corpse or the bone of a man or a burial place will be unclean for seven days.^b **17** They should take for the unclean one some of the ashes of the sin offering that was burned and pour running water on them in a container. **18** Then a clean man^c will take hyssop^d and dip it into the water and spatter it on the tent and on all the containers and on the people* who were there and on the one who touched the bone or the slain one or the corpse or the burial place. **19** The clean person will spatter it on the unclean one on the third day and on the seventh day, and he will purify him from sin on the seventh day;^e then he should wash his garments and bathe in water, and he will become clean in the evening.

20 "But the man who is unclean and who will not purify himself, that person^f must be cut off^g from the congregation,^f because he has defiled Jehovah's sanctuary. The water for cleansing was not sprinkled on him, so he is unclean.

21 "This will serve as a lasting statute for them: The one spattering the water for cleansing^g should wash his garments, and the one touching the water for cleansing will be unclean until the evening. **22** Anything the unclean one touches will be unclean, and the person^f who touches it will be unclean until the evening."^h

20 In the first month, the entire assembly of the Israelites came into the wilderness of Zin, and the people began dwell-

19:18 *Or "souls."

Song 80 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“I Am . . . Your Inheritance”: (10 min.)

Spiritual Gems: (10 min.)

Nu 18:19—What is the meaning of the expression “a lasting covenant of salt”? (g02 6/8 14 ¶2)

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

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 LIVING AS CHRISTIANS

Song 117

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 7 ¶8-15, box 7A

 “I Am . . . Your Inheritance”

Jehovah gave the priests and the Levites a priceless privilege of service (Nu 18:6, 7)

The tribe of Levi received no land allotment but had Jehovah as their inheritance (Nu 18:20, 24; w11 9/15 13 ¶9)

The nation gave a tenth of its produce to support the Levites and the priesthood (Nu 18:21, 26, 27; w11 9/15 7 ¶4)

Jehovah promised the priests and the Levites that he would care for their basic material needs. We can be confident that Jehovah will support us if we make sacrifices to serve him.



April 5-11 / Numbers 17-19

Treasures From God's Word

"I Am . . . Your Inheritance": (10 minutes)

Jehovah gave the priests and the Levites a priceless privilege of service (Numbers 18:6, 7)

Numbers 18:6, 7: I myself have taken your brothers, the Levites, from among the Israelites as a gift for you. They are given to Jehovah to care for the service of the tent of meeting. You and your sons are responsible for your priestly duties pertaining to the altar and what is inside the curtain, and you are to render this service. I have given the service of the priesthood as a gift to you, and any unauthorized person who approaches should be put to death."

The tribe of Levi received no land allotment but had Jehovah as their inheritance

Numbers 18:20: Jehovah went on to say to Aaron: "In their land you will not have an inheritance, and no portion of land among them will become yours. I am your portion and your inheritance in the midst of the Israelites.

Numbers 18:24: For I have given to the Levites as an inheritance the tenth part contributed by the people of Israel, which they will contribute to Jehovah. That is why I have said to them, 'In the midst of the Israelites, they should not take possession of an inheritance.'"

w11 9/15 13 paragraph 9

Think of the Levites, who did not receive a land inheritance. Since pure worship was their primary concern, for sustenance they had to rely on Jehovah, who told them: "I am your share." (Numbers 18:20) Although we are not serving at a literal temple as the priests and Levites did, we can imitate their spirit, having confidence that Jehovah will provide for us. Our trust in God's power to provide becomes more and more important as we move deeper into the last days.—Revelation 13:17.

The nation gave a tenth of its produce to support the Levites and the priesthood

Numbers 18:21: "Now see that I have given to the sons of Levi every tenth part in Israel as an inheritance in return for the service they are carrying out, the service of the tent of meeting.

Numbers 18:26, 27: "You should tell the Levites, 'You will receive from the Israelites the tenth part that I have given to you from them for your inheritance, and you should contribute from it a tenth part of the tenth part as a contribution to Jehovah. And it will be considered your contribution, as though it were the grain of the threshing floor or the full production of the winepress or oil press.

w11 9/15 7 paragraph 4

What did that assignment mean for the Levites? Jehovah said that he was to be their share in the sense that rather than receiving a land inheritance, they were entrusted with a priceless privilege of service. Being "the priesthood of Jehovah" was their inheritance. (Joshua 18:7) The context of Numbers 18:20 shows that this did not leave them impoverished materially. (Read Numbers 18:19, 21, 24.) The Levites were to be given "every tenth part in Israel as an inheritance in return for their service." They would receive 10 percent of Israel's produce and of the increase of the domestic animals. In turn, the Levites were to contribute a tenth part of what they received, "of the very best of it," for the support of the priesthood. (Numbers 18:25-29) The priests were also given "all the holy contributions" that the sons of Israel brought to God at his place of worship. Members of the priesthood thus had good reason for believing that Jehovah would provide for them.

Jehovah promised the priests and the Levites that he would care for their basic material needs. We can be confident that Jehovah will support us if we make sacrifices to serve him.

