

Monday, November 8

[I am] forgetting the things behind.—Philippians 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? (Numbers 11:4-6; Ecclesiastes 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 Corinthians 15:58. w19.08 3 paragraphs 5-6

Tuesday, November 9

Pray constantly.—1 Thessalonians 5:17.

We can respectfully approach our God at any time, no matter where we are. He is never too busy to listen to us; he is always available and attentive. When we appreciate that Jehovah listens to our prayers, we are drawn to him. “I love Jehovah,” said the psalmist, “because he hears my voice.” (Psalm 116:1) Our Father not only listens to our prayers but also answers them. The apostle John assures us: “No matter what we ask according to [God’s] will, he hears us.” (1 John 5:14, 15) Of course, Jehovah may not answer our prayers in the way that we expect. He knows what is best for us, so sometimes his answer is no or he wants us to wait. (2 Corinthians 12:7-9) Jehovah provides for us. He does what he requires all fathers to do. (1 Timothy 5:8) He cares for the material needs of his children. He does not want us to be anxious about our food, clothing, or shelter. (Matthew 6:32, 33; 7:11) As a loving parent, Jehovah has even arranged to satisfy all our future needs. w20.02 5 paragraphs 10-12

Wednesday, November 10

They will become one flock, one shepherd.—John 10:16.

Not all who have the hope of living in heaven are part of “the faithful and discreet slave.” (Matthew 24:45-47) Just as in the first century, Jehovah and Jesus today are using a few brothers to feed, or teach, many. Only a few anointed Christians in the first century were used to write the Christian Greek Scriptures. Today, only a few anointed Christians have the responsibility to give God’s people “food at the proper time.” Jehovah has decided to give everlasting life on earth to the vast majority of his people and life in heaven to those few who will rule with Jesus. Jehovah rewards all his servants—the “Jew” as well as the “ten men”—and he requires them to obey the same laws and remain faithful. (Zechariah 8:23) All must stay humble. All must serve him together and be united. And all must work to keep the peace in the congregation. As we get closer to the end, let us all keep serving Jehovah and following Christ as “one flock.”

w20.01 31 paragraphs 15-16

Thursday, November 11

If any are not obedient to the word, they may be won without a word . . . because of having been eyewitnesses of your chaste conduct together with deep respect.—1 Peter 3:1, 2.

We cannot force our relatives to accept the good news, but we can encourage them to open their minds and hearts to the Bible's message. (2 Timothy 3:14, 15) Let your conduct speak for you. Often, what we do makes a bigger impression on our relatives than what we say. Persevere in trying to help your relatives. Jehovah sets the example for us. "Again and again" he gives people the opportunity to respond to the good news and gain life. (Jeremiah 44:4) And the apostle Paul told Timothy to persevere in helping others. Why? Because by doing so, he would save himself and those who listened to him. (1 Timothy 4:16) We love our relatives, so we want them to know the truths found in God's Word. w19.08 14 paragraph 2; 16-17 paragraphs 8-9

Friday, November 12

Open reproof is better than concealed love.—Proverbs 27:5.

We do well to remember that if someone takes the time to offer us correction, we have likely strayed more than we realize. At such times, we may find that our first inclination is to reject the counsel. We might criticize the person who gave it or the way he said it. But if we are humble, we will strive to regain our balance. A humble person appreciates counsel. To illustrate: Imagine that you are at a Christian meeting. After talking with several fellow believers, you are pulled aside by one of them who discreetly mentions that you have some food on your teeth. No doubt, you would feel embarrassed. But would you not also appreciate that he or she let you know? In fact, you might wish that someone else had told you sooner! Likewise, we should humbly appreciate a fellow believer who has the courage to offer us counsel when we need it. We view that person as our friend, not our enemy.—Proverbs 27:6; Galatians 4:16. *w19.09* 5 paragraphs 11-12

Saturday, November 13

Observe, my son, the commandment of your father, and do not forsake the instruction of your mother.—Proverbs 6:20.

Jehovah has assigned the mother an honorable role in the family, and he has given her a measure of authority over her children. In fact, a mother's influence on her children can be profound and lifelong. (Proverbs 22:6) Note what mothers can learn from Mary, the mother of Jesus. Mary knew the Scriptures very well. She had developed a deep respect for Jehovah and had formed a strong personal friendship with him. She was willing to submit to Jehovah's direction, even though it involved changing her entire life course. (Luke 1:35-38, 46-55) Mothers, you can imitate Mary in a number of ways. How? First, by maintaining your own friendship with Jehovah through personal Bible study and private prayers. Second, by being willing to make changes in your life to please Jehovah. w19.09 18 paragraphs 17-19

Sunday, November 14

Look! a great crowd.—Revelation 7:9.

The apostle John received an exciting prophetic vision. In it, angels are told to hold back the destructive winds of the great tribulation until the final sealing of a group of slaves. (Revelation 7:1-3) That group is made up of 144,000 who will rule with Jesus in heaven. (Luke 12:32; Revelation 7:4) Then John mentions another group, so vast that he exclaims: “Look!”—an expression that may indicate his surprise at seeing something unexpected. What does John see? “A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb.” (Revelation 7:9-14) Imagine how happy John must have been to learn about myriads of people practicing true worship in the future! That vision no doubt strengthened John’s faith. How much more should it strengthen our faith, since we live in the time of the fulfillment of the vision! We have seen the gathering of millions whose hope is to survive the great tribulation and live forever on earth. w19.09 26 paragraphs 2-3

**TREASURES
FROM GOD'S WORD**

“Lessons From a Misunderstanding”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 21:43, 44—How did these words prove true even though many of the Canaanites survived the major conquest and resisted subjugation by Israel? (*it-1* 402 ¶3)

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 20:1–21:3 (5)

**APPLY YOURSELF
TO THE FIELD MINISTRY**

Return Visit Video: (5 min.) Discussion. Play the video *Return Visit: The Bible—Re 21:3, 4* (video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the audience the questions that appear in the video.

