

## WEEK STARTING APRIL 28

Song 35 and Prayer

### □ **Congregation Bible Study:**

*cl* chap. 6 ¶9-15 (30 min.)

### □ **Theocratic Ministry School:**

**Bible reading:** Exodus 19-22 (10 min.)

Theocratic Ministry School Review  
(20 min.)

### □ **Service Meeting:**

Song 113

**5 min:** Start a Bible Study on the First Saturday. Talk. Outline local arrangements for field service on the first Saturday in May, and encourage all to have a share. Include a brief demonstration using the sample presentation on page 8.

**15 min:** “Exciting Design for New Tracts!” Questions and answers. Include a two-part demonstration showing how to offer one of the new tracts from house to house and then how to continue the conversation when making a return visit on someone who showed interest.

**10 min:** “New Video for Starting Bible Studies.” Talk. Play the video or its audio track for the audience. Invite audience to suggest other ways to use the video.

Song 75 and Prayer

## Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning April 28, 2014.

1. What enabled Joseph to flee from committing immorality with Potiphar’s wife? (Gen. 39:7-12) [Mar. 3, *w13* 2/15 p. 4 par. 6; *w07* 10/15 p. 23 par. 16]
2. How is Joseph a good example for those who face injustice and adversities? (Gen. 41:14, 39, 40) [Mar. 10, *w04* 1/15 p. 29 par. 6; *w04* 6/1 p. 20 par. 4]

3. What basis was there for Joseph to extend mercy to his brothers? [Mar. 17, *w99* 1/1 p. 30 pars. 6-7]
4. How did the tribe of Benjamin eventually fulfill the prophecy at Genesis 49:27? [Mar. 24, *w12* 1/1 p. 29, box]
5. What does Exodus 3:7-10 teach us about Jehovah? [Mar. 31, *w09* 3/1 p. 15 pars. 3-6]
6. How did Jehovah live up to one aspect of the meaning of his name in the days of Moses? (Ex. 3:14, 15) [Mar. 31, *w13* 3/15 pp. 25-26 pars. 5-6]
7. According to Exodus 7:1, how was Moses made “like God to Pharaoh”? [Apr. 7, *w04* 3/15 p. 25 par. 7]
8. Despite witnessing Jehovah’s saving power that delivered them from Egypt, what attitude did the Israelites later display, and what lesson can we learn? (Ex. 14:30, 31) [Apr. 14, *w12* 3/15 pp. 26-27 pars. 8-10]
9. Why does the expression “carry you on wings of eagles” appropriately express how Jehovah lovingly dealt with the young nation of Israel? (Ex. 19:4) [Apr. 28, *w96* 6/15 p. 10 par. 5–p. 11 par. 2]
10. How is it that Jehovah brings “punishment for the error of fathers” upon future generations? (Ex. 20:5) [Apr. 28, *w04* 3/15 p. 27 par. 1]

## Exciting Design for New Tracts!

<sup>1</sup> Five new tracts were released at the 2013 “God’s Word Is Truth!” District Conventions. Additionally, *Kingdom News* No. 38, entitled “Can the Dead Really Live Again?” has been added to the series of tracts. All six of these tracts have an exciting new design. What are the reasons for the new format? When we offer them from house to house, how can we make good use of their design features?

1. What items for the ministry have an exciting new design?

# 35      *Gratitude for Divine Patience* (2 Peter 3:15)

1. Great God, Jehovah, boundless in might,  
    You have made known your love of right.  
Wickedness rules on earth below,  
    Causing you pain, as we well know.  
You are not slow, as men may contend;  
    Your time is near for badness to end.  
We look to you in hope and trust,  
    Grateful that you are patient and just.
2. One thousand years, from your point of view,  
    Are like a day when they are through.  
Time now proceeds to your great day;  
    It will arrive without delay.  
Though all transgression you do resent,  
    Your heart is glad when sinners repent.  
We look ahead with hope renewed,  
    Praising your name in deep gratitude.

he has good cause for doing so. With that in mind, let us explore some of the reasons why the God of peace sometimes assumes the mantle of a warrior.—1 Corinthians 14:33.

### Why the God of Peace Is Compelled to Fight

<sup>9</sup> After praising God as “a manly person of war,” Moses declared: “Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness?” (Exodus 15:11) The prophet Habakkuk similarly wrote: “You are too pure in eyes to see what is bad; and to look on trouble you are not able.” (Habakkuk 1:13) Although Jehovah is a God of love, he is also a God of holiness, righteousness, and justice. At times, such qualities compel him to use his destructive power. (Isaiah 59:15-19; Luke 18:7) So God does not blemish his holiness when he fights. Rather, he fights *because* he is holy.—Exodus 39:30.

<sup>10</sup> Consider the situation that arose after the first human couple, Adam and Eve, rebelled against God. (Genesis 3:1-6) Had he tolerated their unrighteousness, Jehovah would have undermined his own position as Universal Sovereign. As a righteous God, he was obliged to sentence them to death. (Romans 6:23) In the first Bible prophecy, he foretold that enmity would exist between his own servants and the followers of the “serpent,” Satan. (Revelation 12:9; Genesis 3:15) Ultimately, this enmity could only be resolved by the crushing of Satan. (Romans 16:20) But that judgment act would result in great blessings for righteous mankind, ridding the earth of Satan’s influence and opening the way to a global paradise.

9. Why does the God of peace fight?

10. (a) When and how did the need for God to wage war first arise?  
 (b) How only could the enmity foretold at Genesis 3:15 be resolved, and with what benefits to righteous mankind?

(Matthew 19:28) Until then, those who sided with Satan would constitute an ongoing threat to the physical and spiritual well-being of God's people. On occasion, Jehovah would have to intervene.

### God Acts to Remove Wickedness

<sup>11</sup> The Deluge of Noah's day was a case of such intervention. Says Genesis 6:11, 12: "The earth came to be ruined in the sight of the true God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth." Would God allow the wicked to snuff out the last vestige of morality left on earth? No. Jehovah felt obliged to bring a global deluge to rid the earth of those who were bent on violence and immorality.

<sup>12</sup> It was similar with God's judgment against the Canaanites. Jehovah revealed that out of Abraham would come a "seed" through which all the families of the earth would bless themselves. In harmony with that purpose, God decreed that Abraham's offspring would be given the land of Canaan, a land inhabited by a people called the Amorites. How could God be justified in forcibly evicting these people from their land? Jehovah foretold that the eviction would not come for some 400 years—until "the error of the Amorites" had "come to completion."\* (Genesis 12:1-3; 13:14, 15; 15:13, 16; 22:18) During that period of time, the Amorites sank deeper and deeper into moral corruption. Canaan became a land of idolatry, bloodshed,

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\* Evidently, the term "Amorites" here includes all the peoples of Canaan.—Deuteronomy 1:6-8, 19-21, 27; Joshua 24:15, 18.

11. Why did God feel obliged to bring a global flood?

12. (a) What did Jehovah foretell regarding Abraham's "seed"?

