

WEEK STARTING MAY 5

Song 33 and Prayer

❑ Congregation Bible Study:

c/ 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 ¶14—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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Fear Them Not!**(Matthew 10:28)**

1. Ever onward, O my people,
Let the Kingdom tidings go.
Tremble not before our foe.
Let all lovers of truth know
That my reigning Son, Christ Jesus,
To the earth has cast the foe,
Soon to bind the Devil, Satan,
Letting all his victims go.

(CHORUS)

*Fear them not, O my beloved,
Though their boasting threats may fly.
I will keep my faithful servant
As the apple of my eye.*

2. Even though your foes are many,
Though they threaten and revile,
Though they flatter and they smile,
To mislead and to beguile.
Fear them not, my faithful warriors,
Nor their persecution's heat,
For I will preserve the faithful
Till the vict'ry is complete.

(Chorus)

3. Never fear you are forgotten;
I am still your strength and shield.
Though you die upon the field,
Even death to me will yield.
Fear them not who kill the body
But cannot destroy the soul.
To the end may you be faithful;
I will bring you to your goal!

(Chorus)

(See also Deut. 32:10; Neh. 4:14; Ps. 59:1; 83:2, 3.)

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

¹⁶ 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.

¹⁷ 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.

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.

Questions for Meditation

2 Kings 6:8-17 How can God's role as "Jehovah of armies" prove encouraging to us during times of distress?

Ezekiel 33:10-20 Before Jehovah resorts to destructive power, what opportunity does he mercifully extend to those who transgress his law?

2 Thessalonians 1:6-10 How will the coming destruction of wicked people bring relief to faithful servants of God?

2 Peter 2:4-13 What moves Jehovah to wield his destructive power, providing what lessons for all mankind?

¹⁸ Jehovah has not changed; nor has his purpose to make this planet a peaceful paradise changed. (Genesis 1:27, 28) God still hates wickedness. At the same time, he dearly loves his people and will soon act in their behalf. (Psalm 11:7) In fact, the enmity described at Genesis 3:15 is expected to reach a dramatic and violent turning point in the near future. To sanctify his name and protect his people, Jehovah will once again become "a manly person of war"!—Zechariah 14:3; Revelation 16:14, 16.

¹⁹ Consider an illustration: Suppose that a man's family was being attacked by a vicious animal and that the man jumped into the fray and killed the violent beast. Would you expect his wife and children to be repelled by this act? On the contrary, you would expect them to be moved by his selfless love for them. In a similar way, we

18. (a) Why can we be thankful that Jehovah has not changed? (b) What will happen when the enmity described at Genesis 3:15 reaches its climax?

19. (a) Illustrate why God's use of destructive power can draw us close to him. (b) What effect should God's willingness to fight have upon us?

should not be repelled by God's use of destructive power. His willingness to fight to protect us should increase our love for him. Our respect for his unlimited power should deepen as well. Thus, we can "render God sacred service with godly fear and awe."—Hebrews 12:28.

Draw Close to the "Manly Person of War"

²⁰ Of course, the Bible does not in each case explain all the details of Jehovah's decisions regarding divine warfare. But of this we can always be certain: Jehovah never wields destructive power in an unjust, wanton, or cruel manner. Oftentimes, considering the context of a Bible account or some background information can help us to put things into perspective. (Proverbs 18:13) Even when we do not have all the details, simply learning more about Jehovah and meditating upon his precious qualities can help us to resolve any doubts that might arise. When we do this, we come to see that we have ample reason to trust our God, Jehovah.—Job 34:12.

²¹ Although Jehovah is "a manly person of war" when the situation demands it, this does not mean that he is warlike at heart. In Ezekiel's vision of the celestial chariot, Jehovah is pictured as being prepared to fight against his enemies. Yet, Ezekiel saw God surrounded by a rainbow—a symbol of peace. (Genesis 9:13; Ezekiel 1:28; Revelation 4:3) Clearly, Jehovah is calm and peaceable. "God is love," wrote the apostle John. (1 John 4:8) All of Jehovah's qualities exist in perfect balance. How privileged we are, then, to be able to draw close to such a powerful yet loving God!

