

OUR KINGDOM MINISTRY

APRIL 2014

WEEK STARTING APRIL 14

Song 114 and Prayer

❑ Congregation Bible Study:

cl chap. 5 ¶¶18-21, box on p. 55 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Exodus 11-14 (10 min.)

No. 1: Exodus 12:37-51 (4 min. or less)

No. 2: What Are Some Events Associated With the Presence of Christ?—*rs* p. 344 ¶¶1-5 (5 min.)

No. 3: Abner—Those Who Live by the Sword Die by the Sword—*it-1* pp. 27-28 (5 min.)

❑ Service Meeting:

Song 100

15 min: Make Good Use of the 2014 Yearbook. Discussion. Review “A Letter From the Governing Body.” Arrange in advance for some to relate an experience from the Yearbook that has been encouraging to them. Invite audience to comment on outstanding aspects of the worldwide report. Conclude by encouraging all to complete their reading of the Yearbook.

15 min: “Improving Our Skills in the Ministry—Being a Helpful Companion.” Discussion. Have two brief demonstrations showing a companion who is not helpful. After each one, invite the audience to comment on how the companion could have handled the situation better.

Song 45 and Prayer

Improving Our Skills in the Ministry—Being a Helpful Companion

Why Important: Jesus recognized the value of preaching with a companion. So when he dispatched 70 of his disciples to go ahead of him and preach, he sent them out in pairs. (Luke 10:1) A companion can provide needed support if his fellow publisher encounters a difficult situation or is unsure of how to answer a householder. (Eccl. 4:9, 10) He can

share his experience and occasionally offer a suggestion that may help the one with whom he is working become a more effective evangelizer. (Prov. 27:17) He can also encourage by means of his upbuilding conversation between doors.—Phil. 4:8.

How to Do It:

- Pay attention when your partner is giving a witness. (Jas. 1:19) When a scripture is read, follow along in your copy of the Bible. This will put you in a better position to assist if needed.
- Use good judgment to determine if and when you should join in the conversation. (Prov. 25:11) If you accompany another publisher on a Bible study, your occasional comments will likely be appreciated. However, when preaching from house to house, your service companion may prefer that you let him do the talking when it is his turn. Of course, if he is a new publisher or if he is not sure how to respond to a question or objection, he will likely appreciate your help. But whether you are accompanying a publisher in the house-to-house, return visit, or Bible study work, do not interrupt, take over the conversation, or introduce a different subject.
- Share your experience. If, on occasion, you can give the publisher with whom you are working a suggestion to help him be more effective in the ministry, do not hold back. (Prov. 3:27) At an appropriate time, you might begin by saying: “How do you think that went?” or “May I offer a suggestion?” or “Here’s what I try to do.” Keep in mind that while others appreciate receiving a suggestion *on occasion*, they will be discouraged if every mistake is called to their attention.

Try This During the Month:

- After working in the ministry with your field service partner, tell him what he said or did that made him a helpful companion.

114 *God's Own Book—A Treasure*

(Proverbs 2:1)

1. There is a book that by its many pages,
Brings peace and joy and hope to humankind.
Its wondrous thoughts
are charged with such great power;
It brings life to the “dead,” sight to the “blind.”
That precious book is God's own Holy Bible.
Its words were penned
by men whom God inspired,
By men who truly loved their God Jehovah,
And by his holy spirit they were fired.
2. They wrote a record true of God's creations,
How by his might this universe appeared.
They also told how man at first was sinless
But how his Paradise then disappeared.
They further told about a certain angel
Who challenged God and spurned his sov'reignty.
That challenge led to sin and man's great sorrow,
But soon will come Jehovah's victory.
3. Today we live in times of joy unbounded.
God's Kingdom now is here with Christ as Lord.
This is the day Jehovah grants salvation
To all who come to him in full accord.
Within his book are found these cheerful tidings;
A sacred banquet feast on which to feed.
It offers peace beyond all human thinking;
This Living Treasure beckons all to read.

Questions for Meditation

Psalm 8:3-9 How can Jehovah’s creation teach us humility?

Psalm 19:1-6 Jehovah’s creative power may incite us to do what, and why?

Matthew 6:25-34 How can contemplating Jehovah’s creative power help us to fight anxiety and set proper priorities in life?

Acts 17:22-31 How does Jehovah’s use of creative power teach us that idolatry is wrong and that God is not far off from us?

book of Psalms: “Every breathing thing—let it praise Jah.”
—Psalm 150:6.

Learning From Jehovah’s Creative Power

¹⁸ What do we learn from Jehovah’s use of his creative power? We are awestruck by the diversity of creation. One psalmist exclaimed: “How many your works are, O Jehovah! . . . The earth is full of your productions.” (Psalm 104:24) How true! Biologists have identified well over a million species of living things on earth; yet, opinions vary as to whether there may be as many as 10 million, 30 million, or more. A human artist may find that his creativity runs dry at times. In contrast, Jehovah’s creativity—his power to invent and create new and diverse things—is obviously inexhaustible.

¹⁹ Jehovah’s use of his creative power teaches us about his sovereignty. The very word “Creator” separates Jehovah from everything else in the universe, all of which is “creation.” Even Jehovah’s only-begotten Son, who served as “a master worker” during creation, is never called Creator or co-Creator in the Bible. (Proverbs 8:30; Matthew 19:4)

18, 19. How diverse are the living things that Jehovah has made on this earth, and what does creation teach us about his sovereignty?

Rather, he is “the firstborn of all *creation*.” (Colossians 1:15) Jehovah’s position as the Creator gives him the intrinsic right to wield exclusive sovereign power over all the universe.—Romans 1:20; Revelation 4:11.

²⁰ Has Jehovah stopped exercising his creative power? Well, the Bible does say that when Jehovah finished his creative work on the sixth creative day, “he proceeded to rest on the seventh day from all his work that he had made.” (Genesis 2:2) The apostle Paul indicated that this seventh “day” is thousands of years long, for it was still ongoing in his day. (Hebrews 4:3-6) But does “rest” mean that Jehovah has stopped working altogether? No, Jehovah never stops working. (Psalm 92:4; John 5:17) His rest, then, must simply refer to the cessation of his work of physical creation respecting the earth. His work of bringing his purposes to fulfillment, however, has continued uninterrupted. Such work has included the inspiration of the Holy Scriptures. His work has even involved the bringing forth of “a new creation,” which will be discussed in Chapter 19.—2 Corinthians 5:17.

