

OUR KINGDOM MINISTRY

JULY 2014

WEEK STARTING JULY 14

Song 1 and Prayer

☐ Congregation Bible Study:

cl chap. 10 ¶1-7 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Leviticus 21-24 (10 min.)

No. 1: Leviticus 23:1-14 (4 min. or less)

No. 2: Universal Salvation Is Not Scriptural—rs p. 356 ¶3 (5 min.)

No. 3: Acceptable Time—Use Wisely the Opportune Season for God's Favor—*it-1* pp. 37-38 (5 min.)

☐ Service Meeting:

Song 45

10 min: Get Ready for the Special Campaign in August. Distribute a copy of the new tract *Where Can We Find Answers to Life's Big Questions?* to anyone who does not have a copy. Using the sample presentation on page 4, have two demonstrations. First show how the tract will be offered to most householders. Then demonstrate how it may be offered when the householder shows interest or desires to talk. Encourage all to have a full share in the campaign.

5 min: Benefit From *Examining the Scriptures Daily*. Discussion. Invite the audience to comment on when they consider the text each day and how their use of *Examining the Scriptures Daily* has benefited them.

15 min: "Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally." Discussion. Include a demonstration.

Song 107 and Prayer

Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally

Why Important: When sharing in the house-to-house ministry, we often find that many people are not at home. However, we may come in contact with them when using public transportation, when waiting in a doctor's office, when taking a break at work or at

school, and so forth. It is Jehovah's will that everyone has an opportunity to hear the Kingdom message. (1 Tim. 2:3, 4) Often, in order to give a witness, we must take the initiative to start a conversation.

How to Do It:

- Be selective. Does the person seem friendly and willing to talk? Do the circumstances allow for relaxed conversation? Some publishers first make eye contact with the person and then smile. If the person smiles back, they try to start a conversation.
- Say a brief, silent prayer if you lack the courage to speak.—Neh. 2:4; Acts 4:29.
- Start with a simple comment, perhaps a greeting. Jesus did not begin his conversation with the Samaritan woman by talking about the Kingdom. (John 4:7) Sometimes a conversation can be initiated by giving commendation: "Your children are so well-behaved!" Asking a question is another possible conversation starter: "Did you see that news report last night?"
- Once the conversation has started, look for an opportunity to introduce the good news, but do not be in a hurry. Allow the conversation to develop naturally. Perhaps you can make a statement that arouses the person's curiosity and prompts an inquiry. For example, if the conversation is about family matters, you might say, "I found some *reliable* advice on raising children." If you are discussing a news item, you could say, "I recently enjoyed reading some *good* news for a change." Do not be discouraged if the conversation ends before you can give a witness.
- Carry tracts or other literature that you can give to someone who shows interest.

Try This During the Month:

- Each week try to start at least one conversation with the goal of witnessing informally.

1 *Jehovah's Attributes* (Revelation 4:11)

1. Jehovah God, exalted in might,
 Source of all life and Provider of light.
 Creation speaks of your power so great;
 More your great day will still relate.

2. Your lofty throne, on justice it stands.
 Thus you make known
 all your righteous commands.
 And as we turn to your Word, we can see
 Your wisdom shine so brilliantly.

3. Greatest of all is your perfect love.
 None can repay all your gifts from above.
 Your attributes and your glorious name,
 Exultingly we will proclaim.

“Become Imitators of God” in Your Use of Power

“NEVER a power without the lurk of a subtle snare.” Those words of a 19th-century poet call attention to an insidious danger: the misuse of power. Sadly, imperfect humans all too easily fall prey to this snare. Indeed, throughout history “man has dominated man to his injury.” (Ecclesiastes 8:9) The exercise of power without love has resulted in untold human suffering.

² Is it not remarkable, though, that Jehovah God, who has unlimited power, *never* misuses that power? As we have noted in the preceding chapters, he always uses his power—whether creative, destructive, protective, or restorative—in harmony with his loving purposes. When we contemplate the way he exerts his power, we are moved to draw close to him. That, in turn, can motivate us to “become imitators of God” in our own use of power. (Ephesians 5:1) But what power do we puny humans possess?

³ Remember that man was created “in God’s image” and likeness. (Genesis 1:26, 27) Hence, we too have power—at least a measure of it. Our power may include the capacity to accomplish things, to work; the possession of control or authority over others; the ability to influence others, particularly those who love us; physical strength (might); or material resources. Concerning Jehovah, the psalmist said: “With you is the source of life.” (Psalm 36:9) Therefore, directly or indirectly, God is the source of any

1. To what insidious snare do imperfect humans easily fall prey?
- 2, 3. (a) What is remarkable about Jehovah’s use of power?
(b) What may our power include, and how should we use all such power?

legitimate power we might have. We therefore want to use it in ways that please him. How can we do so?

Love Is the Key

⁴ The key to using power aright is love. Does not God's own example demonstrate this? Recall the discussion of God's four cardinal attributes—power, justice, wisdom, and love—in Chapter 1. Of the four qualities, which one predominates? Love. “God is love,” says 1 John 4:8. Yes, Jehovah's very essence is love; it influences all that he does. So every expression of his power is motivated by love and is ultimately for the good of those who love him.

⁵ Love will also help us to use our power aright. After all, the Bible tells us that love is “kind” and “does not look for its own interests.” (1 Corinthians 13:4, 5) Hence, love will not allow us to act in a harsh or cruel manner toward those over whom we have a measure of authority. Instead, we will treat others with dignity and put their needs and feelings ahead of our own.—Philippians 2:3, 4.

⁶ Love is related to another quality that can help us to avoid misusing power: godly fear. What is the value of this quality? “In the fear of Jehovah one turns away from bad,” says Proverbs 16:6. The misuse of power is certainly among the bad ways from which we should turn away. Fear of God will restrain us from mistreating those over whom we have power. Why? For one thing, we know that we are accountable to God for the way we treat such ones. (Nehemiah 5:1-7, 15) But godly fear involves more

4, 5. (a) What is the key to using power aright, and how does God's own example demonstrate this? (b) How will love help us to use our power aright?

6, 7. (a) What is godly fear, and why will this quality help us to avoid misusing power? (b) Illustrate the connection between fear of displeasing God and love for God.

than that. The original-language terms used for “fear” often refer to a profound reverence and awe of God. The Bible thus associates fear with love for God. (Deuteronomy 10:12, 13) This reverential awe includes a healthy fear of displeasing God—not simply because we fear the consequences but because we truly love him.

