

WEEK STARTING FEBRUARY 24

Song 101 and Prayer

❑ Congregation Bible Study:

c/ chap. 3 ¶11-18 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Genesis 32-35 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 96

5 min: Start a Bible Study on the First Saturday. Talk. Outline local arrangements for field service on the first Saturday in March. Demonstrate the sample presentation on page 4.

15 min: The Importance of Persistence. Discussion based on the *2013 Yearbook*, page 45, paragraph 1, to page 46, paragraph 1; and pages 136-137. Invite audience to comment on the lessons learned.

10 min: "Memorial Invitation Campaign Starts March 22." Talk by the service overseer. Distribute a copy of the invitation, and discuss its contents. Review applicable points from the letter of instruction sent to the elders, and outline local arrangements for covering the territory.

Song 109 and Prayer

Memorial Invitation Campaign Starts March 22

This year our campaign to invite others to attend the Memorial begins on Saturday, March 22. All are encouraged to have a full share. On the weekends we will also offer the current magazines when appropriate. On the first Saturday in April, we will focus on distributing invitations rather than on starting Bible studies. However, if we encounter someone who shows special interest, we may still try to start a Bible study. The service overseer can determine whether distributing invitations through public witnessing will help the congregation to reach more people in its territory. Make a list now of relatives, workmates, schoolmates, return visits, and other acquaintances whom you wish to invite, and give them an invitation when the campaign begins. We hope that many will join us as we commemorate the two greatest expressions of love.—John 3:16; 15:13.

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning February 24, 2014.

1. What did Satan get Eve to focus on, and what did Eve show by eating from the forbidden tree? (Gen. 3:6) [Jan. 6, *w11* 5/15 pp. 16-17 par. 5]
2. How may Abel have developed his strong faith, and in what did it result? (Gen. 4:4, 5; Heb. 11:4) [Jan. 6, *w13* 1/1 p. 12 par. 3; p. 14 paras. 4-5]
3. How can parents protect their children from admiring worldly "mighty ones" and "men of fame"? (Gen. 6:4) [Jan. 13, *w13* 4/1 p. 13 par. 2]
4. What can we learn from the account about Lot and his wife, as recorded at Genesis 19:14-17, and 26? [Jan. 27, *w03* 1/1 pp. 16-17 par. 20]
5. How did Abraham demonstrate his faith both in the resurrection and in Jehovah's promise that an offspring would be through Isaac? (Gen. 22:1-18) [Feb. 3, *w09* 2/1 p. 18 par. 4]
6. What important truths can we learn from the prophecy recorded at Genesis 25:23, which states that "the older will serve the younger"? [Feb. 10, *w03* 10/15 p. 29 par. 2]
7. What was the significance of Jacob's dream involving what some translations call a ladder? (Gen. 28:12, 13) [Feb. 10, *w04* 1/15 p. 28 par. 6]
8. Why was Laban so anxious to retrieve the stolen teraphim? (Gen. 31:30-35) [Feb. 17, *it-2* p. 186 par. 2]
9. What do we learn from the angel's response to Jacob at Genesis 32:29? [Feb. 24, *w13* 8/1 p. 10]
10. What is one way to avoid consequences like those that befell Dinah? (Gen. 34: 1, 2) [Feb. 24, *w01* 8/1 pp. 20-21]

101 *Making Known the Kingdom Truth*

(Acts 20:20, 21)



There was a time we did not know The way a Chris - tian ought to



go. Then Je - ho - vah sent the light, His King - dom truth so clear and



bright. Our Fa - ther's will we then could see To serve the



grand The - oc - ra - cy, To de - clare Je - ho - vah's fame, And help to



glo - ri - fy his ho - ly name. We wit - ness now to all we

Making Known the Kingdom Truth



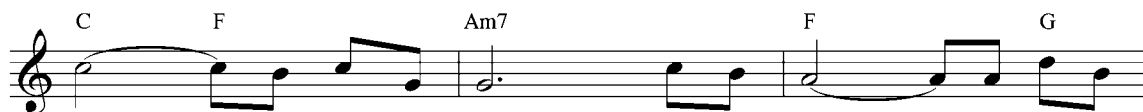
meet, From door to door and on the street. We take the



time to help them see; We teach the truth that sets men



free. And as we strive in ev - 'ry land Je - ho - vah's



wor - ship to ex - pand, May we serve our God as



one Un - til Je - ho - vah says the work is done.

the Mosaic Law. In fact, the high priest wore a golden plate across the front of his turban, where all could see it glittering in the light. Engraved upon it were the words: "Holiness belongs to Jehovah." (Exodus 28:36) So a high standard of cleanness and purity was to distinguish their worship and, indeed, their way of life. Jehovah told them: "You should prove yourselves holy, because I Jehovah your God am holy." (Leviticus 19:2) As long as the Israelites lived by God's counsel to the extent possible for imperfect humans, they were holy in a relative sense.

¹⁰ This emphasis on holiness was in stark contrast with the worship of the nations surrounding Israel. Those pagan nations worshiped gods whose very existence was a lie and a sham, gods who were portrayed as violent, greedy, and promiscuous. They were unholy in every possible sense. The worship of such gods made people unholy. Thus, Jehovah warned his servants to keep separate from pagan worshipers and their polluted religious practices.—Leviticus 18:24-28; 1 Kings 11:1, 2.

¹¹ At its best, Jehovah's chosen nation of ancient Israel could provide only a dim reflection of the holiness of God's heavenly organization. The millions of spirit creatures who loyally serve God are referred to as his "holy myriads." (Deuteronomy 33:2; Jude 14) They perfectly reflect the bright, pure beauty of God's holiness. And remember the seraphs that Isaiah saw in his vision. The content of their song suggests that these mighty spirit creatures play an important role in making Jehovah's holiness known throughout the universe. One spirit creature, though, is above all of these—the only-begotten

10. When it came to holiness, what contrast existed between ancient Israel and the surrounding nations?

11. How is the holiness of Jehovah's heavenly organization evident in (a) the angels? (b) the seraphs? (c) Jesus?

Son of God. Jesus is the highest reflection of Jehovah's holiness. Rightly, he is known as "the Holy One of God." —John 6:68, 69.

Holy Name, Holy Spirit

¹² What about God's own name? As we saw in Chapter 1, that name is no mere title or label. It represents Jehovah God, embracing all his qualities. Hence, the Bible tells us that his "name is holy." (Isaiah 57:15) The Mosaic Law made it a capital offense to profane God's name. (Leviticus 24:16) And note what Jesus made the first priority in prayer: "Our Father in the heavens, let your name be sanctified." (Matthew 6:9) To sanctify something means to set it apart as sacred and to revere it, to uphold it as holy. But why would something as intrinsically pure as God's own name need to be sanctified?

¹³ God's holy name has been impugned, besmirched with lies and slander. In Eden, Satan lied about Jehovah and implied that He is an unjust Sovereign. (Genesis 3:1-5) Since then, Satan—the ruler of this unholy world—has made sure that lies about God have proliferated. (John 8:44; 12:31; Revelation 12:9) Religions have painted God as arbitrary, remote, or cruel. They have claimed to have his backing in their bloodthirsty wars. The credit for God's marvelous acts of creation has often been given to blind chance, or evolution. Yes, God's name has been viciously maligned. It must be sanctified; its rightful glory must be restored. We long for the sanctification of his name and the vindication of his sovereignty, and we delight to play any part in that grand purpose.

12, 13. (a) Why is God's name aptly described as holy? (b) Why must God's name be sanctified?

¹⁴ There is something else intimately associated with Jehovah that is almost invariably called holy—his spirit, or active force. (Genesis 1:2) Jehovah uses this irresistible force to accomplish his purposes. All that God does, he carries out in a holy, pure, and clean way, so his active force is well named holy spirit, or spirit of holiness. (Luke 11:13; Romans 1:4) Blaspheming the holy spirit, which involves deliberately working against Jehovah's purposes, constitutes an unforgivable sin.—Mark 3:29.