²¹ When Jehovah’s rest day finally comes to an end, he will be able to pronounce all of his work on the earth “very good,” much as he did at the end of the six creative days. (Genesis 1:31) How he may choose to exercise his limitless creative power thereafter remains to be seen. In any event, we may be assured that we will continue to be fascinated by Jehovah’s use of creative power. Throughout all eternity, we will learn more about Jehovah through his creation. (Ecclesiastes 3:11) The more we learn about him, the more profound our awe will become—and the closer we will draw to our Grand Creator.

20. In what sense has Jehovah rested since completing his earthly creation?

21. How will Jehovah’s creative power affect faithful humans throughout eternity?

indeed with you!^a It is clear that you intend to do something evil.

11 No! Only your men may go and serve Jehovah, for that is what you requested.” With that they were driven out from before Phar’aoth.

12 Jehovah now said to Moses: “Stretch out your hand over the land of Egypt for the locusts, so that they may come up over the land of Egypt and eat up all the vegetation of the land, everything that the hail has let remain.” **13** At once Moses stretched out his rod over the land of Egypt, and Jehovah caused an east wind to blow on the land all that day and all night. The morning came, and the east wind brought the locusts. **14** And the locusts came up over all the land of Egypt and settled down on the whole territory of Egypt.^b It was extremely severe;^c never before had there been so many locusts, nor would there ever be so many again. **15** They covered the surface of the entire land, and the land grew dark with them; they devoured all the vegetation of the land and all the fruit of the trees that the hail had left; nothing green was left on the trees or on the vegetation of the field in all the land of Egypt.

16 So Phar’aoth quickly called Moses and Aaron and said: “I have sinned against Jehovah your God and against you. **17** Now, please, pardon my sin just this once, and plead with Jehovah your God that he just remove this deadly plague from upon me.” **18** So he* went out from Phar’aoth and pleaded with Jehovah.^d **19** Then Jehovah caused the wind to shift, and it became a very stiff west wind, and it carried the locusts away and drove them into the Red Sea. Not a single lo-

CHAP. 10
a Ex 12:31, 32

b Ps 78:46

c Ex 10:5
Ps 105:34, 35

d Ex 8:30, 31

Second Col.

a Ex 7:3
Ex 11:10
Ro 9:17, 18

b Ps 105:28

c Ex 8:21, 22
Ex 9:3, 6
Ex 9:26
Ex 11:7
Ex 12:13

d Ex 8:28
Ex 9:28

e Ex 3:18
Ex 5:3

f Ex 4:21
Ex 14:4

cust remained in all the territory of Egypt. **20** However, Jehovah allowed Phar’aoth’s heart to become obstinate,^a and he did not send the Israelites away.

21 Jehovah then said to Moses: “Stretch out your hand toward the heavens so that there may be darkness over the land of Egypt, a darkness so thick that it can be felt.” **22** Moses immediately stretched out his hand toward the heavens, and there was a dense darkness in all the land of Egypt for three days.^b **23** They did not see one another, and none of them got up from where they were for three days; but all the Israelites had light in their dwellings.^c **24** Phar’aoth then called Moses and said: “Go, serve Jehovah.^d Only your sheep and your cattle will remain behind. Even your children may go with you.” **25** But Moses said: “You yourself will also provide us with* sacrifices and burnt offerings, and we will offer them to Jehovah our God.^e **26** Our livestock will also go with us. Not an animal* will be allowed to remain, because we will be using some of them to worship Jehovah our God, and we do not know what we will offer in worship to Jehovah until we arrive there.” **27** So Jehovah allowed Phar’aoth’s heart to become obstinate, and he did not consent to send them away.^f **28** Phar’aoth said to him: “Get out of my sight! Make sure that you do not try to see my face again, for on the day you see my face, you will die.” **29** To this Moses said: “Just as you have spoken, I will not try to see your face again.”

11 Then Jehovah said to Moses: “One more plague I am going to bring upon Phar’aoth and Egypt. After that he will

10:25 *Or “allow us to have.” 10:26 *Lit., “a hoof.”

10:18 *Apparently Moses.

send you away from here.^a When he does send you away, he will literally drive you out of here.^b **2** Now tell the people that all the men and women should ask their neighbor for articles of silver and of gold.^c **3** And Jehovah gave the people favor in the eyes of the Egyptians. Moreover, Moses himself had become highly esteemed in the land of Egypt among Phar'aoh's servants and among the people.

4 Moses then said: "This is what Jehovah has said, 'About midnight I am going out into the midst of Egypt,^d **5** and every firstborn in the land of Egypt will die,^e from the firstborn of Phar'aoh who is sitting on his throne to the firstborn of the slave girl who is working at the hand mill, and every firstborn of the livestock.^f **6** Throughout all the land of Egypt, there will be a great outcry such as has never occurred nor will ever occur again.^g **7** But not even a dog will bark* at the Israelites, at the men or their livestock, so that you may know that Jehovah can make a distinction between the Egyptians and the Israelites.^h **8** And all your servants will certainly come down to me and prostrate themselves to me, saying, 'Go, you and all the people who follow you.'ⁱ And after that I will go out." With that he went out from Phar'aoh in the heat of anger.

9 Jehovah then said to Moses: "Phar'aoh will not listen to you,^j in order for my miracles to be multiplied in the land of Egypt."^k **10** Moses and Aaron performed all these miracles before Phar'aoh,^l but Jehovah allowed Phar'aoh's heart to become obstinate, so that he did not send the Israelites away from his land.^m

11:7 *Lit., "sharpen its tongue."

CHAP. 11

- a De 4:34
b Ex 12:31, 32
c Ex 3:21, 22
Ex 12:35, 36
Ps 105:37
d Ex 12:29
e Ex 4:22, 23
Ps 78:51
Ps 105:36
Ps 136:10
Heb 11:28
f Ex 12:12
g Ex 12:30
h Ex 8:22
Ex 9:3, 4
Ex 10:23
Ex 12:13
i Ex 12:33
j Ex 3:19
Ex 7:4
Ro 9:17, 18
k Ex 7:3
l Ps 135:9
m Ex 4:21
Ex 9:15, 16
Ex 10:20

Second Col.