(b) Why were the Amorites to be exterminated?

and degraded sexual practices. (Exodus 23:24; 34:12, 13; Numbers 33:52) The inhabitants of the land even killed children in sacrificial fires. Could a holy God expose his people to such wickedness? No! He declared: "The land is unclean, and I shall bring punishment for its error upon it, and the land will vomit its inhabitants out." (Leviticus 18:21-25) Jehovah did not kill the people indiscriminately, however. Rightly disposed Canaanites, such as Rahab and the Gibeonites, were spared.—Joshua 6:25; 9:3-27.

### **Fighting in Behalf of His Name**

<sup>13</sup> Because Jehovah is holy, his name is holy. (Leviticus 22:32) Jesus taught his disciples to pray: "Let your name be sanctified." (Matthew 6:9) The rebellion in Eden profaned God's name, calling into question God's reputation and way of ruling. Jehovah could never condone such slander and rebellion. He was obliged to clear his name of reproach.—Isaiah 48:11.

<sup>14</sup> Consider, again, the Israelites. As long as they were slaves in Egypt, God's promise to Abraham that by means of his Seed all the families of the earth would bless themselves seemed empty. But by delivering them and establishing them as a nation, Jehovah cleared his name of reproach. The prophet Daniel thus recalled in prayer: "O Jehovah our God, you . . . brought your people out from the land of Egypt by a strong hand and proceeded to make a name for yourself."—Daniel 9:15.

<sup>15</sup> Interestingly, Daniel prayed this way at a time when the Jews needed Jehovah to act once again for the sake of His name. The disobedient Jews found themselves in captivity, this time in Babylon. Their own capital city,

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13, 14. (a) Why was Jehovah obliged to sanctify his name? (b) How did Jehovah clear his name of reproach?

15. Why did Jehovah rescue the Jews from captivity in Babylon?

Jerusalem, lay in ruins. Daniel knew that restoring the Jews to their homeland would magnify Jehovah's name. Daniel thus prayed: "O Jehovah, do forgive. O Jehovah, do pay attention and act. Do not delay, for your own sake, O my God, *for your own name* has been called upon your city and upon your people."—Daniel 9:18, 19.

### Fighting in Behalf of His People

<sup>16</sup> Does Jehovah's interest in defending his name mean that he is cold and self-centered? No, for by acting in accord with his holiness and love of justice, he protects his people. Consider Genesis chapter 14. There we read of four invading kings who kidnapped Abraham's nephew Lot, along with Lot's family. With God's help, Abraham executed a stunning defeat of vastly superior forces! The account of this victory was likely the first entry in "the book of the Wars of Jehovah," evidently a book that also documented some military encounters that are not recorded in the Bible. (Numbers 21:14) Many more victories were to follow.

<sup>17</sup> Shortly before the Israelites entered the land of Canaan, Moses assured them: "Jehovah your God is the one going before you. He will fight for you according to all that he did with you in Egypt." (Deuteronomy 1:30; 20:1) Starting with Moses' successor, Joshua, and continuing on through the period of the Judges and the reigns of the faithful kings of Judah, Jehovah indeed fought for his people, giving them many dramatic victories over their enemies.—Joshua 10:1-14; Judges 4:12-17; 2 Samuel 5:17-21.

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16. Explain why Jehovah's interest in defending his name does not mean that he is cold and self-centered.

17. What shows that Jehovah fought for the Israelites after their entry into the land of Canaan? Give examples.

cases arise,\* and they will bring every difficult case to you,<sup>a</sup> but every minor case they will decide. Make it easier for yourself by letting them share the load along with you.<sup>b</sup> **23** If you do this, and God so commands you, you will be able to stand the strain, and everyone will go home satisfied."

**24** Moses immediately listened to his father-in-law and did all that he had said. **25** Moses chose capable men out of all Israel and appointed them heads over the people, as chiefs of thousands, chiefs of hundreds, chiefs of fifties, and chiefs of tens. **26** So they judged the people when cases arose. A difficult case they would bring to Moses,<sup>c</sup> but every minor case they would judge. **27** After that Moses saw his father-in-law off,<sup>d</sup> and he went his way to his land.

**19** In the third month after the Israelites went out of the land of Egypt, on the same day, they came to the wilderness of Si'nai. **2** They pulled away from Reph'i-dim<sup>e</sup> and came to the wilderness of Si'nai and camped in the wilderness. Israel camped there in front of the mountain.<sup>f</sup>

**3** Then Moses went up to the true God, and Jehovah called to him from the mountain,<sup>g</sup> saying: "This is what you are to say to the house of Jacob and to tell the Israelites, **4** 'You have seen for yourselves what I did to the Egyptians,<sup>h</sup> in order to carry you on wings of eagles and bring you to myself.<sup>i</sup> **5** Now if you will strictly obey my voice and keep my covenant, you will certainly become my special property\* out of all peoples,<sup>j</sup> for the whole earth belongs to me.<sup>k</sup> **6** You will become to me a kingdom of priests and a holy nation.'<sup>l</sup> These

18:22 \*Lit., "in every time." 19:5 \*Or "treasured possession."

CHAP. 18

a Le 24:10, 11  
Nu 15:32, 33  
De 1:17

b Nu 11:17

c Ac 15:2

d Nu 10:29

CHAP. 19

e Ex 17:1

f Ex 3:1, 12

g Ac 7:38

h De 4:34

i De 32:11, 12  
Isa 63:9

j 1Ki 8:53  
Ps 135:4

k De 10:14

l Le 11:44  
De 7:6  
1Pe 2:9  
Re 5:9, 10

Second Col.

a Ex 24:3

b Ex 24:7  
Jos 24:24

c Heb 12:20

d Ex 20:18

e Ex 19:10

are the words that you are to say to the Israelites."

**7** So Moses went and summoned the elders of the people and declared to them all these words that Jehovah had commanded him.<sup>a</sup> **8** After that all the people answered unanimously: "All that Jehovah has spoken, we are willing to do."<sup>b</sup> Moses immediately took the people's response to Jehovah. **9** And Jehovah said to Moses: "Look! I am coming to you in a dark cloud, so that the people may hear when I speak with you and so that they may always put faith in you as well." Then Moses reported the words of the people to Jehovah.

**10** Then Jehovah said to Moses: "Go to the people and sanctify them today and tomorrow, and they must wash their clothing. **11** And they must be ready for the third day, because on the third day Jehovah will come down upon Mount Si'nai before the eyes of all the people. **12** You must set boundaries for the people all around it and tell them, 'Beware of going up to the mountain or touching its border. Anybody touching the mountain will surely be put to death. **13** No hand is to touch him, but he will either be stoned or be shot through.\* Whether beast or man, he will not live.'<sup>c</sup> But at the sound of the ram's horn<sup>d</sup> they may come up to the mountain."

**14** Then Moses went down from the mountain to the people, and he began to sanctify the people, and they washed their clothing.<sup>e</sup> **15** He said to the people: "Get ready for the third day. Abstain from sexual relations."<sup>\*\*</sup>

**16** On the morning of the third day, there was thunder and

19:13 \*Perhaps shot with an arrow. 19:15 \*Lit., "Do not approach a woman."

lightning, and there was a heavy cloud<sup>a</sup> on the mountain and a very loud sound of a horn, and all the people in the camp began to tremble.<sup>b</sup> **17** Moses now brought the people out of the camp to meet the true God, and they took their place at the base of the mountain. **18** Mount Si'nai smoked all over, because Jehovah came down upon it in fire;<sup>c</sup> and its smoke was rising like the smoke of a kiln, and the whole mountain was trembling violently.<sup>d</sup> **19** As the sound of the horn grew louder and louder, Moses spoke, and the voice of the true God answered him.

