

OUR KINGDOM MINISTRY

AUGUST 2014

1914-2014 One Hundred Years of Kingdom Rule!

In 1922, J.F. Rutherford boldly proclaimed: “Behold, the King reigns! . . . Advertise, the King and his kingdom.” In this 100th year of Kingdom rule, his exclamation still fills us with excitement. Let us exert ourselves to make this August a historic month by helping others to learn about the Kingdom through our Web site!

WEEK STARTING AUGUST 11

Song 71 and Prayer

☐ **Congregation Bible Study:**

cl chap. 11 ¶9-16 (30 min.)

☐ **Theocratic Ministry School:**

Bible reading: Numbers 7-9 (10 min.)

No. 1: Numbers 9:9-23 (4 min. or less)

No. 2: Once Saved Does Not Mean Always Saved—rs p. 358 ¶4—p. 359 ¶1 (5 min.)

No. 3: Achan—Robbing God Brings Dire Consequences—it-1 p. 41 (5 min.)

☐ **Service Meeting:**

Song 107

5 min: “1914-2014: One Hundred Years of Kingdom Rule!” Discussion. Have the paragraph at the top of this page read. Service Meeting parts this month will highlight the Kingdom. Review local arrangements for field service.

10 min: “Use the New Web Site Tract.” Discuss the contents of the tract. Have a demonstration of a publisher offering the tract and then using his electronic device to direct a person to jw.org.

15 min: “Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom.” Discussion. Have two publishers demonstrate the following scenario: Publisher is in line at a store. Person beside him looks at a news magazine and says: “This world is a mess! Everyone thinks that he has the answers, but things just get worse.” Publisher soliloquizes: “I should say something. I must speak up and tell him about the Kingdom!” Publisher says: “I know—more bad news. But may I give you this tract? The Web site that it features has really helped me to find the answers to many of life’s big questions.” Publisher highlights one point from the tract, and the person expresses interest.

Song 92 and Prayer

Use the New Web Site Tract

The tract is entitled *Where Can We Find Answers to Life’s Big Questions?* Three questions are raised on the back of the tract. When an opportunity arises, ask a person which question interests him the most and direct him to BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED on the Web site to find the answer. There he will also find answers to the questions: What is the Kingdom of God? And what will God’s Kingdom accomplish?

Keep copies of this tract on hand to help people learn what the Bible says about our wonderful future under God’s Kingdom.

Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom

Why Important: If we are to follow the clear direction given at 2 Timothy 1:7, 8, it is important that we confidently speak up about the Kingdom. How can we gain confidence to advertise the Kingdom?

How to Do It:

