

## Monday, October 4

*Stop being molded by this system of things, but be transformed by making your mind over.*

—Rom. 12:2.

Think back to the changes you needed to make when you first accepted the truth of God's Word and decided to serve Jehovah. For many of us, this involved giving up some form of wrong conduct. (1 Cor. 6: 9-11) How grateful we are for Jehovah's help in overcoming such sinful practices! However, we must never become complacent. Even though we stopped committing serious sins that we engaged in before baptism, we still need to be diligent about avoiding anything that would tempt us to return to those former deeds. A twofold action is required. First, we need to "stop being molded," or shaped, by this world. Second, we need to "be transformed" by making our mind over. The transformation involves more than a superficial change in appearance. It touches every fiber of our being. We need to make over our mind—our innermost attitudes, feelings, and inclinations. *w19.06 9 ¶4-6*

## Tuesday, October 5

*You, O Jehovah, are my helper and comforter.—Ps. 86:17.*

When stressed, we can regain strength by attending congregation meetings. When we are at the meetings, we give Jehovah additional opportunities to be our "helper and comforter." There he strengthens us by means of his holy spirit, his Word, and his people. Meetings provide us with an opportunity to enjoy "an interchange of encouragement." (Rom. 1:11, 12) A

sister named Sophia said: "Jehovah and our brotherhood kept me going. Most important for me were our congregation meetings. I have found that the more involved I am in the ministry and my congregation, the better I am able to deal with stress and worry." When we feel discouraged, let us remember that Jehovah not only promises permanent relief in the future but also offers to help us deal with stress now. He gives us "the desire and the power" to overcome feelings of discouragement and hopelessness.—Phil. 2:13. *w19.06 19 ¶17-18*

## Wednesday, October 6

*Go, report to my brothers so that they may go to Galilee, and there they will see me.—Matt. 28:10.*

Jesus must have some very important instructions to give his disciples, for this meeting is the first thing he arranges after his resurrection! At the meeting that Jesus organized, he outlined the vital work that his disciples would accomplish throughout the first century—the same work that we are accomplishing today. Jesus said: "Go, therefore, and make disciples of people of all the nations, . . . teaching them to observe all the things I have commanded you." (Matt. 28: 19, 20) Jesus wants all his followers to preach. He did not limit this command to the 11 faithful apostles. How can we be so sure? Well, were only the apostles present when the command to make disciples was given on that mountain in Galilee? Recall that the angel said to the women: "You will see him [in Galilee]." (Matt. 28:7) So faithful women must also have been present on that occasion. *w20.01 2-3 ¶1-4*

## Thursday, October 7

*Because you are no part of the world, but I have chosen you out of the world, for this reason the world hates you.—John 15:19.*

Jesus explained why we should expect opposition. He said that we would be hated because we are no part of the world. Persecution is not a sign that we lack Jehovah's blessing. Instead, it indicates that we are doing what is right! Mere human opposers cannot stamp out the worship of the almighty God, Jehovah. Many have tried and failed. Consider what happened during World War II. At that time, governments in many countries intensely persecuted God's people. The work of Jehovah's Witnesses was banned not only by the Nazi party in Germany but also by governments in Australia, Canada, and other lands. Yet, note what took place. In 1939 when the war began, there were 72,475 publishers worldwide. Reports showed that by the end of the war in 1945, with Jehovah's blessing, there were 156,299 publishers. The number of publishers had more than doubled! *w19.07 9 ¶4-5*

## Friday, October 8

*By this all will know that you are my disciples—if you have love among yourselves.—John 13:35.*

Even if you are not presently conducting a Bible study, you can assist in making disciples in other ways. For example, you can welcome new ones and befriend them when they come to the Kingdom Hall. In that way, you can help to convince them that love identifies us as true Christians. The answers you give during the meetings, though brief, can

teach newly associated ones to express their convictions in a sincere and respectful manner. You can also accompany a new publisher in the ministry and help him to use the Scriptures to reason with people. By doing that, you will be teaching him to imitate Christ. (Luke 10:25-28) Many Christians are very busy caring for important responsibilities. Still, they make time for conducting Bible studies, and they get much joy from it. *w19.07 17 ¶11, 13*

## Saturday, October 9

*Forgetting the things behind and stretching forward to the things ahead, I am pressing on toward the goal.—Phil. 3:13, 14.*

The apostle Paul did not allow himself to be distracted, either by past accomplishments or by past mistakes. In fact, he said that "forgetting the things behind" was essential to "stretching forward to the things ahead," that is, to completing the race successfully. What were some of the things that could have distracted Paul? First, his accomplishments in Judaism were impressive. Yet, he viewed those things as "a lot of refuse." (Phil. 3:3-8) Second, he did not allow guilt over his earlier persecution of Christians to paralyze him. And third, he did not reason that he had already done enough for Jehovah. Paul had a productive ministry despite being imprisoned, beaten, stoned, and shipwrecked, as well as lacking food and clothing. (2 Cor. 11:23-27) However, regardless of what he had already accomplished and suffered, Paul knew that he must press on. The same is true of us. *w19.08 3 ¶5*

## Sunday, October 10

*I am sending you out as sheep among wolves.—Matt. 10:16.*

Many of our brothers and sisters live in countries where they cannot preach openly or from door to door, so they find other ways to declare the good news. (Matt. 10:17-20) In one such country, a circuit overseer suggested that each publisher cover his own preaching “territory” made up of relatives, neighbors, schoolmates, workmates, and acquaintances. Within two years, the number of congregations in that circuit increased significantly. We may not live in a country where we cannot preach openly. However, we can learn a valuable lesson from the example of our resourceful brothers and sisters: Always look for ways to have a full share in the ministry, confident that Jehovah will give you the power you need to overcome any obstacle. (Phil. 2:13) At this momentous time, may we make sure of the more important things, be flawless, avoid stumbling others, and bear righteous fruit. Then we will abound in love and bring honor to our caring Father, Jehovah. *w19.08 13 ¶17-18*

## Monday, October 11

*I have seen servants on horseback but princes walking on foot just like servants.—Eccl. 10:7.*

Few of us enjoy dealing with people who always insist on their own way and who refuse to accept suggestions from others. By contrast, we find it refreshing to deal with our fellow believers when they show “fellow feeling, brotherly affection, tender compassion, and humility.” (1 Pet. 3:8) If we are drawn to such people, they will likely be drawn to

us—as long as we are humble. Humility also makes our life easier. Realistically, we may observe things in life that do not seem to be right or fair. Those who have great ability do not always receive recognition. And those with less ability sometimes receive more honor. Even so, Solomon acknowledged that it is wise for us to face reality rather than to be obsessed with negative circumstances. (Eccl. 6:9) If we are humble, we will find it easier to accept life as it is—not as we think it should be. *w19.09 4-5 ¶9-10*

## Tuesday, October 12

*Fathers, . . . go on bringing [your children] up in the discipline and admonition of Jehovah.—Eph. 6:4.*

Those who have a measure of authority, such as fathers, have the opportunity to benefit other people. Jehovah has assigned the father as head of the family, and God expects him to train and discipline his children. (1 Cor. 11:3) But a father’s authority is limited—he must answer to Jehovah, the one to whom every family owes its name. (Eph. 3:14, 15) Fathers show their submission to Jehovah by using their authority in a way that pleases God. Do not abuse the authority that Jehovah has given you. Admit your mistakes, and accept Bible-based counsel from others. If you do, your family will respect you for your humility. When praying with your family, pour your heart out to Jehovah—let them hear how much you depend on him. And above all, build your life around your service to Jehovah. (Deut. 6:6-9) Your good example is one of the most valuable gifts that you can give to your family. *w19.09 15 ¶8; 17 ¶14; 18 ¶16*

Song 127 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Lessons From the Account of the Gibeonites”: (10 min.)

**Spiritual Gems:** (10 min.)

Jos 8:29—Why was the king of Ai hung on a stake? (*it-1* 1030)

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.) Jos 8:28–9:2 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

**Initial Call:** (3 min.) Use the sample conversation. Overcome a common objection. (2)

**Return Visit:** (4 min.) Begin with the sample conversation. Give the householder a meeting invitation, and introduce (but do not play) the video *What Happens at a Kingdom Hall?* (11)

**Talk:** (5 min.) *it-1* 520; 525 ¶1—Theme: What Can We Learn From the Covenant That Joshua Made With the Gibeonites? (13)

 LIVING AS CHRISTIANS

**Song 143**

**Show Humility (1Pe 5:5):** (15 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: How did Peter and John follow through on Jesus’ instructions for the Passover? What lesson on humility did Jesus teach the night before his death? How do we know that Peter and John took to heart this lesson? In what practical ways can we show humility?

**Congregation Bible Study:** (30 min.) *rr* chap. 14 ¶15-20



## Lessons From the Account of the Gibeonites

The Gibeonites showed practical wisdom (Jos 9:3-6; *it-1* 930-931)

The elders of Israel unwisely did not consult with Jehovah (Jos 9:14, 15; *w11* 11/15 8 ¶14)

The Gibeonites humbly served the Israelites (Jos 9:25-27; *w04* 10/15 18 ¶14)

The Gibeonites performed humble tasks because they wanted to gain Jehovah’s favor. How might we show similar humility today?