CHAP. 12

- a Ex 13:4
Ex 23:15
Nu 28:16
De 16:1
b Joh 1:29
1Co 5:7
Re 5:6
c Le 22:18-20
De 17:1
1Pe 1:19
d Nu 28:16
e Ex 12:18
Le 23:5
De 16:6
f 1Co 5:7
Heb 11:28
g De 16:6, 7
h Ex 13:3
Ex 34:25
De 16:3
1Co 5:8
i Nu 9:11
j Le 7:15
Le 22:29, 30
De 16:4

12 Jehovah now said to Moses and Aaron in the land of Egypt: **2** "This month will be the beginning of the months for you. It will be the first of the months of the year for you.^a **3** Speak to the entire assembly of Israel, saying, 'On the tenth day of this month, they should each take for themselves a sheep^b for their father's house, a sheep to a house. **4** But if the household is too small for the sheep, they* and their nearest neighbor should share it between themselves in their house according to the number of people.^c When making the calculation, determine how much of the sheep each one will eat. **5** Your sheep should be a sound,^c one-year-old male. You may choose from the young rams or from the goats. **6** You must care for it until the 14th day of this month,^d and the whole congregation of the assembly of Israel must slaughter it at twilight.^e **7** They must take some of the blood and splash it on the two doorposts and the upper part of the doorway of the houses in which they eat it.^f

8 "They must eat the meat on this night.^g They should roast it over the fire and eat it along with unleavened bread^h and bitter greens.ⁱ **9** Do not eat any of it raw or boiled, cooked in water, but roast it over the fire, its head together with its shanks and its inner parts. **10** You must not save any of it until morning, but any of it left over until morning you should burn with fire.^j **11** And this is how you should eat it, with your belt fastened,* sandals on your feet, and your staff in your hand; and you should eat it in a hurry. It is Jehovah's Passover. **12** For I

12:4 *Lit., "he." #Or "souls." 12:6 *Lit., "between the two evenings." 12:11 *Lit., "with your hips girded."

will pass through the land of Egypt on this night and strike every firstborn in the land of Egypt, from man to beast;^a and I will execute judgment on all the gods of Egypt.^b I am Jehovah. **13** The blood will serve as your sign on the houses where you are; and I will see the blood and pass over you, and the plague will not come on you to destroy you when I strike the land of Egypt.^c

14 "This day will serve as a memorial for you, and you must celebrate it as a festival to Jehovah throughout your generations. As a lasting statute, you should celebrate it. **15** Seven days you are to eat unleavened bread.^d Yes, on the first day you are to remove the sourdough from your houses, because anyone eating what is leavened from the first day down to the seventh, that person* must be cut off^e from Israel. **16** On the first day you will hold a holy convention, and on the seventh day, another holy convention. No work is to be done on these days.^e Only what every person* needs to eat, that alone may be prepared for you.

17 "You must keep the Festival of Unleavened Bread,^f for on this very day, I will bring your multitudes* out of the land of Egypt. And you must keep this day throughout your generations as a lasting statute. **18** In the first month, on the 14th day of the month, in the evening, you are to eat unleavened bread until the 21st day of the month, in the evening.^g **19** No sourdough is to be found in your houses for seven days, because if anyone eats what is leavened, whether he is a foreigner or a native of the land,^h that person* must be

12:15, 16, 19 *Or "soul." 12:15, 19 *Or "put to death." 12:17 *Lit., "armies."

CHAP. 12

a Ex 11:4, 5
Ex 12:29

b Nu 33:4

c Ex 8:22
Ex 9:4, 26
Ex 10:23
Ex 11:7

d Ex 23:15
Le 23:6

e Le 23:8

f Le 23:6
Lu 22:1
1Co 5:8

g Le 23:5, 6

h Nu 9:14

Second Col.

a De 16:3
1Co 5:7

b Ex 3:16
Nu 11:16

c Heb 11:28

d De 16:3

e Jos 5:10

f Ex 13:3, 8
De 6:6, 7

g Heb 11:28

h Nu 33:4
Ps 78:51
Ps 105:36

cut off^e from the assembly of Israel.^a **20** You should not eat anything leavened. In all your homes, you are to eat unleavened bread."^g

21 Moses promptly called all the elders of Israel^b and said to them: "Go and select young animals* for each of your families, and slaughter the Passover sacrifice. **22** Then you must dip a bunch of hyssop into the blood that is in a basin and strike the upper part of the doorway and the two doorposts with the blood; and none of you should go out of the entrance of his house until morning. **23** Then when Jehovah passes through to plague the Egyptians and sees the blood on the upper part of the doorway and on the two doorposts, Jehovah will certainly pass over the entrance, and he will not allow the plague of death* to enter into your houses.^c

24 "You must observe this event as a lasting regulation for you and your sons.^d **25** And when you come into the land that Jehovah will give you just as he has stated, you must keep this observance.^e **26** And when your sons ask you, 'What does this observance mean to you?'^f **27** you must say, 'It is the sacrifice of the Passover to Jehovah, who passed over the houses of the Israelites in Egypt when he plagued the Egyptians, but he spared our houses.'"^g

Then the people bowed low and prostrated themselves. **28** So the Israelites went and did just as Jehovah had commanded Moses and Aaron.^g They did just so.

29 Then at midnight, Jehovah struck down every firstborn in the land of Egypt,^h from the

12:21 *That is, young sheep or goats. 12:23 *Lit., "the ruination."

firstborn of Phar'ao^h who was sitting on his throne to the firstborn of the captive who was in the prison,* and every firstborn of the animals.^a **30** Phar'ao^h got up that night along with all his servants and all the other Egyptians, and there was a great outcry among the Egyptians, because there was not a house where someone was not dead.^b **31** At once he called Moses and Aaron^c by night and said: "Get up, get out from among my people, both you and the other Israelites. Go and serve Jehovah, just as you have said."^d **32** Take also your flocks and your herds and go, just as you have said.^e But you must also bless me."

33 And the Egyptians began to urge the people to depart quickly^f out of the land "because," as they said, "we are all as good as dead!"^g **34** So the people carried their flour dough before it was leavened, with their kneading troughs* wrapped up in their clothing on their shoulder. **35** The Israelites did what Moses had told them and asked the Egyptians for articles of silver and of gold as well as clothing.^h **36** Jehovah gave the people favor in the eyes of the Egyptians, so that they gave them what they asked for, and they plundered the Egyptians.ⁱ

37 Then the Israelites departed from Ram'e'ses^j for Suc'coth,^k about 600,000 men on foot, besides children.^l **38** And a vast mixed company*^m also went with them, as well as flocks and herds, a great number of livestock. **39** They began to bake the dough that they brought from Egypt into round loaves

12:29 *Lit., "the house of the cistern."
12:34 *Or "bowls." 12:38 *That is, a mixed company of non-Israelites, including Egyptians.

