

OUR KINGDOM MINISTRY

MAY 2014

WEEK STARTING MAY 12

Song 49 and Prayer

❑ Congregation Bible Study:

cl chap. 7 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Exodus 27-29 (10 min.)

No. 1: Exodus 29:19-30 (4 min. or less)

No. 2: Jesus Did Not Divide the Mosaic Law Into “Ceremonial” and “Moral” Parts—*rs* p. 347 ¶3–p. 348 ¶1 (5 min.)

No. 3: Abraham—Obedience, Unselfishness, and Courage Are Qualities That Please Jehovah —*it*-1 p. 29 ¶4-7 (5 min.)

❑ Service Meeting:

Song 75

15 min: To It All the Nations Will Stream. (Isa. 2:2) Interview two publishers, one who has been in the truth for many years and one who is relatively new. What was it that interested them in the truth? What challenges did they have to overcome? What impressed them the first time they attended a congregation meeting? What do they remember about the first time they shared in the ministry? How did others in the congregation help them to make spiritual progress?

15 min: “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Discussion. Have a brief two-part demonstration. First show an introduction that is not well-thought-out and then one that is well-prepared. Include pertinent points from pages 215-219 of the *Ministry School* book as time permits.

Song 117 and Prayer

Improving Our Skills in the Ministry—Preparing Our Opening Words

Why Important: If our introduction does not arouse interest, the householder may terminate the conversation before we can give a witness. Therefore, many publishers consider their opening words to be the most important part of their pre-

sentation. Although sample presentations are provided in *Our Kingdom Ministry* and the *Reasoning* book, they do not always include a complete introduction, in order to allow for flexibility. Even if a sample presentation is complete, publishers may choose to alter it or prepare their own. Thus, we will be more effective if we carefully prepare our opening words rather than say whatever comes to mind when the householder opens the door.—Prov. 15:28.

How to Do It:

- Choose your topic. It should be based on the literature you are offering and should be of interest to people in your territory.
- Carefully prepare the first sentence or two that you will say after giving a customary greeting. You might start by saying: “I am here because . . . ,” “Many people are concerned about . . . ,” “I would like to get your opinion on . . . ,” or something else. Short, simple sentences usually work best. Some publishers choose to memorize their introduction.
- Formulate a viewpoint question that will draw the householder into the conversation. (Matt. 17:25) Remember that he was likely thinking about other matters before you arrived, so the question should not be too difficult or put him on the spot.

Try This During the Month:

- Set aside time during family worship to prepare and practice your opening words.
- When in the ministry, share what you plan to say with other publishers. (Prov. 27:17) Change your introduction if it is not effective.

Jehovah Is Our Refuge

(Psalm 91)

1. Jehovah is our refuge,
Our God in whom we trust.
His shadow is our shelter;
Abide in it we must.
For he himself will us defend,
Upon his might we can depend.
Jehovah is a stronghold,
Giving shelter to all the just.
2. Though thousands will be falling
Along your very side,
Among those who are loyal,
In safety you'll reside.
You will not need to quake with fear,
As though great harm to you were near.
Your eyes will merely see it,
Underneath God's wings you'll abide.
3. Protection God will give you
From snares along your way,
And never will you falter
In fear or in dismay.
The maned young lion, you'll not dread;
Upon the cobra you will tread.
Jehovah is our refuge,
Ever guarding us on our way.

Protective Power—“God Is for Us a Refuge”

THE Israelites were in danger as they entered the region of Sinai early in 1513 B.C.E. A fear-inspiring trek lay before them, a journey through a “vast and terrible wilderness infested with poisonous snakes and scorpions.” (Deuteronomy 8:15, *The New English Bible*) They also faced the threat of attack by hostile nations. Jehovah had brought his people into this situation. As their God, would he be able to protect them?

² Jehovah’s words were most reassuring: “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) Jehovah reminded his people that he had delivered them from the Egyptians, using eagles, as it were, to carry them to safety. But there are other reasons why “wings of eagles” fittingly illustrate divine protection.

³ The eagle uses its broad, strong wings for more than just soaring aloft. In the heat of the day, a mother eagle will arch her wings—which may span over seven feet—to form a protective umbrella, shielding her tender nestlings from the scorching sun. At other times, she wraps her wings around her offspring to protect them from the cold wind. Just as the eagle safeguards its young, so Jehovah had shielded and protected the fledgling nation of Israel. Now in the wilderness, his people would continue to find refuge in the shadow of his mighty wings as long

1, 2. The Israelites were in what danger as they entered the region of Sinai in 1513 B.C.E., and how did Jehovah reassure them?

3. Why do “wings of eagles” fittingly illustrate divine protection?

as they remained faithful. (Deuteronomy 32:9-11; Psalm 36:7) But can we today rightly expect God's protection?

The Promise of Divine Protection

⁴ Jehovah is certainly capable of protecting his servants. He is "God Almighty"—a title indicating that he possesses irresistible power. (Genesis 17:1) Like an unstoppable tide, Jehovah's applied power cannot be thwarted. Since he is able to do anything his will directs, we may ask, 'Is it Jehovah's will to use his power to protect his people?'

⁵ The answer, in a word, is yes! Jehovah assures us that he will protect his people. "God is for us a refuge and strength, a help that is readily to be found during distresses," says Psalm 46:1. Since God "cannot lie," we can have absolute confidence in his promise of protection. (Titus 1:2) Let us consider some of the vivid word pictures that Jehovah uses to describe his protective care.