# The Sort of Person I Should Be

(2 Peter 3:11)

Db Bbm7 Gb Ebm7

How can I re-pay you, what gift can I give To

Gb/Ab Ab/Gb Db/F F7b9b13/A Bbm7 Eb13sus4 Eb7

thank you, Je-ho - vah, for the life that I live? I

Ebm Ab7/Eb Db/F Gb Ab Bbm9/11 Bbm

look in my heart with your Word as my mir - ror; The

Bridge

Gb Db/F Ebm11 Gb/Ab Ab7 Dbsus4 Db

per - son I see, may you help me see clear - er. My

# The Sort of Person I Should Be

G $\flat$ ma7
A $\flat$ /G $\flat$ 
G $\flat$ ma7
A $\flat$ /G $\flat$ 
Fm7
C $\flat$ /D $\flat$

life I have prom - ised in ser - vice to you, But

G $\flat$ ma7
A $\flat$ /G $\flat$ 
G $\flat$ ma7
B $\flat$ m/G
C7sus4
C7
Fm

not from mere du - ty will I do what I do. Whole -

D $^{\circ}$ 
E $\flat$ m11
E $\flat$ m
G $\flat$ m/A

souled and whole - heart - ed I serve you by

D $\flat$ /A $\flat$ 
B $\flat$ m/G
G $\flat$ /A $\flat$ 
Fm/A $\flat$

choice; May I be one more who makes you re - jice.

# The Sort of Person I Should Be

Ebm7/Ab Ab7 Db Bbm7 Gb Ebm7

Help me to ex-am-ine, and help me to see Just

Gb/Ab Ab/Gb Db/F F7b9b13/A Bbm7 Eb13sus4 Eb7

what sort of per-son you de-sire me to be. Those

Ebm Ab7/Eb Db/F Gb Ab Bbm9/11 Bbm

loy-al to you, you will loy-al-ly trea-sure; May

Gb Db/F Ebm11 Gb/Ab Ab7 Dbsus4 Db

I be a-mong those who bring your heart plea-sure.

able to stand against your enemies until you remove from your midst the thing devoted to destruction. **14** You are to present yourselves in the morning, tribe by tribe, and the tribe that Jehovah selects<sup>a</sup> will come near, family by family, and the family that Jehovah selects will come near, household by household, and the household that Jehovah selects will come near, man by man. **15** And the one who is caught with the thing devoted to destruction will be burned with fire,<sup>b</sup> he and all that belongs to him, because he has violated the covenant<sup>c</sup> of Jehovah and because he has committed a disgraceful act in Israel.””

**16** So Joshua rose early the next morning and had Israel come near, tribe by tribe, and the tribe of Judah was selected. **17** He had the families of Judah come near and the family of the Ze'rah-ites<sup>d</sup> was selected, after which he had the family of the Ze'rah-ites come near, man by man, and Zab'di was selected. **18** Finally he had the household of Zab'di come near, man by man, and A'chan son of Car'mi, son of Zab'di, son of Ze'rah, of the tribe of Judah, was selected.<sup>e</sup> **19** Then Joshua said to A'chan: “My son, please, honor Jehovah the God of Israel and make confession to him. Tell me, please, what you have done. Do not hide it from me.”

**20** A'chan answered Joshua: “For a fact I am the one who sinned against Jehovah the God of Israel, and this is what I have done. **21** When I saw among the spoil a good-looking official garment from Shi'nar<sup>f</sup> and 200 shekels\* of silver and one gold bar weighing 50 shekels, I desired them, so I took them. They are now hidden in the

7:21 \*A shekel equaled 11.4 g (0.367 oz t). See App. B14.

## CHAP. 7

a Pr 16:33

b Jos 1:18  
Jos 7:25

c Ex 24:7

d Ge 38:30  
Nu 26:20  
1Ch 2:4, 6e Pr 16:33  
Ac 5:3

f Ge 10:10

## Second Col.

a Jos 22:20

b Jos 6:19

c Jos 15:7, 12  
Isa 65:10  
Ho 2:15d Jos 6:18  
1Ch 2:7e Le 24:14  
Jos 1:18

f Jos 7:15

g De 13:17

## CHAP. 8

h De 7:18  
De 31:8  
Jos 1:9  
Isa 12:2  
Ro 8:31

i Ps 44:3

j Jos 6:2, 21

ground inside my tent, with the money underneath.”

**22** At once Joshua sent messengers, and they ran to the tent, and there the garment was hidden in his tent, with the money underneath it. **23** So they took the things out of the tent and brought them to Joshua and all the Israelites and placed them before Jehovah. **24** Joshua and all Israel with him then took A'chan<sup>a</sup> the son of Ze'rah, the silver, the official garment, and the bar of gold,<sup>b</sup> along with his sons, his daughters, his bull, his donkey, his flock, his tent, and everything that was his, and they brought them up to the Valley\* of A'chor.<sup>c</sup> **25** Joshua said: “Why have you brought disaster\* upon us?<sup>d</sup> Jehovah will bring disaster upon you on this day.” With that all Israel stoned him,<sup>e</sup> after which they burned them with fire.<sup>f</sup> Thus they stoned all of them. **26** And they raised a huge pile of stones over him that remains to this day. At this Jehovah's hot anger subsided.<sup>g</sup> That is why the name of that place is Valley of A'chor\* to this day.

**8** Then Jehovah said to Joshua: “Do not be afraid or be terrified.<sup>h</sup> Take with you all the fighting men and go up against A'i. See, I have handed over to you the king of A'i, his people, his city, and his land.<sup>i</sup> **2** Do to A'i and to its king just as you did to Jer'i-cho and its king,<sup>j</sup> except you may plunder its spoil and its livestock for yourselves. Set an ambush behind the city.”

**3** So Joshua and all the fighting men went up against A'i. Joshua chose 30,000 mighty warriors and sent them off by night. **4** He gave them this command: “See, you are to lie in

7:24 \*Or “Low Plain.” 7:25 \*Or “trouble; ostracism.” 7:26 \*Meaning “Disaster; Ostracism.”

ambush behind the city. Do not go very far from the city, and all of you be ready. **5** I and all the people with me will approach the city, and when they come out against us as before,<sup>a</sup> we will retreat from them. **6** When they come out after us, we will draw them away from the city, for they will say, "They are retreating from us just as before."<sup>b</sup> And we will retreat from them. **7** Then you should rise up from the ambush and capture the city; Jehovah your God will hand it over to you. **8** As soon as you have seized the city, you should set it on fire.<sup>c</sup> You should do according to Jehovah's word. See, I have given you your orders."

**9** Then Joshua sent them out, and they marched to the place of ambush; they took a position between Beth'el and A'i, to the west of A'i, while Joshua spent that night with the people.

**10** After Joshua rose up early in the morning and gathered\* the troops, he and the elders of Israel led them to A'i. **11** All the fighting men<sup>d</sup> who were with him marched up and advanced to the front of the city. They camped to the north of A'i, with the valley between them and A'i. **12** In the meantime, he had taken about 5,000 men and had set them as an ambush<sup>e</sup> between Beth'el<sup>f</sup> and A'i, to the west of the city. **13** So the people set the main camp to the north of the city<sup>g</sup> and the rear guard west of the city,<sup>h</sup> and Joshua went that night into the middle of the valley.\*

**14** And as soon as the king of A'i saw this, he and the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the desert plain. But he did not know that there was an ambush

8:10 \*Or "mustered." 8:13 \*Or "low plain."

CHAP. 8

a Jos 7:5

b Jos 8:16

c Jos 8:19, 28

d Jos 8:1, 3

e Jos 8:2

f Ge 28:19

g Jos 8:5

h Jos 8:4

Second Col.

a Jos 8:6

b Ex 17:11  
Jos 8:26

c De 7:24

d Jos 8:8, 28

e Le 27:29  
De 7:2

f Jos 8:29  
Jos 12:7, 9

set against him to the rear of the city. **15** When the men of A'i attacked, Joshua and all Israel fled along the road in the direction of the wilderness.<sup>a</sup> **16** Then all the people who were in the city were summoned to pursue them; and as they pursued Joshua they were drawn away from the city. **17** Not a man was remaining in A'i and Beth'el who did not go out after Israel. They left the city wide open and pursued Israel.

**18** Jehovah now said to Joshua: "Stretch out the javelin that is in your hand toward A'i,<sup>b</sup> for into your hand I will give it."<sup>c</sup> So Joshua stretched out the javelin that was in his hand toward the city. **19** The moment he stretched out his hand, the ambush rose up quickly from its place and ran into the city and captured it. They immediately set the city on fire.<sup>d</sup>

**20** When the men of A'i turned around, they saw the smoke of the city rising to the sky, and they had no strength to flee in any direction. Then the people who had been fleeing toward the wilderness turned on their pursuers. **21** When Joshua and all Israel saw that the ambush had captured the city and saw the smoke of the city rising, they turned around and attacked the men of A'i. **22** And the others came out of the city to meet them, so that the men of A'i were trapped in the middle, with some Israelites on this side and some on that side, and they struck them down until there was not one survivor or escapee remaining.<sup>e</sup> **23** But they caught the king of A'i alive and brought him before Joshua.

