

OUR KINGDOM MINISTRY

JUNE 2014

WEEK STARTING JUNE 9

Song 24 and Prayer

❑ Congregation Bible Study:

cl chap. 8 ¶19-16 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 1-5 (10 min.)

No. 1: Leviticus 4:16-31 (4 min. or less)

No. 2: Those Whom the Bible Refers to as “Saints”—*rs* p. 352 ¶1—p. 353 ¶1 (5 min.)

No. 3: Absalom—Physical Beauty, Pride, and Deceit Led to Ugly Events—*it*-1 pp. 32-33 ¶1 (5 min.)

❑ Service Meeting:

Song 2

15 min: Have You Tried It? Discussion. By means of a talk, briefly review information from these recent articles in *Our Kingdom Ministry*: “New Initiatives for Public Witnessing” (*km* 7/13), “Helping Those Who Are Not Yet Ready for the *Bible Teach Book*” (*km* 12/13), and “Magazine Routes—Useful for Starting Bible Studies” (*km* 1/14). Invite audience to comment on how they have benefited from applying the suggestions in these articles.

15 min: “August to Be a Historic Month of Activity!” Questions and answers by the service overseer. Distribute a copy of the new tract entitled *Where Can We Find Answers to Life’s Big Questions?* and discuss its contents. Outline local arrangements for covering the territory.

Song 107 and Prayer

August to Be a Historic Month of Activity!

A New Tract Will Be Distributed Earth Wide

¹ The 100th anniversary of the birth of God’s Kingdom is approaching. How appropriate it is that we honor Jehovah by means

1. What special campaign will be held earth wide as we approach the 100th anniversary of the Kingdom?

of a special campaign! During August we will engage in an earth-wide distribution of a new tract entitled *Where Can We Find Answers to Life’s Big Questions?* This tract encourages readers to look to the Bible for the answers and explains how *jw.org* can help them.

² **Loud Shout of Praise:** To help publishers expand their ministry, a special provision has been made for any who wish to auxiliary pioneer in the month of August. During that month, baptized publishers will be allowed to auxiliary pioneer with a 30-hour requirement. Since August has five Fridays, Saturdays, and Sundays, many publishers who work secularly or go to school during the week will be able to auxiliary pioneer. If you have a progressive Bible student or a child who would like to become a publisher, speak to the coordinator of the body of elders right away. How encouraging it would be for such ones to join us as publishers during this momentous month! Although many regular pioneers take vacation during August after fulfilling their yearly hour requirement, it may be possible for them to adjust their schedule in order to have a full share in this special campaign. Now is the time for families to discuss how they will contribute to the “loud shout of praise to Jehovah” that will go up during August.—Ezra 3:11; Prov. 15:22.

³ Although we have engaged in similar campaigns in the past, we hope that this one will be historic. Can we reach new peaks in hours, publishers, and auxiliary pioneers during August? As we end the 2014 service year, may Jehovah bless the efforts of his people earth wide to make the month of August the greatest witnessing month ever!—Matt. 24:14.

2. How can we contribute to the “loud shout of praise to Jehovah” that will go up during August?
3. What is the hope regarding this special campaign?

24 *Keep Your Eyes on the Prize!*

(2 Corinthians 4:18)

1. When eyes of blind ones see again
 And ears of deaf ones hear again,
When deserts blossom as the rose
 And from parched ground fresh water flows,
When lame ones leap just like the hart,
 When loved ones never have to part,
Such blessed times you'll realize,
 If you keep your eyes on the prize.
2. When tongues of mute ones speak again,
 When old ones will be young again,
When earth will yield her rich increase
 And all good things will never cease,
When songs of children fill the air,
 When joy and peace are ev'rywhere,
Then, too, you'll see the dead arise,
 If you keep your eyes on the prize.
3. When wolves and lambs will feed as one,
 When bears and calves bask in the sun,
A mere young boy will lead them all,
 And they will heed his childish call.
When tears belong to yesterday,
 When fears and pain have passed away,
You'll see how God these things supplies,
 If you keep your eyes on the prize.

(See also Isa. 11:6-9; 35:5-7; John 11:24.)

Spiritual Restoration—Why It Matters

⁹ Consider the historical perspective. Christians back in the first century enjoyed many spiritual blessings. But Jesus and the apostles foretold that true worship would be corrupted and lost. (Matthew 13:24-30; Acts 20:29, 30) After the apostolic age, Christendom arose. Her clergymen adopted pagan teachings and practices. They also made approach to God all but impossible, painting him as an incomprehensible Trinity and teaching people to confess to priests and to pray to Mary and various “saints” instead of to Jehovah. Now, after many centuries of such corruption, what has Jehovah done? In the midst of today’s world—a world that is choked with religious falsehood and befouled with ungodly practices—he has stepped in and restored pure worship! Without exaggerating, we can say that this restoration is one of the most important developments in modern times.

¹⁰ True Christians today therefore enjoy a spiritual paradise. What does this paradise involve? Primarily, two elements. The first is the pure worship of the true God, Jehovah. He has blessed us with a way of worship that is free of lies and distortions. He has blessed us with spiritual food. This enables us to learn about our heavenly Father, to please him, and to draw close to him. (John 4:24) The second aspect of the spiritual paradise involves people. As Isaiah foretold, “in the final part of the days,” Jehovah has taught his worshipers the ways of peace. He has abolished warfare among us. Despite our imperfections, he helps us

9. After the apostolic age, what did the churches of Christendom do to the worship of God, but what has Jehovah done in our day?

10, 11. (a) What two elements does the spiritual paradise involve, and how are you affected? (b) Jehovah has gathered into the spiritual paradise what type of people, and what will they be privileged to witness?

to put on “the new personality.” He blesses our efforts with his holy spirit, which produces beautiful fruitage in us. (Ephesians 4:22-24; Galatians 5:22, 23) When you work in harmony with God’s spirit, you are truly part of the spiritual paradise.

¹¹ Jehovah has gathered into this spiritual paradise the type of people that he loves—those who love him, who love peace, and who are “conscious of their spiritual need.” (Matthew 5:3) Such are the people who will be privileged to witness an even more spectacular restoration—that of mankind and of the entire earth.

“Look! I Am Making All Things New”

¹² Many of the restoration prophecies call for more than a spiritual restoration. Isaiah, for example, wrote of a time when the sick, the lame, the blind, and the deaf would be healed and even death itself would be swallowed up forever. (Isaiah 25:8; 35:1-7) Such promises did not see a literal fulfillment in ancient Israel. And while we have seen a spiritual fulfillment of these promises in our day, there is every reason to believe that in the future, there will be a literal, full-scale fulfillment. How do we know that?

¹³ Back in Eden, Jehovah made clear his purpose for the earth: It was to be inhabited by a happy, healthy, united family of mankind. Man and woman were to care for the earth and all of its creatures, to turn the entire planet into a paradise. (Genesis 1:28) That is a far cry from the present state of affairs. Rest assured, though, that Jehovah’s purposes are never thwarted. (Isaiah 55:10, 11) Jesus, as the Messianic King appointed by Jehovah, will bring about this global Paradise.—Luke 23:43.

12, 13. (a) Why must the restoration prophecies see still another fulfillment? (b) What is Jehovah’s purpose for the earth as stated in Eden, and why does this give us hope for the future?

¹⁴ Imagine seeing the whole earth turned into Paradise! Jehovah says of that time: “Look! I am making all things new.” (Revelation 21:5) Consider what that will mean. When Jehovah has finished wielding his destructive power against this wicked old system, there will remain “new heavens and a new earth.” This means that a new government will reign from heaven over a new earthly society composed of those who love Jehovah and who do his will. (2 Peter 3:13) Satan, along with his demons, will be put out of commission. (Revelation 20:3) For the first time in thousands of years, mankind will be free of that corrupt, hateful, negative influence. The sense of relief will no doubt be overwhelming.

¹⁵ At last, we will be able to take care of this beautiful planet as we were originally meant to do. The earth has natural restorative powers. Polluted lakes and rivers can cleanse themselves if the source of the pollution is eliminated; battle-scarred landscapes can heal if the wars cease. What a pleasure it will be to work in harmony with the earth, helping to turn it into a gardenlike park, a global Eden of endless variety! Instead of wantonly wiping out animal and plant species, man will be at peace with all creation on earth. Even children will have nothing to fear from wild animals.—Isaiah 9:6, 7; 11:1-9.

¹⁶ We will also experience restoration on a personal level. After Armageddon, the survivors will see miraculous healings on a global scale. As he did while on earth, Jesus will use his God-given power to restore sight to the blind, hearing to the deaf, soundness of body to the lame and infirm. (Matthew 15:30) The aged will delight in renewed youthful strength, health, and vigor. (Job 33:25) Wrinkles will

14, 15. (a) How will Jehovah make “all things new”? (b) What will life be like in Paradise, and which aspect is most appealing to you?

16. In Paradise, what restoration will affect each faithful individual?

vanish, limbs will straighten, and muscles will flex with renewed power. All of faithful mankind will sense that the effects of sin and imperfection are gradually diminishing, dropping away. How we will thank Jehovah God for his marvelous restorative power! Let us now focus on one especially heartwarming aspect of this thrilling time of restoration.

Restoring Life to the Dead

¹⁷ In the first century C.E., some religious leaders, called Sadducees, did not believe in the resurrection. Jesus reprimanded them with the words: “You are mistaken, because you know neither the Scriptures nor the power of God.” (Matthew 22:29) Yes, the Scriptures reveal that Jehovah has such restorative power. How so?