Return Visit: (3 min.) Use the sample conversation. (12)

Return Visit: (5 min.) Begin with the sample conversation. Then offer the *Enjoy Life Forever!* brochure. (14)

**LIVING
AS CHRISTIANS**

Song 119

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 15 ¶18-23

**Lessons From a Misunderstanding**

The tribes living east of the Jordan built a large, impressive altar (Jos 22:10)

The other tribes accused them of unfaithfulness (Jos 22:12, 15, 16; *w06* 4/15 5 ¶3)

The mild response of those wrongfully accused averted bloodshed (Jos 22:21-30; *w08* 11/15 18 ¶5)

What does this account teach us about how to react if we are wrongfully accused and about the importance of not drawing conclusions when we do not know the facts?—Pr 15:1; 18:13.



1. The greatest of men was our Lord Jesus Christ;
By pride or ambition, he was not enticed.
God's purpose gave Jesus the prominent role;
Yet, lowly in heart, he was always whole-souled.
2. To all who are toiling with troublesome cares,
He offers to carry the burdens they bear.
Refreshment they find as the Kingdom they seek.
With kindness and mildness, he favors the meek.
3. 'We all are just brothers,' our Lord Jesus said.
In humble submission, we look to our Head.
The mild and the meek ones to God have great worth;
He promises they will inherit the earth.

JOSHUA 20-22

20 Then Jehovah said to Joshua: ² “Tell the Israelites, ‘Select for yourselves the cities of refuge about which I spoke to you through Moses, ³ so that the manslayer who unintentionally or accidentally kills someone may flee there. And they will serve as a refuge for you from the avenger of blood. ⁴ He must flee to one of these cities and stand at the entrance of the city gate 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. ⁶ He must dwell in that city until he stands trial before the assembly and remain there until the death of the high priest 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.’”

⁷ So they gave a sacred status to Ke'desh in Gal'i-lee in the mountainous region of Naph'ta-li, She'chem in the mountainous region of E'phra-im, and Kir'i-ath-ar'ba, that is, Heb'ron, in the mountainous region of Judah. ⁸ In the region of the Jordan, east of Jer'i-cho, they selected Be'zer in the wilderness on the tableland out of the tribe of Reu'ben, Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Ma-nas'seh.

⁹ These became the cities appointed for all the Israelites and for the foreign residents residing among them, so that anyone who unintentionally killed someone could flee there and not die by the hand of the avenger of blood prior to standing trial before the assembly.

21 The heads of the paternal houses of the Levites now approached El·e·a'zar the priest, Joshua the son of Nun, and the heads of the paternal houses of the tribes of Israel, ² and they spoke to them in Shi'loh in the land of Ca'naan, saying: “Jehovah through Moses commanded that we be given cities in which to dwell, along with their pastures for our livestock.”

³ So at the order of Jehovah, the Israelites gave the Levites these cities and their pastures out of their own inheritance.

⁴ The lot came out for the families of the Ko'hath·ites, and the Levites who were descendants of Aaron the priest were given by lot 13 cities out of the tribe of Judah, the tribe of Sim'e·on, and the tribe of Benjamin.

⁵ And for the rest of the Ko'hath·ites, there were allotted ten cities out of the families of the tribe of E'phra·im, the tribe of Dan, and the half tribe of Ma·nas'seh.

⁶ And for the Ger'shon·ites, there were allotted 13 cities out of the families of the tribe of Is'sa·char, the tribe of Ash'er, the tribe of Naph'ta·li, and the half tribe of Ma·nas'seh in Ba'shan.

⁷ For the Me·rar'ites by their families, there were 12 cities out of the tribe of Reu'ben, the tribe of Gad, and the tribe of Zeb'u·lun.

⁸ Thus the Israelites gave the Levites these cities and their pastures by lot, just as Jehovah had commanded through Moses.

⁹ So from the tribe of Judah and the tribe of Sim'e-on, they gave these cities here mentioned by name, ¹⁰ and they were given to the sons of Aaron of the Ko'hath·ite families of the Levites, because they received the first lot. ¹¹ They gave them Kir'i·ath·ar'ba (Ar'ba was the father of A'nak), that is, Heb'ron, in the mountainous region of Judah, and its surrounding pastures. ¹² But the field of the city and its settlements they gave to Ca'leb the son of Je·phun'neh as his possession.

¹³ And to the sons of Aaron the priest, they gave the city of refuge for the manslayer, namely, Heb'ron with its pastures, also Lib'nah with its pastures, ¹⁴ Jat'tir with its pastures, Esh·te·mo'a with its pastures, ¹⁵ Ho'lon with its pastures, De'bir with its pastures, ¹⁶ A'in with its pastures, Jut'tah with its pastures, and Beth·she'mesh with its pastures—nine cities out of these two tribes.

¹⁷ And from the tribe of Benjamin: Gib'e-on with its pastures, Ge'ba with its pastures, ¹⁸ An'a·thoth with its pastures, and Al'mon with its pastures—four cities.

¹⁹ All the cities given to the descendants of Aaron, the priests, were 13 cities with their pastures.

²⁰ And the rest of the Ko'hath·ite families among the Levites were given by lot cities from the tribe of E'phra·im.

²¹ They gave them the city of refuge for the manslayer, namely, She'chem with its pastures in the mountainous region of E'phra·im, Ge'zer with its pastures, ²² Kib'za·im with its pastures, and Beth-ho'ron with its pastures—four cities.

²³ And from the tribe of Dan: El'te·ke with its pastures, Gib'be·thon with its pastures, ²⁴ Ai'ja·lon with its pastures, Gath-rim'mon with its pastures—four cities.

²⁵ And from the half tribe of Ma·nas'seh: Ta'a·nach with its pastures and Gath-rim'mon with its pastures—two cities.