⁶ Jehovah is a Shepherd, and "we are his people and the sheep of his pasturage." (Psalm 23:1; 100:3) Few animals are as helpless as domestic sheep. The shepherd of Bible times had to be courageous to protect his sheep from lions, wolves, and bears, as well as from thieves. (1 Samuel 17:34, 35; John 10:12, 13) But there were times when protecting the sheep called for tenderness. When a sheep gave birth far from the fold, the caring shepherd would guard the mother during her helpless moments and then pick up the defenseless lamb and carry it to the fold.

4, 5. Why can we have absolute confidence in God's promise of protection?

6, 7. (a) The shepherd of Bible times provided what protection for his sheep? (b) How does the Bible illustrate Jehovah's heartfelt desire to protect and care for his sheep?

"In his bosom he will carry them"



⁷ By comparing himself to a shepherd, Jehovah assures us of his heartfelt desire to protect us. (Ezekiel 34:11-16) Recall the description of Jehovah found at Isaiah 40: 11, discussed in Chapter 2 of this book: “Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them.” How does the little lamb come to be in the shepherd’s “bosom”—the folds of his upper garment? The lamb might approach the shepherd, even nudge his leg. However, it is the shepherd who must bend over, pick up the lamb, and gently place it in the security of his bosom. What a tender picture of the willingness of our Great Shepherd to shield and protect us!

⁸ God’s promise of protection is conditional—it is realized only by those who draw close to him. Proverbs 18: 10 states: “The name of Jehovah is a strong tower. Into it the righteous runs and is given protection.” In Bible times, towers were sometimes built in the wilderness as safe places of refuge. But it was up to the one in danger to flee to such a tower to find safety. It is similar with finding refuge in God’s name. This involves more than just repeating God’s name; the divine name itself is no magic charm. Rather, we need to know and trust the Bearer of that name and live in harmony with his righteous standards. How kind of Jehovah to reassure us that if we turn to him in faith, he will be a tower of protection for us!

“Our God . . . Is Able to Rescue Us”

⁹ Jehovah has done more than just *promise* protection. In Bible times, he demonstrated in miraculous ways that

8. (a) God’s promise of protection is extended to whom, and how is this indicated at Proverbs 18:10? (b) What is involved in finding refuge in God’s name?

9. How has Jehovah done more than just promise protection?

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."

and three cubits high.^a **2** You will make horns^b on its four corners; the horns will be part of the altar, and you will overlay the altar with copper.^c **3** You will make buckets for clearing away its ashes,* along with shovels, bowls, forks, and fire holders, and you will make all its utensils of copper.^d **4** You will make a grating for the altar, a network of copper, and on the network four rings of copper at its four corners. **5** You will set it down below the rim of the altar, and the network will extend partway down into the altar. **6** You will make poles of acacia wood for the altar and overlay them with copper. **7** The poles will be inserted into the rings so that the poles are on the two sides of the altar when it is carried.^e **8** You will make the altar in the form of a hollow chest of planks. It should be made just as He showed you on the mountain.^f **9** "You will make the courtyard^g of the tabernacle. For the south side, facing south, the courtyard will have hanging curtains of fine twisted linen, 100 cubits long for the one side.^h **10** It will have 20 pillars with 20 copper socket pedestals. The hooks of the pillars and their connectors* are of silver. **11** The hanging curtains for the north side will also be 100 cubits long, along with its 20 pillars and their 20 copper socket pedestals, with silver hooks and connectors* for the pillars. **12** There are to be hanging curtains on the west side for 50 cubits across the width of the courtyard, with ten pillars and ten socket pedestals. **13** The width of the courtyard

27:3 *Or "fatty ashes," that is, ashes soaked with the fat of the sacrifices. 27:10, 11 *Or "rings; hoops; bands" for attachments.

CHAP. 27

a Ex 38:1-7

b Le 4:25

c 1Ki 8:64

d 1Ki 7:45

e Nu 4:14, 15

f Ex 25:40

1Ch 28:12

Ac 7:44

Heb 8:5

g Ex 40:8

1Ki 6:36

h Ex 38:9-15

Second Col.

a Ex 39:33, 40

b Ex 35:25

c Ex 38:18, 19

d Ex 38:17

e Ex 27:9

f Ex 38:20

Nu 3:36, 37

g Ex 39:33, 37

Le 24:1-3

h Ex 26:33

Ex 40:3

Heb 9:2, 3

i Ex 30:8

j Nu 18:23

CHAP. 28

k Le 8:2

Heb 5:1

l Heb 5:4

m Le 10:1

Nu 26:61

n Ex 38:21

Le 10:16

1Ch 24:2

o Ex 6:23

1Ch 6:3

on the east side toward the sunrise is 50 cubits. **14** There will be 15 cubits of hanging curtains on the one side, with three pillars and three socket pedestals.^a **15** And for the other side, there will be 15 cubits of hanging curtains, with three pillars and three socket pedestals.