⁷ To illustrate: Think about the wholesome relationship between a little boy and his father. The boy senses his father’s warm, loving interest in him. But the boy is also aware of what his father requires of him, and he knows that his father will discipline him if he misbehaves. The boy does not live in morbid fear of his father. On the contrary, he dearly loves his father. The youngster delights in doing what will bring his father’s smile of approval. So it is with godly fear. Because we love Jehovah, our heavenly Father, we dread doing anything that would make him feel “hurt at his heart.” (Genesis 6:6) Rather, we long to make his heart rejoice. (Proverbs 27:11) That is why we want to use our power aright. Let us take a closer look at how we may do so.

Within the Family

⁸ Consider first the family circle. “A husband is head of his wife,” says Ephesians 5:23. How is a husband to exercise this God-given authority? The Bible tells husbands to dwell with their wives “according to knowledge, assigning them honor as to a weaker vessel.” (1 Peter 3:7) The Greek noun rendered “honor” means “price, value, . . . respect.” Forms of this word are translated “gifts” and “precious.” (Acts 28:10; 1 Peter 2:7) A husband who honors his wife would never assault her physically; neither would

8. (a) What authority do husbands have in the family, and how is it to be exercised? (b) How can a husband demonstrate that he honors his wife?

clean;^a you must not make yourselves* loathsome by means of an animal or a bird or anything that creeps on the ground that I set apart for you to regard as unclean.^b **26** You must be holy to me, because I, Jehovah, am holy,^c and I am setting you apart from the peoples to become mine.^d

27 "Any man or woman who acts as a spirit medium or is a fortune-teller* should be put to death without fail.^e The people should stone them to death. Their own blood is upon them."

21 Jehovah went on to say to Moses: "Talk to the priests, Aaron's sons, and say to them, 'No one should defile himself for a dead person* among his people.^f **2** But he may do so for a close blood relative, for his mother, his father, his son, his daughter, his brother, **3** and he may defile himself for his sister if she is a virgin who is near to him and has not yet married. **4** He may not defile himself and make himself profane for a woman who belongs to a husband of his people. **5** They should not make their heads bald^g or shave off the fringe of their beard or make cuts on their body.^h **6** They should be holy to their God,ⁱ and they should not profane the name of their God,^j for they are presenting Jehovah's offerings made by fire, the bread* of their God, and they must be holy.^k **7** They should not marry a prostitute,^l a woman who has been defiled, or a woman divorced from her husband,^m because the priest is holy to his God. **8** You must sanctify him,ⁿ because he is one presenting the bread of your God. He

20:25 *Or "your souls." **20:27** *Or "has a spirit of prediction." **21:1** *Or "for a soul." **21:6** *Or "food," referring to sacrifices.

CHAP. 20

a Le 11:46, 47
De 14:4-20

b Le 11:43

c Le 19:2
Ps 99:5
1Pe 1:15, 16
Re 4:8

d De 7:6

e Ex 22:18
Le 19:31
Le 20:6
De 18:10-12
Re 21:8

CHAP. 21

f Nu 19:14

g De 14:1

h Le 19:27, 28

i Ex 29:44

j Le 18:21
Le 19:12
Le 22:32

k Isa 52:11
1Pe 1:15, 16

l Le 19:29

m De 24:1
Eze 44:22

n Ex 28:41

Second Col.

a Ex 28:36
Le 11:45
Le 20:7, 8

b Le 20:14

c Le 8:12

d Ex 28:2
Ex 29:29
Le 16:32

e Ge 37:34
Le 10:6

f Nu 6:7
Nu 19:11, 14

g Le 10:7

h Le 8:12

i Eze 44:22

j Ezr 9:2

should be holy to you, because I, Jehovah, the one sanctifying you, am holy.^a

9 "Now if the daughter of a priest should profane herself by committing prostitution, she is profaning her father. She should be burned in the fire.^b

10 "The high priest of his brothers, on whose head the anointing oil is poured^c and who has been installed* to wear the priestly garments,^d should not let his head go ungroomed or tear his garments.^e **11** He should not approach any dead person;^f he may not defile himself even for his father or his mother. **12** He should not go out from the sanctuary and should not profane the sanctuary of his God,^g for the sign of dedication, the anointing oil of his God,^h is upon him. I am Jehovah.

13 "He must take as a wife a woman who is a virgin.ⁱ **14** He may not marry a widow, a divorced woman, one who has been defiled, or a prostitute; but he should take a virgin from his people as a wife. **15** He should not profane his offspring* among his people,^j for I am Jehovah, who is sanctifying him."

16 Jehovah continued to speak to Moses, saying: **17** "Tell Aaron, 'No man of your offspring* throughout their generations who has a defect may approach to present the bread of his God. **18** If there is any man who has a defect, he may not approach: a man who is blind or lame or has a disfigured face* or one limb too long, **19** a man with a

21:10 *Lit., "whose hand was filled." **21:11** *Or "any dead soul." The Hebrew word *ne'phesh* is here connected to a Hebrew word meaning "dead." **21:15**, **17** *Lit., "seed." **21:18** *Lit., "or with his nose slit."

fractured foot or a fractured hand, **20** a hunchback or a dwarf,* or a man with an eye defect or eczema or ringworm or damaged testicles.^a **21** No man of the offspring* of Aaron the priest who has a defect may approach to present Jehovah's offerings made by fire. Because he has a defect, he may not approach to present the bread of his God. **22** He may eat the bread of his God from the most holy things^b and from the holy things.^c **23** However, he may not come near the curtain,^d and he may not approach the altar,^e because there is a defect in him; and he should not profane my sanctuary,^f for I am Jehovah, who is sanctifying them."^g

24 So Moses spoke to Aaron and his sons and all the Israelites.

22 Jehovah spoke further to Moses, saying: **2** "Tell Aaron and his sons that they should be careful how they handle* the holy things of the Israelites and not profane my holy name^h regarding the things they are sanctifying to me.ⁱ I am Jehovah. **3** Say to them, 'Throughout your generations, any of your offspring who, while he is unclean, comes near to the holy things that the Israelites sanctify to Jehovah, that person* will be cut off[#] from before me.^j I am Jehovah. **4** No man of Aaron's offspring who has leprosy^k or a discharge^l may eat of the holy things until he becomes clean,^m neither the man who touches someone who became unclean by a dead person,ⁿ nor a man who has a seminal emission,^o **5** nor a man who touches an un-

21:20 *Or possibly, "emaciated." 21:21 *Lit., "seed." 22:2 *Lit., "they should separate themselves from." 22:3, 6 *Or "soul." 22:3 #Or "put to death." 22:4 *Or "by a soul."