²⁶ All the cities together with their pastures that the rest of the families of the Ko'hath·ites received were ten.

²⁷ And the Ger'shon·ites of the families of the Levites received from the half tribe of Ma·nas'seh the city of refuge for the manslayer, namely, Go'lan, in Ba'shan, with its pastures and Be·esh'te·rah with its pastures—two cities.

²⁸ And from the tribe of Is'sa·char: Kish'i·on with its pastures, Dab'e·rath with its pastures, ²⁹ Jar'muth with its pastures, and En-gan'nim with its pastures—four cities.

³⁰ And from the tribe of Ash'er: Mi'shal with its pastures, Ab'don with its pastures, ³¹ Hel'kath with its pastures, and Re'hob with its pastures—four cities.

³² And from the tribe of Naph'ta·li: the city of refuge for the manslayer, namely, Ke'desh in Gal'i·lee with its pastures, Ham'moth-dor with its pastures, and Kar'tan with its pastures—three cities.

³³ All the cities of the Ger'shon·ites by their families were 13 cities with their pastures.

³⁴ And the families of the Me·rar'ites, the rest of the Levites, received from the tribe of Zeb'u·lun: Jok'ne·am with its pastures, Kar'tah with its pastures, ³⁵ Dim'nah with its pastures, and Na·hal'al with its pastures—four cities.

³⁶ And from the tribe of Reu'ben: Be'zer with its pastures, Ja'haz with its pastures, ³⁷ Ked'e·moth with its pastures, and Meph'a·ath with its pastures—four cities.

³⁸ And from the tribe of Gad: the city of refuge for the manslayer, namely, Ra'moth in Gil'e·ad with its pastures, Ma·ha·na'im with its pastures, ³⁹ Hesh'bon with its pastures, and Ja'zer with its pastures—a total of four cities.

⁴⁰ All the cities that were allotted to the Me·rar'ites by their families, the rest of the families of the Levites, were 12 cities.

⁴¹ All the cities of the Levites within the possession of the Israelites were 48 cities together with their pastures. ⁴² Each of these cities had its pastures all around it—this was the case for all these cities.

⁴³ So Jehovah gave Israel all the land that he had sworn to give to their forefathers, and they took possession of it and settled in it. ⁴⁴ Furthermore, Jehovah gave them rest on every side, just as he had sworn to their forefathers, and not one of all their enemies could stand against them. Jehovah gave all their enemies into their hand. ⁴⁵ Not a promise failed out of all the good promises that Jehovah had made to the house of Israel; all of them came true.

22 Then Joshua summoned the Reu·ben·ites, the Gad'ites, and the half tribe of Ma·nas'seh ² and said to them: “You have done all that Moses the servant of Jehovah commanded you, and you have obeyed my voice in all that I commanded you. ³ You have not forsaken your brothers all this time, down to this day; and you have kept the obligation of the commandment of Jehovah your God. ⁴ Now Jehovah your God has given your brothers rest, just as he promised them. So now you may return to your tents in the land that Moses the servant of Jehovah gave you to possess on the

other side of the Jordan. ⁵ Only be very careful to carry out the commandment and the Law that Moses the servant of Jehovah gave you, by loving Jehovah your God, by walking in all his ways, by keeping his commandments, by sticking to him, and by serving him with all your heart and with all your soul.”

⁶ Then Joshua blessed them and sent them away, and they went to their tents. ⁷ And to the half tribe of Ma-nas'seh, Moses had given an inheritance in Ba'shan, and to the other half of the tribe, Joshua gave land on the west side of the Jordan, along with their brothers. Moreover, when Joshua sent them away to their tents, he blessed them ⁸ and said to them: “Return to your tents with many riches, with very much livestock, with silver and gold, copper and iron, and garments in very great quantity. Take your share of the spoil of your enemies, along with your brothers.”

⁹ After that the Reu'ben-ites, the Gad'ites, and the half tribe of Ma-nas'seh departed from the other Israelites, from Shi'loh in the land of Ca'naan, and they returned to the land of Gil'e-ad, the land of their possession where they had settled at the order of Jehovah through Moses. ¹⁰ When they came to the regions of the Jordan in the land of Ca'naan, the Reu'ben-ites, the Gad'ites, and the half tribe of Ma-nas'seh built an altar there by the Jordan, a large, impressive altar.

¹¹ Later the other Israelites heard it said: “Look! The

Reu'ben·ites, the Gad'ites, and the half tribe of Ma·nas'seh have built an altar on the frontier of the land of Ca'naan in the regions of the Jordan on the side belonging to the Israelites.”¹² When the Israelites heard about it, the whole assembly of the Israelites congregated at Shi'loh to go to war against them.

¹³ Then the Israelites sent Phin'e·has the son of El·e·a'zar the priest to the Reu'ben·ites, the Gad'ites, and the half tribe of Ma·nas'seh in the land of Gil'e·ad,¹⁴ and ten chieftains were with him, one chieftain of each paternal house of all the tribes of Israel, each a head of his paternal house among the thousands of Israel.¹⁵ When they came to the Reu'ben·ites, the Gad'ites, and the half tribe of Ma·nas'seh in the land of Gil'e·ad, they said to them:

¹⁶ “This is what all the assembly of Jehovah says: ‘What is this act of unfaithfulness that you have committed against the God of Israel? You have turned back today from following Jehovah by building yourselves an altar and rebelling against Jehovah.¹⁷ Was the error of Pe'or not enough for us? We have not cleansed ourselves from it down to this day, even though a plague came upon the assembly of Jehovah.¹⁸ And you would turn back today from following Jehovah! If you rebel today against Jehovah, then tomorrow he will be indignant against the entire assembly of Israel.¹⁹ Now if it is because the land of your possession is

unclean, cross over to the land of Jehovah's possession where the tabernacle of Jehovah resides and settle among us, but do not rebel against Jehovah, and do not make us rebels by building yourselves an altar in addition to the altar of Jehovah our God. ²⁰ When A'chan the son of Ze'rah committed an act of unfaithfulness regarding what was devoted to destruction, did not indignation come against all the assembly of Israel? And he was not the only man to die for his error.'"

