

Sunday, October 31

*The God of all comfort . . .
comforts us in all our trials.*
—2 Cor. 1:3, 4.

Humans have a natural need for comfort and a remarkable ability to provide it. For instance, when a little child falls and skins his knee while playing, he may run to Mommy or Daddy, crying. The parents cannot heal the wound, but they can comfort the child. They may ask what happened, wipe away his tears, offer soothing words and affection, and perhaps apply some medicine or a bandage. Before long, the child stops crying and may even resume playing. In time, the wound will heal. Sometimes, though, children are hurt in far worse ways. Some are sexually abused. The abuse can be inflicted on a single occasion, or it may go on for years. In either case, the abuse can leave deep emotional scars. In some cases, the offender is caught and punished. In others, the abuser may seem to escape justice. But even if justice is swift, the harmful effects of the abuse may last well into adulthood. *w19.05 14 ¶1-2*

Monday, November 1

Consider others superior to you.
—Phil. 2:3.

Today, many people who are considered wise would ridicule the Bible's counsel about self-importance. They would say that considering others superior to you would make you vulnerable and that others would take advantage of you. But what fruitage has the self-centered attitude promoted by Satan's world produced? Are selfish people happy? Do they have happy families and genuine friends? Do they have a close friendship with God? From

what you have seen, which produces the best results—following the wisdom of this world or the wisdom found in God's Word? (1 Cor. 3:19) People who follow the advice of those whom the world views as wise are like a tourist who asks a fellow tourist for directions when both of them are lost. Jesus said regarding the "wise" men of his day: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." (Matt. 15:14) Truly, the wisdom of this world is foolishness with God. *w19.05 24-25 ¶14-16*

Tuesday, November 2

*They will gather his chosen ones
together.—Matt. 24:31.*

In recent years, the number of those partaking at the Memorial has been going up. Do we need to worry about this? No. "Jehovah knows those who belong to him." (2 Tim. 2:19) Unlike Jehovah, the brothers who count the number of those partaking at the Memorial do not know who truly is anointed. So the number includes those who think that they are anointed but are not. For example, some who used to partake later stopped. Others may have mental or emotional problems that make them believe that they will rule with Christ in heaven. Clearly, we do not know exactly how many anointed ones are left on earth. There will be anointed ones in many parts of the earth when Jesus comes to take them to heaven. The Bible does say that during the last days, there will be a small number of anointed ones left on earth. (Rev. 12:17) But it does not say how many of them will be left when the great tribulation begins. *w20.01 29-30 ¶11-13*

Wednesday, November 3

God loved the world so much that he gave his only-begotten Son.

—John 3:16.

Jesus illustrated the depth of Jehovah's fatherly care with the story of the son who was lost. (Luke 15:11-32) The father in that illustration never stopped hoping that his son would return. When the son made his way home, the father eagerly welcomed him back. If we have strayed from Jehovah but are repentant, we can be sure that our loving Father is ready and willing to welcome us back. Our Father will repair all the damage caused by Adam. After Adam's rebellion, Jehovah purposed to adopt 144,000 individuals from among mankind who will serve as kings and priests in heaven with his Son. Jesus and those associate rulers will help obedient humans to come to perfection in the new world. After they pass a final test of obedience, God will grant them everlasting life. Our Father will then have the satisfaction of seeing the earth filled with his perfect sons and daughters. What a glorious time that will be! *w20.02* 6-7 ¶17-19

Thursday, November 4

Continue to be made new in your dominant mental attitude.

—Eph. 4:23.

All of us need to ask ourselves, 'Are the changes I am making to become a Christian only skin-deep, or am I truly becoming a Christian deep within?' The difference is important. In his words recorded at Matthew 12:43-45, Jesus indicated what needs to be done. The idea behind those words highlights this important truth: It is not enough to get rid of wrong thoughts; we need to

fill the void with godly thinking. Is it possible to change our basic inclinations or who we really are inside? God's Word answers: "Put on the new personality that was created according to God's will in true righteousness and loyalty." (Eph. 4:24) Yes, it is possible to change what we are inside, but it is not easy to do. We need to do more than just suppress wrong desires and actions. We need to change our "dominant mental attitude." That involves changing our desires, our tendencies, and our motivations. This requires continuous action. *w19.06* 9-10 ¶6-7

Friday, November 5

We are going to destroy this place.

—Gen. 19:13.

Jehovah compassionately sent angels to rescue Lot and his family. However, Lot "kept lingering." The angels had to seize hold of his hand and help him and his family flee the city. (Gen. 19:15, 16) The angels then told him to run to the mountainous region. But instead of obeying Jehovah, Lot asked to go to a nearby town. (Gen. 19:17-20) Jehovah patiently listened and allowed Lot to go to that town. Lot later became afraid of living there and moved to the mountainous region, the very area Jehovah had told him to go to in the first place. (Gen. 19:30) What remarkable patience Jehovah showed! Like Lot, a member of our spiritual family may make poor decisions and cause serious problems for himself. If that were to happen, how would we respond? We might be tempted to point out that he is reaping what he has sown, which would be true. (Gal. 6:7) However, we can do better. We can imitate the way that Jehovah helped Lot. *w19.06* 20-21 ¶3-5

Saturday, November 6

Jehovah is my helper; I will not be afraid.—Heb. 13:6.

When our enemies ban our worship, they hope to make us afraid to serve Jehovah. In addition to the ban, they may circulate false stories, send officials to search our homes, drag us to court, or even imprison some of us. They hope that we will be terrified because they managed to put a small number of us in prison. If we were to allow them to instill fear in our heart, we might even begin to “ban” our own worship. We would not want to become like those described at Leviticus 26: 36, 37. We will not allow fear to cause us to reduce or to stop our spiritual activities. We trust completely in Jehovah and refuse to panic. (Isa. 28:16) We prayerfully seek Jehovah’s guidance. We know that with his backing, not even the most powerful human government can prevent us from faithfully worshipping our God. Rather than intimidate us, opposition can motivate us to serve Jehovah more fully. *w19.07 9-10 ¶6-7*

Sunday, November 7

Preach the word.—2 Tim. 4:2.

Even if your ministry seems to be unproductive, do not give up hope of finding potential disciples. Remember that Jesus likened disciple-making to fishing. Fishermen may spend many hours before they catch any fish. Often they work late at night or early in the morning, and sometimes they have to sail long distances. (Luke 5:5) In like manner, some disciple-makers spend many hours patiently “fishing” at different times and in various locations. Why? To improve their chances of meeting people. Those who put in the extra

effort are often rewarded by meeting people who are interested in our message. Could you try preaching at a time of day when you are more likely to meet people or at a location where you are more likely to find them? Why does conducting Bible studies require patience? One reason is that we need to do more than help the student come to know and love the doctrines found in the Bible. We need to help the student come to know and love the Author of the Bible, Jehovah. *w19.07 18-19 ¶14-15*

Monday, November 8

[I am] forgetting the things behind.—Phil. 3:13.

Some of us may need to overcome feelings of guilt because of past sins. If so, why not start a personal study project that focuses on Christ’s ransom sacrifice? If we study, meditate, and pray about that upbuilding subject, we may do much to relieve unnecessary guilt. We may even stop punishing ourselves for sins that Jehovah has forgiven. Consider another lesson we can learn from Paul. Some may have given up a potentially lucrative career in order to pursue Kingdom interests. If so, can we forget the things behind by refusing to look back longingly at material opportunities we might have missed? (Num. 11:4-6; Eccl. 7:10) “The things behind” might even include things that we accomplished or trials that we endured in the past. Of course, looking back on the way Jehovah has blessed and supported us over the years can draw us closer to our Father. However, we never want to become self-satisfied, imagining that our work is done.—1 Cor. 15:58. *w19.08 3 ¶5-6*

**TREASURES
FROM GOD'S WORD**

“Jehovah’s Wise Way of Dividing the Land”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 18:1-3—What may have caused the Israelites to delay settling the territory west of the Jordan? (*it-1* 359 ¶5)

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 18:1-14 (2)

**APPLY YOURSELF
TO THE FIELD MINISTRY**

Initial Call Video: (5 min.) Discussion. Play the video *Initial Call: Good News—Ps 37:10, 11*

(video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the audience the questions that appear in the video.

Initial Call: (4 min.) Begin with the sample conversation. Then offer *The Watchtower* No. 2 2021. (1)

Initial Call: (4 min.) Begin with the sample conversation. Overcome a common objection. (11)

**LIVING
AS CHRISTIANS**

Song 76

“We Thank Jehovah for Your Love”: (15 min.) Discussion by an elder. Play the video *We Always “Give Thanks to God for You”* (video category OUR ORGANIZATION). Mention one or two highlights from the *jw.org* article series “How Your Donations Are Used.”