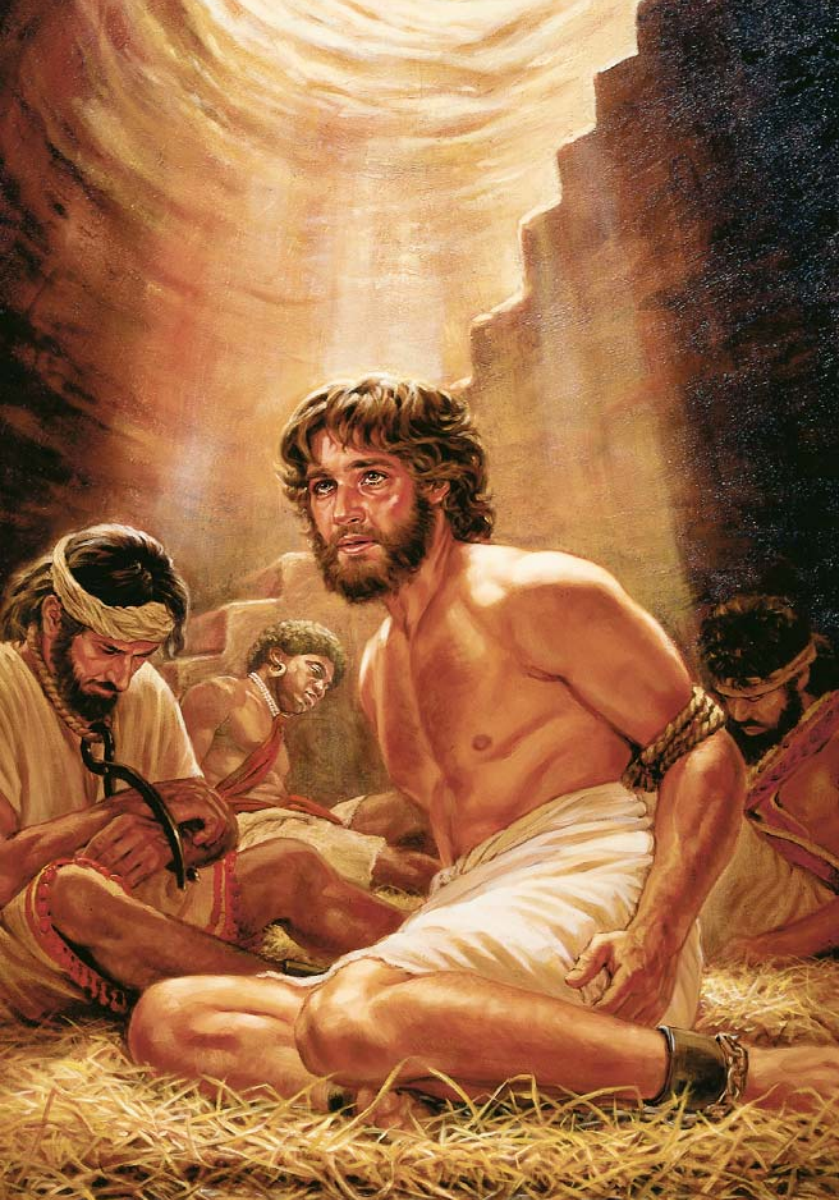
- Have empathy for people. (Phil. 2:4) Many are distressed over world conditions or personal problems. Our having empathy motivates us to tell them about the Kingdom.
- Before leaving the house, take a few tracts with you.

Try This During the Month:

- Choose a person to whom you would like to witness. Pray to Jehovah for courage and the opportunity to speak up.

God's Gift of Holy Spirit (Luke 11:13)

1. Sov'reign, Jehovah, merciful Father,
 Greater you are than our sinful hearts.
Lighten our burden, soften our anguish,
 Give us the comfort your spirit imparts.
2. Father, we all fall short of your glory;
 Times there have been when we've lost our way.
God, we beseech you: Please may you grant us
 Your holy spirit to guide us each day.
3. When we are weary, weak, or discouraged,
 Your active force will our hearts renew.
Give us the strength to mount up like eagles;
 May we receive holy spirit from you.



Mercy and Jehovah's Perfect Justice

⁹ Jehovah's justice, like every other facet of his matchless personality, is perfect, not lacking in anything. Extolling Jehovah, Moses wrote: "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deuteronomy 32:3, 4) Every expression of Jehovah's justice is flawless—never too lenient, never too harsh.

¹⁰ There is a close connection between Jehovah's justice and his mercy. Psalm 116:5 says: "Jehovah is gracious and righteous ["just," *The New American Bible*]; and our God is One showing mercy." Yes, Jehovah is both just and merciful. The two traits are not at odds. His exercising of mercy is not a watering down of his justice, as if his justice would otherwise be too severe. Rather, the two qualities are often expressed by him at the same time, even in the same act. Consider an example.

¹¹ All humans are by inheritance sinful and thus deserving of sin's penalty—death. (Romans 5:12) But Jehovah finds no pleasure in the death of sinners. He is "a God of acts of forgiveness, gracious and merciful." (Nehemiah 9:17) Still, because he is holy, he cannot condone unrighteousness. How, then, could he show mercy to inherently sinful humans? The answer is found in one of the most precious truths of God's Word: Jehovah's provision of a ransom for mankind's salvation. In Chapter 14 we will learn more about this loving arrangement. It is at once profoundly just and supremely merciful. By means of it, Jehovah can express tender mercy toward repentant sin-

9-11. (a) What connection is there between Jehovah's justice and his mercy? (b) How is Jehovah's justice as well as his mercy evident in the way he deals with sinful humans?

ners while maintaining his standards of perfect justice.
—Romans 3:21-26.