²¹ At this the Reu'ben-ites, the Gad'ites, and the half tribe of Ma-nas'seh said in answer to the heads of the thousands of Israel: ²² "The God of gods, Jehovah! The God of gods, Jehovah! He knows, and Israel will also know. If we were rebellious and unfaithful to Jehovah, do not spare us this day. ²³ If we built ourselves an altar to turn back from following Jehovah and to offer burnt offerings, grain offerings, and communion sacrifices on it, Jehovah will exact the penalty. ²⁴ No, it was because of another concern that we did this, for we said, 'In the future, your sons will say to our sons: "What do you have to do with Jehovah the God of Israel? ²⁵ Jehovah has put the Jordan as a boundary between us and you, the Reu'ben-ites and the Gad'ites. You have no share in Jehovah." And your sons will hinder our sons from worshipping Jehovah.'

²⁶ “So we said, ‘Let us by all means take action by building an altar, not for burnt offerings or sacrifices, ²⁷ but to be a witness between you and us and our descendants after us that we will carry out our service to Jehovah before him with our burnt offerings and our sacrifices and our communion sacrifices, so that your sons may not say to our sons in the future: “You have no share in Jehovah.”’ ²⁸ So we said, ‘If they should say that to us and to our descendants in the future, we will then say: “See the replica of Jehovah’s altar that our forefathers made, not for burnt offerings or sacrifices, but to be a witness between you and us.”’ ²⁹ It is unthinkable for us to rebel against Jehovah and to turn back today from following Jehovah by building an altar for burnt offerings, grain offerings, and sacrifices, other than the altar of Jehovah our God that is before his tabernacle!”

³⁰ When Phin'e-has the priest, the chieftains of the assembly, and the heads of the thousands of Israel who were with him heard the words that the descendants of Reu'ben, Gad, and Ma-nas'seh spoke, they were satisfied. ³¹ So Phin'e-has the son of El-e-a'zar the priest said to the descendants of Reu'ben, Gad, and Ma-nas'seh: “Today we know that Jehovah is among us, because you have not committed this act of unfaithfulness against Jehovah. Now you have saved the Israelites out of the hand of Jehovah.”

³² Then Phin'e·has the son of El·e·a'zar the priest and the chieftains returned from the Reu'ben·ites and the Gad'ites in the land of Gil'e·ad to the land of Ca'naan, and they brought back word to the other Israelites. ³³ And the Israelites were satisfied with the report. The Israelites then praised God, and they said nothing more about going to war against the Reu'ben·ites and the Gad'ites to destroy the land in which they were dwelling.

³⁴ So the Reu'ben·ites and the Gad'ites named the altar, because “it is a witness between us that Jehovah is the true God.”

**TREASURES
FROM GOD'S WORD**

“Lessons From a Misunderstanding”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 21:43, 44—How did these words prove true even though many of the Canaanites survived the major conquest and resisted subjugation by Israel? (*it-1* 402 ¶3)

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**LIVING
AS CHRISTIANS**

Song 119

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 15 ¶18-23

**Lessons From a Misunderstanding**

The tribes living east of the Jordan built a large, impressive altar (Jos 22:10)

The other tribes accused them of unfaithfulness (Jos 22:12, 15, 16; *w06* 4/15 5 ¶3)

The mild response of those wrongfully accused averted bloodshed (Jos 22:21-30; *w08* 11/15 18 ¶5)

What does this account teach us about how to react if we are wrongfully accused and about the importance of not drawing conclusions when we do not know the facts?—Pr 15:1; 18:13.



November 8-14 / Joshua 20-22

Song 120 and Prayer

Opening Comments (1 minute)

Treasures From God's Word

"Lessons From a Misunderstanding": (10 minutes)

The tribes living east of the Jordan built a large, impressive altar

Joshua 22:10: When they came to the regions of the Jordan in the land of Canaan, the Reubenites, the Gadites, and the half tribe of Manasseh built an altar there by the Jordan, a large, impressive altar.

The other tribes accused them of unfaithfulness

Joshua 22:12: When the Israelites heard about it, the whole assembly of the Israelites congregated at Shiloh to go to war against them.

Joshua 22:15, 16: When they came to the Reubenites, the

Gadites, and the half tribe of Manasseh in the land of Gilead, they said to them: "This is what all the assembly of Jehovah says: 'What is this act of unfaithfulness that you have committed against the God of Israel? You have turned back today from following Jehovah by building yourselves an altar and rebelling against Jehovah.

w06 4/15 5 paragraph 3

Frank communication can prevent misunderstandings and misinterpretations. Early in the history of the Israelites, the tribes of Reuben, Gad, and the half tribe of Manasseh who dwelled east of the Jordan River built "an altar great in conspicuousness" by the Jordan. Other tribes misunderstood their actions. Thinking that their brothers across the Jordan had committed an act of apostasy, the tribes on the west prepared to war with the "rebels." Before setting out to war, though, they sent a delegation to communicate with the eastern tribes. What a wise move! They found that the altar was not for making illegal burnt offerings or sacrifices. Rather, the tribes on the east feared that in the future the other tribes would tell them: "You have no share in Jehovah."

The altar would be a witness that they too were worshippers of Jehovah. (Joshua 22:10-29) They named the altar Witness, likely because it served as a witness that to them Jehovah was the true God.—Joshua 22:34, footnote.