CHAP. 21

- a De 23:1
- b Le 2:10
Le 6:14, 16
Le 24:8, 9
Nu 18:9
- c Le 22:10
Nu 18:19
- d Ex 30:6
- e Ex 38:1
- f Ex 25:8
- g Ex 28:41

CHAP. 22

- h Le 21:6
- i Ex 28:38
Nu 18:32
- j Le 7:20
- k Le 13:2
- l Le 15:2
- m Le 14:2
Le 15:13
- n Le 21:1
Nu 19:11, 22
- o Le 15:16

Second Col.

- a Le 11:24, 43
- b Le 15:7, 19
- c Nu 19:6, 7
- d Nu 18:11
- e Ex 22:31
Le 17:15
De 14:21
- f Ex 29:33
- g Nu 18:11
- h Le 10:14
Nu 18:19
- i Le 5:15, 16

clean swarming creature^a or who touches a man who is unclean for any reason and who can make him unclean.^b **6** The person* who touches any of these will be unclean until the evening and may not eat any of the holy things, but he should bathe himself in water.^c **7** When the sun has set, he will be clean, and afterward he may eat some of the holy things because it is his food.^d **8** Also, he should not eat any animal found dead or anything torn by wild animals and become unclean by it.^e I am Jehovah.

9 "They must keep their obligation to me, so that they may not incur sin because of it and have to die for it because they were profaning it. I am Jehovah, who is sanctifying them.

10 "No unauthorized person* may eat anything holy.^f No foreign guest of a priest or hired worker may eat anything holy. **11** But if a priest should purchase someone* with his own money, that person may share in eating it. Slaves born in his house may also share in eating his food.^g **12** If the daughter of a priest should marry someone who is not a priest,* she may not eat of the contribution of the holy things. **13** But if the daughter of a priest should become a widow or is divorced and she has no offspring and she returns to her father's house as in her youth, she may eat some of her father's food;^h but no unauthorized person* may eat it.

14 "Now if a man eats a holy thing by mistake, he must add a fifth of its value and give the holy offering to the priest.ⁱ **15** So they should not profane

22:10 *Lit., "No stranger," that is, a man not of Aaron's family. 22:11 *Or "a soul." 22:12 *Or "marry a stranger." 22:13 *Lit., "stranger," that is, a man not of Aaron's family.

the holy things of the Israelites that they contribute to Jehovah^a **16** and cause themselves to incur punishment for their guilt because of eating their holy things; for I am Jehovah, who is sanctifying them.”

17 Jehovah continued speaking to Moses, saying: **18** “Speak to Aaron and his sons and all the Israelites and say to them, ‘When an Israelite man or a foreign resident in Israel presents a burnt offering^b to Jehovah to fulfill his vows or to make a voluntary offering,^c **19** he should present a sound male^d from the herd, the young rams, or the goats, in order to gain approval. **20** You must not present anything with a defect,^e for it will not serve to gain approval for you.

21 “If a man presents a communion sacrifice^f to Jehovah to pay a vow or as a voluntary offering, it should be a sound animal from the herd or the flock, in order to gain approval. **22** No defect at all should be in it. **23** No offering should be blind, have a fracture, a cut, a wart, scabiness, or ringworm; you must not present any of these to Jehovah or make such an offering on the altar for Jehovah. **23** You may present a bull or a sheep with a limb that is too long or too short as a voluntary offering, but it will not be accepted with approval as a vow offering. **24** You must not present to Jehovah one having the testicles damaged or crushed or pulled off or cut off, and you should not offer such animals in your land. **25** And you must not present any of these from the hand of a foreigner as the bread of your God, for they are corrupted and defective. They will not be accepted with approval for you.”

26 Jehovah spoke further to Moses, saying: **27** “When a bull

CHAP. 22

- a Nu 18:32
b Nu 15:14, 16
c Le 7:16
Nu 15:3
De 12:5, 6
d Le 1:3
Le 22:22
e De 15:19, 21
De 17:1
Mal 1:8
Heb 9:14
1Pe 1:19
f Le 3:1

Second Col.

- a Ex 22:30
b Ex 23:19
De 22:6
c Le 7:12
d Le 7:15
e Le 19:37
Nu 15:40
De 4:40
f Le 18:21
Le 19:12
g Le 10:3
h Ex 19:5
Le 20:8
Le 21:8
i Ex 6:7
Le 11:45

CHAP. 23

- j Ex 23:14
Le 23:37
k Nu 10:10
l Ex 16:30
Ex 20:10
Ac 15:21
m Ne 13:22
n Nu 9:2, 3
Nu 28:16
o Ex 12:3, 6
De 16:1
1Co 5:7
p Nu 28:17
1Co 5:8
q Ex 12:15
Ex 13:6
Ex 34:18

or a young ram or a goat is born, it will continue with its mother for seven days,^a but from the eighth day forward it will be accepted with approval as an offering, an offering made by fire to Jehovah. **28** As for a bull or a sheep, you must not slaughter it and its young on the same day.^b

29 “If you sacrifice a thanksgiving sacrifice to Jehovah,^c you should sacrifice it to gain approval for yourselves. **30** It should be eaten on that day. You must not leave any of it until morning.^d I am Jehovah.

31 “You must keep my commandments and carry them out.^e I am Jehovah. **32** You must not profane my holy name,^f and I must be sanctified in the midst of the Israelites.^g I am Jehovah, who is sanctifying you,^h **33** the one bringing you out of the land of Egypt to prove myself God to you.ⁱ I am Jehovah.”

23 Jehovah continued speaking to Moses, saying: **2** “Speak to the Israelites and tell them, ‘The seasonal festivals^j of Jehovah that you should proclaim^k are holy conventions. These are my seasonal festivals:

3 “Six days work may be done, but on the seventh day is a sabbath of complete rest,^l a holy convention. You may not do any sort of work. It is to be a sabbath to Jehovah wherever you dwell.^m

4 “These are the seasonal festivals of Jehovah, holy conventions that you should proclaim at the times appointed for them: **5** In the first month, on the 14th day of the month,ⁿ at twilight* is the Passover^o to Jehovah.

6 “On the 15th day of this month is the Festival of Unleavened Bread to Jehovah.^p Seven days you should eat unleavened bread.^q **7** On the first day,

23:5 *Lit., “between the two evenings.”

you will observe a holy convention.^a You should not do any hard work. **8** But you are to present an offering made by fire to Jehovah for seven days. There will be a holy convention on the seventh day. You should not do any hard work.”