¹⁸ Picture what happened in Elijah’s day. A widow was holding the limp body of her only child in her arms. The boy was dead. The prophet Elijah, who had been the widow’s guest for some time, must have been shocked. Earlier, he helped rescue this child from starvation. Elijah may well have grown attached to the little fellow. The mother was just heartbroken. This boy had been her only living reminder of her dead husband. She may have hoped that her son would care for her in her old age. Distraught, the widow feared that she was being punished for some past error. Elijah could not bear to see this tragedy thus compounded. He gently took the corpse from the mother’s bosom, carried it up to his room, and asked Jehovah God to restore the child’s soul, or life.—1 Kings 17:8-21.

¹⁹ Elijah was not the first person to believe in the

17, 18. (a) Why did Jesus reprimand the Sadducees? (b) What circumstances led Elijah to ask Jehovah to perform a resurrection?

19, 20. (a) How did Abraham show that he had faith in Jehovah’s restorative power, and what was the basis for such faith? (b) How did Jehovah reward Elijah’s faith?

32 Whenever they went into the tent of meeting or approached the altar, they would wash,^a just as Jehovah had commanded Moses.

33 Finally he set up the courtyard^b around the tabernacle and the altar and put up the screen* for the entrance of the courtyard.^c

So Moses finished the work.

34 And the cloud began to cover the tent of meeting, and Jehovah's glory filled the tabernacle.^d

35 Moses was not able to go into

40:33 *Or "curtain."

CHAP. 40

a Ex 30:18, 19

b Ex 27:9

Ex 38:9

c Ex 38:18

d Nu 9:15

Re 15:8

Second Col.

a 2Ch 5:14

b Nu 10:11

Ne 9:19

c Nu 9:17, 22

d Ex 13:21

Nu 9:16

Ps 78:14

the tent of meeting because the cloud remained over it, and Jehovah's glory filled the tabernacle.^a

36 And when the cloud lifted from the tabernacle, the Israelites would break camp during all stages of their journey.^b

37 However, if the cloud did not lift up, then they would not break camp until the day it lifted.^c **38** For Jehovah's cloud was over the tabernacle by day, and a fire remained over it by night in the sight of all the house of Israel during all stages of their journey.^d

LEVITICUS

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1 And Jehovah called Moses and spoke to him from the tent of meeting,^a saying: **2** "Speak to the Israelites* and tell them, 'If any one of you would present an offering to Jehovah from the domestic animals, you should present your offering from the herd or from the flock.'^b

3 "If his offering is a burnt offering from the herd, he should present a sound male animal.^c He should present it of his own free will^d before Jehovah at the entrance of the tent of meeting. **4** He is to lay his hand on the head of the burnt offering,

1:2 *Lit., "sons of Israel."

CHAP. 1

a Ex 40:34

b Le 22:18-20

c De 15:19, 21
Mal 1:14

d 2Co 9:7

Second Col.

a Heb 10:11

b Heb 9:13, 14

c Le 7:8

d Le 6:12

e 1Ki 18:23

and it will be accepted in his behalf to make atonement for him.

5 "Then the young bull must be slaughtered before Jehovah, and the sons of Aaron, the priests,^a will present the blood and sprinkle the blood on all sides of the altar,^b which is at the entrance of the tent of meeting. **6** The burnt offering should be skinned and cut into pieces.^c **7** The sons of Aaron, the priests, are to put fire on the altar^d and arrange wood on the fire. **8** The sons of Aaron, the priests, will arrange the pieces of the offering^e with the head and the suet* over the

1:8 *Or "the fat around the kidneys."

wood that is on the fire on the altar. **9** Its intestines and its shanks will be washed with water, and the priest is to make all of it smoke on the altar as a burnt offering, an offering made by fire of a pleasing* aroma to Jehovah.^a

10 "If his offering for a burnt offering is from the flock,^b from the young rams or the goats, he should present a sound male.^c

11 It is to be slaughtered at the north side of the altar before Jehovah, and the sons of Aaron, the priests, will sprinkle its blood on all sides of the altar.^d

12 He will cut it up into pieces, and with its head and its suet,* the priest will arrange them over the wood on the fire on the altar. **13** He will wash the intestines and the shanks with water, and the priest will present all of it and make it smoke on the altar. It is a burnt offering, an offering made by fire of a pleasing* aroma to Jehovah.

14 "However, if he offers birds as a burnt offering to Jehovah, he will present his offering from the turtledoves or the young pigeons.^e **15** The priest will present it at the altar and nip off its head and make it smoke on the altar, but its blood should be drained out on the side of the altar. **16** He should remove its crop and its feathers and throw them beside the altar, to the east, to the place for the ashes.*^f **17** He will split it at its wings without dividing it into two parts. Then the priest will make it smoke on the altar over the wood that is on the fire. It is a burnt offering, an offering made by fire of a pleasing* aroma to Jehovah.

1:9, 13, 17; 2:2, 9 *Or "appeasing; soothing." Lit., "restful." 1:12 *Or "the fat around the kidneys." 1:16 *Or "fat-ty ashes," that is, ashes soaked with the fat of the sacrifices.

CHAP. 1

a Ge 8:20, 21
Nu 15:2, 3

b Ge 4:4

c Le 12:6
Le 22:18-20

d Ex 29:16-18
Le 8:18-21
Le 9:12-14

e Le 5:7
Le 12:8
Lu 2:24

f Ex 27:3
Le 4:11, 12
Le 6:10

Second Col.

CHAP. 2

a Le 9:17
Nu 15:2-4

b Ex 29:1-3
Le 6:14, 15
Nu 7:13

c Nu 5:25, 26

d Le 7:9, 10

e Le 10:12
Nu 18:9

f Le 8:26, 28
Nu 6:13, 19

g Le 6:20, 21

h Nu 28:9

i Le 2:2
Le 5:11, 12

j Ex 29:38-41
Nu 28:4-6

k Nu 18:9

l Le 6:14, 17

2 "Now if someone* presents a grain offering^a to Jehovah, his offering must be fine flour, and he should pour oil on it and put frankincense on it.^b

2 Then he will bring it to the sons of Aaron, the priests, and the priest will take a handful of the fine flour and oil and all its frankincense, and he will make it smoke as a token offering^c on the altar, an offering made by fire of a pleasing* aroma to Jehovah. **3** Whatever is left of the grain offering belongs to Aaron and his sons^d as something most holy^e from Jehovah's offerings made by fire.

4 "If you present a grain offering that has been baked in the oven, it should be of fine flour, unleavened ring-shaped loaves mixed with oil or unleavened wafers spread with oil.^f

5 "If your offering is a grain offering from the griddle,^g it should be of fine, unleavened flour mixed with oil. **6** It should be broken into pieces, and you are to pour oil on it.^h It is a grain offering.

7 "If your offering is a grain offering prepared in a pan, it should be made of fine flour with oil. **8** You should bring the grain offering that was made of these to Jehovah, and it will be presented to the priest, who will bring it near to the altar. **9** And the priest will lift off some of the grain offering as a token offeringⁱ and make it smoke on the altar as an offering made by fire of a pleasing* aroma to Jehovah.^j

10 What is left of the grain offering belongs to Aaron and his sons as something most holy of Jehovah's offerings by fire.^k

11 "No grain offering that you present to Jehovah should be leavened,^l for you must not

2:1 *Or "a soul." 2:2, 9 #Or "as a memorial (representative) portion of it."

make any sourdough or honey smoke as an offering made by fire to Jehovah.

12 "You may present them to Jehovah as an offering of the firstfruits,^a but they must not be brought to the altar as a pleasing* aroma.

13 "Every grain offering you make is to be seasoned with salt; and you must not allow the salt of the covenant of your God to be missing from your grain offering. Along with every offering of yours, you will present salt.^b

14 "If you present the grain offering of the first ripe fruits to Jehovah, you should present new grain* roasted with fire, coarsely crushed new kernels, as the grain offering of your first ripe fruits.^c **15** You are to put oil on it and place frankincense on it. It is a grain offering. **16** The priest will make it smoke as a token offering,*^d that is, some of the coarse grain and oil along with all its frankincense, as an offering made by fire to Jehovah.

3 "If his offering is a communion sacrifice*^e and if he is presenting it from the herd, whether a male or a female, he should present a sound animal before Jehovah. **2** He is to lay his hand on the head of his offering, and it will be slaughtered at the entrance of the tent of meeting; and Aaron's sons, the priests, will sprinkle the blood on all sides of the altar. **3** He will present part of the communion sacrifice as an offering made by fire to Jehovah:^f the fat^g that covers the intestines, all the fat that surrounds the intestines, **4** and the two kidneys

2:12; 3:5 *Or "appeasing; soothing." Lit., "restful." 2:14 *Or "present green ears." 2:16 *Or "as a memorial (representative) portion of it." 3:1 *Or "a sacrifice of peace offerings."

