

WEEK STARTING JUNE 2

Song 134 and Prayer

❑ Congregation Bible Study:

c/ chap. 8 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Exodus 38-40 (10 min.)

No. 1: Exodus 40:20-38 (4 min. or less)

No. 2: What the Sabbath Means to Christians —*rs* p. 349; updated: *w11 7/15* p. 28 ¶16-17 (5 min.)

No. 3: Abraham—The Historicity of Abraham in the Christian Greek Scriptures—*it-1* p. 32 ¶2-3 (5 min.)

❑ Service Meeting:

Song 115

10 min: Offer the Magazines During June. Discussion. Start by demonstrating how the magazines may be offered, using the two sample presentations on this page. Then analyze the sample presentations from beginning to end. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in offering them.

10 min: Local needs.

10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Ask the audience to relate good experiences.

Song 44 and Prayer

Announcements

■ Literature offer for **May and June:** *What Does the Bible Really Teach?* or one of the following tracts: *How Do You View the Bible?*, *How Do You View the Future?*, *What Is the Key to Happy Family Life?*, *Who Really Controls the World?*, or *Will Suffering Ever End?* **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **August:** Special campaign distribution of the tract to advertise the *jw.org* Web site.

■ Beneficiaries of a government program known as Deferred Action for Childhood Arrivals (DACA) may apply to serve as temporary Bethel family members or temporary volunteers. When answering questions regarding citizenship on the application, these individuals should identify themselves as DACA beneficiaries.

■ As a reminder, each year the elders should review with the congregation pertinent points from the January 6, 2012, letter regarding disaster preparedness and response.

Sample Presentations

To Start Bible Studies on the First Saturday in June

“We are making brief visits to discuss this intriguing question.” [Show the first question on the back of the June 1 *Watchtower*.] What’s your opinion?” Allow for response. Consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to discuss the next question.

THE WATCHTOWER® June 1 ANNOUNCING JERUSALEM'S KINGDOM

“Smoking kills about 6,000,000 people a year. Do you think anything can be done to slow down this epidemic? [Allow for response.] Many people have been helped to quit or to avoid smoking altogether by considering God’s view of the matter. For example, this Bible verse has caused some to think about how smoking affects others. [Read 1 Corinthians 10:24.] This magazine explains how considering God’s view of smoking can motivate a person to quit.”

Awake!® June

“Social networks have made it possible for people to have more so-called friends than ever before. What would you say is the most important quality of a true friend? [Allow for response.] Here’s an example of the practical advice on friendship that is found in the Bible. [Read James 1:19.] This magazine outlines four guiding principles that can help us be the kind of person others would want to have as a friend.”

Field Service Highlights

As of February 1, 2014, the United States branch office began to oversee the territory and congregations in Jamaica and the Cayman Islands. What unity among the more than 1.2 million publishers in the United States branch territory! This includes the 50 U.S. states, the Bahamas, Bermuda, the British and U.S. Virgin Islands, Puerto Rico, and the Turks and Caicos Islands.—Ps. 133:1.



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134 *See Yourself When All Is New* (Revelation 21:1-5)

1. Just see yourself, just see me too;
Just see us all in a world that is new.
Think how you'll feel, how it will be,
To live in peace, to be truly free.
No evil one will then prevail;
Rule by our God cannot ever fail.
The time will have come for a new earthly start,
The song of our praises
will pour out from our heart:

(CHORUS)

*"Jehovah our God, how well you have done!
All things are new by the rule of your Son.
The fullness of our heart overflows in our song;
All glory and honor and praise to you belong."*

2. Now see yourself, and see me too;
And look ahead to a world that is new.
No sight we see, no sound we hear
Will cause alarm or give rise to fear.
All has come true, just as he said;
Now over mankind, his tent is spread.
He now shall awaken those sleeping in death;
Their voices will join us with
ev'ry grateful breath:

(Chorus)

Restorative Power—Jehovah Is “Making All Things New”

A CHILD loses or breaks a beloved toy and lets out a plaintive cry. The sound is heartrending! Have you ever seen, though, how a child’s face lights up when a parent restores what was lost? To the parent, it may be a simple matter to find the toy or even to fix it. But the child is all smiles and full of wonder. What seemed to be gone forever has been restored!

² Jehovah, the ultimate Parent, has the power to restore what his earthly children may view as hopelessly lost. Of course, we do not mean mere toys. In these “critical times hard to deal with,” we have to face losses that are far more serious. (2 Timothy 3:1-5) Much of what people hold dear seems ever at risk—home, possessions, employment, even health. We may also feel dismayed when we contemplate the destruction of the environment and the resulting loss, by extinction, of many species of living things. However, nothing hits us as hard as the death of someone we love. The feelings of loss and powerlessness can be overwhelming.—2 Samuel 18:33.

³ How comforting, then, to learn about Jehovah’s restorative power! As we will see, there is an amazing scope to what God can and will restore to his earthly children. In fact, the Bible shows that Jehovah purposes the “restoration of *all things*.” (Acts 3:21) To accomplish this, Jehovah will use the Messianic Kingdom, ruled by his Son,

1, 2. What losses afflict the human family today, and how do these affect us?

3. What comforting prospect is outlined at Acts 3:21, and by what means will Jehovah fulfill it?

Jesus Christ. The evidence shows that this Kingdom began ruling in heaven in 1914.* (Matthew 24:3-14) What will be restored? Let us consider some of Jehovah's grand acts of restoration. One of these we can already see and experience. Others will occur on a large scale in the future.

The Restoration of Pure Worship

⁴ One thing that Jehovah has already restored is pure worship. In order to grasp what this means, let us briefly examine the history of the kingdom of Judah. Doing so will give us thrilling insight into Jehovah's restorative power at work.—Romans 15:4.