Pictures: [Image:] Collage: Jehovah providing for the physical needs of his servants. 1. A sister puts money into an envelope. 2. The envelope sits underneath a door. 3. A single mother hugs her daughter and looks at money inside the envelope.

Spiritual Gems

Numbers 18:19—What is the meaning of the expression “a lasting covenant of salt”?

Numbers 18:19: All the holy contributions that the Israelites will contribute to Jehovah, I have given to you and your sons and your daughters with you as a permanent allowance. It is a lasting covenant of salt before Jehovah for you and your offspring with you.”

g02 6/8 14 paragraph 2

Salt also became a symbol of stability and permanence. Therefore, in the Bible a binding covenant was called “a covenant of salt,” the parties often eating a meal together, with salt, to seal it. (Numbers 18:19) Under Mosaic Law, salt was to be added to sacrifices offered on the altar, doubtless denoting freedom from corruption or decay.

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) Numbers 18:1-13 (*th study 5*)

Song 80 and Prayer | Opening Comments (1 min.)

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 “I Am . . . Your Inheritance”

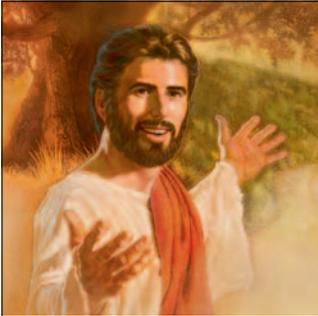
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**You Are
Welcome
to Attend!**

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.”

When Interest Is Shown: Play [or text or e-mail] the video *Remember Jesus’ Death*.

Link: Why did Jesus die?

Initial Call

Question: Who was Jesus?

Scripture: **Mt 16:16**

Link: Why did Jesus die?

► FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 41 ¶5

Return Visit

Question: Why did Jesus die?

Scripture: **Mt 20:28**

Link: How can we show our appreciation for Jesus’ ransom sacrifice?

► FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 52 ¶2



to use their material things to support the work of his organization. (Ex. 36:3-7; **read Proverbs 3:9.**) Why does Jehovah expect us to use our valuable things to give back to him? How did faithful ones in the past support the activities of Jehovah's representatives financially? How does the organization use the money that is donated today? The answers to these questions will be discussed in this article.

WHY DO WE GIVE TO JEHOVAH?

⁴ We give to Jehovah because of our love and appreciation for him. We are overwhelmed when we consider all that Jehovah has done in our behalf. When explaining the needs of the upcoming project to build the temple, King David acknowledged that everything we receive comes from Jehovah and that whatever we give to Jehovah is from what he has already given us.—**Read 1 Chronicles 29:11-14.**

⁵ Giving is also an expression of our worship of Jehovah. In vision, the apostle John heard Jehovah's servants in heaven say: "You are worthy, Jehovah our God, to receive the glory and the honor and the power, because you created all things, and because of your will they came into existence and were created." (Rev. 4:11) Would you not agree that Jehovah is worthy of all the glory and honor that we can give him by offering the best that we have? Through Moses, Jehovah commanded the nation of Israel to appear before Jehovah at three annual festivals. As part of their worship at those festivals, the Israelites were

4. What do we show Jehovah when we support his work?

5. How do the Scriptures show that unselfish giving is a fundamental aspect of true worship?

not to "appear before Jehovah empty-handed." (Deut. 16:16) Likewise today, unselfish giving in appreciation for and in support of the work of the earthly part of Jehovah's organization is a fundamental aspect of worship.

⁶ Giving is good for us. It is healthy for us to be generous givers and not just receivers. (**Read Proverbs 29:21.**) We may think of a child who gives a gift to his parents from the small allowance they have given him. How the parents appreciate this gift! A son or a daughter who may be pioneering and living at home may rightly give the parents some funds to assist with household expenses. Though the parents may not expect this, they may accept these gifts because it is a way for the child to show appreciation for all that they do for him. Likewise, Jehovah realizes that giving from our valuable things is good for us.

GIVING IN BIBLE TIMES

⁷ The aspect of giving from personal resources is well-established in the Scriptures. In some cases, Jehovah's people contributed for specific projects. For example, Moses called for donations for the construction of the tabernacle, as did King David for the building of the temple. (Ex. 35:5; 1 Chron. 29:5-9) During the time of King Jehoash, the priests used money that was collected to repair the house of Jehovah. (2 Ki. 12:4, 5) When the brothers in the early Christian congregation were made aware of the need that arose because of a fam-

6. Why is giving good for us? (See opening picture.)

7, 8. How did Jehovah's people in Bible times set an example in contributing (a) for specific projects? (b) for the general support of the work?