CHAP. 2

a Ex 23:19
Nu 15:20
2Ch 31:5
Pr 3:9

b Eze 43:23, 24

c Ex 23:16
Ex 34:22
Nu 28:26

d Le 5:11, 12
Le 6:14, 15

CHAP. 3

e Le 22:21
Nu 6:13, 14

f Le 7:29-31

g Ex 29:13
Le 7:23-25
1Ki 8:64

Second Col.

a Le 7:1-4

b Le 6:12

c Le 4:29, 31

d Nu 6:13, 14

e Ex 29:22
Le 9:18-20
2Ch 7:7

f Le 4:8, 9
Le 9:10

g Le 4:31

h Le 4:24, 26

with the fat on them that is near the loins. He will also remove the appendage of the liver along with the kidneys.^a **5** Aaron's sons will make it smoke on the altar on top of the burnt offering that is placed on the wood that is over the fire;^b it is an offering made by fire as a pleasing* aroma to Jehovah.^c

6 "If his offering is from the flock for a communion sacrifice to Jehovah, he will present a sound male or a female animal.^d **7** If he is presenting a young ram as his offering, then he will present it before Jehovah. **8** He will lay his hand on the head of his offering, and it will be slaughtered in front of the tent of meeting. Aaron's sons will sprinkle its blood on all sides of the altar. **9** He will present the fat from the communion sacrifice as an offering made by fire to Jehovah.^e He will remove the entire fat tail near the backbone, the fat that covers the intestines, all the fat that surrounds the intestines, **10** and the two kidneys with the fat on them that is near the loins. He will also remove the appendage of the liver along with the kidneys.^f **11** And the priest will make it smoke on the altar as food,* an offering made by fire to Jehovah.^g

12 "If his offering is a goat, then he will present it before Jehovah. **13** He will lay his hand on its head, and it will be slaughtered before the tent of meeting, and Aaron's sons must sprinkle its blood on all sides of the altar. **14** The part he will present as his offering made by fire to Jehovah is the fat that covers the intestines, all the fat that surrounds the intestines,^h **15** and the two kidneys with the fat on

3:11 *Lit., "bread," that is, as God's share of the communion sacrifice.

them that is near the loins. He will also remove the appendage of the liver along with the kidneys. **16** The priest will make them smoke on the altar as food,* an offering made by fire for a pleasing^g aroma. All the fat belongs to Jehovah.^a

17 "It is a lasting statute for your generations, in all your dwelling places: You must not eat any fat or any blood^b at all."

4 Jehovah went on to say to Moses: **2** "Tell the Israelites, 'If someone* sins unintentionally^c by doing any of the things that Jehovah commanded should not be done:

3 "If the anointed priest^d sins^e and brings guilt on the people, then he must present a sound young bull to Jehovah as a sin offering for the sin he committed.^f **4** He will bring the bull to the entrance of the tent of meeting^g before Jehovah and lay his hand on the bull's head, and he is to slaughter the bull before Jehovah.^h **5** Then the anointed priestⁱ will take some of the bull's blood and bring it into the tent of meeting; **6** and the priest will dip his finger in the blood^j and spatter some of the blood seven times^k before Jehovah in front of the curtain of the holy place. **7** The priest will also put some of the blood on the horns of the altar of perfumed incense,^l which is before Jehovah in the tent of meeting; and he will pour all the rest of the bull's blood at the base of the altar of burnt offering,^m which is at the entrance of the tent of meeting.

8 "He will then remove all the fat of the bull of the sin offering, including the fat that cov-

3:16 *Lit., "bread," that is, as God's share of the communion sacrifice. ^aOr "appeasing; soothing." Lit., "restful." 4:2 ^aOr "a soul."

CHAP. 3

a Le 7:23
1Sa 2:15-17

b Ge 9:4
Le 17:10, 13
De 12:23
Ac 15:20, 29

CHAP. 4

c Le 5:17
Nu 15:27, 28

d Le 8:12
Le 21:10

e Nu 12:1, 11

f Heb 5:1-3
Heb 7:27

g Le 6:25

h Ex 29:10, 11

i Ex 30:30

j Le 8:15, 16

k Le 16:14, 19

l Ex 30:10

m Le 5:9

Second Col.

a Le 9:8, 10

b Le 3:3, 4

c Ex 29:14

d Le 8:14, 17
Heb 13:11

e Jos 7:11

f Nu 15:22-24

g Ex 26:31
Ex 40:21
Heb 10:19, 20

h Ex 30:1, 6

ers the intestines and the fat that surrounds the intestines, **9** and the two kidneys with the fat on them that is near the loins. And he will remove the appendage of the liver along with the kidneys.^a

10 It will be the same as what is removed from a bull of the communion sacrifice.^b And the priest will make them smoke on the altar of burnt offering.

11 "But as for the skin of the bull and all its flesh along with its head, its shanks, its intestines, and its dung^c— **12** all the rest of the bull—he will have it taken to the outskirts of the camp to a clean place where the ashes* are discarded, and he will burn it on wood in the fire.^d It should be burned where the ashes are discarded.

13 "Now if the entire assembly of Israel has become guilty by committing a sin unintentionally,^e but the congregation was unaware that they had done something that Jehovah commanded them not to do,^f **14** and then the sin becomes known, the congregation must present a young bull for a sin offering and bring it before the tent of meeting. **15** The elders of the assembly will lay their hands on the bull's head before Jehovah, and the bull will be slaughtered before Jehovah.

16 "Then the anointed priest will bring some of the bull's blood into the tent of meeting. **17** The priest is to dip his finger into the blood and spatter some of it seven times before Jehovah in front of the curtain.^g **18** He will then put some of the blood on the horns of the altar^h that is before Jehovah, which is in the tent of meeting; and he will pour all the rest of the blood at the base of the altar of burnt offer-

4:12 *Or "fatty ashes," that is, ashes soaked with the fat of the sacrifices.

ing, which is at the entrance of the tent of meeting.^a **19** He will remove all its fat and make it smoke on the altar.^b **20** He is to do to the bull just as he did to the other bull of the sin offering. That is how he will do it, and the priest will make atonement for them,^c and they will be forgiven. **21** He will have the bull taken to the outskirts of the camp and will burn it, just as he burned the first bull.^d It is a sin offering for the congregation.^e

22 "When a chieftain^f unintentionally sins by doing one of all the things that Jehovah his God commands should not be done and has become guilty, **23** or if he becomes aware of a sin that he has committed against the commandment, then he must bring a sound young male goat as his offering. **24** He will lay his hand on the head of the young goat and slaughter it in the place where the burnt offering is slaughtered before Jehovah.^g It is a sin offering. **25** The priest will take some of the blood of the sin offering with his finger and put it on the horns^h of the altar of burnt offering, and he will pour the rest of its blood at the base of the altar of burnt offering.ⁱ **26** He will make all its fat smoke on the altar like the fat of the communion sacrifice;^j and the priest will make atonement for him for his sin, and it will be forgiven him.

27 "If any one* of the people of the land sins unintentionally and becomes guilty by doing one of the things that Jehovah commands should not be done,^k **28** or if he becomes aware of a sin that he has committed, then he should bring a sound young female goat as his offering for the sin he has com-

CHAP. 4

a Ex 27:1
Ex 40:6

b Le 3:16

c Ex 32:30
Le 16:17
Nu 15:25
Eph 1:7
Heb 2:17

d Le 4:11, 12

e Le 16:15
1Jo 2:1, 2

f Ex 18:21

g Le 1:10, 11
Le 6:25
Le 7:2h Le 9:8, 9
Le 16:18
Heb 9:22

i Le 8:15

j Le 3:3-5

k Nu 15:27-29

Second Col.

a Le 1:10, 11
Le 6:25b Le 4:25
Le 8:15
Le 9:8, 9
Heb 9:22

c Le 3:16

d Le 3:3, 4

e Le 1:10, 11

f Le 4:25
Le 16:18g Ex 29:13, 14
Le 3:3, 4
Le 6:12
Le 9:8, 10h Nu 15:28
1Jo 1:7
1Jo 2:1, 2

CHAP. 5

i Pr 29:24

mitted. **29** He will lay his hand on the head of the sin offering and slaughter the sin offering in the same place as the burnt offering.^a **30** The priest will take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar.^b **31** He will remove all its fat,^c just as the fat is removed from the communion sacrifice,^d and the priest will make it smoke on the altar as a pleasing* aroma to Jehovah; and the priest will make atonement for him, and it will be forgiven him.

32 "But if he offers a lamb as his sin offering, he should bring a sound female lamb.

33 He will lay his hand on the head of the sin offering and slaughter it as a sin offering in the place where the burnt offering is slaughtered.^e

34 The priest will take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering,^f and he will pour all the rest of its blood at the base of the altar. **35** He will remove all its fat the same way that the fat of the young ram of the communion sacrifice is removed, and the priest will make them smoke on the altar on top of Jehovah's offerings made by fire;^g and the priest will make atonement for him for the sin that he has committed, and it will be forgiven him.^h

5 "If someone* sins because he has heard a public call to testifyⁱ and he is a witness or has seen or learned about it and

4:31 *Or "appeasing; soothing." Lit., "restful." **5:1** *Or "a soul." ⁱLit., "a voice of a curse (oath)." Probably an announcement regarding a wrongdoing that included a curse pronounced against the wrongdoer or against the witness in case he failed to testify.

he does not report it, then he will answer for his error.

2 "Or when a person* touches anything unclean, whether the dead body of an unclean wild animal, an unclean domestic animal, or an unclean swarming creature,^a he is unclean and has become guilty even if he does not realize it. **3** Or in case someone without being aware of it touches human uncleanness^b—anything unclean that may make him unclean—and he comes to know it, then he becomes guilty.

4 "Or if someone* rashly swears to do something—whether it is to do good or to do evil, no matter what it may be—and he was unaware of it, but then he realizes that he has sworn rashly, he becomes guilty.^{nc}

5 "If he becomes guilty as respects one of these things, then he must confess^d in what way he has sinned. **6** He will also bring his guilt offering to Jehovah for the sin that he committed,^e namely, a female from the flock, either a female lamb or a young female goat, for a sin offering. Then the priest will make atonement for him for his sin.