⁵ Just imagine how faithful Jews felt in 607 B.C.E. when Jerusalem was destroyed. Their beloved city was shattered, its walls torn down. Worse still, the glorious temple that Solomon had built, the one center for pure worship of Jehovah in all the earth, was left in ruins. (Psalm 79:1) The survivors were taken into exile in Babylon, leaving their homeland a desolate haunt of wild animals. (Jeremiah 9:11) From a human standpoint, all seemed lost. (Psalm 137:1) But Jehovah, who had long foretold this destruction, provided hope that a time of restoration lay ahead.

⁶ In fact, restoration was a recurring theme in the writ-

* "The times of restoration of all things" began when the Messianic Kingdom was established with an heir of faithful King David on the throne. Jehovah had promised David that an heir of his would rule forever. (Psalm 89:35-37) But after Babylon destroyed Jerusalem in 607 B.C.E., no human descendant of David sat on God's throne. Jesus, who was born on earth as an heir of David, became the long-promised King when he was enthroned in heaven.

4, 5. What happened to God's people in 607 B.C.E., and what hope did Jehovah offer them?

6-8. (a) What recurring theme is found in the writings of the Hebrew prophets, and how did such prophecies see an initial fulfillment? (b) In modern times, how have God's people experienced a fulfillment of many restoration prophecies?

ings of the Hebrew prophets.* Through them, Jehovah promised a land restored and repopulated, fertile, protected from wild beasts and enemy attack. He described their restored land as a veritable paradise! (Isaiah 65:25; Ezekiel 34:25; 36:35) Above all, pure worship would be re-established, and the temple would be rebuilt. (Micah 4: 1-5) These prophecies gave the exiled Jews hope, helping them to endure their 70-year captivity in Babylon.

⁷ At last, the time of restoration came. Freed from Babylon, the Jews returned to Jerusalem and rebuilt Jehovah’s temple there. (Ezra 1:1, 2) As long as they adhered to pure worship, Jehovah blessed them and made their land fertile and prosperous. He protected them from enemies and from the wild beasts that had overrun their land for decades. How they must have rejoiced in Jehovah’s restorative power! But those events represented only an initial, limited fulfillment of the restoration prophecies. A greater fulfillment was to come “in the final part of the days,” our own time, when the long-promised Heir of King David would be enthroned.—Isaiah 2:2-4; 9:6, 7.

⁸ Shortly after Jesus was enthroned in the heavenly Kingdom in 1914, he addressed the spiritual needs of God’s faithful people on earth. Just as the Persian conqueror Cyrus freed a remnant of Jews from Babylon in 537 B.C.E., Jesus freed a remnant of spiritual Jews—his own footstep followers—from the influence of a modern-day Babylon, the world empire of false religion. (Romans 2:29; Revelation 18: 1-5) From 1919 onward, pure worship has been restored to its proper place in the lives of genuine Christians. (Malachi 3:1-5) Ever since then, Jehovah’s people have worshiped him in his cleansed spiritual temple—God’s arrangement for pure worship. Why is this important to us today?

* For example, Moses, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, and Zephaniah all developed this theme.

lampstand from its one side and three branches from its other side. **19** Three cups shaped like almond flowers were on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers were on the other set of branches, with knobs and blossoms alternating. This was done for the six branches extending out from the stem of the lampstand. **20** And on the stem of the lampstand were four cups shaped like almond flowers, with knobs and blossoms alternating. **21** There was a knob under the first two branches that extended out of the stem and a knob under the next two branches and a knob under the next two branches, for the six branches extending out from the stem of the lampstand. **22** The knobs and the branches and the whole lampstand were made to be one piece of pure, hammered gold. **23** Then he made its seven lamps^a and its snuffers* and its fire holders out of pure gold. **24** He made it, along with all its utensils, from a talent* of pure gold.

25 He now made the altar of incense^b out of acacia wood. It was square, a cubit long, a cubit wide, and two cubits high. Its horns were one piece with it.^c **26** He overlaid it with pure gold, its top surface and its sides all around and its horns, and he made a border* of gold around it. **27** He made two rings of gold for it below its border* on two opposite sides to hold the poles used for carrying it. **28** After that he made the poles of acacia wood and overlaid them with gold. **29** He also made the holy anointing

37:23 *Or "tongs." **37:24** *A talent equaled 34.2 kg (1,101 oz t). See App. B14. **37:26, 27** *Or "molding."

CHAP. 37

a Nu 8:2

b Ex 30:7
Ex 40:5
Ps 141:2
Re 8:3

c Ex 30:1-5

Second Col.

a Ex 30:25, 33
Ex 40:9b Ex 30:34, 35
Ps 141:2

CHAP. 38

c Ex 27:1-8
Ex 40:10

d 2Ch 1:5

e Ex 30:18
Le 8:11
1Ki 7:23

f Ex 40:8

g Ex 27:9-15

oil^a and the pure, perfumed incense,^b skillfully blended.*

38 He made the altar of burnt offering out of acacia wood. It was square, five cubits* long, five cubits wide, and three cubits high.^c **2** Then he made its horns on its four corners. Its horns were one piece with it. Next he overlaid it with copper.^d **3** After that he made all the utensils of the altar, the cans, the shovels, the bowls, the forks, and the fire holders. All its utensils he made of copper. **4** He also made a grating for the altar, a network of copper, under its rim, down toward its center. **5** He cast four rings on the four corners near the grating of copper, as holders for the poles. **6** After that he made the poles of acacia wood and overlaid them with copper. **7** He inserted the poles into the rings on the sides of the altar for carrying it. He made the altar in the form of a hollow chest of planks.

8 Then he made the basin of copper^e and its copper stand; he used the mirrors* of the women who were organized to serve at the entrance of the tent of meeting.

9 Then he made the courtyard.^f For the south side of the courtyard, facing south, he made the hanging curtains of fine twisted linen, for 100 cubits.^g **10** There were 20 pillars and 20 socket pedestals of copper, and the hooks of the pillars and their connectors* were of silver. **11** Also, for the north side, there were 100 cubits of hanging curtains. Their 20 pillars and their

37:29 *Or "like the work of an ointment maker." **38:1** *A cubit equaled 44.5 cm (17.5 in.). See App. B14. **38:8** *That is, highly polished metal mirrors. **38:10** *Or "rings; hoops; bands" for attachments.