Jehovah's Justice Is Heartwarming

¹² Jehovah's justice is, not a cold quality that repels us, but an endearing quality that draws us to him. The Bible clearly describes the compassionate nature of Jehovah's justice, or righteousness. Let us consider some of the heartwarming ways that Jehovah exercises his justice.

¹³ Jehovah's perfect justice moves him to show faithfulness and loyalty toward his servants. The psalmist David came to appreciate firsthand this facet of Jehovah's justice. From his own experience and from his study of God's ways, what conclusion did David reach? He declared: "Jehovah is a lover of justice, and he will not leave his loyal ones. To time indefinite they will certainly be guarded." (Psalm 37:28) What comforting assurance! Our God will never for one moment abandon those who are loyal to him. We can therefore count on his closeness and his loving care. His justice guarantees this!—Proverbs 2:7, 8.

¹⁴ Divine justice is sensitive to the needs of the afflicted. Jehovah's concern for disadvantaged ones is evident in the Law he gave to Israel. For example, the Law made special provisions to ensure that orphans and widows were cared for. (Deuteronomy 24:17-21) Recognizing how difficult life could be for such families, Jehovah himself became their fatherly Judge and Protector,

12, 13. (a) Why does Jehovah's justice draw us to him? (b) What conclusion did David reach regarding Jehovah's justice, and how can this comfort us?

14. How is Jehovah's concern for disadvantaged ones evident in the Law he gave to Israel?

the one “executing judgment for the fatherless boy and the widow.”* (Deuteronomy 10:18; Psalm 68:5) Jehovah warned the Israelites that if they victimized defenseless women and children, he would unfailingly hear the outcry of such ones. He stated: “My anger will indeed blaze.” (Exodus 22:22-24) While anger is not one of Jehovah’s dominant qualities, he is provoked to righteous indignation by deliberate acts of injustice, especially when the victims are the lowly and the helpless.—Psalm 103:6.

¹⁵ Jehovah also assures us that he “treats none with partiality nor accepts a bribe.” (Deuteronomy 10:17) Unlike many humans with power or influence, Jehovah is not swayed by material wealth or outward appearance. He is completely free from bias or favoritism. Consider a truly remarkable evidence of Jehovah’s impartiality. The opportunity of becoming his true worshipers, with endless life in view, is not restricted to an elite few. Rather, “in every nation the man that fears him and works righteousness is acceptable to him.” (Acts 10:34, 35) This marvelous prospect is open to all regardless of their social standing, the color of their skin, or the country in which they live. Is that not true justice at its very best?

¹⁶ There is another aspect of Jehovah’s perfect justice that merits our consideration and respect: the way he deals with transgressors of his righteous standards.

* Although the Hebrew word for “fatherless boy” is in the masculine gender, this in no way suggests a lack of concern for girls. Jehovah included in the Law an account about a judicial decision that guaranteed an inheritance for the fatherless daughters of Zelophehad. That ruling established a precedent, thus upholding the rights of fatherless girls.—Numbers 27:1-8.

15, 16. What is a truly remarkable evidence of Jehovah’s impartiality?

first year as a burnt offering,^a one sound female lamb in its first year as a sin offering,^b one sound ram as a communion sacrifice,^c **15** a basket of unleavened ring-shaped loaves of fine flour mixed with oil, unleavened wafers smeared with oil, and their grain offering^d and their drink offerings.^e **16** The priest will present them before Jehovah and will offer up his sin offering and his burnt offering. **17** He will offer the ram as a communion sacrifice to Jehovah along with the basket of unleavened loaves, and the priest will present its grain offering^f and its drink offering.

18 "The Naz'i-rite must then shave the uncut hair of his head^g at the entrance of the tent of meeting, and he will take the hair of his head grown during his Naziriteship and put it on the fire that is under the communion sacrifice. **19** And the priest must take a boiled^h shoulder from the ram, one unleavened ring-shaped loaf from the basket, and one unleavened wafer, and put them on the palms of the Naz'i-rite after he has had the sign of his Naziriteship shaved off. **20** And the priest must wave them back and forth as a wave offering before Jehovah.ⁱ It is something holy for the priest, along with the breast of the wave offering and the leg of the contribution.^j Afterward, the Naz'i-rite may drink wine.

21 "This is the law about the Naz'i-rite^k who makes a vow: If he vows and can afford to make an offering to Jehovah that is beyond the requirements of his Naziriteship, he must then carry out his vow out of regard for the law of his Naziriteship."