20. When we read Bible accounts of divine warfare that we may not fully understand, how should we respond, and why?

21. While he is "a manly person of war" at times, what is Jehovah like at heart?

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

22 "You must not afflict any widow or fatherless child.^{*c}

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

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[#] to him. You must not charge him interest.^e

26 "If you seize the garment of your fellow man as security for a loan,^{*f} 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?^g When he cries out to me, I will certainly hear, for I am compassionate.^{*h}

28 "You must not curse* Godⁱ nor curse a chieftain[#] among your people.^j

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

31 "You should prove yourselves holy people to me,^o and you must not eat the flesh of anything in the field that has been torn by a wild animal.^p 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.^a Do not cooperate with a wicked one by becoming a malicious witness.^b 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.^c

4 "If you come upon your enemy's bull or his donkey straying, you must return it to him.^d 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.^e

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

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.^{*g}

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

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.ⁱ

10 "You are to sow your land with seed and gather its produce for six years.^j 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."

your work; but on the seventh day, you are to cease from your labor, in order that your bull and your donkey may rest and the son of your slave girl and the foreign resident may refresh themselves.^a

13 "You must be careful to do all that I have said to you,^b and you must not mention the names of other gods; they should not be heard on your lips."^c

14 "Three times a year you are to celebrate a festival to me."^d

15 You will observe the Festival of Unleavened Bread.^e You will eat unleavened bread for seven days, just as I have commanded you, at the appointed time in the month of A'bib,^{*f} for at that time you came out of Egypt. No one is to appear before me empty-handed.^g **16** Also, you are to observe the Festival of Harvest* of the first ripe fruits of your labors, of what you sow in the field;^h and the Festival of Ingathering[#] at the end of the year, when you gather in from the field the results of your labors.ⁱ **17** Three times a year all your men* are to appear before the true Lord, Jehovah.^j

18 "You must not offer the blood of my sacrifice with anything leavened. And the sacrifices of fat offered at my festivals should not stay overnight until the morning.

19 "You are to bring the best of the first ripe fruits of your ground to the house of Jehovah your God.^k

"You must not boil a young goat in its mother's milk.^l

20 "I am sending an angel ahead of you^m to guard you on the way and to bring you into

23:13 *Lit., "mouth." 23:15 *See App. B15. 23:16 *Also known as the Festival of Weeks, or Pentecost. #Also known as the Festival of Booths (Tabernacles). 23:17 *Or "males."

CHAP. 23
a Ex 20:9, 10
De 5:14
b De 4:9
c De 12:3
Jos 23:6, 7
d De 16:16
e Le 23:6
Lu 22:7
f Ex 12:18
g De 16:17
h Nu 28:26
De 16:9, 10
Ac 2:1
i De 16:13
Ne 8:14
Joh 7:2
j De 12:5, 6
k Nu 18:8, 12
1Co 15:20
l De 14:21
Pr 12:10
m Ex 14:19

Second Col.

a Nu 20:16
b Nu 14:35
Jos 24:19
c Ex 34:11
Jos 5:13, 14
Jos 24:8
d Ex 20:5
Le 18:3
De 12:30
2Ch 32:2
e Ex 20:3
Nu 33:52
f De 6:13
De 10:12
Jos 22:5
Mt 4:10
g De 7:13
h De 7:15
i De 7:14
De 28:4
j De 2:25
Jos 2:9
k De 7:23, 24
l De 7:20
Jos 2:11
m Jos 24:11
n De 7:22
o De 9:4

the place that I have prepared.^a

21 Pay attention to him, and obey his voice. Do not rebel against him, for he will not pardon your transgressions,^b because my name is in him.

22 However, if you strictly obey his voice and do all that I say, I will show hostility to your enemies and oppose those who oppose you. **23** For my angel will go ahead of you and will bring you to the Am'or-ites, the Hit'tites, the Per'iz-zites, the Ca'naan-ites, the Hi'vites, and the Jeb'u-sites, and I will annihilate them.^c **24** You must not bow down to their gods or be persuaded to serve them, and you must not imitate their practices.^d Instead, you must demolish them and smash their sacred pillars.^e **25** You must serve Jehovah your God,^f and he will bless your bread and your water.^g I will remove sickness from among you.^h **26** The women in your land will not suffer a miscarriage or be barren,ⁱ and I will give you a full life span.^{*}