**24** After Israel finished killing all the inhabitants of A'i in the field, in the wilderness where they had pursued them, and every last one of them had fallen by the sword, then all Isra-

el returned to A'i and struck it with the sword. **25** All those who fell on that day, from man to woman, amounted to 12,000, all the people of A'i. **26** Joshua did not draw back his hand with which he had stretched out the javelin<sup>a</sup> until he had devoted all the inhabitants of A'i to destruction.<sup>b</sup> **27** However, Israel took the livestock and the spoil of that city for themselves, according to the orders that Jehovah had given to Joshua.<sup>c</sup>

**28** Then Joshua burned A'i and reduced it to a permanent mound of ruins,<sup>d</sup> as it remains to this day. **29** He hung the king of A'i on a stake\* until the evening, and as the sun was about to set, Joshua gave the order to take his dead body down from the stake.<sup>e</sup> Then they pitched it at the entrance of the city gate and raised up a great pile of stones over him, which is there to this day.

**30** It was then that Joshua built an altar on Mount E'bal<sup>f</sup> to Jehovah the God of Israel, **31** just as Moses the servant of Jehovah had commanded the Israelites and as it is written in the book of the Law<sup>g</sup> of Moses: "An altar of whole stones on which no iron tool has been wielded."<sup>h</sup> On it they offered up burnt offerings to Jehovah as well as communion sacrifices.<sup>i</sup>

**32** Then he wrote there on the stones a copy of the Law<sup>j</sup> that Moses had written before the Israelites.<sup>k</sup> **33** All Israel, their elders, the officers, and their judges were standing on both sides of the Ark in front of the Levitical priests who were carrying the ark of the covenant of Jehovah. The foreign residents were there as well as the natives.<sup>l</sup> Half of them stood in front of Mount Ger'izim, and the other half in front of

## CHAP. 8

- a Ex 17:11  
Jos 8:18  
b Le 27:29  
c Jos 8:2  
d Jos 8:8  
e De 21:22, 23  
f De 11:29  
De 27:4, 5  
g De 31:9  
Jos 1:8  
h Ex 20:25  
i De 27:6, 7  
j De 27:2, 3  
k Ex 24:4  
Ex 34:27  
l Le 24:22  
Nu 15:16

## Second Col.

- a De 27:12, 13  
b De 11:29  
c De 31:9  
Ne 8:3  
d De 28:2  
e De 27:15  
De 28:15  
f De 4:2  
De 12:32  
g Le 24:22  
Nu 15:16  
h De 29:10, 11  
De 31:12  
Ne 8:2

## CHAP. 9

- i Jos 12:7, 8  
j Nu 34:2, 6  
k Ge 15:18-21  
Ex 3:17  
Ex 23:23  
De 7:1  
l Jos 24:11  
m Jos 10:2  
Jos 11:19  
n Jos 6:20  
o Jos 8:24  
p Jos 5:10  
Jos 10:43  
q Ge 10:15, 17  
Ge 34:2  
Ex 3:8  
r Ex 34:12  
De 7:2  
De 20:16-18

Mount E'bal<sup>a</sup> (just as Moses the servant of Jehovah had previously commanded),<sup>b</sup> to bless the people of Israel. **34** After this he read aloud all the words of the Law,<sup>c</sup> the blessings<sup>d</sup> and the curses,<sup>e</sup> according to all that is written in the book of the Law. **35** There was not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel,<sup>f</sup> including the women and children and the foreign residents<sup>g</sup> who were living\* among them.<sup>h</sup>

**9** When all the kings who were on the west side of the Jordan<sup>i</sup> heard what had happened, those in the mountainous region, in the She-phe'lah, along the entire coast of the Great Sea,<sup>j</sup> and in front of Leb'a-non—the Hit'tites, the Am'or-ites, the Ca'naan-ites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites<sup>k</sup>—**2** they formed an alliance to fight against Joshua and Israel.<sup>l</sup>

**3** The inhabitants of Gib'e-on<sup>m</sup> also heard what Joshua had done to Jer'i-cho<sup>n</sup> and A'i.<sup>o</sup> **4** So they acted shrewdly and put provisions into worn-out sacks on their donkeys, along with worn-out wineskins that had burst and had been mended; **5** they also had worn-out and patched sandals on their feet, and they were wearing worn-out garments. All the bread of their provisions was dry and crumbly. **6** Then they went to Joshua at the camp at Gil'gal<sup>p</sup> and said to him and the men of Israel: "We have come from a distant land. Now make a covenant with us." **7** But the men of Israel said to the Hi'vites:<sup>q</sup> "Perhaps you are living near us. So how can we make a covenant with you?"<sup>r</sup> **8** They replied to Joshua: "We are your servants."<sup>s</sup>

8:35 \*Lit., "walking." 9:1 \*That is, the Mediterranean. 9:8 \*Or "slaves."

8:29 \*Or "tree."

Then Joshua said to them: "Who are you, and where do you come from?" **9** At this they said to him: "Your servants have come from a very distant land<sup>a</sup> out of regard for the name of Jehovah your God, because we have heard about his fame and about all he did in Egypt<sup>b</sup> **10** and about all he did to the two kings of the Am'or-ites who were on the other side\* of the Jordan, King Si'hon<sup>c</sup> of Hesh'bon and King Og<sup>d</sup> of Ba'shan, who was in Ash'ta-roth. **11** So our elders and all the inhabitants of our land told us, "Take provisions with you for the journey and go to meet them. Tell them: "We will be your servants;<sup>e</sup> now make a covenant with us."<sup>f</sup> **12** This bread that we took as our provisions was still hot on the day we left our houses to come here to you. Now you can see it is dry and crumbly.<sup>g</sup> **13** And these wineskins were new when we filled them, but now they have burst.<sup>h</sup> And our garments and sandals have worn out because of the great length of the journey."

**14** At that the men took\* some of their provisions, but they did not inquire of Jehovah.<sup>i</sup> **15** So Joshua made peace with them<sup>j</sup> and made a covenant with them to let them live, and that is what the chieftains of the assembly swore to them in an oath.<sup>k</sup>

**16** At the end of three days, after they made a covenant with them, they heard that they lived nearby, in their vicinity. **17** Then the Israelites set out and came to their cities on the third day; their cities were Gib'e-on,<sup>l</sup> Che-phi'rah, Be'er'oth, and Kir'i-ath-je'a-rim.<sup>m</sup> **18** But the Israelites did not attack them, because the chieftains of

9:10 \*That is, the east side. 9:14 \*Or "examined."

CHAP. 9

- a De 20:10, 15
- b Ex 9:16  
Ex 15:13, 14  
Jos 2:9, 10
- c Nu 21:21-24  
De 2:32-34
- d Nu 21:33-35  
De 3:3
- e De 20:10, 11
- f Jos 9:6
- g Jos 9:5
- h Jos 9:4
- i Nu 27:18, 21  
1Sa 30:7, 8
- j Jos 11:19
- k 2Sa 21:2
- l Jos 10:2
- m Jos 18:11, 14  
1Sa 7:1  
1Ch 13:5

Second Col.

- a Nu 30:2  
De 6:13
- b 2Sa 21:1  
Ps 15:4  
Ec 5:4, 6
- c Jos 9:6, 16
- d Ge 9:25, 26
- e De 7:1  
De 20:16
- f De 2:25  
De 11:25  
Jos 5:1
- g Heb 11:31
- h Jos 9:21
- i 1Kl 8:29  
2Ch 6:6
- j 1Ch 9:2  
Ezr 7:24  
Ezr 8:17  
Ne 3:26  
Ne 7:60

the assembly had sworn an oath to them by Jehovah<sup>a</sup> the God of Israel. So all the assembly began to murmur against the chieftains. **19** At this all the chieftains said to the entire assembly: "Since we swore an oath to them by Jehovah the God of Israel, we are not allowed to hurt them. **20** This is what we will do: We will let them live, so that there is no indignation against us because of the oath that we swore to them."<sup>b</sup> **21** And the chieftains added: "Let them live, but let them become gatherers of wood and drawers of water for all the assembly." This is what the chieftains promised them.

**22** Joshua now called them and said to them: "Why did you trick us by saying, 'We are from a place very far away from you,' when you really live right among us?<sup>c</sup> **23** From now on you are cursed,<sup>d</sup> and you will always occupy a slave's position as gatherers of wood and drawers of water for the house of my God."

**24** They answered Joshua: "It was because your servants were plainly told that Jehovah your God had commanded Moses his servant to give you all the land and to annihilate all its inhabitants from before you.<sup>e</sup> So we were afraid for our lives\* because of you,<sup>f</sup> and that is why we did this.<sup>g</sup> **25** Now we are at your mercy.\* Do to us whatever you think is good and right."