6:18 *Or "the head of his Naziriteship."

CHAP. 6

a Le 1:10

b Le 4:32

c Le 3:1

d Le 2:1
Le 6:14

e Nu 15:8, 10

f Le 2:9

g Nu 6:5

h Le 8:31

i Ex 29:23, 24

j Le 7:34

k Jg 13:5

Second Col.

a Le 9:22
De 10:8

b Ru 2:4
Ps 134:3

c Ps 31:16
Ps 67:1

d Ps 29:11
Lu 2:14

e De 28:10
Isa 43:7, 10

f Ps 5:12
Ps 67:7

CHAP. 7

g Ex 40:17

h Ex 30:26

i Le 8:10

j Ex 40:10

k Ex 18:21
Nu 1:4, 16

l Nu 3:25, 26
Nu 4:24-26

22 Then Jehovah said to Moses: **23** "Tell Aaron and his sons, 'This is the way you should bless^a the people of Israel. Say to them:

24 "May Jehovah bless you^b and safeguard you.

25 May Jehovah make his face shine upon you,^c and may he favor you.

26 May Jehovah lift up his face toward you and grant you peace."^d

27 And they must place my name upon the people of Israel,^e that I may bless them."^f

7 On the day that Moses finished setting up the tabernacle,^g he anointed it^h and sanctified it, together with all its furnishings, the altar, and all its utensils.ⁱ When he had anointed and sanctified these things,^j **2** the chieftains of Israel,^k the heads of their paternal houses, made an offering. These chieftains of the tribes who presided over the registration **3** brought before Jehovah their offering of six covered wagons and 12 oxen, a wagon for two chieftains and a bull^l for each one; and they presented them before the tabernacle. **4** Jehovah said to Moses: **5** "Accept these things from them, as they will be used for the service of the tent of meeting, and you should give them to the Levites, to each one as needed for his duties."

6 So Moses accepted the wagons and the cattle and gave them to the Levites. **7** He gave two wagons and four oxen to the sons of Ger'shon, according to what was needed for their duties;^l **8** and he gave four wagons and eight oxen to the sons of Me-rar'i, according to what was needed for their duties, under the direction of Ith'a-mar the son

7:3 *Or "an ox."

of Aaron the priest.^a **9** But he did not give any to the sons of Ko'hath because their duties involved the service of the holy place,^b and they carried the holy things on their shoulders.^c

10 Now the chieftains made their presentation at the inauguration^{*d} of the altar on the day it was anointed. When the chieftains presented their offering before the altar, **11** Jehovah said to Moses: "One chieftain each day, on successive days, will present his offering for the inauguration of the altar."

12 The one who presented his offering on the first day was Nah'shon^e the son of Amin'a-dab of the tribe of Judah. **13** His offering was one silver dish weighing 130 shekels* and one silver bowl weighing 70 shekels by the standard shekel of the holy place,[#] both of them full of fine flour mixed with oil for a grain offering;^g **14** one gold cup* weighing 10 shekels, full of incense; **15** one young bull, one ram, and one male lamb in its first year for a burnt offering;^h **16** one young goat for a sin offering;ⁱ **17** and for a communion sacrifice,^j two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of Nah'shon the son of Amin'a-dab.^k

18 On the second day, Ne-than'el^l the son of Zu'ar, the chieftain of Is'sa-char, made a presentation. **19** He presented as his offering one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^m both of them full of fine flour mixed with oil for a

7:10 *Or "dedication." 7:13 *A shekel equaled 11.4 g (0.367 oz t). See App. B14. #Or "by the holy shekel." 7:14 *Or "small bowl."