27 "I will send the fear of me ahead of you,^j and I will throw into confusion all the people you encounter, and I will cause all your enemies to flee from you in defeat.^{*k} **28** I will send the feeling of dejection* ahead of you,^l and it will drive the Hi'vites, the Ca'naan-ites, and the Hit'tites out from before you.^m **29** I will not drive them out from before you in one year, so that the land does not become desolate and the wild animals of the field multiply against you.ⁿ **30** Little by little I will drive them out from before you, until you become fruitful and take possession of the land.^o

23:26 *Or "I will make the number of your days full." **23:27** *Or "I will make all your enemies turn their back to you." **23:28** *Or possibly, "panic; terror."

31 "I will set your boundary from the Red Sea to the sea of the Phi-lis'tines and from the wilderness to the River;*^a for I will give the inhabitants of the land into your hand, and you will drive them out from before you.^b

32 You must not make a covenant with them or their gods.^c

33 They should not dwell in your land, so that they may not cause you to sin against me. If you should serve their gods, it would surely become a snare to you."^d

24 Then he said to Moses: "Go up to Jehovah, you and Aaron, Na'dab and A-bi'hu,^e and 70 of the elders of Israel, and bow down from a distance. **2** Moses should approach Jehovah by himself; but the others should not approach, and the people should not go up with him."^f

3 Then Moses came and related to the people all the words of Jehovah and all the judicial decisions,^g and all the people answered with one voice: "All the words that Jehovah has spoken, we are willing to do."^h **4** So Moses wrote down all the words of Jehovah.ⁱ Then he got up early in the morning and built at the foot of the mountain an altar and 12 pillars corresponding to the 12 tribes of Israel. **5** After that he sent young Israelite men, and they offered up burnt offerings and sacrificed bulls as communion sacrifices^j to Jehovah. **6** Then Moses took half of the blood and put it in bowls, and half the blood he sprinkled on the altar. **7** Then he took the book of the covenant and read it aloud to the people.^k And they said: "All that Jehovah has spoken we are willing to do, and we will be obedient."^l **8** So Moses took the blood and sprinkled

23:31 * That is, the Euphrates.

CHAP. 23

- a Ge 15:18
- De 1:7
- Jos 1:4
- 1Ki 4:21
- b Jg 1:4
- Jg 11:21
- c Ex 34:12
- Nu 25:1, 2
- De 7:2
- 2Co 6:14
- d Jos 23:12, 13
- Jg 1:28
- Ps 106:36

CHAP. 24

- e Le 10:1
- f Ex 20:21
- Nu 12:8
- g Ex 21:1
- De 4:1
- h De 5:27
- Jos 24:22
- i Ex 34:27
- De 31:9
- j Le 3:1
- Le 7:11
- k De 31:11
- Ac 13:15
- l Ex 19:8

Second Col.

- a Heb 12:24
- b Heb 9:18-20
- c Joh 1:18
- d Eze 1:26
- Re 4:3
- e Ex 24:1
- f De 5:22
- g Nu 11:28
- h Ex 24:2
- i Ex 32:1
- j Ex 17:10
- k Ex 18:25, 26
- l Ex 19:9
- m Ex 16:10
- Le 9:23
- Nu 16:42
- n Ex 19:11
- o Ex 19:20
- p Ex 34:28
- De 9:9

CHAP. 25

- q Ex 35:4-9
- 1Ch 29:9
- 2Co 9:7
- r Ex 38:24
- s Ex 38:25
- t Ex 38:3
- Ex 38:29

it on the people^a and said: "This is the blood of the covenant that Jehovah has made with you in harmony with all these words."^b

9 Moses and Aaron, Na'dab and A-bi'hu, and 70 of the elders of Israel went up, **10** and they saw the God of Israel.^c Under his feet was what seemed like a sapphire pavement, and it was as pure as the heavens themselves.^d

11 He did not harm the distinguished men of Israel,^e and they saw a vision of the true God and ate and drank.

12 Jehovah now said to Moses: "Come up to me on the mountain and stay there. I will give you the stone tablets with the law and the commandment that I will write for their instruction."^f

13 So Moses got up with his attendant Joshua,^g and Moses went up the mountain of the true God.^h **14** But to the elders he had said: "Wait here for us until we return to you.ⁱ You have Aaron and Hur^j with you. Whoever has a legal case may go to them."^k **15** Then Moses went up the mountain while the cloud was covering it.^l

16 Jehovah's glory^m remained on Mount Si'nai,ⁿ and the cloud covered it for six days. On the seventh day he called to Moses from the midst of the cloud.

