

## 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.



*Great God, Jehovah*

(Exodus 34:6, 7)



Great God, Je - ho - vah, you are de - serv - ing,  
 Par - don - ing er - ror, sin, and trans - gres - sion,  
 Let men and an - gels join in your prais - es;



Wor - thy of the high - est praise, Good and just in all your ways.  
 Mer - ci - ful to those like you, Those who prac - tice mer - cy too.  
 Let your name be sanc - ti - fied, Nev - er more to be de - nied.



Your throne is found - ed firm - ly on jus - tice;  
 Your king - ly jus - tice, your lov - ing - kind - ness,  
 Soon may your King - dom, rul - ing in heav - en,



You are God to end - less days.  
 You have shown in all you do.  
 Make your will be done earth wide.

### 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.

<sup>19</sup> 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?

that we must be *as* holy as he is. He never expects the impossible from us. (Psalm 103:13, 14) Rather, Jehovah tells us to be holy *because* he is holy. “As beloved children,” we seek to imitate him to the best of our ability as imperfect humans. (Ephesians 5:1) So achieving holiness is an ongoing process. As we grow spiritually, we work at “perfecting holiness” day by day.—2 Corinthians 7:1.

<sup>20</sup> Jehovah loves what is upright and pure. He hates sin. (Habakkuk 1:13) But he does not hate us. As long as we view sin as he does—hating what is bad, loving what is good—and strive to follow in Christ Jesus’ perfect footsteps, Jehovah forgives our sins. (Amos 5:15; 1 Peter 2:21) When we understand that we can be clean in the eyes of our holy God, the effects are profound. Remember, Jehovah’s holiness at first reminded Isaiah of his own uncleanness. He cried out: “Woe to me!” But once he understood that his sins had been atoned for, his outlook changed. When Jehovah asked for a volunteer to carry out an assignment, Isaiah promptly responded, although he did not even know what would be involved. He exclaimed: “Here I am! Send me.”—Isaiah 6:5-8.

<sup>21</sup> We are made in the image of the holy God, endowed with moral qualities and the capacity for spirituality. (Genesis 1:26) There is a potential for holiness within us all. As we continue to cultivate holiness, Jehovah is happy to help. In the process, we will draw ever closer to our holy God. Further, as we consider Jehovah’s qualities in the chapters to come, we will see that there are many powerful reasons for drawing close to him!

---

20. (a) Why is it important to understand that we can be clean in the eyes of our holy God? (b) How was Isaiah affected when he learned that his sins had been atoned for?

21. What basis do we have for confidence that we can cultivate the quality of holiness?

give it, and to your offspring\* after you I will give the land.”<sup>a</sup>

**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.<sup>b</sup> **15** And Jacob continued to call the place where God had spoken with him Beth’el.<sup>c</sup>

**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.”<sup>d</sup> **18** Just as her life was slipping away\* (for she was dying), she named him Ben-o’ni,<sup>e</sup> but his father called him Benjamin.<sup>ae</sup> **19** So Rachel died and was buried on the way to Eph’rath, that is, Beth’le-hem.<sup>f</sup> **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.<sup>g</sup>

So there were 12 sons of Jacob. **23** The sons by Le’ah were Jacob’s firstborn Reu’ben,<sup>h</sup> 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.” <sup>a</sup>Meaning “Son of My Mourning.” <sup>ae</sup>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,<sup>a</sup> to Kir’i-ath-ar’ba, that is, Heb’ron, where Abraham and also Isaac had resided as foreigners.<sup>b</sup> **28** Isaac lived to be 180 years old.<sup>c</sup> **29** Then Isaac breathed his last and died and was gathered to his people,\* after a long and satisfying life;<sup>d</sup> and his sons E’sau and Jacob buried him.<sup>d</sup>

**36** This is the history of E’sau, that is, E’dom.<sup>e</sup>

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

**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.<sup>k</sup>

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<sup>l</sup> in the land of Ca’naan and he went to another land some distance away from Jacob his brother.<sup>m</sup> **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. <sup>a</sup>Lit., “old and full of days.” 36:6 \*Or “souls.” 36:7 \*Or “living as foreigners.”

dwelling in the mountainous region of Se'ir.<sup>a</sup> E'sau is E'dom.<sup>b</sup>

9 And this is the history of E'sau the father of E'dom in the mountainous region of Se'ir.<sup>c</sup>

10 These are the names of the sons of E'sau: El'i-phaz the son of A'dah, E'sau's wife; Reu'el the son of Bas'e-math, E'sau's wife.<sup>d</sup>

11 The sons of El'i-phaz were Te'man,<sup>e</sup> O'mar, Ze'pho, Ga'tam, and Ke'naz.<sup>f</sup> 12 Tim'na became the concubine of El'i-phaz, E'sau's son. In time she bore to El'i-phaz, Am'a-lek.<sup>g</sup> These are the sons of A'dah, E'sau's wife.

13 These are the sons of Reu'el: Na'hath, Ze'rah, Sham'mah, and Miz'zah. These were the sons of Bas'e-math,<sup>h</sup> E'sau's wife.

14 These were the sons of O-hol-i-ba'mah the daughter of A'nah, the granddaughter of Zib'e-on, E'sau's wife, whom she bore to E'sau: Je'ush, Ja'lam, and Kor'ah.

15 These are the sheikhs\* of the sons of E'sau:<sup>i</sup> The sons of El'i-phaz, E'sau's firstborn: Sheikh Te'man, Sheikh O'mar, Sheikh Ze'pho, Sheikh Ke'naz,<sup>j</sup> 16 Sheikh Kor'ah, Sheikh Ga'tam, and Sheikh Am'a-lek. These are the sheikhs of El'i-phaz<sup>k</sup> in the land of E'dom. These are the sons by A'dah.