Why Jehovah's Holiness Draws Us to Him

¹⁵ It is not hard to see, then, why the Bible makes a connection between the holiness of God and godly fear on the part of man. For example, Psalm 99:3 reads: "Let them laud your name. Great and fear-inspiring, holy it is." This fear, though, is not a morbid dread. Rather, it is a profound sense of reverential awe, respect in its most ennobling form. It is fitting to feel that way, since God's holiness is so far above us. It is brilliantly clean, glorious. Still, it should not repel us. On the contrary, a proper view of God's holiness will draw us closer to him. Why?

¹⁶ For one thing, the Bible associates holiness with beauty. At Isaiah 63:15, heaven is described as God's "lofty abode of holiness and beauty." Beauty attracts us. For example, look at the picture on page 33. Are you not drawn to that scene? What makes it so appealing? Note how pure the water looks. Even the air must be clean,

14. Why is God's spirit called holy, and why is blaspheming the holy spirit so serious?

15. Why is having godly fear a fitting response to Jehovah's holiness, and what does such fear involve?

16. (a) How is holiness associated with beauty? Give an example. (b) How do visionary descriptions of Jehovah emphasize cleanness, purity, and light?

for the sky is blue and the light seems to sparkle. Now, if that same scene was altered—the stream clogged with garbage, the trees and rocks defaced with graffiti, the air befouled with smog—we would no longer be attracted to it; we would be repelled. We naturally associate beauty with cleanness, purity, and light. These same words can be used to describe Jehovah's holiness. No wonder that visionary descriptions of Jehovah enthrall us! Beaming with light, dazzling as gemstones, glowing like fire or the purest and brightest precious metals—such is the beauty of our holy God.—Ezekiel 1:25-28; Revelation 4:2, 3.

¹⁷ However, should God's holiness make us feel inferior by comparison? The answer, of course, is yes. After all, we *are* inferior to Jehovah—and that is an understatement of epic proportions. Should knowing that alienate us from him? Consider Isaiah's reaction upon hearing the seraphs proclaim Jehovah's holiness. "I proceeded to say: 'Woe to me! For I am as good as brought to silence, because a man unclean in lips I am, and in among a people unclean in lips I am dwelling; for my eyes have seen the King, Jehovah of armies, himself!'" (Isaiah 6:5) Yes, Jehovah's infinite holiness reminded Isaiah of how sinful and imperfect he was. Initially, that faithful man was devastated. But Jehovah did not leave him in that state.

¹⁸ A seraph promptly consoled the prophet. How? The mighty spirit flew to the altar, took a coal from it, and touched the coal to Isaiah's lips. That may sound more painful than comforting. Remember, though, that this was a vision, rich in symbolic meaning. Isaiah, a faithful Jew, well knew that sacrifices were offered daily at the

17, 18. (a) How was Isaiah initially affected by his vision? (b) How did Jehovah use a seraph to comfort Isaiah, and what was the significance of the seraph's action?



As beauty attracts us, so should holiness

Questions for Meditation

Leviticus 19:1-18 If our conduct is to be holy, what are some principles we must apply?

Deuteronomy 23:9-14 How does personal cleanness relate to holiness? How should this affect our dress and grooming and our home?

Romans 6:12-23; 12:1-3 As we strive to be holy, how do we need to view sin and the influences of this world?

Hebrews 12:12-17 How may we pursue sanctification, or holiness?

temple altar to make atonement for sins. And the seraph lovingly reminded the prophet that although he was indeed imperfect, “unclean in lips,” he could still come into a clean standing before God.* Jehovah was willing to view an imperfect, sinful man as holy—at least in a relative sense.—Isaiah 6:6, 7.

¹⁹ The same holds true today. All those sacrifices offered on the altar in Jerusalem were only shadows of something greater—the one perfect sacrifice, offered up by Jesus Christ in 33 C.E. (Hebrews 9:11-14) If we truly repent of our sins, correct our wrong course, and exercise faith in that sacrifice, we are forgiven. (1 John 2:2) We too can enjoy a clean standing before God. Thus, the apostle Peter reminds us: “It is written: ‘You must be holy, because I am holy.’” (1 Peter 1:16) Note that Jehovah did *not* say

* The expression “unclean in lips” is apt, for lips are often used in the Bible figuratively to represent speech or language. In all imperfect humans, a high proportion of sins can be traced to the way we use the faculty of speech.—Proverbs 10:19; James 3:2, 6.

19. How is it possible for us to be holy in a relative sense, imperfect though we are?

the One whom Isaac fears,^a had not been on my side, you would now have sent me away empty-handed. God has seen my affliction and the toil of my hands, and that is why he reproved you last night.”^b

43 Then La'ban answered Jacob: “The daughters are my daughters and the children my children and the flock my flock, and everything you are looking at is mine and my daughters’. What can I do today against these or against their children whom they have borne?”

44 Now come, let us make a covenant, you and I, and it will serve as a witness between us.”

45 So Jacob took a stone and set it up as a pillar.^c **46** Then Jacob said to his brothers: “Pick up stones!” And they took stones and made a pile. After that they ate there on the pile of stones. **47** And La'ban began calling it Je'gar-sa-ha-du'tha,* but Jacob called it Gal'e-ed.”

48 La'ban then said: “This pile of stones is a witness between me and you today.” That is why he named it Gal'e-ed,^d

49 and the Watchtower, for he said: “Let Jehovah keep watch between you and me when we are out of each other's sight. **50** If you mistreat my daughters and if you start taking wives in addition to my daughters, though there is no man with us, remember that God will be a witness between you and me.”

51 La'ban went on to say to Jacob: “Here is this pile of stones, and here is the pillar that I have erected between you and me. **52** This pile of stones is a witness, and the pillar is something that bears witness,^e that I

31:42 *Lit., “the fear of Isaac.” **31:47** *An Aramaic expression meaning “Witness Pile.” ^aA Hebrew expression meaning “Witness Pile.”

CHAP. 31
a Ge 31:53

b Ge 31:24

c Ge 28:18

d Ge 31:22, 23

e Ge 31:44, 45

Second Col.

a Ge 17:1, 7

b Ge 31:42

c Ge 31:28

d Ge 24:59, 60

e Ge 27:43
Ge 28:2

CHAP. 32

f Ge 27:39
Ge 36:8
De 2:5
Jos 24:4

g Ge 25:30

h Ge 31:41

i Ge 30:43
Ge 33:11

j Ge 33:1, 2

k Ge 27:41
Ge 32:11

will not pass beyond this pile of stones to bring harm to you and you will not pass beyond this pile of stones and this pillar to bring harm to me. **53** Let the God of Abraham^a and the God of Na'hor, the God of their father, judge between us.” And Jacob swore by the One whom his father Isaac fears.^b

54 After that Jacob offered a sacrifice in the mountain and invited his brothers to eat bread. So they ate and spent the night in the mountain. **55** However, La'ban got up early in the morning and kissed his grandchildren^c and his daughters and blessed them.^d Then La'ban departed and returned home.^e

32 Jacob then went on his way, and the angels of God met up with him. **2** As soon as he saw them, Jacob said: “This is the camp of God!” So he named that place Ma-ha-na'im.*

3 Then Jacob sent messengers ahead of him to his brother E'sau in the land of Se'ir,^f the territory* of E'dom,^g **4** and he commanded them: “This is what you will say to my lord, to E'sau, ‘This is what your servant Jacob says: “I have resided* with La'ban for a long time until now.^h **5** And I have acquired bulls, donkeys, sheep, and male and female servants,ⁱ and I send this message to inform my lord, in order to find favor in your eyes.””

6 In time the messengers returned to Jacob, saying: “We met your brother E'sau, and he is now on his way to meet you, and there are 400 men with him.”^j **7** And Jacob became very frightened and anxious.^k So he divided the peo-

31:53 *Lit., “by the fear of his father Isaac.” **31:55** *Lit., “sons.” **32:2** *Meaning “Two Camps.” **32:3** *Lit., “field.” **32:4** *Or “resided as a foreigner.”

ple who were with him, as well as the flocks, the cattle, and the camels, into two camps. **8** He said: "If E'sau attacks the one camp, then the other camp will be able to escape."