17 To the Israelites who were watching, the appearance of Jehovah's glory was like a consuming fire on the mountaintop. **18** Moses then entered into the cloud and went up the mountain.^o And Moses stayed on the mountain 40 days and 40 nights.^p

25 Jehovah then said to Moses: **2** "Tell the people of Israel to take up a contribution for me; from every person whose heart moves him, you are to take up my contribution.^q **3** This is the contribution that you are to accept from them: gold,^r silver,^s copper,^t **4** blue

thread, purple wool,* scarlet material,# fine linen, goat hair, 5 ram skins dyed red, sealskins, acacia wood,^a 6 oil for the lamps,^b balsam for the anointing oil^c and the perfumed incense.^d 7 and onyx stones and other stones to be set in the eph'od^e and the breastpiece.^f 8 They are to make a sanctuary for me, and I will reside* among them.^g 9 You are to make it, the tabernacle and all its furnishings, following exactly the pattern* that I am showing you.^h

10 "They are to make an ark* of acacia wood, two and a half cubitsⁱ long and a cubit and a half wide and a cubit and a half high.^j 11 Then you will overlay it with pure gold.^k Inside and outside you are to overlay it, and you will make a border* of gold all around it.^k 12 And you will cast four rings of gold for it and attach them above its four feet, with two rings on one side and two rings on the other side. 13 And you will make poles of acacia wood and overlay them with gold.^l 14 You will put the poles through the rings on the sides of the Ark in order to carry the Ark with them. 15 The poles will stay in the rings of the Ark; they are not to be removed from it.^m 16 You will place in the Ark the Testimony that I will give you.ⁿ

17 "You will make a cover of pure gold, two and a half cubits long and a cubit and a half wide.^o 18 You are to make two cherubs of gold; you will make them of hammered work on the two ends of the cover.^p 19 Make the cherubs on the two ends,

25:4 *Or "wool dyed reddish-purple."
 #Or "coccus scarlet material." 25:8
 *Or "tabernacle." 25:9 *Or "design."
 25:10 *Or "chest." *A cubit equaled 44.5 cm (17.5 in.). See App. B14.
 25:11, 24, 25 *Or "molding."

CHAP. 25

- a Ex 36:20
- b Ex 27:20
- c Ex 30:23-25
- d Ex 30:34, 35
- e Ex 28:6
- f Ex 28:15
- g Ex 29:45
1Ki 6:13
Heb 9:11
- h 1Ch 28:12
Ac 7:44
Heb 8:5
Heb 9:9
- i Ex 37:1-5
- j Heb 9:4
- k Ex 30:1, 3
- l Ex 30:1, 5
1Ch 15:15
- m 1Ki 8:8
- n Ex 31:18
Ex 40:20
1Ki 8:9
Heb 9:4
- o Ex 37:6-9
- p 1Sa 4:4
Heb 9:5

Second Col.

- a 1Ki 8:7
1Ch 28:18
- b Ex 40:20
Heb 9:4, 5
- c Ex 30:6
Le 16:2
Nu 7:89
Jg 20:27
Ps 80:1
- d Ex 40:22
Le 24:6
Nu 3:30, 31
Heb 9:2
- e Ex 37:10-15
- f Ex 37:16
Nu 4:7
1Ki 7:48, 50
- g Le 24:5, 6
1Sa 21:6
1Ch 9:32
2Ch 13:11
Mt 12:4
- h Ex 40:24
1Ki 7:48, 49
Heb 9:2

one cherub on each end of the cover. 20 The cherubs are to spread out their two wings upward, overshadowing the cover with their wings,^a and they will face each other. The faces of the cherubs will be turned toward the cover. 21 You will put the cover^b on the Ark, and in the Ark you will place the Testimony that I will give you. 22 I will present myself to you there and speak with you from above the cover.^c From between the two cherubs that are on the ark of the Testimony, I will make known to you all that I will command you for the Israelites.