The mild response of those wrongfully accused averted bloodshed

Joshua 22:21-30: At this the Reubenites, the Gadites, and the half tribe of Manasseh said in answer to the heads of the thousands of Israel: "The God of gods, Jehovah! The God of gods, Jehovah! He knows, and Israel will also know. If we were rebellious and unfaithful to Jehovah, do not spare us this day. If we built ourselves an altar to turn back from following Jehovah and to offer burnt offerings, grain offerings, and communion sacrifices on it, Jehovah will exact the penalty. No, it was because of another concern that we did this, for we said, 'In the future, your sons will say to our sons: "What do you have to do with Jehovah the God of Israel? Jehovah has put the Jordan as a boundary between us and you, the Reubenites and the Gadites. You have no share

in Jehovah." And your sons will hinder our sons from worshipping Jehovah.' "So we said, 'Let us by all means take action by building an altar, not for burnt offerings or sacrifices, but to be a witness between you and us and our descendants after us that we will carry out our service to Jehovah before him with our burnt offerings and our sacrifices and our communion sacrifices, so that your sons may not say to our sons in the future: "You have no share in Jehovah.'" So we said, 'If they should say that to us and to our descendants in the future, we will then say: "See the replica of Jehovah's altar that our forefathers made, not for burnt offerings or sacrifices, but to be a witness between you and us.'" It is unthinkable for us to rebel against Jehovah and to turn back today from following Jehovah by building an altar for burnt offerings, grain offerings, and sacrifices, other than the altar of Jehovah our God that is before his tabernacle!" When Phinehas the priest, the chieftains of the assembly, and the heads of the thousands of Israel who were with him heard the words that the descendants of Reuben, Gad, and Manasseh spoke, they were satisfied.

w08 11/15 18 paragraph 5

Some Israelites may have felt that there was already sufficient evidence of wrongdoing and that a sneak attack would result in fewer casualties. Rather than acting hastily, however, the tribes west of the Jordan sent delegates to discuss the problem with their brothers. They asked: "What is this act of unfaithfulness that you have perpetrated against the God of Israel in turning back today from following Jehovah?" Actually, the tribes that had built the altar were not acting unfaithfully. But how would they react to such an accusation? Would they lash out at their accusers or refuse to speak to them? The accused tribes replied mildly, clearly stating that their actions were really motivated by their desire to serve Jehovah. Their response preserved their relationship with God and saved lives. Calm discussion cleared up the matter and restored peace.—Joshua 22:13-34.

What does this account teach us about how to react if we are wrongfully accused and about the importance of not drawing conclusions when we do not know the facts?—

Proverbs 15:1; 18:13.

[Image:] Israelites living east of the Jordan responding to wrongful accusations from other Israelites.

Spiritual Gems

Joshua 21:43, 44—How did these words prove true even though many of the Canaanites survived the major conquest and resisted subjugation by Israel?

Joshua 21:43, 44: So Jehovah gave Israel all the land that he had sworn to give to their forefathers, and they took possession of it and settled in it. Furthermore, Jehovah gave them rest on every side, just as he had sworn to their forefathers, and not one of all their enemies could stand against them. Jehovah gave all their enemies into their hand.

***it-1* 402 paragraph 3**

Though so many of the Canaanites survived the major conquest and resisted subjugation, it could still be said that “Jehovah gave Israel all the land that he had sworn to give to their forefathers,” that he had given them “rest all around,” and that “not a promise failed out of all the good promise

that Jehovah had made to the house of Israel; it all came true." (Joshua 21:43-45) All around the Israelites the enemy peoples were cowed and offered no genuine threat to their security. God had stated earlier that he would drive the Canaanites out "little by little" so that the wild beasts would not multiply in a suddenly desolated land. (Exodus 23:29, 30; Deuteronomy 7:22) Despite the superior war equipment of the Canaanites, including war chariots with iron scythes, any failure of the Israelites finally to take certain areas could not be charged to Jehovah's account as a failure on his part to fulfill his promise. (Joshua 17:16-18; Judges 4:13) Rather, the record shows that the Israelites' few defeats were due to unfaithfulness on their part.—Numbers 14:44, 45; Joshua 7:1-12.

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 20:1–21:3 (*th* study 5)

**TREASURES
FROM GOD'S WORD**

“Lessons From a Misunderstanding”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 21:43, 44—How did these words prove true even though many of the Canaanites survived the major conquest and resisted subjugation by Israel? (*it-1* 402 ¶3)

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 20:1–21:3 (5)

**APPLY YOURSELF
TO THE FIELD MINISTRY**

Return Visit Video: (5 min.) Discussion. Play the video *Return Visit: The Bible—Re 21:3, 4* (video category OUR MEETINGS AND MINISTRY). Stop the video at each pause, and ask the audience the questions that appear in the video.

Return Visit: (3 min.) Use the sample conversation. (12)

Return Visit: (5 min.) Begin with the sample conversation. Then offer the *Enjoy Life Forever!* brochure. (14)

**LIVING
AS CHRISTIANS**

Song 119

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)
rr chap. 15 ¶18-23

**Lessons From a Misunderstanding**

The tribes living east of the Jordan built a large, impressive altar (Jos 22:10)

The other tribes accused them of unfaithfulness (Jos 22:12, 15, 16; *w06* 4/15 5 ¶3)

The mild response of those wrongfully accused averted bloodshed (Jos 22:21-30; *w08* 11/15 18 ¶5)

What does this account teach us about how to react if we are wrongfully accused and about the importance of not drawing conclusions when we do not know the facts?—Pr 15:1; 18:13.



Return Visit: The Bible—Re 21:3, 4

Raw transcript

The last time we were here, we promised to return and show you a scripture that can give us real hope. Yeah, I'm interested in seeing that. Great. It's here at Revelation 21:3, 4. Susan, would you please read that? Sure. "With that I heard a loud voice from the throne say: "Look! The tent of God is with mankind, "and he will reside with them, and they will be his people. "And God himself will be with them. "And he will wipe out every tear from their eyes, "and death will be no more, "neither will mourning nor outcry nor pain be anymore. The former things have passed away." Thank you. So, what does this say that God will do? It says that he'll wipe out our tears, take away death, and take away pain. Exactly. All of the problems that can make life seem hopeless today—such as poverty, injustice, sickness, even death—will no longer exist. Have you ever read those words? No! I've never seen them before. Many people aren't aware of the gems contained in God's Word because they feel it's too difficult to understand. The next time, I'd like to discuss the question, How can we understand the Bible? Would next Friday evening work for you? Yeah, I should be home. Great. Before we go, perhaps we can exchange our contact information.