9 After that Jacob said: "O God of my father Abraham and God of my father Isaac, O Jehovah, you who are saying to me, 'Return to your land and to your relatives, and I will deal well with you,'^a **10** I am unworthy of all the loyal love and of all the faithfulness that you have shown toward your servant,^b for with only my staff I crossed this Jordan and now I have become two camps.^c **11** Save me, I pray you,^d from the hand of my brother E'sau, for I am afraid of him that he may come and attack me,^e as well as the mothers and their children. **12** And you have said: 'I will certainly deal well with you, and I will make your offspring* like the grains of sand of the sea, which are too numerous to count.'"^f

13 And he spent the night there. Then he took some of his possessions as a gift for E'sau his brother:^g **14** 200 female goats, 20 male goats, 200 female sheep, 20 rams, **15** 30 camels nursing their young, 40 cows, 10 bulls, 20 female donkeys and 10 full-grown male donkeys.^h

16 He handed them over to his servants, one drove after another, and he said to his servants: "Cross over ahead of me, and you are to set a space between one drove and the next." **17** He also commanded the first one: "In case E'sau my brother should meet you and ask, 'To whom do you belong, and where are you going, and to whom do these ahead of you belong?' **18** then you should say, 'To your servant Jacob. It is a

32:12 *Lit., "seed."

CHAP. 32

a Ge 31:3, 13

b Ge 28:15
Ps 100:5

c Ge 28:10
Ge 30:43
Ge 32:7

d Ps 34:4

e Ge 27:41

f Ge 28:14
Ge 46:2, 3
Ex 1:7
Ex 32:13
Ac 7:17

g Ge 33:10

h Ge 30:43

Second Col.

a Ge 33:8

b Ge 43:11
1Sa 25:18

c Ge 29:30
Ru 4:11

d Ge 30:3, 9

e De 3:16
Jos 12:2
Jg 11:13

f Ho 12:3

g Ge 32:31, 32

h Ho 12:4

i Ge 35:10

j Ho 12:3

k Jg 13:17, 18

gift sent to my lord, to E'sau,^a and look! he himself is also behind us." **19** And he commanded also the second, the third, and all those following the droves: "According to this word, you are to speak to E'sau when you meet him. **20** And you should also say, 'Here is your servant Jacob behind us.'" For he said to himself: 'If I appease him by sending a gift ahead of me,^b then afterward when I see him, he may give me a kindly reception.' **21** So the gift crossed over ahead of him, but he himself spent the night in the camp.

22 Later during that night, he rose and took his two wives^c and his two female servants^d and his 11 young sons and crossed over the ford of Jab'bok.^e **23** So he took them and brought them across the stream,^f and he brought over everything else he had.

24 Finally Jacob was left by himself. Then a man began to wrestle with him until the dawn broke.^f **25** When he saw that he had not prevailed over him, he touched the socket of his hip; and the socket of Jacob's hip was dislocated during his wrestling with him.^g **26** After that he said: "Let me go, for the dawn is breaking." To this he said: "I am not going to let you go until you bless me."^h **27** So he said to him: "What is your name?" to which he said: "Jacob." **28** Then he said: "Your name will no longer be Jacob but Israel,ⁱ for you have contended with God^j and with men and you have at last prevailed." **29** In turn Jacob inquired: "Tell me, please, your name." However, he said: "Why is it that you ask my name?"^k With that he blessed

32:23 *Or "torrent valley; wadi." 32:28

*Meaning "Contender (Perseverer) With God" or "God Contends."

him there. **30** So Jacob named the place Pe-ni'el,^a for he said, "I have seen God face-to-face, yet my life^b was preserved."^b

31 And the sun rose upon him as soon as he passed by Pen-u'el,^c but he was limping because of his hip.^c **32** That is why to this day the sons of Israel are not accustomed to eat the thigh sinew,^c which is on the socket of the hip joint, because he touched the socket of Jacob's hip joint by the thigh sinew.

33 Now Jacob raised his eyes and saw E'sau coming, and 400 men were with him.^d So he divided the children among Le'ah, Rachel, and the two female servants.^e **2** He put the female servants and their children in front,^f Le'ah and her children after them,^g and Rachel^h and Joseph behind them. **3** Then he himself went ahead of them and bowed down to the earth seven times as he came near to his brother.

4 But E'sau ran to meet him, and he embraced him and kissed him, and they burst into tears. **5** When he raised his eyes and saw the women and the children, he said: "Who are these with you?" to which he said: "The children with whom God has favored your servant."ⁱ **6** At that the female servants came forward with their children and bowed down, **7** and Le'ah too came forward with her children, and they bowed down. Then Joseph came forward with Rachel, and they bowed down.^j

8 E'sau said: "What is the purpose of all this camp of travelers that I have met?"^k He replied: "In order to find favor in the eyes of my lord."^l **9** Then E'sau said: "I have a great

CHAP. 32
a 1Ki 12:25

b Ge 16:7,13
Jg 6:22
Joh 1:18

c Ge 32:25

CHAP. 33
d Ge 32:6

e Ge 32:22

f Ge 30:7,12

g Ge 30:19

h Ge 30:22-24

i Ge 32:22
Ps 127:3

j Ge 33:2

k Ge 32:16

l Ge 32:4, 5

Second Col.

a Ge 36:6, 7

b Ge 32:11, 20

c Ge 32:13-15

d Ge 30:43

e Ge 31:17

f Ge 32:3

g Jos 13:24, 27

1Ki 7:46

h Ge 25:20

Ge 28:6

i Jos 24:1

j Ge 10:19

Ge 12:6

many possessions, my brother.^a Keep what is yours." **10** However, Jacob said: "No, please. If I have found favor in your eyes, you must take my gift from my hand, because I brought it so that I could see your face. And I have seen your face as though seeing God's face, in that you received me with pleasure.^b **11** Take, please, the gift conveying my blessing that was brought to you,^c for God has favored me and I have everything I need."^d And he continued to urge him, so that he took it.

12 Later E'sau said: "Let us move out and go, and let me go in advance of you." **13** But he said to him: "My lord is aware that the children are delicate^e and that in my care are sheep and cattle nursing their young. If they are driven too quickly for one day, then the whole flock will die. **14** Let my lord, please, go on ahead of his servant, but I will continue the journey more slowly at the pace of my livestock and of the children until I come to my lord at Se'ir."^f **15** Then E'sau said: "Please, let me leave some of my people with you." To this he said: "Why do this? Just let me find favor in the eyes of my lord." **16** So that day E'sau went on his way back to Se'ir.

17 And Jacob journeyed to Suc'coth,^g and he built a house for himself and he made shelters for his herd. That was why he named the place Suc'coth.^h

18 After journeying from Pad'dan-a'ram,^h Jacob arrived safely at the city of She'chemⁱ in the land of Ca'naan,^j and he set up his camp near the city. **19** Then he acquired a portion of the field where he pitched his tent from the sons of Ha'mor, the father of She'chem, for **100**

32:30 *Meaning "Face of God." ^aOr "soul." 32:31 *Or "Peniel." 32:32 *Lit., "the sinew of the thigh nerve."

33:17 *Meaning "Booths; Shelters."

pieces of money.^a **20** There he set up an altar and called it God, the God of Israel.^b

34 Now Di'nah, Jacob's daughter by Le'ah,^c used to go out to spend time with* the young women of the land.^d **2** When She'chem, the son of Ha'mor the Hi'vite,^e a chieftain of the land, saw her, he took her and lay down with her and violated her. **3** And he* became very attached to Di'nah, the daughter of Jacob, and he fell in love with the young woman and spoke persuasively to her.^f **4** Finally She'chem said to Ha'mor^f his father: "Get me this young woman to be my wife."

5 When Jacob heard that he had defiled Di'nah his daughter, his sons were with his herd in the field. So Jacob kept silent until they returned. **6** Later Ha'mor, She'chem's father, went out to speak with Jacob. **7** But the sons of Jacob heard about it and returned from the field right away. They were offended and very angry because he had disgraced Israel by lying down with Jacob's daughter,^g something that should not be done.^h

8 Ha'mor spoke with them, saying: "My son She'chem longs for* your daughter. Please give her to him as his wife, **9** and form marriage alliances* with us. Give us your daughters, and take our daughters for yourselves.ⁱ **10** You may dwell with us, and the land will become available for you. Dwell and carry on trade in it and settle in it." **11** Then She'chem said to her father and to her brothers: "Let me find favor in your eyes, and I will give you whatever you ask

34:1 *Or "to see." **34:3** *Or "his soul."
^aLit., "spoke to the heart of the young woman." **34:8** *Or "The soul of my son Shechem is attached to." **34:9** *Or "and intermarry."