The Quality of Goodness

(2 Chronicles 6:41)

D/A A7 D D/F# G Gma7 Gm D/F# G D/F# A G/A A7

O Je - ho - vah, God of good - ness, You have blessed us all our days! You are
Your own good - ness is re - flect - ed In the peo - ple whom you choose; And the
May you bless our deeds of good - ness To our broth - ers, great or small. May we

D D/F# G G/B Bb° D/A G/A A7 D G/A A7

ho - ly, ev - er loy - al, And so good in all your ways. You show
proof is in their con - duct And the preach - ing of good news. Your good
show them spe - cial fav - or As we work at good t'ward all. In each

D D/F# G D/F# D G D Gma7/B Gm6/Bb A7 G/A A7

fav - or, grant - ing mer - cy, Far be - yond what we de - serve. You're so
teach - ing, your good shep - herds, Bear good fruit in man - y lands. May you
fam - 'ly, con - gre - ga - tion, In each town and neigh - bor - hood, With your

D D/F# G G/B Bb° D/A G/A A7 D

wor - thy of our wor - ship, And it's you we glad - ly serve.
grant us ho - ly spir - it, And may good - ness guide our hands.
bless - ing and your spir - it, May we be a force for good.

Song 80 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“I Am . . . Your Inheritance”: (10 min.)

Spiritual Gems: (10 min.)

Nu 18:19—What is the meaning of the expression “a lasting covenant of salt”? (g02 6/8 14 ¶2)

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

Bible Reading: (4 min.) Nu 18:1-13 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

Return Visit Video: (4 min.) Discussion. Play the video *Return Visit: Jesus—Mt 20:28* (video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the questions that appear in the video.

Return Visit: (4 min.) Begin with the sample conversation. Introduce a publication from the Teaching Toolbox. (6)

Talk: (5 min.) w18.01 18 ¶4-6—Theme: Why Do We Give to Jehovah? (20)

 LIVING AS CHRISTIANS

Song 117

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 7 ¶8-15, box 7A

 “I Am . . . Your Inheritance”

Jehovah gave the priests and the Levites a priceless privilege of service (Nu 18:6, 7)

The tribe of Levi received no land allotment but had Jehovah as their inheritance (Nu 18:20, 24; w11 9/15 13 ¶9)

The nation gave a tenth of its produce to support the Levites and the priesthood (Nu 18:21, 26, 27; w11 9/15 7 ¶4)

Jehovah promised the priests and the Levites that he would care for their basic material needs. We can be confident that Jehovah will support us if we make sacrifices to serve him.



8. Why did Jehovah say that Edom was Israel's brother, but how did the Edomites act?

9, 10. (a) What happened to Ammon, Moab, and Edom?
(b) What examples show that not all members of those nations were hostile to Israel?

11. What can we learn from Israel's dealings with the nations of Ammon, Moab, and Edom?

them from entering the Promised Land. Moabite King Balak hired Balaam to curse the Israelites, and Balaam taught Balak how to lure the Israelite men into committing immorality and idolatry. (Num. 22:1-8; 25:1-9; Rev. 2:14) For centuries the Moabites continued to oppress their relatives, right down to Ezekiel's day.—2 Ki. 24:1, 2.

⁸ The *Edomites* were descendants of Jacob's twin brother, Esau. The bond with Israel was so close that Jehovah referred to the Edomites and the Israelites as brothers. (Deut. 2:1-5; 23:7, 8) Even so, the Edomites opposed Israel from the time of the Exodus to the destruction of Jerusalem in 607 B.C.E. (Num. 20:14, 18; Ezek. 25:12) At that time, the Edomites not only rejoiced at Israel's suffering, urging the Babylonians to desolate Jerusalem, but also blocked the escape of any fleeing Israelites and handed them over to the enemy.—Ps. 137:7; Obad. 11, 14.

⁹ Jehovah called Israel's extended family to account for the way they treated His people. He said: "I will give . . . the Ammonites as a possession to the people of the East, so that the Ammonites will not be remembered among the nations." He also said: "I will execute judgment in Moab, and they will have to know that I am Jehovah." (Ezek. 25:10, 11) Some five years after Jerusalem fell, those prophecies began to be fulfilled when the Babylonians conquered Ammon and Moab. Regarding Edom, Jehovah said that he would "cut off from it both man and livestock" and that he would "make it desolate." (Ezek. 25:13) As foretold, Ammon, Moab, and Edom eventually ceased to exist.—Jer. 9:25, 26; 48:42; 49:17, 18.

¹⁰ However, not all members of those nations were hostile to God's people. Zelek the Ammonite and Ithmah the Moabite, for example, are named among King David's mighty warriors. (1 Chron. 11:26, 39, 46; 12:1) And Ruth the Moabitess became a loyal worshipper of Jehovah.—Ruth 1:4, 16, 17.

¹¹ What *lessons* can we learn from Israel's dealings with those nations? First, when Israel let down her guard, the corrupting false religious practices of her relatives crept in, such as worship of the Moabite Baal of Peor and the Ammonite god Molech. (Num. 25:1-3; 1 Ki. 11:7) Something similar could happen to us. We may face pressure from unbelieving relatives who encourage us to drop our guard. For example, they may not understand why we do not celebrate Easter, exchange gifts at Christmas, or share in other popular customs that are associated with false religious beliefs. With the best of inten-

tions, they may try to get us—even briefly—to compromise our standards. How vital it is, though, that we never succumb to such pressure! As the history of Israel shows, even one step off the “cliff” of compromise can lead to disaster.