20 socket pedestals were of copper. The hooks of the pillars and their connectors* were of silver. **12** But for the west side, the hanging curtains were for 50 cubits. There were ten pillars and ten socket pedestals, and the hooks of the pillars and their connectors* were of silver. **13** The width of the east side, toward the sunrising, was 50 cubits. **14** There were 15 cubits of hanging curtains on the one wing, with three pillars and three socket pedestals. **15** And for the other wing on the other side of the entrance of the courtyard, there were hanging curtains for 15 cubits, with three pillars and three socket pedestals. **16** All the hanging curtains around the courtyard were of fine twisted linen. **17** The socket pedestals for the pillars were of copper, the hooks of the pillars and their connectors* were of silver, the tops were overlaid with silver, and there were silver fasteners for all the pillars of the courtyard.^a

18 The screen* of the entrance of the courtyard was woven of blue thread, purple wool, scarlet material, and fine twisted linen. It was 20 cubits long and 5 cubits high, the same height as the hanging curtains of the courtyard.^b **19** Their four pillars and their four socket pedestals were made of copper. Their hooks were of silver, and their tops and connectors* were overlaid with silver. **20** All the tent pins for the tabernacle and around the courtyard were of copper.^c

21 The following is the inventory of the tabernacle, the tabernacle of the Testimony,^d which was inventoried at the command

38:11, 12, 17, 19 *Or "rings; hoops; bands" for attachments. **38:18** *Or "curtain."

CHAP. 38
a Ex 27:17
b Ex 27:16
c Ex 27:19
d Ex 25:16
Ex 31:18
Nu 17:7

Second Col.

a Nu 3:6
Nu 4:46, 47
b Ex 6:23
Nu 4:28
1Ch 6:3
c Ex 31:2-5
Ex 35:30
Ex 36:1
Ex 37:1
2Ch 1:5

d Ex 31:6
Ex 35:34
Ex 36:2

e Ex 35:22

f Ex 30:15

g Ex 12:37
Nu 1:45, 46

h Ex 26:19-21
Ex 26:25, 32

of Moses, as the responsibility of the Levites^a under the direction of Ith'a-mar^b the son of Aaron the priest. **22** Bez'al-el^c the son of U'ri the son of Hur of the tribe of Judah did all that Jehovah had commanded Moses. **23** With him was O-ho'li-ab^d the son of A-his'a-mach of the tribe of Dan, a craftsman and an embroiderer and a weaver of the blue thread, the purple wool, the scarlet material, and the fine linen.

24 All the gold that was used for all the work of the holy place equaled the amount of the gold of the wave offering,^e 29 talents* and 730 shekels^f by the standard shekel of the holy place.^g **25** And the silver of the ones registered of the assembly was 100 talents and 1,775 shekels by the standard shekel of the holy place.^h **26** The half shekel for each individual was half a shekel by the standard shekel of the holy placeⁱ for every man who was among those registered from 20 years of age and up,^f amounting to 603,550.^g

27 The casting of the socket pedestals of the holy place and the socket pedestals of the curtain amounted to 100 talents; 100 socket pedestals equaled 100 talents, one talent for each socket pedestal.^h **28** From the 1,775 shekels, he made hooks for the pillars and overlaid their tops and joined them together.

29 The copper of the offering* was 70 talents and 2,400 shekels. **30** With this he made the socket pedestals of the entrance of the tent of meeting, the copper altar and its copper grating, all the utensils of the altar, **31** the socket ped-

38:24 *A talent equaled 34.2 kg (1,101 oz t). See App. B14. ^gA shekel equaled 11.4 g (0.367 oz t). See App. B14. **38:24-26** ^hOr "by the holy shekel." **38:29** *Or "wave offering."

estals around the courtyard, the socket pedestals of the entrance of the courtyard, and all the tent pins of the tabernacle and all the tent pins^a around the courtyard.

39 From the blue thread, the purple wool, and the scarlet material,^b they made finely woven garments for ministering in the holy place. They made the holy garments that were for Aaron,^c just as Jehovah had commanded Moses.

2 He made the eph'od^d of gold, blue thread, purple wool, scarlet material, and fine twisted linen. **3** They hammered plates of gold into thin sheets, and he cut it into threads to work in with the blue thread, the purple wool, the scarlet material, and the fine linen, and it was embroidered. **4** They made shoulder pieces for it that were attached, and it was joined to them at its two edges. **5** And the woven belt,^e which was attached to the eph'od for tying it securely in position,^e was made of the same material, of gold, blue thread, purple wool, scarlet material, and fine twisted linen, just as Jehovah had commanded Moses.

6 Then they mounted the onyx stones in gold settings, and they engraved them with the names of the sons of Israel, as they would engrave a seal.^f **7** He placed them on the shoulder pieces of the eph'od as memorial stones for the sons of Israel,^g just as Jehovah had commanded Moses. **8** Then he made the breastpiece^h with the workmanship of an embroiderer, like the workmanship of the eph'od, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen.ⁱ **9** It was square when doubled. They made the breast-

CHAP. 38

a Ex 27:19

CHAP. 39

b Ex 35:23

c Ex 28:4, 5
Ex 29:5
Ex 35:10, 19

d Ex 28:6-8
Le 8:7

e Ex 29:5

f Ex 28:9, 10

g Ex 28:12

h Le 8:8

i Ex 28:15-21

Second Col.

a Ex 28:22-25

b Ex 28:26-28

piece, which, when doubled, was as long and as wide as the span of the hand.* **10** They set four rows of stones in it. The first row was ruby, topaz, and emerald. **11** The second row was turquoise, sapphire, and jasper. **12** The third row was *lesh'em* stone,^{*} agate, and amethyst. **13** And the fourth row was chrys'o-lite, onyx, and jade. They were mounted in settings of gold. **14** The stones corresponded to the names of the 12 sons of Israel, and the names were engraved like a seal, each name representing one of the 12 tribes.