CHAP. 7

a Nu 3:36, 37
Nu 4:31-33

b Nu 3:30, 31
Nu 4:15

c 2Sa 6:13
1Ch 15:15

d 1Ki 8:63
2Ch 7:5

e Nu 1:4, 7
Nu 2:3
Ru 4:20
Mt 1:4

f Le 27:25

g Le 2:1

h Le 1:3

i Le 4:22, 23

j Le 3:1

k Ex 6:23
Lu 3:23, 33

l Nu 1:4, 8
Nu 2:5
Nu 10:15

m Le 27:25

Second Col.

a Le 2:1

b Le 1:3

c Le 4:22, 23

d Le 3:1

e Nu 2:7
Nu 10:16

f Le 27:25

g Le 2:1

h Le 1:3

i Le 4:22, 23

j Le 3:1

k Nu 1:4, 9

l Nu 2:10
Nu 10:18

m Le 27:25

n Le 2:1

o Le 1:3

p Le 4:22, 23

q Le 3:1

r Nu 1:4, 5

grain offering;^a **20** one gold cup weighing 10 shekels, full of incense; **21** one young bull, one ram, and one male lamb in its first year for a burnt offering;^b **22** one young goat for a sin offering;^c **23** and for a communion sacrifice,^d two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of Ne-than'el the son of Zu'ar.

24 On the third day, the chieftain for the sons of Zeb'u-lun, E-li'ab^e the son of He'lon, **25** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^f both of them full of fine flour mixed with oil for a grain offering;^g **26** one gold cup weighing 10 shekels, full of incense; **27** one young bull, one ram, and one male lamb in its first year for a burnt offering;^h **28** one young goat for a sin offering;ⁱ **29** and for a communion sacrifice,^j two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of E-li'ab^k the son of He'lon.

30 On the fourth day, the chieftain for the sons of Reu'ben, E-li'zur^l the son of Shed'e-ur, **31** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^m both of them full of fine flour mixed with oil for a grain offering;ⁿ **32** one gold cup weighing 10 shekels, full of incense; **33** one young bull, one ram, and one male lamb in its first year for a burnt offering;^o **34** one young goat for a sin offering;^p **35** and for a communion sacrifice,^q two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of E-li'zur^r the son of Shed'e-ur.

36 On the fifth day, the chieftain for the sons of Sim'e-on, She-lu'mi-el^a the son of Zu-ri-shad'dai, **37** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^b both of them full of fine flour mixed with oil for a grain offering;^c **38** one gold cup weighing 10 shekels, full of incense; **39** one young bull, one ram, and one male lamb in its first year for a burnt offering;^d **40** one young goat for a sin offering;^e **41** and for a communion sacrifice,^f two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of She-lu'mi-el^g the son of Zu-ri-shad'dai.

42 On the sixth day, the chieftain for the sons of Gad, E-li'a-saph^h the son of Deu'el, **43** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,ⁱ both of them full of fine flour mixed with oil for a grain offering;^j **44** one gold cup weighing 10 shekels, full of incense; **45** one young bull, one ram, and one male lamb in its first year for a burnt offering;^k **46** one young goat for a sin offering;^l **47** and for a communion sacrifice,^m two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of E-li'a-saphⁿ the son of Deu'el.

48 On the seventh day, the chieftain for the sons of E'phraim, E-lish'a-ma^o the son of Am-mi'hud, **49** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^p both of them full of fine flour mixed with oil for a grain offering;^q **50** one gold cup weigh-

CHAP. 7

- a Nu 2:12
b Le 27:25
c Le 2:1
d Le 1:3
e Le 4:22, 23
f Le 3:1
g Nu 1:4, 6
h Nu 2:14
Nu 10:20
i Le 27:25
j Le 2:1
k Le 1:3
l Le 4:22, 23
m Le 3:1
n Nu 1:4, 14
o Nu 2:18
Nu 10:22
p Le 27:25
q Le 2:1

Second Col.

- a Le 1:3
b Le 4:22, 23
c Le 3:1
d Nu 1:4, 10
e Nu 2:20
Nu 10:23
f Le 27:25
g Le 2:1
h Le 1:3
i Le 4:22, 23
j Le 3:1
k Nu 1:4, 10
l Nu 1:16
m Nu 2:22
Nu 10:24
n Le 27:25
o Le 2:1
p Le 1:3
q Le 4:22, 23
r Le 3:1

ing 10 shekels, full of incense; **51** one young bull, one ram, and one male lamb in its first year for a burnt offering;^a **52** one young goat for a sin offering;^b **53** and for a communion sacrifice,^c two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of E-lish'a-ma^d the son of Am-mi'hud.