¹² We can learn another lesson from Israel’s experiences with Ammon, Moab, and Edom. We may face severe opposition from unbelieving family members. Jesus warned that at times the message we preach would “cause division, with a man against his father, and a daughter against her mother.” (Matt. 10:35, 36) Jehovah instructed the Israelites not to start a quarrel with their relatives, and we do not seek confrontation with our nonbelieving family members. But we should not be surprised when opposition comes.—2 Tim. 3:12.

¹³ Even if our relatives do not directly oppose our worship of Jehovah, we must not let them have more influence over us than Jehovah does. Why not? Because Jehovah deserves first place in our heart. (Read Matthew 10:37.) In addition, if we remain loyal to Jehovah, some of our relatives might prove to be like Zelek, Ithmah, and Ruth and join us in pure worship. (1 Tim. 4:16) Then they too will have the pleasure of serving the only true God and enjoying his love and protection.

Jehovah’s Enemies Received “Furious Punishments”

¹⁴ The *Philistines* had migrated from the island of Crete to the land that Jehovah later promised to Abraham and his descendants. Both Abraham and Isaac had dealings with these people. (Gen. 21:29-32; 26:1) By the time the Israelites entered the Promised Land, the Philistines had grown into a powerful nation with a formidable military force. They worshipped false gods, such as Baal-zebub and Dagon. (1 Sam. 5:1-4; 2 Ki. 1:2, 3) At times Israel joined in worshipping those gods.—Judg. 10:6.

¹⁵ Because of Israel’s unfaithfulness, Jehovah allowed the Philistines to dominate his people for many years. (Judg. 10:7, 8; Ezek. 25:15) They imposed oppressive restrictions on the Israelites^[1] and slaughtered many of them. (1 Sam. 4:10) When Israel repented and returned to Jehovah, however, he rescued them. He raised up such men as Samson, Saul, and David to deliver His people. (Judg. 13:5, 24; 1 Sam. 9:15-17; 18:6, 7) And as foretold by Ezekiel, the Philistines experienced “furious punishments” when the Babylonians and later the Greeks invaded their land.—Ezek. 25:15-17.

12, 13. What opposition might we face, but what might happen if we remain loyal?

14, 15. How did the Philistines treat the Israelites?

Never step off
the “cliff” of
compromise

FOOTNOTE

[1] For example, the Philistines banned any metalworkers from operating in Israel. The Israelites had to go to the Philistines to have farming implements sharpened and were charged the equivalent of several days’ wages for the work.—1 Sam. 13:19-22.

**TIME LINE
(ALL YEARS B.C.E.)**

620: Babylon begins to dominate Jerusalem
Nebuchadnezzar makes Jerusalem's king a vassal

617: Babylon takes first captives from Jerusalem
Rulers, mighty warriors, and craftsmen are taken to Babylon

607: Babylon destroys Jerusalem The city and her temple are burned

After 607: Tyre, mainland
Nebuchadnezzar attacks Tyre for 13 years. He conquers mainland Tyre, but the island-city remains

602: Ammon and Moab
Nebuchadnezzar invades Ammon and Moab

588: Babylon defeats Egypt
In the 37th year of his reign, Nebuchadnezzar invades Egypt

332: Tyre, island-city
The Greek army, commanded by Alexander the Great, destroys the island-city of Tyre

332 or earlier: Philistia
Alexander conquers Gaza, a Philistine capital city

7A

THE NATIONS SURROUNDING JERUSALEM

c. 650-300 B.C.E.