**26** And that is what he did with them; he saved them from the hands of the Israelites, and they did not kill them. **27** But that day Joshua made them gatherers of wood and drawers of water for the assembly<sup>h</sup> and for Jehovah's altar at the place that He should choose,<sup>i</sup> and they remain so to this day.<sup>j</sup>

9:24 \*Or "souls." 9:25 \*Lit., "in your hands."

Song 127 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Lessons From the Account of the Gibeonites”: (10 min.)

**Spiritual Gems:** (10 min.)

Jos 8:29—Why was the king of Ai hung on a stake? (*it-1* 1030)

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.) Jos 8:28–9:2 (5)

 APPLY YOURSELF TO THE FIELD MINISTRY

**Initial Call:** (3 min.) Use the sample conversation. Overcome a common objection. (2)

**Return Visit:** (4 min.) Begin with the sample conversation. Give the householder a meeting invitation, and introduce (but do not play) the video *What Happens at a Kingdom Hall?* (11)

**Talk:** (5 min.) *it-1* 520; 525 ¶1—Theme: What Can We Learn From the Covenant That Joshua Made With the Gibeonites? (13)

 LIVING AS CHRISTIANS

**Song 143**

**Show Humility (1Pe 5:5):** (15 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: How did Peter and John follow through on Jesus’ instructions for the Passover? What lesson on humility did Jesus teach the night before his death? How do we know that Peter and John took to heart this lesson? In what practical ways can we show humility?

**Congregation Bible Study:** (30 min.) *rr* chap. 14 ¶15-20



## Lessons From the Account of the Gibeonites

The Gibeonites showed practical wisdom (Jos 9:3-6; *it-1* 930-931)

The elders of Israel unwisely did not consult with Jehovah (Jos 9:14, 15; *w11* 11/15 8 ¶14)

The Gibeonites humbly served the Israelites (Jos 9:25-27; *w04* 10/15 18 ¶14)

The Gibeonites performed humble tasks because they wanted to gain Jehovah’s favor. How might we show similar humility today?



## October 4-10 / Joshua 8-9

### Song 127 and Prayer

### Opening Comments (1 minute)

## Treasures From God's Word

### "Lessons From the Account of the Gibeonites": (10 minutes)

#### The Gibeonites showed practical wisdom

**Joshua 9:3-6:** The inhabitants of Gibeon also heard what Joshua had done to Jericho and Ai. So they acted shrewdly and put provisions into worn-out sacks on their donkeys, along with worn-out wineskins that had burst and had been mended; they also had worn-out and patched sandals on their feet, and they were wearing worn-out garments. All the bread of their provisions was dry and crumbly. Then they went to Joshua at the camp at Gilgal and said to him and the men of Israel: "We have come from a distant land. Now make a covenant with us."

#### it-1 930-931

*Dealings With Joshua.* In Joshua's time Gibeon was inhabited by Hivites, one of the seven Canaanite nations in line for destruction. (Deuteronomy 7:1, 2; Joshua 9:3-7) The Gibeonites were also called Amorites, as this designation appears at times to have been applied generally to all the Canaanites. (2 Samuel 21:2; compare Genesis 10:15-18; 15:16.) Unlike the other Canaanites, the Gibeonites realized that despite their military strength and the greatness of their city, resistance would fail because Jehovah was fighting for Israel. Therefore, after the destruction of Jericho and Ai, the men of Gibeon, apparently also representing the three other Hivite cities of Chephirah, Beeroth, and Kiriath-jearim (Joshua 9:17), sent a delegation to Joshua at Gilgal to sue for peace. The Gibeonite ambassadors—dressed in worn-out garments and sandals and having burst, skin wine-bottles, worn-out sacks, and dry, crumbly bread—represented themselves as being from a distant land, hence not in the way of Israel's conquests. They acknowledged Jehovah's hand in what had earlier befallen Egypt and the Amorite kings Sihon and Og. But wisely they did not mention what had happened to Jericho and Ai, as such news could not have reached their "very distant land" before the supposed departure. Israel's representatives examined and accepted the evidence and covenanted with them to let them live.—Joshua 9:3-15.

## **The elders of Israel unwisely did not consult with Jehovah**

**Joshua 9:14, 15:** At that the men took some of their provisions, but they did not inquire of Jehovah. So Joshua made peace with them and made a covenant with them to let them live, and that is what the chieftains of the assembly swore to them in an oath.

### **w11 11/15 8 paragraph 14**

Being imperfect, all of us—even experienced elders—need to be on guard against failing to look to Jehovah for direction when making decisions. Consider how Moses' successor, Joshua, and the older men of Israel responded when approached by shrewd Gibeonites who disguised themselves and pretended to have come from a distant land. Without inquiring of Jehovah, Joshua and others went ahead and made peace with the Gibeonites, concluding a covenant with them. Even though Jehovah ultimately supported the agreement, he made sure that this failure to seek his direction was recorded in the Scriptures for our benefit.—Joshua 9:3-6, 14, 15.

## **The Gibeonites humbly served the Israelites**

**Joshua 9:25-27:** Now we are at your mercy. Do to us whatever you think is good and right." And that is what he did with them; he saved them from the hands of the Israelites, and they did not kill them. But that day Joshua made them gatherers of wood and drawers of water for the assembly and for Jehovah's altar at the place that He should choose, and they remain so to this day.

### **w04 10/15 18 paragraph 14**

Those representatives said: "It is from *a very distant land* that your servants have come in regard to the name of Jehovah your God." (Joshua 9:3-9) Their clothes and food items seemed to confirm that they were from afar, but really Gibeon was about 20 miles [30 kilometers] from Gilgal. Convinced, Joshua and his chieftains made a treaty of friendship with Gibeon and nearby cities linked with Gibeon. Was the Gibeonite ruse just a means to avoid execution? On the contrary, it reflected a desire to have the favor of Israel's God. Jehovah approved of the Gibeonites' becoming "gatherers of wood and drawers of water for the assembly and for Jehovah's altar," supplying firewood for the altar of sacrifice. (Joshua 9:11-27) The Gibeonites continued to manifest a willingness to do humble tasks in Jehovah's service. Likely, some of them were among the Nethinim who returned from Babylon and served at the rebuilt temple. (Ezra 2:1, 2, 43-54; 8:20) We can imitate their attitude by striving to maintain peace with God and being willing to handle even humble assignments in his service.

The Gibeonites performed humble tasks because they wanted to gain Jehovah's favor. How might we show similar humility today?

Collage: Various tasks assigned to the Gibeonites. 1. A man carries a large bundle of wood. 2. A man bundles wood. 3. A man uses a yoke bar to carry water.

## Spiritual Gems

### **Joshua 8:29—Why was the king of Ai hung on a stake?**

**Joshua 8:29:** He hung the king of Ai on a stake until the evening, and as the sun was about to set, Joshua gave the order to take his dead body down from the stake. Then they pitched it at the entrance of the city gate and raised up a great pile of stones over him, which is there to this day.

### ***it-1* 1030**

Under the law given by Jehovah to Israel, certain criminals might be hung upon a stake after being put to death, as "accursed of God," placed on public display as a warning example. A dead person thus hung was to be taken down before nightfall and buried; leaving him on the stake all night would defile the soil given to the Israelites by God. (Deuteronomy 21:22, 23) Israel followed this rule even if the one executed was not an Israelite.—Joshua 8:29; 10:26, 27.

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) Joshua 8:28–9:2 (*th* study 5)

Song 127 and Prayer | Opening Comments (1 min.)

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“Lessons From the Account of the Gibeonites”: (10 min.)

**Spiritual Gems:** (10 min.)

Jos 8:29—Why was the king of Ai hung on a stake? (*it-1* 1030)

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.) Jos 8:28–9:2 (5)

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**Initial Call:** (3 min.) Use the sample conversation. Overcome a common objection. (2)

**Return Visit:** (4 min.) Begin with the sample conversation. Give the householder a meeting invitation, and introduce (but do not play) the video *What Happens at a Kingdom Hall?* (11)

**Talk:** (5 min.) *it-1* 520; 525 ¶1—Theme: What Can We Learn From the Covenant That Joshua Made With the Gibeonites? (13)

 LIVING AS CHRISTIANS

**Song 143**

**Show Humility (1Pe 5:5):** (15 min.) Discussion. Play the video (video category PROGRAMS AND EVENTS). Then ask the audience: How did Peter and John follow through on Jesus’ instructions for the Passover? What lesson on humility did Jesus teach the night before his death? How do we know that Peter and John took to heart this lesson? In what practical ways can we show humility?

**Congregation Bible Study:** (30 min.) *rr* chap. 14 ¶15-20



## Lessons From the Account of the Gibeonites

The Gibeonites showed practical wisdom (Jos 9:3-6; *it-1* 930-931)

The elders of Israel unwisely did not consult with Jehovah (Jos 9:14, 15; *w11* 11/15 8 ¶14)

The Gibeonites humbly served the Israelites (Jos 9:25-27; *w04* 10/15 18 ¶14)

The Gibeonites performed humble tasks because they wanted to gain Jehovah’s favor. How might we show similar humility today?