**20** So Jehovah came down upon Mount Si'nai to the top of the mountain. Then Jehovah called Moses to the top of the mountain, and Moses went up.<sup>e</sup> **21** Jehovah now said to Moses: "Go down and warn the people not to try to force their way through to look at Jehovah, or many of them will perish. **22** And let the priests who regularly come near to Jehovah sanctify themselves, so that Jehovah may not strike\* them."<sup>f</sup> **23** Moses then said to Jehovah: "The people are not able to come up to Mount Si'nai because you already warned us, saying, 'Set boundaries around the mountain, and make it sacred.'"<sup>g</sup> **24** However, Jehovah said to him: "Go, descend, and come back up, you and Aaron with you, but do not let the priests and the people force their way through to come up to Jehovah, so that he may not strike them."<sup>h</sup> **25** So Moses descended to the people and told them.

**20** Then God spoke all these words:<sup>i</sup>

**2** "I am Jehovah your God, who brought you out of the land

19:22 \*Lit., "break through on."

#### CHAP. 19

- a De 4:11  
1Ki 8:12  
Ps 97:2  
b Heb 12:18-21  
c Ex 24:17  
De 4:11, 12  
2Ch 7:1-3  
d Ps 68:8  
e Ex 24:12  
f Le 10:1, 2  
1Ch 13:10  
g Ex 19:12  
h Nu 16:19, 35

#### CHAP. 20

- i De 5:22  
Ac 7:38  
Second Col.

- a De 5:6  
Ho 13:4  
b De 5:7-10  
c Le 26:1  
De 4:15, 16  
Isa 40:25  
Ac 17:29  
d Ex 23:24  
1Co 10:20  
1Jo 5:21  
e Ex 34:14  
Mt 4:10  
Lu 10:27  
f Ec 12:13  
g Le 19:12  
h Le 24:15, 16  
De 5:11  
i Ex 16:23  
Ex 31:13, 14  
De 5:12-14  
j Ex 23:12  
k Ex 16:29  
Ex 34:21  
l Ge 2:2  
m Ex 21:15  
Le 19:3  
Pr 1:8  
n De 5:16  
Mt 15:4  
Eph 6:2, 3  
o Ge 9:6  
De 5:17  
Jas 2:11  
1Jo 3:15  
Re 21:8

of Egypt, out of the house of slavery.<sup>a</sup> **3** You must not have any other gods besides me.<sup>\*b</sup>

**4** "You must not make for yourself a carved image or a form\* like anything that is in the heavens above or on the earth below or in the waters under the earth.<sup>c</sup> **5** You must not bow down to them nor be enticed to serve them,<sup>d</sup> for I, Jehovah your God, am a God who requires exclusive devotion,<sup>e</sup> bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation of those who hate me, **6** but showing loyal love to the thousandth generation of those who love me and keep my commandments.<sup>f</sup>

**7** "You must not take up the name of Jehovah your God in a worthless way,<sup>g</sup> for Jehovah will not leave unpunished the one who takes up His name in a worthless way.<sup>h</sup>

**8** "Remember the Sabbath day to keep it sacred.<sup>i</sup> **9** You are to labor and do all your work for six days,<sup>j</sup> **10** but the seventh day is a sabbath to Jehovah your God. You must not do any work, neither you nor your son nor your daughter nor your slave man nor your slave girl nor your domestic animal nor your foreign resident who is inside your settlements.<sup>\*k</sup> **11** For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and he began to rest on the seventh day.<sup>l</sup> That is why Jehovah blessed the Sabbath day and made it sacred.

**12** "Honor your father and your mother,<sup>m</sup> so that you may live a long time in the land that Jehovah your God is giving you.<sup>n</sup>

**13** "You must not murder.<sup>o</sup>

**20:3** \*Or "in defiance of me." Lit., "against my face." **20:4** \*Or "representation." **20:10** \*Lit., "gates."



14 "You must not commit adultery.<sup>a</sup>

15 "You must not steal.<sup>b</sup>

16 "You must not testify falsely when you are a witness against your fellow man.<sup>c</sup>

17 "You must not desire your fellow man's house. You must not desire your fellow man's wife<sup>d</sup> nor his slave man nor his slave girl nor his bull nor his donkey nor anything that belongs to your fellow man."<sup>e</sup>

18 Now all the people were witnessing the thunder and lightning, the sound of the horn, and the mountain smoking; and seeing this made them tremble and stand at a distance.<sup>f</sup> 19 So they said to Moses: "You speak with us, and we will listen, but do not let God speak with us, for fear that we will die."<sup>g</sup> 20 So Moses said to the people: "Do not be afraid, for the true God has come to put you to the test,<sup>h</sup> in order that the fear of him may continue with you so that you may not sin."<sup>i</sup> 21 So the people kept standing at a distance, but Moses went near to the dark cloud where the true God was.<sup>j</sup>

22 Then Jehovah said to Moses: "This is what you are to say to the Israelites, 'You have seen for yourselves that I spoke with you from heaven.'<sup>k</sup> 23 You must not make gods of silver alongside me, and you must not make gods of gold for yourselves.<sup>l</sup> 24 An altar of earth you are to make for me, and you will sacrifice on it your burnt offerings, your communion sacrifices,<sup>m</sup> your flock, and your herd. In every place where I cause my name to be remembered<sup>n</sup> I will come to you and I will bless you. 25 If you make an altar of stones for me, you must not build it using stones cut with tools.<sup>o</sup> For if you do use your

20:24 \*Or "your peace offerings."  
20:25 \*Or "using hewn stones."

CHAP. 20

a Ge 39:7-9  
De 5:18  
Pr 6:32  
Mt 5:27, 28  
Ro 13:9  
1Co 6:18  
Heb 13:4

b Le 19:11  
De 5:19  
Mr 10:19  
1Co 6:9, 10  
Eph 4:28

c Le 19:16  
De 5:20  
De 19:16-19

d Mt 5:28

e De 5:21  
Ro 7:7

f Ex 19:16  
Heb 12:18, 19

g Ac 7:38  
Ga 3:19

h De 8:2

i Jos 24:14  
Job 28:28  
Pr 1:7

j De 5:5  
Ps 97:2

k De 4:36  
Ne 9:13

l Ac 17:29

m De 12:5, 6  
2Ch 6:6

n De 27:5  
Jos 8:30, 31

Second Col.