Congregation Bible Study: (30 min.)
rr chap. 15 ¶15-17, box 15A



Jehovah’s Wise Way of Dividing the Land

Jehovah gave direction by lot, perhaps to designate the approximate location of each tribal inheritance (Jos 18:10; *it-1* 359 ¶1)

Jehovah ensured that Jacob’s deathbed prophecy was fulfilled (Jos 19:1; *it-1* 1200 ¶1)

Jehovah allowed the people to determine the extent of each tribe’s territory (Jos 19:9; *it-1* 359 ¶2)

The land was divided in a way that prevented jealousy or quarreling between the tribes. What confidence does this give you about how Jehovah will direct matters in the new world?

Jacob prophesying
to his sons



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.)

ies of E'phra-im among the cities of Ma-nas'seh,^a and the boundary of Ma-nas'seh was on the north of the wadi, and it ended at the sea.^b **10** To the south it belonged to E'phra-im, and to the north it belonged to Ma-nas'seh, and the sea was his boundary,^c and on the north they* reached to Ash'er, and on the east, to Is'sa-char.

11 In the territories of Is'sa-char and Ash'er, Ma-nas'seh was given Beth-she'an and its dependent* towns, Ib'le-am^d and its dependent towns, the inhabitants of Dor^e and its dependent towns, the inhabitants of En-dor^f and its dependent towns, the inhabitants of Ta'a-nach^g and its dependent towns, and the inhabitants of Me-gid'do and its dependent towns, three of the heights.

12 But the descendants of Ma-nas'seh were not able to take possession of these cities; the Ca'naan-ites persisted in dwelling in this land.^h **13** When the Israelites grew strong, they subjected the Ca'naan-ites to forced labor,ⁱ but they did not drive them out* entirely.^j

14 The descendants of Joseph said to Joshua: "Why have you given us* as an inheritance only one lot^k and one allotment? We are a numerous people, for Jehovah has blessed us until now."^l **15** Joshua replied to them: "If you are such a numerous people, go up to the forest and clear out a place for yourself there in the land of the Per'iz-zites^m and the Reph'a-im,ⁿ since the mountainous region of E'phra-im^o is too cramped for you." **16** Then the descendants of Joseph said: "The mountain-

17:10 *That is, the people of Manasseh or Manasseh's territory. **17:11, 16** *Or "surrounding." **17:13** *Or "not dispossess them." **17:14** *Lit., "me."

CHAP. 17

- a Jos 16:9
b Jos 16:8
c Nu 34:2, 6
d 2Ki 9:27
e Jos 12:7, 23
f 1Sa 28:7
g Jos 12:7, 21
h Jg 1:27
i Jos 16:10
Jg 1:30
2Ch 8:8
j Ex 23:33
Nu 33:55
De 20:16, 17
Jos 23:12, 13
Jg 1:28
k Nu 33:54
l Ge 48:19
Nu 26:34, 37
m Ex 33:2
n Ge 15:18-20
o Jos 24:33

Second Col.

- a De 20:1
Jg 1:19
b Jos 17:11
c Jos 19:17, 18
Jg 6:33
d Jos 17:14
e Nu 33:53
Jos 20:7
Jg 4:5
f De 20:1
De 31:6
Jos 13:6
Pr 21:31

CHAP. 18

- g Jos 19:51
Jos 22:9
Jg 21:19
h 1Sa 1:3
1Sa 4:3
Ps 78:60
Jer 7:12
Ac 7:44, 45
i Nu 14:8
De 7:22
De 33:29
j Nu 33:53, 55
k Nu 34:13
Jos 19:51
l Jos 15:1
m Jos 16:1, 4
n Nu 26:55
Nu 33:54
Jos 14:2
Pr 16:33
Ac 13:19

ous region is not enough for us, and all the Ca'naan-ites who are dwelling in the land of the valley[#] have war chariots^a with iron scythes,^Δ both those in Beth-she'an^b and its dependent* towns and those in the Valley[®] of Jez're-el."^c **17** So Joshua said this to the house of Joseph, to E'phra-im and Ma-nas'seh: "You are a numerous people, and you have great power. You will not receive only one lot,^d **18** but the mountainous region will also be yours.^e Although it is a forest, you will clear it, and it will be the extremity of your territory. For you will drive away the Ca'naan-ites, even though they are strong and have war chariots with iron scythes."^{Δf}

18 Then all the assembly of the Israelites congregated at Shi'loh,^g and they set up the tent of meeting there,^h as the land was now subdued before them.ⁱ **2** But there were still seven tribes left of the Israelites whose inheritance had not been allotted. **3** So Joshua said to the Israelites: "How long will you put off going in to take possession of the land that Jehovah the God of your forefathers has given you?^j **4** Give me three men from each tribe to send out; they should go out and walk throughout the land and map it out according to their inheritance. Then they should return to me. **5** They must apportion it among themselves into seven shares.^k Judah will remain in his territory to the south,^l and the house of Joseph will remain in their territory to the north.^m **6** As for you, map out the land into seven shares, and bring them here to me, and I will cast lotsⁿ here for you before Jehovah our God.

17:16 *Or "low plain." **17:16, 18** ^ΔLit., "chariots of iron." **17:16** [®]Or "Low Plain."

7 But the Levites have no share among you,^a because the priesthood of Jehovah is their inheritance;^b and Gad, Reu'ben, and the half tribe of Ma-nas'seh^c have already taken their inheritance on the east side of the Jordan, which Moses the servant of Jehovah gave them."

8 The men prepared to go, and Joshua commanded those who were to map out the land: "Go and walk through the land and map it out and return to me, and I will cast lots for you here before Jehovah in Shi'loh."^d 9 With that the men went and traveled through the land and mapped it out by cities into seven shares, recording it in a book. After that they returned to Joshua at the camp in Shi'loh. 10 Joshua then cast lots for them in Shi'loh before Jehovah.^e There Joshua apportioned the land to the Israelites by their shares.^f

11 The lot came up for the tribe of Benjamin by their families, and the territory of their lot was between the people of Judah^g and the people of Joseph.^h 12 On the north side, their boundary started at the Jordan, and the boundary went up to the slope of Jer'i-choⁱ on the north and went up on the mountain westward, and it extended to the wilderness of Beth-a'ven.^j 13 And the boundary continued from there to Luz, at the southern slope of Luz, that is, Beth'el;^k the boundary went down to At'a-roth-ad'dar^l on the mountain that is south of Lower Betho'ron.^m 14 And the boundary was marked at the western side and went around toward the south from the mountain that faces Beth-ho'ron; it ended at Kir'i-ath-ba'al, that is, Kir'i-ath-je'a-rim,ⁿ a city of Judah. This is the western side.

CHAP. 18

- a Nu 18:20
- Jos 13:33
- b De 10:9
- De 18:1
- c De 3:12, 13
- d Jos 19:51
- Jg 21:19
- e Pr 16:33
- f Nu 33:54
- Ac 13:19
- g Jos 15:1
- h Jos 16:1
- i Jos 2:1
- Jos 16:1
- j Jos 7:2
- k Ge 28:18, 19
- l Jos 16:5
- m Jos 10:11
- Jos 21:20, 22
- n Jos 15:9

Second Col.

- a Jos 15:9, 12
- b Jos 15:8, 12
- Jer 7:31
- Jer 19:2
- Mt 5:22
- c De 2:11
- d Jos 15:63
- e Jos 15:7, 12
- 1Ki 1:9
- f Jos 15:7, 12
- g De 19:14
- h Jos 15:6, 12
- i Jos 15:6, 12
- j Nu 34:12
- k Jos 15:6, 12
- l Ge 12:8
- 1Ki 12:28, 29
- m Jos 21:8, 17
- n Jos 9:16, 17
- 1Ki 3:4
- o 2Sa 21:14
- p Jos 15:8, 12
- 1Ch 11:4
- 2Ch 3:1
- q 1Sa 10:26

15 The south side was from the extremity of Kir'i-ath-je'a-rim, and the boundary extended westward; it went out to the spring of the waters of Neph-to'ah.^a 16 The boundary went down to the extremity of the mountain that faces the Valley of the Son of Hin'nom,^b which is in the Valley* of Reph'a'im^c to the north, and it went down to the Valley of Hin'nom, to the slope of the Jeb'u-site^d on the south, and down to En-ro'gel.^e 17 And it was marked northward and extended to En-she'mesh and then out to Gel'i'loth, which is in front of the ascent of A-dum'mim,^f and it went down to the stone^g of Bo'han^h the son of Reu'ben. 18 And it continued to the northern slope in front of the Ar'a-bah and went down to the Ar'a-bah. 19 And the boundary continued to the northern slope of Beth-hog'lah,ⁱ and the boundary ended at the northern bay of the Salt Sea^j at the southern end of the Jordan. This was the southern boundary. 20 And the Jordan served as its boundary on the eastern side. This was the inheritance of the descendants of Benjamin by their families, according to its boundaries on all sides.