16 "The entrance of the courtyard should have a screen* 20 cubits long made of blue thread, purple wool, scarlet material, and fine twisted linen woven together,^b with four pillars and their four socket pedestals.^c

17 All the pillars surrounding the courtyard will have silver fasteners and silver hooks, but their socket pedestals will be of copper.^d **18** The courtyard is to be 100 cubits long,^e 50 cubits wide, and 5 cubits high, made from fine twisted linen, and it should have copper socket pedestals. **19** All the utensils and the items used in the service of the tabernacle, as well as its tent pins and all the pins of the courtyard, are to be of copper.^f

20 "You are to command the Israelites to bring you pure, beaten olive oil for the lighting, in order to keep the lamps burning constantly.^g **21** In the tent of meeting, outside the curtain that is near the Testimony,^h Aaron and his sons will arrange to keep the lamps lit from evening until morning before Jehovah.ⁱ It is a lasting statute for all their generations to be carried out by the Israelites.^j

28 "You are to summon from the Israelites your brother Aaron, along with his sons, so that he may serve as priest to me^k—Aaron,^l along with Na'dab and A:bi'hu,^m El-e-a'zar and Ith'amar,ⁿ the sons of Aaron.^o **2** You are to make holy garments for Aaron your brother, for glory

27:16 *Or "curtain."

and beauty.^a **3** You are to speak to all those who are skillful,* those whom I have filled with the spirit of wisdom,^b and they will make Aaron's garments for his sanctification, so that he may serve as priest to me.

4 "These are the garments that they will make: a breast-piece,^c an eph'od,^d a sleeveless coat,^e a checkered robe, a turban,^f and a sash;^g they will make these holy garments for your brother Aaron and his sons, so that he may serve as priest to me. **5** The skilled workers will use the gold, the blue thread, the purple wool, the scarlet material, and the fine linen.

6 "They are to make the eph'od of gold, blue thread, purple wool, scarlet material, and fine twisted linen, and it should be embroidered.^h **7** It is to have two attached shoulder pieces that join it at its two edges. **8** The woven belt,ⁱ which is attached to the eph'od for tying it securely in position, should be of the same materials: gold, blue thread, purple wool, scarlet material, and fine twisted linen.

9 "You are to take two onyx stones^j and engrave on them the names of the sons of Israel,^k **10** six names on the one stone and the six remaining names on the other stone, in the order of their births. **11** A stone engraver will engrave the names of the sons of Israel on the two stones as he would engrave a seal.^l Then you are to have them mounted in gold settings. **12** You are to put the two stones on the shoulder pieces of the eph'od as memorial stones for the sons of Israel,^m and Aaron must carry their names before Jehovah on his two shoulder pieces as a memorial. **13** You are to make set-

28:3 *Lit., "wise of heart." 28:8 *Or "waistband."

CHAP. 28

a Ex 29:5
Le 8:7

b Ex 31:6
Ex 36:1

c Ex 39:8, 15
Le 8:8

d Ex 39:2

e Ex 39:22

f Ex 39:27, 28
Ex 39:30, 31
Le 8:9

g Ex 39:27, 29
Le 8:7

h Ex 39:2-5

i Ex 29:5

j Ex 35:5, 9
Ex 35:27

k Ex 1:1-4

l Ex 39:6, 14

m Ex 39:7

Second Col.

a Ex 39:15

b Ex 39:18

c Ex 28:30
Le 8:8
Nu 27:21

d Ex 39:8-14

e Ex 39:15-18

f Ex 39:19-21

tings of gold **14** and two chains of pure gold twisted like a cord,^a and you must attach the corded chains to the settings.^b

15 "You are to have an embroiderer make the breastpiece of judgment.^c It should be made like the eph'od, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen.^d

16 It should be square when doubled, a span* long and a span wide. **17** You should set in it mounted stones, four rows of stones. The first row is ruby, topaz, and emerald. **18** The second row is turquoise, sapphire, and jasper. **19** The third row is *lesh'em* stone,* agate, and amethyst. **20** The fourth row is chryso-lite, onyx, and jade. They should be mounted in settings of gold. **21** The stones will correspond to the names of the 12 sons of Israel. Each one should be engraved like a seal, each name representing one of the 12 tribes.

22 "You are to make wreathed chains on the breastpiece, like cords of pure gold.^e **23** You are to make two rings of gold for the breastpiece and attach the two rings to the two ends of the breastpiece. **24** You are to put the two cords of gold through the two rings at the ends of the breastpiece. **25** You will put the two ends of the two cords through the two settings, and you must attach them to the shoulder pieces of the eph'od, at the front. **26** You are to make two rings of gold and set them at the two ends on the inside edge of the breastpiece, facing the eph'od.^f **27** You should make two more rings of gold on the front of the eph'od, below

28:16 *That is, the span of the hand, about 22.2 cm (8.75 in.). See App. B14.
28:19 *An unidentified precious stone, possibly referring to amber, hyacinth, opal, or tourmaline.

the two shoulder pieces, close to where it is joined, above the woven belt* of the eph'od.^a **28** The breastpiece should be held in place by a blue cord, tying its rings to the rings of the eph'od. This will keep the breastpiece in place on the eph'od, above the woven belt.*

29 "Aaron must carry the names of the sons of Israel on the breastpiece of judgment over his heart when he comes into the Holy as a constant memorial before Jehovah. **30** You will put the U'rim and the Thum'mim^b into the breastpiece of judgment, and they must be over Aaron's heart when he comes in before Jehovah, and Aaron must carry the means for making judgments of the Israelites over his heart before Jehovah constantly.