CHAP. 21

a Ex 24:3  
De 4:14

b Le 25:39, 40

c De 15:12

d De 15:12

e De 15:16, 17

f 1Co 7:3

chisel on it, you will profane it. 26 And you must not go up by steps to my altar, that your private parts\* may not be exposed upon it.<sup>1</sup>

21 "These are the judicial decisions that you are to convey to them:<sup>a</sup>

2 "If you buy a Hebrew slave,<sup>b</sup> he will serve as a slave for six years, but in the seventh year, he will be set free without paying anything.<sup>c</sup> 3 If he came by himself, he will go out by himself. If he is the husband of a wife, then his wife must go out with him. 4 If his master gives him a wife and she bears him sons or daughters, the wife and her children will become her master's, and he will go out by himself.<sup>d</sup> 5 But if the slave should insist and say, 'I love my master, my wife, and my sons; I do not want to be set free,'<sup>e</sup> 6 his master must bring him before the true God. Then he will bring him up against the door or the doorpost, and his master will pierce his ear through with an awl, and he will be his slave for life.

7 "If a man sells his daughter as a slave, she will not go free the same way that a slave man does. 8 If her master is not pleased with her and he does not designate her as a concubine but causes her to be purchased by someone else,<sup>f</sup> he will not be entitled to sell her to foreigners, for he has betrayed her. 9 If he selects her for his son, he is to grant her the rights of a daughter. 10 If he takes another wife for himself, the sustenance, the clothing, and the marriage due<sup>g</sup> of the first wife are not to be diminished. 11 If he will not render these three things to her, then she is to go free without paying any money.

20:26 \*Lit., "your nakedness." 21:8 \*Lit., "to be redeemed."

12 "Anyone who strikes a man so that he dies must be put to death.<sup>a</sup> 13 But if he does it unintentionally and the true God lets it happen, I will designate for you a place where he can flee.<sup>b</sup> 14 If a man becomes very angry with his fellow man and he deliberately kills him,<sup>c</sup> the man must die even if you have to take him from my altar.<sup>d</sup> 15 One who strikes his father or his mother must be put to death.<sup>e</sup>

16 "If anyone kidnaps a man<sup>f</sup> and sells him or is caught holding him,<sup>g</sup> he must be put to death.<sup>h</sup>

17 "Anyone who curses\* his father or his mother must be put to death.<sup>i</sup>

18 "This is what should happen if men quarrel and one strikes his fellow man with a stone or a fist\* and he does not die but is confined to his bed: 19 If he is able to get up and walk around outdoors with the aid of a staff, then the one who struck him must be free from punishment. He will only make compensation for the time the injured man lost from his work until he is completely healed.

20 "If a man strikes his slave man or his slave girl with a stick and that one dies by his hand, that one must be avenged.<sup>j</sup> 21 However, if he survives for one or two days, he is not to be avenged, because he is someone bought with his owner's money.

22 "If men should struggle with each other and they hurt a pregnant woman and she gives birth prematurely\*<sup>k</sup> but no fatality<sup>l</sup> results, the offender must pay the damages imposed on him by the husband of the woman; and he must pay it through

21:17 \*Or "calls down evil upon." 21:18 \*Or possibly, "a tool." 21:22 \*Lit., "and her children come out." <sup>m</sup>Or "serious injury."

## CHAP. 21

a Ge 9:6  
Nu 35:30  
Mt 5:21

b Nu 35:11  
Nu 35:22-25  
De 4:42  
De 19:3-5  
Jos 20:7-9

c Nu 15:30

d De 19:11, 12  
1Ki 1:50  
1Ki 2:29  
1Jo 3:15

e Ex 20:12

f Ge 40:15

g Ge 37:28

h De 24:7

i Le 20:9  
Pr 20:20  
Pr 30:11, 17  
Mt 15:4

j Ge 9:5, 6  
Le 24:17

k Ps 139:16  
Jer 1:5

## Second Col.

a Ex 18:25, 26  
De 16:18  
De 17:8

b Ge 9:6  
Le 24:17  
Nu 35:31  
Re 21:8

c Le 24:20  
Mt 5:38

d Eph 6:9  
Col 4:1

e Ge 9:5  
Nu 35:33

f Ex 22:6  
Ex 22:14  
De 22:8

the judges.<sup>a</sup> 23 But if a fatality does occur, then you must give life for life,<sup>b</sup> 24 eye for eye, tooth for tooth, hand for hand, foot for foot,<sup>c</sup> 25 burn for burn, wound for wound, blow for blow.

26 "If a man strikes the eye of his slave man or the eye of his slave girl and he destroys it, he is to let the slave go free in compensation for his eye.<sup>d</sup> 27 And if he knocks out the tooth of his slave man or of his slave girl, he is to let the slave go free in compensation for his tooth.

28 "If a bull gores a man or a woman and that one dies, the bull must be stoned to death<sup>e</sup> and its meat is not to be eaten; but the owner of the bull is free from punishment. 29 But if a bull was in the habit of goring and its owner had been warned but he would not keep it under guard and it killed a man or a woman, the bull is to be stoned and its owner is also to be put to death. 30 If a ransom\* is imposed on him, he must give as the redemption price for his life<sup>f</sup> all that may be imposed on him. 31 Whether it gored a son or a daughter, it is to be done to the bull's owner according to this judicial decision. 32 If the bull gored a slave man or a slave girl, he will give the price of 30 shekels\* to that one's master, and the bull will be stoned to death.

33 "If a man uncovers or digs a pit and does not cover it and a bull or a donkey falls into it, 34 the owner of the pit is to make compensation.<sup>g</sup> He is to pay the price to its owner, and the dead animal will become his. 35 If a man's bull hurts another's bull and it dies, then they

21:23 \*Or "soul for soul." 21:30 \*Or "reparation." <sup>h</sup>Or "soul." 21:32 \*A shekel equaled 11.4 g (0.367 oz t). See App. B14.

must sell the live bull and divide the price paid for it; they should also divide the dead animal. **36** Or if it was known that a bull had been in the habit of goring but its owner would not keep it under guard, he must make compensation with bull for bull, and the dead one will become his own.

**22** "If a man steals a bull or a sheep and he slaughters or sells it, he is to compensate with five bulls for the bull and four sheep for the sheep.<sup>a</sup>

**2** ("If a thief<sup>b</sup> is found in the act of breaking in and he gets struck and dies, there is no bloodguilt for him. **3** But if it happens after sunrise, there is bloodguilt for him.)

"He must make compensation. If he has nothing, then he must be sold for the things he stole.

**4** If what he stole is found alive in his possession, whether it is a bull or a donkey or a sheep, he is to make double compensation.

**5** "If anyone puts his animals out to graze in a field or a vineyard and lets them graze in someone else's field, he is to make compensation with the best of his own field or with the best of his own vineyard.

**6** "If a fire starts and spreads to thornbushes and it causes sheaves or standing grain or a field to be consumed, the one who started the fire must make compensation for what was burned.