7 "If, though, he cannot afford a sheep, he must bring to Jehovah two turtledoves or two young pigeons^f as his guilt offering for the sin, one for a sin offering and one for a burnt offering.^g **8** He is to bring them to the priest, who will present first the one for the sin offering and nip off its head at the front of its neck, without severing it. **9** He will spatter some of the blood of the sin offering on the side of the altar, but the remainder of the blood will be drained out at the base of the altar.^h It is a sin offering. **10** He will han-

5:2 *Or "soul." 5:4, 15, 17 *Or "a soul." 5:4 ^aThe implication seems to be that he does not fulfill his vow.

CHAP. 5

a Le 11:21-24
Le 17:15
De 14:8

b Le 12:2
Le 13:3
Le 15:3
Nu 19:11

c Mt 5:33

d Nu 5:7
Ps 32:5
Pr 28:13
1Jo 1:9

e Le 7:1
Le 14:2, 12
Le 19:20, 21
Nu 6:12

f Lu 2:24

g Le 12:7, 8
Le 14:21, 22
Le 15:13-15

h Le 1:4, 5
Le 7:2
Heb 9:22

Second Col.

a Le 1:15-17

b Le 6:7

c Ex 16:36

d Le 4:26

e Le 2:10
Le 7:1, 6

f Le 6:14-16
1Co 9:13

g Le 10:17, 18

h Le 6:6

i Ex 30:13
Le 27:25

j Le 6:4, 5
Le 22:14
Nu 5:6, 7

k Ex 32:30

l Le 6:7
Le 19:22

dle the other one as a burnt offering according to the regular procedure;^a and the priest will make atonement for him for the sin that he has committed, and it will be forgiven him.^b

11 "Now if he cannot afford two turtledoves or two young pigeons, he must bring as his offering for his sin a tenth of an e'phah^{*c} of fine flour for a sin offering. He should not add oil to it or place frankincense on it, for it is a sin offering. **12** He will bring it to the priest, and the priest will take from it his handful as a token offering* and make it smoke on the altar on top of Jehovah's offerings made by fire. It is a sin offering. **13** The priest will make atonement for him for the sin that he has committed, any one of these sins, and it will be forgiven him.^d The remainder of the offering will become the priest's,^e just like the grain offering."^f

14 Jehovah continued to speak to Moses, saying: **15** "If someone* behaves unfaithfully by unintentionally sinning against the holy things of Jehovah,^g he is to bring to Jehovah a sound ram from the flock as a guilt offering;^h its value in silver shekels[#] is set according to the standard shekel of the holy place.^{ai} **16** And he will make compensation for the sin he has committed against the holy place and he will also add a fifth of its value.^j He will give it to the priest, so that the priest may make atonement^k for him with the ram of the guilt offering, and it will be forgiven him.^l

17 "If someone* sins by doing any of the things that Jehovah

5:11 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14. 5:12 *Or "as a memorial (representative) portion of it." 5:15 *A shekel equaled 11.4 g (0.367 oz t). See App. B14. ^aOr "by the holy shekel."

commands should not be done, even if he is not aware of it, he is still guilty and will answer for his error.^a **18** He should bring to the priest a sound ram from the flock according to the estimated value, for a guilt offering.^b Then the priest will make atonement for him for the unintentional mistake that he unknowingly committed, and it will be forgiven him. **19** It is a guilt offering. He has certainly become guilty of sinning against Jehovah.”

6 Jehovah went on to say to Moses: **2** “If someone* sins and behaves unfaithfully toward Jehovah^c by deceiving his neighbor in connection with something entrusted to him,^d or something deposited with him, or he robs or defrauds his neighbor, **3** or he finds something lost and is deceptive about it, and if he swears falsely over any such sin he may commit,^e this is what he should do: **4** If he has sinned and is guilty, he must return what he stole, what he extorted, what he took by fraud, what was entrusted to him, or the lost thing that he found, **5** or anything about which he swore falsely, and he must make full compensation for it,^f and he will add to it a fifth of its value. He will give it to the owner on the day his guilt is proved. **6** And he will bring to the priest as his guilt offering to Jehovah a sound ram from the flock according to the assessed value, for a guilt offering.^g **7** The priest will make atonement for him before Jehovah, and he will be forgiven for anything he may have done resulting in his guilt.”^h

8 Jehovah continued to speak to Moses, saying: **9** “Command Aaron and his sons and say, ‘This is the law of the burnt offering:’ The burnt offering will

CHAP. 5

a Le 5:2

b Le 6:6

CHAP. 6

c Nu 5:6

d Ex 22:7
Le 19:11e Ex 22:10, 11
Le 19:12
Eph 4:25
Col 3:9f Le 5:15, 16
Nu 5:6, 7g Le 5:15
Le 7:1
Isa 53:10

h Le 5:18

i Ex 29:38-42
Nu 28:3
Heb 10:11

Second Col.

a Ex 28:39
Le 16:32
Eze 44:17b Ex 28:42
Ex 39:27, 28c Ex 27:3
Le 1:16d Le 16:23
Eze 44:19

e Le 4:3, 12

f Le 1:7
Ne 13:30, 31

g Le 3:5, 16

h Le 2:1
Nu 15:3, 4i Le 2:2, 9
Le 5:11, 12j Le 2:3
Le 5:13
Eze 44:29
1Co 9:13

k Le 10:12

l Le 2:11

m Nu 18:9

n Le 2:3, 10

remain on the hearth on the altar all night long until the morning, and the fire will be kept burning on the altar. **10** The priest will clothe himself with his official dress of linen,^a and he will put the linen shorts^{*b} on over his flesh. Then he will remove the ashes^{*c} of the burnt offering that the fire had consumed on the altar and place them beside the altar. **11** Then he will take off his garments^d and put on other garments and take the ashes to a clean place outside the camp.^e **12** The fire will be kept burning on the altar. It must not go out. The priest must burn wood^f on it each morning and arrange the burnt offering over it, and he will make the fat of the communion sacrifices smoke over it.^g **13** Fire will be kept constantly burning on the altar. It must not go out.

14 “Now this is the law of the grain offering:^h You sons of Aaron are to present it before Jehovah in front of the altar. **15** One of them will take a handful from the fine flour of the grain offering and some of its oil and all the frankincense that is on the grain offering, and he will make it smoke on the altar as a pleasing* aroma for a token offering^{*} to Jehovah.ⁱ **16** Aaron and his sons will eat what is left of it.^j It will be eaten as unleavened bread in a holy place. They will eat it in the courtyard of the tent of meeting.^k **17** It should not be baked with anything leavened.^l I have given it as their share out of my offerings made by fire.^m It is something most holy,ⁿ like the sin offering and like the guilt offering. **18** Every

6:10 *Or “undergarments.” ^{*}Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices. **6:15** *Or “appeasing; soothing.” Lit., “restful.” ^{*}Or “as a memorial (representative) portion of it.”

6:2 *Or “a soul.”

Sabbath because the Bible says that requirement “was to be done away with.” (2 Cor. 3:7-11; see comments regarding this on pages 348, 349.)’ (2) ‘But there is a sabbath that we do keep regularly. (Heb. 4:4-11; see pages 349, 350.)’

Saints

Definition: According to Roman Catholic teaching, saints are those who died and are now with Christ in heaven and who have been given recognition by the Church for outstanding holiness and virtue. The Tridentine profession of faith states that the saints are to be invoked as intercessors with God and that both the relics of saints and images of the saints are to be venerated. Other religions, too, invoke the help of saints. Certain religions teach that all of their members are saints and are free from sin. The Bible makes many references to saints, or holy ones. It refers to Christ’s 144,000 spirit-anointed followers as being such.

Does the Bible teach that a person must have attained to heavenly glory before he is recognized as a saint?

The Bible definitely does refer to holy ones, or saints, that are in heaven. Jehovah is spoken of as “the Holy One [Greek, *ha'gi-on*].” (1 Pet. 1:15, 16; see Leviticus 11:45.) Jesus Christ is described as “the Holy One [*ha'gi-os*] of God” when on earth and as “holy [*ha'gi-os*]” in heaven. (Mark 1:24; Rev. 3:7, *JB*) The angels too are “holy.” (Acts 10:22, *JB*) The same basic term in the original Greek is applied to a considerable number of persons on earth.

Acts 9:32, 36-41, *JB*: “Peter visited one place after another and eventually came to the saints [*ha'gi'ous*] living down in Lydda. At Jaffa there was a woman disciple called Tabitha [who died] . . . [Peter] turned to the dead woman and said, ‘Tabitha, stand up’. She opened her eyes, looked at Peter and sat up. Peter helped her to her feet, then he called in the saints and widows and showed them she was alive.” (Clearly, these saints were not yet in heaven, nor was just an outstanding individual such as Peter viewed as a saint.)

2 Cor. 1:1; 13:12, *JB*: “From Paul, appointed by God to be an apostle of Christ Jesus, and from Timothy, one of the brothers, to the church of God at Corinth and to all the saints [*ha-gi'ois*] in the whole of Achaia.” “Greet one another with the holy kiss. All the saints send you greetings.” (All these early Christians who were cleansed by the blood of Christ and set apart for God’s service as prospective joint heirs with Christ were referred to as saints, or holy ones. Recognition of their being saints was obviously not deferred until after they had died.)

Is it Scriptural to pray to “saints” for them to act as intercessors with God?