CHAP. 33

a Jos 24:32
 Ac 7:15, 16

b Ge 35:1, 7

CHAP. 34

c Ge 30:19, 21
 Ge 46:15

d Ge 26:34, 35
 Ge 27:46

e De 7:1
 1Ch 1:13-15

f Ge 33:18, 19

g 2Sa 13:22

h Heb 13:4

i Ge 24:2, 3

Second Col.

a Ge 24:53
 Ho 3:2

b Ge 17:9, 12

c Ge 17:10

d Ge 33:18, 19

e Ge 34:2

f Ge 34:15

g Zec 8:16

h Ge 34:8, 9

i Ge 17:11

me. **12** You can demand from me a very high bride price and gift.^a I am willing to give whatever you may say to me. Just give me the young woman as a wife."

13 And Jacob's sons answered She'chem and Ha'mor his father deceitfully because he had defiled Di'nah their sister.

14 They said to them: "We cannot possibly do such a thing, to give our sister to a man who is not circumcised,^b for that is a disgrace to us. **15** We can only consent on this condition: that you become like us and circumcise all your males.^c **16** Then we will give our daughters to you, and we will take your daughters for ourselves, and we will dwell with you and become one people. **17** But if you do not listen to us and get circumcised, then we will take our daughter and go."

18 Their words pleased Ha'mor^d and She'chem, Ha'mor's son.^e **19** The young man did not delay in doing what they asked,^f because he found delight in Jacob's daughter, and he was the most honorable of the whole house of his father.

20 So Ha'mor and his son She'chem went to the city gate and spoke to the men of their city,^g saying: **21** "These men wish to be at peace with us. Let them dwell in the land and carry on trade in it, for the land is large enough to accommodate them. We can take their daughters as wives, and our daughters we can give to them.^h **22** Only on this one condition will the men consent to dwell with us in order to become one people: that every male among us be circumcised just the way they are circumcised.ⁱ **23** Then, will not

34:14 *Lit., "who has a foreskin."

their possessions, their wealth, and all their livestock be ours? So let us give them our consent that they may dwell with us.”
24 All those going out by the gate of his city listened to Ha'mor and to his son She'chem, and all the males got circumcised, all those going out of the city gate.

25 However, on the third day, when they were still in pain, two sons of Jacob, Sim'e-on and Le'vi, Di'nah's brothers,^a each took his sword and went into the unsuspecting city and killed every male.^b **26** They killed Ha'mor and his son She'chem with the sword and then took Di'nah from She'chem's house and left. **27** Jacob's other sons came upon the slain men and plundered the city because they had defiled their sister.^c **28** They took their flocks, their herds, their donkeys, and whatever was in the city and in the field. **29** They also took all their possessions, captured all their little children and their wives, and plundered everything in the houses.

30 At this Jacob said to Sim'e-on and to Le'vi:^d “You have brought great trouble* on me in making me a stench to the inhabitants of the land, to the Ca'naan-ites and the Per'iz-zites. I am few in number, and they will certainly gather together to attack me and I will be annihilated, I and my house.” **31** But they said: “Should anyone treat our sister like a prostitute?”

35 After that God said to Jacob: “Rise, go up to Beth'el^e and dwell there, and make an altar there to the true God, who appeared to you when you were running away from E'sau your brother.”^f

2 Then Jacob said to his

34:30 *Or “brought ostracism.”

CHAP. 34

a Ge 46:15

b Ge 49:5-7

c Ge 34:2

d Ge 49:5

CHAP. 35

e Ge 28:19

Ge 31:13

f Ge 27:42-44

Second Col.

a Ge 31:19

De 5:7

Jos 23:7

1Co 10:14

b Ge 28:13, 15

Ge 31:42

c Ge 28:19

d Ge 28:20-22

e Ge 24:59

f Ge 25:26

Ge 27:36

g Ge 32:28

h Ge 17:1

Ex 6:3

Re 15:3

i Ge 48:3, 4

j Ge 17:5, 6

Joh 12:13

household and to all who were with him: “Get rid of the foreign gods that are in your midst,^a and cleanse yourselves and change your garments, **3** and let us rise and go up to Beth'el. There I will make an altar to the true God, who answered me in the day of my mistress and who has been with me wherever* I have gone.”^b **4** So they gave Jacob all the foreign gods they had and the earrings that were in their ears, and Jacob buried* them under the big tree that was close to She'chem.

5 When they traveled on, the terror of God struck the cities around them, so they did not chase after the sons of Jacob. **6** Jacob eventually came to Luz,^c that is, Beth'el, in the land of Ca'naan, he and all the people with him. **7** There he built an altar and called the place El-beth'el,* because there the true God had revealed himself to him when he had run away from his brother.^d **8** Later Deb'o-rah,^e Re-bek'ah's nurse, died and was buried at the foot of Beth'el under an oak. So he named it Al'l'on-bac'uth.*

9 God appeared to Jacob once again while he was coming from Pad'dan-a'ram and blessed him. **10** God said to him: “Your name is Jacob.^f Your name will no longer be Jacob, but Israel will be your name.” And he began to call him Israel.^g **11** God further said to him: “I am God Almighty.^h Be fruitful and become many. Nations and a congregation of nations will come from you,ⁱ and kings will descend from you.*^j **12** As for the land that I have given to Abraham and to Isaac, to you I will

35:3 *Or “in the way.” **35:4** *Or “hid.”

35:7 *Meaning “God of Bethel.” **35:8**

*Meaning “Oak of Weeping.” **35:11**

*Lit., “come out of your loins.”

give it, and to your offspring* after you I will give the land.”^a

13 Then God went up from him at the place where he had spoken with him.

14 So Jacob set up a pillar in the place where he had spoken with him, a pillar of stone, and he poured a drink offering on it and poured oil on it.^b **15** And Jacob continued to call the place where God had spoken with him Beth’el.^c

16 Then they pulled away from Beth’el. And while they were still some distance from Eph’rath, Rachel began to give birth, and her labor was very difficult. **17** But while she was struggling to deliver the child, the midwife said to her: “Do not be afraid, for you will have this son also.”^d **18** Just as her life was slipping away* (for she was dying), she named him Ben-o’ni,^e but his father called him Benjamin.^{ae} **19** So Rachel died and was buried on the way to Eph’rath, that is, Beth’le-hem.^f **20** Jacob set up a pillar over her grave; it is the pillar of Rachel’s grave to this day.

21 After that Israel pulled away and pitched his tent a distance beyond the tower of E’der. **22** Once while Israel was dwelling in that land, Reu’ben went and lay down with Bil’hah his father’s concubine, and Israel heard about it.^g

So there were 12 sons of Jacob. **23** The sons by Le’ah were Jacob’s firstborn Reu’ben,^h then Sim’e-on, Le’vi, Judah, Is-sa-char, and Zeb’u-lun. **24** The sons by Rachel were Joseph and Benjamin. **25** And the sons by Bil’hah, Rachel’s servant, were Dan and Naph’ta-li. **26** And the

35:12 *Lit., “seed.” 35:18 *Or “her soul was going out.” ^aMeaning “Son of My Mourning.” ^{ae}Meaning “Son of the Right Hand.”

CHAP. 35

a Ge 15:18
De 34:4

b Ge 28:18

c Ge 28:19

d Ge 30:22-24

e Ge 46:21
Ge 49:27
De 33:12

f Ge 48:7
Mic 5:2
Mt 2:6

g Ge 49:3, 4
1Ch 5:1

h Ge 49:3

Second Col.

a Ge 31:17, 18

b Ge 15:13
Heb 11:9

c Ge 25:20, 26

d Ge 49:30, 31

CHAP. 36

e Ge 25:30
Eze 25:12, 13
Ro 9:13

f Ge 36:10

g Ge 26:34

h Ge 36:18

i Ge 36:17

j Ge 25:13
Ge 28:9

k 1Ch 1:35

l Ge 33:9

m Ge 27:39
Ge 32:3

sons by Zil’pah, Le’ah’s servant, were Gad and Ash’er. These are Jacob’s sons, who were born to him in Pad’dan-a’ram.