15 Then they made wreathed chains on the breastpiece, like cords of pure gold.^a **16** And they made two settings of gold and two rings of gold and attached the two rings to the two corners of the breastpiece. **17** After that they put the two cords of gold through the two rings at the corners of the breastpiece. **18** Then they put the two ends of the two cords through the two settings and attached them to the shoulder pieces on the front of the eph'od. **19** Next they made two rings of gold and set them at the two ends on the inside edge of the breastpiece, facing the eph'od.^b **20** Then they made two more rings of gold and put them on the front of the eph'od, below the shoulder pieces and above the place where the woven belt^{*} joined the eph'od. **21** Finally, they tied the breastpiece with a blue cord from its rings to the rings of the eph'od, in order to keep the breastpiece in its place on the eph'od, above the woven belt,^{*} just as Jehovah had commanded Moses.

39:9 *About 22.2 cm (8.75 in.). See App. B14. **39:12** *An unidentified precious stone, possibly referring to amber, hyacinth, opal, or tourmaline.

39:5, 20, 21 *Or "waistband."

22 Then he made the sleeveless coat of the eph'od, woven by a loom worker, all of blue thread.^a **23** The opening of the sleeveless coat was in the middle of it, like the opening of a coat of mail. Its opening had a border around it, so that it would not be torn. **24** Next they made on the hem of the sleeveless coat pomegranates of blue thread, purple wool, and scarlet material, twisted together. **25** And they made bells of pure gold and put the bells in between the pomegranates all around the hem of the sleeveless coat, in between the pomegranates; **26** they alternated a bell and a pomegranate, a bell and a pomegranate, all around the hem of the sleeveless coat, which was used for ministering, just as Jehovah had commanded Moses.

27 And they made the robes of fine linen, woven by a loom worker, for Aaron and his sons,^b **28** and the turban^c of fine linen, the ornamental headgear^d of fine linen, the linen shorts^e of fine twisted linen, **29** and the sash of fine twisted linen, blue thread, purple wool, and scarlet material woven together, just as Jehovah had commanded Moses.

30 Finally, they made the shining plate, the holy sign of dedication,* out of pure gold and inscribed on it an inscription as one would engrave a seal: "Holiness belongs to Jehovah."^f **31** They attached to it a cord made from blue thread in order to put it on the turban, just as Jehovah had commanded Moses.

32 So all the work for the tabernacle, the tent of meeting, was completed, and the Israelites did everything that Jehovah had commanded Moses.^g They did just so.

39:28 *Or "undergarments." **39:30** *Or "the holy diadem."

CHAP. 39

- a Ex 28:31-35
b Ex 28:39, 40
c Ex 28:4
d Ex 29:8, 9
e Ex 28:42
f Ex 28:36, 37
Le 8:9
g Ex 25:40
Heb 8:5

Second Col.

- a Ex 36:8
b Ex 36:14
c Ex 36:18
d Ex 36:20
e Ex 36:31
f Ex 36:24
g Ex 36:19
h Ex 36:35
i Ex 37:1, 4
j Ex 37:6
k Ex 37:10, 16
l Ex 37:17, 23
m Ex 25:38
n Ex 35:27, 28
o Ex 37:25
p Ex 37:29
q Ex 30:34, 35
r Ex 36:37
s Ex 38:1, 4
t Ex 38:6
u Ex 38:30
v Ex 30:18
Ex 38:8
w Ex 38:9-11
x Ex 38:18
y Ex 38:20
z Ex 28:3
a Ex 35:10
Ex 36:1

CHAP. 40

- b Nu 7:1
c Ex 25:21
d Nu 4:5
Heb 9:3
e Ex 26:35

33 Then they brought the tabernacle^a to Moses, the tent^b and all its utensils: its clasps,^c its panel frames,^d its bars^e and its pillars and its socket pedestals;^f **34** its covering of ram skins dyed red,^g its covering of sealskins, the curtain for the screen;^h **35** the ark of the Testimony and its polesⁱ and the cover;^j **36** the table, all its utensils^k and the showbread; **37** the lampstand of pure gold, its lamps,^l the row of lamps, and all its utensils^m and the oil for lighting;ⁿ **38** the altar^o of gold, the anointing oil,^p the perfumed incense,^q the screen^r for the entrance of the tent; **39** the altar of copper^s and its grating of copper, its poles,^t all its utensils,^u the basin and its stand;^v **40** the hanging curtains of the courtyard, its pillars and its socket pedestals,^w the screen^x for the entrance of the courtyard, its tent cords and its tent pins^y and all the utensils for the service of the tabernacle, for the tent of meeting; **41** the finely woven garments for ministering in the sanctuary, the holy garments for Aaron the priest,^z and the garments of his sons for serving as priests.

42 According to all that Jehovah had commanded Moses, that was how the Israelites did all the work.^a **43** When Moses inspected all their work, he saw that they had done it just as Jehovah had commanded; and Moses blessed them.

40 Then Jehovah said to Moses: **2** "On the first day of the first month, you are to set up the tabernacle, the tent of meeting.^b **3** Place the ark of the Testimony in it,^c and screen off the Ark with the curtain.^d **4** You are to bring the table^e in and arrange the things that be-

39:38, 40 *Or "curtain."

long on it and bring in the lampstand^a and light its lamps.^b **5** Then put the golden altar for incense^c before the ark of the Testimony and put the screen* for the entrance of the tabernacle in place.^d

6 "You are to put the altar of burnt offering^e before the entrance of the tabernacle, the tent of meeting, **7** and place the basin between the tent of meeting and the altar and put water in it.^f **8** Then set up the courtyard^g around it and put up the screen^h for the entrance of the courtyard. **9** Next you are to take the anointing oilⁱ and anoint the tabernacle and all that is in it,^j and sanctify it and all its utensils, so that it will become something holy. **10** You are to anoint the altar of burnt offering and all its utensils and sanctify the altar, so that it will become a most holy altar.^k **11** And anoint the basin and its stand and sanctify it.