Jesus Christ said: “You should pray like this: ‘Our Father in heaven, . . . ’” So prayers are to be addressed to the Father. Jesus also said: “I am the Way, the Truth and the Life. No one can come to the Father except through me. If you ask for anything in my name, I will do it.” (Matt. 6:9; John 14:6, 14, *JB*) Thus Jesus ruled out the idea that anyone else could fill the role of intercessor. The apostle Paul added regarding Christ: “He not only died for us—he rose from the dead, and there at God’s right hand he stands and pleads for us.” “He is living for ever to intercede for all who come to God through him.” (Rom. 8:34; Heb. 7:25, *JB*) If we truly want our prayers to be heard by God, would it not be wise to approach God in the way that his Word directs? (See also pages 258, 259, under the heading “Mary.”)

Eph. 6:18, 19, *JB*: “Never get tired of staying awake to pray *for* all the saints; and pray for me to be given an opportunity to open my mouth and speak without fear and give out the mystery of the gospel.” (Italics added.) (Here encouragement is given to pray *for* the saints but not *to* them or *through* them. The *New Catholic Encyclopedia*, 1967, Vol. XI, p. 670, acknowledges: “Usually in the N[ew] T[estament], all prayer, private as well as public liturgical prayer, is addressed to God the Father through Christ.”)

Rom. 15:30, *JB*: “I beg you, brothers, by our Lord Jesus Christ and the love of the Spirit, to help me through my dangers by praying to God for me.” (The apostle Paul, himself a saint, asked fellow Christians who

built altars and offered up sacrifices in the name of and to the praise and glory of his God Jehovah.—Ge 12:8; 13:4, 18; 21:33; 24:40; 48:15.

As patriarchal head, Abraham allowed no idolatry or ungodliness in his household but constantly taught all his sons and servants to “keep Jehovah’s way to do righteousness and judgment.” (Ge 18: 19) Every male member of Abraham’s household was bound by Jehovah’s law to submit to circumcision. The Egyptian slave girl Hagar called on Jehovah’s name in prayer. And Abraham’s oldest servant in a very heart-touching prayer to Jehovah demonstrated his own faith in Abraham’s God. Isaac too, in his early manhood, proved his faith and his obedience to Jehovah by allowing himself to be bound hand and foot and placed atop the altar for sacrifice.—Ge 17:10-14, 23-27; 16:13; 24:2-56.

Historicity. Jesus and his disciples referred to Abraham more than 70 times in their conversations and writings. In his illustration of the rich man and Lazarus, Jesus referred to Abraham in a symbolic sense. (Lu 16: 19-31) When his opponents boasted that they were the offspring of Abraham, Jesus was quick to point out their hypocrisy, saying: “If you are Abraham’s children, do the works of Abraham.” (Joh 8:31-58; Mt 3:9, 10) No, as the apostle Paul said, it is not fleshly descent that counts, but, rather, faith like that of Abraham that enables one to be declared righteous. (Ro 9:6-8; 4: 1-12) Paul also identified the true seed of Abraham as Christ, along with those who belong to Christ as “heirs with reference to a promise.” (Ga 3: 16, 29) He also speaks of Abraham’s kindness and hospitality to strangers, and in his long list in Hebrews chapter 11 of illustrious witnesses of Jehovah, Paul does not overlook Abraham. It is Paul who points out that Abraham’s two women, Sarah and Hagar, figured in a symbolic drama that involved Jehovah’s two covenants. (Ga 4:22-31; Heb 11:8) The Bible writer James adds that Abraham backed up his faith by righteous works and, therefore, was known as “Jehovah’s friend.”—Jas 2:21-23.

Archaeological discoveries have also confirmed matters related in the Biblical history of Abraham: The geographic locations of many places and customs of that period of time, such as the purchase of the field from the Hittites, the choice of Eliezer as heir, and the treatment of Hagar.

ABRAM. See ABRAHAM.

ABRONAH (A-bro’nah). The site of one of the encampments of the Israelites on their wilderness trek from Egypt. It is listed between Jotbathah

and Ezion-geber and has been identified with the oasis ‘Ain Defiyeh (‘En ‘Avrona), which lies 14.5 km (9 mi) NNE of Ezion-geber.—Nu 33: 34, 35.

ABSALOM (Ab’sa-lom) [Father [that is, God] Is Peace]. The third of six sons born to David at Hebron. His mother was Maacah the daughter of Talmi the king of Geshur. (2Sa 3:3-5) Absalom fathered three sons and one daughter. (2Sa 14:27) He is evidently called Abishalom at 1 Kings 15:2, 10.—See 2Ch 11:20, 21.

Physical beauty ran strong in Absalom’s family. He was nationally praised for his outstanding beauty; his luxuriant growth of hair, doubtless made heavier by the use of oil or ointments, weighed some 200 shekels (2.3 kg; 5 lb) when annually cut. His sister Tamar was also beautiful, and his daughter, named for her aunt, was “most beautiful in appearance.” (2Sa 14:25-27; 13:1) Rather than being of benefit, however, this beauty contributed to some ugly events that caused immense grief to Absalom’s father, David, as well as to others, and produced great turmoil for the nation.

Murder of Amnon. The beauty of Absalom’s sister Tamar caused his older half brother Amnon to become infatuated with her. Feigning illness, Amnon contrived to have Tamar sent to his quarters to cook for him, and then he forcibly violated her. Amnon’s erotic love turned to contemptuous hate and he had Tamar put out into the street. Ripping apart her striped gown that had distinguished her as a virgin daughter of the king, and with ashes on her head, Tamar was met by Absalom. He quickly sized up the situation and voiced immediate suspicion of Amnon, indicating a prior alertness to his half brother’s passionate desire. Absalom instructed his sister to raise no accusation, however, and took her into his home to reside.—2Sa 13:1-20.

According to John Kitto, Absalom’s taking charge of Tamar, rather than her father’s doing so, was in harmony with the Eastern custom, whereby, in a polygamous family, children of the same mother are the more closely knit together and the daughters “come under the special care and protection of their brother, who, . . . in all that affects their safety and honor, is more looked to than the father himself.” (*Daily Bible Illustrations*, Samuel, Saul, and David, 1857, p. 384) Much earlier, it was Levi and Simeon, two of Dinah’s full brothers, who took it upon themselves to avenge their sister’s dishonor.—Ge 34:25.

Hearing of his daughter’s humiliation, David reacted with great anger but, perhaps due to the

fact that no direct or formal accusation was made with the support of evidence or witnesses, took no judicial action against the offender. (De 19:15) Absalom may have preferred not to have an issue made of Amnon's violation of the Levitical law (Le 18:9; 20:17), to avoid unsavory publicity for his family and name, but he, nevertheless, nursed a murderous hatred for Amnon while outwardly controlling himself until the propitious moment for exacting vengeance in his own way. (Compare Pr 26:24-26; Le 19:17.) From this point forward his life is a study in perfidy, occupying the major part of six chapters of Second Samuel.—2Sa 13:21, 22.

Two years passed. Sheepshearing time came, a festive occasion, and Absalom arranged a feast at Baal-hazor about 22 km (14 mi) NNE of Jerusalem, inviting the king's sons and David himself. When his father begged off from attending, Absalom pressed him to agree to send Amnon, his firstborn, in his stead. (Pr 10:18) At the feast, when Amnon was in "a merry mood with wine," Absalom ordered his servants to slay him. The other sons headed back to Jerusalem, and Absalom went into exile with his Syrian grandfather in the kingdom of Geshur to the E of the Sea of Galilee. (2Sa 13:23-38) The "sword" foretold by the prophet Nathan had now entered David's "house" and would continue there for the rest of his life.—2Sa 12:10.

Restoration to Favor. When three years' time had eased the pain of the loss of his firstborn, David felt paternal longing for Absalom. Joab, reading his royal uncle's thoughts, by means of stratagem opened the way for David to extend a probationary pardon allowing Absalom to be repatriated but without the right to appear in his father's court. (2Sa 13:39; 14:1-24) Absalom endured this ostracized status for two years and then began maneuvering for full pardon. When Joab, as an official of the king's court, refused to visit him, Absalom peremptorily had Joab's barley field burned and, when the indignant Joab came, told him he wanted a final decision by the king and said, "If there is any error in me, he must then put me to death." When Joab relayed the message, David received his son, who thereupon fell on the ground in symbol of complete submission, and the king gave him the kiss of full pardon.—2Sa 14:28-33.

Treasonous Activity. Any natural or filial affection that Absalom had for David, however, had apparently vanished during the five years of separation from his father. Three years of association with pagan royalty may have cultivated the cor-

roding influence of ambition. Absalom might have viewed himself as destined for the throne because of being descended from royalty on both sides of the family. Since Chileab (Daniel), who was second in line of David's sons, is not mentioned after the account of his birth, it is also possible that he had died, thereby leaving Absalom as David's oldest surviving son. (2Sa 3:3; 1Ch 3:1) Nevertheless, God's promise to David of a future "seed" to inherit the throne was given *after* Absalom's birth, and hence he should have known that he was not Jehovah's choice for the kingship. (2Sa 7:12) At any rate, once restored to royal rank, Absalom began an underhanded political campaign. With consummate skill he feigned great concern for the public welfare and presented himself as a man of the people. He carefully insinuated to the people, particularly those of the tribes outside Judah, that the king's court was lacking in interest in their problems and was greatly in need of a warmhearted man like Absalom.—2Sa 15:1-6.