## Apply Yourself to the Field Ministry

**Talk:** (5 minutes) *it-1* 520; 525 paragraph 1—Theme: What Can We Learn From the Covenant That Joshua Made With the Gibeonites? (*th* study 13)

### Covenant

An agreement between two or more persons to do or refrain from doing some act; a compact; a contract. The Hebrew word *berith*, whose etymology is uncertain, appears over 280 times in the Hebrew Scriptures; more than 80 of these occurrences are in the five books of Moses. That its basic meaning is “covenant,” comparable to our modern legal word “contract,” is seen from cuneiform tablets found in 1927 at Qatna, an ancient non-Israelite city SE of Hamath. “The contents of the two tablets [of 15 found] are simple. Tablet A contains a list of names . . . Tablet B is a ration list . . . List A is thus a *compact* in which the men in question . . . agree to enter someone’s service or to carry out certain obligations. List B, written by the same scribe, then illustrates the nature of the *compact*; the men were to receive specified rations in return for their services. . . . the Israelite concept of *berit*, ‘covenant,’ was a central theme in Yahwist theology. Here we have the first published extra-biblical occurrence of the word from early times—not later than the first third of the fourteenth century B.C.”—*Bulletin of the American Schools of Oriental Research*, February 1951, page 22.

**Various Other Covenants.** (a) Joshua and the chieftains of Israel with the inhabitants of the city of Gibeon to let them live. Though they were cursed Canaanites, whom the Israelites were to destroy, yet a covenant was considered so binding that the Gibeonites were allowed to live, but the curse was carried out by making them gatherers of wood and drawers of water for the assembly of Israel. (Joshua 9:15, 16, 23-27) (b) Joshua with Israel to serve Jehovah. (Joshua 24:25, 26) (c) The older men of Gilead with Jephthah at Mizpah to make him head over the inhabitants of Gilead if Jehovah gave him victory over the Ammonites. (Judges 11:8-11) (d) Between Jonathan and David. (1 Samuel 18:3; 23:18) (e) Jehoiada the priest with the chiefs of the Carian bodyguard and of the runners. (2 Kings 11:4; 2 Chronicles 23:1-3) (f) Israel with Jehovah to put away foreign wives. (Ezra 10:3) (g) Jehovah to give his servant as a covenant of (for) the people. (Isaiah 42:6; 49:8) (h) David with all the older men of Israel, at Hebron. (1 Chronicles 11:3) (i) A covenant of the people, during Asa’s reign, to search for Jehovah with all their heart and soul. (2 Chronicles 15:12) (j) Josiah with Jehovah to keep Jehovah’s commandments, according to the Law. (2 Chronicles 34:31) (k) The “braggarts” who ruled Jerusalem were erroneously thinking they were safe in “a covenant with Death.”—Isaiah 28:14, 15, 18.

# Keep Working, Watching, and Waiting

(Romans 8:20-25)

Cm E<sup>o</sup>/F Fm

The God of times and of sea - sons, Whose  
 The time has long been ap - point - ed; His  
 Though all cre - a - tion is groan - ing, In

Fm/D G7b5 G7 F<sup>o</sup>/C Cm Cm9/Bb

name a - lone is Je - ho - vah— The  
 Son is read - y to con - quer, De -  
 faith we're ea - ger - ly wait - ing. Je -

Ab Fsus4 Fm

time for his vin - di - ca - tion Is  
 feat - ing all who op - pose him. His  
 ho - vah's day is ap - proach - ing, The

D7sus4 D7 Dm/G Em/G F/G Em/G Dm/G

near by signs we can see.  
 sword will bring vic - to - ry.  
 time for set - ting us free.

# Keep Working, Watching, and Waiting

*Chorus*  
Cma7 Dm/C Em/C Dm/C C F6 Dm7 G13 G7

Keep on work - ing and watch - ing and

Cma7 Dm/C Em/C Dm/C C Dm/B E7b9 E+5 E7b9

wait - ing, Joy - ful - ly an - tic - i -

Am Am/G Fma7 Cadd9/E Dm7 G7

pat - ing, Life as God meant it to

C Cma7 Dm/C C

be.

Song 127 and Prayer | Opening Comments (1 min.)

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The Gibeonites performed humble tasks because they wanted to gain Jehovah’s favor. How might we show similar humility today?



## Mark Noumair: Show Humility (1 Pet. 5:5)

### Raw Transcript

It is interesting that Peter gives counsel about cultivating humility. Let's turn the clock back and learn why the quality of humility was indelibly etched in the mind and heart of Peter. Let's open our Bibles to Luke chapter 22. In Luke chapter 22, we'll find Jesus getting ready for that final Passover in 33 C.E. And in Luke 22, starting in verse 8, it is Thursday afternoon, Nisan 13, and what happens? Verse 8: "Jesus sent Peter [there he is] "and John, saying: 'Go and get the Passover ready for us to eat.'" 'Get it ready, Peter and John.' Verse 9: "They said to him: 'Where do you want us to get it ready?'" They understood the instructions: Get it ready. Jesus said to go into Jerusalem, and you'll find the man with the earthenware jar. Verse 12: "And that man "will show you a large, furnished upper room. Get it ready there." Verse 13: "So they left and found it just as he had told them, and they prepared for the Passover." Get it ready; prepare the Passover. What would that include? Bread, wine, oil for the lamps, lamb, a towel, a basin, water. Basin and water—they knew how important washing feet was. They witnessed when Jesus reproved Simon the Pharisee with the statement: Simon, "you gave me no water for my feet." 'Simon, you gave me no water. You missed the mark on this one.' So as they stared at that basin and water, as they prepared and got the room ready, did they look at each other and wonder: 'Who's going to wash the feet? Who's going to do it?' They had a golden opportunity to apply all the things that Jesus had been teaching them for three and a half years on humility. This was the time. After three and a half years, conduct yourself as a lesser one. Don't lord it over others. You want to serve others and not be served. This was it; this was the time. They could have showed Jesus that they got the point; they got it. They had time to think about it and time to pray about it. It was Thursday afternoon, but now we progress and let's see what happens. Let's now progress to the evening, and it's Nisan 14. Let's pick up the account in John chapter 13. They got the room ready, they followed the instructions, and now let's go to John 13 and get John's vantage point from this. He was there; he was with Peter getting it ready. So now it's 98 C.E., and John is writing this information. He had time to reflect and to think about this for years, and now look what he says in verse 3: "So Jesus, "knowing that the Father had given all things into his hands and that he came from God and was going to God." Knowing these things—he understood that. He sat back and said: 'Jesus knew who he was; he knew all things. 'He had the full understanding of his dignity. 'He knew that he had been entrusted with all things. 'He knew. 'He knew he was the second greatest personage in the universe. 'He knew he was "the firstborn of all creation." 'He knew he had shared with his Father in creating all things. He had knowledge of all this—knowing all these things.' John sits back; he writes this. And then knowing this, verse 4 is the contrast: 'He got up from the evening meal and laid aside his outer garments. 'Taking a towel, he wraps it around his waist. 'After that, he puts the water into the basin 'and starts to wash the feet of the disciples and dry them off with the towel that was wrapped around him.' Knowing who He was, John said He did this. But not only does John reflect on who Jesus was, no, he reflects on why Jesus did it. Why did he do it? That's what John was interested in, and we get that answer back in verse 1, where John says why: 'Because he loved his own that were in the world; he loved them to the end.' John said He "loved them to the end." What does that mean? He wanted to instill in them qualities that would help them

conquer the world, qualities that would strengthen the Christian congregation, qualities such as unselfish love and humility. He loved them to the end. He never gave up on them. They had their weaknesses, but he did not give up. Now, for Peter, some 30 years later, he's thinking about humility. John, some 60 years later, after the lesson Jesus taught about humility, it's echoing loud and clear in his mind and heart. However, the fact remains that neither of them had the humility at the time to apply what Jesus had been teaching them for three and a half years. Now, after John finished his writing, he sat back; he was under inspiration; he finished that writing. Did he sit back, reread what he just wrote, and perhaps say to himself: 'I wish I could have written 'that after Jesus washed the feet of one or two of his disciples, 'I got up and washed the feet 'of the rest of my brothers? 'I took that towel, and I imitated the Christ? Or, Peter and I got up?' But the point is, they didn't. What can we learn? Don't allow valuable lessons that Jesus teaches us to echo in our minds and hearts only after we missed the opportunity to apply them. So in a practical setting for us serving here at Bethel: 'Even though I know I have the seniority '—I have full knowledge of my seniority—'will I get up and fight the attitude of entitlement? 'I know I have authority entrusted to me as the overseer; 'I am the overseer; I know that. I have full knowledge of that. 'Fine, will I get up 'and roll my sleeves back and do the grunt work? 'Or do I just find pleasure in giving orders? 'I know I have a wonderful privilege of service; 'I know that; others know it too. Fine, but will I get up to train others?' Brother Jackson reminded us of this at the last Gilead graduation when he said to treasure your privileges, but don't hoard them. That means we have to get up. It takes humility to train others to take our place. 'As a brother or a sister, 'I know I have more experience than the other person in my job. 'I know I have the experience; I know that. 'I have more experience than my workmate. 'Fine, but will I get up in all humility 'and share information that I have 'with others to make their job easier? Or will I hold the knowledge I have hostage?' If we get up in all humility and do these things, then we can say that Jesus' humble act, as recorded here in John 13, has made a lasting and indelible impression not only on Peter and John but on me.

source: [https://www.jw.org/en/library/videos/#en/mediaitems/VODPgmEvtMorningWorship/pub-jwb\\_201904\\_6\\_VIDEO](https://www.jw.org/en/library/videos/#en/mediaitems/VODPgmEvtMorningWorship/pub-jwb_201904_6_VIDEO)

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13, 14. (a) How do we know that Ezekiel's temple vision has a fulfillment in our time? (b) In what two ways does the vision benefit us today? (See also box 13A, "Different Temples, Different Lessons.")