12 "Then bring Aaron and his sons near to the entrance of the tent of meeting, and wash them with water.^l **13** And you are to clothe Aaron with the holy garments^m and anoint himⁿ and sanctify him, and he will serve as priest to me. **14** After that bring his sons near, and clothe them with robes.^o **15** You are to anoint them just as you anointed their father,^p so that they will serve as priests to me, and their anointing will serve continually for them as a lasting priesthood during their generations."^q

16 Moses did according to all that Jehovah had commanded him.^r He did just so.

17 In the first month, in the second year, on the first day of the month, the tabernacle was set up.^s **18** When Moses set up

CHAP. 40

- a Ex 25:31
 Heb 9:2
 b Ex 25:37
 c Ex 30:1
 d Ex 26:36
 e Ex 38:1
 f Ex 30:18
 g Ex 27:9
 h Ex 27:16
 Ex 38:18
 i Ex 30:23-25
 j Le 8:10
 Nu 7:1
 k Ex 29:36, 37
 Le 8:11
 l Le 8:6
 m Ex 29:5
 Le 8:7
 n Le 8:12
 Ps 133:2
 o Le 8:13
 p Le 8:30
 q Heb 7:11
 r Ex 39:43
 De 4:2
 s Nu 7:1
 Nu 9:15

Second Col.

- a Ex 36:24
 b Ex 26:15
 c Ex 36:31
 d Ex 26:7
 e Ex 26:14
 f Ex 31:18
 g Ex 25:22
 Ex 37:1
 h Ex 37:4
 1Ki 8:8
 i Ex 37:6
 1Ch 28:11
 j Le 16:2
 k Ex 36:35
 Heb 10:19, 20
 l Heb 9:3
 m Ex 37:10
 Heb 9:2
 n Ex 25:30
 Mt 12:4
 o Ex 37:17
 p Ex 25:37
 Ex 37:23
 q Ex 30:1
 Ex 37:25
 r Ex 30:34, 35
 s Ex 30:7
 t Ex 26:36
 Ex 36:37
 u Ex 38:1
 v Ex 29:38
 v Ex 30:18

the tabernacle, he put its socket pedestals^a down, set up the panel frames,^b put its bars^c in, and set up its pillars. **19** He spread out the tent^d over the tabernacle and placed the covering^e of the tent over it, just as Jehovah had commanded Moses.

20 After that he took the Testimony^f and put it into the Ark^g and placed the poles^h on the Ark and put the coverⁱ on the Ark.^j **21** He brought the Ark into the tabernacle and put the curtain^k of the screen in place and screened off the ark of the Testimony,^l just as Jehovah had commanded Moses.

22 Next he put the table^m in the tent of meeting on the north side of the tabernacle outside the curtain, **23** and he arranged the row of breadⁿ on it before Jehovah, just as Jehovah had commanded Moses.

24 He placed the lampstand^o in the tent of meeting in front of the table, on the south side of the tabernacle. **25** He lit the lamps^p before Jehovah, just as Jehovah had commanded Moses.

26 He next placed the golden altar^q in the tent of meeting before the curtain, **27** in order to make perfumed incense^r smoke on it,^s just as Jehovah had commanded Moses.

28 Then he put the screen*^t for the entrance of the tabernacle in place.

29 He placed the altar of burnt offering^u at the entrance of the tabernacle, the tent of meeting, so that he might offer up the burnt offering^v and the grain offering on it, just as Jehovah had commanded Moses.

30 He then placed the basin between the tent of meeting and the altar and put water in it for washing.^w **31** Moses and Aaron and his sons washed their hands and their feet at it.

32 Whenever they went into the tent of meeting or approached the altar, they would wash,^a just as Jehovah had commanded Moses.

33 Finally he set up the courtyard^b around the tabernacle and the altar and put up the screen* for the entrance of the courtyard.^c

So Moses finished the work.

34 And the cloud began to cover the tent of meeting, and Jehovah's glory filled the tabernacle.^d

35 Moses was not able to go into

40:33 *Or "curtain."

CHAP. 40

a Ex 30:18, 19

b Ex 27:9
Ex 38:9

c Ex 38:18

d Nu 9:15
Re 15:8

Second Col.

a 2Ch 5:14

b Nu 10:11
Ne 9:19

c Nu 9:17, 22

d Ex 13:21
Nu 9:16
Ps 78:14

the tent of meeting because the cloud remained over it, and Jehovah's glory filled the tabernacle.^a

36 And when the cloud lifted from the tabernacle, the Israelites would break camp during all stages of their journey.^b

37 However, if the cloud did not lift up, then they would not break camp until the day it lifted.^c **38** For Jehovah's cloud was over the tabernacle by day, and a fire remained over it by night in the sight of all the house of Israel during all stages of their journey.^d

LEVITICUS

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of Israel could not gaze intently at the face of Moses” on the occasion when it was delivered to them. What is this describing? Exodus 34:1, 28-30 shows that it is the giving of the Ten Commandments; these were the commandments engraved on stone. Obviously these are included in what the scripture here says “was to be done away with.”)

Does doing away with the Mosaic Law, including the Ten Commandments, imply the taking away of all moral restraint?

Not at all; many of the moral standards set out in the Ten Commandments were restated in the inspired books of the Christian Greek Scriptures. (There was, however, no restating of the sabbath law.) But no matter how good a law is, as long as sinful inclinations dominate a person’s desires, there will be lawlessness. However, regarding the new covenant, which has replaced the Law covenant, Hebrews 8:10 states: “‘For this is the covenant that I shall covenant with the house of Israel after those days,’ says Jehovah. ‘I will put my laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people.’” How much more effective such laws are than those engraved on stone tablets!

Rom. 6:15-17: “Shall we commit a sin because we are not under law but under undeserved kindness? Never may that happen! Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over.” (See also Galatians 5:18-24.)

Of what significance to Christians is the weekly Sabbath?