31 "You are to make the sleeveless coat of the eph'od entirely of blue thread.^c **32** There will be an opening at the top* in the middle of it. Its opening should have a border woven all around it by a loom worker. It should be like the opening of a coat of mail, so that it will not be torn. **33** You should make pomegranates of blue thread, purple wool, and scarlet material all around its hem, along with bells of gold in between them. **34** You should alternate a bell of gold and a pomegranate, all around the hem of the sleeveless coat. **35** It must be worn by Aaron so that he may minister, and the sound from it must be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he will not die.^d

36 "You are to make a shining plate of pure gold and engrave on it as one would en-

CHAP. 28

a Ex 28:8
Le 8:7

b Le 8:8
Nu 27:21
De 33:8
1Sa 28:6
Ezr 2:62, 63

c Ex 39:22-26
Le 8:7

d Le 16:2
Nu 18:7

Second Col.

a Ex 39:30, 31
Le 8:9
1Ch 16:29
Ps 93:5
1Pe 1:16

b Ex 29:6

c Le 22:9
Nu 18:1

d Ex 28:4
Ex 39:27-29

e Le 8:13

f Ex 28:2

g Ex 29:4, 7
Ex 30:30
Ac 10:38
2Co 1:21

h Ex 29:8, 9
Le 8:33
Nu 3:2, 3

i Le 6:10

CHAP. 29

j Le 8:2
De 17:1

k Le 6:20

l Le 8:26

grave a seal: 'Holiness belongs to Jehovah.'^a **37** You must fasten it to the turban^b with a blue cord; it is to remain on the front of the turban. **38** It will be on Aaron's forehead, and Aaron will bear responsibility when someone commits an error against the holy things,^c which the Israelites sanctify when they offer them as holy gifts. It must always remain on his forehead, so that they may gain approval before Jehovah.

39 "You are to weave the checkered robe of fine linen, make a turban of fine linen, and make a woven sash.^d

40 "You will also make robes, sashes, and headgear for Aaron's sons,^e for glory and beauty.^f **41** You will clothe your brother Aaron and his sons with him, and you are to anoint them^g and install them^h and sanctify them, and they will serve as priests to me. **42** Also make linen shorts* for them to cover their naked flesh.ⁱ These are to extend from the hips to the thighs. **43** These must be worn by Aaron and his sons when they come into the tent of meeting or when they approach the altar to minister in the holy place, so that they may not incur guilt and die. It is a permanent statute for him and his offspring* after him.

29 "This is what you are to do to sanctify them to serve as priests to me: Take a young bull, two unblemished rams,^j 2 unleavened bread, unleavened ring-shaped loaves mixed with oil, and unleavened wafers spread with oil.^k You are to make them with fine wheat flour **3** and put them in a basket and present them in the basket,^l along with the bull and the two rams.

28:41 *Lit., "and fill their hand." **28:42** *Or "undergarments." **28:43** *Lit., "seed."

28:27, 28 *Or "waistband." **28:30** *See Glossary. **28:32** *Or "for the head."

4 "You will present Aaron and his sons at the entrance of the tent of meeting^a and wash them with water.^b 5 Then you are to take the garments^c and clothe Aaron with the robe, the sleeveless coat of the eph'od, the eph'od, and the breastpiece, and you are to tie the woven belt* of the eph'od securely around his waist.^d 6 You will put the turban on his head and put the holy sign of dedication* on the turban;^e 7 and take the anointing oil^f and pour it on his head and anoint him.^g

8 "Then bring his sons forward and clothe them with the robes^h 9 and wrap the sashes around them, Aaron as well as his sons, and put on their headgear; and the priesthood will become theirs as a permanent statute.ⁱ This is how you should install Aaron and his sons to serve as priests.^j

10 "You are now to present the bull before the tent of meeting, and Aaron and his sons will lay their hands on the bull's head.^k 11 Slaughter the bull before Jehovah, at the entrance of the tent of meeting.^l 12 Take some of the bull's blood on your finger and put it on the horns of the altar,^m and pour out all the rest of the blood at the base of the altar.ⁿ 13 Then take all the fat^o that covers the intestines, the appendage on the liver, and the two kidneys and the fat that is on them, and burn them so that they smoke on the altar.^p 14 But the bull's flesh and its skin and its dung, you will burn with fire outside the camp. It is a sin offering.

15 "Then take the one ram, and Aaron and his sons are to lay their hands on the ram's

CHAP. 29

a Ex 26:36
Ex 40:28
Le 8:2, 3

b Le 8:6
Heb 10:22

c Ex 28:4
Le 8:7
Le 16:4

d Ex 28:8

e Ex 28:36
Ex 39:30
Le 8:9

f Ex 30:23-25

g Le 8:12
Ps 133:2
Isa 61:1
Ac 10:38

h Ex 28:40
Le 8:13

i Ex 28:1-3
Ex 28:40, 43
Ex 40:15

j Ex 28:41

k Le 8:14-17

l Le 4:3

m Ex 27:2

n Le 4:7

o Le 3:17

p Le 4:8-10

Second Col.

a Le 1:4
Le 8:18-21

b Heb 9:22

c Le 1:13

d Ge 8:21

e Le 8:22-24

f Ex 30:23-25

g Le 8:30

h Le 3:9, 10

i Le 8:22
Le 8:25-28

head.^a 16 Slaughter the ram and take its blood and sprinkle it on all sides of the altar.^b 17 Cut the ram into its pieces, and wash its intestines^c and its shanks, and arrange the pieces together with its head. 18 You must burn the entire ram, making it smoke on the altar. It is a burnt offering to Jehovah, a pleasing* aroma.^d It is an offering made by fire to Jehovah.