27 Jacob eventually came to where his father Isaac was at Mam’re,^a to Kir’i-ath-ar’ba, that is, Heb’ron, where Abraham and also Isaac had resided as foreigners.^b **28** Isaac lived to be 180 years old.^c **29** Then Isaac breathed his last and died and was gathered to his people,* after a long and satisfying life;[†] and his sons E’sau and Jacob buried him.^d

36 This is the history of E’sau, that is, E’dom.^e

2 E’sau took his wives from the daughters of Ca’naan: A’dah^f the daughter of E’lon the Hit’tite;^g and O-hol-i-ba’mah^h the daughter of A’nah, the granddaughter of Zib’e-on the Hi’vite; **3** and Bas’e-math,ⁱ Ish’m-a-el’s daughter, the sister of Ne-ba’ioth.^j

4 And A’dah bore El’i-phaz to E’sau, and Bas’e-math bore Reu’el,

5 and O-hol-i-ba’mah bore Je’ush, Ja’lam, and Kor’ah.^k

These are the sons of E’sau, who were born to him in the land of Ca’naan. **6** After that E’sau took his wives, his sons, his daughters, all the members* of his household, his herd and all his other beasts, and all the wealth he had accumulated^l in the land of Ca’naan and he went to another land some distance away from Jacob his brother.^m **7** For their goods had become too many for them to dwell together, and the land where they were residing* was not able to sustain them because of their herds. **8** So E’sau took up

35:29 *This is a poetic expression for death. [†]Lit., “old and full of days.” 36:6 *Or “souls.” 36:7 *Or “living as foreigners.”

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning February 24, 2014.

1. What did Satan get Eve to focus on, and what did Eve show by eating from the forbidden tree? (Gen. 3:6)

[w11 5/15 pp. 16-17 par. 5] Satan also distorted the facts. He implied that God was unfair in demanding that Adam and Eve “must not eat from every tree of the garden.” Next, Satan got Eve to think about herself and how she could supposedly improve her lot in life, becoming “like God.” Eventually, he got her to focus on the tree and its fruit rather than on her relationship with the One who had given her everything. **(Read Genesis 3:6.)** Sadly, by eating of the fruit, Eve showed that Jehovah was not the most important Person in her life.

2. How may Abel have developed his strong faith, and in what did it result? (Gen. 4:4, 5; Heb. 11:4)

[w13 1/1 p. 12 par. 3] The apostle Paul was inspired to say this about Abel: “Through it he, although he died, yet speaks.” (Hebrews 11:4) Through what does Abel speak? Through faith. Abel was the first human ever to develop that sterling quality. So powerfully did he demonstrate faith that his example is alive, a vibrant standard that we can apply today. If we learn from his faith and seek to imitate it, then the record of Abel is speaking to us in a very real and effective way.

[w13 1/1 p. 14 pars. 4-5] Imagine Abel seeing those cherubs when he was a boy. In their materialized form, their appearance surely bespoke immense power. And that “sword,” ever flaming, ever turning, inspired awe as well. As Abel grew up, did he ever find that those cherubs got bored and left their post? No. Day and night, year after year, decade after decade, those intelligent, powerful creatures stayed right in that spot. Abel thus learned that Jehovah God had righteous, steadfast servants. In those cherubs, Abel saw a kind of loyalty and obedience to Jehovah that he could not find in his own family. Surely that angelic example strengthened his faith.

Meditating on all that Jehovah revealed about himself through creation, divine promises, and the examples of His servants, Abel found that his faith grew ever stronger. His example speaks to us, does it not? Young people in particular may find it reassuring to know that they can develop genuine faith in Jehovah God, no matter what their family members do. With the wonders of creation all around us and the entire Bible at our disposal, as well as many human examples of faith, we have ample basis for building faith today.

3. How can parents protect their children from admiring worldly “mighty ones” and “men of fame”? (Gen. 6:4)

[w13 4/1 p. 13 par. 2] Parents today may well sympathize with Noah and his wife. Our world is likewise poisoned by violence and rebelliousness. Even entertainment directed at children may be saturated with such themes. Wise parents do all they can to counter such influences by teaching their children about the God of peace, Jehovah, who will one day bring all violence to an end. (Psalm 11:5; 37:10, 11) Success is possible! Noah and his wife succeeded. Their boys grew up to be good men, and they married wives who were likewise willing to put the true God, Jehovah, first in their lives.

4. What can we learn from the account about Lot and his wife, as recorded at Genesis 19:14-17, and 26?

[w03 1/1 pp. 16-17 par. 20] Of course, even faithful servants of God can momentarily lose their sense of urgency. Think of Abraham’s nephew Lot. He learned from two angelic visitors that God was about to destroy Sodom and Gomorrah. The news could not have surprised Lot, who “was greatly distressed by the indulgence of the law-defying people in loose conduct.” (2 Peter 2:7) Still, when the two angels came to escort him out of Sodom, he “kept lingering.” The angels almost had to drag him and his family out of the city. Subsequently, Lot’s wife ignored the angels’ warning not to look back. Her lax attitude cost her dearly. (Genesis 19:14-17, 26) “Remember the wife of Lot,” Jesus warned.—Luke 17:32.

5. How did Abraham demonstrate his faith both in the resurrection and in Jehovah’s promise that an offspring would be through Isaac? (Gen. 22:1-18)

[w09 2/1 p. 18 par. 4] A three-day trip followed, giving time for somber reflection. But Abraham’s resolve did not weaken. The words he spoke revealed his faith. Upon seeing the selected mountain in the distance, he told his servants: “You stay here . . . , but I and the boy want to go on over there and worship and return to you.” When Isaac asked where the sheep was for the offering, Abraham said: “God will provide himself the sheep.” (Verses 5, 8) Abraham expected to return with his son. Why? Because “he reckoned that God was able to raise him [Isaac] up even from the dead.”—Hebrews 11:19.

6. What important truths can we learn from the prophecy recorded at Genesis 25:23, which states that “the older will serve the younger”?

[w03 10/15 p. 29 par. 2] In no way did Jacob usurp Esau’s inheritance. Before the boys were born, Jehovah said that ‘the older would serve the younger.’ (Genesis 25:23) ‘Would it not have been easier if God had caused Jacob to be born first?’ someone might ask. What followed taught important truths. God does not reserve blessings for those who feel that they have a claim on them, but he does show undeserved kindness to those whom he chooses. The birthright thus went to Jacob, not to his older brother, who did not appreciate it. Similarly, because the natural Jews as a nation showed the same attitude as Esau, they were replaced by spiritual Israel. (Romans 9:6-16, 24) Good relations with Jehovah today never come by effortless inheritance, even if one is born into a God-fearing family or environment. All who would have divine blessings must strive to be godly, truly appreciating spiritual things.

7. What was the significance of Jacob’s dream involving what some translations call a ladder? (Gen. 28:12, 13)

[w04 1/15 p. 28 par. 6] What was the significance of Jacob’s dream involving “a ladder”? This “ladder,” which may have looked like a rising flight of stones, indicated that there is communication between earth and heaven. God’s angels ascending and descending on it showed that angels minister in some important way between Jehovah and humans who have his approval.—John 1:51.

8. Why was Laban so anxious to retrieve the stolen teraphim? (Gen. 31:30-35)

[it-2 p. 186 par. 2] Laban was very concerned about retrieving the teraphim, or household idols, which Rachel, unknown to Jacob, had stolen. These he was unable to find, for Rachel kept them concealed. Laban may have become influenced in his religious ideas by the moon-worshipping people among whom he dwelt, and this may be indicated by his use of omens and his possession of teraphim. However, it should be noted that it was likely more than merely religious reasons that made Laban so anxious to locate and retrieve the teraphim. Tablets unearthed at Nuzi near Kirkuk, Iraq, reveal that, according to the laws of patriarchal times in that particular area, possession of such household idols by a woman’s husband could give him the right to appear in court and claim the estate of his deceased father-in-law. Hence, Laban may have thought that Jacob himself stole the teraphim in order to dispossess Laban’s own sons later. This may explain why, on failing to locate the household gods, Laban was anxious to conclude an agreement with Jacob that would ensure that Jacob would not go back with the household gods after Laban’s death to deprive his sons of their inheritance.—Ge 31:30-35, 41-52.