15. What should we keep in mind as we draw lessons from Ezekiel's visionary temple?

16. What can we learn from all the measuring in Ezekiel's vision? (See opening picture.)

that pure worship would be restored, and it further foretold how Jehovah would bless his people as long as they practiced pure worship. However, we today want to know: Does this vision have a fulfillment now?

### What Ezekiel's Vision Teaches Us Today

<sup>13</sup> Can we be sure that Ezekiel's temple vision applies to us today? Yes! Recall the similarity between Ezekiel's vision of God's sacred house on "a very high mountain" and Isaiah's prophecy that "the mountain of the house of Jehovah" would be "firmly established above the top of the mountains." Isaiah specifically tells us that his prophecy would see fulfillment during "the final part of the days," or "the last days." (Ezek. 40:2; Isa. 2:2-4; ftn.; see also Micah 4:1-4.) These prophecies apply to the time in the last days ever since 1919 when pure worship is lifted up, restored, as if placed on a lofty mountain.<sup>[2]</sup>

<sup>14</sup> Most decidedly, then, Ezekiel's vision does apply to pure worship today. Much as it benefited the Jewish exiles in ancient times, this vision benefits us today in two ways. (1) It provides practical lessons about how we can uphold Jehovah's standards for pure worship. (2) It gives prophetic reassurances of the restoration of pure worship and of Jehovah's blessings.

### Standards for Pure Worship Today

<sup>15</sup> Let us now consider some specific features of Ezekiel's vision. Imagine that we are joining Ezekiel on his tour of that impressive visionary temple. Keep in mind that we are not seeing the great spiritual temple; rather, we are simply drawing lessons that apply to our worship today. What are some lessons that we might learn?

<sup>16</sup> *Why all the measurements?* As Ezekiel watches, the angelic man with a copper appearance takes detailed measurements of the temple, including the walls, the gates, the guard chambers, the courtyards, and the altar. The sheer volume of detail can be overwhelming to the reader. (Ezek. 40:1-42:20; 43:13, 14) Think, though, of the vital points we can gain from such detail. Jehovah thereby powerfully stresses the importance of his standards. It is he who sets them, not mere humans. Those who claim that it does not matter how God is worshipped are sadly mistaken. Furthermore, by measuring out the temple in detail, Jehovah provides assurance that

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#### FOOTNOTE

[2] Ezekiel's temple vision also ties in with other restoration prophecies that have seen fulfillment during the last days. Note, for example, the similarities between Ezekiel 43:1-9 and Malachi 3:1-5; Ezekiel 47:1-12 and Joel 3:18.

A man with a beard, wearing a red robe and a wide red sash, stands in a grand, brightly lit temple hallway. He is holding a long, thin measuring rod horizontally across his chest with both hands. The hallway is lined with tall, white columns and has a high ceiling. In the distance, a small figure of another person is visible walking away. The lighting is dramatic, with strong highlights and deep shadows.

What do you learn from  
the precise measurements  
of the temple?

SEE PARAGRAPH 16

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17. What might the temple's perimeter wall remind us of today?

18, 19. (a) What can we learn from the tall gates of the visionary temple? (b) How should we respond to those who seek to lower Jehovah's high standards? Give an example.

the restoration of pure worship is an absolute certainty. The exact fulfillment of God's promise is as sure as those precise measurements. Ezekiel thus confirms that the restoration of pure worship in the last days is a sure thing!

<sup>17</sup> *The perimeter wall.* As we have discussed, Ezekiel saw a wall around the entire visionary temple area. That feature was a strong reminder that God's people were to keep all religious uncleanness far away from pure worship, never contaminating God's house. (Read Ezekiel 43:7-9.) How we need the same counsel today! After God's people were released from the long centuries of spiritual captivity in Babylon the Great, Christ appointed his faithful and discreet slave in 1919. Especially since then, God's people have worked hard to get rid of false doctrines and practices mixed with idolatry and paganism. We are careful to keep spiritual uncleanness far away from pure worship. Further, we do not even conduct secular business in our Kingdom Halls, keeping such mundane matters separate from our worship.—Mark 11:15, 16.

<sup>18</sup> *The lofty gates.* When we contemplate those towering gates that Ezekiel saw, what lessons can we learn? That aspect of the visionary temple no doubt taught the Jewish exiles that Jehovah has very high moral standards. If that was true in ancient times, what about today? We worship in Jehovah's great spiritual temple. Is not upright conduct free from hypocrisy even more important now? (Rom. 12:9; 1 Pet. 1:14, 15) During the last days, Jehovah has progressively guided his people to follow closely his standards of moral conduct.<sup>[3]</sup> For example, unrepentant wrongdoers are removed from the congregation. (1 Cor. 5:11-13) What is more, the guard chambers in the entryways of those gates may remind us that today, when it comes to worshipping Jehovah, no one is admitted who does not have divine approval. For instance, a person who is leading a double life might enter a Kingdom Hall, but he cannot gain Jehovah's approval until he makes things right with God. (Jas. 4:8) What a marvelous protection for pure worship in these debased, immoral times!

<sup>19</sup> The Bible foretold that this world would become debased before the end. "Wicked men and impostors," we read, "will advance from bad to worse, misleading and being misled." (2 Tim. 3:13) More and more people today are being misled into thinking that Jehovah's high standards are overly strict, out-of-date, or just wrong. Will you be misled? For example,

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**FOOTNOTE**

[3] The spiritual temple first came into existence in 29 C.E. when Jesus was baptized and began his work as High Priest. However, pure worship was widely neglected on earth for centuries after the death of Jesus' apostles. It is particularly since 1919 that true worship has been exalted.



if someone tries to convince you that God’s standards regarding homosexual conduct are mistaken, will you agree with him? Or will you agree with Jehovah God, whose Word clearly states that those who carry out such acts are “working what is obscene”? God warns us against approving of immoral conduct. (Rom. 1:24-27, 32) When confronted with such issues, we do well to picture Ezekiel’s visionary temple with those lofty gates and remember: Jehovah does not lower his righteous standards, regardless of pressures from this wicked world. Do we agree with our heavenly Father and stand up for what is right?

<sup>20</sup> *The courtyards.* When Ezekiel saw the temple’s broad outer courtyard, he must have been thrilled to think of how many happy worshippers of Jehovah could gather there. Today, Christians worship in a far more sacred place. Those who make up the “great crowd” of worshippers in the outer courtyard of Jehovah’s spiritual temple find encouraging reminders in Ezekiel’s vision. (Rev. 7:9, 10, 14, 15) Ezekiel saw that the courtyards were lined with dining rooms where worshippers could share in the communion sacrifices they had brought. (Ezek. 40:17) In a sense, they could enjoy a meal with Jehovah God—a sign of peaceful friendship! Today, we do not

What do the tall gates and the courtyards teach us about our worship?

SEE PARAGRAPHS 18-21

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**20.** Those of the “great crowd” find what encouraging reminders in Ezekiel’s vision?

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21. What might anointed Christians learn from the priesthood in Ezekiel's vision?

22, 23. (a) What lesson might Christian elders today draw from the chieftain described in Ezekiel's vision? (b) What may occur in the future?

We offer up  
“a sacrifice of  
praise” when we  
share in pure  
worship

offer up sacrifices as the Jews did under the Mosaic Law. Rather, we offer up “a sacrifice of praise” when we share in pure worship, such as through our comments and expressions of faith at our meetings or in the field ministry. (Heb. 13:15) We are also nourished by the spiritual food that Jehovah provides. No wonder we feel as did the sons of Korah who sang to Jehovah: “A day in your courtyards is better than a thousand anywhere else!”—Ps. 84:10.