17 These are the sons of Reu'el, E'sau's son: Sheikh Na'hath, Sheikh Ze'rah, Sheikh Sham'mah, and Sheikh Miz'zah. These are the sheikhs of Reu'el in the land of E'dom.<sup>l</sup> These are the sons by Bas'e-math, E'sau's wife.

18 Finally these are the sons of O-hol-i-ba'mah, E'sau's wife: Sheikh Je'ush, Sheikh Ja'lam, and Sheikh Kor'ah. These are the sheikhs of O-hol-i-ba'mah the daughter of A'nah, E'sau's wife.

36:15 \*A sheikh was a tribal chief.

CHAP. 36

- a Ge 14:6
- De 2:5
- b Ge 25:30
- c De 2:12
- d 1Ch 1:35
- e Ge 36:34
- f Ge 36:40, 42
- 1Ch 1:36
- g Ex 17:8
- Nu 13:29
- Nu 24:20
- De 25:19
- 1Sa 15:8
- 1Sa 30:1
- h Ge 26:34
- i Ex 15:15
- j 1Ch 1:53, 54
- k 1Ch 1:36
- l Nu 20:23
- 1Ki 9:26

Second Col.

- a Ge 25:30
- Ge 32:3
- b Ge 14:6
- De 2:12, 22
- c 1Ch 1:40
- d 1Ch 1:38
- e 1Ch 1:39
- f Ge 36:2
- g 1Ch 1:41
- h 1Ch 1:42
- i 1Ch 1:38
- j Nu 20:14
- k De 17:14, 15
- 1Sa 10:19
- 1Ch 1:43-50

19 These are the sons of E'sau, and these are their sheikhs. He is E'dom.<sup>a</sup>

20 These are the sons of Se'ir the Hor'ite, the inhabitants of the land:<sup>b</sup> Lo'tan, Sho'bal, Zib'e-on, A'nah,<sup>c</sup> 21 Di'shon, E'zer, and Di'shan.<sup>d</sup> These are the sheikhs of the Hor'ites, the sons of Se'ir, in the land of E'dom.

22 The sons of Lo'tan were Ho'ri and He'mam, and Lo'tan's sister was Tim'na.<sup>e</sup>

23 These are the sons of Sho'bal: Al'van, Man'a-hath, E'bal, She'pho, and O'nam.

24 These are the sons of Zib'e-on:<sup>f</sup> A'iah and A'nah. This is the A'nah who found the hot springs in the wilderness while he was tending the donkeys for Zib'e-on his father.

25 These are the children of A'nah: Di'shon and O-hol-i-ba'mah the daughter of A'nah.

26 These are the sons of Di'shon: Hem'dan, Esh'ban, Ith'ran, and Che'ran.<sup>g</sup>

27 These are the sons of E'zer: Bil'han, Za'a-van, and A'kan.

28 These are the sons of Di'shan: Uz and A'ran.<sup>h</sup>

29 These are the sheikhs of the Hor'ites: Sheikh Lo'tan, Sheikh Sho'bal, Sheikh Zib'e-on, Sheikh A'nah, 30 Sheikh Di'shon, Sheikh E'zer, and Sheikh Di'shan.<sup>i</sup> These are the sheikhs of the Hor'ites according to their sheikhs in the land of Se'ir.

31 Now these are the kings who reigned in the land of E'dom<sup>j</sup> before any king reigned over the Israelites.\*<sup>k</sup> 32 Be'la son of Be'or reigned in E'dom, and the name of his city was Din'ha-bah. 33 When Be'la died, Jo'bab son of Ze'rah from Boz'rah began to reign

36:31 \*Lit., "the sons of Israel."

in his place. **34** When Jo'bab died, Hu'sham from the land of the Te'man-ites began to reign in his place. **35** When Hu'sham died, Ha'dad son of Be'dad, who defeated the Mid'i-an-ites<sup>a</sup> in the territory\* of Mo'ab, began to reign in his place, and the name of his city was A'vith. **36** When Ha'dad died, Sam'lah from Mas-re'kah began to reign in his place. **37** When Sam'lah died, Sha'ul from Re-ho'both by the River began to reign in his place. **38** When Sha'ul died, Ba'al-ha'nan the son of Ach'bor began to reign in his place. **39** When Ba'al-ha'nan the son of Ach'bor died, Ha'dar began to reign in his place. The name of his city was Pa'u, and the name of his wife was Me-het'a-bel the daughter of Ma'tred the daughter of Me'za-hab.

**40** So these are the names of the sheikhs of E'sau according to their families, according to their places, by their names: Sheikh Tim'na, Sheikh Al'vah, Sheikh Je'theth,<sup>b</sup> **41** Sheikh O-hol-iba'mah, Sheikh E'lah, Sheikh Pi'non, **42** Sheikh Ke'naz, Sheikh Te'man, Sheikh Mib'zar, **43** Sheikh Mag'di-el, and Sheikh I'ram. These are the sheikhs of E'dom according to their settlements in the land of their possession.<sup>c</sup> This is E'sau the father of E'dom.<sup>d</sup>

**37** Jacob continued to dwell in the land of Ca'naan, where his father had lived as a foreigner.<sup>e</sup>

**2** This is the history of Jacob.

When Joseph<sup>f</sup> was 17 years old, the young man was tending the flock<sup>g</sup> with the sons of Bil'hah<sup>h</sup> and the sons of Zil'pah,<sup>i</sup> the wives of his father. And Joseph brought a bad report about them to their father. **3** Now Is-

CHAP. 36

a Ge 25:1, 2  
Ex 2:15  
Nu 31:2

b 1Ch 1:51-54

c De 2:5

d Ge 25:30  
Ge 36:8

CHAP. 37

e Ge 23:3, 4  
Ge 28:1, 4  
Heb 11:8, 9

f Ge 30:25  
Ge 46:19

g Ge 47:3

h Ge 35:25

i Ge 35:26

Second Col.

a 1Ch 2:1, 2

b Ge 37:19

c Ge 42:6, 9

d Ge 45:8  
Ge 49:26

e Ge 44:14  
Ge 45:9

f Ac 7:9

g Ge 33:18

rael loved Joseph more than all his other sons<sup>a</sup> because he was the son of his old age, and he had a special robe\* made for him. **4** When his brothers saw that their father loved him more than all his brothers, they began to hate him, and they could not speak peaceably to him.

