

WEEK STARTING MAY 19

Song 131 and Prayer

□ Congregation Bible Study:

c/ chap. 7 ¶9-17 (30 min.)

□ Theocratic Ministry School:

Bible reading: Exodus 30-33 (10 min.)

No. 1: Exodus 32:1-14 (4 min. or less)

No. 2: The Ten Commandments Came to an End With the Mosaic Law—*rs* p. 348 ¶2-3 (5 min.)

No. 3: Abraham—Have Faith in Jehovah’s Promises—*it*-1 p. 30 ¶1–p. 31 ¶5 (5 min.)

□ Service Meeting:

Song 45

10 min: Why We Are Ministers of the Good News. Enthusiastic talk based on the *Organized* book, page 77 to page 78, paragraph 2. Invite comments from the audience on why they enjoy the ministry.

10 min: Can You Auxiliary Pioneer During Your Vacation? Discussion. Briefly review paragraph 1 on page 113 of the *Organized* book, outlining the requirements for auxiliary pioneers. Invite those who have auxiliary pioneered during their vacation from work or school to comment on the blessings they enjoyed. Encourage all to consider auxiliary pioneering during their next vacation.

10 min: “Cultivate the Habit of Being Punctual.” Questions and answers. When considering paragraph 4, invite audience to comment on what helps them to be on time.

Song 44 and Prayer

Cultivate the Habit of Being Punctual

¹ Jehovah is always on time. For instance, he gives his servants ‘help at the right time.’ (Heb. 4:16) He also dispenses spiritual “food at the proper time.” (Matt. 24:45) We can therefore be confident that the coming day of his anger “will not be late.” (Hab. 2:3) How we benefit from Jehovah’s

1. What example does Jehovah set regarding punctuality?

punctuality! (Ps. 70:5) As busy, imperfect humans, however, being on time can be a real challenge for us. Why should we cultivate the habit of being punctual?

² Punctuality has become the exception during these last days when many people are lovers of themselves and without self-control. (2 Tim. 3:1-3) So when Christians are punctual for work, appointments, and meetings, others take notice, and this brings honor to Jehovah. (1 Pet. 2:12) Do we usually begin secular work on time but find that we are often late for theocratic events? Being on time for Christian meetings, including the opening song and prayer, demonstrates a desire to imitate our orderly heavenly Father.—1 Cor. 14:33, 40.

³ Being punctual also shows consideration for others. (Phil. 2:3, 4) For example, when we are on time for Christian meetings, including meetings for field service, fellow worshippers are not unduly disturbed. On the other hand, if we are habitually late, it gives others the impression that we consider our time to be more valuable than theirs. Punctuality demonstrates reliability, diligence, and trustworthiness—qualities appreciated by those around us.

⁴ If you are often late, meditate on the reasons why. Organize yourself by making a realistic schedule that enables you to accomplish tasks at their appointed time. (Eccl. 3:1; Phil. 1:10) Ask Jehovah for help. (1 John 5:14) Being punctual is one way of showing appreciation for the two greatest commandments of the Law—to love God and to love our neighbor.—Matt. 22:37-39.

2. Why does punctuality bring honor to Jehovah?

3. Why does punctuality demonstrate consideration for others?

4. If we are often late, how can we make improvement?

131 *Jehovah Provides Escape*

(2 Samuel 22:1-8)

1. The living God, Jehovah, you have proved to be;
Your mighty works abound
in earth and sky and sea.
No rival god can equal what you have done
—there is none.
Our foes will be consumed.

(CHORUS)

*Jehovah provides escape for the loyal.
His servants will see what a mighty Crag is he.
So with courage and faith in our God,
we spread the fame
Of Jehovah, our Source of escape,
and praise his name.*

2. Though ropes of death encircle me, I call to you,
“Jehovah, give me strength,
and give me courage too.”
From your own temple dwelling, you hear my plea,
“Shelter me;
Rescue me, O my God.”

(Chorus)

3. From heaven you will thunder
and give forth your voice.
Your enemies will quake;
your servants will rejoice.
You prove to be whatever you need to be;
all will see
How you provide escape.

(Chorus)

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?

he is able to protect his people. During Israel's history, Jehovah's mighty "hand" often kept powerful enemies at bay. (Exodus 7:4) However, Jehovah also used his protective power in behalf of individuals.

¹⁰ When three young Hebrews—Shadrach, Meshach, and Abednego—refused to bow down to King Nebuchadnezzar's image of gold, the furious king threatened to throw them into a superheated furnace. "Who is that god that can rescue you out of my hands?" taunted Nebuchadnezzar, the most powerful monarch on earth. (Daniel 3:15) The three young men had complete confidence in the power of their God to protect them, but they did not presume that he would do so. Hence, they answered: "If it is to be, our God whom we are serving is able to rescue us." (Daniel 3:17) Indeed, that fiery furnace, even when heated seven times hotter than normal, presented no challenge to their all-powerful God. He did protect them, and the king was forced to acknowledge: "There does not exist another god that is able to deliver like this one."—Daniel 3:29.

¹¹ Jehovah also provided a truly remarkable demonstration of his protective power when he transferred the life of his only-begotten Son to the womb of the Jewish virgin Mary. An angel told Mary that she would "conceive in [her] womb and give birth to a son." The angel explained: "Holy spirit will come upon you, and power of the Most High will overshadow you." (Luke 1:31, 35) Seemingly, God's Son had never been so vulnerable. Would the sin and imperfection of the human mother blemish the embryo? Would Satan be able to injure or kill that Son before He was born? Impossible! Jehovah formed, in effect,

10, 11. What Bible examples show how Jehovah used his protective power in behalf of individuals?

a protective wall around Mary so that nothing—no imperfection, no hurtful force, no murderous human, nor any demon—could damage the growing embryo, from the moment of conception on. Jehovah continued to protect Jesus during his youth. (Matthew 2:1-15) Until God's appointed time, his dear Son was unassailable.

¹² Why did Jehovah protect certain individuals in such miraculous ways? In many cases Jehovah protected individuals in order to protect something far more important: the outworking of his purpose. For example, the survival of the infant Jesus was essential to the fulfillment of God's purpose, which will ultimately benefit all mankind. The record of the many displays of protective power is part of the inspired Scriptures, which "were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Romans 15:4) Yes, these examples strengthen our faith in our all-powerful God. But what protection can we expect from God today?