21 And the cities of the tribe of Benjamin by their families were: Jer'i-cho, Beth-hog'lah, E'mek-ke'ziz, 22 Beth-ar'a-bah,^k Zem-a-ra'im, Beth'el,^l 23 Av'vim, Pa'rah, Oph'rah, 24 Che'phar-am'mo-ni, Oph'ni, and Ge'ba^m—12 cities and their settlements.

25 Gib'e-on,ⁿ Ra'mah, Be'er'oth, 26 Miz'peh, Che-phi'rah, Mo'zah, 27 Re'kem, Ir'pe-el, Tar'a-lah, 28 Ze'lah,^o Ha-e'leph, Jebu'si, that is, Jerusalem,^p Gib'e-ah,^q and Kir'i-ath—14 cities and their settlements.

18:16 *Or "Low Plain." 18:19 *That is, the Dead Sea.

This was the inheritance of the descendants of Benjamin by their families.

19 Then the second lot^a came out for Sim'e-on, for the tribe of Sim'e-on^b by their families. And their inheritance was within the inheritance of Judah.^c **2** Their inheritance was Be'er-she'ba^d with She'ba, Mo-la'dah,^e **3** Ha'zar-shu'al,^f Ba'lah, E'zem,^g **4** El-to'lad,^h Be'thul, Hor'mah, **5** Zik'lag,ⁱ Beth-mar'ca-both, Ha'zar-su'sah, **6** Beth-le-ba'oth,^j and Sha-ru'hen—13 cities and their settlements; **7** A'in, Rim'mon, E'ther, and A'shan^k—four cities and their settlements; **8** and all the settlements that were around these cities as far as Ba'al-ath-be'er, Ra'mah of the south. This was the inheritance of the tribe of Sim'e-on by their families. **9** The inheritance of the descendants of Sim'e-on was taken out of the allotment of Judah, because the share of Judah was too large for them. So the descendants of Sim'e-on received a possession within their inheritance.^l

10 Next the third lot^m came up for the descendants of Zeb'u-lunⁿ by their families, and the boundary of their inheritance went as far as Sa'rid. **11** Their boundary went up westward to Mar'e-al and reached to Dab'be-sheh and then to the valley* in front of Jok'ne-am. **12** And it went from Sa'rid eastward toward the sunrise, to the border of Chis'loth-ta'bor and out to Dab'e-rath^o and then up to Ja-phi'a. **13** And from there it continued eastward toward the sunrise to Gath-he'pher,^p to Eth-ka'zin, and out to Rim'mon, and it extended to Ne'ah. **14** And the boundary went around it on the north to Han'na-

CHAP. 19

- a Jos 18:6
 b Ge 46:10
 c Ge 49:5, 7
 d Ge 21:31
 Ge 26:32, 33
 Jos 15:21, 28
 e Jos 15:21, 26
 1Ch 4:28-31
 f Jos 15:21, 28
 g Jos 15:20, 29
 h Jos 15:21, 30
 i Jos 15:21, 31
 1Sa 27:6
 j Jos 15:21, 32
 k Jos 15:20, 42
 1Ch 4:24, 32
 1Ch 6:59, 64
 l Jg 1:3
 m Jos 18:6
 n Ge 49:13
 o Jos 21:27, 28
 p 2Ki 14:25

Second Col.

- a Jos 12:7, 20
 b Jg 12:8
 c Nu 26:27
 d Nu 33:54
 e Ge 49:14
 f Jos 17:16
 Jg 6:33
 1Ki 21:1
 g 1Sa 28:4
 1Ki 1:3
 2Ki 4:8
 h Jos 21:8, 29
 i Jg 4:6
 j Nu 26:25
 k Nu 26:55
 Jos 18:6
 l Ge 49:20
 m Jos 21:8, 31
 n 1Ki 18:19
 o Ge 10:15
 Jg 1:31
 p 2Sa 5:11
 1Ki 5:1
 q Jg 1:31
 r Jos 21:8, 31

thon, and it ended at the Valley of Iph'tah-el, **15** and Kat'tath, Na-hal'al, Shim'ron,^a I'dalah, and Beth'le-hem^b—12 cities and their settlements. **16** This was the inheritance of the descendants of Zeb'u-lun by their families.^c These were the cities and their settlements.

17 The fourth lot^d came out for Is'sa-char,^e for the descendants of Is'sa-char by their families. **18** And their boundary was to Jez're-el,^f Che-sul'loth, Shu'nem,^g **19** Haph'a-ra'im, Shi'on, An-a-ha'rath, **20** Rab'bith, Kish'i-on, E'bez, **21** Re'meth, En-gan'nim,^h En-had'dah, and Beth-paz'zez. **22** And the boundary reached to Ta'borⁱ and Sha-ha-zu'mah and Beth-she'mesh, and the end of their border was at the Jordan—16 cities and their settlements. **23** This was the inheritance of the tribe of Is'sa-char by their families,^j the cities and their settlements.

24 Then the fifth lot^k came out for the tribe of Ash'er^l by their families. **25** And their boundary was Hel'kath,^m Ha'li, Be'ten, Ach'shaph, **26** Alam'me-lech, A'mad, and Mi'shal. It reached westward to Car'melⁿ and to Shi'hor-lib'nath, **27** and it went back toward the east to Beth-da'gon and reached to Zeb'u-lun and the Valley of Iph'tah-el to the north, to Beth-e'mek and Ne'i-el, and it extended to Ca'bul on the left, **28** and to E'bron, Re'hob, Ham'mon, and Kan'ah as far as Great Si'don.^o **29** And the boundary went back to Ra'mah and as far as the fortified city of Tyre.^p Then the boundary went back to Ho'sah, and it ended at the sea in the region of Ach'zib, **30** Um'mah, A'phek,^q and Re'hob'^r—22 cities and their settlements. **31** This was the inheritance of the tribe of Ash'er

by their families.^a These were the cities and their settlements.

32 The sixth lot^b came out for the descendants of Naph'tali, for the descendants of Naph'tali by their families. **33** Their boundary was from He'leph, from the big tree in Za-a-nan'nim,^c and Ad'a-mi-ne'keb and Jab'ne-el as far as Lak'kum; and it ended at the Jordan. **34** The boundary went back westward to Az'noth-ta'bor and extended from there to Huk'kok and reached to Zeb'u-lun on the south and to Ash'er on the west and to Judah at the Jordan toward the east. **35** And the fortified cities were Zid'dim, Zer, Ham'math,^d Rak'kath, Chin'ne-reth, **36** Ad'a-mah, Ra'mah, Ha'zor,^e **37** Ke'desh,^f Ed're-i, En-ha'zor, **38** Yi'ron, Mig'dal-el, Ho'rem, Beth-a'nath, and Beth-she'mesh^g—19 cities and their settlements. **39** This was the inheritance of the tribe of Naph'tali by their families,^h the cities and their settlements.

40 The seventh lotⁱ came out for the tribe of Dan^j by their families. **41** And the border of their inheritance was Zo'rah,^k Esh'ta-ol, Ir-she'mesh, **42** Shal-ab'bin,^l Ai'ja-lon,^m Ith'lah, **43** E'lon, Tim'nah,ⁿ Ek'ron,^o **44** El'te-keh, Gib'be-thon,^p Ba'al-ath, **45** Je'hud, Ben'e-be'rak, Gath-rim'mon,^q **46** Me-jar'kon, and Rak'kon, with the border facing Jop'pa.^r **47** But the territory of Dan was too cramped for them.^s So they went up and fought against Le'shem^t and captured it and struck it with the sword. Then they took possession of it and settled in it, and they changed the name of Le'shem to Dan, after the name of Dan their forefather.^u **48** This was the inheritance of the tribe of Dan by their families. These were the cities and their settlements.

CHAP. 19

- a Nu 26:47
- b Nu 26:55
Jos 18:6
- c Jg 4:11
- d Jos 21:32
- e Jos 11:10
Jg 4:2
1Sa 12:9
- f Jos 20:7
- g Jg 1:33
- h Nu 26:50
- i Jos 18:6
- j Ge 49:17
- k Jos 15:20, 33
Jg 13:2
- l Jg 1:35
- m Jos 10:12
Jos 21:8, 24
- n Jg 14:1
- o Jos 15:20, 45
- p Jos 21:8, 23
- q Jos 21:8, 24
- r Jon 1:3
Ac 9:36
- s Nu 26:54
Nu 33:54
- t Jg 18:7
- u Jg 18:29

Second Col.