23 "You will also make a table^d of acacia wood, two cubits long and a cubit wide and a cubit and a half high.^e 24 You will overlay it with pure gold and make a golden border* around it. 25 You will make a rim around it a handbreadth^f wide and a border* of gold to go around the rim. 26 You will make for it four rings of gold and place the rings on the four corners, where the four legs are attached. 27 The rings are to be close to the rim as holders for the poles for carrying the table. 28 You will make the poles of acacia wood and overlay them with gold and carry the table with them.

29 "You will also make its dishes, its cups, its pitchers, and its bowls from which they will pour drink offerings. You are to make them out of pure gold.^f 30 And you will put the showbread on the table before me constantly.^g

31 "You will make a lampstand^h of pure gold. The lampstand is to be made of hammered work. Its base, its stem, its branches, its cups, its knobs, and its blossoms will be one

25:25 *About 7.4 cm (2.9 in.). See App. B14.

piece.^a **32** And six branches will extend out from the sides of the lampstand, three branches from one side and three branches from the other side. **33** Three cups shaped like almond flowers will be on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers on the other set of branches, with knobs and blossoms alternating. This is how the six branches will extend out from the stem of the lampstand. **34** On the stem of the lampstand are four cups shaped like almond flowers, with its knobs and its blossoms alternating. **35** A knob will be under the first two branches that extend out of the stem and a knob under the next two branches and a knob under the next two branches, for the six branches extending out from the stem. **36** The knobs and the branches and the whole lampstand are to be one piece of pure, hammered gold.^b **37** You will make seven lamps for it, and when the lamps are lit, they will shine on the area in front of it.^c **38** Its snuffers* and its fire holders are to be of pure gold.^d **39** It should be made, along with these utensils, from a talent* of pure gold. **40** See that you make them after their pattern* that was shown to you on the mountain.^e

26 "You are to make the tabernacle^f with ten tent cloths of fine twisted linen, blue thread, purple wool, and scarlet material. You are to make them with embroidered cherub^g designs.^h **2** Each tent cloth will be 28 cubits* long and 4 cubits wide. All the tent cloths are to

25:38 *Or "tongs." 25:39 *A talent equaled 34.2 kg (1,101 oz t). See App. B14. 25:40 *Or "design." 26:2 *A cubit equaled 44.5 cm (17.5 in.). See App. B14.

CHAP. 25

a Ex 37:17-24

b Nu 8:4

c Ex 30:8
Le 24:2, 3
Nu 8:2
2Ch 13:11

d Nu 4:9

e Ex 39:42
Nu 8:4
Ac 7:44
Heb 8:5

CHAP. 26

f Heb 8:5
Heb 9:9, 11g Ge 3:24
Ps 99:1

h Ex 36:8-13

Second Col.

a Nu 4:25

b Ex 39:33, 34

c Ex 35:26

d Ex 36:14-18

e Ex 36:19

be the same size.^a **3** Five tent cloths are to be joined one to another to form a series, and the other five tent cloths will be joined in a series. **4** You will make loops of blue thread on the edge of the one tent cloth at the end of the series, and you are to do the same on the outermost edge of the other set where it will join. **5** You will make 50 loops on the one tent cloth and 50 loops on the edge of the other tent cloth so that they will be opposite each other where they join. **6** You are to make 50 gold clasps and join the tent cloths together with the clasps, and the tabernacle will form one unit.^b

7 "You will also make cloths of goat hair^c for the tent over the tabernacle. You will make 11 tent cloths.^d **8** Each tent cloth will be 30 cubits long and 4 cubits wide. All 11 tent cloths are to be the same size. **9** You are to join five of the tent cloths together and join the other six tent cloths together, and you are to fold over the sixth tent cloth at the front of the tent. **10** And you are to make 50 loops on the edge of the one tent cloth, the outermost one in the series, and 50 loops on the edge of the tent cloth at the other place where they join. **11** You are to make 50 copper clasps and put the clasps in the loops and join the tent together, and it will become one unit. **12** The remaining part of the tent cloths will serve as an overhanging. Half of the tent cloth that remains will hang over the back of the tabernacle. **13** The remaining length of the cloths of the tent will serve as an overhanging for the tabernacle by one cubit on each side, in order to cover it.