CHAP. 12

a Ge 15:14
Ex 11:4, 5
Nu 3:13
Ps 135:8

b Ex 11:6

c Ex 10:28, 29

d Ex 3:19, 20
Ex 6:1
Ex 10:8-11
Ps 105:38

e Ex 10:26

f Ex 12:11

g Ex 10:7

h Ge 15:14
Ex 3:21
Ex 11:2
Ps 105:37

i Ex 3:22

j Ge 47:11
Ex 1:11

k Nu 33:5

l Ge 12:1, 2
Ge 15:1, 5
Ex 46:2, 3
Ex 1:7
Nu 2:32

m Nu 11:4

Second Col.

a Ex 12:31

b Ge 46:2, 3
Ge 47:27
Ac 13:17

c Ga 3:17

d De 16:1

e Le 22:10

f Ge 17:12, 23

g Nu 9:12
Ps 34:19, 20
Joh 19:33, 36

h Nu 9:14

i Le 24:22
Nu 15:16

of unleavened bread. It was not leavened, because they had been driven out of Egypt so suddenly that they had not prepared any provisions for themselves.^a

40 The dwelling of the Israelites, who had dwelled in Egypt,^b was 430 years.^c **41** At the end of the 430 years, on this very day, all the multitudes* of Jehovah went out of the land of Egypt.

42 It is a night on which they will celebrate Jehovah's bringing them out of the land of Egypt. This night is to be observed to Jehovah by all the people of Israel throughout their generations.^d

43 Then Jehovah said to Moses and Aaron, "This is the statute of the Passover: No foreigner may eat of it.^e **44** But if someone has a slave man who was purchased with money, you should circumcise him.^f Only then may he share in eating it.

45 A settler and a hired worker may not eat of it. **46** In one house it is to be eaten. You must not take any of the meat outside of the house, and you must not break any of its bones.^g **47** All the assembly of Israel are to celebrate it. **48** If a foreigner resides with you and he wants to celebrate the Passover to Jehovah, every male of his must be circumcised. Then he may come near to celebrate it, and he will become like a native of the land. But no uncircumcised man may eat of it.^h **49** One law will apply for the native and for the foreigner who is residing among you."ⁱ

50 So all the Israelites did just as Jehovah had commanded Moses and Aaron. They did just so. **51** On this very day, Jehovah brought the Israelites along with their multitudes* out of the land of Egypt.

12:41, 51 *Lit., "armies."

13 Jehovah spoke further to Moses, saying: **2** "Sanctify* to me every firstborn male[#] among the Israelites. The first male to be born, of both human and animal, belongs to me."^a

3 Then Moses said to the people: "Remember this day on which you went out of Egypt,^b from the house of slavery, because with a mighty hand Jehovah brought you out of here.^c So nothing leavened may be eaten. **4** You are going out on this day, in the month of A'bib.^{#d} **5** When Jehovah has brought you into the land of the Ca'naanites, the Hit'tites, the Am'orites, the Hi'vites, and the Jeb'usites,^e which he swore to your forefathers to give you,^f a land flowing with milk and honey,^g then you must keep this observance in this month. **6** Seven days you are to eat unleavened bread,^h and on the seventh day, there will be a festival to Jehovah. **7** Unleavened bread is to be eaten for the seven days;ⁱ and nothing leavened is to be found with you,^j and no sourdough is to be found with you within all your territory.* **8** And you must tell your son on that day, 'It is because of what Jehovah did for me when I came out of Egypt.'^k **9** And this will serve for you as a sign on your hand and as a memorial* on your forehead,^{#l} so that Jehovah's law may be in your mouth, for with a mighty hand Jehovah brought you out of Egypt. **10** You must keep this statute at its appointed time from year to year.^m

11 "When Jehovah brings you into the land of the Ca'naanites, which he has sworn to give

13:2 *Or "Set apart." #Lit., "every firstborn that opens each womb." **13:4** *See App. B15. **13:7** *Lit., "boundaries." **13:9** *Or "reminder." **13:9, 16** #Lit., "between your eyes."

CHAP. 13

a Nu 3:13
Nu 18:15
De 15:19
Lu 2:22, 23

b Ex 12:42
De 16:3

c De 4:34
Ne 9:10

d De 16:1

e Ex 3:8
Ex 34:11

f Ge 15:18
Ex 6:5, 8

g Ex 3:17
De 8:7-9

h Ex 12:15
Ex 34:18

i Ex 23:15

j De 16:3

k Ex 12:26, 27

l Ex 12:14
De 11:18

m Ex 12:24, 25

Second Col.

a Ge 15:18

b Ex 22:29
Ex 34:19, 20
Le 27:26
Nu 3:13
Lu 2:22, 23

c Nu 18:15

d De 7:7, 8

e Ex 5:2

f Ex 12:29
Ps 78:51

g De 11:18

h Ex 14:2, 3
Nu 33:5

to you and to your forefathers,^a **12** you must devote to Jehovah every firstborn male,* as well as every male firstling of the livestock that you acquire. The males belong to Jehovah.^b **13** Every firstling donkey you are to redeem with a sheep, and if you do not redeem it, then you must break its neck. And every firstborn male of your sons you are to redeem.^c

14 "In case your son should ask you later on, 'What does this mean?' then you should say to him, 'With a mighty hand Jehovah brought us out of Egypt, from the house of slavery.'^d **15** When Phar'aoh stubbornly refused to send us away,^e Jehovah killed every firstborn in the land of Egypt, from the firstborn of man to the firstborn of beast.^f That is why I am sacrificing to Jehovah all the firstborn males,* and I redeem every firstborn of my sons.' **16** This must serve as a sign on your hand and as a headband on your forehead,^{#g} for with a mighty hand Jehovah brought us out of Egypt."

17 Now when Phar'aoh sent the people away, God did not lead them by the way of the land of the Phi-lis'tines, although it was near. For God said: "The people may change their minds when they are confronted by war and will return to Egypt." **18** So God made the people go around by the way of the wilderness of the Red Sea.^h But it was in battle formation that the Israelites went up out of the land of Egypt. **19** Moses also took Joseph's bones with him, because Joseph had made the sons of Israel solemnly swear: "God will not fail to turn his attention to you, and you must take my

13:12 *Lit., "everyone that opens the womb." **13:15** *Lit., "everything that opens the womb."

bones up out of here with you.”^a
20 They departed from Suc’coth and encamped at E’tham, at the edge of the wilderness.