**7** "If a man gives his fellow man money or articles to keep and these are stolen from the fellow man's house, if the thief is found, he must make double compensation.<sup>c</sup> **8** If the thief is not found, the owner of the house must be brought before the true God<sup>d</sup> in order to determine whether he put his hand on the goods of his fellow man. **9** In all cases of illegal posses-

CHAP. 22

a 2Sa 12:6  
Lu 19:8

b Ex 20:15

c Ex 22:4

d De 16:18  
De 19:17

Second Col.

a De 16:18  
De 25:1

b Ex 22:4

c Le 6:2-5

d De 22:28, 29

e Le 19:26  
Le 20:6  
De 18:10-12  
1Sa 28:3  
Ga 5:20  
Re 22:15

f Le 18:23  
Le 20:15  
De 27:21

g Nu 25:3  
1Ki 18:40  
1Co 10:20

sion of goods, concerning a bull, a donkey, a sheep, a garment, or anything lost of which he may say, 'This is mine!' both parties will present their case before the true God.<sup>a</sup> The one whom God pronounces guilty is to make double compensation to his fellow man.<sup>b</sup>

**10** "If a man gives his fellow man a donkey or a bull or a sheep or any domestic animal to keep and it dies or gets maimed or gets led away while nobody is looking, **11** there should be an oath made between them before Jehovah, that he did not lay his hand on the goods of his fellow man; and the owner must accept it. The other man is not to make compensation.<sup>c</sup> **12** But if the animal has been stolen from him, he is to make compensation to its owner. **13** If it was torn by a wild animal, he is to bring it as evidence. He is not to make compensation for something torn by a wild animal.

**14** "But if anybody asks to borrow an animal from his fellow man and it gets maimed or it dies while its owner is not with it, the man who borrowed it must make compensation. **15** If its owner is with it, he is not to make compensation. If it was hired, the money paid for the hire is the compensation.

**16** "Now if a man seduces a virgin who is not engaged and he lies down with her, he must pay the bride-price for her to become his wife.<sup>d</sup> **17** If her father absolutely refuses to give her to him, he is to pay the money at the rate of the bride-price.

**18** "You must not allow a sorcerer to live.<sup>e</sup>

**19** "Anyone lying down with an animal must surely be put to death.<sup>f</sup>

**20** "Whoever sacrifices to any gods but Jehovah alone is to be devoted to destruction.<sup>g</sup>

21 "You must not mistreat a foreign resident or oppress him,<sup>a</sup> for you were foreign residents in the land of Egypt.<sup>b</sup>

22 "You must not afflict any widow or fatherless child.<sup>\*c</sup>

23 If you afflict him at all, so that he cries out to me, I will unfaithfully hear his outcry;<sup>d</sup>

24 and my anger will blaze, and I will kill you with the sword, and your wives will become widows, and your children will be fatherless.

25 "If you lend money to anyone poor\* of my people, someone who is dwelling with you, you must not become like a moneylender<sup>#</sup> to him. You must not charge him interest.<sup>e</sup>

26 "If you seize the garment of your fellow man as security for a loan,<sup>\*f</sup> you are to return it to him by sunset. 27 For it is his only covering, his clothing to cover his body,\* in what will he lie down to sleep?<sup>g</sup> When he cries out to me, I will certainly hear, for I am compassionate.<sup>\*h</sup>

28 "You must not curse\* God<sup>i</sup> nor curse a chieftain<sup>#</sup> among your people.<sup>j</sup>

29 "You must not hesitate to make offerings from your abundant produce and the overflow of your presses.<sup>\*k</sup> The firstborn of your sons you are to give to me.<sup>l</sup> 30 This is what you should do with your bull and your sheep:<sup>m</sup> Seven days it will continue with its mother. On the eighth day, you are to give it to me.<sup>n</sup>

31 "You should prove yourselves holy people to me,<sup>o</sup> and you must not eat the flesh of anything in the field that has been torn by a wild animal.<sup>p</sup> You should throw it to the dogs.

22:22 \*Or "orphan." 22:25 \*Or "afflicted." #Or "usurer." 22:26 \*Or "as a pledge." 22:27 \*Lit., "skin." #Or "gracious." 22:28 \*Or "revile." #Or "ruler." 22:29 \*That is, oil presses and winepresses.

## CHAP. 22

- a Le 25:35  
b Le 19:33, 34  
De 10:19  
c De 27:19  
Jas 1:27  
d Ps 10:18  
Jas 5:4  
e Le 25:35, 36  
De 23:19  
Lu 6:34, 35  
f De 24:6  
g De 24:13  
h De 10:18  
Ps 34:6  
i Le 24:11, 14  
j Ec 10:20  
Ac 23:5  
Jude 8  
k Pr 3:9  
2Co 9:7  
l Ex 13:2  
m De 15:19  
n Le 22:27  
o Le 19:2  
Nu 15:40  
1Pe 1:15  
p Le 22:3, 8

## Second Col.

## CHAP. 23

- a Le 19:16  
Pr 6:16, 19  
b De 19:18, 19  
Pr 19:5  
c Le 19:15  
d Pr 25:21  
1Th 5:15  
e De 22:4  
Lu 6:27  
Ro 12:21  
f De 16:19  
2Ch 19:7  
g Pr 17:15  
Ro 1:18  
Ro 2:6  
h Ec 7:7  
i Le 19:34  
j Le 25:3, 4

23 "You must not spread\* a report that is not true.<sup>a</sup> Do not cooperate with a wicked one by becoming a malicious witness.<sup>b</sup> 2 You must not follow after the crowd to do evil, and you must not pervert justice by giving testimony to go along with the crowd.\* 3 You must show impartiality in the dispute of a poor person.<sup>c</sup>

4 "If you come upon your enemy's bull or his donkey straying, you must return it to him.<sup>d</sup> 5 If you see that the donkey of someone who hates you has fallen under its load, you must not ignore it and leave. You must help him release the animal.<sup>e</sup>

6 "You are not to pervert the judgment of the poor one among you in his legal case.<sup>f</sup>

7 "Have nothing to do with a false accusation,\* and do not kill the innocent and the righteous, for I will not declare the wicked one righteous.<sup>\*g</sup>

8 "You must not accept a bribe, for the bribe blinds clear-sighted men and can distort the words of righteous men.<sup>h</sup>

9 "You must not oppress a foreign resident. You know how it feels to be a foreigner,\* because you were foreign residents in the land of Egypt.<sup>i</sup>

10 "You are to sow your land with seed and gather its produce for six years.<sup>j</sup> 11 But the seventh year you should leave it uncultivated and let it lie fallow, and the poor among your people will eat of it, and what they leave, the wild animals of the field will eat. That is what you should do with your vineyard and your olive grove.

12 "Six days you are to do

23:1 \*Lit., "take up." 23:2 \*Or "testimony that is popular." 23:7 \*Lit., "word." #Or "acquitt the wicked one." 23:9 \*Or "know the life (soul) of a foreigner."

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## Theocratic Ministry School Review

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The following questions will be considered at the Theocratic Ministry School during the week beginning April 28, 2014.

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### 1. What enabled Joseph to flee from committing immorality with Potiphar's wife? (Gen. 39:7-12)

[w13 2/15 p. 4 par. 6] <sup>6</sup> Our spiritual heritage includes a wealth of accurate and valuable information from the past. For example, consider Abraham, Isaac, and Jacob. These patriarchs and their families must have had discussions about how to please Jehovah. So it is not surprising that upright Joseph rejected sexual immorality so as not to "sin against God." (Gen. 39:7-9) Christian traditions were also handed down orally or by example. Among these were points regarding the Lord's Evening Meal that the apostle Paul passed on to Christian congregations. (1 Cor. 11:2, 23) Today, details needed for us to worship God "with spirit and truth" are part of his written Word. **(Read John 4:23, 24.)** The Bible is for the enlightenment of all mankind, but we as Jehovah's servants especially appreciate it.