The phrase "at the end of forty years" found at 2 Samuel 15:7 is uncertain in its application, and in the Greek *Septuagint* (Lagardian edition), Syriac *Peshitta*, and Latin *Vulgate* it is rendered as "four years." But it is not likely that Absalom would wait a total of six years to fulfill a vow, if the "four years" were viewed as counting from the time of his complete reinstatement. (2Sa 14:28) Since a three-year famine, a war with the Philistines, and Adonijah's attempt at the throne all took place during David's reign but after the events now considered, it is evident that the writer's starting point of "forty years" would have to have begun considerably prior to the beginning of David's 40-year reign, and perhaps means 40 years from his first anointing by Samuel. This would then allow for Absalom's being still a "young man" at this point (2Sa 18:5), since he was born sometime between 1077 and 1070 B.C.E.

Absalom, feeling satisfied that he had built up a strong following throughout the realm, obtained permission from his father by means of a pretext to go to Hebron, the original capital of Judah. From there he quickly organized a full-scale conspiracy for the throne, including a nationwide web of spies to proclaim his kingship. After having invoked God's blessing on his rule by offering sacrifices, he obtained the support of his father's most respected counselor, Ahithophel. Many now swung to Absalom's side.—2Sa 15:7-12.

Faced with a major crisis and anticipating a large-scale attack, David chose to evacuate the palace along with all his household, although he

2

We Thank You, Jehovah

(1 Thessalonians 5:18)

1. We thank you, Jehovah, each day and each night,
That you shed upon us your precious light.
We thank you that we have the priv'lege of prayer,
That we can approach you with ev'ry care.
2. We thank you, Jehovah, for your loving Son,
Who conquered the world; By his faith he won.
We thank you for guidance in doing your will,
For thus you do help us our vows fulfill.
3. We thank you, our God, for the honor to preach
About your great name and the truth to teach.
We thank you that soon all earth's woes will be past,
While your Kingdom blessings forever last.

WEEK STARTING JULY 22

Song 22 and Prayer

□ **Congregation Bible Study:**

jr chap. 12 ¶8-13 (30 min.)

□ **Theocratic Ministry School:**

Bible reading: Acts 22-25 (10 min.)

No. 1: Acts 22:17-30 (4 min. or less)

No. 2: **In What Ways Are We in the World but No Part of the World?**—John 17:15, 16 (5 min.)

No. 3: **Is It Possible for Christians to Be Taken to Heaven With Their Physical Bodies?**—*rs* p. 314 ¶1-2 (5 min.)

□ **Service Meeting:**

Song 41

10 min: **Are You Prepared for the New School Year?** Discussion. Invite audience to outline some of the challenges Christian youths will face at school. Explain how parents can use the *Index*, the *Young People Ask* books, our Web site, and other theocratic tools during family worship to prepare their children for the challenges they will face during the school year. (1 Pet. 3:15) Choose one or two topics, and relate some of the helpful information found in our publications. Invite audience to comment on how they were able to give a witness while at school.

20 min: **“New Initiatives for Public Witnessing.”** Questions and answers. Outline any local arrangements that the congregation has for participating in public witnessing using tables or mobile literature displays, and relate outstanding experiences.

Song 95 and Prayer

New Initiatives for Public Witnessing

¹ First-century Christians did more than preach from house to house. They also preached publicly. (Acts 20:20) For example, they went to the temple, where they knew many people could be found. (Acts 5:42) When in Athens, the apostle Paul

1. What example did first-century Christians set?

preached every day to those on hand in the marketplace. (Acts 17:17) Today, our primary way of spreading the good news continues to be the house-to-house ministry. However, we also go to parking lots, businesses, parks, busy thoroughfares, and other places in order to preach to people wherever they can be found. While every publisher is encouraged to engage in public witnessing where possible, many will have the opportunity to participate in two exciting new initiatives for public witnessing.

² **Special Metropolitan Public Witnessing:** As reported in the *2013 Yearbook* on pages 16 and 17, a trial initiative for public witnessing began in New York City in November 2011. Tables and carts with attractive displays and literature in several languages were strategically placed in areas of the city with high pedestrian traffic. Each day thousands of people walked by, including many who live in secured apartment buildings and persons who are often away from home. The response was overwhelming. In just one recent month, 3,797 magazines and 7,986 books were placed. Many passersby requested a Bible study. Since the emphasis was on starting Bible studies, any addresses left by interested ones were immediately forwarded to the appropriate congregation to follow up on the interest.

³ In view of the initiative’s success, it is now being expanded worldwide to other densely populated metropolitan areas. The local branch office will identify which cities would benefit. Usually, these are cities with transportation hubs or a large concentration of office or apartment buildings that results in high pedestrian traffic. Thereafter, the branch office will initiate correspondence to the congregations that will participate and provide additional instructions. Regular and special pioneers are generally used, although in some places auxiliary pioneers also have a share in the work.

2. What trial initiative began in November 2011?

3. How is this initiative being expanded?

4 How the Witnessing Is Done: Those involved in special metropolitan public witnessing usually wait for someone to come to the table or mobile display. When someone approaches, he is invited to take any literature that interests him. The pioneers gladly answer from the Scriptures any questions he may have. If he takes literature, the pioneers do not mention the donation arrangement. But if he inquires about how our work is funded, they may explain that donations can be sent to the address listed in the literature. When possible, they ask: “Would you like someone to visit your home?” or “Are you aware that a free Bible study comes with that publication?”

5 Sharing in this initiative has been very rewarding. One couple wrote: “Standing at the table and seeing thousands of people go by each day has impressed upon our hearts the vast work that is being done to reach people all around the world. Seeing these masses of people and thinking about how Jehovah truly cares for each person has strengthened our resolve to continue putting the preaching work at the center of our lives. We imagine Jehovah scanning the hearts of all those who pass by the table, searching for those who are worthy. We have rarely felt so close to our angelic coworkers.”

6 Public Witnessing That Is Organized Locally: In addition to special metropolitan public witnessing, another new initiative is being organized by many bodies of elders in their local territory. With this initiative, publishers use a table or a mobile display at a busy location *within the congre-*

gation's territory boundary. This is different from special metropolitan public witnessing, which uses participants from many congregations to preach in the same high-traffic areas in cities chosen by the branch office.—See the box “Good Cooperation Needed.”

7 The elders will consider whether the congregation's territory has areas of high pedestrian traffic and determine if it would

7. Where it is practical, how will the elders organize public witnessing locally?

Good Cooperation Needed

It has been reported that publishers from neighboring congregations sometimes engage in public witnessing on the same street, in the same parking lot, and in front of the same businesses or transportation hubs. Publishers from different congregations have left magazines in the same lobby, waiting room, or laundromat and have preached to the same businesses. This has caused businesspeople and neighborhood residents to feel overwhelmed on occasion, even when publishers are not preaching at the same time. Therefore, it is generally best to *stay within the congregation's assigned territory* when witnessing publicly.

If publishers wish to witness publicly in a neighboring congregation's territory, they should talk to their service overseer. He can then contact the service overseer of the other congregation to obtain permission before those in his congregation proceed. Where different-language congregations are assigned to preach in the same area, the service overseers should communicate with each other so as to avoid irritating people in the neighborhood unnecessarily. By means of good cooperation, all things can take place “decently and by arrangement.”—1 Cor. 14:40.

4. How is special metropolitan public witnessing done?

5. How has sharing in this new initiative been rewarding for one couple?

6. (a) What additional initiative for public witnessing is being organized in many congregations, and how is it different from special metropolitan public witnessing? (b) How may congregations cooperate when engaging in public witnessing?



be practical to organize public witnessing. Possible locations for a table or mobile display include transportation hubs, public squares, parks, busy streets, shopping malls, college campuses, airports, and locations of annual events. There is an advantage in having a table set up in the same location, on the same days, and at the same times. It has been found that tables set up at shopping malls are more effective than those outside a single large store where individuals are usually focused on their reason for visiting that specific store. Some locations, such as busy sidewalks, may be more conducive to a smaller mobile literature display. Elders can download from our Web site special files for making displays of the *Watchtower* and *Awake!* magazines and the *Bible Teach* book. These files have been prepared specifically for use in this form of public witnessing. Those who participate will carry out the work in much the same way as those engaged in special metropolitan public witnessing and should follow the direction of the service



overseer closely. If they obtain an address from an interested person who does not live in their territory, they should promptly fill out a *Please Follow Up* (S-43) form and give it to the secretary.

8 Public Witnessing in Your Personal Ministry: Some congregations may not have a location in their territory that has sufficient pedestrian traffic to justify setting up a table or making use of a mobile literature display. However, even in those congregations, publishers are encouraged to consider including public witnessing in their personal ministry. Is there a shopping area, a strip mall, or a busy store in your territory? Is there a park or a place where people gather? Are there public events that are periodically held in the territory? If so, you may still be able to enjoy public witnessing.

⁹ It is Jehovah's will that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Therefore, we are trying to reach as many people as possible with the Kingdom message before the end comes. (Matt. 24:14) In many places it is a challenge to find people at home. Yet, we may be able to speak to them when they are away from home in a public setting. Public witnessing may be the only way that some people will get an opportunity to hear the good news. Therefore, may we fully accomplish our ministry by preaching to people wherever they may be found. —2 Tim. 4:5.

8. If there are no organized efforts in the congregation for public witnessing, what opportunities to preach publicly may still be available?

9. Why should we be conscientious about preaching to people wherever they may be found?

WEEK STARTING DECEMBER 23

Song 127 and Prayer

❑ Congregation Bible Study:

jl Lessons 23-25 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Revelation 7-14 (10 min.)

No. 1: Revelation 9:1-21 (4 min. or less)

No. 2: **Ways in Which True Christians Can Show Genuine Hospitality**—Heb. 13:2 (5 min.)