9. What do we learn from the angel’s response to Jacob at Genesis 32:29?

[w13 8/1 p. 10] Why Are Some Bible Characters Left Unnamed?

In the Bible book of Ruth, a man who refused to perform his duty according to the Mosaic Law is simply called So-and-so. (Ruth 4:1-12) Should we conclude that all unnamed Bible characters are likewise marred by bad traits or are too insignificant to be named?

No. Consider a different example. To prepare for his final Passover meal, Jesus told his disciples to “go into the city to So-and-so [“a certain man,” *The New English Bible*]” and get things ready at his home. (Matthew 26:18) Are we to assume that the man referred to as “So-and-so” in this verse was a bad man or that he was too insignificant to be named? Not at all; the “certain man” mentioned here no doubt was a disciple of Jesus. Since his name was not vital to the account, it was omitted.

Furthermore, the Bible record contains the names of many wicked individuals; it also contains examples of many faithful people who go unnamed. For instance, the name of Eve, the first woman, is well-known. Yet, her selfishness and disobedience contributed to the sin of Adam, which cost us all a terrible price. (Romans 5:12) By contrast, Noah’s wife goes unnamed in the Scriptures, but we owe much to her selfless, obedient spirit in supporting her husband in his vital work. Clearly, the omission of her name is no indication of insignificance or of divine disfavor.

There are other unnamed individuals in the Bible record who played important—even heroic—roles in Jehovah’s purpose. Think of the little Israelite girl who was a slave in the house of Naaman, a Syrian army chief. She boldly spoke to her mistress, Naaman’s wife, about Jehovah’s prophet in Israel. This led to a great miracle. (2 Kings 5:1-14) The daughter of the Israelite judge Jephthah also set an outstanding example of faith. She willingly gave up the prospect of marriage and childbearing in order to fulfill a vow that her father had made. (Judges 11:30-40) Similarly, there are composers of over 40 psalms who are left unnamed as well as unnamed prophets who faithfully carried out prominent assignments.—1 Kings 20:37-43.

Perhaps an even more impressive example is that of the faithful angels. There are hundreds of millions of them, yet only two are named in the Bible—Gabriel and Michael. (Daniel 7:10; Luke 1:19; Jude 9) The rest go unnamed in Bible accounts. For instance, an angel was asked by Manoah, the father of Samson: “What is your name, that when your word comes true we shall certainly do you honor?” The response? “Just why should you ask about my name?” Modestly, that angel refused to accept honor that was due only to God.—Judges 13:17, 18.

The Bible does not explain in each case why some individuals are named and others are not. But we can learn much from faithful individuals who served God without any prospect of fame or prominence.

10. What is one way to avoid consequences like those that befell Dinah? (Gen. 34:1, 2)

[w01 8/1 pp. 20-21] Let Force of Habit Work for Your Good

THE man had lived in a suburb of Athens for 12 years. Every day, he took the same route home from work. Then he moved to another suburb across town. One day after work, he set out for home. Only when he found himself in his old neighborhood did he realize that he had gone in the wrong direction. By force of habit, he had gone to his former home!

Little wonder that force of habit is sometimes called second nature, an influence that affects our life in powerful ways. In this sense, habits could be likened to fire. A fire can be a welcome light in the dark, and it can warm our body and heat our food. Yet, fire can also be a ferocious enemy that destroys lives and possessions. The same is true of habits. Properly cultivated, they are of great benefit. But they can also be destructive.

(Page 20 begins here) In the case of the man mentioned at the outset, force of habit cost him only some time stuck in city traffic. When it comes to more important things, habits can reward us with success or lead us to calamity. Consider a few real-life examples found in the Bible that show how habits can help or hinder our service to God and our relationship with him.

Bible Examples of Good and Bad Habits

Noah, Job, and Daniel were all blessed with a close relationship with God. The Bible extols them “because of their righteousness.” (Ezekiel 14:14) Significantly, the life course of all three men showed that they had developed good habits.

Noah was told to build an ark, a vessel longer than a football field and higher than a five-story building. Such a tremendous project would have overwhelmed any shipbuilder of ancient times. Noah and his seven family members constructed the ark without the help of modern equipment. In addition, Noah kept on preaching to his contemporaries. We can be certain that he was also providing for the spiritual and physical needs of his family. (2 Peter 2:5) To accomplish all of this, Noah must have had good work habits. Furthermore, Noah went down in Bible history as one who “walked with the true God. . . . Noah proceeded to do according to all that Jehovah had commanded him.” (Genesis 6:9, 22; 7:5) Since he was pronounced “faultless” in the Bible, he must have continued to walk with God after the Deluge and even after the rebellion against Jehovah reared its head at Babel. Indeed, Noah kept on walking with God right down till his death at 950 years of age.—Genesis 9:29.

Job’s good habits helped make him a man “blameless and upright.” (Job 1:1, 8; 2:3) He customarily, or habitually, acted as the family priest in offering sacrifices in behalf of his children after each one of their banquets, in case they had “sinned and [had] cursed God in their heart.’ That is the way Job would do *always*.” (Job 1:5) In Job’s family, customs that centered on Jehovah’s worship were undoubtedly prominent.

Daniel served Jehovah “with constancy” throughout his long life. (Daniel 6:16, 20) What good spiritual habits did Daniel have? For one thing, he prayed regularly to Jehovah. Despite a royal decree against this practice, “three times in a day [Daniel] was kneeling on his knees and praying and offering praise before his God, as he had been *regularly doing*.” (Daniel 6:10) He could not forgo his habit of praying to God, even when that proved to be life threatening. No doubt this habit strengthened Daniel in a life course of exceptional integrity to God. Evidently, Daniel also had the good habit of studying and pondering deeply the thrilling promises of God. (Jeremiah 25:11, 12; Daniel 9:2) These good habits certainly helped him endure to the end, faithfully running the race for life to its very finish.

In contrast, Dinah fared poorly because of a bad habit. She “*used to go out to see the daughters of the land,*” who were not worshipers of Jehovah. (Genesis 34:1) This seemingly innocent habit led to disaster. First, she was violated by Shechem, a young man considered “the most honorable of the whole house of his father.” Then, the vengeful reaction of two of her brothers led them to slaughter all the males in an entire city. What a terrible outcome!—Genesis 34:19, 25-29.

How can we be sure that our habits will benefit us and not harm us?

Putting Habits to Work

“Habits are destiny,” wrote one philosopher. But they do not have to be. The Bible shows very clearly that we can *choose* to change our bad habits and cultivate good ones.

With good habits, the Christian way of life becomes more efficient and easier to keep up. Alex, a Christian from Greece, says: “The habit of sticking to a schedule for accomplishing various tasks saves me valuable time.” Theophilus, a Christian elder, points to planning as a habit that helps him to be effective. He says: “I am fully convinced that I would not be able to handle my Christian duties successfully without the habit of good planning.”

As Christians, we are urged to “go on walking orderly in this same *routine*.” (Philippians 3:16) A routine involves a “habitual . . . performance of an established procedure.” Such good habits benefit us because we do not have to spend time in deliberating each step—we have already established a good pattern that we follow by force of habit. Strong habits

become almost automatic. Just as safe driving habits may guide a driver to make instant lifesaving decisions when facing dangers on the road, good habits can help us to make appropriate decisions swiftly as we walk in our Christian course.

As English writer Jeremy Taylor put it: “Habits are the daughters of action.” If our habits are good, we can perform good things with little difficulty. For example, if as Christian ministers we have the habit of regularly sharing in the preaching work, it is easier and more enjoyable to go out in the field service. Regarding the apostles, we read that “*every day* in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.” (Acts 5:42; 17:2) On the other hand, if we share in the ministry only occasionally, we may feel anxious, needing more time to get into the rhythm before we feel confident in this vital Christian activity.