- a Jos 24:29, 30
- b Nu 34:17
Jos 14:1
- c Jg 21:19
Jer 7:12
- d Jos 18:1, 8

CHAP. 20

- e Ex 21:12, 13
Nu 35:14, 15
De 4:41
- f Ge 9:6
Ex 21:23
Nu 35:26, 27
- g De 19:3
- h Pr 31:23
- i Nu 35:22-24
De 19:4-6
- j Nu 35:12, 24
- k Nu 35:25
- l Nu 35:28

49 Thus they finished dividing the land for inheritance by its territories. Then the Israelites gave Joshua the son of Nun an inheritance in their midst.

50 At the order of Jehovah they gave him the city he asked for, Tim'nath-se'rah,^a in the mountainous region of E'phra-im, and he built up the city and settled in it.

51 These were the inheritances that El-e-a'zar the priest, Joshua the son of Nun, and the heads of the paternal houses of the tribes of Israel distributed^b by lot in Shi'loh^c before Jehovah, at the entrance of the tent of meeting.^d So they finished apportioning the land.

20 Then Jehovah said to Joshua: **2** "Tell the Israelites, 'Select for yourselves the cities of refuge^e about which I spoke to you through Moses, **3** so that the manslayer who unintentionally or accidentally* kills someone^f may flee there. And they will serve as a refuge for you from the avenger of blood.^f **4** He must flee to one of these cities^g and stand at the entrance of the city gate^h and present his case in the hearing of the elders of that city. Then they must receive him into the city and give him a place and he will live with them. **5** If the avenger of blood chases after him, they should not surrender the manslayer into his hand, for he killed his fellow man accidentally* and he did not previously hate him.ⁱ **6** He must dwell in that city until he stands trial before the assembly^j and remain there until the death of the high priest^k who is in office at that time. Then the manslayer may return to the city from which he fled, and he may enter his city and his house."^l

20:3, 5 *Or "unknowingly." **20:3** #Or "strikes a soul."



TREASURES FROM GOD'S WORD

“Jehovah’s Wise Way of Dividing the Land”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 18:1-3—What may have caused the Israelites to delay settling the territory west of the Jordan? (*it-1* 359 ¶5)

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 18:1-14 (2)



APPLY YOURSELF TO THE FIELD MINISTRY

Initial Call Video: (5 min.) Discussion. Play the video *Initial Call: Good News—Ps 37:10, 11*

(video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the audience the questions that appear in the video.

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LIVING AS CHRISTIANS

Song 76

“We Thank Jehovah for Your Love”: (15 min.)

Discussion by an elder. Play the video *We Always “Give Thanks to God for You”* (video category OUR ORGANIZATION). Mention one or two highlights from the *jw.org* article series “How Your Donations Are Used.”

Congregation Bible Study: (30 min.)
rr chap. 15 ¶15-17, box 15A



Jehovah’s Wise Way of Dividing the Land

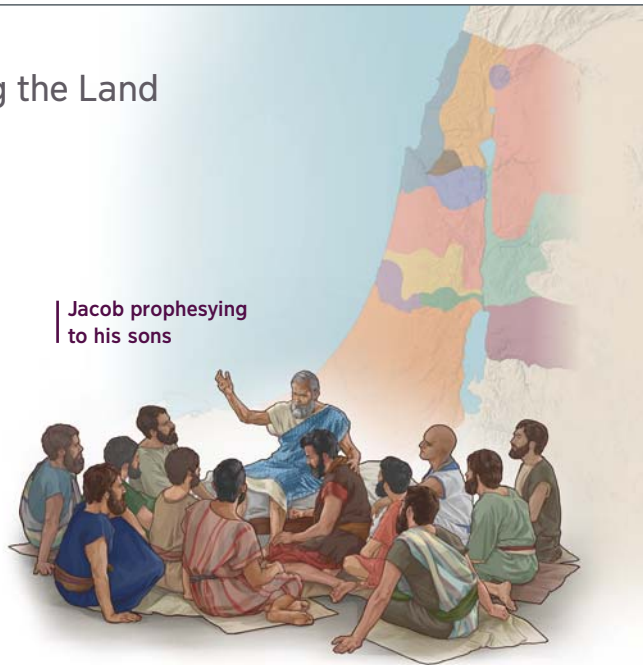
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Jehovah allowed the people to determine the extent of each tribe’s territory (Jos 19:9; *it-1* 359 ¶2)

The land was divided in a way that prevented jealousy or quarreling between the tribes. What confidence does this give you about how Jehovah will direct matters in the new world?

Jacob prophesying to his sons



November 1-7 / Joshua 18-19

Song 12 and Prayer

Opening Comments (1 minute)

Treasures From God's Word

"Jehovah's Wise Way of Dividing the Land": (10 minutes)

Jehovah gave direction by lot, perhaps to designate the approximate location of each tribal inheritance

Joshua 18:10: Joshua then cast lots for them in Shiloh before Jehovah. There Joshua apportioned the land to the Israelites by their shares.

***it-1* 359 paragraph 1**

It thus appears that the distribution of the land among the tribes was governed by two factors: the result of the casting of the lot, and the size of the tribe. The lot may have established only the approximate location of the land inheritance each tribe would have, thus designating an inheritance in one section or another of the land, such as to the N or S, E or W, along the coastal plain, or in the mountainous region. The decision of the lot proceeded from Jehovah and hence would serve to prevent jealousy or quarreling among the tribes. (Proverbs 16:33) By this means God would also guide matters so that the situation of each tribe would fall in accordance with the inspired deathbed prophecy of the patriarch Jacob recorded at Genesis 49:1-33.

Jehovah ensured that Jacob's deathbed prophecy was fulfilled

Joshua 19:1: Then the second lot came out for Simeon, for the tribe of Simeon by their families. And their inheritance was within the inheritance of Judah.

***it-1* 1200 paragraph 1**

Hereditary lands. The inheritance of the sons of Israel was given to them by Jehovah, who outlined the boundaries of the land to Moses. (Numbers 34:1-12; Joshua 1:4) The sons of Gad, the sons of Reuben, and half of the tribe of Manasseh were granted their allotment of territory by Moses. (Numbers 32:33; Joshua 14:3) The rest of the tribes received their inheritance by lot at the direction of Joshua and

Eleazar. (Joshua 14:1, 2) In harmony with Jacob's prophecy at Genesis 49:5, 7, Simeon and Levi were not given a separate section of territory as inheritance. Simeon's territory consisted of land (along with enclave cities) inside the territory of Judah (Joshua 19:1-9), while Levi was granted 48 cities throughout the entire territory of Israel. Since the Levites received the appointment to special service at the sanctuary, Jehovah was said to be their inheritance. They received the tithe as their portion or inheritance in return for their service. (Numbers 18:20, 21; 35:6, 7) Families were given assignments within the territory of their tribe. As families would increase and sons would inherit, the land would be progressively divided up into smaller and smaller parcels.

Jehovah allowed the people to determine the extent of each tribe's territory

Joshua 19:9: The inheritance of the descendants of Simeon was taken out of the allotment of Judah, because the share of Judah was too large for them. So the descendants of Simeon received a possession within their inheritance.

***it-1* 359 paragraph 2**

After the casting of the lot had determined the geographic location of a tribe, it would then be necessary to determine the extent of its territory on the basis of the second factor: its proportionate size. "You must apportion the land to yourselves as a possession by lot according to your families. To the populous one you should increase his inheritance, and to the sparse one you should reduce his inheritance. To where the lot will come out for him, there it will become his." (Numbers 33:54) The decision of the lot as to the basic geographic location would stand, but adjustment could be made as to the size of the inheritance. Thus, when Judah's territory was found to be too large, its land area was reduced by assigning portions of it to the tribe of Simeon.—Joshua 19:9.

The land was divided in a way that prevented jealousy or quarreling between the tribes. What confidence does this give you about how Jehovah will direct matters in the new world?

[Image:] Collage: 1. Jacob gives his deathbed prophecy to his sons. 2. A map of the Promised Land shows the land division among the 12 tribes of Israel.

Caption: Jacob prophesying to his sons

Spiritual Gems

Joshua 18:1-3—What may have caused the Israelites to delay settling the territory west of the Jordan?