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.



mwb21-11-E
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(Hebrews 10:38, 39)

1. On many occasions God spoke to men
By means of his prophets of old.
Today he is saying, 'Let all repent,'
By God's own Son we are told.

(CHORUS)

*Do we have strong faith? Is it real?
We must build such faith to survive.
Is our faith proved true by our works?
By means of faith, we'll be preserved alive.*

2. We gladly obey Christ Jesus' command
To share Kingdom truth far and wide.
We boldly declare God's message of hope;
His promise we'll never hide.

(Chorus)

3. Our faith is an anchor firm and secure;
We never will shrink back in fear.
Our trust in Jehovah helps us endure;
We know salvation is near.

(Chorus)

**TREASURES
FROM GOD'S WORD**

“Lessons From a Misunderstanding”:
(10 min.)

Spiritual Gems: (10 min.)

Jos 21:43, 44—How did these words prove true even though many of the Canaanites survived the major conquest and resisted subjugation by Israel? (*it-1* 402 ¶3)

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 20:1–21:3 (5)

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Song 119

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What does this account teach us about how to react if we are wrongfully accused and about the importance of not drawing conclusions when we do not know the facts?—Pr 15:1; 18:13.



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

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

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 religions of Christendom. This judgment will be final; there will be no forgiveness, no further opportunities for religion to change her ways. Revelation reveals that Babylon "will never be found again." (Rev. 18:21) God's angels will rejoice over her demise, saying: "Praise Jah! And the smoke from her goes on ascending forever and ever." (Rev. 19:3) This judgment will stand for all eternity. Never again will any false religion be allowed to rise up

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



and corrupt pure worship. Babylon's fiery judgment and destruction will figuratively send up a plume of smoke that will go on rising forever.

²¹ When the governments of this world turn against Babylon the Great, they will be carrying out an execution of God's judgment, a great event in the outworking of Jehovah's purpose. This will mark the beginning of the great tribulation, a time of unprecedented turmoil. (Matt. 24:21) The climax of that tribulation will be Armageddon, Jehovah's war against this wicked system of things. (Rev. 16:14, 16) As the following chapters of this publication will show, the book of Ezekiel has much to tell us about how the great tribulation will unfold. Meanwhile, what practical lessons from Ezekiel chapters 16 and 23 do we want to retain and apply?

²² Satan loves to corrupt those practicing pure worship. Nothing would please him more than having an opportunity to turn us away from pure worship and toward a course like that of the prostitutes described

21. The destruction of false religion marks the beginning of what period of time, and how will that period end?

22, 23. How might considering the descriptions of the prostitutes in Ezekiel and Revelation affect us in our sacred service?

in the book of Ezekiel. We must remember, then, that Jehovah tolerates no rivalry in worship, no disloyalty! (Num. 25:11) We are careful to keep far away from false religion, to “touch nothing unclean” in God’s sight. (Isa. 52:11) For similar reasons, we loyally remain neutral regarding the political conflicts and strife of this divisive world. (John 15:19) We view nationalism as just another false religion that Satan promotes, and we have nothing to do with it.

²³ Above all, let us keep in mind what a privilege we have to worship Jehovah in his clean, pure spiritual temple. As we cherish that blessed arrangement, may we be ever more determined to have nothing to do with false religion and her prostitution!

YOUR PLACE IN PURE WORSHIP

- 1** Why is it reasonable to compare false religion to a prostitute?
- 2** What do the prostitutes of Ezekiel chapters 16 and 23 teach us about Jehovah’s feelings regarding false worship?
- 3** What lies ahead for false religion, and what action should we take now?

We Need Self-Control

(Romans 7:14-25)

1. We love Jehovah with heart, mind, and soul;
But since we are sinful, we need self-control.
Fleshly desires bring trouble and strife;
Living by spirit brings peace and life.
2. Satan's temptations confront us each day,
And sin's law within us can lead us astray.
Power of truth is greater than sin.
Thanks to Jehovah, our minds can win.
3. Each word and action reflects on God's name,
So we must endeavor to keep free from blame.
In all we do, we make this our goal:
Always maintaining our self-control.

SEPTEMBER 2021

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

LARGE PRINT EDITION



STUDY ARTICLES FOR:
NOVEMBER 1–DECEMBER 5, 2021

| | |
|---|----|
| Study Article 35: November 1-7 Treasure Our Faithful Older Ones | 2 |
| Study Article 36: November 8-14 Value the Strength of Youth | 13 |
| Study Article 37: November 15-21 “I Will Shake All the Nations” | 25 |
| Study Article 38: November 22-28 Draw Close to Your Spiritual Family | 38 |
| Study Article 39: November 29–December 5 When a Loved One Leaves Jehovah | 50 |

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)

Credit: Globe based on NASA/Visible Earth imagery

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Make Me Know Your Ways

(Psalm 25:4)

1. We're gathered together, Jehovah our God,
Accepting your warm invitation.
Your Word is a lamp that lights up our pathway,
The source of divine education.

(CHORUS)

*Teach me your ways, and make me understand;
Incline my ear to hear your wise command.
Cause me to walk in ways of truth and right,
And make your law my principal delight.*

2. Unreachably high is your wisdom, O God;
Your judgments we find reassuring.
Your Word is a source of unending wonder;
Your sayings of truth are enduring.

(Chorus)

Value the Strength of Youth

“The glory of young men is their strength.”—PROV. 20:29.