There is “a sabbath resting” that Christians share in every day

Hebrews 4:4-11 says: “In one place [Genesis 2:2] he [God] has said of the seventh day as follows: ‘And God rested on the seventh day

from all his works,’ and again in this place [Psalm 95:11]: ‘They shall not enter into my rest.’ Since, therefore, it remains for some to enter into it, and those to whom the good news was first declared did not enter in because of disobedience, he again marks off a certain day by saying after so long a time in David’s psalm [Psalm 95:7, 8] ‘Today’; just as it has been said above: ‘Today if you people listen to his own voice, do not harden your hearts.’ For if Joshua had led them into a place of rest, God would not afterward have spoken of another day. *So there remains a sabbath resting for the people of God.* For the man that has entered into God’s rest has also himself rested from his own works, just as God did from his own. Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same pattern of disobedience.”

From what are Christians here urged to rest? From their “own works.” What works? Works by means of which they formerly sought to prove themselves righteous. No longer do they believe that they can earn God’s approval and gain eternal life by complying with certain rules and observances. That was the error of faithless Jews who, by ‘seeking to establish their own righteousness, did not subject themselves to the righteousness of God.’ (Rom. 10:3) True Christians recognize that all of us were born sinners and that it is only by faith in the sacrifice of Christ that anyone can have a righteous standing with God. They endeavor to take to heart and apply all the teachings of God’s Son. They humbly accept counsel and reproof from God’s Word. This does not mean that they think they can *earn* God’s approval in this way; instead, what they do is an expression of their love and faith. By such a course of life they avoid the “pattern of disobedience” of the Jewish nation.

The “seventh day,” referred to in Genesis 2:2, was not merely a 24-hour day. (See page 88, under the heading “Creation.”) Similarly, the “sabbath resting” that true Christians share is not limited to a 24-hour day. By exercising faith and obeying the Bible’s counsel, they can enjoy it every day, and especially will they do so in God’s new system.

There is a thousand-year “sabbath” rest that lies ahead for mankind

Mark 2:27, 28: “[Jesus] went on to say to them: ‘The sabbath came

into existence for the sake of man, and not man for the sake of the sabbath; hence the Son of man is Lord even of the sabbath.””

Jesus knew that Jehovah had instituted the Sabbath as a sign between God and Israel, and that it was meant to bring them relief from their labors. Jesus also was aware that his own death would provide the basis for setting aside the Mosaic Law as having found its fulfillment in him. He appreciated that the Law, with its sabbath requirement, provided “a shadow of the good things to come.” (Heb. 10:1; Col. 2:16, 17) In connection with those “good things” there is a “sabbath” of which he is to be Lord.

As Lord of lords, Christ will rule all the earth for a thousand years. (Rev. 19:16; 20:6; Ps. 2:6-8) While on earth, Jesus mercifully performed some of his most amazing works of healing on the Sabbath, thus demonstrating the kind of relief that he will bring to people out of all nations during his Millennial Reign. (Luke 13:10-13; John 5:5-9; 9:1-14) Those who appreciate the real meaning of the Sabbath will have opportunity also to benefit from that “sabbath” rest.

If Someone Says—

‘Christians must keep the Sabbath’

You might reply: ‘May I ask why you feel that way?’ **Then perhaps add:** ‘What the Bible says about it definitely should govern our thinking on the matter, should it not? . . . There are some Bible texts that I have found helpful on this subject. Please let me share them with you. (Then use appropriate portions of the material on the preceding pages.)’

‘Why don’t you keep the Sabbath?’

You might reply: ‘My answer would depend on which sabbath you have in mind. Did you know that the Bible tells about more than one sabbath? . . . God gave sabbath laws to the Jews. But did you know that the Bible speaks of a different kind of sabbath that Christians are to keep?’ **Then perhaps add:** (1) ‘We do not keep one day a week as the

Entering Into God's Rest Today

¹⁶ Few Christians today would insist on observing some aspect of the Mosaic Law in order to obtain salvation. Paul's inspired words to the Ephesians are perfectly clear: "By this undeserved kindness, indeed, you have been saved through faith; and this not owing to you, it is God's gift. No, it is not owing to works, in order that no man should have ground for boasting." (Eph. 2:8, 9) What, then, does it mean for Christians to enter into God's rest? Jehovah set aside the seventh day—his rest day—in order to bring his purpose respecting the earth to a glorious

16, 17. (a) What does it mean to enter into God's rest today? (b) What will be discussed in the next article?

fulfillment. *We can enter into Jehovah's rest—or join him in his rest—by obediently working in harmony with his advancing purpose as it is revealed to us through his organization.*

¹⁷ On the other hand, if we minimized the Bible-based counsel that we receive through the faithful and discreet slave class, choosing to follow an independent course, we would be placing ourselves at odds with God's unfolding purpose. This could endanger our peaceful relationship with Jehovah. In the next article, we will consider a few common situations that can affect God's people and discuss how the decisions we make, whether to obey or to take an independent course, can determine if we have truly entered into God's rest.

GOD'S REST —HAVE YOU ENTERED INTO IT?

"The word of God is alive and exerts power."—HEB. 4:12.

IN THE preceding article, we saw that we can enter into God's rest by obediently working along with his purposes. That might be easier said than done. When we learn that Jehovah disapproves of something that we enjoy, for example, our initial reaction might be to rebel. That indicates that we need to make progress in the realm of being "ready to obey." (Jas. 3:17) In this article, we will review a few areas in which our willingness to fit in with God's purpose

1. What is one way we can enter into God's rest today, but why might that be easier said than done?

—to be obedient from the heart—could be put to the test.

² How well do you do in the matter of accepting Bible-based counsel? The Scriptures tell us that it is God's will to gather to himself "the desirable things of all the nations." (Hag. 2:7) Of course, most of us were far from desirable when we first learned the truth. However, love for God and for his dear Son impelled us to make significant changes in our attitude and habits so as to

2, 3. What efforts must we continue to make in order to remain desirable from Jehovah's standpoint?

built altars and offered up sacrifices in the name of and to the praise and glory of his God Jehovah.—Ge 12:8; 13:4, 18; 21:33; 24:40; 48:15.