**5** Later Joseph had a dream and told it to his brothers,<sup>b</sup> and they found further reason to hate him. **6** He said to them: "Please listen to this dream that I had. **7** There we were binding sheaves in the middle of the field when my sheaf got up and stood erect and your sheaves encircled and bowed down to my sheaf."<sup>c</sup> **8** His brothers said to him: "Are you really going to make yourself king over us and dominate us?"<sup>d</sup> So they found another reason to hate him, because of his dreams and what he said.

**9** After that he had still another dream, and he related it to his brothers: "I have had another dream. This time the sun and the moon and 11 stars were bowing down to me."<sup>e</sup> **10** Then he related it to his father as well as his brothers, and his father rebuked him and said to him: "What is the meaning of this dream of yours? Am I as well as your mother and your brothers really going to come and bow down to the earth to you?" **11** And his brothers grew jealous of him,<sup>f</sup> but his father kept the saying in mind.

**12** His brothers now went to pasture their father's flock near She'chem.<sup>g</sup> **13** Israel later said to Joseph: "Your brothers are tending flocks near She'chem, are they not? Come, and let me send you to them." At this he said to him: "I am ready!" **14** So he said to him: "Go, please, and see whether your brothers are well. See how the flock is, and bring word back to me." With that

36:35 \*Lit., "field."

37:3 \*Or "a beautiful long garment."

he sent him away from the valley\* of Heb'ron,<sup>a</sup> and he went on toward She'chem. **15** Later a man found him as he was wandering in a field. The man asked him: "What are you looking for?" **16** To this he said: "I am looking for my brothers. Please tell me, where are they tending flocks?" **17** The man continued: "They have pulled away from here, for I heard them saying, 'Let us go to Do'than.'" So Joseph went after his brothers and found them at Do'than.

**18** Now they caught sight of him from a distance, and before he reached them, they began plotting against him to put him to death. **19** So they said to one another: "Look! Here comes that dreamer.<sup>b</sup> **20** Come, now, let us kill him and pitch him into one of the waterpits, and we will say that a vicious wild animal devoured him. Then let us see what will become of his dreams." **21** When Reu'ben<sup>c</sup> heard this, he tried to rescue him from them. So he said: "Let us not take his life."<sup>d</sup> **22** Reu'ben said to them: "Do not shed blood.<sup>e</sup> Throw him into this waterpit in the wilderness, but do not harm\* him."<sup>f</sup> His purpose was to rescue him from them in order to return him to his father.

**23** So as soon as Joseph came to his brothers, they stripped Joseph of his robe, the special robe that he wore,<sup>g</sup> **24** and they took him and threw him into the waterpit. At the time the pit was empty; there was no water in it.

**25** Then they sat down to eat. When they looked up, there was a caravan of Ish'ma-el-ites<sup>h</sup> coming from Gil'e-ad. Their camels were carrying labdanum gum, balsam, and resinous bark,<sup>i</sup> and

37:14 \*Or "low plain." 37:21 \*Or "strike his soul." 37:22 \*Or "lay a hand on."

CHAP. 37  
 a Ge 23:19  
 Ge 35:27  
 b Ge 37:5  
 c Ge 49:3  
 d Ge 9:5  
 Ex 20:13  
 e Ge 4:8, 10  
 Ge 42:22  
 f Ge 42:21  
 g Ge 37:3  
 h Ge 25:12  
 i Ge 43:11  
 Second Col.  
 a Ge 4:8, 10  
 b Ac 7:9  
 c Ge 25:1, 2  
 d Ge 40:15  
 Ge 45:4  
 Ps 105:17  
 e Ge 37:3  
 f Ge 42:38  
 Ge 44:29  
 Ps 89:48  
 Ec 9:10  
 Ho 13:14  
 Ac 2:27  
 Re 20:13  
 g Ge 39:1  
 h Ge 40:2, 3

they were on their way down to Egypt. **26** At this Judah said to his brothers: "What profit would there be if we killed our brother and covered over his blood?<sup>a</sup> **27** Come, now, let us sell him<sup>b</sup> to the Ish'ma-el-ites, and do not let our hand be upon him. After all, he is our brother, our flesh." So they listened to their brother. **28** And when the Mid'i-an-ite<sup>c</sup> merchants were passing by, they lifted Joseph up out of the waterpit and sold him to the Ish'ma-el-ites for 20 pieces of silver.<sup>d</sup> These men took Joseph into Egypt.

**29** Later when Reu'ben returned to the waterpit and saw that Joseph was not in the waterpit, he ripped his garments apart. **30** When he returned to his brothers, he exclaimed: "The child is gone! And I—what am I going to do?"

**31** So they took Joseph's robe and slaughtered a male goat and dipped the robe in the blood. **32** After that they sent the special robe to their father and said: "This is what we found. Please examine whether this is your son's robe or not."<sup>e</sup> **33** Then he examined it and exclaimed: "It is my son's robe! A vicious wild animal must have devoured him! Joseph is surely torn to pieces!" **34** With that Jacob ripped his garments apart and put sackcloth around his waist and mourned his son for many days. **35** And all his sons and all his daughters kept trying to comfort him, but he kept refusing to take comfort, saying: "I will go down into the Grave<sup>\*f</sup> mourning my son!" And his father continued weeping for him.