<sup>21</sup> *The priesthood.* Ezekiel saw that the inner courtyard was accessible to the priests and Levites by means of gates like those that allowed the nonpriestly tribes to enter the outer courtyard. That was an effective way to remind the men of that priestly class that they too had to meet Jehovah's standards for pure worship. And today? There is no hereditary priesthood among God's servants now, but anointed Christians are told: “You are ‘a chosen race, a royal priesthood.’” (1 Pet. 2:9) The priests of ancient Israel worshipped in a separate courtyard. Today, anointed Christians are not separated from their fellow worshippers in any physical sense, but they do enjoy a special relationship with Jehovah as his adopted children. (Gal. 4:4-6) At the same time, anointed ones can find useful reminders in Ezekiel's vision. They note, for instance, that the priests were subject to counsel and discipline. All Christians do well to remember that we are part of “one flock” that serves under “one shepherd.”—**Read John 10:16.**

<sup>22</sup> *The chieftain.* In Ezekiel's vision, the chieftain is a fairly prominent figure. He is not of the priestly tribe, and in the temple setting, he would have submitted to the lead of the priests. However, he clearly acts as an overseer among the people and assists them in providing sacrifices. (Ezek. 44:2, 3; 45:16, 17; 46:2) So he is an example for Christian men today who carry a measure of responsibility in the congregation. After all, Christian elders, including traveling overseers, need to remain submissive to the anointed faithful slave. (Heb. 13:17) Elders work hard to help God's people offer their sacrifices of praise at Christian meetings and in the ministry. (Eph. 4:11, 12) And elders may also take note of the way Jehovah rebuked Israel's chieftains for abusing their power. (Ezek. 45:9) Likewise, elders do not expect to be above counsel and correction. On the contrary, they cherish any opportunity to be refined by Jehovah so that they can be more effective as shepherds and overseers.—**Read 1 Peter 5:1-3.**

# Praise Jah With Me

(Psalm 146:2)

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

Praise Jah with me; Come! Let us sing! He gives us life, breath, and  
Praise Jah with me; He sat - is - fies. He hears our prayers as our  
Praise Jah with me; Our God is just. He brings us com - fort, in

C/E G7/D G C F/C C G7 G F/A G7/B

ev - 'ry good thing. Each day and night, His name we bless,  
needs he sup - plies. His might - y arm Strength - ens the weak;  
him we can trust. Wrongs he will right; Hearts he will heal.

C F C/G G7 Gm/E A7

Prais - ing his love and his al - might - i - ness.  
His ho - ly spir - it sus - tains all the meek.  
Rich King - dom bless - ings all man - kind will feel.

Dm D#° C/E C Dm7 Em/G G7 C

We sing his praise, and his name we con - fess.  
His name we praise; Of his pow - er we speak.  
Come let us praise him with joy and with zeal!

AUGUST 2021

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
SEPTEMBER 27–OCTOBER 31, 2021

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# Enduring to the End

(Matthew 24:13)

E♭ B♭7 E♭ B♭7/D E♭ E♭sus4 E♭ E♭/G Fm/A♭ A♭ B♭7 E♭

God's Word and all it prom - is - es Give rea - son to en - dure.  
Main - tain the love you had at first, Which some - how could be lost.  
All those en - dur - ing to the end Are those who will be saved.

B♭7 E♭ D°7 Cm/E♭ G7/D Cm Fm/A♭ A♭ma7 B♭ B♭7 E♭

The things you've learned and come to love Are all well - found - ed and sure.  
De - spite the tri - als you will meet, En - dure no mat - ter the cost.  
The book of life will list their names, A rec - ord clear - ly en - graved.

A♭ E♭/B♭ A♭/C A° E♭/B♭ B♭7 E♭ Fm/C C7 Fm E♭/G Fm/A♭ F7/A B♭

Be sta - bi - lized in ho - ly faith, Keep - ing God's day close in mind.  
What - ev - er test may come your way, Nev - er yield to doubt or fear.  
So let en - dur - ance be your aim; Let it have its work com - plete.

B♭7/D E♭ B♭7 E♭ B♭7/D E♭ E♭sus4 E♭ A♭ E♭/G Fm/A♭ E♭/B♭ B♭7 E♭

Stand firm in your in - teg - ri - ty; By tests you will be re - fined.  
Je - ho - vah will pro - vide es - cape, Our God ev - er will be near.  
Je - ho - vah's fa - vor you will know; With joy you will be re - plete.

(See also Heb. 6:19; Jas. 1:4; 2 Pet. 3:12; Rev. 2:4.)

## SONG 128

Enduring to the End

## PREVIEW

Have you ever heard a longtime servant of Jehovah say, 'I never expected that at my age I would still be living in this system of things'? All of us are eager to see Jehovah bring the end, especially in these difficult times. Yet, we must learn to be patient. In this article, we will look at Bible principles that can help us to have a waiting attitude. We will also examine two areas in which we must patiently wait on Jehovah. Finally, we will consider the blessings that are in store for those who are willing to wait.

## Are You Willing to Wait on Jehovah?

*"I will show a waiting attitude."*—MIC. 7:7.

HOW do you feel when a package containing an item that you really need does not arrive when you are expecting it? Are you disappointed? Proverbs 13:12 realistically states: "Expectation postponed makes the heart sick." But what if you learn that there are good reasons why the package did not arrive when you expected it to come? In that case, you would likely be patient and willing to wait.

<sup>2</sup> In this article, we will look at several Bible principles that can help us to develop and keep "a waiting attitude." (Mic. 7:7) Then, we will examine two areas in which we must patiently wait for Jehovah to act. Finally, we will consider the blessings that are in store for those who are willing to wait on Jehovah.

### BIBLE PRINCIPLES THAT TEACH US PATIENCE

<sup>3</sup> An example that illustrates the need for patience is recorded at Proverbs 13:11. It says: "Wealth quickly gained will dwindle, but the wealth of the one who gathers it *little by little* will increase." Do you see the principle? There is wisdom in doing things patiently, one step at a time.

<sup>4</sup> Proverbs 4:18 tells us that "the path of the righteous is like the bright morning light that grows brighter and brighter until full daylight." These words aptly apply to

- 1-2. What will we consider in this article?
3. What does the principle recorded at Proverbs 13:11 highlight?
4. What does the principle found at Proverbs 4:18 highlight?

the way in which Jehovah reveals his purpose to his people—gradually. However, the verse can also be applied more broadly to the way in which a Christian makes spiritual progress in his life. Spiritual growth cannot be rushed. It takes time. If we diligently study and apply the counsel we receive through God’s Word and his organization, we will gradually develop a Christlike personality. We will also grow in our knowledge of God. Consider how Jesus illustrated that point.

<sup>5</sup> Jesus used an illustration to explain how the Kingdom message we preach is like a tiny seed that gradually develops in honesthearted ones. He said: “The seeds sprout and grow tall—just how, he [the sower] does not know. On its own the ground bears fruit gradually, first the stalk, then the head, finally the full grain in the head.” (Mark 4:27, 28) What point was Jesus making? He was

5. How did Jesus illustrate gradual growth?

explaining that just as a plant grows little by little, so a person who accepts the Kingdom message grows spiritually little by little. For example, as our sincere Bible students draw closer to Jehovah, we begin to see the many fine changes that they have made. (Eph. 4:22-24) But we must remember that it is Jehovah who makes that tiny seed grow.—1 Cor. 3:7.

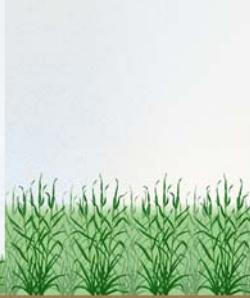
<sup>6</sup> In all that he does, Jehovah patiently takes whatever time is needed to complete his work. He does so both for the glory of his name and for the benefit of others. Consider, for example, the step-by-step manner in which Jehovah prepared the earth for mankind.

<sup>7</sup> When describing how Jehovah created the earth, the Bible speaks of his setting “its measurements,” sinking “its pedestals,” and laying “its cornerstone.”

6-7. What do we learn from the way that Jehovah created the earth?



Just as a plant grows little by little, so a person who hears and accepts the Kingdom message grows spiritually little by little (See paragraph 5)



(Job 38:5, 6) He even took the time to reflect on his work. (Gen. 1:10, 12) Can you imagine how the angels felt as they saw Jehovah’s creative works gradually taking shape? How exciting that must have been for them! Why, at one point, they began “shouting in applause.” (Job 38:7) What do we learn? Jehovah’s creative works took many thousands of years to accomplish, but when Jehovah surveyed everything that he had created so thoughtfully, he pronounced it “very good.”—Gen. 1:31.

<sup>8</sup> As we have seen in the examples above, we can find many principles in God’s Word that highlight the need for patience. We will now look at two specific areas in which we must be willing to wait on Jehovah.

#### WHEN DO WE NEED TO WAIT ON JEHOVAH?

<sup>9</sup> *We may need to wait for our prayers to be answered.* When we pray for strength to deal with a trial or for help to overcome a weakness, we may feel that the relief we are seeking is taking longer than we had hoped. Why does Jehovah not answer all our prayers right away?