What Divine Protection Does Not Mean

¹³ The promise of divine protection does not mean that Jehovah is obligated to work miracles in our behalf. No, our God does not guarantee us a problem-free life in this old system. Many faithful servants of Jehovah face severe adversities, including poverty, war, sickness, and death. Jesus plainly told his disciples that as individuals they might be put to death because of their faith. That is why Jesus stressed the need for endurance to the end. (Matthew 24:9, 13) If Jehovah were to use his power to effect miraculous deliverance in all cases, there might be a basis

12. Why did Jehovah miraculously protect certain individuals in Bible times?

13. Is Jehovah obligated to work miracles in our behalf? Explain.

for Satan to taunt Jehovah and to call into question the genuineness of our devotion to our God.—Job 1:9, 10.

¹⁴ Even in Bible times, Jehovah did not use his protective power to shield each of his servants from untimely death. For example, the apostle James was executed by Herod in about 44 C.E.; yet, shortly afterward, Peter was delivered "out of Herod's hand." (Acts 12:1-11) And John, the brother of James, outlived both Peter and James. Clearly, we cannot expect our God to protect all his servants in identical ways. Besides, "time and unforeseen occurrence" befall us all. (Ecclesiastes 9:11) How, then, does Jehovah protect us today?

Jehovah Provides Physical Protection

¹⁵ Consider, first, the matter of physical protection. As Jehovah's worshipers, we can expect such protection *as a group*. Otherwise, we would be easy prey for Satan. Think about this: Satan, "the ruler of this world," would like nothing more than to eliminate true worship. (John 12:31; Revelation 12:17) Some of the most powerful governments on earth have banned our preaching work and have tried to wipe us out completely. Yet, Jehovah's people have remained firm and have continued to preach without letup! Why have mighty nations been unable to put a stop to the activity of this relatively small and seemingly defenseless group of Christians? Because Jehovah has shielded us with his powerful wings!—Psalm 17:7, 8.

¹⁶ What about physical protection during the coming "great tribulation"? We need not fear the execution of

14. What examples show that Jehovah does not always protect all his servants in identical ways?

15, 16. (a) What evidence is there that Jehovah has provided physical protection for his worshipers as a group? (b) Why can we be confident that Jehovah will protect his servants now and during "the great tribulation"?

God's judgments. After all, "Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off." (Revelation 7:14; 2 Peter 2:9) In the meantime, we can always be certain of two things. First, Jehovah will never allow his loyal servants to be effaced from the earth. Second, he will reward integrity keepers with everlasting life in his righteous new world—if necessary, by means of a resurrection. For those who die, there is no safer place to be than in God's memory.—John 5:28, 29.

¹⁷ Even now, Jehovah safeguards us through his living "word," which has the motivating power to heal hearts and reform lives. (Hebrews 4:12) By applying its principles, we can in some respects be protected from physical harm. "I, Jehovah, am . . . teaching you to benefit yourself," says Isaiah 48:17. Without question, living in harmony with God's Word can improve our health and extend our life. For example, because we apply the Bible's counsel to abstain from fornication and to cleanse ourselves of defilement, we avoid the unclean practices and hurtful habits that wreak havoc in the lives of many ungodly ones. (Acts 15:29; 2 Corinthians 7:1) How thankful we are for the protection of God's Word!

Jehovah Protects Us Spiritually

¹⁸ Most important, Jehovah provides spiritual protection. Our loving God protects us from spiritual harm by equipping us with what we need in order to endure trials and to safeguard our relationship with him. Jehovah thus works to preserve our life, not just for a few short years but for eternity. Consider some of God's provisions that can protect us spiritually.

17. How does Jehovah safeguard us through his Word?

18. What spiritual protection does Jehovah provide for us?

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
1Ki 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."

and their feet so that they may not die, and it must serve as a permanent regulation for them, for him and his offspring, throughout their generations.”^a

22 Jehovah continued to speak to Moses: **23** “Next, take the choicest perfumes: 500 units of solidified myrrh, and half that amount, 250 units, of sweet cinnamon, 250 units of sweet calamus, **24** and 500 units of cassia, measured by the standard shekel of the holy place,^{*b} along with a hin[#] of olive oil. **25** Then make out of it a holy anointing oil; it should be skillfully blended together.^{*c} It is to be a holy anointing oil.

26 “You are to anoint the tent of meeting^d and the ark of the Testimony with it, **27** as well as the table and all its utensils, the lampstand and its utensils, the altar of incense, **28** the altar of burnt offering and all its utensils, and the basin and its stand. **29** You must sanctify them that they may become most holy.^e Anyone touching them is to be holy.^f **30** And you will anoint Aaron^g and his sons^h and sanctify them to serve as priests to me.ⁱ

31 “You will speak to the Israelites, saying, “This is to continue as a holy anointing oil to me during your generations.^j **32** It is not to be applied to the flesh of mankind, and you must not make anything with a composition like it. It is something holy. It is to continue as something holy for you. **33** Anyone who makes an ointment like it and who puts some of it on an unauthorized person^{*} must be cut off[#] from his people.”^k

30:24 *Or “by the holy shekel.” [#]A hin equaled 3.67 L (7.75 pt). See App. B14. **30:25, 35** *Or “like the work of an ointment maker.” **30:33** *Lit., “a stranger,” that is, a man not of Aaron’s family. **30:33, 38** [#]Or “put to death.”

CHAP. 30

a 2Ch 4:6

b Nu 3:47

c Ex 37:29

d Ex 40:9
Nu 7:1

e Le 8:10

f Ex 29:37

g Le 8:12

h Nu 3:2, 3

i Ex 40:15

j Ex 37:29
1Ki 1:39
Ps 89:20

k Ex 30:37, 38

Second Col.

a Ex 25:3, 6

b Ex 37:29
Ps 141:2
Re 5:8

c Le 2:13

d Ex 30:31, 32

CHAP. 31

e Ex 37:1

f Ex 35:30-34
1Ch 2:20

g Ex 28:9-11

h 2Ch 2:13, 14

i Ex 38:23

j Ex 36:1

k Ex 36:8

l Ex 37:1

m Ex 37:6

n Ex 37:10

o Ex 37:17, 24

p Ex 37:25

q Ex 38:1
Ex 40:6

34 Then Jehovah said to Moses: “Take equal portions of these perfumes:^a stacte drops, onycha, perfumed galbanum, and pure frankincense.