21 Now Jehovah was going ahead of them by day in a pillar of cloud to lead them along the way,^b and by night in a pillar of fire to give them light, so that they could travel by day and by night.^c **22** The pillar of cloud would not move away from before the people during the day, nor the pillar of fire at night.^d

14 Jehovah now said to Moses: **2** “Tell the Israelites that they should turn back and encamp before Pi-ha-hi’roth, between Mig’dol and the sea, within view of Ba’al-ze’phon.^e You are to encamp facing it by the sea. **3** Then Phar’aoth will say about the Israelites, ‘They are wandering in confusion in the land. The wilderness has closed in on them.’ **4** I will allow Phar’aoth’s heart to become obstinate,^f and he will chase after them, and I will glorify myself by means of Phar’aoth and all his army;^g and the Egyptians will certainly know that I am Jehovah.”^h So that is what they did.

5 Later it was reported to the king of Egypt that the people had run away. Immediately, Phar’aoth and his servants had a change of heart regarding the people,ⁱ and they said: “Why did we do this and release Israel from serving as slaves for us?” **6** So he made his war chariots ready, and he took his people with him.^j **7** He took 600 chosen chariots and all the other chariots of Egypt, with warriors on every one of them. **8** Thus Jehovah allowed the heart of Phar’aoth king of Egypt to become obstinate, and he chased after the Israelites, while the Israelites were going out with confidence.*^k **9** The

CHAP. 13

a Ge 50:24, 25
 Jos 24:32
 Heb 11:22

b Ex 14:19

c Nu 9:15
 Ps 78:14

d Ps 105:39
 1Co 10:1

CHAP. 14

e Ex 13:17, 18

f Ex 7:13
 Ro 9:17, 18

g Ex 9:15, 16
 Ex 15:11
 Ex 18:10, 11
 Jos 2:9, 10

h Ex 7:5
 Ex 8:22

i Ex 12:33

j Ex 14:23

k Nu 33:3

Second Col.

a Ex 15:9

b Jos 24:6, 7
 Ne 9:9

c Ex 16:3
 Ex 17:3
 Nu 14:2-4
 Ps 106:7

d Ex 5:21
 Ex 6:6, 9

e Nu 14:9
 De 20:3
 2Ch 20:15, 17
 Ps 27:1
 Ps 46:1
 Isa 41:10

f 2Ch 20:17

g Ex 14:30
 Ex 15:5
 Ps 136:15

h De 1:30
 De 20:4
 2Ch 20:29

i Ex 9:15, 16

j Ex 14:4
 Ro 9:17, 18

Egyptians chased after them,^a and all the chariot horses of Phar’aoth and his cavalymen and his army were catching up with them while they were camping by the sea, by Pi-ha-hi’roth, facing Ba’al-ze’phon.

10 When Phar’aoth got closer, the Israelites raised their eyes and saw the Egyptians pursuing them. The Israelites became terrified and began to cry out to Jehovah.^b **11** They said to Moses: “Is it because there are no burial places in Egypt that you have brought us here to die in the wilderness?^c What have you done to us by leading us out of Egypt?^d **12** Is this not the very thing we told you in Egypt when we said, ‘Let us alone, so that we may serve the Egyptians?’ For it is better for us to serve the Egyptians than to die in the wilderness.”^d **13** Then Moses said to the people: “Do not be afraid.^e Stand firm and see the salvation of Jehovah that he will perform for you today.^f For the Egyptians whom you see today, you will never ever see again.^g **14** Jehovah himself will fight for you,^h and you will keep silent.”

15 Jehovah now said to Moses: “Why do you keep crying out to me? Tell the Israelites that they should break camp. **16** As for you, lift up your rod and stretch out your hand over the sea and divide it, so that the Israelites may go through the midst of the sea on dry ground. **17** As for me, I am allowing the hearts of the Egyptians to become obstinate, so that they will go in after them; thus I will glorify myself by means of Phar’aoth and all his army, his war chariots, and his cavalymen.ⁱ **18** And the Egyptians will certainly know that I am Jehovah when I glorify myself by means of Phar’aoth, his war chariots, and his cavalymen.”^j

14:8 *Lit., “with uplifted hand.”

19 Then the angel of the true God^a who was going ahead of the camp of Israel departed and went to their rear, and the pillar of cloud that was in front of them moved to the rear and stood behind them.^b 20 So it came between the camp of the Egyptians and the camp of Israel.^c On the one side, it was a dark cloud. On the other side, it was lighting up the night.^d So the one camp did not come near the other camp all night long.

21 Moses now stretched out his hand over the sea;^e and Jehovah drove the sea back with a strong east wind all night long, turning the sea basin into dry ground,^f and the waters divided.^g 22 So the Israelites went through the midst of the sea on dry ground,^h while the waters formed a wall on their right hand and on their left.ⁱ 23 The Egyptians pursued them, and all Phar'ao'h's horses, his war chariots, and his cavalymen began going after them into the midst of the sea.^j 24 During the morning watch,^{*} Jehovah looked at the camp of the Egyptians from within the pillar of fire and cloud,^k and he threw the camp of the Egyptians into confusion. 25 He kept taking wheels off their chariots so that they were driving them with difficulty, and the Egyptians were saying: "Let us flee from any contact with Israel, because Jehovah is fighting for them against the Egyptians."^l

26 Then Jehovah said to Moses: "Stretch out your hand over the sea so that the waters may come back over the Egyptians, their war chariots, and their cavalymen." 27 Moses at once stretched out his hand over the sea, and as morning approached,

14:24 *That is, about 2:00 a.m. until 6:00 a.m.

CHAP. 14

- a Ge 48:16
- Ex 32:34
- Nu 20:16
- Jude 9
- b Ex 13:21
- c Jos 24:6, 7
- d Ps 105:39
- e Ex 14:16
- Ac 7:36
- f Jos 2:9, 10
- Ps 66:6
- Ps 106:9
- Ps 114:3
- g Ne 9:10, 11
- Ps 78:13
- Ps 136:13
- Isa 63:12
- h 1Co 10:1
- Heb 11:29
- i Ex 15:8
- j Ex 14:17
- k Ex 13:21
- l Ex 14:4

Second Col.