Joshua 18:1-3: Then all the assembly of the Israelites congregated at Shiloh, and they set up the tent of meeting there, as the land was now subdued before them. But there were still seven tribes left of the Israelites whose inheritance had not been allotted. So Joshua said to the Israelites: "How long will you put off going in to take possession of the land that Jehovah the God of your forefathers has given you?"

***it-1* 359 paragraph 5**

The account of the division of the territory W of the Jordan shows that first the lots for Judah (Joshua 15:1-63), Joseph (Ephraim) (Joshua 16:1-10), and the half tribe of Manasseh settling W of the Jordan (Joshua 17:1-13) were determined, their boundaries and cities being enumerated. After this, there appears to have been an interruption of the dividing of the land, since the camp of Israel is shown to have moved from Gilgal to Shiloh. (Joshua 14:6; 18:1) The length of time involved is not stated, but Joshua eventually reprimanded the remaining seven tribes for their dilatory attitude as to settling the rest of the land. (Joshua 18:2, 3) Various explanations have been offered as to the cause of this attitude on the part of the seven tribes, some commentators reasoning that the abundance of spoil obtained during the conquest and the relative freedom from any immediate threat of attack by the Canaanites may have caused these tribes to feel no particular urgency about taking possession of the remaining portion of the territory. A reluctance to face up to the problem of dealing with the pockets of strong enemy resistance there may have contributed to this tardiness. (Joshua 13:1-7) Also, their knowledge of this portion of the Promised Land may have been considerably more limited than of those sections already allotted.

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 18:1-14 (*th* study 2)

Song 12 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

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 LIVING AS CHRISTIANS

Song 76

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Congregation Bible Study: (30 min.) *rr* chap. 15 ¶15-17, box 15A



Jehovah’s Wise Way of Dividing the Land

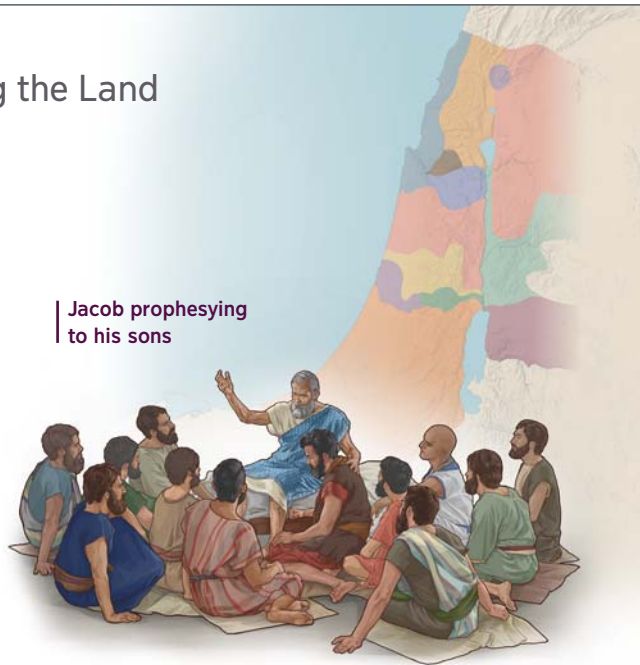
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Jacob prophesying to his sons



Sample Conversations

Initial Call: Good News—Ps 37:10, 11

We're making brief visits on our neighbors because many are interested in a better world. Do you think it's realistic that one day there will be an end to violence and war? An end to violence and war?

Yeah, that's probably not realistic.

May I ask why you feel that way?

Well, the world has always had violence and war. I think the best we can hope for is just to limit those things.

I think a lot of people feel that way. May we share something that the Scriptures say on the subject?

Sure.

Susan, would you please read Psalm 37:10, 11? Sure. It says:

“Just a little while longer, and the wicked will be no more; you will look at where they were, and they will not be there. But the meek will possess the earth, and they will find exquisite delight in the abundance of peace.”

Thank you. So according to this, who will not be any more?

It says “the wicked” won't be here.

That's right. And without the influence of the wicked, what would be the result?

Peace.

Does it not seem logical that if the wicked are gone then violence and war would end?

It makes sense.

I hope it'll be a reality some day.

I agree.

Of course, it's not realistic to think that man could accomplish this. But this verse is describing what God Almighty will do. The Bible contains many other encouraging promises. The next time, I'd like to share with you the Bible's promise to end the problems that make life seem hopeless.

Sure.



INCREASE YOUR JOY IN THE MINISTRY

Accept Jehovah's Help Through Prayer

It is Jehovah who makes the seed of truth take root and grow in someone's heart. (1Co 3:6-9) Therefore, in order to succeed in the ministry, we must rely on Jehovah to help us and our Bible students.

Ask Jehovah to help your students to endure pressures and to overcome obstacles. (Php 1:9, 10) Be specific. Pray for holy spirit to guide your thoughts and actions. (Lu 11:13) Teach your Bible students how to pray, and urge them to do so. Pray with and for your Bible students, using their name.

WATCH THE VIDEO DRAMATIZATION *EXPERIENCE THE JOY OF DISCIPLE-MAKING—ACCEPT JEHOVAH'S HELP—PRAYER*, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- What challenge did Neeta encounter in her study with Jade?

- How did 1 Corinthians 3:6 help Neeta?

- How was Neeta's challenge resolved?



SAMPLE CONVERSATIONS

Initial Call November (Special Campaign)

Question: Is an end to violence and war realistic?

Scripture: Ps 37:10, 11

Link: What Bible promise gives us hope?

- ▶ FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:
 - wp21.2 5

Initial Call December*

Question: How do you view the Bible?

Scripture: Ro 15:4

Link: What Bible promise gives us hope?

- ▶ FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:
 - Iffi 5

Return Visit*

Question: What Bible promise gives us hope?

Scripture: Re 21:3, 4

Link: How can we understand the Bible?

- ▶ FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:
 - Iffi 7; wp21.2 14

* You may adjust the question and link according to local circumstances.



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How Does It Make You Feel?

(Hebrews 13:15)

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

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

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

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

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

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

E_b *A_b* *B_b*

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

How Does It Make You Feel?

Eb
Ab
Eb/Ab
Fm
Gm/Bb
Bb7

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

Chorus

Eb
Ab
Eb
Eb/G
Ab
Bb

posed.
 same.
 done.

It makes us glad, and we re -

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

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

Ab
Cm7
Bbsus4
Eb
Ab
Eb

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



**TREASURES
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**LIVING
AS CHRISTIANS**

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Jehovah’s Wise Way of Dividing the Land

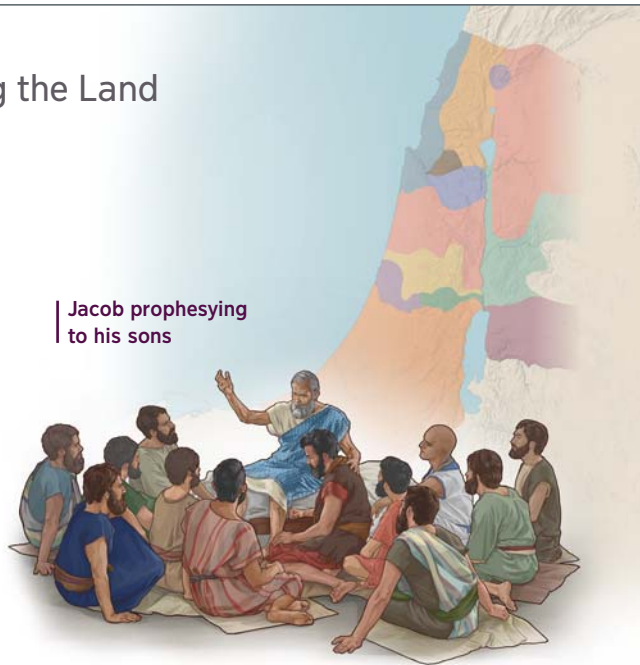
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Jacob prophesying
to his sons





We Thank Jehovah for Your Love

The congregation in Thessalonica showed love to fellow Christians despite hardships. (2Th 1:3, 4) Jehovah's people today show similar love for the worldwide association of brothers. The [jw.org](#) article series "How Your Donations Are Used" highlights ways that your donations have supported your brothers during these difficult times. We commend you for your love and generous support.

WATCH THE VIDEO *WE ALWAYS "GIVE THANKS TO GOD FOR YOU," AND THEN ANSWER THE FOLLOWING QUESTIONS:*

- What are some of the activities that our donations support?

- What is the best way to provide financial support for our brothers and sisters in need?—See also the [jw.org](#) article "Surplus Offsets a Deficiency"

LEARN MORE ONLINE

How can you make voluntary donations to support the work of Jehovah's Witnesses? Click on the "Donations" link at the bottom of the home page on the *JW Library* app. In many countries there is a link to "Frequently Asked Questions" (FAQ), which answers common questions about donations.