19 "Next you are to take the other ram, and Aaron and his sons are to lay their hands on the ram's head.^e 20 Slaughter the ram and take some of its blood and put it on Aaron's right earlobe and on his sons' right earlobe and on the thumb of their right hand and the big toe of their right foot, and sprinkle the blood on all sides of the altar. 21 Then take some of the blood that is on the altar and some of the anointing oil^f and spatter it on Aaron and his garments and on his sons and his sons' garments, so that he and his garments and his sons and their garments may be holy.^g

22 "Then take from the ram the fat, the fat tail, the fat that covers the intestines, the appendage of the liver, the two kidneys and the fat that is on them,^h and the right leg, for it is a ram of installation.ⁱ 23 Take also a round loaf of bread and a ring-shaped loaf of oiled bread and a wafer out of the basket of unleavened bread that is before Jehovah. 24 You must place them all in the hands of Aaron and in the hands of his sons, and you are to wave them back and forth as a wave offering before Jehovah. 25 Then you will take them out of their hands and burn them on the altar, on top of the burnt offering, as a pleas-

29:18 *Or "appeasing; soothing." Lit., "restful."

29:5 *Or "waistband." 29:6 *Or "the holy diadem." 29:9 *Lit., "fill the hand of Aaron and the hand of his sons."

ing[#] aroma before Jehovah. It is an offering made by fire to Jehovah.

26 "Then take the breast of the ram of installation,^a which is offered in behalf of Aaron, and wave it back and forth as a wave offering before Jehovah, and it will become your portion. **27** You are to sanctify the breast of the wave offering and the leg of the sacred portion that was waved and that was taken from the ram of installation,^b from what was offered for Aaron and for his sons. **28** It is to become Aaron's and his sons' by a permanent regulation to be carried out by the Israelites, for it is a sacred portion, and it will become a sacred portion to be given by the Israelites.^c It is their sacred portion for Jehovah from their communion sacrifices.^d

29 "The holy garments^e that belong to Aaron will be used by his sons^f after him when they are anointed and installed as priests. **30** The priest from among his sons who succeeds him and who comes into the tent of meeting to minister in the holy place will wear them for seven days.^g

31 "You will take the ram of installation and boil its flesh in a holy place.^h **32** Aaron and his sons will eatⁱ the flesh of the ram and the bread that is in the basket at the entrance of the tent of meeting. **33** They are to eat the things with which atonement was made to install them as priests* and to sanctify them. But an unauthorized person[#] may not eat them, for they are something holy.^j **34** If any of the flesh of the installation sacrifice and of the bread is left over until the morning, then you must

29:25, 41 *Or "appeasing; soothing." Lit., "restful." **29:33, 35** *Lit., "to fill their hand." **29:33** #Lit., "a stranger," that is, a man not of Aaron's family.

CHAP. 29

a Le 8:29
Ps 99:6

b Ex 29:22

c Le 7:34
Le 10:14

d Le 7:11, 14

e Ex 28:4

f Nu 20:26

g Le 8:35

h Le 8:31

i 1Co 9:13

j Le 22:10
Nu 3:10

Second Col.

a Le 8:32

b Le 8:4, 33

c Ex 30:26, 28
Le 8:11
Nu 7:1

d Ex 40:10

e 2Ch 2:4
Heb 7:27
Heb 10:11

f Nu 28:4-6

g Ex 25:22
Le 1:1
Nu 17:4

h Ex 40:34

Nu 12:5
1Ki 8:11

i Le 22:9

burn what is left with fire.^a It must not be eaten, for it is something holy.

35 "You are to do this way to Aaron and his sons, according to all that I have commanded you. You will take seven days to install them as priests.^{*b} **36** You will offer the bull of the sin offering daily for an atonement, and you are to purify the altar from sin by making atonement for it, and you must anoint it to sanctify it.^c **37** You will take seven days to make atonement for the altar, and you must sanctify it so that it may become a most holy altar.^d Anyone who touches the altar is to be holy.

38 "This is what you will offer on the altar: two one-year-old rams each day, continually.^e

39 Offer the one young ram in the morning and the other ram at twilight.^{*f} **40** A tenth part of an e'phah measure* of fine flour mixed with a fourth of a hin[#] of beaten oil, and a drink offering of a fourth of a hin of wine, will go for the first young ram. **41** You will offer the second young ram at twilight,* along with the same grain and drink offerings as in the morning. You will render it as a pleasing[#] aroma, an offering made by fire to Jehovah. **42** It is to be a regular burnt offering throughout your generations at the entrance of the tent of meeting before Jehovah, where I will present myself to you to speak to you there.^g

43 "I will present myself there to the Israelites, and it will be sanctified by my glory.^h

44 I will sanctify the tent of meeting and the altar, and I will sanctify Aaron and his sonsⁱ so

29:39, 41 *Lit., "between the two evenings." **29:40** *An ephah equaled 22 L (20 dry qt). See App. B14. #A hin equaled 3.67 L (7.75 pt). See App. B14.

that they may serve as priests to me. **45** I will reside* among the people of Israel, and I will be their God.^a **46** And they will certainly know that I am Jehovah their God, who brought them out of the land of Egypt so that I may reside among them.^b I am Jehovah their God.