- a Ex 15:1, 4
- b Ex 15:5, 10
- De 11:3, 4
- Jos 24:6, 7
- Ne 9:10, 11
- Ps 78:53
- Heb 11:29
- c Ex 14:13
- Ps 106:11
- Ps 136:15
- d Ps 77:19
- e Ex 15:8
- f De 4:20
- Ps 106:8-11
- g Ex 4:31
- Ex 19:9
- Ps 106:12

CHAP. 15

- h Jg 5:1
- 2Sa 22:1
- Re 15:3
- i Ex 9:16
- Ex 18:10, 11
- Ps 106:11, 12
- j Ex 15:21
- Ps 136:15
- k Isa 12:2
- l 2Sa 22:47
- Isa 25:1
- m Ex 3:15
- n Ps 83:18
- Ps 148:13
- o Ps 24:8
- p Ex 6:3
- Isa 42:8
- q Ex 14:27
- r Ex 14:6, 7
- s Ne 9:10, 11

the sea returned to its normal condition. As the Egyptians fled from it, Jehovah shook the Egyptians off into the midst of the sea.^a 28 The returning waters covered the war chariots and the cavalymen and all of Phar'ao'h's army who had gone into the sea after them.^b Not so much as one among them was allowed to survive.^c

29 But the Israelites walked on dry ground in the midst of the seabed,^d and the waters formed a wall on their right hand and on their left.^e 30 Thus Jehovah saved Israel on that day from the hand of the Egyptians,^f and Israel saw the Egyptians dead on the seashore. 31 Israel also saw the great power^{*} that Jehovah wielded against the Egyptians, and the people began to fear Jehovah and to put faith in Jehovah and in his servant Moses.^g

15 At that time Moses and the Israelites sang this song to Jehovah:^h

"Let me sing to Jehovah, for he has become highly exalted.ⁱ

The horse and its rider he has hurled into the sea.^j

2 My strength and my might is Jah,^{*} since he has become my salvation.^k

This is my God, and I will praise him;^l my father's God,^m and I will exalt him.ⁿ

3 Jehovah is a powerful warrior.^o Jehovah is his name.^p

4 Phar'ao'h's chariots and his army He has cast into the sea,^q

And his finest warriors have sunk into the Red Sea.^r

5 The surging waters covered them; down into the depths they sank like a stone.^s

14:31 *Lit., "hand." 15:2 **"Jah" is a shortened form of the name Jehovah.

Promised Land. (Ex. 3:8; 33:14) But no human ever saw God.—Ex. 33:20; John 1:18.

What are some of the events with which the Bible associates the presence of Christ?

Dan. 7:13, 14: “With the clouds of the heavens someone like a son of man [Jesus Christ] happened to be coming; and to the Ancient of Days [Jehovah God] he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him.”

1 Thess. 4:15, 16: “This is what we tell you by Jehovah’s word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel’s voice and with God’s trumpet, and those who are dead in union with Christ will rise first.” (So, those who will rule with Christ would be resurrected to be with him in heaven—first those who had died in years past and then those who would die following the Lord’s return.)

Matt. 25:31-33: “When the Son of man arrives in his glory, and all the angels with him, then he will sit down on his glorious throne. And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. And he will put the sheep on his right hand, but the goats on his left.”

2 Thess. 1:7-9: “To you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength.”

Luke 23:42, 43: “He [the sympathetic evildoer impaled alongside Jesus] went on to say: ‘Jesus, remember me when you get into your

kingdom.’ And he said to him: ‘Truly I tell you today, You will be with me in Paradise.’” (Under Jesus’ rule, all the earth will become a paradise; the dead who are in God’s memory will be raised with an opportunity to enjoy perfect life on earth forever.)

See also pages 234-239, under the heading “Last Days.”

Sabbath

Definition: Sabbath is taken from the Hebrew *sha-vath'*, meaning “rest, cease, desist.” The sabbatical system prescribed in the Mosaic Law included a weekly Sabbath day, a number of additional specified days throughout each year, the seventh year, and the fiftieth year. The weekly Sabbath of the Jews, the seventh day of their calendar week, is from sunset on Friday until sunset on Saturday. Many professed Christians have traditionally kept Sunday as their day of rest and of worship; others have adhered to the day set aside on the Jewish calendar.

Are Christians under obligation to keep a weekly sabbath day?

Ex. 31:16, 17: “The sons of Israel must keep the sabbath, so as to carry out the sabbath during their generations. It is a covenant to time indefinite [“a perpetual covenant,” *RS*]. Between me and the sons of Israel it is a sign to time indefinite.” (Notice that sabbath observance was a sign between Jehovah and Israel; this would not be the case if everyone else were also obligated to keep the Sabbath. The Hebrew word rendered “perpetual” in *RS* is '*oh-lam'*, which basically means a period of time that, from the standpoint of the present, is indefinite or hidden from sight but of long duration. That can mean forever, but not necessarily so. At Numbers 25:13 the same Hebrew word is applied to the priesthood, which later ended, according to Hebrews 7:12.)

Rom. 10:4: “Christ is the end of the Law, so that everyone exercising faith may have righteousness.” (Sabbath keeping was a part of that Law. God used Christ to bring that Law to its end. Our having a righteous standing with God depends on faith in Christ, not on keeping

ABITUB (A-bi'tub) [Father Is Goodness]. A Benjamite, evidently the son of Shaharaim by his wife Hushim.—1Ch 8:8, 11.

ABIUD (A-bi'ud) [possibly, Father Is Dignity]. The Grecized or Anglicized form of the Hebrew name Abihud. A descendant of Zerubbabel and an ancestor of Christ Jesus. (Mt 1:13) The term "father" as used by Matthew may have the meaning of "forefather." Some scholars suggest that he may be the same as "Joda" at Luke 3:26. However, it is not necessary to relate these persons as being the same individual, since the genealogical lines given by Matthew and Luke are only parallel, not identical, while those at First Chronicles are independent. Abiud's son, Eliakim, is also included in the line of descent of the Messiah.—Mt 1:13.

ABNER (Ab'ner) [Father Is a Lamp]. Son of Ner, of the tribe of Benjamin. First Samuel 14:50, 51 evidently refers to Abner as "the uncle of Saul," though this phrase in the Hebrew can be applied either to Abner or to Ner, his father. Josephus speaks of Abner as Saul's cousin, and of their fathers, Ner and Kish, as brothers. (*Jewish Antiquities*, VI, 129, 130 [vi, 6]) However, the inspired history at 1 Chronicles 8:33 and 9:39 seems to weigh heavily in favor of Kish as being the son of Ner and, hence, the brother of Abner. This would make Abner the uncle of Saul.—See also the chart under ABIEL No. 1.