**36** Now the Mid'i-an-ites sold him in Egypt to Pot'i-phar, a court official of Phar'aoh<sup>g</sup> and the chief of the guard.<sup>h</sup>

37:35 \*Or "Sheol," that is, the common grave of mankind. See Glossary.



**38** About that time Judah left his brothers and pitched his tent near an A-dul'lam-ite man named Hi'rah. **2** There Judah saw the daughter of a certain Ca'naan-ite<sup>a</sup> named Shu'a. So he took her and had relations with her, **3** and she became pregnant. Later she bore a son, and he named him Er.<sup>b</sup> **4** Again she became pregnant and bore a son and named him O'nan. **5** Yet again she bore a son and named him She'lah. He\* was in Ach'zib<sup>c</sup> when she bore him.

**6** In time Judah took a wife for Er his firstborn, and her name was Ta'mar.<sup>d</sup> **7** But Er, Judah's firstborn, was displeasing to Jehovah; so Jehovah put him to death. **8** In view of that, Judah said to O'nan: "Have relations with your brother's wife and perform brother-in-law marriage with her and raise up offspring for your brother."<sup>e</sup> **9** But O'nan knew that the offspring would not be considered his.<sup>f</sup> So when he did have relations with his brother's wife, he wasted his semen on the ground so as not to give offspring to his brother.<sup>g</sup> **10** What he did was bad in the eyes of Jehovah, so he also put him to death.<sup>h</sup> **11** Judah said to Ta'mar his daughter-in-law: "Dwell as a widow in the house of your father until my son She'lah grows up," for he said to himself: 'He too may die like his brothers.'<sup>i</sup> So Ta'mar went and stayed in her own father's house.

**12** Some time passed, and Judah's wife, the daughter of Shu'a,<sup>j</sup> died. Judah kept the mourning period, and then he went to his sheepshearers in Tim'nah<sup>k</sup> with his companion Hi'rah the A-dul'lam-ite.<sup>l</sup> **13** Ta'mar was told: "Here your father-in-law is going up to Tim'nah to shear his sheep." **14** With that

CHAP. 38

a Ge 24:2, 3  
Ge 28:1

b Nu 26:19

c Jos 19:29, 31

d Mt 1:3

e De 25:5, 6  
Mt 22:24

f Ru 4:6

g De 25:7, 9

h 1Ch 2:3

i Nu 26:19

j Ge 38:2

k Jos 15:10, 12  
Jg 14:1

l Ge 38:1

Second Col.

a De 25:5

b Ge 38:11

c Ge 41:42  
1Ki 21:8

d Ge 38:1

she removed her widow's clothing and veiled herself and covered herself with a shawl and sat down at the entrance of E-na'im, which is on the road to Tim'nah, for she saw that She'lah had grown up and yet she had not been given to him as a wife.<sup>a</sup>

**15** When Judah caught sight of her, he at once took her for a prostitute, because she had covered her face. **16** So he turned aside to her by the road and said: "Allow me, please, to have relations with you," for he did not know that she was his daughter-in-law.<sup>b</sup> However, she said: "What will you give me that you may have relations with me?" **17** To this he said: "I will send a young goat from my herd." But she said: "Will you give a security until you send it?" **18** He continued: "What security should I give you?" to which she said: "Your seal ring<sup>c</sup> and your cord and your rod that is in your hand." Then he gave them to her and had relations with her, and she became pregnant by him. **19** After that she got up and went away and removed her shawl and clothed herself with her widow's clothing.

**20** And Judah sent the young goat by the hand of his companion the A-dul'lam-ite,<sup>d</sup> to get back the security from the hand of the woman, but he never found her. **21** He inquired of the men of her place, saying: "Where is that temple prostitute in E-na'im along the road?" But they said: "No temple prostitute has ever been in this place." **22** Finally he returned to Judah and said: "I never found her, and besides, the men of the place said, 'No temple prostitute has ever been in this place.'" **23** So Judah said: "Let her take them for herself, in order that we may not fall into contempt. At any rate,

38:5 \*That is, Judah.

I have sent this young goat, but you never found her.”

**24** However, about three months later, Judah was told: “Ta’mar your daughter-in-law has acted as a prostitute, and she is also pregnant by her prostitution.” At that Judah said: “Bring her out and let her be burned.”<sup>a</sup> **25** As she was being brought out, she sent word to her father-in-law: “I am pregnant by the man to whom these belong.” Then she added: “Please examine to whom these belong, the seal ring and the cord and the rod.”<sup>b</sup> **26** Then Judah examined them and said: “She is more righteous than I am, because I did not give her to She’lah my son.”<sup>c</sup> And he had no further sexual relations with her after that.

**27** When the time came for her to give birth, there were twins in her womb. **28** As she was giving birth, one put out his hand, and the midwife immediately took a scarlet thread and tied it around his hand, saying: “This one came out first.” **29** But as soon as he drew back his hand, his brother came out, and she exclaimed: “What a breach you have made for yourself!” So he was named Pe’rez.<sup>\*d</sup> **30** Afterward his brother came out, around whose hand the scarlet thread was tied, and he was named Ze’rah.<sup>e</sup>

**39** Now Joseph was taken down to Egypt,<sup>f</sup> and an Egyptian named Pot’i-phar,<sup>g</sup> a court official of Phar’aoah and chief of the guard, bought him from the Ish’ma-el-ites<sup>h</sup> who had taken him down there. **2** But Jehovah was with Joseph.<sup>i</sup> As a result, he became successful and was put over the house of his master, the Egyptian. **3** And

**38:29** \*Meaning “Rupture,” probably referring to a perineal rupture.

CHAP. 38  
a Le 21:9

b Ge 38:16, 18

c Ge 38:11  
De 25:5

d Ge 46:12  
Ru 4:12  
1Ch 2:4  
Lu 3:23, 33

e Mt 1:3

CHAP. 39  
f Ps 105:17  
Ac 7:9

g Ge 37:36

h Ge 17:20  
Ge 37:25

i Ro 8:31  
Heb 13:6

Second Col.  
a Ge 30:27

b Ge 2:24  
Ge 20:3, 6  
Ps 51:Sup, 4  
Mr 10:7, 8  
Heb 13:4

his master saw that Jehovah was with him and that Jehovah was making everything that he did successful.