35 Make it into an incense;^b the spice mixture should be skillfully blended,^{*} salted,^c pure, and holy. **36** You are to pound some of it into fine powder and put some of it before the Testimony in the tent of meeting, where I will present myself to you. It should be most holy to you. **37** You must not make for your own use the incense that you make with this composition.^d You are to regard it as something holy to Jehovah. **38** Whoever makes any like it to enjoy its smell must be cut off[#] from his people.”

31 Jehovah continued to speak to Moses, saying: **2** “See, I have chosen^{*} Bez’alel^e the son of U’ri the son of Hur of the tribe of Judah.^f **3** I will fill him with the spirit of God, giving him wisdom, understanding, and knowledge of every kind of craftsmanship, **4** for making artistic designs, for working with gold, silver, and copper, **5** for cutting and setting stones,^g and for making every kind of wood product.^h **6** Moreover, to assist him I have appointed O-ho’li-abⁱ the son of A-his’a-mach of the tribe of Dan, and I am putting wisdom into the heart of all those who are skillful,^{*} so that they may make everything I have commanded you:^j **7** the tent of meeting,^k the ark of the Testimony^l and the cover^m that is on it, all the utensils of the tent, **8** the tableⁿ and its utensils, the lampstand of pure gold and all its utensils,^o the altar of incense,^p **9** the altar of burnt offering^q and all its

31:2 *Lit., “called by name.” **31:6** *Lit., “wise of heart.”

utensils, the basin and its stand,^a **10** the finely woven garments, the holy garments for Aaron the priest, the garments of his sons to serve as priests,^b **11** the anointing oil, and the perfumed incense for the sanctuary.^c They will do everything I have commanded you.”

12 Jehovah said further to Moses: **13** “Speak to the Israelites and tell them, ‘Especially, you are to keep my sabbaths,^d for it is a sign between me and you during your generations in order that you may know that I, Jehovah, am sanctifying you. **14** You must keep the Sabbath, for it is something holy to you.^e Whoever profanes it must be put to death. If anyone does any work on it, then that person* must be cut off^f from among his people.’ **15** Six days work may be done, but on the seventh day is a sabbath of complete rest.^g It is something holy to Jehovah. Anyone doing work on the Sabbath day must be put to death. **16** The Israelites must keep the Sabbath; they must observe the Sabbath during all their generations. It is a lasting covenant. **17** It is an enduring sign between me and the people of Israel,^h for in six days Jehovah made the heavens and the earth and on the seventh day he rested and refreshed himself.’”ⁱ

18 Now as soon as he had finished speaking with him on Mount Si’nai, he gave Moses two tablets of the Testimony,^j tablets of stone written on by God’s finger.^k

32 Meanwhile, the people saw that Moses was taking a long time coming down from the mountain.^l So the people gathered around Aaron and said to him: “Get up, make for us a god who will go ahead of us,^m be-

CHAP. 31

- a Ex 30:18
Ex 38:8
b Ex 28:2, 15
Ex 39:1, 27
Le 8:7
c Ex 30:25, 35
Ex 37:29
d Ex 20:8
Le 19:30
Col 2:16, 17
e De 5:12
f Ex 35:2
Nu 15:32, 35
g Ex 16:23
Ex 20:10
h Ex 31:13
i Ge 2:2
j Ex 24:12
Ex 32:15
De 4:13
De 9:15
k Mt 12:28
Lu 11:20
2Co 3:3

CHAP. 32

- l Ex 24:18
De 9:9
m Ac 7:40

Second Col.

- a Ex 12:35, 36
b De 9:16
Isa 46:6
Ac 7:41
c Ex 20:4
Ne 9:18
Ps 106:19, 20
d 1Co 10:7
e De 4:15-18
f Ex 18:20
Ex 20:3
g Ex 34:9
De 9:6
Ac 7:51
h Nu 14:12
De 9:14
i Ps 106:23

cause we do not know what has happened to this Moses, the man who led us up out of the land of Egypt.” **2** At this Aaron said to them: “Take the gold earrings^a from the ears of your wives, your sons, and your daughters and bring them to me.” **3** So all the people began taking off the gold earrings that were in their ears and bringing them to Aaron. **4** Then he took the gold from them, and he formed it with an engraving tool and made it into a statue* of a calf.^b They began to say: “This is your God, O Israel, who led you up out of the land of Egypt.”^c

5 When Aaron saw this, he built an altar before it. Then Aaron called out: “There is a festival to Jehovah tomorrow.” **6** So they got up early on the next day and began offering up burnt offerings and presenting communion sacrifices. After that the people sat down to eat and drink. Then they got up to have a good time.^d

7 Jehovah now said to Moses: “Go, descend, because your people, whom you led up out of the land of Egypt, have corrupted themselves.^e **8** They have quickly deviated from the way I commanded them to go.^f They have made for themselves a statue* of a calf, and they keep bowing down to it and sacrificing to it and saying, ‘This is your God, O Israel, who led you up out of the land of Egypt.’” **9** Jehovah went on to say to Moses: “I have seen that this is an obstinate* people.^g **10** So now let me be, and I will exterminate them in my burning anger, and let me make a great nation from you instead.”^h

11 Then Moses appealed to* Jehovah his Godⁱ and said: “Why,

32:4, 8 *Or “molten statue.” 32:9 *Lit., “stiff-necked.” 32:11 *Or “softened the face of.”

31:14 *Or “soul.” #Or “put to death.”