SONG 88

Make Me Know Your Ways

PREVIEW

Our congregations are blessed with many young men and women who strive to support Jehovah’s organization. Older ones in the congregation, regardless of their culture or background, can help younger ones to use their strength fully in Jehovah’s service.

AS WE grow older, we may be afraid that we are not going to be as useful to Jehovah as we once were. While it may be true that we have less energy than before, we can use the wisdom and experience we have acquired to help younger ones reach their full potential and take on new responsibilities. One long-time elder said, “When I began to feel the limitations of old age, I was grateful that there were qualified younger brothers available to take up the work.”

² The preceding article discussed how younger ones benefit when they draw closer to older ones. In this article, we will see how such qualities as humility, modesty, gratitude, and generosity can help older ones to work along with younger ones, resulting in a blessing for the entire congregation.

BE HUMBLE

³ Older ones must be humble if they want to help younger ones. A humble person views others as being superior to him. (Read **Philippians 2:3, 4.**) Older ones who show this quality realize that in many cases there is more than one Scriptural and effective

-
1. What practical goal can we set for ourselves as we grow older?
 2. What will we discuss in this article?
 3. According to Philippians 2:3, 4, what is humility, and how can it help a Christian?

way to carry out an assignment. Thus, they have a realistic view of the way they did things in the past. (Eccl. 7:10) While they have much valuable experience to share with the younger generation, they realize that “the scene of this world is changing” and that it may be necessary for them to adapt to new circumstances.—1 Cor. 7:31.

⁴ Humble older ones recognize that as they age, they cannot do as much as they once did. Consider, for example, our circuit overseers. When they reach 70 years of age, they are invited to take up a different assignment. That may be a challenge. They cherished the privilege of serving their brothers. It was an assignment they loved, and the desire to be used in that way is still burning brightly in their heart. But they understand that younger hands are needed to care for the work. They thus show an attitude similar to that of the Levites in ancient Israel who, at the age of 50, were required to discontinue their service at the tabernacle. The joy of those older Levites was not tied to a particular privilege. They took full advantage of the privileges that were available to them, doing all they could to assist the younger ones. (Num. 8:25, 26) Today, former circuit overseers,

4. How do circuit overseers show an attitude similar to that of the Levites?

although no longer serving a number of congregations, are proving to be a real blessing to the congregation to which they are assigned.

⁵ Consider the example of Dan, who served as a circuit overseer for 23 years. When Dan reached the age of 70, he and his wife, Katie, were assigned to be special pioneers. How have they adjusted to their new circumstances? Dan says that now he is busier than ever! He cares for his congregation responsibilities, helps brothers to qualify as ministerial servants, and trains others to share in witnessing in metropolitan areas and in prisons. Older ones, whether you are in full-time service or not, you can do much to help others. How? Adapt to your changed circumstances, set new goals, and focus on what you can do rather than on what you cannot do.

BE MODEST

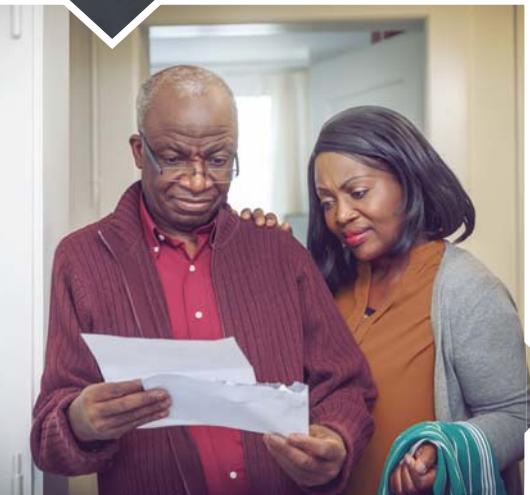
⁶ A modest person acknowledges his limitations. (Prov. 11:2) Modesty moves him to adjust his expectations of how much he can do. As a result, he will remain happy and productive. We could compare a modest person with someone driving a vehicle uphill. The driver needs to change to a lower gear in order

5. What do you learn from the example set by Dan and Katie?

6. Why is it wise to be modest? Illustrate.



Older ones generously share their experience with others
(See paragraphs 4-5)



to continue driving up the slope. True, he will probably travel more slowly, but he will keep moving forward. Similarly, a modest person knows when it is time to “change to a lower gear” so that he can continue to be active and productive in Jehovah’s service.—Phil. 4:5.

⁷ Note the example of Barzillai, who was 80 years old when King David invited him to become part of

7. How did Barzillai show modesty?

the royal court. Modest Barzillai declined the king's offer. Recognizing his personal limitations because of his age, Barzillai recommended that a younger man, Chimham, go in his place. (2 Sam. 19:35-37) Like Barzillai, older men are happy to give younger men the opportunity to serve.

⁸ King David also set an excellent example of modesty. With all his heart, he wanted to build a house for Jehovah. But when Jehovah informed him that this privilege would be given to young Solomon, David accepted Jehovah's decision and gave his wholehearted support to the project. (1 Chron. 17:4; 22:5) David did not feel that he was the better one for the assignment because Solomon was "young and inexperienced." (1 Chron. 29:1) David knew that the success of the construction project depended on Jehovah's blessing, not on the age or the experience of those taking the lead. In imitation of David, older ones today remain active even when their role changes. And they know that Jehovah will bless the young ones who are doing the work they once did.

⁹ A modern-day example of modesty is a brother named Shigeo. In 1976, at 30 years of age, he was ap-

8. How did King David show modesty regarding the construction of the temple?

9. How did a Branch Committee member show modesty?



King David accepted God's decision
that his son would construct the temple
(See paragraph 8)

pointed to serve on a Branch Committee. In 2004 he became the Branch Committee coordinator. Later he realized that he had reached the limit of his physical strength and could no longer handle the work promptly. He prayerfully considered the benefits of having a younger brother take over the responsibilities. Although no longer the coordinator, Shigeo continues to serve as a cooperative member of the Branch Committee. As seen in the examples of Barzillai, King David, and Shigeo, a person who is humble and modest will focus, not on the inexperience of

young ones, but on their strengths. He will view them, not as competitors, but as fellow workers. —Prov. 20:29.