30 "You are to make an altar as a place for burning incense;^c you will make it of acacia wood.^d **2** It should be square, one cubit* long, one cubit wide, and two cubits high. Its horns will be one piece with it.^e **3** You are to overlay it with pure gold: its top surface, its sides all around, and its horns; and you are to make a gold border* around it. **4** You will also make two rings of gold for it below its border* on two opposite sides, and these will hold the poles used to carry it. **5** Make the poles of acacia wood and overlay them with gold. **6** You are to put it before the curtain that is near the ark of the Testimony,^f before the cover that is over the Testimony, where I will present myself to you.^g

7 "Aaron^h will burn perfumed incenseⁱ on it,^j making it smoke on the altar when he maintains the lamps^k each morning. **8** Also, when Aaron lights the lamps at twilight,* he will burn the incense. It is a regular incense offering before Jehovah throughout your generations. **9** You must not offer on it unauthorized incense^l or a burnt offering or a grain offering, and you must not pour a drink offering on it. **10** Aaron must make atonement on its horns once a year.^m With some of the blood of the sin offering of the atonement,ⁿ he will make atonement

29:45 *Or "tabernacle." **30:2** *About 44.5 cm (17.5 in.). See App. B14. **30:3, 4** *Or "molding." **30:8** *Lit., "between the two evenings."

CHAP. 29

a Ex 25:8
Le 26:12
Zec 2:11
2Co 6:16

b Ex 20:2

CHAP. 30

c Ex 40:5

d Ex 37:25-28

e Ex 27:1, 2
Le 4:7

f Ex 26:33
Heb 9:3

g Ex 25:22

h 1Ch 23:13

i Ex 30:34, 35

j Nu 16:39, 40
1Sa 2:27, 28
Lu 1:9

k Ex 27:20

l Le 10:1
2Ch 26:18
Eze 8:11, 12

m Le 23:27
Heb 9:7

n Le 16:5, 6
Le 16:18, 19

Second Col.

a Ex 38:25
Nu 1:2
2Sa 24:10, 15

b Le 27:25

c 2Ch 24:9
Mt 17:24

d Ex 38:26
Nu 1:3
Nu 26:1, 2

e Ex 38:8
Le 8:11
1Kl 7:38

f Ex 40:7

g Ex 40:30, 31
Heb 10:22

for it once a year throughout your generations. It is most holy to Jehovah."

11 Then Jehovah said to Moses: **12** "Whenever you take a census and count the sons of Israel,^a each one must give a ransom for his life* to Jehovah at the time of the census. This is so that no plague may be brought upon them when they are registered. **13** This is what all those who are registered will give: a half shekel* by the standard shekel of the holy place.^{#b} Twenty ge'rahs^a equal a shekel. A half shekel is the contribution to Jehovah.^c **14** Everyone registered who is 20 years old and up will give Jehovah's contribution.^d **15** The rich should not give more and the poor should not give less than the half shekel* as a contribution to Jehovah to make atonement for your lives.[#] **16** You are to take the silver money of the atonement from the Israelites and give it in behalf of the service of the tent of meeting, that it may serve as a remembrance before Jehovah for the Israelites, to make atonement for your lives."[#]

17 Jehovah spoke further to Moses, saying: **18** "Make a copper basin and its stand for washing;^e then place it between the tent of meeting and the altar and put water into it.^f **19** Aaron and his sons will wash their hands and their feet there.^g **20** When they go into the tent of meeting or when they approach the altar to minister and to make offerings of fire and smoke to Jehovah, they will wash with water so that they do not die. **21** They must wash their hands

30:12 *Or "soul." **30:13, 15** *A shekel equaled 11.4 g (0.367 oz t). See App. B14. **30:13** [#]Or "by the holy shekel." ^aA gerah equaled 0.57 g (0.01835 oz t). See App. B14. **30:15, 16** [#]Or "souls."

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

other parts of the Law, making no distinction between them. Should we treat them differently?)

When Jesus was asked, “Teacher, which is the greatest commandment in the Law?” did he isolate the Ten Commandments? Instead, he replied: “‘You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.’ This is the greatest and first commandment. The second, like it, is this, ‘You must love your neighbor as yourself.’ On these two commandments the whole Law hangs, and the Prophets.” (Matt. 22:35-40) If some cling to the Ten Commandments (Deut. 5:6-21), saying that they are binding on Christians but that the rest are not, are they not actually rejecting what Jesus said (quoting Deut. 6:5; Lev. 19:18) as to which commandments are the greatest?

When referring to the passing away of the Mosaic Law, does the Bible directly say that the Ten Commandments were included in what came to an end?

Rom. 7:6, 7: “Now we have been *discharged from the Law*, because we have died to that by which we were being held fast . . . What, then, shall we say? Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: ‘*You must not covet.*’” (Here, immediately after writing that Jewish Christians had been “discharged from the Law,” what example from the Law does Paul cite? The Tenth Commandment, thus showing that it was included in the Law from which they had been discharged.)

2 Cor. 3:7-11: “If the code which administers death and which was *engraved in letters in stones* came about in a glory, so that the sons of Israel could not gaze intently at the face of Moses because of the glory of his face, a glory that was to be done away with, why should not the administering of the spirit be much more with glory? . . . For if that which *was to be done away with* was brought in with glory, much more would that which remains be with glory.” (Reference is made here to a code that was “engraved in letters in stones” and it is said that “the sons

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.