14 "You will also make a covering for the tent of ram skins dyed red and over that a covering of sealskins.^e

15 "You will make the panel frames^a for the tabernacle out of acacia wood standing upright.^b

16 Each panel frame is to be ten cubits high and a cubit and a half wide. 17 Each panel frame has two tenons* joined to each other. That is how you should make all the panel frames of the tabernacle. 18 You are to make 20 panel frames for the south side of the tabernacle, facing south.

19 "You will make 40 silver socket pedestals^c under the 20 panel frames: two socket pedestals under the one panel frame for its two tenons and two socket pedestals under each following panel frame for its two tenons.^d 20 For the other side of the tabernacle, the northern side, make 20 panel frames 21 and their 40 silver socket pedestals, two socket pedestals under one panel frame and two socket pedestals under each following panel frame. 22 For the rear section of the tabernacle to the west, you will make six panel frames.^e 23 You will make two panel frames to serve as the two rear corner posts of the tabernacle. 24 They should be doubled from the bottom to the top, up to the first ring. This should be done for both of them, and they will form the two corner posts. 25 And there will be eight panel frames and their 16 silver socket pedestals, two socket pedestals under the one panel frame and two socket pedestals under each following panel frame.

26 "You will make bars of acacia wood, five for the panel frames of the one side of the tabernacle,^f 27 and five bars for the panel frames of the other side of the tabernacle, and five bars for the panel frames of the side of the tabernacle to

CHAP. 26

a Nu 4:29, 31

b Ex 36:20-23

c Nu 3:36

d Ex 36:24-26

e Ex 36:27-30

f Ex 36:31-33

Second Col.

a Ex 12:35, 36
Ex 36:34

b Ex 19:3
Ex 25:9
Ac 7:44
Heb 8:5

c Ex 36:35, 36
Lu 23:45
Heb 6:19
Heb 9:3
Heb 10:19, 20

d 1Ki 8:6

e Ex 40:22, 26

f Ex 40:21
Le 16:2
1Ki 8:6
Heb 9:2-4
Heb 9:12, 24

g Le 24:2, 3
1Ki 7:48, 49

h Ex 36:37, 38

CHAP. 27

i Ex 40:29
2Ch 4:1
Heb 13:10

the west, for the rear section. 28 The middle bar that runs along the center of the panel frames should extend from end to end.

29 "You will overlay the panel frames with gold,^a and you will make their rings of gold as holders for the bars, and you will overlay the bars with gold.

30 You must set up the tabernacle according to its plan that you were shown in the mountain.^b

31 "You are to make a curtain^c of blue thread, purple wool, scarlet material, and fine twisted linen. It will be made with cherubs embroidered on it. 32 You will hang it on four pillars of acacia overlaid with gold. Their hooks are to be of gold. The pillars are set on four socket pedestals of silver. 33 You will hang the curtain under the clasps and bring the ark of the Testimony^d there within the curtain. The curtain will make a division for you between the Holy^e and the Most Holy.^f 34 You must put the cover on the ark of the Testimony in the Most Holy.

35 "You will place the table outside the curtain, with the lampstand^g opposite the table on the south side of the tabernacle; and the table you will put on the north side. 36 You will make a screen* for the entrance of the tent out of blue thread, purple wool, scarlet material, and fine twisted linen woven together.^h 37 You will make five pillars of acacia for the screen* and overlay them with gold. Their hooks are to be of gold, and you will cast five socket pedestals of copper for them.

27 "You will make the altar of acacia wood;ⁱ it will be five cubits* long and five cubits wide. The altar should be square

26:36, 37 *Or "curtain." 27:1 *A cubit equaled 44.5 cm (17.5 in.). See App. B14.

26:17 *Or "upright posts."

a weekly sabbath.) (Also Galatians 4:9-11; Ephesians 2:13-16)

Col. 2:13-16: “[God] kindly forgave us all our trespasses and blotted out the handwritten document against us, which consisted of decrees and which was in opposition to us . . . Therefore let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath.” (If a person was under the Mosaic Law and was judged guilty of profaning the Sabbath, he was to be stoned to death by the whole congregation, according to Exodus 31:14 and Numbers 15:32-35. Many who argue for sabbath keeping have reason to be glad that we are not under that Law. As shown in the scripture here quoted, an approved standing with God no longer requires observance of the sabbath requirement given to Israel.)