GREECE



630

620

610

600

590

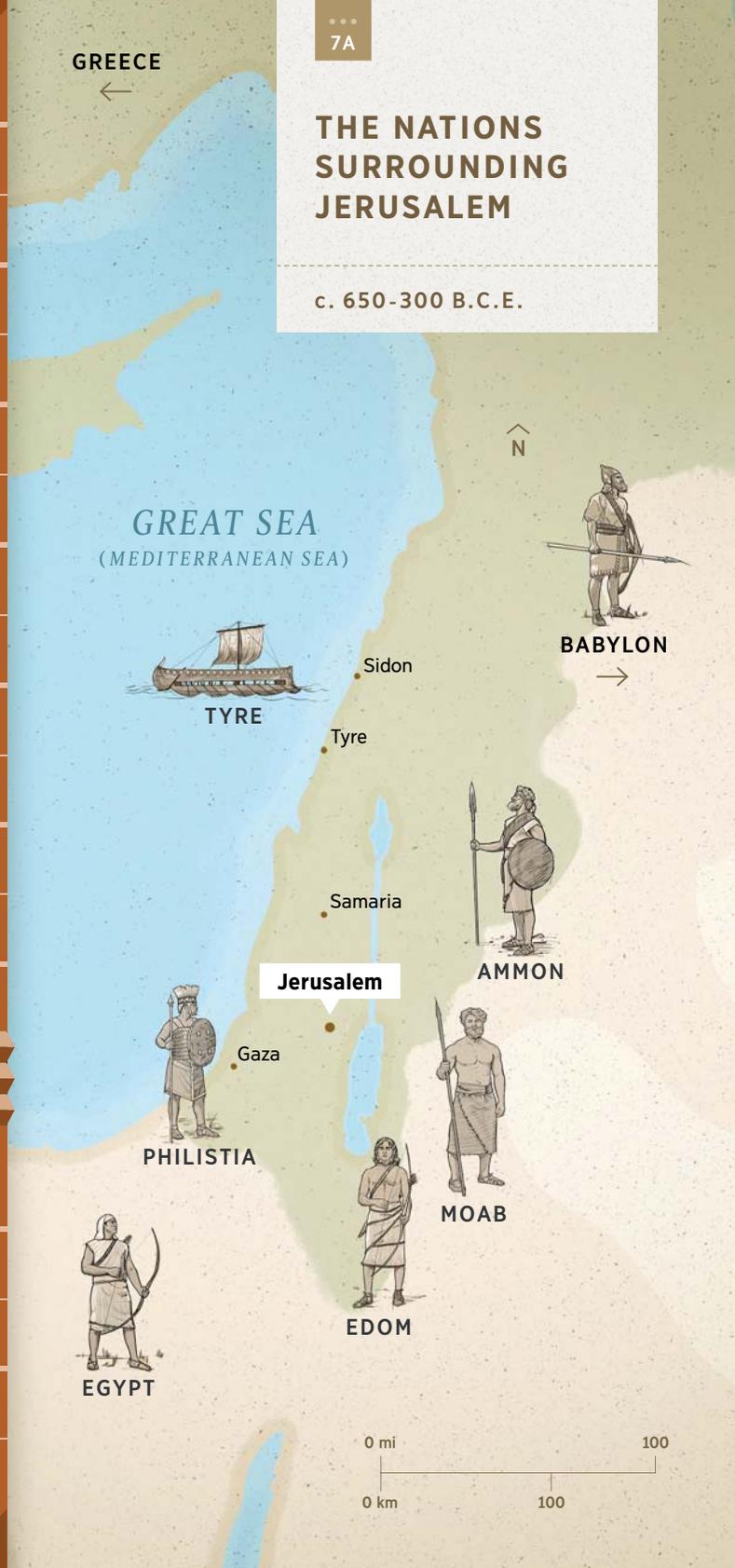
580

570

340

330

320



GREAT SEA
(MEDITERRANEAN SEA)



BABYLON



Sidon

TYRE

Tyre

Samaria

Jerusalem

AMMON

Gaza

PHILISTIA

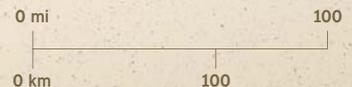
MOAB



EGYPT



EDOM



Jehovah, Our Strength

(Isaiah 12:2)

C G/B C G7/D C/G G C C° C

Gra - cious Je - ho - vah, our strength and our might,
 We who now serve you re - joice in your light;
 Glad - ly, O God, we keep do - ing your will.

G7 C/G G C G/B Am G/D C/D D G

You are our Sav - ior, in you we de - light.
 Eyes that are o - pened now see truth and right.
 Though Sa - tan mocks us, we're trust - ing you still.

C G/B C G7/D C/G E7/G# Am E7/G# Am

We are your Wit - ness - es bear - ing your news,
 Search - ing the Scrip - tures, we hear your com - mand;
 Though he may slay us, oh, help us to be

E/B Am/C G/D B7/D# Em A7 D7 G Chorus G7

Wheth - er men hear or they proud - ly re - fuse.
 Mak - ing our choice, for your King - dom we stand. Je -
 Firm to the end for your grand Sov - 'reign - ty.

Jehovah, Our Strength

C F/C C C/E F C/E F C

ho - vah, our Rock, Our strength and our might,

G B° Am/C E7/B Am G/D D7 G

Your name we make known Both day and night.

C G7/F C/E G7/D C G/F C/E G7/D C F

Glo - rious Je - ho - vah, Al - might - y in pow'r,

F#° C/G C#° Dm C/G G C

You are our hid - ing place; You are our Tow'r.

(See also 2 Sam. 22:3; Ps. 18:2; Isa. 43:12.)

FEBRUARY 2021

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
APRIL 5–MAY 2, 2021

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After sending food to David and his men, Abigail approaches David. Then she bows down to the ground and urges him not to bring bloodguilt on himself by taking revenge (See study article 6, paragraph 16)

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Great God, Jehovah

(Exodus 34:6, 7)

C Cma7 C6 Cma7 F/C Cma7 Dm/C G7 C

Great God, Je - ho - vah, you are de - serv - ing,
 Fa - ther, we feel your ten - der com - pas - sion.
 Heav - en and earth now sing of your glo - ry.

Dm/F A/E Dm Dm9/C Dm/B F/A G7 Dm/F C/E Dm7 Dm7/G G7

Wor - thy of the high - est praise, Good and just in all your ways.
 We are dust, and still you care; Gra - cious - ly you hear our prayer.
 Joy - ful - ly with voic - es raised, We ex - alt you all our days.