**4** Joseph kept finding favor in his eyes, and he became his personal attendant. So he appointed him over his house, and he put him in charge of all that was his. **5** From the time he appointed him over his house and in charge of all that was his, Jehovah kept blessing the house of the Egyptian because of Joseph, and Jehovah’s blessing came to be on all that he had in the house and in the field.<sup>a</sup> **6** He eventually left everything that was his in Joseph’s care, and he gave no thought to anything except the food he was eating. Moreover, Joseph grew to be well-built and handsome.

**7** Now after these things, the wife of his master began to cast her eyes on Joseph and say: “Lie down with me.” **8** But he refused and said to his master’s wife: “Here my master does not know what is with me in the house, and he has entrusted everything he has into my care. **9** There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and actually sin against God?”<sup>b</sup>

**10** So day after day she spoke to Joseph, but he never consented to lie with her or to remain with her. **11** But on one of the days when he went into the house to do his work, none of the household servants were in the house. **12** Then she grabbed hold of him by his garment and said: “Lie down with me!” But he left his garment in her hand and fled outside. **13** As soon as she saw that he had left his garment in her hand and had fled outside,

14 she began to cry out to the men of her house and to say to them: "Look! He brought to us this Hebrew man to make us a laughingstock. He came to me to lie down with me, but I began to cry out at the top of my voice. 15 Then as soon as he heard me raising my voice and screaming, he left his garment beside me and fled outside." 16 After that she laid his garment beside her until his master came to his house.

17 Then she told him the same thing, saying: "The Hebrew servant whom you brought to us came to me to make me a laughingstock. 18 But as soon as I raised my voice and began to scream, he left his garment beside me and fled outside." 19 As soon as his master heard the words his wife spoke to him, saying: "These are the things your servant did to me," his anger blazed. 20 So Joseph's master took him and gave him over to the prison, the place where the prisoners of the king were kept under arrest, and he remained there in the prison.<sup>a</sup>

21 But Jehovah continued with Joseph and kept showing loyal love to him and granting him favor in the eyes of the chief officer of the prison.<sup>b</sup> 22 So the chief officer of the prison put Joseph in charge of all the prisoners in the prison, and everything that they were doing there, he was the one having it done.<sup>c</sup> 23 The chief officer of the prison was looking after absolutely nothing that was in Joseph's care, for Jehovah was with Joseph and Jehovah made whatever he did successful.<sup>d</sup>

**40** After these things, the chief cupbearer<sup>e</sup> of the king of Egypt and the chief baker sinned against their lord, the king of Egypt. 2 So Phar'aoah grew indignant at his two of-

## CHAP. 39

a Ps 105:17, 18

b Ge 40:2, 3  
Ps 105:19  
Ac 7:9

c Ge 39:6

d Ge 49:22, 25  
Ac 7:9, 10

## CHAP. 40

e Ge 40:11

## Second Col.

a Ge 40:20-22

b Ge 37:36

c Ge 39:20  
Ps 105:17, 18

d Ge 39:22

e Ge 41:15, 16  
Da 2:28, 45

f Ge 41:12, 13

g Ge 40:20, 21

ficers, the chief cupbearer and the chief baker,<sup>a</sup> 3 and he committed them to the jail of the house of the chief of the guard,<sup>b</sup> to the place where Joseph was a prisoner.<sup>c</sup> 4 Then the chief of the guard assigned Joseph to be with them and to take care of them,<sup>d</sup> and they remained in jail for some time.\*

5 The cupbearer and the baker of the king of Egypt, who were confined in the prison, each had a dream on the same night, and each dream had its own interpretation. 6 The next morning, when Joseph came in and saw them, they looked dejected. 7 So he asked the officers of Phar'aoah who were in custody with him in his master's house: "Why are your faces gloomy today?" 8 At this they said to him: "We each had a dream, but there is no interpreter with us." Joseph said to them: "Do not interpretations belong to God?<sup>e</sup> Relate it to me, please."

9 So the chief cupbearer related his dream to Joseph, saying to him: "In my dream, there was a vine before me. 10 And on the vine, there were three twigs, and as it was sprouting shoots, it blossomed, and its clusters ripened into grapes. 11 And Phar'aoah's cup was in my hand, and I took the grapes and squeezed them out into Phar'aoah's cup. After that I put the cup in Phar'aoah's hand." 12 Then Joseph said to him: "This is its interpretation: The three twigs are three days. 13 Three days from now, Phar'aoah will bring you out,<sup>f</sup> restoring you to your office,<sup>g</sup> and you will put Phar'aoah's cup into his hand as you did before when you were his cupbearer.<sup>h</sup> 14 Nevertheless, you must remember me

40:4 \*Lit., "days." 40:13 \*Lit., "lift up your head."