No. 3: **Members of the Right Religion Love One Another and Keep Separate From the World**—*rs* p. 329 ¶3-4 (5 min.)

❑ Service Meeting:

Song 124

10 min: **The Offer for January and February.** Discussion. Consider features of the literature being offered, and have two presentations demonstrated.

20 min: **“Helping Those Who Are Not Yet Ready for the *Bible Teach* Book.”** Questions and answers. Demonstrate one of the suggestions from page 6.

Song 46 and Prayer

Helping Those Who Are Not Yet Ready for the *Bible Teach* Book

¹ In order for someone to become a worshipper of Jehovah, he must learn what the Bible teaches. However, some belong to a non-Christian religion and do not consider the Bible to be God’s Word. Others do not believe in God at all and lack respect for the Bible. Which tools have proved to be helpful for those who are not initially inclined to accept the *Bible Teach* book? The suggestions below are based on the comments of publishers from some 20 different countries.

² **Those Who Do Not Believe in God:** If someone says that he does not believe in God, it is beneficial to find out why. Is it because he believes in evolution? Has he lost

1. Will the *Bible Teach* book appeal to everyone initially? Explain.
2. If someone tells us that he does not believe in God, what should we try to find out, and why?

faith in God because of the injustice in the world or the hypocrisy in religion? Is he from a land that suppressed belief in God? Perhaps he does not adamantly deny God’s existence, but he has never felt the need to believe in Him. Many publishers find that asking, “Have you always felt that way?” prompts the person to explain. Listen and do not interrupt. When we understand *why* the person does not believe in God, we will know *how* to reply and which publication to offer.—Prov. 18:13.

³ When replying, take care to avoid making the person feel that you are attacking his viewpoint. This suggestion came from the United States: “It is very important to respect the personal freedom of individuals to decide what they believe. Rather than seeking to win arguments, it is best to pose questions that make people think and reach their own conclusions.” After hearing the householder express himself, one traveling overseer often prefaces his reply by asking, “Have you ever considered this as a possibility?”

⁴ The concept of God is foreign to many who are Buddhist. Some publishers in Britain like to use the brochure *Lasting Peace and Happiness—How to Find Them* when witnessing to such ones. After considering the introduction, they discuss the section “Is There Really a Most High Creator?” and then the section “A Guidebook for the Blessing of All Mankind.” Afterward, they may be able to introduce the *Bible Teach* book and tell the householder, “Even if you do not believe in God, studying the Bible is beneficial because it contains much practical guidance.” A pioneer in the United States who is serving in the Chinese field said: “Many in our territory enjoy reading. So they often read the entire publication before we return. But they may not understand the concept of a Bible study. So I like to offer the *Good News* brochure on the initial call because it is written in a way that encourages discussion.” A circuit overseer

3. How can we demonstrate respect for the person and his beliefs?
4. How may we help those who are Buddhist?

servicing in a Chinese-language circuit in the United States reports that it is possible to introduce the *Bible Teach* book on the initial call. However, it may be better to start the study in chapter 2, which gives an introduction to the Bible, rather than in chapter 1, which discusses God.

⁵ It takes time for someone to build faith in God, so patience is vital. Our initial conversations may not move a person to agree that a Creator exists. But perhaps in time he will acknowledge that it *might* be possible, or he may say that he understands why someone could come to that conclusion.

⁶ **Those Who Lack Interest or Confidence in the Bible:** Often, however, a person who acknowledges that God may exist is not interested in what the Bible teaches because he does not believe that it is God's Word. Perhaps he lives in a non-Christian land and associates the Bible with Christendom. Or he may live in a so-called Christian land that is very secular, and he may not think that the Bible will be useful to him. How can we help such ones to develop interest in the Bible and eventually accept a study in the *Bible Teach* book?

⁷ The branch office in Greece wrote: "The best way to help people who lack interest in the Bible is simply to open the Bible and

5. Why is patience important?

6. Why may some people lack interest in the Bible?

7. What is often a good way to stimulate interest in the Bible?

If the householder says he does not believe in God, try this:

- Ask, "Have you always felt that way?" to find out why.
- If he is a Buddhist, use the brochure *Lasting Peace and Happiness—How to Find Them*, pages 9-12.
- If he believes in evolution, these references may be helpful:

The *Awake!* series "Was It Designed?"

The video *The Wonders of Creation Reveal God's Glory*

The brochures *A Satisfying Life—How to Attain It*, section 4; *Was Life Created?*; and *The Origin of Life—Five Questions Worth Asking*

- If he has lost faith in God because of injustice and suffering, these references may be helpful:

The book *Is There a Creator Who Cares About You?*, chapter 10

The brochures *Does God Really Care About Us?*, part 6, and *What Is the Purpose of Life?*, section 6

- Switch to the *Bible Teach* book as soon as the householder is open to the idea that God may exist. It may be good to begin with chapter 2 or another subject appropriate for him.

Experiences

■ **Australia:** John, an educated man, went to church as a child but became a "staunch atheist." A pioneer left him the brochure *Was Life Created?* and then on a subsequent visit left the *Origin of Life* brochure. The pioneer continued cultivating his interest by bringing him the latest magazines and featuring any articles on creation or Bible prophecy. When he thought John was ready, he offered him the book *The Bible—God's Word or Man's?* After reading it, John began describing himself as a "mild agnostic."

The pioneer then introduced the *Bible Teach* book, showing John paragraph 8 on page 20 and paragraphs 13-16 on pages 23-24. The scriptures cited in the material impressed John so much that he said, "Maybe I need to give the Bible another chance."

■ **Mexico:** One man told a publisher that he did not believe that the Bible was inspired by God. The publisher offered to show him proof of the Bible's inspiration. After some discussions, the man's heart began to be affected by what he was learning from the Bible. He was especially moved when he learned about god-

Try this if the householder does not believe in the Bible:

- Consider chapters 17 and 18 of the book *Life—How Did It Get Here? By Evolution or by Creation?*
- For Hindus, use the brochure *Why Should We Worship God in Love and Truth?*
- For Jews, use the brochure *Will There Ever Be a World Without War?*, pages 3-11.
- Discuss the benefits of following Bible principles. Publications that you can use to show someone the practical value of the Bible are:

The *Awake!* series “Help for the Family”
The video *The Bible—Its Power in Your Life*
The brochures *Good News From God!*, lessons 9 and 11; *A Book for All People*, pages 22-26; and *A Satisfying Life—How to Attain It*, section 2

For Buddhists, use the brochure *The Pathway to Peace and Happiness*, pages 3-7.

For Muslims, use the brochure *Real Faith—Your Key to a Happy Life*, section 3.

If you are preaching in an area where there is prejudice against the Bible, it may be best not to identify the source of the wise sayings you are sharing until you have made several visits.

- Explain how Bible prophecies have come true. Publications you can use are:

The video *The Bible—Accurate History, Reliable Prophecy*

The brochure *A Book for All People*, pages 27-29

- Switch to the *Bible Teach* book as soon as the person asks what the Bible teaches on various topics.

show them what it contains. Many publishers have noticed that the influence of the Bible’s message on a person’s heart is more powerful than anything they personally might say. (Heb. 4:12) Seeing God’s name in the Bible has helped many to develop a desire to peer into the Bible.” The branch office in India wrote: “The truth about life and death really attracts many Hindus—so does the Bible’s promise of a world without caste discrimination.” Alluding to problems of local concern often gives publishers an opportunity to show what the Bible says God’s Kingdom will do to rectify matters.

⁸ If someone has a negative view of the Bible because of Christendom, let him know that Christendom has misrepresented the Bible and its teachings. The branch office in India wrote: “At times, we need to help individuals see that churches are not the custodians of the Bible.” They reported that Hindus are often impressed by section 4 of the brochure *What Is the Purpose of Life? How Can You Find It?*, which explains how the churches have tried to adulterate and

8. What could we say to those who have a negative view of the Bible because of Christendom?

ly standards. He told the publisher: “At first when you and I would read the Bible together, it seemed like advice from any other book and it didn’t affect me. But now when we read from it, particularly its counsel about morality, my heart hurts.”

■ **United States:** While engaging in special metropolitan witnessing, a couple met a woman from Taiwan who believed in God but felt that the Bible was for Westerners. She came to their literature display because she felt lost even though she had a privileged life. She was hoping that the Bible would help her find pur-

pose in life. The couple started a study with her using the *Bible Teach* book along with the brochure *Lasting Peace and Happiness—How to Find Them*. Instead of studying chapter 2 in the book, they discussed the section in the brochure entitled “A Guidebook for the Blessing of All Mankind.” After considering the first six paragraphs in that section, the woman expressed amazement that the Bible is so unique in comparison to other religious writings. After considering Bible prophecies that have been fulfilled, she said, “There is no other book that I can think of that is as accurate as the Bible!”

If the householder says: “I don’t believe in God,” you might say:

- “May I briefly explain what has convinced me to believe in a Creator?” Then share points from the *Reasoning* book, pages 84–86, or make arrangements to bring the person a publication that you enjoyed reading.
- “But if there were a God, how would you like him to be?” Most householders reply that they would be drawn to a God of love, justice, and mercy, one who is impartial. Show him from the Bible that God has such qualities. (It may even be possible to use chapter 1 of the *Bible Teach* book, starting with paragraph 6.)

If the householder says: “I don’t believe in the Bible,” you might say:

- “There are many who feel that way. Some are of the impression that the Bible is not scientific or that Bible standards are imprac-

tical. Tell me, have you ever read the Bible before? [Allow for response. Then show the introduction on page 3 of the brochure *A Book for All People*, and offer the brochure.] Many have discredited the Bible because religion has misrepresented its teachings. Next time, I would like to discuss an example from pages 4 and 5.”