O Jehovah, should you turn your burning anger against your people after bringing them out of the land of Egypt with great power and with a mighty hand?^a

12 Why should the Egyptians say, 'He had evil intentions when he led them out. He wanted to kill them in the mountains and exterminate them from the surface of the earth?'^b Turn from your burning anger and reconsider* your decision to bring this calamity on your people. **13** Remember your servants Abraham, Isaac, and Israel, to whom you swore by yourself and said: 'I will multiply your offspring* like the stars of the heavens,^c and I will give all this land that I have designated to your offspring,* so that they may take it as a permanent possession.'^d

14 So Jehovah began to reconsider* the calamity that he had spoken of bringing on his people.^e

15 Moses then turned and went down from the mountain with the two tablets of the Testimony^f in his hand.^g The tablets were inscribed on both sides; they were written on the front and on the back. **16** The tablets were the workmanship of God, and the writing was the writing of God engraved on the tablets.^h **17** When Joshua began to hear the noise of the people because of their shouting, he said to Moses: "There is the sound of battle in the camp." **18** But Moses said:

"It is not the sound of singing over a victory,*
And it is not the sound of wailing over a defeat;
I hear the sound of another kind of singing."

32:12 *Or "feel regret over." 32:13 *Lit., "seed." 32:14 *Or "felt regret over." 32:18 *Or "a mighty act."

CHAP. 32

a De 9:18, 19

b De 9:28

c Ge 22:15-17
Ge 35:10, 11
Heb 6:13, 14d Ge 13:14, 15
Ge 26:3, 4

e Ps 106:45

f Ex 40:20
De 5:22

g De 9:15

h Ex 31:18
De 9:10

Second Col.

a Ne 9:18
Ps 106:19, 20
Ac 7:41

b De 9:16, 17

c De 7:25

d De 9:21

e Ex 15:24
Ex 16:2
Ex 17:2
De 9:7
De 31:27f Ex 32:1
Ac 7:40g Jos 24:15
2Ki 10:15

h Nu 25:5

i Nu 25:11
De 13:6-9

j De 33:8, 9

19 As soon as Moses got near the camp and saw the calf^a and the dances, his anger began to blaze, and he threw the tablets from his hands and shattered them at the foot of the mountain.^b **20** He took the calf that they had made and he burned it with fire and crushed it into powder;^c then he scattered it on the water and made the Israelites drink it.^d **21** And Moses said to Aaron: "What did this people do to you that you have brought a great sin upon them?" **22** Aaron replied: "Do not be enraged, my lord. You well know that the people are inclined to do evil."^e **23** So they said to me, 'Make for us a god who will go ahead of us, for we do not know what has happened to this Moses, the man who led us up out of the land of Egypt.'^f **24** So I said to them, 'Whoever has any gold must take it off and give it to me.' Then I threw it into the fire and out came this calf."^g

25 Moses saw that the people were unrestrained, for Aaron had let them go unrestrained, so that they were a disgrace before their opposers. **26** Then Moses took his position in the gate of the camp and said: "Who is on Jehovah's side? Come to me!"^g And all the Levites gathered around him. **27** He now said to them: "This is what Jehovah the God of Israel has said, 'Each of you must fasten on his sword and pass through all the camp from gate to gate, killing his brother, his neighbor, and his close companion.'^h **28** The Levites did what Moses said. So about 3,000 men were killed on that day. **29** Then Moses said: "Set yourselves apart* for Jehovah today, for each of you has gone against his own son and his own brother;ⁱ today he will give you a blessing."^j

32:29 *Lit., "Fill your hand."

30 On the very next day, Moses said to the people: "You committed a very great sin, and now I will go up to Jehovah to see if I can make amends for your sin."^a **31** So Moses returned to Jehovah and said: "What a great sin this people has committed! They made themselves a god of gold!^b **32** But now if you are willing, pardon their sin;^c if not, please wipe me out from your book that you have written."^d **33** However, Jehovah said to Moses: "Whoever has sinned against me, I will wipe him out of my book. **34** Go now, lead the people to the place about which I have spoken to you. Look! My angel will go ahead of you,^e and on the day when I make an accounting, I will bring punishment on them for their sin."^f **35** Then Jehovah began plaguing the people because they had made the calf, the one that Aaron had made.

33 Jehovah said further to Moses: "Go on your way from here with the people whom you led up out of the land of Egypt. Journey to the land about which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring* I will give it.'^f **2** I will send an angel ahead of you^g and drive out the Ca'naan-ites, the Am'or-ites, the Hit'tites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites.^h **3** Go up to a land flowing with milk and honey.ⁱ But I will not go in the midst of you, for you are an obstinate* people,^j and I might exterminate you on the way."^k

4 When the people heard this harsh word, they began to mourn, and not one of them put on his ornaments. **5** Jehovah said to Moses: "Say to the Israelites, 'You are an obstinate* people.^l In one moment I could

33:1 *Lit., "seed." 33:3, 5 *Lit., "stiff-necked."

CHAP. 32

a Nu 16:47
Nu 21:7
De 9:18

b Ex 20:23

c Nu 14:19

d Php 4:3
Re 3:5

e Ex 23:20
Ex 33:2

CHAP. 33

f Ge 12:7
Ge 26:3

g Ex 23:20
Ex 32:34

h De 7:1, 22
Jos 24:11

i Ex 3:8
De 8:7-9

j Ex 32:9
De 9:6
Ac 7:51

k Ex 32:10
Nu 16:21

l Ex 34:9
De 9:6
Ac 7:51

Second Col.

a Nu 16:45

b Ex 18:25, 26
Nu 27:1-5

c Ex 13:21
Ps 99:7

d Nu 11:16, 17
Nu 12:5

e Ex 33:22, 23
Nu 12:8
De 34:10
Joh 1:18
Joh 6:46
Ac 7:38

f Nu 11:28
De 1:38
Jos 1:1

g Ex 17:9
Ex 24:13

h Ps 25:4
Ps 27:11
Ps 86:11
Ps 119:33
Isa 30:21

i De 9:26

go through the midst of you and exterminate you.^a So now keep your ornaments off while I consider what to do to you."^b **6** So from Mount Ho'reb onward, the Israelites refrained from wearing* their ornaments.