9 Jehovah continued to speak to Moses, saying: **10** “Speak to the Israelites and tell them, ‘When you eventually come into the land that I am giving you and you have reaped its harvest, you must bring a sheaf of the first-fruits^b of your harvest to the priest.’^c **11** And he will wave the sheaf back and forth before Jehovah to gain approval for you. The priest should wave it on the day after the Sabbath. **12** On the day you have the sheaf waved, you must offer a sound young ram in its first year, as a burnt offering to Jehovah. **13** Its grain offering will be two tenths of an e’phah* of fine flour mixed with oil, as an offering made by fire to Jehovah, a pleasing[#] aroma. Its drink offering will be a fourth of a hin^d of wine. **14** You must not eat any bread, roasted grain, or new grain until this day, until you bring the offering of your God. It is a lasting statute for all your generations wherever you dwell.

15 “You are to count seven sabbaths from the day after the Sabbath, from the day that you bring the sheaf of the wave offering.^d They should be complete weeks. **16** You will count off 50 days^e until the day after the seventh Sabbath, and then you should present a new grain offering to Jehovah.^f **17** You should bring from your dwelling places

23:13, 17 *Two tenths of an ephah equaled 4.4 L (4 dry qt). See App. B14. 23:13, 18 [#]Or “appeasing; soothing.” Lit., “restful.” 23:13 ^ΔA hin equaled 3.67 L (7.75 pt). See App. B14.

CHAP. 23

a Ex 12:16

b 1Co 15:20, 23

c Nu 18:8, 12
Pr 3:9
Eze 44:30

d Ex 34:22
De 16:9, 10

e Ac 2:1

f Nu 28:26-31
De 16:16

Second Col.

a Le 7:11, 13

b Ex 23:16
Ex 34:22

c Nu 28:26, 27

d Le 4:23

e Le 3:1

f Le 7:34
Le 10:14
Nu 18:9
De 18:4
1Co 9:13

g Nu 10:10

h Le 19:9
De 24:19
Ru 2:2, 3

i Isa 58:7

j Le 19:33

k Nu 10:10
Nu 29:1

two loaves as a wave offering. These should be made of two tenths of an e’phah* of fine flour. They should be baked with leaven,^a as first ripe fruits to Jehovah.^b **18** And you should present along with the loaves seven sound male lambs, each a year old, and one young bull and two rams.^c They will serve as a burnt offering to Jehovah along with the corresponding grain offering and drink offerings, as an offering made by fire, of a pleasing[#] aroma to Jehovah. **19** And you must offer one young goat as a sin offering^d and two male lambs, each a year old, as a communion sacrifice.^e **20** The priest will wave them back and forth along with the loaves of the first ripe fruits, as a wave offering before Jehovah, together with the two male lambs. They should serve as something holy to Jehovah for the priest.^f **21** On this day you will make a proclamation^g for a holy convention for yourselves. You may not do any hard work. It is a lasting statute in all your dwelling places for all your generations.

22 “When you reap the harvest of your land, you must not reap the edge of your field completely and you should not pick up what is left from your harvest.^h You should leave it for the poor^{*i} and for the foreign resident.^j I am Jehovah your God.”

23 Jehovah went on speaking to Moses, saying: **24** “Tell the Israelites, ‘In the seventh month, on the first of the month, you should observe a complete rest, a memorial signaled by a trumpet blast,^k a holy convention. **25** You may not do any hard work, and you will present an offering made by fire to Jehovah.”

26 Jehovah spoke further to Moses, saying: **27** “However,

23:22 *Or “afflicted.”

on the tenth of this seventh month is the Day of Atonement.^a You should observe a holy convention, and you must afflict yourselves^b and present an offering made by fire to Jehovah.

28 You are not to do any sort of work on this particular day because it is a day of atonement to make atonement^c for you before Jehovah your God. **29** Anyone* who will not afflict himself^d on this day will be cut off^e from his people.^d **30** And I will destroy from among his people every person* who does any sort of work on this day. **31** You must not do any sort of work. It is a lasting statute for all your generations wherever you dwell.

32 It is a sabbath of complete rest for you, and you will afflict yourselves^e on the ninth of the month in the evening. You should observe your sabbath from evening to evening.”

33 Jehovah continued speaking to Moses, saying: **34** “Tell the Israelites, ‘On the 15th day of this seventh month is the Festival of Booths* for seven days to Jehovah.’ **35** There is to be a holy convention on the first day, and you should not do any hard work. **36** Seven days you must present an offering made by fire to Jehovah. On the eighth day, you should observe a holy convention,^g and you should present an offering made by fire to Jehovah. It is a solemn assembly. You may not do any hard work.

37 “These are the seasonal festivals^h of Jehovah that you

23:27 *Or “your souls.” To “afflict oneself” is generally understood to mean various forms of self-denial, including fasting. **23:29** *Or “Any soul.” ^dOr possibly, “not fast.” ^eOr “put to death.” **23:30** *Or “soul.” **23:32** *Or “your souls.” **23:34** *Or “Temporary Shelters.”

CHAP. 23

- a Ex 30:10
Le 25:9
b Le 16:29, 30
Nu 29:7
c Le 16:34
Heb 9:12,
24-26
Heb 10:10
1Jo 2:1, 2
d Nu 9:13
Nu 15:30
e Le 16:29-31
Le 23:27
Nu 29:7
f Ex 23:16
Nu 29:12
De 16:13
Ezr 3:4
Ne 8:14-18
Joh 7:2
g Ne 8:18
h Ex 23:14
De 16:16

Second Col.

- a Nu 28:26
Nu 29:7
b Le 1:3
c Le 2:1, 11
d Nu 15:5
Nu 28:6, 7
e Ex 16:23
Ex 20:8
Ex 31:13
f Ex 28:38
Nu 18:29
g De 12:11
h Nu 29:39
De 12:6
1Ch 29:9
2Ch 35:8
Ezr 2:68
i De 16:13
j Nu 29:12
k Ne 8:15
Re 7:9
l Ne 8:10
m De 16:15
n Nu 29:12
o De 31:10, 11
p De 31:13
Ps 78:6
q Ex 12:37, 38
Nu 24:5

CHAP. 24

- r Ex 27:20, 21
Nu 8:2

should proclaim as holy conventions^a for presenting an offering made by fire to Jehovah: the burnt offering^b and the grain offering^c of the sacrifice and the drink offerings^d according to the daily schedule. **38** These are in addition to what is offered on Jehovah's sabbaths,^e and your gifts,^f your vow offerings,^g and your voluntary offerings,^h which you should give to Jehovah. **39** However, on the 15th day of the seventh month, when you have gathered the produce of the land, you should celebrate the festival of Jehovah for seven days.ⁱ On the first day is a complete rest and on the eighth day is a complete rest.^j **40** On the first day, you will take the fruit of majestic trees, the fronds of palm trees,^k the branches of leafy trees and poplars of the valley,^l and you will rejoice^m before Jehovah your God for seven days.^m **41** You will celebrate it as a festival to Jehovah for seven days in the year.ⁿ As a lasting statute during all your generations, you should celebrate it in the seventh month. **42** You should dwell in the booths for seven days.^o All the natives in Israel should dwell in the booths, **43** so that your future generations may know^p that it was in the booths that I made the Israelites dwell when I was bringing them out of the land of Egypt.^q I am Jehovah your God.”