[w07 10/15 p. 23 par. 16] <sup>16</sup> The account about Joseph in Potiphar's house shows that. Potiphar's wife tried to seduce Joseph. Though he lived at a time when no Bible book had yet been written and the Ten Commandments had not been given, Joseph reacted by saying: "How could I commit this great badness and actually sin against God?" (Genesis 39:9) He was not responding that way simply to please his family; they lived far away. He principally wanted to please God. Joseph knew God's standard for marriage—one man for one woman, the two being "one flesh." And he had likely heard of how Abimelech felt on learning that Rebekah was married—that to take her would be wrong, bringing guilt on his people. And, yes, Jehovah blessed the outcome in that case, showing his view of adultery. Joseph's knowing all of that likely reinforced the proddings of his inherited conscience, moving him to reject sexual immorality.—Genesis 2:24; 12:17-19; 20:1-18; 26:7-14.

### 2. How is Joseph a good example for those who face injustice and adversities? (Gen. 41:14, 39, 40)

[w04 1/15 p. 29 par. 6] Jehovah can bring about a reversal of circumstances for those who fear him. When adversities strike, we are wise to put our trust in Jehovah and remain faithful to him.

[w04 6/1 p. 20 par. 4] While a slave in Egypt, Joseph had to resist the immoral advances of his master's wife. Angry at being rejected, she falsely accused Joseph of trying to rape her. He was given "over to the prison house," where "with fetters they afflicted his feet, into irons his soul came." (Genesis 39:7-20; Psalm 105:17, 18) How trying this must have been! For about 13 years, Joseph was either a slave or a prisoner because of injustices brought on him by others, including members of his own family.—Genesis 37:2; 41:46.

### 3. What basis was there for Joseph to extend mercy to his brothers?

[w99 1/1 p. 30 pars. 6-7] Joseph's mercy was not extended without a basis. He had already observed evidence of their repentance. For example, when Joseph accused his half brothers of being spies, he overheard them say among themselves: "Unquestionably we are guilty with regard to our brother . . . That is why this distress has come upon us." (Genesis 42:21) Also, Judah had offered to become a slave in Benjamin's place in order that the young man could be returned to his father.—Genesis 44:33, 34.

Hence, Joseph was justified in extending mercy. Indeed, he realized that doing so could result in the salvation of his entire family. Therefore, Joseph told his half brothers to return to their father, Jacob, and say to him: "This is what your son Joseph has said: 'God has appointed me lord for all Egypt. Come down to me. Do not delay. And you must dwell in the land of Goshen, and you must continue near me, you and your sons and the sons of your sons and your flocks and your herds and everything you have. And I will supply you with food there.'"—Genesis 45:9-11.

#### 4. How did the tribe of Benjamin eventually fulfill the prophecy at Genesis 49:27?

[w12 1/1 p. 29, box] A Prophecy Fulfilled

In fighting for God's people, Esther and Mordecai fulfilled another Bible prophecy. Over a dozen centuries earlier, Jehovah inspired the patriarch Jacob to foretell regarding one of his sons: "Benjamin will keep on tearing like a wolf. In the morning he will eat the animal seized and at evening he will divide spoil." (Genesis 49:27) In the "morning" of Israel's kingly history, Benjamin's descendants included King Saul and other mighty warriors for Jehovah's people. In the "evening" of that royal history, after the sun had set on Israel's kingly line, Esther and Mordecai, both of the tribe of Benjamin, warred effectively against Jehovah's enemies. In a sense, they also divided spoil, in that Haman's vast estate went to them.

#### 5. What does Exodus 3:7-10 teach us about Jehovah?

[w09 3/1 p. 15 pars. 3-6] The holy God had a reason for drawing Moses into conversation. God said: "Unquestionably I have seen the affliction of my people who are in Egypt, and I have heard their outcry as a result of those who drive them to work; because I well know the pains they suffer." (Verse 7) God was not blind to the misery of his people; nor was he deaf to the voice of their pleadings. Rather, their anguish became his own. Notice that God said: "I well know the pains they suffer." Regarding the words "I well know," one reference work notes: "The expression implies personal feeling, tenderness, and compassion." Jehovah's words to Moses reveal a deeply concerned and caring God.

What would God do? He did not merely look with pity or hear with compassion. He was moved to act. He purposed to deliver his people out of Egypt and to bring them "to a land flowing with milk and honey." (Verse 8) To that end, Jehovah commissioned Moses, saying: "Bring my people . . . out of Egypt." (Verse 10) Faithful to that commission, Moses led Israel out of Egypt in 1513 B.C.E.

Jehovah has not changed. His worshippers today can be sure that he sees their adversities and hears their cries for help. He well knows the pains they suffer. But Jehovah does not just *feel* compassion for his devoted servants. The tender God is moved to act in their behalf "because he cares" for them.—1 Peter 5:7.

God's compassion gives us reason for hope. With his help, we imperfect humans can attain a measure of holiness and become acceptable to him. (1 Peter 1:15, 16) One Christian woman who has struggled with depression and discouragement found comfort in the account about Moses' experience at the thornbush. She says: "If Jehovah can make even the dirt holy, then maybe there is a little hope for me. This thought has helped me profoundly."

**6. How did Jehovah live up to one aspect of the meaning of his name in the days of Moses?  
(Ex. 3:14, 15)**

[w13 3/15 pp. 25-26 pars. 5-6]<sup>5</sup> How did Jehovah reply to Moses' question? In part, he said: "This is what you are to say to the sons of Israel, 'I SHALL PROVE TO BE has sent me to you.'" Then he added: "Jehovah the God of your forefathers . . . has sent me to you." God revealed that he will become whatever he chooses to become so as to accomplish his purpose, that he will *always* prove true to his word. Hence, in verse 15 we read that Jehovah himself said: "This is my name to time indefinite, and this is the memorial of me to generation after generation." How that revelation must have strengthened Moses' faith and filled him with awe!

**JEHOVAH LIVED UP TO HIS NAME**

<sup>6</sup> Shortly after commissioning Moses, Jehovah fully lived up to his name by 'proving to be' Israel's Deliverer. He humiliated Egypt with ten devastating plagues, at the same time exposing the Egyptian gods—including Pharaoh—as impotent. (Ex. 12:12) Then Jehovah opened up the Red Sea, led Israel through it, and drowned Pharaoh and his military force. (Ps. 136:13-15) In the "great and fear-inspiring wilderness," Jehovah proved to be a Preserver of life as he provided food and water for his people, perhaps numbering from two to three million or more! He even caused their garments and their sandals not to wear out. (Deut. 1:19; 29:5) Yes, nothing can stop Jehovah from proving true to his incomparable name. He later stated to Isaiah: "I—I am Jehovah, and besides me there is no savior."—Isa. 43:11.

**7. According to Exodus 7:1, how was Moses made "like God to Pharaoh"?**

[w04 3/15 p. 25 par. 7] Moses was given divine power and authority over Pharaoh. Hence, there was no need to be afraid of that king.