7 Now Moses took his tent and pitched it outside the camp, at some distance from the camp, and he called it a tent of meeting. Everyone inquiring of Jehovah^b would go out to the tent of meeting, which was outside the camp. **8** As soon as Moses went out to the tent, all the people would rise and stand at the entrance of their own tents, and they would gaze after Moses until he entered into the tent. **9** As soon as Moses would go into the tent, the pillar of cloud^c would come down and stand at the entrance of the tent while God spoke with Moses.^d **10** When all the people saw the pillar of cloud standing at the entrance of the tent, each of them rose and bowed down at the entrance of his own tent. **11** Jehovah spoke to Moses face-to-face,^e just as one man would speak to another man. When he returned to the camp, Joshua^f the son of Nun, his minister and attendant,^g would not depart from the tent.

12 Now Moses said to Jehovah: "See, you are saying to me, 'Lead this people up,' but you have not let me know whom you will send with me. Moreover, you have said, 'I know you by name,* and you have also found favor in my eyes.' **13** Please, if I have found favor in your eyes, make me know your ways,^h so that I may know you and continue to find favor in your eyes. Consider, too, that this nation is your people."ⁱ **14** So he said: "I my-

33:6 *Lit., "stripped off." 33:12 *Or "I have chosen you."

self* will go with you,^a and I will give you rest.”^b **15** Then Moses said to him: “If you yourself are* not going along, do not lead us up from here. **16** How will it be known that I have found favor in your eyes, I and your people? Is it not by your going along with us,^c so that I and your people will be distinguished from every other people on the face of the earth?”^d

17 Jehovah went on to say to Moses: “I will also do this thing that you request, because you have found favor in my eyes and I know you by name.” **18** Then he said: “Please show me your glory.” **19** But he said: “I will make all my goodness pass before your face, and I will declare before you the name of Jehovah;^e and I will favor the one whom I favor, and I will show mercy to the one to whom I show mercy.”^f **20** But he added: “You cannot see my face, for no man can see me and live.”

21 Jehovah said further: “Here is a place near me. Station yourself on the rock. **22** When my glory is passing by, I will place you in a crevice of the rock, and I will shield you with my hand until I have passed by. **23** After that I will take my hand away, and you will see my back. But my face may not be seen.”^g

34 Then Jehovah said to Moses: “Carve out for yourself two tablets of stone like the first ones,^h and I will write on the tablets the words that appeared on the first tablets,ⁱ which you shattered.^j **2** Get ready for the morning, as you will go up in the morning to Mount Si’nai and station yourself before me there on the top of the mountain.^k **3** But nobody may go up with you, and nobody else should be seen any-

33:14 *Lit., “My face.” 33:15 *Lit., “If your face is.”

CHAP. 33

- a Ex 13:21
Ex 40:34
Jos 1:5,17
Isa 63:9
b Jos 21:44
Jos 23:1
c Nu 14:13,14
d De 4:34
2Sa 7:23
Ps 147:20
e Ex 3:13
Ex 6:3
Ex 34:6
f Ro 9:15
g Joh 1:18

CHAP. 34

- h De 10:1
i De 9:10
j Ex 32:19
De 9:17
k Ex 19:20
Ex 24:12

Second Col.

- a Ex 19:12,13
b Ac 7:38
c Ex 6:3
Ex 33:19
d Lu 6:36
e Ex 22:27
2Ch 30:9
Ne 9:17
Ps 86:15
Joe 2:13
f Nu 14:18
2Pe 3:9
g Jer 31:3
La 3:22
Mic 7:18
h Ps 31:5
Ro 2:2
i Da 9:4
j Ps 103:12
Isa 55:7
Eph 4:32
1Jo 1:9
k De 32:35
Jos 24:19
Ro 2:5
2Pe 2:4
Jude 14,15
l Ex 20:5
De 30:19
1Sa 15:2
m Ex 33:14
n Ex 32:9
Ex 33:3
o Nu 14:19
p 2Sa 7:23
Ps 147:19,20
q Ex 33:16
De 10:21
r Ex 19:5,6
De 12:28

where on the mountain. Not even the flocks or herds should graze in front of that mountain.”^a

4 So Moses carved out two tablets of stone like the first ones and got up early in the morning and went up Mount Si’nai, just as Jehovah had commanded him, and he took the two tablets of stone in his hand. **5** Then Jehovah came down^b in the cloud and stationed himself with him there and declared the name of Jehovah.^c **6** Jehovah was passing before him and declaring: “Jehovah, Jehovah, a God merciful^d and compassionate,^e slow to anger^f and abundant in loyal love^g and truth,^h **7** showing loyal love to thousands,ⁱ pardoning error and transgression and sin,^j but he will by no means leave the guilty unpunished,^k bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation.”^l

8 Moses hurried to bow low to the earth and prostrate himself. **9** Then he said: “If, now, I have found favor in your eyes, O Jehovah, then please, Jehovah, go along with us in our midst,^m although we are an obstinate* people,ⁿ and forgive our error and our sin,^o and take us as your own possession.” **10** In turn he said: “Here I am making a covenant: Before all your people, I will do wonderful things that have never been done* in all the earth or among all the nations,^p and all the people among whom you live will see the work of Jehovah, for it is an awe-inspiring thing that I am doing with you.^q

11 “Pay attention to what I am commanding you today.’ Here I

34:6 *Or “gracious.” #Or “loving-kindness.” ^Or “faithfulness.” 34:9 *Lit., “stiff-necked.” 34:10 *Or “created.”

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

of Israel could not gaze intently at the face of Moses” on the occasion when it was delivered to them. What is this describing? Exodus 34:1, 28-30 shows that it is the giving of the Ten Commandments; these were the commandments engraved on stone. Obviously these are included in what the scripture here says “was to be done away with.”)

Does doing away with the Mosaic Law, including the Ten Commandments, imply the taking away of all moral restraint?

Not at all; many of the moral standards set out in the Ten Commandments were restated in the inspired books of the Christian Greek Scriptures. (There was, however, no restating of the sabbath law.) But no matter how good a law is, as long as sinful inclinations dominate a person’s desires, there will be lawlessness. However, regarding the new covenant, which has replaced the Law covenant, Hebrews 8:10 states: “‘For this is the covenant that I shall covenant with the house of Israel after those days,’ says Jehovah. ‘I will put my laws in their mind, and in their hearts I shall write them. And I will become their God, and they themselves will become my people.’” How much more effective such laws are than those engraved on stone tablets!