***Will some be raised simply to have judgment pronounced and then be consigned to second death?***

*What is the meaning of John 5:28, 29?* It says: “All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment.” What Jesus said here must be understood in the light of the later revelation that he gave to John. (See Revelation 20:12, 13, quoted on page 337.) Both those who formerly did good things and those who formerly practiced bad things will be “judged individually according to their deeds.” What deeds? If we were to take the view that people were going to be condemned on the basis of deeds in their past life, that would be inconsistent with Romans 6:7: “He who has died has been acquitted from his sin.” It would also be unreasonable to resurrect people simply for them to be destroyed. So, at John 5:28, 29a, Jesus was pointing ahead to the resurrection; then, in the remainder of verse 29, he was expressing the outcome after they had been uplifted to human perfection and been put on judgment.

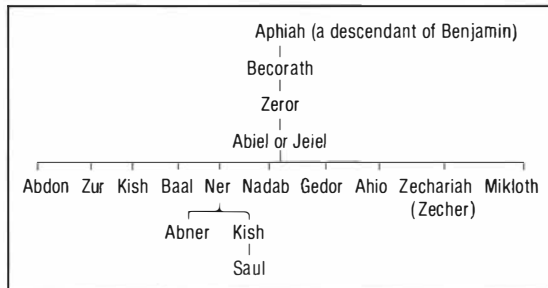
***What does Revelation 20:4-6 indicate as to those who will be resurrected on earth?***

Rev. 20:4-6: “I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God . . . And they came to life and ruled as kings with the Christ for a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.”

The parentheses are used in *NW* and *Mo* to help the reader to connect what follows the parenthetical statement with what precedes it. As clearly stated, it is not “the rest of the dead” who share in the first resurrection. That resurrection is for those who rule with Christ for the thousand years. Does this mean that no others of mankind will live

believing that Abiel is also called "Jeiel" in the Chronicles account, since Jeiel is there shown to be the father of Ner, who became the father of Kish, Saul's father. First Samuel 14:50, 51 also shows Abiel (or Jeiel) to be the father of Ner. The record in Chronicles indicates that Jeiel (or Abiel) had nine other sons, of whom one was named Kish, and this older Kish would thus be the uncle of the son of Ner who bore the same name.

Assuming Abiel and Jeiel both to be names of the same person, we arrive at a genealogy such as is set forth in this chart.



Therefore, when we read at 1 Samuel 9:1 that Kish (that is, the second Kish, the father of Saul) was "the son of Abiel," it appears that the meaning is that he was the grandson of Abiel, as is often the case in Bible genealogy where one or more links in the genealogy are simply omitted. (Thus, while "the family of the Matrites" is mentioned at 1 Samuel 10:21 as including Kish and Saul, the name of Matri does not appear in the accounts we are considering, nor in the rest of the Bible.)

The record in 1 Chronicles (8:33; 9:39) seems quite definite in presenting Ner as the immediate father of the second Kish, and this is clearly the more explicit of the two accounts.—See KISH Nos. 2 and 3.

2. Also a Benjamite.—See ABI-ALBON.

**ABI-EZER** (Abi-e'zer) [(My) Father Is a Helper].

1. One of "the sons of Gilead" the grandson of Manasseh, Joseph's firstborn. A comparison of the accounts at Numbers 26:28-30 and Joshua 17:1, 2 shows that he is also called Iezer (Jeezer, *KJ*), which is a shortened form of Abi-ezer, the prefix "Ab" (father) being removed.

Abi-ezer was a family head and an ancestor of Judge Gideon. (Jg 6:11, 24, 34; 8:2) It appears that after the division of land among the tribes of Israel, Abi-ezer's family either originally or at a later time settled in the area of Ophrah, in the territory of Manasseh W of the Jordan.

The name is also used to stand for the house of Abi-ezer in a collective sense.—Jg 8:2; see ABI-EZRITE.

2. A son of Hammolecheth, who was sister of Manasseh's grandson Gilead. (1Ch 7:18) Some commentators view this Abi-ezer as being the same as No. 1.

3. A Benjamite from Anathoth, one of King David's 37 most valiant fighters. (2Sa 23:27, 39) He was head of a paternal house and divisional head over a force of 24,000 fellow tribesmen, serving the king during the ninth month of each year. (1Ch 11:28; 27:1, 12) Along with other Benjamites, by his valor in war he fulfilled the prophecy at Genesis 49:27. His town of Anathoth lay a few miles NNE of Jerusalem, within the territory of Benjamin.—1Ch 6:60.

**ABI-EZRITE** (Abi-ez'rite) [Of (Belonging to) Abi-ezer]. A descendant of Abi-ezer; of the family of Abi-ezer. (Jg 6:11, 24; 8:32) Numbers 26:30 reads "Iezerites" ("Jeezerites," *KJ*), which is a contraction of Abi-ezrites. This term is applied in the Bible to those descended from Abi-ezer the 'son of Gilead,' rather than to the Abi-ezer of David's time.—See ABI-EZER No. 1.

**ABIGAIL** (Ab'i:gail) [(My) Father Has Made Himself Joyful].

1. A wife of David. Originally, the wife of wealthy Nabal from Maon, a city on the edge of the Wilderness of Judah, W of the Dead Sea. (1Sa 25:2, 3; Jos 15:20, 55) She was "good in discretion and beautiful in form," while her first husband, whose name means "Senseless; Stupid," was "harsh and bad in his practices."

Following the prophet Samuel's death, David and his men moved into the area where the flocks of Abigail's husband were pastured. David's men thereafter were like a protective "wall" around Nabal's shepherds and flocks, night and day. So, when shearing time came, David sent some young men up to Carmel to call Nabal's attention to the good service rendered him and to request an offering of food from him. (1Sa 25:4-8, 15, 16) But miserly Nabal screamed rebukes at them and insulted David as if he were an inconsequential person, and all of them as if they were possibly runaway slaves. (1Sa 25:9-11, 14) This so angered David that he girded on his sword and led about 400 men toward Carmel to wipe out Nabal and the men of his household.—1Sa 25:12, 13, 21, 22.