BE GRATEFUL

¹⁰ Older ones view younger ones as gifts from Jehovah for which they are grateful. As their energy decreases, older ones are thankful that those who have the strength of youth are willing and able to fill the need and serve the congregation.

¹¹ The Bible character Naomi is an excellent example of an older one who gratefully accepted help from a younger one. At first, Naomi urged her widowed daughter-in-law Ruth to return to her own people. However, when Ruth insisted on accompanying Naomi back to Bethlehem, she accepted Ruth's loyal support. (Ruth 1:7, 8, 18) And what a blessing that was for both women! **(Read Ruth 4:13-16.)** Humility will move older ones to follow Naomi's example.

¹² The apostle Paul was grateful for the help he re-

10. What attitude do older ones have toward younger ones in the congregation?

11. How does Ruth 4:13-16 illustrate the blessings that can come from gratefully accepting the help of younger ones?

12. How did the apostle Paul express his gratitude?

ceived. For example, he thanked the Christians in Philippi for material gifts they had sent to him. (Phil. 4:16) He expressed gratitude for the help that Timothy had given him. (Phil. 2:19-22) And Paul thanked God for those who came to encourage him as he was being transported to Rome as a prisoner. (Acts 28:15) Paul was a dynamic individual who traveled thousands of miles to preach and to strengthen the congregations. Yet, he was not too proud to accept support from his brothers and sisters.

¹³ Older ones, you can show your gratitude for the younger ones in your congregation in a number of ways. If they want to help you with transportation, shopping, or other physical needs, gratefully accept their assistance. View such help as an expression of Jehovah's love. You may be surprised at the bonds of friendship that might develop. Always show interest in the spiritual growth of your young companions, and tell them how happy you are to see young ones reaching out to be of greater service in the congregation. And be willing to spend time sharing your life's experiences with them. When you do, you will "show yourselves thankful" to Jehovah for the younger ones whom he has drawn to the congregation.—Col. 3:15; John 6:44; 1 Thess. 5:18.

13. How can older ones show their gratitude for younger ones?

BE GENEROUS

¹⁴ We find in the example of King David another vital quality that older ones need to show—generosity. He made substantial donations from his personal wealth to support the construction of the temple. (1 Chron. 22:11-16; 29:3, 4) He did this even though primary credit for the project would go to his son Solomon. When we no longer have the physical strength to participate in theocratic construction projects, we can continue to support these projects by means of our contributions, to the extent that our circumstances allow. And we can help younger ones to benefit from the experience we have acquired over the years.

¹⁵ In regard to generosity, consider the example set by the apostle Paul. He invited Timothy to join him in the missionary work, and Paul generously shared his preaching and teaching methods with this younger man. (Acts 16:1-3) Paul's training helped Timothy to be effective in spreading the good news. (1 Cor. 4:17) Timothy, in turn, used Paul's methods to train others.

¹⁶ Older ones today are not afraid that they will no longer be useful if they train younger ones to do the

14. How did King David show his generosity?

15. What valuable gifts did the apostle Paul share with Timothy?

16. Why did Shigeo train others?

work they used to do in the congregation. For example, over the years, Shigeo, mentioned earlier, gave practical training to younger members of the Branch Committee. He did this in order to serve the interests of the Kingdom work in the country where he is located. As a result, when the time came, a well-trained brother was available to replace him as coordinator. Shigeo continues to share his more than 45 years of Branch Committee experience with younger brothers. What a blessing such ones are to God's people!

¹⁷ You older brothers and sisters are living proof that serving Jehovah with faith and integrity is the best way of life. By your example, you show that it is worth the effort to learn Bible principles and apply them in your life. You know from experience how things were done in the past, but you also see the need to adapt to changing circumstances. You older ones who recently got baptized also have much to give; you can share the joys of getting to know Jehovah later in life. Younger ones will appreciate hearing about your experiences and the lessons you have learned. If you “practice giving” from your storehouse of experience, Jehovah will bless you richly. —**Read Luke 6:38.**

17. In harmony with Luke 6:38, what can older ones give to others?

¹⁸ As you dear older ones draw closer to younger ones, you will be able to support one another. (Rom. 1:12) Each has something of value that the other does not possess. Older ones have the wisdom and experience that they gained with the passing of time. Younger ones have energy and strength. When young and old work together as friends, they bring praise to our loving heavenly Father and are a blessing to all in the congregation.

18. What mutual benefit can older and younger ones enjoy?

PICTURE DESCRIPTION Page 17: When a circuit overseer reached 70 years of age, he and his wife received a new assignment. Their years of experience allow them to train others in the congregation where they now serve.

HOW CAN THESE QUALITIES HELP OLDER ONES TO TRAIN AND ENCOURAGE YOUNGER ONES IN THE CONGREGATION?

- Humility and modesty
- Gratitude
- Generosity

Encourage One Another

(Hebrews 10:24, 25)

1. As we encourage one another
 To serve Jehovah faithfully,
We find the bonds of love are strengthened;
 Fine works bring peace and unity.
The love we find among God's people
 Gives each the courage to endure.
Our congregation is a refuge,
 A place where we can feel secure.
2. A word when spoken at the right time
 Is, oh, how comforting to hear!
We hear these words of consolation
 From friends so faithful and so dear.
How good it is to work together
 With those whose hopes and goals we share!
We seek to strengthen one another
 And help each one his burden bear.
3. As we with eyes of faith are seeing
 The nearness of Jehovah's day,
We need our gathering together
 To keep us walking in the way.
United with Jehovah's people,
 We hope to serve eternally.
So we encourage one another
 To hold to our integrity.