- “Many people share your view. May I show you something that impresses me about the Bible? [Read Job 26:7 or Isaiah 40:22, which show that the Bible is scientifically accurate.] The Bible also contains wise sayings to help families. Next time, I would like to show you an example.”
- “Thank you for telling me that. If God did write a book for mankind, what do you think it would contain?” Then show the person something from the Bible that agrees with his comment.

destroy God’s Word. A pioneer in Brazil tells people: “Why not find out more about the Bible’s contents? Many people are doing this with an open mind, with no obligation to any religious affiliation. You may be surprised by what you learn.”

⁹ Jehovah looks at each person’s heart. (1 Sam. 16:7; Prov. 21:2) He is drawing those with the right heart condition to true worship. (John 6:44) Many such ones were nev-

9. Why should we not give up if someone is not initially interested in what the Bible teaches?

er taught about God or had little exposure to the Bible. Our ministry gives them a chance to “be saved and come to an accurate knowledge of truth.” (1 Tim. 2:4) Therefore, if some are not initially interested in what the Bible teaches, do not give up! Use one of the tools available in your language to stimulate their interest. Eventually, you may be able to transfer the discussion to our primary tool for conducting Bible studies, the book *What Does the Bible Really Teach?*

■ **Japan:** Although a householder told a publisher that he did not believe in God, the publisher continued making brief calls on him, sharing the articles in *Awake!* entitled “Was It Designed?” Gradually, the man changed his viewpoint and began admitting that there may be a Creator. Now he believes that there is a God, and the publisher is studying with him out of the brochure *Good News From God!*

■ **Canada:** A sister placed the latest magazines with a woman who was leaving her house and walking to her car. When the sister returned later, the woman adamantly told her

that she was not interested and did not believe in God. The sister decided not to give up but to bring her the brochure *A Satisfying Life—How to Attain It*. When the sister found the woman at home, she told her that although she knew that the woman did not believe in God, she had been thinking of her because the sister knew that she was a single parent. She showed the woman paragraph 6 on page 4 of the brochure, which discusses where to find good advice. Then she encouraged her to read the suggestions in lesson 2 regarding raising children. The woman was very happy to take the brochure.

WEEK STARTING JANUARY 27

Song 106 and Prayer

❑ Congregation Bible Study:

c/ chap. 2 ¶1-11 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Genesis 17-20 (10 min.)

No. 1: Genesis 17:18–18:8 (4 min. or less)

No. 2: Jesus Did Not Go to Heaven in a Physical Body—rs p. 334 ¶1-3 (5 min.)

No. 3: Abba—How Is the Term “Abba” Used in the Scriptures, and How Have Men Misused It?—it-1 pp. 13-14 (5 min.)

❑ Service Meeting:

Song 121

5 min: Start a Bible Study on the First Saturday. Talk. Outline local arrangements for field service on the first Saturday in February, and encourage all to have a share. Include a brief demonstration using the sample presentation on page 4.

15 min: What Are Your Spiritual Goals? Discussion based on the *Organized* book, page 117, paragraph 2, to the end of the chapter. Interview one or two publishers who reached their goal of full-time service. What encouragement did they receive from others? What obstacles did they overcome? What blessings have they enjoyed?

10 min: “Magazine Routes—Useful for Starting Bible Studies.” Questions and answers. Invite audience to relate how they were eventually able to start a Bible study with someone who was on their magazine route.

Song 103 and Prayer

Magazine Routes—Useful for Starting Bible Studies

¹ Many people are not inclined to study the Bible with us, but they enjoy reading our magazines. Therefore, Jehovah’s organization has long encouraged publishers to develop a magazine route. As people regularly read our magazines, they often form a longing for God’s Word. (1 Pet. 2:2) Eventually, something they read could strike a re-

1. Why has Jehovah’s organization long encouraged publishers to develop a magazine route?

sponsive chord, causing them to accept a Bible study.

² **‘Water’ Seeds of Truth:** Rather than simply dropping the magazines off, engage the householder in conversation and try to build a rapport with him. This will help you to learn his circumstances, interests, and beliefs, which will enable you to speak with insight. (Prov. 16:23) Prepare for each visit. If possible, briefly highlight a point and related scripture from the magazines, watering any seeds of truth in his heart. (1 Cor. 3:6) Make a record of the date of each visit, the literature that was left, and the subjects and scriptures that were discussed.

³ **Return How Often?** You should return once a month to bring the latest magazines to those on your route. However, depending on your circumstances and the interest of the individual, you may choose to visit more often. For example, a week or two after leaving the magazines, you could return and say, “I stopped by briefly to point out something from the magazines I left you.” This will whet the person’s appetite to read a particular article. If he has already read it, you could ask him what he thought about the article and discuss it briefly. Or if the individual enjoys reading our literature, you might return and offer him the tract, brochure, or book that we are featuring that month.

⁴ Do not wait for the householder to ask you for a study. Take the initiative. Even if he has refused a Bible study in the past, from time to time you can feature “Bible Questions Answered” from *The Watchtower* and see if he is willing to discuss it with you. Perhaps you can start a doorstep study. However, if you are unable to start a study, you can continue bringing him the magazines to cultivate his interest.

2. How may we cultivate the interest of those on our route?

3. How often should we return to visit those on our magazine route?

4. From time to time, what can we do to determine if those on our route might be willing to study the Bible?

OUR KINGDOM MINISTRY

JUNE 2014

WEEK STARTING JUNE 9

Song 24 and Prayer

❑ Congregation Bible Study:

cl chap. 8 ¶9-16 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 1-5 (10 min.)

No. 1: Leviticus 4:16-31 (4 min. or less)

No. 2: Those Whom the Bible Refers to as “Saints”—*rs* p. 352 ¶1—p. 353 ¶1 (5 min.)

No. 3: Absalom—Physical Beauty, Pride, and Deceit Led to Ugly Events—*it*-1 pp. 32-33 ¶1 (5 min.)

❑ Service Meeting:

Song 2

15 min: Have You Tried It? Discussion. By means of a talk, briefly review information from these recent articles in *Our Kingdom Ministry*: “New Initiatives for Public Witnessing” (*km* 7/13), “Helping Those Who Are Not Yet Ready for the *Bible Teach Book*” (*km* 12/13), and “Magazine Routes—Useful for Starting Bible Studies” (*km* 1/14). Invite audience to comment on how they have benefited from applying the suggestions in these articles.

15 min: “August to Be a Historic Month of Activity!” Questions and answers by the service overseer. Distribute a copy of the new tract entitled *Where Can We Find Answers to Life’s Big Questions?* and discuss its contents. Outline local arrangements for covering the territory.

Song 107 and Prayer

August to Be a Historic Month of Activity!

A New Tract Will Be Distributed Earth Wide

¹ The 100th anniversary of the birth of God’s Kingdom is approaching. How appropriate it is that we honor Jehovah by means

1. What special campaign will be held earth wide as we approach the 100th anniversary of the Kingdom?

of a special campaign! During August we will engage in an earth-wide distribution of a new tract entitled *Where Can We Find Answers to Life’s Big Questions?* This tract encourages readers to look to the Bible for the answers and explains how *jw.org* can help them.

² **Loud Shout of Praise:** To help publishers expand their ministry, a special provision has been made for any who wish to auxiliary pioneer in the month of August. During that month, baptized publishers will be allowed to auxiliary pioneer with a 30-hour requirement. Since August has five Fridays, Saturdays, and Sundays, many publishers who work secularly or go to school during the week will be able to auxiliary pioneer. If you have a progressive Bible student or a child who would like to become a publisher, speak to the coordinator of the body of elders right away. How encouraging it would be for such ones to join us as publishers during this momentous month! Although many regular pioneers take vacation during August after fulfilling their yearly hour requirement, it may be possible for them to adjust their schedule in order to have a full share in this special campaign. Now is the time for families to discuss how they will contribute to the “loud shout of praise to Jehovah” that will go up during August.—Ezra 3:11; Prov. 15:22.

³ Although we have engaged in similar campaigns in the past, we hope that this one will be historic. Can we reach new peaks in hours, publishers, and auxiliary pioneers during August? As we end the 2014 service year, may Jehovah bless the efforts of his people earth wide to make the month of August the greatest witnessing month ever!—Matt. 24:14.

2. How can we contribute to the “loud shout of praise to Jehovah” that will go up during August?
3. What is the hope regarding this special campaign?

107 Come to Jehovah's Mountain **(Isaiah 2:2-4)**

- 1. Raise your eyes and behold,
Far above the highest hill.
There stands Jehovah's mountain
Lifted up in this day.
People come from afar,
Ev'rywhere from sea to sea,
Calling to one another,
'Come serve God and obey.'
Now the time has arrived
For the small, a great nation to be.
As we grow and we thrive,
God's direction and blessing we see.
Millions now come to God
And accept his sov'reignty.
Loyal they vow to be
And from his side never stray.**

2. Jesus gave the command
To go forth and preach the word.
Good news about the Kingdom
Reaches all men today.
Christ now rules from on high,
Urging all to take his side.
Meek ones who hear his voice
Let God's Word show them the way.
What a joy to behold
How a great crowd continues to grow!
Yes, we all have a share,
Helping others Jehovah to know.
Let us lift up the voice,
Calling out for all to hear,
'Come to Jehovah's mountain,
Here forever to stay.'

(See also Ps. 43:3; 99:9; Isa. 60:22; Acts 16:5.)