**8. Despite witnessing Jehovah's saving power that delivered them from Egypt, what attitude did the Israelites later display, and what lesson can we learn? (Ex. 14:30, 31)**

[w12 3/15 pp. 26-27 pars. 8-10]<sup>8</sup> Can you imagine the joy the Israelites felt as they marched out of the land of their slavery as free people? In a spectacular way, they had witnessed Jehovah's power when he brought the Ten Plagues upon haughty Pharaoh and his people. (*Read Exodus 6:1, 6, 7.*) In fact, not only did the Egyptians finally allow the Israelites to go free but the Egyptians urged them to go, giving them so much gold and silver that it could be said that God's people "stripped the Egyptians." (Ex. 12:33-36) The Israelites further rejoiced when they saw the destruction of Pharaoh and his military forces in the Red Sea. (Ex. 14:30, 31) How faith-strengthening it should have been to witness such exciting events!

<sup>9</sup> Unbelievably, though, within a short time of their miraculous deliverance, these same people began to grumble and murmur. About what? Food! They became dissatisfied with what Jehovah supplied and complained: "How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! But now our soul is dried away. Our eyes are on nothing at all except the manna." (Num. 11:5, 6) Yes, their viewpoint had become distorted—so much so that they even wanted to return to the land of their slavery! (Num. 14:2-4) The Israelites looked at the things behind and lost Jehovah's favor.—Num. 11:10.

<sup>10</sup> What is the lesson for us today? When faced with difficulties and problems, let us not fixate on what may appear to have been positive things in the past—perhaps even before we came to a knowledge of the truth. Although it is not wrong to meditate on the lessons we have learned from past experiences or to savor cherished memories, we need to maintain a balanced, realistic view of the past. Otherwise, we could accentuate our dissatisfaction with our present circumstances and be tempted to return to our former way of life.—*Read 2 Peter 2:20-22.*

**9. Why does the expression “carry you on wings of eagles” appropriately express how Jehovah lovingly dealt with the young nation of Israel? (Ex. 19:4)**

**[w96 6/15 p. 10 par. 5–p. 11 par. 2]** In the Shadow of an Eagle’s Wings

One of the most dangerous periods of an eagle’s life is when it learns to fly. Not a few eagles die in the attempt. The fledgling Israelite nation was also in danger when it departed from Egypt. Thus the words of Jehovah to the Israelites were most fitting: “You yourselves have seen what I did to the Egyptians, that I might carry you on wings of eagles and bring you to myself.” (Exodus 19:4) There are reports of eagles briefly carrying a young bird on its back so that the young one would not crash in its initial attempts to fly. G. R. Driver, commenting in the *Palestine Exploration Quarterly* on such reports, said: “The [Biblical] picture then is not a mere flight of fancy but is based on actual fact.”

Eagles are exemplary parents in other ways too. Not only do they provide the nestling with regular meals but the mother bird also carefully chops up the meat the male eagle brings to the nest so that the eaglet can swallow it. As their nests are usually built on cliffs or in tall trees, the young birds are exposed to the elements. (Job 39:27, 28) The scorching sun, common to Bible lands, could cause the death of the young bird were it not for the care of its parents. The adult eagle spreads out its wings, sometimes for hours at a time, in order to shade its tender nestling.

Thus it is very appropriate that the wings of an eagle are used in the Scriptures as a symbol of divine protection. Deuteronomy 32:9-12 describes how Jehovah protected the Israelites during their wilderness trek: “For Jehovah’s share is his people; Jacob is the allotment that he inherits. He came to find him in a wilderness land, and in an empty, howling desert. He began to encircle him, to take care of him, to safeguard him as the pupil of his eye. Just as an eagle stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions, Jehovah alone kept leading him.” Jehovah will give us the same loving protection if we trust in him.

**10. How is it that Jehovah brings “punishment for the error of fathers” upon future generations? (Ex. 20:5)**

**[w04 3/15 p. 27 par. 1]** After reaching an age of responsibility, each individual is judged on the basis of his own conduct and attitude. But when the nation of Israel turned to idolatry, it suffered the consequences of this for generations thereafter. Even the faithful Israelites felt its effects in that the nation’s religious delinquency made staying on a course of integrity difficult for them.



***Grateful for God's Word***  
**(Philippians 2:16)**

1. Jehovah, our Father, we want to express  
How grateful we are that your Word we possess!  
Its writers you inspired to tell your very thought.  
By Scripture we're guided; by you we are taught.
2. Endowed are its pages with human appeal.  
Your prophets were like us; they felt what we feel.  
We gather faith and courage  
by learning of their lives.  
Our heart it refreshes; our soul it revives.
3. Your word has such power to reach deep inside,  
Yes, even the spirit and soul to divide.  
It searches our intentions and motives of our hearts.  
It offers correction and wisdom imparts.

## WEEK STARTING MAY 5

Song 33 and Prayer

### □ Congregation Bible Study:

cl chap. 6 ¶16-21, box on p. 65 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Exodus 23-26 (10 min.)

**No. 1:** Exodus 25:1-22 (4 min. or less)

**No. 2:** There Is No Bible Record of Adam's Keeping a Sabbath Day

—rs p. 346 ¶4—p. 347 ¶2 (5 min.)

**No. 3:** Abraham—Abraham's Early History Is an Example of Faith—*it-1* pp. 28-29 ¶3 (5 min.)

### □ Service Meeting:

Song 117

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

**10 min:** Local needs.

**10 min:** How Did We Do? Discussion. Invite publishers to comment on how they benefited from the part "Improving Our Skills in the Ministry—Being a Helpful Companion." Ask the audience to relate good experiences.

Song 103 and Prayer

## Announcements

■ Literature offer for **April:** The *Watchtower* and *Awake!* magazines. **May and June:** *What Does the Bible Really Teach?* or one of the following tracts: *How Do You View the Bible?*, *How Do You View the Future?*, *What Is the Key to Happy Family Life?*, *Who Really Controls the World?*, or *Will Suffering Ever End?* **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*.

■ The meeting schedule for the week preceding your district or international convention should be adjusted in order to review counsel and reminders from the insert in this issue of *Our Kingdom Ministry* and the letter to all congregations dated August 3, 2013,

regarding safety precautions when attending spiritual programs. A month or two following your convention, a local needs part may be used to review specific convention points that the publishers have found to be helpful in the ministry.

## Sample Presentations

### To Start Bible Studies on the First Saturday in May

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

#### THE WATCHTOWER® May 1 ANNOUNCING JEHOWAH'S KINGDOM

"We're visiting briefly because many people are interested in what the future holds. When you think about the future, how do you feel? Are you confident, or are you worried? [Allow for response. Then read one of the scriptures from the box "What God Has Revealed About the Future."] This magazine outlines some of the things that God says will happen and explains why we can be sure that they will occur."

#### Awake!® May

"We're making brief visits to help people manage their stress. Does it seem to you that people are more stressed today than they were in the past? [Allow for response.] Many have found that the practical advice found in the Bible helps them manage their stress. Here's one example. [Read Matthew 6:34.] This magazine explains how Bible principles can help us to manage four common causes of stress."

*Note: This issue may be of special interest to businesspeople.*

## Field Service Highlights

We are pleased to report that during the month of October 2013 there were three new all-time peaks in regular pioneers: 161,892 in the United States, 3,198 in Puerto Rico, and 57 in the Turks and Caicos Islands. What a fine example these pioneers display in focusing on Kingdom interests!—Matt. 6:22.