Rom. 6:15-17: “Shall we commit a sin because we are not under law but under undeserved kindness? Never may that happen! Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him, either of sin with death in view or of obedience with righteousness in view? But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over.” (See also Galatians 5:18-24.)

Of what significance to Christians is the weekly Sabbath?

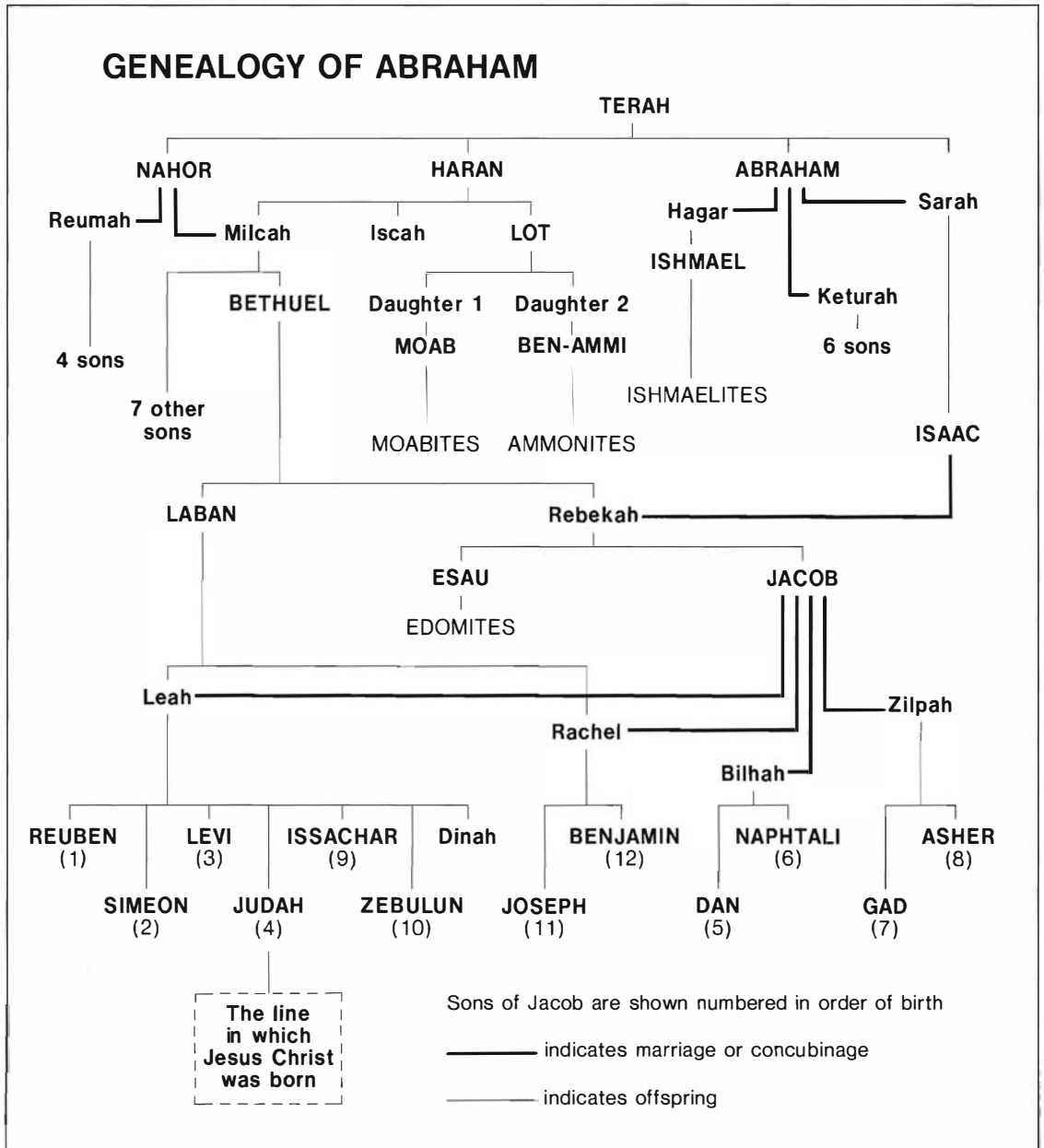
There is “a sabbath resting” that Christians share in every day

Hebrews 4:4-11 says: “In one place [Genesis 2:2] he [God] has said of the seventh day as follows: ‘And God rested on the seventh day

Appearance of the Promised Seed. Since Sarah continued to be barren, it appeared that Eliezer the faithful house steward from Damascus would receive Abraham's inheritance. Nevertheless, Jehovah again reassured Abraham that his own offspring would become uncountable, as the stars of heaven, and so Abraham "put faith in Jehovah; and he proceeded to count it to him as

righteousness," even though this occurred years before Abraham was circumcised. (Ge 15:1-6; Ro 4:9, 10) Jehovah then concluded a formal covenant over animal sacrifices with Abraham, and at the same time, he revealed that Abraham's offspring would be afflicted for a period of 400 years, even being taken into slavery.—Ge 15:7-21; see COVENANT.

GENEALOGY OF ABRAHAM



Time passed. They had now been in Canaan for about ten years, yet Sarah continued barren. She therefore proposed to substitute her Egyptian maidservant Hagar so that she might have a child by her. Abraham consented. And so in 1932 B.C.E., when Abraham was 86 years old, Ishmael was born. (Ge 16:3, 15, 16) More time passed. In 1919 B.C.E., when Abraham was 99 years old, as a sign or seal to testify to the special covenant relationship existing between himself and Abraham, Jehovah commanded that all the males of Abraham's household be circumcised. At the same time Jehovah changed his name from Abram to Abraham, "because a father of a crowd of nations I will make you." (Ge 17:5, 9-27; Ro 4:11) Soon after, three materialized angels, whom Abraham received hospitably in the name of Jehovah, promised that Sarah herself would conceive and give birth to a son, yes, within the coming year!—Ge 18:1-15.