44 So Moses spoke of the seasonal festivals of Jehovah to the Israelites.

24 Jehovah continued to speak to Moses, saying: **2** “Command the Israelites to bring to you pure, beaten olive oil for the lights, to keep the lamps lit constantly.^r **3** Outside the curtain of the Testimony in the tent of meeting, Aaron

23:40 *Or “wadi.”

should arrange to keep the lamps lit from evening to morning before Jehovah constantly. It is a permanent statute for all your generations. **4** He should set the lamps in order on the lampstand^a of pure gold before Jehovah constantly.

5 "You will take fine flour and bake it into 12 ring-shaped loaves. Two tenths of an e'phah* should go into each loaf. **6** You will place them in two sets of layers, six to the layer set,^b on the table of pure gold before Jehovah.^c **7** You should put pure frankincense on each layer set, and it will serve as the bread for a token offering^{*d} made by fire to Jehovah. **8** On each Sabbath day, he should regularly arrange it before Jehovah.^e It is a lasting covenant with the Israelites. **9** It will become Aaron's and his sons',^f and they will eat it in a holy place,^g because it is something most holy for him from Jehovah's offerings made by fire, as a lasting regulation."

10 Now among the Israelites was a son of an Israelite woman and an Egyptian man,^h and a fight broke out between him and an Israelite man in the camp. **11** The son of the Israelite woman began to abuse the Name* and to curse[#] it.ⁱ So they brought him to Moses.^j Incidentally, his mother was She-lo'mith, the daughter of Dib'ri of the tribe of Dan. **12** They placed him in custody until Jehovah's decision was made clear to them.^k

13 Then Jehovah said to Moses: **14** "Bring the one who cursed to the outside of the camp, and all those who heard

24:5 *Two tenths of an ephah equaled 4.4 L (4 dry qt). See App. B14. 24:7 *Or "as a memorial (representative) portion of it." 24:11 *That is, the name Jehovah, as indicated by vs. 15 and 16. #Or "call down evil upon."

CHAP. 24

- a Ex 25:31
Ex 39:33, 37
Heb 9:2
- b Ex 40:22, 23
1Sa 21:4
Mr 2:25, 26
- c Ex 25:23, 24
IKI 7:48
- d Le 2:2
Le 6:15
- e Nu 4:7
1Ch 9:32
2Ch 2:4
- f Le 21:22
Le 22:10
1Sa 21:4, 6
Mt 12:3, 4
Lu 6:3, 4
- g Le 6:14, 16
- h Ex 12:38
Nu 11:4
- i Ex 20:7
Ex 22:28
Le 19:12
- j Ex 18:22
- k Ex 18:15, 16
Nu 15:32, 34

Second Col.

- a Nu 15:32, 35
De 17:7
- b De 5:11
- c Ge 9:6
Ex 21:12
Nu 35:31
De 19:11-13
- d Ex 21:23, 24
- e De 19:21
Mt 5:38
- f Ex 22:1
- g Ge 9:6
Ex 21:12
- h Ex 12:49
Le 17:10
Le 19:34
Nu 9:14
Nu 15:16
- i Nu 15:33, 36
De 17:7

CHAP. 25

- j Ge 15:16
- k Le 26:34
2Ch 36:20, 21

him must lay their hands on his head, and then the entire assembly must stone him.^a **15** And you should tell the Israelites, 'If any man curses his God, he will answer for his sin. **16** So the abuser of Jehovah's name should be put to death without fail.^b The entire assembly should stone him without fail. The foreign resident should be put to death the same as the native for his abusing the Name.

17 "If a man takes a human life,* he should be put to death without fail.^c **18** Anyone who strikes and kills a domestic animal* should make compensation for it, life for life."^d **19** If a man injures his fellow man, then what he has done should be done to him.^d **20** Fracture for fracture, eye for eye, tooth for tooth, the same sort of injury he inflicted should be inflicted on him.^e **21** The man who strikes and kills an animal should make compensation for it,^f but the one who strikes and kills a man should be put to death.^g

22 "One judicial decision will apply for you, whether a foreign resident or a native,^h because I am Jehovah your God."ⁱ

23 Moses then spoke to the Israelites, and they brought the one who uttered the curse to the outside of the camp, and they stoned him.^j Thus the Israelites did just as Jehovah had commanded Moses.

25 Jehovah spoke further to Moses on Mount Si'nai, saying: **2** "Speak to the Israelites and tell them, 'When you eventually come into the land that I am giving you,ⁱ then the land will observe a sabbath to Jehovah.^k **3** Six years you

24:17 *Or "fatally strikes any human soul." 24:18 *Or "And one who fatally strikes the soul of an animal." #Or "soul for soul."

If Someone Says—

‘Do you believe in the saints?’

You might reply: ‘Which ones do you have in mind?’ If the person mentions Mary and/or the apostles, you might **possibly add:** (1) ‘Yes, they are referred to in the Holy Scriptures, and I believe what is written there. But I am especially interested in what they are doing today and how it affects us, aren’t you? . . . I have found something very interesting about them here in the Holy Scriptures, and I would like to share it with you. (Rev. 5:9, 10)’ [Note, for use if a question is raised about the wording in the text: *JB* says “rule the world.” *CC* reads “reign over the earth.” *Kx* states “reign as kings over the earth.” But *NAB* and *Dy* read “reign on the earth.” For comments on the Greek grammar, see page 168, under “Heaven.”] (2) ‘What will life under such a government be like? (Rev. 21:2-4)’

Or you could say (if you were once a Catholic): ‘For many years I shared in the festivals for the saints and regularly prayed to them. But then I read something in the Holy Scriptures that caused me to reconsider what I was doing. Please, let me show it to you. (See page 353.)’

Salvation

Definition: Preservation or deliverance from danger or destruction. That deliverance may be from the hands of oppressors or persecutors. For all true Christians, Jehovah provides through his Son deliverance from the present wicked system of things as well as salvation from bondage to sin and death. For a great crowd of faithful servants of Jehovah living during “the last days,” salvation will include preservation through the great tribulation.

Will God, in his great mercy, eventually save all humankind?