Abigail, hearing of the incident through a disturbed servant, showed her wise perception by immediately rounding up an ample supply of food and grain and then sent these ahead of her in care

of her servants, much as Jacob had done before making contact with Esau. (1Sa 25:14-19; Ge 32:13-20) Without saying anything to her husband, she rode to meet David, and in a long and fervent plea, which manifested wisdom and logic as well as respect and humility, she convinced David that her husband's senseless words did not justify the unrighteous shedding of blood or the failure to trust in Jehovah to settle the matter in a right way himself. (1Sa 25:14-20, 23-31) David thanked God for the woman's good sense and quick action.—1Sa 25:32-35; compare Pr 25:21, 22; 15:1, 2.

Returning home, Abigail waited for her husband to sober up from a drunken feast and then informed him of her actions. Now "his heart came to be dead inside him, and he himself became as a stone," and after ten days Jehovah caused him to expire. When the news reached David, he sent a marriage proposal to Abigail, which she did not hesitate to accept. She shared David's affections along with Ahinoam, a Jezreelitess, whom David had previously taken as wife. David's first wife, Michal, had already been given by her father Saul to another man.—1Sa 25:36-44.

Abigail was with David in Gath on the western edge of the Shephelah and later down in the NW Negeb at Ziklag. During David's absence a raiding party of Amalekites from the S burned Ziklag and carried off all the women and children, including Abigail and Ahinoam. Assured by Jehovah of success, David led his men in pursuit and, in a surprise attack, overcame the Amalekites and retrieved the captives and possessions.—1Sa 30:1-19.

Back at Ziklag, three days later, the news of Saul's death arrived. (2Sa 1:1, 2) Abigail now accompanied her husband to Hebron of Judah, where David was first anointed as king. Here she gave birth to a son, Chileab (2Sa 3:3), also called Daniel at 1 Chronicles 3:1. David's wives increased to six in Hebron, and neither Abigail nor her son receive further mention in the account.—2Sa 3:2-5.

2. One of David's two sisters. (1Ch 2:13-17) Some scholars believe that she was only a half sister, being related by mother but not by father. At 2 Samuel 17:25 Abigail is called "the daughter of Nahash." Rabbinic tradition holds that Nahash is simply another name for Jesse, David's father. The Greek *Septuagint* (Lagardian edition) has "Jesse" instead of "Nahash" in this verse. A number of modern translations also read this way. (See *AT*; *JB*; *NC* [Spanish].) However, it is noteworthy that the record at 1 Chronicles 2:13-16 does not

call Abigail and Zeruah 'daughters of Jesse' but rather "sisters" of Jesse's sons, including David. This allows for the possibility that their mother had first been married to a man named Nahash, to whom she bore Abigail and Zeruah before becoming Jesse's wife and the mother of his sons. It cannot, therefore, be stated dogmatically that Abigail was the daughter of Jesse.—See NAHASH No. 2.

Abigail, David's sister, is mentioned as giving birth to only one son, Amasa. Her husband is referred to as Ithra the Israelite at 2 Samuel 17:25 but elsewhere is called Jether (1Ki 2:5, 32) and at 1 Chronicles 2:17 is spoken of as "Jether the Ishmaelite." (See JETHER No. 6.) It is possible that Abigail contracted marriage with Jether during the time Jesse and his family were dwelling in the land of Moab. (1Sa 22:3, 4) Her son, Amasa, received no apparent attention during David's reign until Absalom's rebellion. His cousin Absalom then made him the head of his armed forces. Nevertheless, following Absalom's death, Abigail's brother, King David, dealt with her son Amasa in obtaining support for his return to the throne, and thereafter made Amasa the head of the army, replacing Joab. (2Sa 19:11-14) This appointment soon brought death to Abigail's son, at the hands of his embittered cousin Joab.—2Sa 20:4-10.

**ABIHAIL** (Ab'i-ha'il) [(My) Father Is Vital Energy]. A name used in the Bible for three men and two women.

1. A man of the tribe of Levi and of the family (or clan) of Merari. He was the father of Zuriel, chieftain of the paternal house of the clan at the time of the Exodus.—Nu 3:35.

2. The wife of Abishur, who was of the tribe of Judah. (1Ch 2:29) She had two sons, Ahban and Molid.

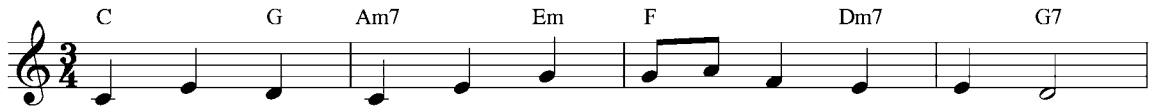
3. A man of the tribe of Gad who settled in Bashan and Gilead. He was the son of Huri and a family chief or head.—1Ch 5:14-17.

4. The daughter of Eliab, David's oldest brother. (Though the Hebrew word *bath* [daughter] at 2 Chronicles 11:18 may also mean "granddaughter.")

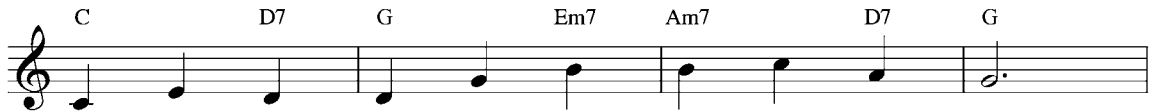
The *King James Version* at 2 Chronicles 11:18 says: "And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse." This would make Abihail appear to be the second wife of Rehoboam. However, the original Hebrew allows for a different rendering, and hence many modern translations here read: "Mahalath the daughter of Jerimoth the son of David, and of

*We Must Be Taught*

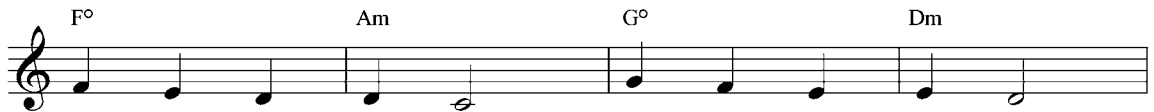
(Isaiah 50:4; 54:13)



Come with re - joic - ing, and learn a - bout Je - ho - vah.  
 Nev - er for - sak - ing our gath - er - ing to - geth - er,  
 Lips that sing praise, how en - cour - ag - ing to hear them!