How did Sunday come to be the principal day of worship for much of Christendom?

Although Christ was resurrected on the first day of the week (now called Sunday), the Bible contains no instruction to set aside that day of the week as sacred.

“The retention of the old Pagan name of ‘*Dies Solis*,’ or ‘Sunday,’ for the weekly Christian festival, is, in great measure, owing to the union of Pagan and [so-called] Christian sentiment with which the first day of the week was recommended by Constantine [in an edict in 321 C.E.] to his subjects, Pagan and Christian alike, as the ‘venerable day of the Sun.’ . . . It was his mode of harmonizing the discordant religions of the Empire under one common institution.”—*Lectures on the History of the Eastern Church* (New York, 1871), A. P. Stanley, p. 291.

Was the requirement of sabbath keeping given to Adam and thus made binding on all of his offspring?

Jehovah God proceeded to rest as to his works of material, earthly creation after preparing the earth for human habitation. This is stated at Genesis 2:1-3. But nothing in the Bible record says that God directed Adam to keep the seventh day of each week as a sabbath.

Deut. 5:15: “You must remember that you [Israel] became a slave in the land of Egypt and Jehovah your God proceeded to bring you out from there with a strong hand and an outstretched arm. That is why Jehovah your God commanded you to carry on the sabbath day.” (Here Jehovah connects his giving of the sabbath law with Israel’s deliverance from slavery in Egypt, not with events in Eden.)

Ex. 16:1, 23-29: “The entire assembly of the sons of Israel finally came to the wilderness of Sin . . . on the fifteenth day of the second month after their coming out of the land of Egypt. . . . [Moses] said to them: ‘It is what Jehovah has spoken. Tomorrow there will be a sabbath observance of a holy sabbath to Jehovah. . . . Six days you will pick [the manna] up, but on the seventh day is a sabbath. On it none will form.’ . . . Jehovah said to Moses: . . . ‘Mark the fact that Jehovah has given you the sabbath.’” (Prior to this, there had been a marking off of weeks of seven days each, but this is the first reference to a sabbath observance.)

**Is the Mosaic Law divided into “ceremonial”
and “moral” parts, and is the “moral law”
(the Ten Commandments) binding on Christians?**

Did Jesus refer to the Law in a manner that indicated division of it into two parts?

Matt. 5:17, 21, 23, 27, 31, 38: “Do not think I came to destroy the Law or the Prophets. I came, not to destroy, but to fulfill.” Now, notice what Jesus included in his further comments. “You heard that it was said to those of ancient times, ‘You must not murder [Ex. 20:13; the Sixth Commandment]’ . . . If, then, you are bringing your gift to the altar [Deut. 16:16, 17; no part of the Ten Commandments] . . . You heard that it was said, ‘You must not commit adultery [Ex. 20:14; the Seventh Commandment].’ Moreover it was said, ‘Whoever divorces his wife, let him give her a certificate of divorce [Deut. 24:1; no part of the Ten Commandments].’ You heard that it was said, ‘Eye for eye and tooth for tooth [Ex. 21:23-25; no part of the Ten Commandments].’” (So, Jesus mixed together references to the Ten Commandments and

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

and Tigris rivers. It was about 240 km (150 mi) SE of Nimrod's onetime royal city of Babel, or Babylon, so notorious for its unfinished Tower of Babel.

In Abraham's time, the city of Ur was steeped in Babylonish idolatry and the worship of its patron moon-god Sin. (Jos 24:2, 14, 15) Nevertheless, Abraham proved to be a man of faith in Jehovah God, even as his forefathers Shem and Noah; and as a consequence, he earned the reputation "the father of all those having faith while in uncircumcision." (Ro 4:11) Since true faith is based on accurate knowledge, Abraham may have received his understanding by personal association with Shem (their lives overlapped by 150 years). Abraham knew and used the name of Jehovah; to quote him: "Jehovah the Most High God, Producer of heaven and earth," "Jehovah, the God of the heavens and the God of the earth."—Ge 14:22; 24:3.