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)

OUR KINGDOM MINISTRY

MAY 2014

WEEK STARTING MAY 12

Song 49 and Prayer

❑ Congregation Bible Study:

cl chap. 7 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Exodus 27-29 (10 min.)

No. 1: Exodus 29:19-30 (4 min. or less)

No. 2: Jesus Did Not Divide the Mosaic Law Into “Ceremonial” and “Moral” Parts—*rs* p. 347 ¶3–p. 348 ¶1 (5 min.)

No. 3: Abraham—Obedience, Unselfishness, and Courage Are Qualities That Please Jehovah —*it*-1 p. 29 ¶4-7 (5 min.)

❑ Service Meeting:

Song 75

15 min: To It All the Nations Will Stream. (Isa. 2:2) Interview two publishers, one who has been in the truth for many years and one who is relatively new. What was it that interested them in the truth? What challenges did they have to overcome? What impressed them the first time they attended a congregation meeting? What do they remember about the first time they shared in the ministry? How did others in the congregation help them to make spiritual progress?

15 min: “Improving Our Skills in the Ministry—Preparing Our Opening Words.” Discussion. Have a brief two-part demonstration. First show an introduction that is not well-thought-out and then one that is well-prepared. Include pertinent points from pages 215-219 of the *Ministry School* book as time permits.

Song 117 and Prayer

Improving Our Skills in the Ministry—Preparing Our Opening Words

Why Important: If our introduction does not arouse interest, the householder may terminate the conversation before we can give a witness. Therefore, many publishers consider their opening words to be the most important part of their pre-

sentation. Although sample presentations are provided in *Our Kingdom Ministry* and the *Reasoning* book, they do not always include a complete introduction, in order to allow for flexibility. Even if a sample presentation is complete, publishers may choose to alter it or prepare their own. Thus, we will be more effective if we carefully prepare our opening words rather than say whatever comes to mind when the householder opens the door.—Prov. 15:28.

How to Do It:

- Choose your topic. It should be based on the literature you are offering and should be of interest to people in your territory.
- Carefully prepare the first sentence or two that you will say after giving a customary greeting. You might start by saying: “I am here because . . . ,” “Many people are concerned about . . . ,” “I would like to get your opinion on . . . ,” or something else. Short, simple sentences usually work best. Some publishers choose to memorize their introduction.
- Formulate a viewpoint question that will draw the householder into the conversation. (Matt. 17:25) Remember that he was likely thinking about other matters before you arrived, so the question should not be too difficult or put him on the spot.

Try This During the Month:

- Set aside time during family worship to prepare and practice your opening words.
- When in the ministry, share what you plan to say with other publishers. (Prov. 27:17) Change your introduction if it is not effective.

What do you need to do?

In your opening sentences, say something pertinent that will get the attention of your audience and that will directly contribute to achieving your objective.

THE introduction is a crucial part of any talk. If you really arouse the interest of your audience, they will be more inclined to listen intently to what follows. In the field ministry, if your introduction fails to arouse interest, you may not be able to continue your presentation. When you give a talk at the Kingdom Hall, the audience will not walk out on you, but individuals may start thinking about other things if you have not captured their interest.

When preparing your introduction, have in mind the following objectives: (1) getting the attention of your audience, (2) clearly identifying your subject, and (3) showing why the subject is important to your audience. In some instances, these three objectives may be attained almost simultaneously. At times, however, they may be given attention separately, and the order may vary.

WHY IS IT IMPORTANT?

Your introduction may determine whether some people will listen and how attentive they will be.

How to Get the Attention of Your Audience. The fact that people have gathered to hear a discourse does not mean that they are ready to give the subject their undivided attention. Why not? Their lives are filled with many things that clamor for their attention. They may be concerned about a problem at home or another anxiety of life. The challenge facing you as the speaker is to capture and hold the attention of the audience. There is more than one way that you can do it.

One of the most famous discourses ever given was the Sermon on the Mount. How did it begin? According to Luke's account, Jesus said: "Happy are you poor, . . . happy are you who hunger now, . . . happy are you who weep now, . . . happy are you whenever men hate you." (Luke 6:20-22) Why did that arouse interest? In a few words, Jesus acknowledged some of the serious problems that his hearers had to face. Then, instead of discussing the problems at length, he showed that people who had such problems could still be

happy, and he did it in a way that made his listeners want to hear more.

Questions can be used effectively to arouse interest, but they must be of the right sort. If your questions indicate that you are simply going to talk about things that the audience has heard before, interest may quickly wane. Do not ask questions that embarrass your audience or that put them in a bad light. Rather, endeavor to phrase your questions in a manner that will stimulate thinking. Pause briefly after each question so that your listeners have time to formulate a mental answer. When they feel that they are engaging in a mental dialogue with you, you have their attention.

HOW TO DO IT

Consider those in your audience—their circumstances, their concerns, their attitudes, what they already know about your subject.

Determine what there is about your subject that will be of particular interest and of value to them.

Use of a real-life experience is another good way to capture attention. But simply telling a story may defeat your purpose if the experience is embarrassing to someone in your audience. If your story is remembered but the instruction that goes with it is forgotten, you have missed the mark. When an experience is used in the introduction, it should lay the groundwork for some significant aspect of the body of your talk. While some details may be needed in order to make the narrative live, be careful not to make experiences needlessly long.