C Cma7 C6 Cma7 F/C Cma7 Dm/C G7 C

You have such pow - er, deep love, and wis - dom.
 How you sus - tain us, teach us, and guide us!
 Great God, Je - ho - vah, you are de - serv - ing.

Dm/F C/E Dm7 Dm7/G G7 C G7sus4 C

You are God to end - less days.
 Help from you is al - ways there.
 Please ac - cept our heart - felt praise.
 R.H.

(See also Deut. 32:4; Prov. 16:12; Matt. 6:10; Rev. 4:11.)

SONG 12

Great God, Jehovah

PREVIEW

When a man gets married, he becomes the head of a new family. In this article, we will discuss what headship is, why Jehovah established it, and what men can learn from the example set by Jehovah and Jesus. In the second article in this series, we will consider what a husband and a wife can learn from Jesus and other Bible examples. And the final article will examine the subject of headship in the congregation.

“The Head of Every Man Is the Christ”

“The head of every man is the Christ.”—1 COR. 11:3.

WHAT does the word “headship” mean to you? Some men allow tradition, culture, or their own family background to determine the way they treat their wife and children. Note what Yanita, a sister who lives in Europe, says, “Where I live, there is a deeply ingrained view that women are inferior to men and should be viewed as servants.” And a brother named Luke, who lives in the United States, says, “Some fathers teach their sons that women should be seen and not heard, that their opinion is not important.” However, those attitudes do not reflect the way Jehovah wants men to exercise their headship. (Compare Mark 7:13.) How, then, can a man learn to be a good family head?

² To be a good family head, a man must first understand what Jehovah requires of him. He also needs to know why Jehovah established headship and, specifically, how he can imitate the example set by Jehovah and Jesus. Why is it important for a man to gain such knowledge? Because Jehovah has given family heads a measure of authority, and he expects them to use it well.—Luke 12:48b.

WHAT IS HEADSHIP?

³ **Read 1 Corinthians 11:3.** This verse describes the way in which Jehovah has organized his universal family. Headship involves two key elements—authority and accountability. Jehovah is “the head,” or the ultimate authority, and all his children, both angelic and human, are

1. What factors are likely to influence a man’s view of headship?
2. What must a family head know, and why?
3. What do we learn about headship from the statement recorded at 1 Corinthians 11:3?

accountable to him. (Rom. 14:10; Eph. 3:14, 15) Jehovah has given Jesus authority over the congregation, but Jesus is accountable to Jehovah for the way he treats us. (1 Cor. 15:27) Jehovah has also given a husband authority over his wife and children, but a husband is accountable to both Jehovah and Jesus for the way he treats his family.—1 Pet. 3:7.

⁴ As Head of his universal family, Jehovah has the authority to make rules about how his children should behave, and he is able to enforce those rules. (Isa. 33:22) Jesus, as head of the Christian congregation, also has the right to make and enforce rules.—Gal. 6:2; Col. 1:18-20.

⁵ Following the pattern set by Jehovah and Jesus, the head of a Christian family has the authority to make decisions for his family. (Rom. 7:2; Eph. 6:4) However, his authority has limits. For example, his rules should be based on principles found in God’s Word. (Prov. 3:5, 6) And a family head does not have the authority to make rules for those who are not part of his family. (Rom. 14:4) Also, when his sons and daughters grow up and leave home, they continue to respect him, but they are no longer under his headship.—Matt. 19:5.

WHY DID JEHOVAH ESTABLISH HEADSHIP?

⁶ Jehovah established headship out of love for his family. It is a gift from him. Headship makes it possible for Jehovah’s

4. What authority do Jehovah and Jesus have?
5. What authority does the head of a Christian family have, and what are his limits?
6. Why did Jehovah establish headship?

family to function in a peaceful, orderly way. (1 Cor. 14:33, 40) Without the clear-cut role of headship, Jehovah’s family would become disorganized and unhappy. For example, no one would know who should make final decisions and who should take the lead in carrying out those decisions.

⁷ If God’s arrangement for headship is such a good thing, why do so many women today feel oppressed and dominated by their husband? This is because many men ignore Jehovah’s standards for the family and choose instead to follow local customs or traditions. They may also abuse their wives to satisfy some selfish desire. For example, a husband might dominate his wife in an attempt to boost his self-respect or to prove to others that he is a “real man.” He may reason that he cannot force his wife to love him, but he can make her fear him. And he may use that fear as a way to control her.* That type of thinking and conduct clearly deprives women of the honor and respect to which they are entitled, and it is directly opposite to what Jehovah wants.—**Read Ephesians 5:25, 28.**

HOW CAN A MAN LEARN TO BE A GOOD FAMILY HEAD?

⁸ A man can learn to be a good family head by imitating the way that Jehovah and Jesus exercise their headship.

* The perception that it is acceptable for a man to mistreat his wife, even physically abusing her, has sometimes been conveyed in films, in plays, and even in comic books. Thus, the popular culture may have contributed to the idea that a man may dominate his wife.

7. According to Ephesians 5:25, 28, did Jehovah intend that men should dominate women?
8. How can a man learn to be a good family head?