Does 2 Peter 3:9 indicate that there will be universal salvation? It says: “The Lord is not slow about his promise as some count slowness,



Acacia trees, common in the Sinai area, provided wood for the tabernacle

fied with the ancient city of Agade. The precise location is uncertain.

The name Akkad is also applied to the whole northern region of what later was called Babylonia. Akkad appears to have received prominence as the principal or royal city of that region under Sargon I (not the Sargon of Isa 20:1). The southern region of Mesopotamia was known as Sumer. Babylonia grew out of these two areas, and in Babylonian texts her rulers were still called "king of Akkad" down to the time of Babylon's fall in 539 B.C.E. On the Cyrus Cylinder, Babylon's conqueror takes over the title "King of Babylon, king of Sumer and Akkad."

The Akkadians appear to have surpassed the Sumerians in fine sculpture and intricate seal cutting. The name Akkadian (Accadian) today is used to describe the ancient Assyrian and Babylonian languages.

ACCEPTABLE TIME. At 2 Corinthians 6:2 the apostle Paul quotes from the prophecy of Isaiah 49:8, which says: "This is what Jehovah has said: 'In a time of goodwill I have answered you, and in a day of salvation I have helped you; and I kept safeguarding you that I might give you as a covenant for the people, to rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions.'" In its original setting this statement was evidently made to Isaiah as representing or personifying the nation of Israel. (Isa 49:3) It was clearly a restoration prophecy and, hence, had its first fulfillment at the time of the liberation of Israel from Babylon when the call went to the Israelite prisoners, "Come out!" They thereafter returned to their homeland and rehabilitated the desolated land.—Isa 49:9.

However, the words "that I might give you as a covenant for the people" in verse 8 of this chapter and the preceding statement in verse 6 that this "servant" of Jehovah would be given as "a light of the nations, that [God's] salvation may come to be to the extremity of the earth," definitely mark the prophecy as Messianic and as therefore applying to Christ Jesus as God's "servant." (Compare Isa 42:1-4, 6, 7 with Mt 12:18-21.) Since the "time of goodwill" was a time when Jehovah would 'answer' and 'help' his servant, it must apply to Jesus' earthly life when he "offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." (Heb

5:7-9; compare Joh 12:27, 28; 17:1-5; Lu 22:41-44; 23:46.) It was, therefore, "a day of salvation" for God's own Son, during which period of opportunity he demonstrated perfection of integrity and, as a result, "became responsible for everlasting salvation to all those obeying him."—Heb 5:9.

Additionally, Paul's quotation from this prophecy indicates a still further application to those Christians whom Paul urges "not to accept the undeserved kindness of God and miss its purpose," and to whom he says (after quoting Isa 49:8): "Look! Now is the especially acceptable time. Look! Now is the day of salvation." (2Co 6:1, 2) Such Christians had become the spiritual "Israel of God" from Pentecost of 33 C.E. forward (Ga 6:16), but there was a need for them to prove worthy of God's undeserved kindness, so that the "acceptable time" might indeed prove to be "a day of salvation" for them.

The fact that the prophecy in its original application was one of restoration would likewise indicate an application to a time of release from spiritual captivity and of restoration to full favor with God.—Compare Ps 69:13-18.

To natural Jews who failed to appreciate the favorableness of the time and the opportunity that was theirs for entry into 'spiritual Israel,' Paul announced that he was turning to the non-Jewish nations, and he quoted Isaiah 49:6 in support, saying: "In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.'" (Ac 13:47) Since "time" and "day" are terms indicating temporariness, they imply urgency and the need to use wisely an

opportune period or season of favor before its end comes bringing the withdrawal of divine mercy and offer of salvation.—Ro 13:11-13; 1Th 5:6-11; Eph 5:15-20.

ACCIDENT, ACCIDENTAL. Unforeseen occurrences that result from ignorance, carelessness, or unavoidable events and that cause loss or injury are commonly called accidents. The Hebrew word *'a-sohn'* evidently literally means "a healing" and is used as a euphemism for "a fatal accident." (Compare Ge 42:4, ftn.) The Hebrew *miq-reh'*, which is derived from a root that means "meet; befall" (Ge 44:29; De 25:18), is rendered not only "accident" (1Sa 6:9) but also "eventuality" (Ec 2:14, 15; 3:19) and "by chance."—Ru 2:3.

Jacob feared that a fatal accident might befall his beloved son Benjamin if allowed to go to Egypt with his brothers. (Ge 42:4, 38) The Philistines returned the ark of Jehovah to prove whether the plague of piles they suffered really was from Jehovah or was just "an accident." (1Sa 6:9) Solomon recognized that anyone may become a victim of unforeseen occurrence.—Ec 9:11.

The Mosaic Law differentiated between an accident that proved fatal and one that was not. (Ex 21:22-25) It also distinguished between killing intentionally and unintentionally. For deliberate

murder, capital punishment was mandatory; for those guilty of accidental homicide, cities of refuge were set up. (Nu 35:11-25, 31; see CITIES OF REFUGE.) The law applied equally to native Israelite and alien resident, and instructions for the necessary sacrifices to atone for accidental or unintentional sins were provided.—Le 4:1-35; 5:14-19; Nu 15:22-29.

ACCO (Ac'co). A seaport city also known as Accho, Acre, and Ptolemais. It is located at the northern point of the yawning crescent-shaped Bay of Acco (or Bay of Haifa [Mifraz Hefa]). This bay is formed by the cape of Mount Carmel jutting out into the Mediterranean Sea about 13 km (8 mi) to the S.

In the period of the Judges, the Canaanite city was situated on a mound identified with Tell el-Fukhkhār (Tel 'Akko), about 1 km (0.6 mi) from the bay and 1.8 km (1 mi) E of the present-day Old City walls. During the Persian period, from the sixth century B.C.E., the city spread westward to include the peninsula that forms the N end of the Bay of Haifa. The port of the city was located there from the Persian period onward. By the time of the Christian Era, the location of Acco had come to include the peninsula and is included in the area of modern 'Akko.

Situated about 39 km (24 mi) S of Tyre, Acco was the most important seaport on the harbor-shy Palestinian coast until Herod the Great ran seawalls out from the shore to produce an artificial

***Acco (later known as Ptolemais).
The apostle Paul stopped at this seaport
city on his final trip to Jerusalem***



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.

OUR KINGDOM MINISTRY

JULY 2014

WEEK STARTING JULY 14

Song 1 and Prayer

☐ Congregation Bible Study:

cl chap. 10 ¶1-7 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Leviticus 21-24 (10 min.)