We Always “Give Thanks to God for You”

Raw Transcript

We feel blessed to be part of a brotherhood that imitates our generous God, Jehovah. Year after year, you diligently give of your time, energy, and financial resources to support one another, both locally and globally. The Governing Body has asked me to convey their sincere appreciation for all that you do. They feel as did the apostle Paul when he wrote at 2 Thessalonians 1:3: “We are obligated always to give thanks “to God for you, brothers . . . , “because your faith is growing exceedingly “and the love of each and every one of you is increasing toward one another.” Although the 2021 service year had its challenges, none of the disasters threatened the bond of faith and love we all share. And your generous donations have played a part in strengthening that bond. The article series “How Your Donations Are Used” has highlighted tangible ways your donations continue to support our brotherhood. Note just a few: Funds are being used to provide JW Boxes in many Kingdom Halls where Internet access is limited, helping hundreds of thousands to access spiritual food. With the support of your donations, we have obtained legal victories, allowing many of our brothers who are part of indigenous communities in Latin America to worship freely. And many of us have benefited from the increased use of video streaming and conferencing for our meetings and conventions. We want to thank you all personally for what you’ve done to support these initiatives. We especially appreciate that we have the resources available to help our brothers when disaster strikes. During the COVID-19 pandemic, hundreds of thousands have received relief aid. To date, more than 25 million dollars has been approved to be spent on this relief. What have been the results? This is from two children, Hortreche and Yedidia, in Central Africa, ages 9 and 5: “Dear brothers and sisters from Bethel: “I thank you. “Thanks to Jehovah, to the branch, “and to all who distributed food during the COVID-19 pandemic. “What you did is an expression “of the loyal love mentioned “at Lamentations 3:22: ““It is because of Jehovah’s loyal love ““that we have not come to our finish, “for his mercies never end.’ “My sister Yedidia and I thank you very much “and encourage you to keep working “in any service you are assigned, “such as translation, the laundry, “the kitchen, and so forth. Thanks a lot.” In Southern Africa, a congregation wrote the branch saying: “It is with great pleasure that we are writing you. “We want to express our appreciation for your support “and the help that we received in December of 2020. “It is challenging for us to make ends meet. “We are struggling daily because of the high cost of living. “But despite these hardships, “the brothers in our congregation “deeply feel Jehovah’s love. “We thank you for the relief supply “of food and clean drinking water received. “Our source of happiness “is knowing that we are not alone “because we have Jehovah “and the worldwide brotherhood on our side. We are so grateful for your support.” Well, it’s evident that your donations to the worldwide work by whatever means help provide this needed support. What can we expect for the 2022 service year? We expect the

number and the intensity of disasters to increase as we move deeper into the final part of these last days, but we see many positive developments on the horizon as well. Under the direction of the Governing Body, we have been working hard on the Ramapo construction project, which will be a site primarily dedicated to media production. You may remember at the 2019 annual meeting that it was announced that site work would begin on this project in 2022. We are happy to report that work on this site is well underway! This will include completing an existing stone bridge, building new roads, removing trees, digging and laying sanitary sewer lines, building retaining walls, as well as the blasting and moving of over one million cubic meters of rock. Additionally, a new entrance will be constructed along with widening the highway for safer traffic flow near the site. And toward the end of the year, foundations for the residence buildings will begin. We eagerly look forward to hearing good reports on this project as it continues to develop. Like the Christians in Thessalonica, many of you support Kingdom interests financially while enduring your own challenges. Paul commended the congregation in Thessalonica, and we commend you too with his inspired words at 2 Thessalonians 1:4: “We ourselves take pride in you “among the congregations of God “because of your endurance and faith “in all your persecutions and the hardships that you are suffering.” We take pride in your loving work, your acts of faith, and your financial support. Thank you for all you’ve done.

source: https://www.jw.org/en/library/videos/#en/mediaitems/AccomplishMinistry/pub-mwbv_202111_5_VIDEO

¹³ Imagine Jehovah's pain and revulsion as he exposed the wickedness of his chosen people: "You took your sons and your daughters whom you had borne to me, and you sacrificed these to idols to be devoured—have your acts of prostitution not gone far enough? You slaughtered my sons, and you offered them as sacrifices by making them pass through the fire." (Ezek. 16:20, 21) The unspeakable horror of such deeds shines a light on the wicked heart of Satan. How he loves to lure Jehovah's people into such revolting practices! But Jehovah sees all. God can undo even the worst of satanic atrocities, and he will exact justice.—Read Job 34:24.

¹⁴ Jerusalem, however, did not have the sense to be appalled by her own wickedness. She continued her prostitution. Jehovah said that she was even more shameless than other prostitutes because she actually paid others to commit immorality with her! (Ezek. 16:34) God said that Jerusalem was just like her "mother," the pagan tribes that once dominated the land. (Ezek. 16:44, 45) Continuing the family illustration, he said that Jerusalem's older sister was Samaria, who preceded her into a life of religious prostitution. God also mentioned a second sister, Sodom, used proverbially here because it had long since been destroyed for its arrogance and utter depravity. Jehovah's point was that Jerusalem outdid both of her sisters, Samaria and even Sodom, in terms of wickedness! (Ezek. 16:46-50) God's people ignored countless warnings and continued in their revolting course.

¹⁵ What would Jehovah do? He promised Jerusalem: "I am collecting together all the lovers you have given pleasure to" and, "I will give you into their hand." The former pagan allies of his people would destroy her, stripping her of her beauty and valuable things. "They will stone you and will slaughter you with their swords," he said. What was Jehovah's purpose in executing this judgment? It was not the extermination of his people. Rather, it was this: "I will bring an end to your prostitution." God added: "I will satisfy my rage against you, and my indignation will turn away from you; and I will be calm and no longer feel offended." As was discussed in Chapter 9 of this publication, Jehovah's long-term purpose was to bring about the restoration of his people after their exile. Why? He said: "I myself will remember the covenant that I made with you in the days of your youth." (Ezek. 16:37-42, 60)

13. God's people in Jerusalem were guilty of what wickedness?

14. Who were Jerusalem's two sisters in Jehovah's illustration, and who proved to be the most wicked of the three?

15. What was Jehovah's purpose in executing judgment on Jerusalem, offering what hope?

Some Israelites sacrificed their children to false gods, such as Molech

16, 17. (a) Why do we no longer say that Oholah and Oholibah are prophetic types of Christendom? (See the box “The Prostitute Sisters.”)

(b) What practical lessons may we draw from Ezekiel chapters 16 and 23?

18, 19. What similarities do we note between the prostitutes described in Ezekiel and the one described in Revelation?

20. What shows that the judgment on Babylon will be final?

Unlike his people, Jehovah would prove to be profoundly loyal!—**Read Revelation 15:4.**

¹⁶ Jehovah, through his long and powerful speech recorded in Ezekiel chapter 16, teaches us a great deal about his righteous standards, his sense of justice, and his profound mercy. The same may be said about Ezekiel chapter 23. True Christians today take to heart Jehovah’s unambiguous messages about the prostitution of his people. Never would we risk hurting Jehovah as Judah and Jerusalem did! So we want to recoil from all idolatry. This includes greed and materialism, which can be forms of idolatry. (Matt. 6:24; Col. 3:5) We want to remain grateful that Jehovah has mercifully restored pure worship in these last days and that he will never again let it be corrupted! With spiritual Israel, he has established “a permanent covenant,” one that will never be broken by disloyalty or prostitution. (Ezek. 16:60) So let us cherish the privilege we have to be associated with Jehovah’s clean people today.

¹⁷ What, though, does Jehovah’s speech against the prostitutes described in Ezekiel teach us about “the great prostitute,” Babylon the Great? Let us see.

“She Will Never Be Found Again”

¹⁸ Jehovah does not change. (Jas. 1:17) His feelings about false religion have remained the same throughout the history of that great prostitute. So we are not surprised to see many similarities between his judgment of the prostitutes in the book of Ezekiel and the fate of “the great prostitute” described in the book of Revelation.

¹⁹ Note, for example, that the punishment for the prostitutes in Ezekiel’s prophecies came, not from Jehovah directly, but from the very nations with whom God’s disloyal people had committed spiritual immorality. Similarly, the world empire of false religion is condemned for committing such immorality with “the kings of the earth.” And from whom does her punishment come? We read that these political elements “will hate the prostitute and will make her devastated and naked, and they will eat up her flesh and completely burn her with fire.” Why will the governments of this world make such a surprising move? Because God will “put it into their hearts to carry out his thought.”—Rev. 17:1-3, 15-17.