How Can a Newly Married Man Earn the Respect of His Wife?

- Recognize that you and your wife are now “one flesh,” and no other human—not parents, not children, not even elders—can be part of that partnership.—Matt. 19:5.
- Realize that it will take time for both you and your wife to adapt to your new roles.—1 Pet. 3:7.
- Do not compare your wife with your mother.—Gal. 6:4.
- Do not expect your wife to follow cultural traditions or attitudes that are not in harmony with Bible principles.—Prov. 3:5, 6; Mark 7:13.
- Do not demand submission; set an example by submitting to Jehovah’s direction as found in his Word.—1 Cor. 11:3.
- Do not demand respect; earn it.—Eph. 5:25; 1 Pet. 5:3.

Consider just two of the qualities manifested by Jehovah and Jesus, and note how a family head can show those qualities when dealing with his wife and children.

⁹ Humility. Jehovah is the wisest Person in existence; yet, he listens to the opinions of his servants. (Gen. 18:23, 24, 32) He has allowed those under his authority

9. How does Jehovah show humility?

to offer suggestions. (1 Ki. 22:19-22) Jehovah is perfect, but he does not, at present, expect perfection from us. Instead, he helps imperfect humans who serve him to succeed. (Ps. 113:6, 7) In fact, the Bible even describes Jehovah as a “helper.” (Ps. 27:9; Heb. 13:6) King David acknowledged that he could accomplish the great work he was given to do only because of Jehovah’s humility.—2 Sam. 22:36.

¹⁰ Consider Jesus’ example. Although Lord and Master of his disciples, he washed their feet. What is one reason why Jehovah had this account preserved in the Bible? No doubt to provide family heads, among others, with a clear model to follow. Jesus himself said: “I set the pattern for you, that just as I did to you, you should also do.” (John 13:12-17) Although he had great authority, Jesus did not expect to be served. Instead, he served others.—Matt. 20:28.

¹¹ Lessons for us. A family head can show humility in many ways. For example, he does not expect perfection from his wife and children. He listens to the opinions of family members, even when they do not agree with his. Marley, who lives in the United States, says: “My husband and I sometimes have different opinions. But I feel that he appreciates and respects me because he asks for my opinion and carefully considers it before he makes a decision.” In addition, a humble husband is willing to do household tasks, even if in his community these tasks are viewed as women’s work. That can be a challenge. Why? “Where I come

10. How did Jesus show humility?

11. What can a family head learn about humility from the example set by Jehovah and Jesus?



A family head can show humility and love by doing household tasks and by providing for his family's spiritual needs
(See paragraphs 11, 13)

from,” says a sister named Rachel, “if a husband helps his wife wash dishes or clean the home, his neighbors and relatives will question if he is a ‘real man.’ They will think that he cannot control his wife.” If that attitude is common where you live, remember that Jesus washed the feet of his disciples, even though it was viewed as a slave’s job. A good family head is concerned, not about making himself look good, but about making his wife and children feel good. In addition to humility, what other quality is essential for a good family head?

¹² **Love.** Everything Jehovah does is motivated by love. (1 John 4:7, 8) He lovingly cares for our spiritual needs by means of his written Word—the Bible—and his organization. He provides for our emotional needs by assuring us that we are loved. And what about

12. What does love motivate Jehovah and Jesus to do?

our material needs? Jehovah “richly provides us with all the things we enjoy.” (1 Tim. 6:17) When we make mistakes, he corrects us, but he does not stop loving us. Out of love, Jehovah provided the ransom arrangement for us. As for Jesus, he loves us so much that he gave his life for us. (John 3:16; 15:13) Nothing can break the bond of love that Jehovah and Jesus feel for those who are loyal to them.—John 13:1; Rom. 8:35, 38, 39.

¹³ **Lessons for us.** Everything a family head does should be motivated by love. Why is that so important? The apostle John answers: “The one who does not love his brother [or family], whom he has seen, cannot love God, whom he has not seen.” (1 John 4:11, 20) Specifically, a man who loves his family and who wants to imitate Jehovah and Jesus will

13. Why is it important for a family head to show love for his family? (See also the box “How Can a Newly Married Man Earn the Respect of His Wife?”)



To please Jehovah, a family head must provide for his family's material needs (See paragraph 16)

provide for his family's spiritual, emotional, and material needs. (1 Tim. 5:8) He will train and discipline his children. He will also continue to learn to make decisions that honor Jehovah and benefit his family. Let us consider each of those requirements and see how a family head can imitate Jehovah and Jesus.

WHAT A FAMILY HEAD SHOULD DO

14 Provide for his family's spiritual needs. In imitation of his Father, Jesus was concerned about keeping those under his care spiritually well-fed. (Matt. 5:3, 6; Mark 6:34) Likewise, a family head's first priority is to provide for his family's spiritual needs. (Deut. 6:6-9) He does this by making sure that he and his family read and study God's Word, attend meetings, preach the good news, and build and maintain a friendship with Jehovah.