And what an eventful year it proved to be! Sodom and Gomorrah were destroyed. Abraham's nephew and his two daughters barely escaped. A famine drove Abraham and his wife to Gerar, only to have the king of that Philistine city take Sarah for his harem. Jehovah intervened; Sarah was released; and at the appointed time, 1918 B.C.E., Isaac, the long-promised heir, was born when Abraham was 100 years old and Sarah was 90. (Ge 18:16-21:7) Five years later, when Isaac's 19-year-old half brother Ishmael poked fun at him, Abraham was compelled to dismiss Ishmael and his mother Hagar. It was then, in 1913 B.C.E., that the 400 years of affliction upon Abraham's offspring began.—Ge 21:8-21; 15:13; Ga 4:29.

The supreme test of Abraham's faith came about 20 years later. According to Jewish tradition, Isaac was now 25 years old. (*Jewish Antiquities*, by F. Josephus, I, 227 [xiii, 2]) In obedience to Jehovah's instructions Abraham took Isaac and traveled N from Beer-sheba at the Negeb to Mount Moriah, situated directly N of Salem. There he built an altar and prepared to offer up Isaac, the promised seed, as a burnt sacrifice. And indeed Abraham "as good as offered up Isaac," for "he reckoned that God was able to raise him up even from the dead." Only at the last moment did Jehovah intervene and provide a ram as a substitute for Isaac on the sacrificial altar. It was, therefore, this implicit faith backed up by complete obedience that moved Jehovah to reinforce his covenant with Abraham with a sworn oath, a special legal guarantee.—Ge 22:1-18; Heb 6:13-18; 11:17-19.

When Sarah died at Hebron in 1881 B.C.E. at the age of 127, it was necessary for Abraham to pur-

chase a burial plot, for indeed he was only an alien resident owning no land in Canaan. So he bought a field with its cave at Machpelah near Mamre from the sons of Heth. (Ge 23:1-20; see PURCHASE.) Three years later, when Isaac reached the age of 40, Abraham sent his oldest servant, likely Eliezer, back to Mesopotamia in order to find a suitable wife, one who was also a true worshiper of Jehovah, for his son. Rebekah, who was the grandniece of Abraham, proved to be Jehovah's choice.—Ge 24:1-67.

"Furthermore, Abraham again took a wife," Keturah, and thereafter fathered six additional sons, so that from Abraham sprang not only the Israelites, Ishmaelites, and Edomites but also Medanites, Midianites, and others. (Ge 25:1, 2; 1Ch 1:28, 32, 34) Thus it was that Jehovah's prophetic utterance was fulfilled in Abraham: "A father of a crowd of nations I will make you." (Ge 17:5) Finally, at the good old age of 175, Abraham died, in 1843 B.C.E., and was buried by his sons Isaac and Ishmael in the cave of Machpelah. (Ge 25:7-10) Prior to his death Abraham gave gifts to the sons of his secondary wives and sent them away, so that Isaac would be the sole heir of "everything he had."—Ge 25:5, 6.

Patriarchal Head and Prophet. Abraham was a very wealthy man with great flocks and herds, much silver and gold, and a very large household numbering many hundreds of servants. (Ge 12:5, 16; 13:2, 6, 7; 17:23, 27; 20:14; 24:35) For this reason the kings of Canaan considered him a powerful "chieftain" and one with whom covenants of peace should be made. (Ge 23:6; 14:13; 21:22, 23) Yet at no time did Abraham allow materialism to blind his vision of Jehovah and His promises or cause him to become proud, high-minded, or selfish.—Ge 13:9; 14:21-23.

The first occurrence of the word "prophet" in the Hebrew Scriptures refers to Abraham, though others like Enoch prophesied before him. (Ge 20:7; Jude 14) The first identified in the Scriptures as a "Hebrew" is Abraham. (Ge 14:13) Abraham, like Abel, Enoch, and Noah, was a man of faith. (Heb 11:4-9) But the first occurrence of the expression "put faith in Jehovah" is in reference to Abraham.—Ge 15:6.

Indeed, this man of unusual faith walked with God, received communications from him by means of visions and dreams, and entertained his angelic messengers. (Ge 12:1-3, 7; 15:1-8, 12-21; 18:1-15; 22:11, 12, 15-18) He was well acquainted with the name of God even though Jehovah had not at that time revealed the full significance of His name. (Ex 6:2, 3) Time after time Abraham

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.

vantage of the arrangements for regularly assembling together. By showing due appreciation for Jehovah's provisions through his organization, God's servants are bound together in unity.

CHAPTER 8

MINISTERS OF THE GOOD NEWS

IN SENDING forth his Son, Jehovah gave us a perfect model to follow. (1 Pet. 2:21) When anyone becomes his follower, Jesus helps that person to preach the good news as one of God's ministers. Indicating that this would be spiritually refreshing, Jesus said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and *learn from me* ["become my disciples," ftn.], for I am mild-tempered and lowly in heart, and you will find refreshment for your souls." (Matt. 11:28, 29) His promise has not failed any who have responded to that invitation!

As God's Chief Minister, Jesus called certain individuals to come and be his followers. (Matt. 9:9; John 1:43) He trained them in the ministry and sent them forth to do the same work he was doing. (Matt. 10:1-11:1; 20:28; Luke 4:43) Later he sent forth 70 others to share in declaring the good news concerning God's Kingdom. (Luke 10:1, 8-11) When Jesus sent his disciples forth, he said to them: "He that listens to you listens to me too. And he that disregards you disregards me too. Moreover, he that disregards me disregards also him that sent me forth." (Luke 10:16) In this way Jesus stressed the serious responsibility that was laid upon the disciples. They were to represent the Most High God! It would be the same with all

others who respond to Jesus' invitation to "come be [his] follower," even down to this day. (Luke 18:22) All who respond have a divine commission to preach the good news of the Kingdom and to make disciples. —Matt. 24:14; 28:19, 20.

Having come to Jesus, therefore, in response to his invitation to follow him, we have been blessed with knowledge of Jehovah God and of Jesus Christ. (John 17:3) We have been taught Jehovah's ways. With his help we have been able to make our mind over, change our personality, and harmonize our daily conduct with Jehovah's righteous standards. (Rom. 12:1, 2; Eph. 4:22-24; Col. 3:9, 10) Our heartfelt appreciation has moved us to dedicate ourselves to Jehovah and to symbolize that by baptism in water. Baptism constitutes our ordination as ministers.