“Come drink life’s wa - ter,” the spir - it has said.  
 We must be taught; we must learn what is right.  
 Tongues of the taught ones, how sweet is their sound!



Health - ful in - struc - tion, God has pro - vid - ed.  
 Here with God’s spir - it, here with our broth - ers,  
 Oh, may we al - ways meet with God’s peo - ple!



All those who hun - ger for truth will be fed.  
 Here we are strength - ened to walk in the light.  
 Oh, may we al - ways a - mong them be found!

*Welcome One Another*

(Romans 15:7)



Wel - come to all who gath - er here this day To  
 Thanks to our God for broth - ers such as these, Who  
 God's in - vi - ta - tion reach - es all man - kind, That



hear God's Word and to learn his way.  
 wel - come us and who seek to please.  
 all sin - cere ones the truth may find.



Life - giv - ing truth he of - fers to us all; With  
 May we keep hold - ing men of that sort dear, And  
 God by his Son has drawn us to His side. So



thank - ful - ness of heart, we re - spond to his call.  
 now we wel - come oth - ers who meet with us here.  
 wel - come one an - oth - er with hearts o - pened wide.



# OUR KINGDOM MINISTRY

FEBRUARY 2014

---

will give us an opportunity to comment on how we benefited from concentrating on that skill. This month we are encouraged to work on making a record of the interest.

**Why Important:** To fulfill our commission, we must do more than preach. We must return to those who show interest and teach them, watering the seeds of truth that we have planted. (Matt. 28:19, 20; 1 Cor. 3:6-9) This requires finding the person again, talking about his concerns, and building on our previous conversation. Therefore, when we find interest, it is necessary to make a record of it.

## **How to Do It:**

- Make sure that you have tools in your witnessing case for recording interest. Keep your records neat, well-organized, and up-to-date. Make a record as soon as you finish the call.
- Write down information about the householder. What is his name and contact information, such as his address, phone number, or e-mail address? What did you observe about him and his family that may be significant?
- Write down the details of your conversation. What scriptures did you read? What did he say about his beliefs? What literature did you leave? Record the time, the day of the week, and the date of the visit.
- Write down what you plan to do next time. What did you promise to discuss? When did you say you would return?
- Update your record each time you return. No harm is done if you write down more information than you need.

## **Try This During the Month:**

- When making a record, tell those with whom you are working what you are writing down.

---

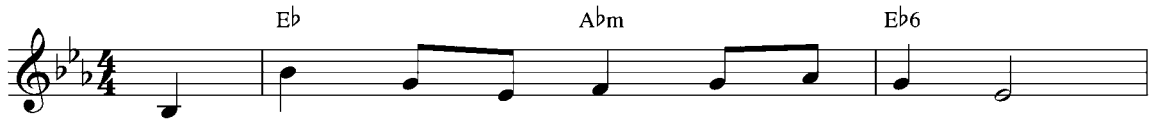
## **Improving Our Skills in the Ministry —Making a Record of the Interest**

---

“Pay constant attention to yourself and to your teaching.” (1 Tim. 4:16) This inspired counsel from the apostle Paul to Timothy indicates that, whether we are new or experienced, we should endeavor to make progress. To help us do that, a new series entitled “Improving Our Skills in the Ministry” will appear in *Our Kingdom Ministry*. Each article will discuss an important skill and provide some suggestions on how to develop it. During the month, all are encouraged to give that skill special attention. After the month concludes, a Service Meeting part

# Sowing Kingdom Seed

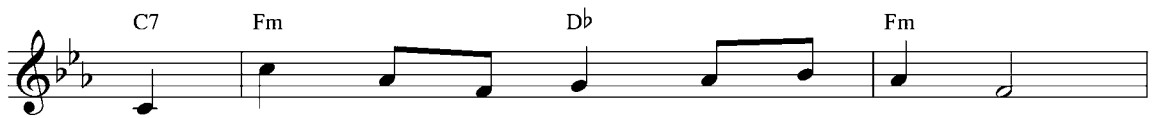
(Matthew 13:4-8)



Oh, come all you slaves of Je - ho - vah,  
Some seed that you sow will be scat - tered  
How much of your work is suc - cess - ful



Who've giv - en your heart and your soul.  
On hearts as re - sis - tant as stone.  
May of - ten de - pend much on you.



Come out to the work of our Mas - ter,  
Though these may re - spond for a sea - son,  
With pa - tience and love for your neigh - bors,



And learn from his steps and his role.  
The want of their hearts will be known.  
Their hearts may be o - pened a - new.

## Sowing Kingdom Seed



The seed of the truth, you sow with - out fear  
 When thorns choke the word, then greed fills their hearts;  
 By be - ing a - lert you'll ward off their fears,



On hearts that are a - ble to yield  
 The things of the world they pre - fer.  
 With mea - sures some gen - tle some bold.



Fine fruit to God's praise as you faith - ful - ly work,  
 Yet, some seed may pros - per; you will see re - sults  
 And thus with re - joic - ing you can hope to reap



And you do your full share in the field.  
 From the ground that is good, fine, and pure.  
 At least thir - ty if not hun - dred - fold.