No. 1: Leviticus 23:1-14 (4 min. or less)

No. 2: Universal Salvation Is Not Scriptural—rs p. 356 ¶3 (5 min.)

No. 3: Acceptable Time—Use Wisely the Opportune Season for God's Favor—*it-1* pp. 37-38 (5 min.)

☐ Service Meeting:

Song 45

10 min: Get Ready for the Special Campaign in August. Distribute a copy of the new tract *Where Can We Find Answers to Life's Big Questions?* to anyone who does not have a copy. Using the sample presentation on page 4, have two demonstrations. First show how the tract will be offered to most householders. Then demonstrate how it may be offered when the householder shows interest or desires to talk. Encourage all to have a full share in the campaign.

5 min: Benefit From *Examining the Scriptures Daily*. Discussion. Invite the audience to comment on when they consider the text each day and how their use of *Examining the Scriptures Daily* has benefited them.

15 min: "Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally." Discussion. Include a demonstration.

Song 107 and Prayer

Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally

Why Important: When sharing in the house-to-house ministry, we often find that many people are not at home. However, we may come in contact with them when using public transportation, when waiting in a doctor's office, when taking a break at work or at

school, and so forth. It is Jehovah's will that everyone has an opportunity to hear the Kingdom message. (1 Tim. 2:3, 4) Often, in order to give a witness, we must take the initiative to start a conversation.

How to Do It:

- Be selective. Does the person seem friendly and willing to talk? Do the circumstances allow for relaxed conversation? Some publishers first make eye contact with the person and then smile. If the person smiles back, they try to start a conversation.
- Say a brief, silent prayer if you lack the courage to speak.—Neh. 2:4; Acts 4:29.
- Start with a simple comment, perhaps a greeting. Jesus did not begin his conversation with the Samaritan woman by talking about the Kingdom. (John 4:7) Sometimes a conversation can be initiated by giving commendation: "Your children are so well-behaved!" Asking a question is another possible conversation starter: "Did you see that news report last night?"
- Once the conversation has started, look for an opportunity to introduce the good news, but do not be in a hurry. Allow the conversation to develop naturally. Perhaps you can make a statement that arouses the person's curiosity and prompts an inquiry. For example, if the conversation is about family matters, you might say, "I found some *reliable* advice on raising children." If you are discussing a news item, you could say, "I recently enjoyed reading some *good* news for a change." Do not be discouraged if the conversation ends before you can give a witness.
- Carry tracts or other literature that you can give to someone who shows interest.

Try This During the Month:

- Each week try to start at least one conversation with the goal of witnessing informally.

WEEK STARTING AUGUST 4

Song 51 and Prayer

□ Congregation Bible Study:

c/ chap. 11 ¶1-8 (30 min.)

□ Theocratic Ministry School:

Bible reading: Numbers 4-6 (10 min.)

No. 1: Numbers 4:17-33 (4 min. or less)

No. 2: Does the Bible Say That Some Will Never Be Saved?—rs p. 358 ¶1-3 (5 min.)

No. 3: Accusation—Jehovah Overrules Bad Laws, and He Judges Those Who Make False Accusations—it-1 p. 39 ¶9—p. 40 ¶1 (5 min.)

□ Service Meeting:

Song 85

10 min: Offer the Magazines During August. Discussion. Using the sample presentations on this page, demonstrate how the magazines may be offered to someone when engaging in the special campaign on the weekends. Then invite comments from the audience on these questions: Why should we offer the magazines on the weekends in August when it is appropriate to do so? What are some occasions when this would be appropriate?

10 min: Local needs.

10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally.” Ask the audience to relate good experiences.

Song 75 and Prayer

Announcements

■ Literature offer for **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **August:** Special campaign distribution of a new tract to advertise the jw.org Web site. **September and October:** The *Watchtower* and *Awake!* magazines.

■ Since August has five full weekends, it would be an excellent month to auxiliary pioneer.

Field Service Highlights

Harbor witnessing is established in 38 major ports in the United States. In January 2014, the harbor witnessing groups in Los Angeles, Philadelphia, and Seattle reported that 98 brothers visited 274 cargo ships. They placed 1,349 books, 289 magazines, and 2,110 brochures. They also conducted 75 Bible studies. Truly, merchants, shepherds, and traders are part of the expansion of Jehovah’s organization!—Isa. 60:6-9.

Sample Presentations

Where Can We Find Answers to Life’s Big Questions?

Hand the tract to the householder so that he can see the title and say: “Hello. We are sharing in a worldwide campaign to distribute this important message. This is your copy.”

If you are leaving the tract at not-at-homes, place it out of sight and avoid folding it unnecessarily.

*If the householder expresses interest or desires to talk, you might ask his opinion on the multiple-choice question on the front. Open the tract, and show him what Psalm 119:144, 160 says. Explain that the tract contains information about a Web site that can help him find satisfying answers in the Bible. Perhaps you can show him a sample by playing the video *Why Study the Bible?* Before you leave, point out the three questions on the back page of the tract and ask which one concerns him the most. Offer to return so that you can show him how to find the Bible’s answer to that question by using jw.org. When you return, discuss the answer by looking under BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED.*

If you are also distributing invitations to your regional convention, hand the householder the invitation at the same time you give him the tract and add, “In addition, we have given you an invitation to an upcoming free public event.”

THE WATCHTOWER® August 1 ANNOUNCING JEHOVAH’S KINGDOM

On weekends, when appropriate, say this to feature *The Watchtower*: “We would also like to offer you our current magazines. This issue of *The Watchtower* answers the question, Is God interested in you?”

Awake!® August

On weekends, when appropriate, say this to feature the *Awake!* magazine: “We would also like to offer you our current magazines. This issue of *Awake!* answers the question, How can people make peace?”



OUR KINGDOM MINISTRY

JULY 2014

WEEK STARTING JULY 14

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***Examining
the Scriptures
Daily***
2014

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**“Let your Kingdom come.”
—Matthew 6:10.**

The petition “let your Kingdom come” is widely known around the globe, especially in lands that profess to be Christian. But how many people really know what they are asking for when they make that request in prayer? Would they repeat those words so readily if they knew that the coming of God’s Kingdom means the execution of judgment against all earthly governments and the destruction of all opposers of that Kingdom?—Dan. 2:44; Luke 19:27.

The relevance of these questions is heightened by three important facts: (1) God’s Kingdom was established in 1914, with Jesus enthroned as King. (Rev. 12: 10) (2) We are living in the last days of the present system of things. (Matt. 24:3; 2 Tim. 3:1-5) (3) No government or political party on earth has truly recognized God’s Kingdom or yielded to its sovereignty. (Ps. 2:2, 3; Rev. 11:17, 18) Why has God’s Kingdom been ignored? Do not many people yearn for better government, and is not much time and effort spent in trying to patch up and improve current rule? Yes, but most do not realize whom they are up against and how much control that one exerts.