While Abraham was still living in Ur, "before he took up residence in Haran," Jehovah commanded him to move out to a strange land, leaving behind friends and relatives. (Ac 7:2-4; Ge 15:7; Ne 9:7) There in that country that He would show Abraham, God said he would make out of him a great nation. At the time, Abraham was married to his half sister Sarah, but they were childless and both were old. So it would take great faith to obey, but obey he did.

Terah, now around 200 years old and still the family's patriarchal head, agreed to accompany Abraham and Sarah on this long journey, and it is for this reason that Terah as father is credited with making the move toward Canaan. (Ge 11:31) It appears that fatherless Lot, Abraham's nephew, was adopted by his childless uncle and aunt and so accompanied them. Northwestward the caravan moved, some 960 km (600 mi), until they reached Haran, which was an important junction on the E-W trade routes. Haran is located where two wadis join to form a stream that reaches the Balikh River in the winter, about 110 km (68 mi) above where the Balikh empties into the Euphrates River. Here Abraham remained until the death of his father Terah.—MAP, Vol. 1, p. 330.

Sojourn in Canaan. Now 75 years old, Abraham began to move his household out of Haran to the land of Canaan, where he lived out the remaining hundred years of his life in tents as an alien and migratory resident. (Ge 12:4) It was following the death of his father Terah that Abraham went out from Haran in 1943 B.C.E. and crossed the Euphrates River, evidently on the 14th day of the month that later became known as

Nisan. (Ge 11:32; Ex 12:40-43, LXX) It was at that time that the covenant between Jehovah and Abraham went into effect, and the 430-year period of temporary residence until the making of the Law covenant with Israel began.—Ex 12:40-42; Ga 3:17.

Evidently Abraham, with his flocks and herds, traveled down through Damascus and on to Shechem (located 48 km [30 mi] N of Jerusalem), near the big trees of Moreh. (Ge 12:6) Here Jehovah appeared again to Abraham, confirming and enlarging His covenant promise by declaring: "To your seed I am going to give this land." (Ge 12:7) Abraham not only built an altar to Jehovah there but, as he moved southward through the land, he built other altars along the way; and he called on the name of Jehovah. (Ge 12:8, 9) In time a severe famine compelled Abraham to move temporarily to Egypt, and to protect his life, he represented Sarah as his sister. This resulted in Pharaoh's taking beautiful Sarah into his household to be his wife, but before he could violate her, Jehovah had Pharaoh give her back. Abraham then returned to Canaan to the campsite between Bethel and Ai and again called "on the name of Jehovah."—Ge 12:10-13:4.

It now became necessary, because of the increasing size of their flocks and herds, for Abraham and Lot to separate. Lot selected the basin of the lower Jordan, a well-watered region "like the garden of Jehovah," and later established his camp near Sodom. (Ge 13:5-13) Abraham, for his part, after being told to travel about through the length and breadth of the land, came to dwell among the big trees of Mamre in Hebron, 30 km (19 mi) SSW of Jerusalem.—Ge 13:14-18.

When four allied kings, headed by the Elamite king Chedorlaomer, were successful in crushing a revolt of five Canaanite kings, Sodom and Gomorrah were sacked, and Lot was taken captive together with all of his property. Abraham, upon learning of this, quickly mustered 318 of his trained household servants. With his confederates Aner, Eshcol, and Mamre, he made a forced march in hot pursuit perhaps as much as 300 km (190 mi) northward to beyond Damascus and, with Jehovah's help, defeated a far superior force. Lot was thus rescued, and the stolen property was recovered. (Ge 14:1-16, 23, 24) As Abraham was returning from this great victory a "priest of the Most High God," Melchizedek, who was also the king of Salem, came out and blessed him, and Abraham, in turn, "gave him a tenth of everything."—Ge 14:17-20.

We Must Be Taught

(Isaiah 50:4; 54:13)

1. Come with rejoicing, and learn about Jehovah.
 “Come drink life’s water,” the spirit has said.
 Healthful instruction, God has provided.
 All those who hunger for truth will be fed.
2. Never forsaking our gathering together,
 We must be taught; we must learn what is right.
 Here with God’s spirit, here with our brothers,
 Here we are strengthened to walk in the light.
3. Lips that sing praise,
 how encouraging to hear them!
 Tongues of the taught ones,
 how sweet is their sound!
 Oh, may we always meet with God’s people!
 Oh, may we always among them be found!

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.