<sup>10</sup> Jehovah listens carefully to our prayers. (Ps. 65:2) He views our sincere prayers as evidence of our faith. (Heb. 11:6) Jehovah is also interested in seeing how determined we are to live in harmony with our prayers and to do his will. (1 John 3:22) So we may need to

---

8. What will we now consider?

9. What is one area in which we need to wait on Jehovah?

10. Why is patience needed when it comes to our prayers?

show patience and work along with our prayers whenever we are trying to overcome a bad habit or a weakness. Jesus implied that some of our prayers might not be answered immediately. He urged: “Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you; for everyone asking receives, and everyone seeking finds, and to everyone knocking, it will be opened.” (Matt. 7:7, 8) When we follow this advice and “persevere in prayer,” we can be confident that our heavenly Father hears us and will answer our prayers.—Col. 4:2.

<sup>11</sup> Although an answer to a prayer may seem to be delayed, Jehovah promises to answer our prayer “at the right time.” (**Read Hebrews 4:16.**) That is why we must never blame Jehovah if something does not happen as quickly as we think it should. For example, many have been praying for years to see God’s Kingdom bring an end to this system of things. Jesus even said that we should pray for this. (Matt. 6:10) But how foolish it would be if someone allowed his faith in God to weaken because the end did not come when *humans* expected it! (Hab. 2:3; Matt. 24:44) We are wise to keep waiting on Jehovah and praying to him in faith. The end will come at exactly the right time, for Jehovah has already chosen the “day and hour” for it to arrive. And that day will prove to be the best time for all.—Matt. 24:36; 2 Pet. 3:15.

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11. How does Hebrews 4:16 help us when an answer to a prayer seems to be delayed?



While we wait  
on Jehovah,  
we keep praying  
to him in faith  
(See paragraph 11)

**12** *We may need to be patient while waiting for justice to be done.* People in this world often mistreat those who are of a different gender, race, ethnicity, tribe, or nationality. Others are mistreated because of having physical or mental disabilities. Many of Jehovah's people have endured injustice because of their Bible-based beliefs. When we are wronged in such ways, we must keep in mind Jesus' words. He said: "The one who has endured to the end will be saved." (Matt. 24:13) But what if you become aware of serious wrongdoing by someone in the congregation? After the elders have been informed of the matter, will you leave it in their hands, patiently waiting for them to care for it in Jehovah's way? What might be involved?

**13** When the elders become aware of serious wrongdoing in the congregation, they prayerfully seek "wisdom from

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12. In what situation especially might our patience be tried?

13. What is involved in handling matters Jehovah's way?

above" so that they can get Jehovah's view on the situation. (Jas. 3:17) Their goal is to help the one who is sinning to turn "back from the error of his way" if possible. (Jas. 5:19, 20) They also want to do everything they can to protect the congregation and to comfort those who have been hurt. (2 Cor. 1:3, 4) When handling cases of serious wrongdoing, the elders must first get all the facts, which may take some time. Then they prayerfully and carefully provide counsel from the Scriptures and apply correction "to the proper degree." (Jer. 30:11) Although they do not procrastinate, the elders do not rush to judgment. When matters are handled properly, the congregation will see the greatest good come to all. Yet, even when problems are cared for in this manner, an innocent person may still feel hurt. If this is true of you, what can you do to lessen the pain?

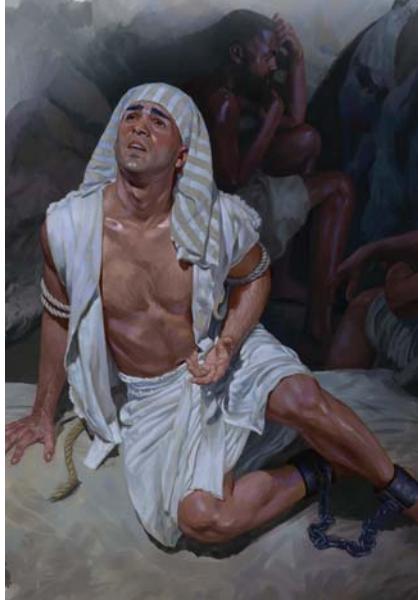
**14** Have you ever been severely wronged by someone, even by a fellow

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14. What Bible example can help you to cope if you have been severely hurt by another Christian?



What lesson about patience can we learn from Joseph?  
(See paragraphs 12-14)



worshipper? You can find outstanding examples in God’s Word that teach us how to wait on Jehovah to correct matters. For instance, although Joseph suffered injustice at the hands of his own brothers, he did not allow their sins to cause him to become a bitter person. Instead, he remained focused on his service to Jehovah, who richly rewarded him for his patient endurance. (Gen. 39:21) Over time, Joseph was able to look past the hurt he had experienced and see how Jehovah had blessed him. (Gen. 45:5) Like Joseph, we are comforted when we draw close to Jehovah and leave justice in his hands.—Ps. 7:17; 73:28.

<sup>15</sup> Of course, not all injustices are as serious as those Joseph experienced, but bad treatment of some kind may still cause us heartache. When we have a problem with someone, including someone who does not worship Jehovah, we

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15. What helped one sister to put an injustice behind her?

will benefit if we apply Bible principles. (Phil. 2:3, 4) Consider one experience. A sister was deeply hurt when she discovered that a coworker was making negative, untrue comments about her to others. Rather than react too quickly, the sister took time to reflect on Jesus’ example. When he was insulted, he did not insult others in return. (1 Pet. 2: 21, 23) With that in mind, she decided not to make an issue of what had happened. Later, she learned that her coworker had been coping with a serious health problem and was experiencing a lot of stress. The sister concluded that the coworker likely did not mean what she had said. So the sister was especially glad that she had patiently endured the mistreatment, and she found peace.

<sup>16</sup> If you are enduring an injustice or some other cause for hurt, remember that Jehovah draws close to “the brokenhearted.” (Ps. 34:18) He loves you

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16. What can be of comfort if you are enduring an injustice? (1 Peter 3:12)

for your patience and for throwing your burden on him. (Ps. 55:22) He is the Judge of all the earth. Nothing escapes his notice. **(Read 1 Peter 3:12.)** When you are undergoing difficulties that you cannot resolve, are you willing to wait on him?

#### ENDLESS BLESSINGS FOR THOSE WHO WAIT ON JEHOVAH

<sup>17</sup> Soon our heavenly Father will bless us richly by means of his Kingdom. Isaiah 30:18 says: “Jehovah is waiting patiently to show you favor, and he will rise up to show you mercy. For Jehovah is a God of justice. Happy are all those keeping in expectation of him.” Those who keep in expectation of Jehovah will receive many blessings both now and in the new world to come.

<sup>18</sup> When God’s people enter into the new world, they will never again have to endure the anxieties and the challenges that they must face today. Injustice will

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17. As recorded at Isaiah 30:18, what assurance does Jehovah give us?

18. What blessings await us?

be gone, and pain will be no more. (Rev. 21:4) We will not have to wait anxiously for what we need because there will be an abundance. (Ps. 72:16; Isa. 54:13) What a blessing that will be!

<sup>19</sup> In the meantime, with every bad habit we conquer and every godly quality we develop, Jehovah is preparing us for life under his rulership. Do not lose heart, and do not give up. The best is yet to come! With a bright future ahead of us, may we continue to wait willingly and patiently on Jehovah as he completes his work!

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19. What is Jehovah gradually preparing us for now?

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**PICTURE DESCRIPTION Page 11:** From childhood on, a sister has been regularly praying to Jehovah. When she was little, her parents taught her how to pray. As a teenager, she began serving as a pioneer and often asked Jehovah to bless her ministry. Years later, when her husband became very ill, she supplicated Jehovah for the strength needed to endure this trial. Today, as a widow, she perseveres in prayer, confident that her heavenly Father will answer her prayers—just as he has done throughout her life.

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#### HOW WOULD YOU ANSWER?

- What Bible principles can help us to have a waiting attitude?
- In what two areas must we show patience?
- What is in store for those who are willing to wait?

# "Give Us More Faith"

(Luke 17:5)

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

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

*E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7*

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

*E♭m/C F7+5 B♭m B♭m7*

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

*Chorus*  
*D♭/E♭ E♭9 E♭m7 G♭/A♭*

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

# "Give Us More Faith"

*D*<sup>b</sup>*m*a7      *E*<sup>b</sup>*m*/C      F7+5      *B*<sup>b</sup>*m*9      *B*<sup>b</sup>*m*      *D*<sup>b</sup>/A<sup>b</sup>      F*m*/A<sup>b</sup>

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

*G*<sup>b</sup>*m*a7      *G*b6   *A*<sup>b</sup>*m*/F      *B*<sup>b</sup>7*b*9*b*13      *E*<sup>b</sup>*m*      *G*<sup>b</sup>/D<sup>b</sup>

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

*C*m11*b*5      F7      *B*<sup>b</sup>*m*9      *B*<sup>b</sup>*m*9/A<sup>b</sup>      A<sup>b</sup>/G<sup>b</sup>      *G*b      *G*<sup>b</sup>*m*a7      *G*°

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

*D*<sup>b</sup>/A<sup>b</sup>      *G*<sup>b</sup>/A<sup>b</sup>      A<sup>b</sup>7      *D*<sup>b</sup>

hon - or you in word and deed.

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