14. How does a family head provide for his family's spiritual needs?

15 Provide for his family's emotional needs. Jehovah openly expressed his affection for Jesus. (Matt. 3:17) Jesus freely expressed affection for his followers, both by what he did and by what he said. In turn, they expressed affection for him. (John 15:9, 12, 13; 21:16) A family head can show his wife and children that he loves them by what he does, such as by studying the Bible with them. He should also tell them that he loves and appreciates them and, when appropriate, commend them in front of others. —Prov. 31:28, 29.

16 Provide for his family's material needs. Jehovah cared for the basic needs of the Israelites even while they were being punished for disobedience. (Deut. 2:7; 29:5) He also provides for our basic needs today. (Matt. 6:31-33; 7:11) Likewise, Jesus fed those who followed him. (Matt. 14:17-20) He also cared for their physical health. (Matt. 4:24) To please Jehovah, a family head must provide materially for his family. However, he needs to maintain the right balance. He should not become so involved in secular work to support his family that he fails to care properly for his family's spiritual and emotional needs.

17 Provide training. Jehovah trains and disciplines us with our best interests in mind. (Heb. 12:7-9) Like his Father, Jesus trains those under his authority in a loving manner. (John 15:14, 15) He is firm but kind. (Matt. 20:24-28) He

15. What is one way that a family head can care for his family's emotional needs?

16. What else must a family head do, and how can he maintain the right balance?

17. What example do Jehovah and Jesus set in the way that they train and discipline us?

understands that we are imperfect and prone to make mistakes.—Matt. 26:41.

¹⁸ A family head who imitates Jehovah and Jesus makes allowances for the imperfections of family members. He does not become “bitterly angry” with his wife or children. (Col. 3:19) Instead, he applies the principle recorded at Galatians 6:1 and tries to readjust them “in a spirit of mildness,” remembering that he too is imperfect. Like Jesus, he realizes that the best way to teach is by example.—1 Pet. 2:21.

¹⁹ **Make unselfish decisions.** Jehovah makes decisions that are in the best interests of others. For example, he decided to create life, not to benefit himself, but to share with us the joy of living. No one could have forced him to give his Son to cover our sins. He willingly decided to make that sacrifice for our benefit. Jesus too made decisions that primarily benefited others. (Rom. 15:3) For example, he decided to forgo his own need for rest in

18. For what does a good family head make allowances?

19-20. When it comes to making decisions, how can a family head imitate Jehovah and Jesus?

order to teach a crowd of people.—Mark 6:31-34.

²⁰ A good family head knows that one of the most difficult things he must do is make wise decisions for his family, and he takes that responsibility seriously. He tries to avoid making decisions that are arbitrary or that are based purely on emotion. Instead, he allows Jehovah to train him.* (Prov. 2:6, 7) That way, he will think of benefiting others, not himself.—Phil. 2:4.

²¹ Jehovah has given family heads a challenging assignment, and he holds them accountable for the way they accomplish it. But if a husband strives to follow the example set by Jehovah and Jesus, he will be a good family head. And if his wife fulfills her role, the marriage will be a happy one. How should a wife view headship, and what challenges does she face? The next article will answer those questions.

* For more information about how to make good decisions, see the article “Make Decisions That Honor God,” published in the April 15, 2011, issue of *The Watchtower*, pp. 13-17.

21. What will be discussed in the next article?

HOW WOULD YOU ANSWER?

- What is headship?
- How can a family head show that he is humble?
- In what ways should a family head provide for his family?

16 Praise Jah for His Son, the Anointed

(Revelation 21:2)

F Bb Eb/Bb F/Bb Eb/Bb Bb F/A Gm7 Bb/F Eb Bb/F

Je - ho - vah a - noint - ed his Son To rule o - ver ev - 'ry -
 Christ's broth - ers are cho - sen and called. God gives them their own new

F Fsus4/G F/A F Bb C/Bb Csus4/Bb C/Bb F/A F

one. His throne is es - tab - lished on jus - tice, That
 birth. This bride class will share in the King - dom And

C C7 Gm7/D C7/E Am/C C7/Bb F/A C7/G F *Chorus* Gm Dm/F Gm/E

God's will on earth may be done. Praise Jah for his Son, the A -
 bring Par - a - dise to this earth.

Dm/F Dm Eb Bb/D Cm7 Bb/D Cm11 Bb

noint - ed. Praise Je - sus, O you faith - ful sheep, Who

Praise Jah for His Son, the Anointed

E \flat B \flat /D Cm7 B \flat /D D7 Gm/D D7 Gm F/C Gm/C F/C Gm/C C7

loy - al - ly fol - low day af - ter day and all his com - mand - ments

F Fsus4 F Gm Dm/F Gm/E F/Dm Dm

keep. Praise Jah for his Son, the A - noint - ed, the

E \flat B \flat /D Cm7 B \flat /D Cm11 B \flat E \flat B \flat /D Cm7 B \flat /D

Rul - er of heav - en - ly fame, A - noint - ed with ex - ul -

D7 Gm/D D7 Gm E \flat m6/G \flat B \flat /F Cm/E \flat B \flat /D Cm7 F7 B \flat

ta - tion and might to hon - or God's ho - ly name.