As patriarchal head, Abraham allowed no idolatry or ungodliness in his household but constantly taught all his sons and servants to “keep Jehovah’s way to do righteousness and judgment.” (Ge 18:19) Every male member of Abraham’s household was bound by Jehovah’s law to submit to circumcision. The Egyptian slave girl Hagar called on Jehovah’s name in prayer. And Abraham’s oldest servant in a very heart-touching prayer to Jehovah demonstrated his own faith in Abraham’s God. Isaac too, in his early manhood, proved his faith and his obedience to Jehovah by allowing himself to be bound hand and foot and placed atop the altar for sacrifice.—Ge 17:10-14, 23-27; 16:13; 24:2-56.

Historicity. Jesus and his disciples referred to Abraham more than 70 times in their conversations and writings. In his illustration of the rich man and Lazarus, Jesus referred to Abraham in a symbolic sense. (Lu 16:19-31) When his opponents boasted that they were the offspring of Abraham, Jesus was quick to point out their hypocrisy, saying: “If you are Abraham’s children, do the works of Abraham.” (Joh 8:31-58; Mt 3:9, 10) No, as the apostle Paul said, it is not fleshly descent that counts, but, rather, faith like that of Abraham that enables one to be declared righteous. (Ro 9:6-8; 4:1-12) Paul also identified the true seed of Abraham as Christ, along with those who belong to Christ as “heirs with reference to a promise.” (Ga 3:16, 29) He also speaks of Abraham’s kindness and hospitality to strangers, and in his long list in Hebrews chapter 11 of illustrious witnesses of Jehovah, Paul does not overlook Abraham. It is Paul who points out that Abraham’s two women, Sarah and Hagar, figured in a symbolic drama that involved Jehovah’s two covenants. (Ga 4:22-31; Heb 11:8) The Bible writer James adds that Abraham backed up his faith by righteous works and, therefore, was known as “Jehovah’s friend.”—Jas 2:21-23.

Archaeological discoveries have also confirmed matters related in the Biblical history of Abraham: The geographic locations of many places and customs of that period of time, such as the purchase of the field from the Hittites, the choice of Eliezer as heir, and the treatment of Hagar.

ABRAM. See ABRAHAM.

ABRONAH (A-bro’nah). The site of one of the encampments of the Israelites on their wilderness trek from Egypt. It is listed between Jotbathah

and Ezion-geber and has been identified with the oasis ‘Ain Defiyeh (‘En ‘Avrona), which lies 14.5 km (9 mi) NNE of Ezion-geber.—Nu 33:34, 35.

ABSALOM (Ab’sa-lom) [Father [that is, God] Is Peace]. The third of six sons born to David at Hebron. His mother was Maacah the daughter of Talmi the king of Geshur. (2Sa 3:3-5) Absalom fathered three sons and one daughter. (2Sa 14:27) He is evidently called Abishalom at 1 Kings 15:2, 10.—See 2Ch 11:20, 21.

Physical beauty ran strong in Absalom’s family. He was nationally praised for his outstanding beauty; his luxuriant growth of hair, doubtless made heavier by the use of oil or ointments, weighed some 200 shekels (2.3 kg; 5 lb) when annually cut. His sister Tamar was also beautiful, and his daughter, named for her aunt, was “most beautiful in appearance.” (2Sa 14:25-27; 13:1) Rather than being of benefit, however, this beauty contributed to some ugly events that caused immense grief to Absalom’s father, David, as well as to others, and produced great turmoil for the nation.

Murder of Amnon. The beauty of Absalom’s sister Tamar caused his older half brother Amnon to become infatuated with her. Feigning illness, Amnon contrived to have Tamar sent to his quarters to cook for him, and then he forcibly violated her. Amnon’s erotic love turned to contemptuous hate and he had Tamar put out into the street. Ripping apart her striped gown that had distinguished her as a virgin daughter of the king, and with ashes on her head, Tamar was met by Absalom. He quickly sized up the situation and voiced immediate suspicion of Amnon, indicating a prior alertness to his half brother’s passionate desire. Absalom instructed his sister to raise no accusation, however, and took her into his home to reside.—2Sa 13:1-20.

According to John Kitto, Absalom’s taking charge of Tamar, rather than her father’s doing so, was in harmony with the Eastern custom, whereby, in a polygamous family, children of the same mother are the more closely knit together and the daughters “come under the special care and protection of their brother, who, . . . in all that affects their safety and honor, is more looked to than the father himself.” (*Daily Bible Illustrations*, Samuel, Saul, and David, 1857, p. 384) Much earlier, it was Levi and Simeon, two of Dinah’s full brothers, who took it upon themselves to avenge their sister’s dishonor.—Ge 34:25.

Hearing of his daughter’s humiliation, David reacted with great anger but, perhaps due to the

115 *Making Our Way Successful* (Joshua 1:8)

1. We delight in Jehovah's Word.

 May we read it each day.
 Sound each thought in an undertone;
 Meditate and obey.
 May it guide ev'ry step we take,
 Ev'ry thought we express.

(CHORUS)

*Read and meditate, then obey.
 This Jehovah will bless.
Walk with him each and ev'ry day.
 Find the way to success.*

2. When the kings ruled in Israel,

 They received this command:
 'Ev'ry king for himself must write
 God's Law in his own hand.
 He must read in it all his days,
 That he may not transgress.'

(Chorus)

3. As we feed on God's Word each day,

 Hope and comfort we find.
 Calm descends on our troubled hearts;
 Faith in Him is refined.
 When we truly embrace his Word,
 We mature and progress.

(Chorus)

(See also Deut. 17:18; 1 Ki. 2:3, 4; Ps. 119:1; Jer. 7:23.)

WEEK STARTING JUNE 2

Song 134 and Prayer

❑ Congregation Bible Study:

c/ chap. 8 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Exodus 38-40 (10 min.)