The same is true of other aspects of our Christian routine. Good habits can help us to be regular in ‘reading God’s Word day and night.’ (Joshua 1:8; Psalm 1:2) One Christian has the habit of reading the Bible for 20 to 30 minutes before retiring for the night. Even when he is very tired, he finds that if he goes to bed without doing the reading, he cannot sleep well. He has to get up and care for that spiritual need. This good habit has also helped him to read the whole Bible once a year for several years.

Our Exemplar, Jesus Christ, had the habit of attending meetings where the Bible was discussed. “According to his custom on the sabbath day, he entered into the synagogue, and he stood up to read.” (Luke 4:16) For Joe, an elder with a large family who works long hours, habit has helped to create in him a need and a desire to attend meetings regularly. He says: “This habit keeps me going, **(Page 21 ends here)** providing much-needed spiritual strength so that I can face challenges and problems successfully.”—Hebrews 10:24, 25.

Such habits are indispensable in the Christian race for life. A report from a country where Jehovah’s people have been persecuted noted: “Those with good spiritual habits and a deep appreciation of the truth have no problem in holding firm when tests arrive, but those who in ‘favorable season’ miss meetings, are irregular in field service and compromise on small issues often fall when under a ‘fiery’ test.”—2 Timothy 4:2.

Seek Out Deserving Ones

(Matthew 10:11-15)



In preach - ing the King - dom, our Lord showed the way, In -
All those who re - ceive you re - ceive him as well. Their



struct - ing us how to pro - ceed: 'Wher -
heart God will o - pen up wide. Their



ev - er you go, seek in ear - nest to find Those a -
right dis - po - si - tion for un - end - ing life Will im -



ware of their spir - i - tual need. By
pel them to serve at your side. And

Seek Out Deserving Ones



greet - ing the house - hold and wish - ing it peace, To de -
nev - er be anx - ious a - bout what to say, For Je -



serv - ing ones peace you'll im - part. If
ho - vah will help you to speak. Your



oth - ers should spurn you or turn you a - way, Shake the
an - swer when gra - cious and sea - soned with salt Will ap -



dust from your feet and de - part.
peal to the hum - ble and meek.

WEEK STARTING MARCH 3

Song 112 and Prayer

□ Congregation Bible Study:

c/ chap. 3 ¶19-21, box on p. 34 (30 min.)

□ Theocratic Ministry School:

Bible reading: Genesis 36-39 (10 min.)

No. 1: Genesis 37:1-17 (4 min. or less)

No. 2: Why Resurrected Ones Will Not Be Condemned for Their Past Deeds—rs p. 338 ¶1 (5 min.)

No. 3: Abigail—Display Qualities That Honor Jehovah—it-1 pp. 20-21, Abigail No. 1 (5 min.)

□ Service Meeting:

Song 117

10 min: Offer the Magazines During March. Discussion. Start by demonstrating how the magazines may be offered using the sample presentations on this page. Then analyze each sample presentation from beginning to end. Conclude by inviting suggestions on how the magazines could be offered along with the Memorial invitation on the last two weekends of the month.

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—Making a Record of the Interest.” Ask the audience to relate good experiences.

Song 95 and Prayer

Announcements

■ Literature offer for **February:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **March and April:** The *Watchtower* and *Awake!* magazines. **May:** *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?*

■ The special public talk for the 2014 Memorial season is entitled “Why Would a Loving God Permit Wickedness?”

■ When engaging in public witnessing using a table or a cart, publishers *should not display* Bibles. However, they may have Bibles available to offer to individuals who request one or who demonstrate sincere interest in the truth.

■ The branch facilities in Brooklyn, Patterson, and Wallkill, New York, will be closed for spring cleaning on Friday, May 9, 2014. There will be no arrangements for tours or for

congregations to pick up literature on this day. Also, there will be no arrangement for tours on the day of the Memorial, Monday, April 14, 2014.

■ Since March has five full weekends, it would be an excellent month to auxiliary pioneer.

Sample Presentations

To Start Bible Studies on the First Saturday in March

“We’re visiting briefly because of something that will occur on April 14. That date is the anniversary of Jesus’ death. Some will commemorate the occasion because they feel that his death was important. Others are not sure of the significance of Jesus’ death. Do you think that Jesus’ death benefits you and me?” Allow for response. Show the back of the March 1 *Watchtower*, and 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® March 1
ANNOUNCING JEHOVAH'S KINGDOM

“Many people wonder why God doesn’t act to end the injustice and suffering in the world. Do you think it’s because God doesn’t care or because he feels that it’s good for humans to suffer? [Allow for response. Then read John 3:16.] Although many quote this verse to show that God cares, they are not sure how the death of God’s son actually benefits them. This magazine explains how Jesus’ death makes possible the end of injustice and suffering on earth.”

Awake!® March

“We’re visiting briefly to try to clear up a misconception that many have about this Bible verse. [Read Genesis 1:1.] Some believe this, that the universe was created, while others do not. May I ask what your opinion is? [Allow for response.] Many have trouble believing in creation because religious leaders teach something that the Bible really doesn’t say. This magazine presents the Bible’s logical and credible explanation of the beginning of the universe.”

Field Service Highlights

We are thrilled to report two new peaks during the month of August 2013! In the United States there was a new peak of 1,219,931 publishers. This is an increase of 16,289 over the previous peak in August 2012. Additionally, the Bahamas reported a peak of 205 regular pioneers. These figures show that many are willingly making sacrifices for Jehovah. —Ps. 54:6.



Kaokoland, Namibia: Appealing teaching aids attract the attention of all ages. *Listen to God and Live Forever* is now available in 452 languages!

tion that they began to weep. That day, Saba decided to keep her baby and firmly told her husband why. In time, she gave birth to a beautiful baby girl. She also started studying the Bible and got baptized. She is now a happy pioneer. Her husband also studied and became our brother, and in April 2012, their two other children were baptized.

‘Would It Be Possible to Speak With Him?’

A circuit overseer in **Ethiopia** was preaching from house to house with another brother. At one door, they met the housemaid and asked her if they could speak to the man of the house. When she replied that this was not possible, they asked her if they could leave some literature for him. She went to ask his permission, returned, and said that he wanted to see it first.

So the brothers gave her a magazine to show him. After a few minutes, she came back and said that he agreed to read it. Then one of the brothers said, “If he can’t come out, would it be possible for us to go in and speak with him?” Again, the maid went to ask him. This time she stayed away longer than before, and the brothers wondered whether she would come back at all. Eventually she returned and invited them inside. Now the brothers learned that the householder, Yirgu, was an elderly man who had been bedridden for ten years, unable to get out of bed or even to sit up. The reason the housemaid had

taken so long was that she had helped him to get dressed and had tidied up the room.

The brothers presented the good news. Pleased with what he heard, Yirgu accepted a Bible study. As the study progressed, his health improved. After a while, he was able to get out of bed and move around in a wheelchair. Soon he began attending meetings and was baptized at a recent district convention.