Abner served as chief of the army for Saul, and his fighting force sometimes assumed major proportions, upwards of 200,000 men. (1Sa 15:4) On special occasions he sat next to the king at the banquet table. (1Sa 20:25) Though Abner was undoubtedly a powerful and valiant man, Abner was chided by David, when the latter was a fugitive in the Wilderness of Ziph, for having failed to guard Saul's person properly as his lord and "the anointed of Jehovah."—1Sa 26:14-16.

Following Saul's death in the crushing defeat administered by the Philistines, Abner withdrew across the Jordan to Mahanaim in Gilead, taking Saul's son Ish-bosheth with him. Though David had been proclaimed king in Hebron by the tribe of Judah, Abner set up Ish-bosheth as a rival king in Mahanaim. Abner was clearly the power behind the throne and in time obtained the support of all the tribes except Judah on behalf of Ish-bosheth.—2Sa 2:8-10.

Eventually, the armies of the two opposing kings met in a test of strength at the Pool of Gibeon in the territory of Benjamin, about a third of the way from Hebron to Mahanaim. After the two armies had sized each other up, Abner pro-

posed a contest between a dozen young warriors from each side. The sides were so evenly matched that a mutual slaughter resulted, provoking a full-scale combat between the two armies. Abner's forces lost 18 men for every one of Joab's soldiers and retreated toward the wilderness.—2Sa 2:12-17, 30, 31.

Abner, pursued by Joab's fleet-footed brother Asahel, urged him repeatedly to turn his attention elsewhere and avoid a deadly encounter with him. When Asahel kept refusing, Abner finally made a powerful backstroke and killed Asahel with the butt end of his spear, running him through in the abdomen. (2Sa 2:18-23) At Abner's appeal, Joab finally called a halt to the pursuit at sundown, and the two armies began marches back to their respective capitals. Their stamina can be seen from the 80 km (50 mi) or more that Abner's forces marched, down into the basin of the Jordan, fording the river, then up the Jordan Valley to the hills of Gilead, where they made their way to Mahanaim. After burying Asahel in Bethlehem (perhaps on the following day), Joab's men had a night-long march of over 22 km (14 mi) through the mountains to Hebron.—2Sa 2:29-32.

Abner supported Ish-bosheth's declining regime but also strengthened his own position, perhaps with an eye on the kingship, since he was, after all, the brother of Saul's father. When taken to task by Ish-bosheth for having relations with one of Saul's concubines (an act allowable only to the dead king's heir), Abner angrily announced the transfer of his support to David's side. (2Sa 3:6-11) He made overtures to David, stressing his own position as virtual ruler of the rest of Israel outside Judah. Satisfying David's requirement of the return of his wife Michal, Abner now privately approached the heads of the 11 tribes separated from Judah to build up their favor toward Jehovah's appointed king, David. (2Sa 3:12-19) Thereafter he was warmly received by David at his capital in Hebron, and that same day set out to persuade all the tribes to make a covenant with David. But Joab, absent on a raid, returned and, after denouncing Abner as a conniving spy, personally called him back and tricked Abner into a position where he could kill him.—2Sa 3:20-27.

With Abner's death, any hoped-for support for Ish-bosheth collapsed and Ish-bosheth was soon assassinated by traitorous men. With this the rule of the house of Saul came to a complete end.—2Sa 4:1-3, 5-12.

Many years later, while nearing the time of his own death, David remembered Abner's death (as well as Amasa's) and charged Solomon with the

responsibility of removing the stain of bloodguilt that Joab had brought on David's house. (1Ki 2:1, 5, 6) Shortly thereafter, Abner's slayer, Joab, was executed at Solomon's order.—1Ki 2:31-34.

Only one son of Abner is listed, Jaasiel, who was a leader in the tribe of Benjamin during David's reign. (1Ch 27:21) First Chronicles 26:28 also mentions Abner's contributions toward the tabernacle from spoils won as chief of the army.

ABOMINATION OF DESOLATION. See DISGUSTING THING, LOATHSOME THING.

ABORTION. The expulsion of an embryo or fetus before it can live on its own. Common use often distinguishes between *abortion* and *miscarriage*, the former being defined as the deliberate and induced emptying of a pregnant uterus, the latter being considered as the accidental and unavoidable interruption of pregnancy. The distinction between abortion and miscarriage is not made in the Bible; there the terms are used in a broader and interchangeable sense. The Hebrew *shakhal*, meaning "suffer an abortion" (Ex 23:26), is also rendered "bereave" (De 32:25), "bereave of children" (Le 26:22), "miscarry" (Ho 9:14), and "prove fruitless" (Mal 3:11). The Hebrew word *yoh'tse'th*, rendered "abortion" in Psalm 144:14, is from a root meaning "come out." (Compare Ge 27:30.) The expressions "miscarriage" and "one prematurely born" (Ps 58:8; Ec 6:3) render the Hebrew word *ne'phel*, which comes from the root *na-phal*, meaning "fall."—Compare Isa 26:18.

Unavoidable abortion or miscarriage may be caused by accident, infectious disease, mental or physical stress and strain, or because of a general organic weakness on the part of the mother. The waters near Jericho were death dealing, causing miscarriages, until Jehovah's prophet Elisha healed them.—2Ki 2:19-22.

Deliberately to induce abortion or miscarriage by artificial means, by the use of drugs, or by medical operation, the sole purpose of which is to avoid the birth of an unwanted child, is an act of high crime in the sight of God. Life as a precious gift from God is sacred. Hence God's law to Moses protected the life of an unborn baby against more than criminal abortion, for if in a fracas between men a pregnant woman suffered an accident fatal to her or the child, "then you must give soul for soul." (Ex 21:22-25) Of course, before applying that penalty, the circumstances and degree of deliberateness were taken into consideration by the judges. (Compare Nu 35:22-24, 31.) But emphasizing the seriousness of any deliberate attempt to cause injury, Dr. J. Glenn comments:

"The viable embryo in the uterus *IS* a human individual, and therefore destroying it, is a violation of the sixth commandment."—*The Bible and Modern Medicine*, 1963, p. 176.

Properly viewed, the fruitage of the womb is a blessing of Jehovah. (Le 26:9; Ps 127:3) Hence, in promising to prosper Israel, God gave assurance of successful culmination of pregnancy and the bringing forth of children, saying: "Neither a woman suffering an abortion nor a barren woman will exist in your land." (Ex 23:26) As indicated in the prayer of the righteous, on the other hand, evidence of God's disfavor to his enemies would be their having miscarrying wombs and their becoming like miscarriages that never see the sun.—Ps 58:8; Ho 9:14.