The Bible clearly tells us that “the whole world is lying in the power of the wicked one” and that he, “the one called Devil and Satan, . . . is misleading the entire inhabited earth.” (1 John 5:19; Rev. 12:9) By cleverly blinding people to the point that many do not even believe he exists, Satan is able to maneuver the majority of mankind into rejecting God’s Kingdom and opposing His rule. (2 Cor. 4:4) That is where we as Jehovah’s Witnesses come in. We have the privilege of opening the eyes of people, “to turn them from darkness to light and from the authority of Satan to God.” (Acts 26:18) Today, almost eight million individuals

are working together in unity to accomplish that task. How delighted we are to be counted worthy of being entrusted with that assignment!—Matt. 28:19, 20.

No, we will not convert the world. Indeed, Jesus declared that the majority of mankind would not find “the road leading off into life.” Rather, they would continue on “the road leading off into destruction.” (Matt. 7:13, 14) Jesus foretold that the “good news of the Kingdom [would] be preached in all the inhabited earth for a *witness* to all the nations” before the end comes. (Matt. 24:14) By referring to Noah’s day, Jesus helped us to appreciate how people would react to our preaching activity. Although Noah was “a preacher of righteousness,” the people did not listen to his warning of impending destruction. “They took no note until the Flood came and swept them all away.” (2 Pet. 2:5; Matt. 24:37-39) Today, only those who are righteously disposed heed the warning. They listen to the good news of God’s Kingdom, realizing that “it is, in fact, God’s power for salvation to everyone having faith.”—Rom. 1:16.

Satanic control of the earth will soon be gone. Man will no longer ‘dominate man to his detriment.’ (Eccl. 8:9) The many discordant rulerships of today will be replaced with one government—God’s Kingdom under the rulership of Jesus Christ. (Isa. 9:7; Dan. 7:13, 14; Rev. 11:15) But peace, justice, and righteousness will not be the only hallmarks of that perfect Kingdom rule. Our physical needs will also be fully cared for. (Ps. 72:16; 145:16) Even so, would we be content to have all these blessings if sickness and death yet awaited us? Kingdom rule will address these matters as well. God has decreed: “I am making all things new.” Sorrow and suffering will forever be things of the past. Yes, “death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.” Praise be to our God! Yes, Jehovah, “let your Kingdom come”!—Rev. 19:6; 21:3-5.

How to Use This Booklet

On the following pages, you will find a Scripture text for each day and comments on that text. Although the text and comments may be read at any time, many find it advantageous to consider them in the morning. Then they can reflect on such thoughts throughout the day. Discussing the text as a family is most beneficial. Bethel families around the world do so before having breakfast.

The comments are taken from the *Watchtower (w)* issues of April 2012 through March 2013. Figures following the date of the *Watchtower* issue refer to the number, in order, of each study article (1, 2, 3, 4, or 5) that appears in that issue. This is followed by the paragraphs where the material is found. (See illustration below.) Additional information on the subject matter can be found in the article itself. To find where each article starts, see the front cover of that issue of *The Watchtower*.

Wednesday, January 1
The works of the flesh are manifest.—Gal. 5:19.

Note how “the works of the flesh” breed disunity. (Gal. 5:19-21) *Fornication* separates the one practicing it from Jehovah and the congregation, and adultery can cruelly separate children from parents and innocent partners from marriage mates. . . . Do I air my grievances before a wide audience, hoping to get support from several friends?’
w12 7/15 4:8, 9

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Paragraph number(s) where
text and comments are found
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Article number
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Date of *Watchtower* issue
Year of *Watchtower* issue

OUR KINGDOM MINISTRY

JULY 2014

WEEK STARTING JULY 14

Song 1 and Prayer

❑ Congregation Bible Study:

cl chap. 10 ¶1-7 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 21-24 (10 min.)

No. 1: Leviticus 23:1-14 (4 min. or less)

No. 2: Universal Salvation Is Not Scriptural—rs p. 356 ¶3 (5 min.)

No. 3: Acceptable Time—Use Wisely the Opportune Season for God’s Favor—it-1 pp. 37-38 (5 min.)

❑ Service Meeting:

Song 45

10 min: Get Ready for the Special Campaign in August. Distribute a copy of the new tract *Where Can We Find Answers to Life’s Big Questions?* to anyone who does not have a copy. Using the sample presentation on page 4, have two demonstrations. First show how the tract will be offered to most householders. Then demonstrate how it may be offered when the householder shows interest or desires to talk. Encourage all to have a full share in the campaign.

5 min: Benefit From Examining the Scriptures Daily. Discussion. Invite the audience to comment on when they consider the text each day and how their use of *Examining the Scriptures Daily* has benefited them.

15 min: “Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally.” Discussion. Include a demonstration.

Song 107 and Prayer

Improving Our Skills in the Ministry—Initiating a Conversation in Order to Witness Informally

Why Important: When sharing in the house-to-house ministry, we often find that many people are not at home. However, we may come in contact with them when using public transportation, when waiting in a doctor’s office, when taking a break at work or at

school, and so forth. It is Jehovah’s will that everyone has an opportunity to hear the Kingdom message. (1 Tim. 2:3, 4) Often, in order to give a witness, we must take the initiative to start a conversation.

How to Do It:

- Be selective. Does the person seem friendly and willing to talk? Do the circumstances allow for relaxed conversation? Some publishers first make eye contact with the person and then smile. If the person smiles back, they try to start a conversation.
- Say a brief, silent prayer if you lack the courage to speak.—Neh. 2:4; Acts 4:29.
- Start with a simple comment, perhaps a greeting. Jesus did not begin his conversation with the Samaritan woman by talking about the Kingdom. (John 4:7) Sometimes a conversation can be initiated by giving commendation: “Your children are so well-behaved!” Asking a question is another possible conversation starter: “Did you see that news report last night?”
- Once the conversation has started, look for an opportunity to introduce the good news, but do not be in a hurry. Allow the conversation to develop naturally. Perhaps you can make a statement that arouses the person’s curiosity and prompts an inquiry. For example, if the conversation is about family matters, you might say, “I found some *reliable* advice on raising children.” If you are discussing a news item, you could say, “I recently enjoyed reading some *good* news for a change.” Do not be discouraged if the conversation ends before you can give a witness.
- Carry tracts or other literature that you can give to someone who shows interest.

Try This During the Month:

- Each week try to start at least one conversation with the goal of witnessing informally.

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.)