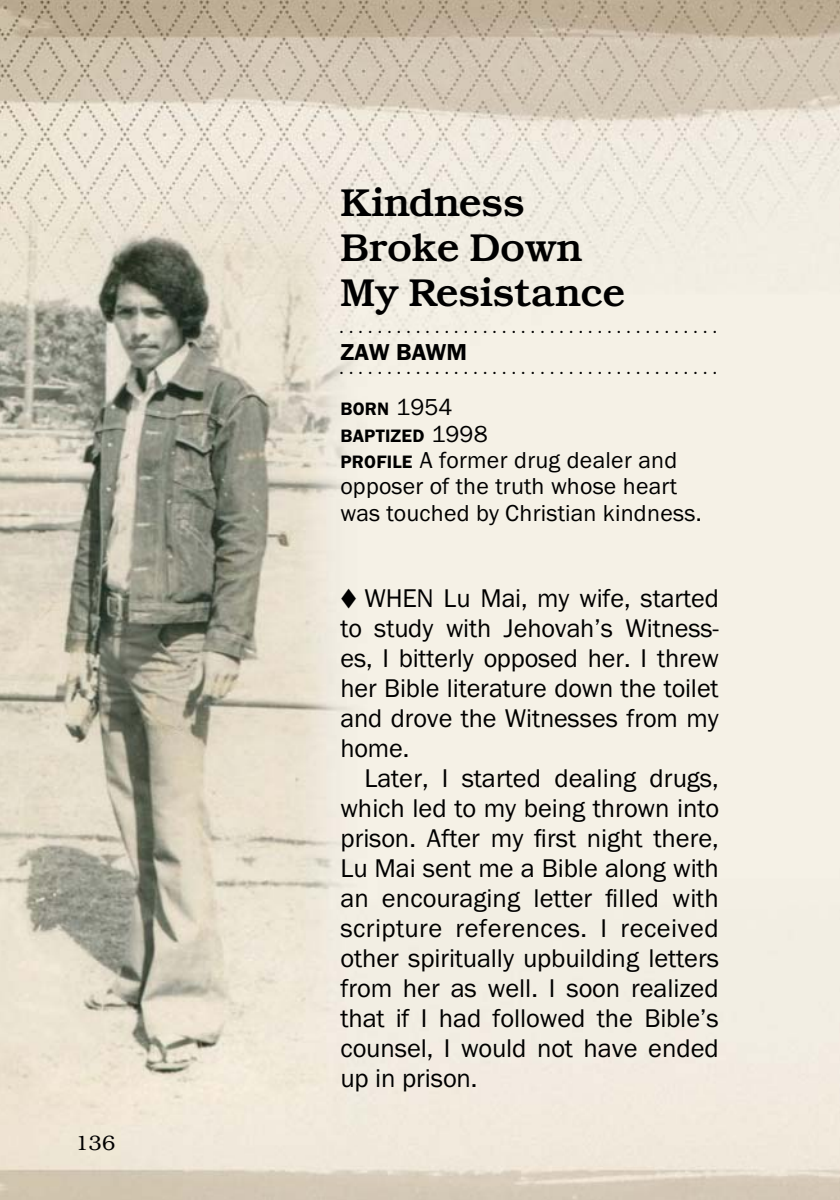
The Church of His Father's Books

Calvin, who lives in **Zimbabwe**, was four years old when his father died, leaving him only a bag containing a *New World Translation* and the book *Isaiah's Prophecy—Light for All Mankind*, Volume 1. "Stick to the church of these books," he had told Calvin. "It teaches the truth."

When his mother died, Calvin was taken in by his grandmother. For nine years Calvin refused to go to his grandmother's church, insisting that one day he would find "the church" of the publications that his father had given him.

One day, the boy's grandmother met one of our sisters. Not knowing that she was a Witness, the grandmother mentioned to the sister that she had a stubborn grandson who would not go to her church. Instead, he spent Sundays reading a book that had been left to him by his father. The sister asked the name of the book. The grandmother said that she thought it was "one of those crazy books of the Watchtower."

The sister said that she would like to meet the boy. When they met, Calvin was overjoyed. Right away, the sister started a Bible study with him, using the



Kindness Broke Down My Resistance

.....
ZAW BAWM
.....

BORN 1954

BAPTIZED 1998

PROFILE A former drug dealer and opposer of the truth whose heart was touched by Christian kindness.

◆ **WHEN** Lu Mai, my wife, started to study with Jehovah's Witnesses, I bitterly opposed her. I threw her Bible literature down the toilet and drove the Witnesses from my home.

Later, I started dealing drugs, which led to my being thrown into prison. After my first night there, Lu Mai sent me a Bible along with an encouraging letter filled with scripture references. I received other spiritually upbuilding letters from her as well. I soon realized that if I had followed the Bible's counsel, I would not have ended up in prison.

While in prison, I received two unexpected visitors. The men, Jehovah's Witnesses, explained that my wife had asked them to visit and encourage me. They had traveled for two days to reach me. I was deeply moved by their visit. None of my many relatives had come to visit me—only the people whom I had once bitterly opposed did so.

Soon afterward, I was hospitalized with typhoid and could not afford to pay for the treatment. About that time, I received another unexpected visitor—a Witness sent by my wife. Moved with pity, he paid for my treatment. Humbled and shamed, I vowed to become one of Jehovah's Witnesses. Five years later, when I was released from prison, I kept my promise.

.....

Today I remain faithful to my "vow" by serving Jehovah to the fullest extent possible



WEEK STARTING FEBRUARY 24

Song 101 and Prayer

❑ **Congregation Bible Study:**

c/ chap. 3 ¶11-18 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: Genesis 32-35 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ **Service Meeting:**

Song 96

5 min: Start a Bible Study on the First Saturday. Talk. Outline local arrangements for field service on the first Saturday in March. Demonstrate the sample presentation on page 4.

15 min: The Importance of Persistence. Discussion based on the *2013 Yearbook*, page 45, paragraph 1, to page 46, paragraph 1; and pages 136-137. Invite audience to comment on the lessons learned.

10 min: "Memorial Invitation Campaign Starts March 22." Talk by the service overseer. Distribute a copy of the invitation, and discuss its contents. Review applicable points from the letter of instruction sent to the elders, and outline local arrangements for covering the territory.

Song 109 and Prayer

Memorial Invitation Campaign Starts March 22

This year our campaign to invite others to attend the Memorial begins on Saturday, March 22. All are encouraged to have a full share. On the weekends we will also offer the current magazines when appropriate. On the first Saturday in April, we will focus on distributing invitations rather than on starting Bible studies. However, if we encounter someone who shows special interest, we may still try to start a Bible study. The service overseer can determine whether distributing invitations through public witnessing will help the congregation to reach more people in its territory. Make a list now of relatives, workmates, schoolmates, return visits, and other acquaintances whom you wish to invite, and give them an invitation when the campaign begins. We hope that many will join us as we commemorate the two greatest expressions of love.—John 3:16; 15:13.

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning February 24, 2014.

1. What did Satan get Eve to focus on, and what did Eve show by eating from the forbidden tree? (Gen. 3:6) [Jan. 6, *w11* 5/15 pp. 16-17 par. 5]
2. How may Abel have developed his strong faith, and in what did it result? (Gen. 4:4, 5; Heb. 11:4) [Jan. 6, *w13* 1/1 p. 12 par. 3; p. 14 paras. 4-5]
3. How can parents protect their children from admiring worldly "mighty ones" and "men of fame"? (Gen. 6:4) [Jan. 13, *w13* 4/1 p. 13 par. 2]
4. What can we learn from the account about Lot and his wife, as recorded at Genesis 19:14-17, and 26? [Jan. 27, *w03* 1/1 pp. 16-17 par. 20]
5. How did Abraham demonstrate his faith both in the resurrection and in Jehovah's promise that an offspring would be through Isaac? (Gen. 22:1-18) [Feb. 3, *w09* 2/1 p. 18 par. 4]
6. What important truths can we learn from the prophecy recorded at Genesis 25:23, which states that "the older will serve the younger"? [Feb. 10, *w03* 10/15 p. 29 par. 2]
7. What was the significance of Jacob's dream involving what some translations call a ladder? (Gen. 28:12, 13) [Feb. 10, *w04* 1/15 p. 28 par. 6]
8. Why was Laban so anxious to retrieve the stolen teraphim? (Gen. 31:30-35) [Feb. 17, *it-2* p. 186 par. 2]
9. What do we learn from the angel's response to Jacob at Genesis 32:29? [Feb. 24, *w13* 8/1 p. 10]
10. What is one way to avoid consequences like those that befell Dinah? (Gen. 34: 1, 2) [Feb. 24, *w01* 8/1 pp. 20-21]

Hail Jehovah's Firstborn!

(Hebrews 1:6)



Hail Je - ho - vah's First - born, God's du - ly ap - point - ed
Hail Je - ho - vah's First - born, Who died so that we may



King. He reigns for truth and jus - tice; Rich
live. He hum - bly paid the ran - som; Our



bles - ings his rule will bring. With dig - ni - ty and
sins God can now for - give. The bride of Christ a -



splen - dor And love for God's great name, He'll
waits him, A - dorned for him in white. This

Hail Jehovah's Firstborn!



vin - di - cate Je - ho - vah, His sov - 'reign - ty pro -
mar - riage in the heav - ens Will prove God's rule is



claim. Hail Je - ho - vah's First - born! All
right.



praise God's a - noint - ed Son. In - stalled up - on Mount



Zi - on, His King - ship has now be - gun!