²⁰ So Jehovah will use the nations of this world to carry out his judgment against all false religion, including the many

THE PROSTITUTE SISTERS

SEE PARAGRAPHS 16, 17

In Ezekiel chapter 23, we find a stinging denunciation of God's people for their unfaithfulness. In many ways, this chapter parallels chapter 16. Like that earlier message, chapter 23 uses the imagery of prostitution. Jerusalem is said to be the younger sister and Samaria, her older sister. Both chapters show how the younger sister came to follow the older one into prostitution but then exceeded her in wickedness and immorality. In chapter 23, Jehovah gives the two sisters' names: Oholah is the older sister, Samaria, the capital of the ten-tribe kingdom of Israel; Oholibah is the younger sister, Jerusalem, the capital of Judah.^[a]—Ezek. 23:1-4.

The two chapters have further parallels. Perhaps most significant are these: The prostitutes start as wives to Jehovah and then betray him. Also, there is promise of hope. Chapter 23 offers less explicit hope of redemption, but it does parallel chapter 16 when Jehovah says: "I will put an end to your obscene conduct and your prostitution."—Ezek. 16:16, 20, 21, 37, 38, 41, 42; 23:4, 11, 22, 23, 27, 37.

Do They Prefigure Christendom?

In the past, our publications have said that the two sisters, Oholah and Oholibah, are prophetic types of Christendom with its division between the Catholic and Protestant faiths. However, further prayerful thought and research have raised some probing questions. Was Christendom ever Jehovah's

wife in any sense? Was she ever in a covenant with him? Clearly not. Christendom did not even exist when Jesus mediated the "new covenant" with spiritual Israel; nor was Christendom ever a part of that spiritual nation of anointed Christians. (Jer. 31:31; Luke 22:20) Christendom did not arise until well after the death of the apostles. She began her existence in the fourth century C.E. as an apostate, corrupt organization made up of "the weeds"—imitation Christians—of Jesus' prophecy about the wheat and the weeds.—Matt. 13:24-30.

Another key difference: Jehovah held out hope of redemption to unfaithful Jerusalem and Samaria. (Ezek. 16:41, 42, 53-55) Does the Bible hold out similar hope for Christendom? No! She has no more hope than does the rest of Babylon the Great.

So Oholah and Oholibah do not exist as prophetic types of Christendom. However, their existence does shed light on something even more important: how Jehovah feels about those who misrepresent his holy name and his standards of pure worship. Christendom bears a special load of guilt in this regard because her myriad churches claim to represent the God of the Bible. What is more, they claim Jehovah's own beloved Son, Jesus Christ, as their leader. But they belie that claim by representing Jesus as part of a triune godhead and by disobeying his clear command to remain "no part of the world." (John 15:19) By her persistent involvement in idolatry and political intrigues, Christendom has proved to be very much a part of "the great prostitute." (Rev. 17:1) Without question, she must share the fate that awaits the world empire of false religion!

FOOTNOTE

[a] The names are significant. Oholah means "Her Tent [of Worship]"—evidently an allusion to Israel's course of setting up its own centers of worship instead of using Jehovah's temple in Jerusalem. Oholibah, on the other hand, means "My Tent [of Worship] Is in Her." Jerusalem was the home of Jehovah's house of worship.

Be Steadfast, Immovable!

(1 Corinthians 15:58)

Am Dm7 Dm6

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

R.H.

E7sus4 E7 Bm/E E7 Am9 Am

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

Am Dm9 Dm

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

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

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

Be Steadfast, Immovable!

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

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E

Stand - ing firm to the end,

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

Un - end - ing life we'll see.

SEPTEMBER 2021

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



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NOVEMBER 1–DECEMBER 5, 2021

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COVER PICTURE:

God's people around the globe have happily shared in witnessing to others about God's Kingdom (See study article 37, paragraph 13)

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Beauty in Gray-Headedness

(Proverbs 16:31)

F Bbm/F Dm

Here with us are a - ged ones, Those whose youth has
Splend - id is gray - head - ed - ness Found in ways of

Am Bbadd9 Bb Gm9 Gm

passed.
right. Here a - mong us they en - dure;
Beau - ti - ful are faith - ful ones

Eb9 Gm7/C C7 F

Still they're hold - ing fast. Loss of strength be -
In Je - ho - vah's sight. May we al - ways

Bbm/F Dm Am

sets them all; Loss of mates for some.
rec - og - nize They were once young too.

Beauty in Gray-Headedness

Ab Fm6/G G7sus4 G7 Bbm7/C Bbm6/C C7

Fa - ther, please con - firm their faith In the life to
Loy - al - ly they gave their best When their strength was

F Chorus Am Bb

come.
new. Fa - ther, you re - mem - ber

Am F7 Bb Dm7

How in faith they've run. Give them your as -

G9 Bb/C C7sus4 Bb/C F

sur - ance; May they hear, "Well done!"

SONG 138

Beauty in
Gray-Headedness

PREVIEW

Faithful older ones are like precious treasures. This article will encourage us to heighten our appreciation for them and will discuss how we can benefit fully from their wisdom and experience. It will also assure older ones that they occupy an important place in God's organization.

Treasure Our Faithful Older Ones

"Gray hair is a crown of beauty."—PROV. 16:31.

VISITORS to a state park in Arkansas, U.S.A., might find diamonds in plain view on the ground. However, those diamonds are in their natural, uncut state. As a result, many who see the diamonds might not realize what they are looking at and just walk right past these treasures.

² In some ways, our faithful older ones are like those diamonds; they are precious treasures. God's Word likens the gray hair of such ones to a crown. (**Read Proverbs 16:31; 20:29**) These treasures, though, can easily be overlooked. Younger ones who recognize the value of older ones can gain something more beneficial than literal riches. In this article, we will answer three questions: Why does Jehovah view faithful older ones as treasures? What place does Jehovah have in his arrangement for such ones? What can we do to benefit fully from their example?

WHY JEHOVAH VIEWS FAITHFUL OLDER ONES AS TREASURES

³ Faithful older ones are precious to Jehovah God. He sees them for who they really are on the inside, and he knows and values their wonderful qualities. He appreciates it when older ones pass on to younger ones the wisdom they have gained during a lifetime of faithful service. (Job 12:12; Prov. 1:1-4) Jehovah

1-2. (a) According to Proverbs 16:31, how should we view faithful older ones? (b) What questions will we answer in this article?

3. In line with Psalm 92:12-15, why are faithful older ones precious to Jehovah?

also treasures their endurance. (Mal. 3: 16) Their lives have not been trouble free; yet, their faith in Jehovah has never wavered. Their hope for the future is brighter than it was when they first learned the truth. And Jehovah loves them because they continue to declare his name “even in old age.”—**Read Psalm 92:12-15.**

⁴ If you are getting well along in years, be assured that Jehovah remembers the work you have done in the past. (Heb. 6:10) You have zealously supported the preaching work, and that pleases our heavenly Father. You have endured trials—even heartbreaking ones—upheld the Bible’s righteous standards, carried heavy loads of responsibility, and trained others. You have done your best to keep pace with Jehovah’s fast-moving organization. You have supported and encouraged others as they pursued the full-time ministry. Jehovah God loves

4. What thoughts should comfort our older brothers and sisters?

you very much for being loyal. He promises that “he will not abandon his loyal ones”! (Ps. 37:28) He gives you this assurance: “Until your hair is gray I will keep bearing you.” (Isa. 46:4) So do not conclude that in view of your advancing years, you no longer have an important role in Jehovah’s organization. You most certainly do!

GOD HAS A PLACE FOR OLDER ONES

⁵ Older ones have much to offer. Although they may not have the strength they once had, they do have a wealth of experience that they have acquired over the years. Jehovah can continue to use them in various ways, as the following examples from the past and the present show.

⁶ We can find good examples in the Bible of faithful ones who actively served Jehovah into their old age. Moses, for

5. What should older ones keep in mind?

6-7. Give examples from the Bible of older ones who received blessings for their loyal service.



Faithful older ones are precious to Jehovah God and to his people (See paragraph 3)



Sister Didur, now in her 80's,
continues in her faithful service
(See paragraph 8)

instance, was about 80 years old when he began serving as Jehovah's prophet and representative to the nation of Israel. Jehovah was still using Daniel as His spokesman when the prophet was probably in his 90's. And the apostle John was likely also in his 90's when he was inspired to write the book of Revelation.