No. 1: Exodus 40:20-38 (4 min. or less)

No. 2: What the Sabbath Means to Christians —*rs* p. 349; updated: *w11 7/15* p. 28 ¶16-17 (5 min.)

No. 3: Abraham—The Historicity of Abraham in the Christian Greek Scriptures—*it-1* p. 32 ¶2-3 (5 min.)

❑ Service Meeting:

Song 115

10 min: Offer the Magazines During June. Discussion. Start by demonstrating how the magazines may be offered, using the two sample presentations on this page. Then analyze the sample presentations from beginning to end. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in offering them.

10 min: Local needs.

10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Ask the audience to relate good experiences.

Song 44 and Prayer

Announcements

■ Literature offer for **May and June:** *What Does the Bible Really Teach?* or one of the following tracts: *How Do You View the Bible?*, *How Do You View the Future?*, *What Is the Key to Happy Family Life?*, *Who Really Controls the World?*, or *Will Suffering Ever End?* **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **August:** Special campaign distribution of the tract to advertise the *jw.org* Web site.

■ Beneficiaries of a government program known as Deferred Action for Childhood Arrivals (DACA) may apply to serve as temporary Bethel family members or temporary volunteers. When answering questions regarding citizenship on the application, these individuals should identify themselves as DACA beneficiaries.

■ As a reminder, each year the elders should review with the congregation pertinent points from the January 6, 2012, letter regarding disaster preparedness and response.

Sample Presentations

To Start Bible Studies on the First Saturday in June

“We are making brief visits to discuss this intriguing question.” [Show the first question on the back of the June 1 *Watchtower*.] What’s your opinion?” Allow for response. Consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to discuss the next question.

THE WATCHTOWER® June 1
ANNOUNCING JERUSALEM'S KINGDOM

“Smoking kills about 6,000,000 people a year. Do you think anything can be done to slow down this epidemic? [Allow for response.] Many people have been helped to quit or to avoid smoking altogether by considering God’s view of the matter. For example, this Bible verse has caused some to think about how smoking affects others. [Read 1 Corinthians 10:24.] This magazine explains how considering God’s view of smoking can motivate a person to quit.”

Awake!® June

“Social networks have made it possible for people to have more so-called friends than ever before. What would you say is the most important quality of a true friend? [Allow for response.] Here’s an example of the practical advice on friendship that is found in the Bible. [Read James 1:19.] This magazine outlines four guiding principles that can help us be the kind of person others would want to have as a friend.”

Field Service Highlights

As of February 1, 2014, the United States branch office began to oversee the territory and congregations in Jamaica and the Cayman Islands. What unity among the more than 1.2 million publishers in the United States branch territory! This includes the 50 U.S. states, the Bahamas, Bermuda, the British and U.S. Virgin Islands, Puerto Rico, and the Turks and Caicos Islands.—Ps. 133:1.



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OUR KINGDOM MINISTRY

MAY 2014

WEEK STARTING MAY 12

Song 49 and Prayer

☐ Congregation Bible Study:

cl chap. 7 ¶1-8 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Exodus 27-29 (10 min.)

No. 1: Exodus 29:19-30 (4 min. or less)

No. 2: Jesus Did Not Divide the Mosaic Law Into “Ceremonial” and “Moral” Parts—*rs* p. 347 ¶3–p. 348 ¶1 (5 min.)

No. 3: Abraham—Obedience, Unselfishness, and Courage Are Qualities That Please Jehovah—*it*-1 p. 29 ¶4-7 (5 min.)

☐ Service Meeting:

Song 75

15 min: To It All the Nations Will Stream. (Isa. 2:2) Interview two publishers, one who has been in the truth for many years and one who is relatively new. What was it that interested them in the truth? What challenges did they have to overcome? What impressed them the first time they attended a congregation meeting? What do they remember about the first time they shared in the ministry? How did others in the congregation help them to make spiritual progress?

15 min: “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Discussion. Have a brief two-part demonstration. First show an introduction that is not well-thought-out and then one that is well-prepared. Include pertinent points from pages 215-219 of the *Ministry School* book as time permits.

Song 117 and Prayer

Improving Our Skills in the Ministry—Preparing Our Opening Words

Why Important: If our introduction does not arouse interest, the householder may terminate the conversation before we can give a witness. Therefore, many publishers consider their opening words to be the most important part of their pre-

sentation. Although sample presentations are provided in *Our Kingdom Ministry* and the *Reasoning* book, they do not always include a complete introduction, in order to allow for flexibility. Even if a sample presentation is complete, publishers may choose to alter it or prepare their own. Thus, we will be more effective if we carefully prepare our opening words rather than say whatever comes to mind when the householder opens the door.—Prov. 15:28.

How to Do It:

- Choose your topic. It should be based on the literature you are offering and should be of interest to people in your territory.
- Carefully prepare the first sentence or two that you will say after giving a customary greeting. You might start by saying: “I am here because . . .,” “Many people are concerned about . . .,” “I would like to get your opinion on . . .,” or something else. Short, simple sentences usually work best. Some publishers choose to memorize their introduction.
- Formulate a viewpoint question that will draw the householder into the conversation. (Matt. 17:25) Remember that he was likely thinking about other matters before you arrived, so the question should not be too difficult or put him on the spot.

Try This During the Month:

- Set aside time during family worship to prepare and practice your opening words.
- When in the ministry, share what you plan to say with other publishers. (Prov. 27:17) Change your introduction if it is not effective.

44 *Sharing Joyfully in the Harvest* (Matthew 13:1-23)

1. We live in the time of the harvest,
 A priv'lege beyond all compare.
 God's glorious angels are reapers;
 In this work we too have a share.
Christ Jesus has set the example
 By taking the lead in the field.
 So great is the honor bestowed on us
 To joyfully share in his yield.
2. True love for our God and our neighbor
 Now moves us to speed up our pace.
 Both harvest and preaching are urgent,
 For shortly the end we will face.
The joy we receive is surpassing;
 As God's fellow workers, we share.
 So may we endure in his Kingdom work
 And know that his blessing is there.