Always keep in mind that service to God must be rendered with clean hands and out of a pure heart. (Ps. 24:3, 4; Isa. 52:11; 2 Cor. 6:14-7:1) Through faith in Jesus Christ, we have gained a clean conscience and freeness of speech. (Heb. 10:19-23, 35, 36; Rev. 7: 9,10,14) The apostle Paul admonished Christians to do all things for God's glory, so as not to be stumbling others. Also, the apostle Peter pointed out the value of exemplary godly conduct in winning unbelievers over to the truth. (1 Cor. 10:31, 33; 1 Pet. 3:1) How can you help someone qualify to become a minister of the good news?

NEW PUBLISHERS

From the time you begin conducting a home Bible study with an interested person, encourage him to speak to others about what he is learning from the Bible. He could be urged to speak with relatives, friends, work associates, and others on an informal

whose personal circumstances allow him or her to spend the specified number of hours each month in publicly preaching the good news. The Congregation Service Committee approves applications for auxiliary pioneer service, whereas regular and special pioneers are appointed by the branch office.

Auxiliary pioneers may be appointed for a minimum of one month, for any number of consecutive months, or on a continuous basis, according to their circumstances. Many Kingdom publishers enjoy serving as auxiliary pioneers on special occasions, such as during the Memorial season or the month of the circuit overseer's visit. Some choose vacation months. Baptized, school-age publishers may wish to enroll as auxiliary pioneers during months they have time off from school. Whatever your personal circumstances, if you are maintaining a clean moral standing, can arrange to meet the specified hour requirement in the field ministry, and believe that you could serve one or more months as an auxiliary pioneer, the congregation elders will be pleased to consider your application for this privilege of service.

To qualify for appointment as a *regular pioneer*, you must currently be in a position to reach the yearly field service requirement. *Our Kingdom Ministry* suggests a monthly goal of hours that will assist you in fulfilling this responsibility. As a regular pioneer, you must always work in close cooperation with the congregation where you are serving. Zealous pioneers are a real blessing to a congregation, generating enthusiasm for the field ministry and even encouraging others to take up the pioneer service. Before the elders recommend that you be appointed as a regular pioneer, however, you must be baptized for at least

WEEK STARTING MAY 19

Song 131 and Prayer

□ Congregation Bible Study:

c/ chap. 7 ¶9-17 (30 min.)

□ Theocratic Ministry School:

Bible reading: Exodus 30-33 (10 min.)

No. 1: Exodus 32:1-14 (4 min. or less)

No. 2: The Ten Commandments Came to an End With the Mosaic Law—*rs* p. 348 ¶2-3 (5 min.)

No. 3: Abraham—Have Faith in Jehovah's Promises—*it*-1 p. 30 ¶1—p. 31 ¶5 (5 min.)

□ Service Meeting:

Song 45

10 min: Why We Are Ministers of the Good News. Enthusiastic talk based on the *Organized* book, page 77 to page 78, paragraph 2. Invite comments from the audience on why they enjoy the ministry.

10 min: Can You Auxiliary Pioneer During Your Vacation? Discussion. Briefly review paragraph 1 on page 113 of the *Organized* book, outlining the requirements for auxiliary pioneers. Invite those who have auxiliary pioneered during their vacation from work or school to comment on the blessings they enjoyed. Encourage all to consider auxiliary pioneering during their next vacation.

10 min: "Cultivate the Habit of Being Punctual." Questions and answers. When considering paragraph 4, invite audience to comment on what helps them to be on time.

Song 44 and Prayer

Cultivate the Habit of Being Punctual

¹ Jehovah is always on time. For instance, he gives his servants 'help at the right time.' (Heb. 4:16) He also dispenses spiritual "food at the proper time." (Matt. 24:45) We can therefore be confident that the coming day of his anger "will not be late." (Hab. 2:3) How we benefit from Jehovah's

1. What example does Jehovah set regarding punctuality?

punctuality! (Ps. 70:5) As busy, imperfect humans, however, being on time can be a real challenge for us. Why should we cultivate the habit of being punctual?

² Punctuality has become the exception during these last days when many people are lovers of themselves and without self-control. (2 Tim. 3:1-3) So when Christians are punctual for work, appointments, and meetings, others take notice, and this brings honor to Jehovah. (1 Pet. 2:12) Do we usually begin secular work on time but find that we are often late for theocratic events? Being on time for Christian meetings, including the opening song and prayer, demonstrates a desire to imitate our orderly heavenly Father.—1 Cor. 14:33, 40.

³ Being punctual also shows consideration for others. (Phil. 2:3, 4) For example, when we are on time for Christian meetings, including meetings for field service, fellow worshippers are not unduly disturbed. On the other hand, if we are habitually late, it gives others the impression that we consider our time to be more valuable than theirs. Punctuality demonstrates reliability, diligence, and trustworthiness—qualities appreciated by those around us.

⁴ If you are often late, meditate on the reasons why. Organize yourself by making a realistic schedule that enables you to accomplish tasks at their appointed time. (Eccl. 3:1; Phil. 1:10) Ask Jehovah for help. (1 John 5:14) Being punctual is one way of showing appreciation for the two greatest commandments of the Law—to love God and to love our neighbor.—Matt. 22:37-39.

2. Why does punctuality bring honor to Jehovah?

3. Why does punctuality demonstrate consideration for others?

4. If we are often late, how can we make improvement?

44 *Sharing Joyfully in the Harvest*

(Matthew 13:1-23)

1. We live in the time of the harvest,
 A priv'lege beyond all compare.
 God's glorious angels are reapers;
 In this work we too have a share.
Christ Jesus has set the example
 By taking the lead in the field.
 So great is the honor bestowed on us
 To joyfully share in his yield.
2. True love for our God and our neighbor
 Now moves us to speed up our pace.
 Both harvest and preaching are urgent,
 For shortly the end we will face.
The joy we receive is surpassing;
 As God's fellow workers, we share.
 So may we endure in his Kingdom work
 And know that his blessing is there.