Job in his misery contemplated that it would have been better had he been "a hidden miscarriage." "Why from the womb did I not proceed to die?" this tormented man cried out. (Job 3:11-16) Solomon, too, reasoned that a prematurely expelled fetus is better off than the person who lives a long time but who never comes to enjoy life.—Ec 6:3.

Contagious abortion, a disease characterized by premature birth, may occur among animals such as cattle, horses, sheep, and goats. Accidental abortion due to neglect or disease of domestic animals has also been known since the days of the patriarchs Jacob and Job.—Ge 31:38; Job 21:10.

ABRAHAM (A'bra-ham) [Father of a Crowd (Multitude)]. The name given by Jehovah to Abram (meaning "Father Is High (Exalted)") when he was 99 years old, and when God was reaffirming His promise that Abraham's offspring would become many.—Ge 17:5.

Family Origin and Early History. Abraham was the tenth generation from Noah through Shem and was born 352 years after the Deluge, in 2188 B.C.E. Although listed first among the three sons of Terah, at Genesis 11:26, Abraham was not the firstborn. The Scriptures show that Terah was 70 years old when his first son was born, and that Abraham was born 60 years later when his father Terah was 130 years old. (Ge 11:32; 12:4) Evidently Abraham is listed first among his father's sons because of his outstanding faithfulness and prominence in the Scriptures, a practice that is followed in the case of several other outstanding men of faith such as Shem and Isaac.—Ge 5:32; 11:10; 1Ch 1:28.

Abraham was a native of the Chaldean city of Ur, a thriving metropolis located in the land of Shinar, near the present junction of the Euphrates

We Are Jehovah's Army!

(Joel 2:7)

1. We are Jehovah's army,
Freed from Satan's chains,
Preaching about God's Kingdom,
In which Jesus now reigns.
As we press on faithfully,
Each a volunteer,
We remain determined
With no hint of fear.

(CHORUS)

*We are Jehovah's army;
With his Christ we're one,
Joyfully proclaiming,
"God's rule has begun."*

2. We are Jehovah's servants,
Searching for his sheep,
Those who are lost and lonely,
Those who sigh and who weep.
These we try to find and feed
With repeated calls;
These we keep inviting
To our Kingdom Halls.

(Chorus)

3. This is Jehovah's army
Under Christ's command,
Fully equipped for battle,
Each one firmly will stand.
Cautious though we need to be,
Upright we remain.
In the face of danger,
Truth we will maintain.

(Chorus)

(See also Eph. 6:11, 14; Phil. 1:7; Philem. 2.)

OUR KINGDOM MINISTRY

APRIL 2014

WEEK STARTING APRIL 14

Song 114 and Prayer

☐ Congregation Bible Study:

cl chap. 5 ¶¶18-21, box on p. 55 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Exodus 11-14 (10 min.)

No. 1: Exodus 12:37-51 (4 min. or less)

No. 2: What Are Some Events Associated With the Presence of Christ?—*rs* p. 344 ¶¶1-5 (5 min.)

No. 3: Abner—Those Who Live by the Sword Die by the Sword—*it-1* pp. 27-28 (5 min.)

☐ Service Meeting:

Song 100

15 min: Make Good Use of the 2014 Yearbook. Discussion. Review “A Letter From the Governing Body.” Arrange in advance for some to relate an experience from the Yearbook that has been encouraging to them. Invite audience to comment on outstanding aspects of the worldwide report. Conclude by encouraging all to complete their reading of the Yearbook.

15 min: “Improving Our Skills in the Ministry—Being a Helpful Companion.” Discussion. Have two brief demonstrations showing a companion who is not helpful. After each one, invite the audience to comment on how the companion could have handled the situation better.

Song 45 and Prayer

Improving Our Skills in the Ministry—Being a Helpful Companion

Why Important: Jesus recognized the value of preaching with a companion. So when he dispatched 70 of his disciples to go ahead of him and preach, he sent them out in pairs. (Luke 10:1) A companion can provide needed support if his fellow publisher encounters a difficult situation or is unsure of how to answer a householder. (Eccl. 4:9, 10) He can

share his experience and occasionally offer a suggestion that may help the one with whom he is working become a more effective evangelizer. (Prov. 27:17) He can also encourage by means of his upbuilding conversation between doors.—Phil. 4:8.

How to Do It:

- Pay attention when your partner is giving a witness. (Jas. 1:19) When a scripture is read, follow along in your copy of the Bible. This will put you in a better position to assist if needed.
- Use good judgment to determine if and when you should join in the conversation. (Prov. 25:11) If you accompany another publisher on a Bible study, your occasional comments will likely be appreciated. However, when preaching from house to house, your service companion may prefer that you let him do the talking when it is his turn. Of course, if he is a new publisher or if he is not sure how to respond to a question or objection, he will likely appreciate your help. But whether you are accompanying a publisher in the house-to-house, return visit, or Bible study work, do not interrupt, take over the conversation, or introduce a different subject.
- Share your experience. If, on occasion, you can give the publisher with whom you are working a suggestion to help him be more effective in the ministry, do not hold back. (Prov. 3:27) At an appropriate time, you might begin by saying: “How do you think that went?” or “May I offer a suggestion?” or “Here’s what I try to do.” Keep in mind that while others appreciate receiving a suggestion *on occasion*, they will be discouraged if every mistake is called to their attention.

Try This During the Month:

- After working in the ministry with your field service partner, tell him what he said or did that made him a helpful companion.

1. Move ahead, move ahead to maturity!
It's the will of our God that we gain ability.
Try your best to improve in your ministry,
Then our God your work will bless.
There's a place in the service for all.
It's the work Jesus did, you'll recall.
Look to God that you thus at no time may fall,
Standing firm for righteousness.
2. Move ahead, move ahead, boldly witnessing!
Everlasting good news to all sorts of people bring.
Join in praise to Jehovah, our God and King,
As we preach from door to door.
Wicked foes try to cause us to fear.
Don't shrink back, but let ev'ryone hear
Joyful news that the Kingdom of God is here.
Teach the truth yet more and more.
3. Move ahead, move ahead, always follow through,
And improve in your skills
for there's so much work to do.
Let God's spirit keep on motivating you.
Find the joy that is divine.
Love the people you work hard to find.
Keep returning to reach heart and mind.
And assist all good progress each day to make,
So the light of truth will shine.