⁷ Many other faithful ones were not prominent or well-known, and they could easily have been overlooked. Still, Jehovah noticed them and rewarded their loyalty. For example, the "righteous and devout" man Simeon is mentioned just briefly in the Bible, but Jehovah knew who he was and granted him the privilege of seeing the infant Jesus and of prophesying about the child and his mother. (Luke 2:22, 25-35) Think, too, of the widowed prophetess Anna. She was 84 years old but was "never missing from the temple." Her faithful "meeting attendance" was richly rewarded when on one occasion she too

saw the infant Jesus. Both Simeon and Anna were precious to Jehovah.—Luke 2:36-38.

⁸ In modern times, many faithful older ones serve as excellent examples for younger ones. Consider the experience of Sister Lois Didur. She was just 21 years old when she started to serve as a special pioneer in Canada. After that, she and her husband, John, spent a number of years in the traveling work. They later served at Canada Bethel for over 20 years. When Lois was 58, she and John were invited to accept an assignment in Ukraine. What would they do? Would they conclude that they were too old to serve in another country? They accepted the assignment, and John was appointed to serve on the Branch Committee there. After John's death seven years later, Lois decided to stay in her assignment. Now, at the age of 81, Lois continues to serve as a productive and much loved member of the Ukraine Bethel family.

⁹ Widows like Lois may not be noticed as much as they were when their husband was alive; nevertheless, widowhood does not diminish their value. Jehovah highly values sisters who supported their husband for years and now continue to show the same steadfastness. (1 Tim. 5:3) In addition, they provide real encouragement to younger ones.

¹⁰ The many faithful older ones who live in adult care facilities are also spiri-

8-9. What contribution do widows continue to make?

10. What excellent example did Tony set?

tual treasures. For example, a brother named Tony now lives in such a facility. He got baptized in Pennsylvania, U.S.A., in August 1942 at the age of 20. He soon faced the neutrality issue and as a result spent two and a half years in prison. He and his wife, Hilda, raised two children in the truth. Over the years, Tony served in three congregations as the presiding overseer (now known as the coordinator of the body of elders) and as a circuit assembly overseer. He conducted meetings and Bible studies at a state prison. At 98, Tony is not ready to take it easy. He keeps doing his very best to serve Jehovah and to work closely with the local congregation!

¹¹ How can we show honor to older ones who live in adult care facilities? Elders can include them in congregation activities to the extent possible. We can show personal attention by visiting them or inviting them to a video chat. We want to give special attention to older ones who may be living in a facility far from their home congregation. If we are not attentive, we could overlook these older ones. Some of them may not find it easy or think it appropriate to talk about themselves. But we will benefit greatly when we take the time to draw them out and listen as they tell about the joys they have experienced in Jehovah's organization.

¹² We may be surprised to find that there are outstanding examples of faithful older ones in our own congregation.

11. How can we show that we treasure those who live in adult care facilities?

12. What can we find in our own congregation?

A sister named Harriette served Jehovah faithfully for decades in her home congregation in New Jersey, U.S.A. Then she moved away to live with her daughter. Brothers in her new congregation took the time to get to know her, and they discovered a treasure. She encouraged them with accounts of field service when she first learned the truth in the 1920's. Back then, she always carried a toothbrush with her when she went preaching—in case she got arrested. In fact, twice in 1933 she spent a week in jail. During such times, her non-Witness, supportive husband cared for their three young children. Certainly, faithful older ones like Harriette deserve to be treasured!

¹³ Our older brothers and sisters have an important role in Jehovah's arrangement. They have seen how Jehovah has in many different ways blessed his organization and them personally. They have learned important lessons from mistakes they have made. View them as a "fountain of wisdom," and draw on their experience. (Prov. 18:4) If you take the time to get to know them, your faith can be strengthened and you will learn a thing or two!

BENEFIT FULLY FROM THE EXAMPLE OF OLDER ONES

¹⁴ Take the initiative to talk with older ones. **(Read Deuteronomy 32:7.)** True, their eyesight may have dimmed, their pace may have slowed, and their speech

13. What have we learned about the place that older ones occupy in Jehovah's arrangement?

14. What does Deuteronomy 32:7 encourage younger ones to do?



Just as Elisha benefited from being with Elijah, brothers and sisters can benefit from experiences recounted by ones who have long served Jehovah (See paragraphs 14-15)

may have softened, but they are young at heart, and they have made “a good name” with Jehovah. (Eccl. 7:1) Remember why Jehovah treasures them. Continue to show them honor. Be like Elisha. He insisted on staying close to Elijah on their last day together. Three times Elisha declared: “I will not leave you.” —2 Ki. 2:2, 4, 6.

¹⁵ Show genuine interest in older ones by kindly drawing them out. (Prov. 1:5; 20:5; 1 Tim. 5:1, 2) Ask such questions as these: “When you were younger, what convinced you that you had found the truth?” “How have your experiences drawn you closer to Jehovah?” “What have you found to be the secret to remaining happy in Jehovah’s service?” (1 Tim. 6:6-8) Then listen as they tell their story.

¹⁶ When an older one and a younger one talk with each other, both benefit. (Rom. 1:12) You younger ones will en-

rich your appreciation for the way Jehovah cares for his faithful servants, and the older one will feel dignified. He will enjoy recounting to you how he has received Jehovah’s blessings.

¹⁷ Physical beauty usually fades with age, but those who are loyal to Jehovah become more beautiful to him with each passing year. (1 Thess. 1:2, 3) Why is that true? Because over the years, they have allowed God’s spirit to mold them and refine them. The more we get to know our precious older brothers and sisters, honor them, and learn from them, the more we will view them as priceless treasures!

¹⁸ The congregation grows stronger not only when younger ones treasure older ones but also when older ones value younger ones. In our next article, we will discuss how older ones can show that they treasure younger ones in the congregation.

15. What questions might we ask older ones?

16. How can talking with each other benefit both an older one and a younger one?

17. Why can we say that faithful older ones become more beautiful with the passing of years?

18. What will we consider in the next article?

HOW WOULD YOU ANSWER?

■ Why does Jehovah view faithful older ones as precious treasures?

■ What role do older ones have in the congregation?

■ How can younger ones benefit from getting to know older ones?

Keep Your Eyes on the Prize!

(2 Corinthians 4:18)

F F+5 Dm/F C/B \flat B \flat D7/A

When the eyes of blind ones see a - gain And the
When the wolves and lambs will feed as one, When the

Detailed description: This system contains the first two staves of music. The top staff is in treble clef with a 3/4 time signature and a key signature of one flat (Bb). It features a melody line with eighth and quarter notes. The bottom staff is in bass clef, providing a harmonic accompaniment with chords and eighth notes. Chord symbols are placed above the treble staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7

ears of and deaf ones hear a - gain, When the
bears and calves bask in the sun, Then a

Detailed description: This system contains the third and fourth staves of music. The top staff continues the melody from the first system. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: Gm, Eb/G, Gm6(ma7), C7sus4, and C7.

F F/A Gm/B \flat D/A Gm

songs of chil - dren fill the air And
mere young boy will lead them all, And

Detailed description: This system contains the fifth and sixth staves of music. The top staff continues the melody. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: F, F/A, Gm/Bb, D/A, and Gm.

Dm7 Dm11 G7 C7 B \flat /D C7/E

joy and peace are ev - 'ry - where, When our
they will heed his child - ish call. When our

Detailed description: This system contains the seventh and eighth staves of music. The top staff continues the melody. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: Dm7, Dm11, G7, C7, Bb/D, and C7/E.

Keep Your Eyes on the Prize!

F F+5 Dm/F C/Bb Bb D7/A

loved ones will re - turn to life, To an
tears be - long to yes - ter - day, When our

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'loved ones will re - turn to life, To an tears be - long to yes - ter - day, When our'. Chord symbols are placed above the staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7 Chorus

earth that's free pain from sin and strife, You will
fears and pain have passed a - way,

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'earth that's free pain from sin and strife, You will fears and pain have passed a - way,'. Chord symbols are placed above the staff: Gm, Eb/G, Gm6(ma7), C7sus4, and C7. The word 'Chorus' is written above the final measure.

F Cm7 A+5 Bb F/A Bbm/G //

see how God these things sup - plies, If

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'see how God these things sup - plies, If'. Chord symbols are placed above the staff: F, Cm7, A+5, Bb, F/A, and Bbm/G. A double bar line (//) is placed at the end of the system.

F/C F/A Db7/Ab Gm7 Bb/C C7 F

you keep your eyes on the prize.

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'you keep your eyes on the prize.'. Chord symbols are placed above the staff: F/C, F/A, Db7/Ab, Gm7, Bb/C, C7, and F. The final measure of the top staff has a long note with a fermata.