Some speakers lead with a recent news item, a quotation from a local newspaper, or a statement by a recognized authority. These too can be effective if they really fit the subject and are appropriate for the audience.

If your talk is part of a symposium or a portion of a Service Meeting, then it is usually best to make your introduction brief and to the point. If you are giving a public talk, hold carefully to the time allotted for the introductory section. It is the body of the talk that will convey the information that is of greatest value to your audience.

On occasion you may find yourself speaking before an audience that is skeptical or even hostile. How might you get them to give you their attention? Stephen, an early Christian described as being “full of spirit and wisdom,” was taken by force before the Jewish Sanhedrin. There he gave an eloquent defense of Christianity. How did he begin? In a respectful manner and with a reference to something mutually accepted. “Men, brothers and fathers, hear. The God

of glory appeared to our forefather Abraham.” (Acts 6:3; 7:2) On the Areopagus in Athens, the apostle Paul adapted his introduction to a very different audience, saying: “Men of Athens, I behold that in all things you seem to be more given to the fear of the deities than others are.” (Acts 17:22) As a result of effective introductions, both audiences were willing to hear more.

When you are in the field service, you also need to get people’s attention. If your visit is not prearranged, the householder may be busy with other matters. In some parts of the world, uninvited visitors are expected to get to the point quickly. Elsewhere, custom requires that certain formalities be observed before you state the reason for your call.—Luke 10:5.

In either case, genuine friendliness can help to create an atmosphere that is conducive to having a conversation. It is often beneficial to begin with something that directly relates to what is on the person’s mind. How can you determine what to use? Well, when you approached the person, was he engaging in some activity? Perhaps he is farming, caring for the grounds around his house, repairing an automobile, cooking, doing laundry, or caring for children. Was he looking at something—a newspaper or an activity in the street? Do his surroundings reflect special interest in fishing, sports, music, travel, computers, or something else? People are often concerned about what they have recently heard on the radio or seen on television. A question or a brief comment about any of such matters may lead to a friendly conversation.

The occasion when Jesus spoke with a Samaritan woman at a well near Sychar is an outstanding example of how to start a conversation with a view to giving a witness.—John 4:5-26.

You need to prepare your introduction carefully, especially if your congregation works its territory frequently. Otherwise, you may not be able to give a witness.

Identify Your Subject. In the Christian congregation, a chairman or someone preceding you on the program will usually announce the title of your talk and introduce you. However, it can be beneficial for you to remind your audience of your subject during your introductory remarks. This can be, but does not have to be, a formal statement of the theme. In any event, the theme should gradually unfold

as the talk progresses. In some way in the introduction, you should focus attention on your subject.

When sending out his disciples to preach, Jesus clearly identified the message that they were to deliver. “As you go, preach, saying, ‘The kingdom of the heavens has drawn near.’” (Matt. 10:7) Regarding our day, Jesus said: “This good news of the kingdom will be preached.” (Matt. 24:14) We are urged to “preach the word,” that is, to stick to the Bible when witnessing. (2 Tim. 4:2) Before opening the Bible or directing attention to the Kingdom, though, it is often necessary to identify some matter that is of current concern. You might comment on crime, unemployment, injustice, war, how to help young people, sickness, or death. But do not dwell at length on negative matters; your message is a positive one. Endeavor to direct the conversation to God’s Word and the Kingdom hope.

Show Why the Subject Is Important to Your Audience. If you will be speaking in the congregation, you can be reasonably sure that those in your audience will in a general way be interested in what you discuss. But will they listen as a person does when he is learning something that definitely involves him? Will they pay attention because they realize that what they are hearing fits their situation in life and because you are stirring in them a desire to do something about it? That will be true only if you considered your audience carefully—their circumstances, their concerns, their attitudes—when preparing your talk. If you did, then include in your introduction something that indicates that.

Whether you are speaking from the platform or witnessing to an individual, one of the best ways to arouse interest in a subject is to get your audience involved. Show how their problems, their needs, or the questions that are on their minds are related to the subject that you are discussing. If you make clear that you are going to go beyond generalities and come to grips with specific aspects of the matter, they will listen even more intently. To do that, you must prepare well.

The Way You Present It. What you say in your introduction is of primary importance, but *how* you say it can also arouse interest. For this reason your preparation ought to involve not only what you are going to say but also how you are going to say it.

Word choice is important in accomplishing your objective, so you might find it advantageous to prepare the first two or three sentences quite carefully. Short, simple sentences are usually best. For a talk in the congregation, you may want to write them out in your notes, or you may choose to memorize them so that your opening words will carry all the impact they deserve. Delivering an effective introduction in an unhurried manner can help you to gain the composure needed to give the rest of your talk.

When to Prepare It. Opinions vary on this subject. Some experienced speakers believe that preparation of a talk should begin with the introduction. Others who have studied public speaking are of the opinion that the introduction should be prepared after the body has been completed.

You certainly need to know what your subject is and what main points you plan to develop before you can work out the details of a suitable introduction. But what if you are preparing your talk from a published outline? After reading the outline, if you have an idea for the introduction, there is certainly no harm in writing it down. Remember, too, that for your introduction to be effective, you must take into consideration your audience as well as the material in the outline.

EXERCISES:

(1) Before sharing in the house-to-house ministry, prepare an introduction that fits both the message and some recent event in your territory. (2) Review the opening paragraph of five or six articles in *The Watchtower* and *Awake!* Ask yourself what makes each introduction effective.

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!