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## WEEK STARTING APRIL 28

Song 35 and Prayer

### □ **Congregation Bible Study:**

*cl* chap. 6 ¶9-15 (30 min.)

### □ **Theocratic Ministry School:**

**Bible reading:** Exodus 19-22 (10 min.)

Theocratic Ministry School Review  
(20 min.)

### □ **Service Meeting:**

Song 113

**5 min:** Start a Bible Study on the First Saturday. Talk. Outline local arrangements for field service on the first Saturday in May, and encourage all to have a share. Include a brief demonstration using the sample presentation on page 8.

**15 min:** “Exciting Design for New Tracts!” Questions and answers. Include a two-part demonstration showing how to offer one of the new tracts from house to house and then how to continue the conversation when making a return visit on someone who showed interest.

**10 min:** “New Video for Starting Bible Studies.” Talk. Play the video or its audio track for the audience. Invite audience to suggest other ways to use the video.

Song 75 and Prayer

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## Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning April 28, 2014.

1. What enabled Joseph to flee from committing immorality with Potiphar’s wife? (Gen. 39:7-12) [Mar. 3, *w13* 2/15 p. 4 par. 6; *w07* 10/15 p. 23 par. 16]
2. How is Joseph a good example for those who face injustice and adversities? (Gen. 41:14, 39, 40) [Mar. 10, *w04* 1/15 p. 29 par. 6; *w04* 6/1 p. 20 par. 4]

3. What basis was there for Joseph to extend mercy to his brothers? [Mar. 17, *w99* 1/1 p. 30 pars. 6-7]
4. How did the tribe of Benjamin eventually fulfill the prophecy at Genesis 49:27? [Mar. 24, *w12* 1/1 p. 29, box]
5. What does Exodus 3:7-10 teach us about Jehovah? [Mar. 31, *w09* 3/1 p. 15 pars. 3-6]
6. How did Jehovah live up to one aspect of the meaning of his name in the days of Moses? (Ex. 3:14, 15) [Mar. 31, *w13* 3/15 pp. 25-26 pars. 5-6]
7. According to Exodus 7:1, how was Moses made “like God to Pharaoh”? [Apr. 7, *w04* 3/15 p. 25 par. 7]
8. Despite witnessing Jehovah’s saving power that delivered them from Egypt, what attitude did the Israelites later display, and what lesson can we learn? (Ex. 14:30, 31) [Apr. 14, *w12* 3/15 pp. 26-27 pars. 8-10]
9. Why does the expression “carry you on wings of eagles” appropriately express how Jehovah lovingly dealt with the young nation of Israel? (Ex. 19:4) [Apr. 28, *w96* 6/15 p. 10 par. 5–p. 11 par. 2]
10. How is it that Jehovah brings “punishment for the error of fathers” upon future generations? (Ex. 20:5) [Apr. 28, *w04* 3/15 p. 27 par. 1]

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## Exciting Design for New Tracts!

<sup>1</sup> Five new tracts were released at the 2013 “God’s Word Is Truth!” District Conventions. Additionally, *Kingdom News* No. 38, entitled “Can the Dead Really Live Again?” has been added to the series of tracts. All six of these tracts have an exciting new design. What are the reasons for the new format? When we offer them from house to house, how can we make good use of their design features?

1. What items for the ministry have an exciting new design?

<sup>2</sup> **Why the New Design?:** Effective house-to-house presentations often include these four steps: (1) Ask a viewpoint question to start a conversation. (2) Share a thought from the Scriptures. (3) Offer literature for the householder to read. (4) Leave a question to answer next time, and make arrangements to return. The tracts' new design helps us easily to follow all four steps.

<sup>3</sup> **How to Use Them:** (1) After giving a greeting, show the householder the intriguing multiple-choice question on the front of the tract, and ask for his opinion. (2) Open the tract, and consider "What the Bible Says." Read the scripture directly from the Bible when circumstances allow. If the householder has time, discuss "What That Can Mean for You." (3) Offer the tract, and encourage him to read the rest at his convenience. (4) Before you leave, show him the question on the back under "To Think About" and make arrangements to discuss the Bible's answer next time.

2. What is the purpose of the new design?

3. How might we offer one of the new tracts in the ministry?

<sup>4</sup> The return visit is easy too. Simply use the cited scriptures on the back of the tract to answer the question you raised at the conclusion of your last visit. Before you leave, point out the picture of the *Good News* brochure, show the householder the brochure and the designated lesson that contains more information on the subject, and offer the brochure. If he accepts it, make arrangements to discuss the brochure on your next visit. You have started a Bible study! Or instead of offering the brochure, you could offer another tract and arrange to return to discuss it with the householder.

<sup>5</sup> Tracts have been used in our ministry for over 130 years. Although their size and format have varied, they have been a very effective witnessing tool. May we make good use of this new design to continue spreading Bible knowledge earth wide.—Prov. 15:7a.

4. How could we use the new tracts on the return visit?

5. What value do tracts have in our ministry?

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## New Video for Starting Bible Studies

A brief video entitled *Why Study the Bible?* is reaching a vast audience on [jw.org](http://jw.org). The video is designed to motivate interested people to accept our offer of a free Bible study. It can be accessed by selecting "Request a Bible Study" at the bottom of the home page or by scanning the QR (quick response) code printed on the back of each of our new tracts. Here are some ways that we can make good use of the video.

- When making a return visit, say to the householder: "May I show you a short video that explains how you can get answers to your Bible questions?" If he agrees, show him the video on your mobile device or on his own computer.

- If we place one of the new tracts while engaging in informal or public witnessing, point out the QR code and encourage the person to scan it with his mobile device. Since in many languages the QR code takes you directly to the video on our Web site, it may be possible to play the video on the spot using your mobile device.
- Tell coworkers, schoolmates, relatives, and other acquaintances about the video, and offer to show it to them. Or e-mail them a link to the video, and invite them to view it on their own.

By making use of this new provision, we may be able to start more Bible studies, spiritually assisting those who are "rightly disposed for everlasting life."—Acts 13:48.

*Our Reasons for Joy*  
(Matthew 5:12)

1. Our reasons for joy are abundant,  
Like riches increasing in worth.  
Desirable things of all nations  
Are joining us in all the earth.  
The joy in our heart is well-founded,  
With roots reaching deep in God's Word.  
We daily partake of its teachings;  
Faith follows the things we have heard.  
Our causes for joy are deep-seated,  
Like embers that burn in our hearts.  
Though troubles and trials beset us,  
Endurance Jehovah imparts.

*(CHORUS)*

*Jehovah our God is our joy,  
The work of his hands our delight.  
How deep are his thoughts, how great are his works,  
Abounding in goodness and might!*

2. We gladly behold his productions,  
The heavens, the sea, and the land.  
We gaze at the book of creation,  
Applauding the work of his hand.  
Triumphantly we now bear witness,  
Proclaiming the Kingdom of God.  
The news of its birth and its blessings,  
We joyously spread all abroad.  
Eternal rejoicing approaches,  
Like daylight that follows the night.  
The promised new earth and new heavens  
Will bring everlasting delight.

*(Chorus)*