54 On the eighth day, the chieftain for the sons of Manas'seh, Ga-ma'li-el^e the son of Pe-dah'zur, **55** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^f both of them full of fine flour mixed with oil for a grain offering;^g **56** one gold cup weighing 10 shekels, full of incense; **57** one young bull, one ram, and one male lamb in its first year, for a burnt offering;^h **58** one young goat for a sin offering;ⁱ **59** and for a communion sacrifice,^j two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of Ga-ma'li-el^k the son of Pe-dah'zur.

60 On the ninth day, the chieftain^l for the sons of Benjamin, Ab'i-dan^m the son of Gid-e-o'ni, **61** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,ⁿ both of them full of fine flour mixed with oil for a grain offering;^o **62** one gold cup weighing 10 shekels, full of incense; **63** one young bull, one ram, and one male lamb in its first year for a burnt offering;^p **64** one young goat for a sin offering;^q **65** and for a communion sacrifice,^r two cattle, five rams, five male goats, and five male lambs each a year old. This was the

offering of Ab'i-dan^a the son of Gid-e-o'ni.

66 On the tenth day, the chieftain for the sons of Dan, A-hi-e'zer^b the son of Am-mi-shad'dai, **67** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^c both of them full of fine flour mixed with oil for a grain offering;^d **68** one gold cup weighing 10 shekels, full of incense; **69** one young bull, one ram, and one male lamb in its first year for a burnt offering;^e **70** one young goat for a sin offering;^f **71** and for a communion sacrifice,^g two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of A-hi-e'zer^h the son of Am-mi-shad'dai.

72 On the 11th day, the chieftain for the sons of Ash'er, Pa'gi-elⁱ the son of Och'ran, **73** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^j both of them full of fine flour mixed with oil for a grain offering;^k **74** one gold cup weighing 10 shekels, full of incense; **75** one young bull, one ram, and one male lamb in its first year for a burnt offering;^l **76** one young goat for a sin offering;^m **77** and for a communion sacrifice,ⁿ two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of Pa'gi-el^o the son of Och'ran.

78 On the 12th day, the chieftain for the sons of Naph'tali, A-hi'ra^p the son of E'nan, **79** made his offering of one silver dish weighing 130 shekels and one silver bowl weighing 70 shekels by the standard shekel of the holy place,^q both of them full of fine flour mixed with

CHAP. 7

a Nu 1:4, 11

b Nu 2:25

Nu 10:25

c Le 27:25

d Le 2:1

e Le 1:3

f Le 4:22, 23

g Le 3:1

h Nu 1:4, 12

i Nu 2:27

Nu 10:26

j Le 27:25

k Le 2:1

l Le 1:3

m Le 4:22, 23

n Le 3:1

o Nu 1:4, 13

p Nu 2:29

Nu 10:27

q Le 27:25

Second Col.

a Le 2:1

b Le 1:3

c Le 4:22, 23

d Le 3:1

e Nu 1:4, 15

f Nu 7:10

Ezr 2:68

g Nu 7:13-17

h Le 27:25

i Nu 7:10

j Nu 7:1

k Ex 33:9

Nu 11:17

Nu 12:8

l Ex 25:22

Ex 37:6

m Ex 25:18

1Sa 4:4

Ps 80:1

oil for a grain offering;^a **80** one gold cup weighing 10 shekels, full of incense; **81** one young bull, one ram, and one male lamb in its first year for a burnt offering;^b **82** one young goat for a sin offering;^c **83** and for a communion sacrifice,^d two cattle, five rams, five male goats, and five male lambs each a year old. This was the offering of A-hi'ra^e the son of E'nan.

84 This was the inauguration offering^f of the altar from the chieftains of Israel when it was anointed: 12 silver dishes, 12 silver bowls, 12 gold cups;^g **85** each silver dish weighing 130 shekels and each bowl weighing 70 shekels, all the silver of the vessels amounting to 2,400 shekels by the standard shekel of the holy place;^h **86** the 12 gold cups full of incense each weighed 10 shekels by the standard shekel of the holy place, all the gold of the cups amounting to 120 shekels. **87** All the cattle for the burnt offering were 12 bulls, 12 rams, 12 male lambs each a year old and their grain offerings, and 12 young goats for a sin offering; **88** and all the cattle of the communion sacrifice amounted to 24 bulls, 60 rams, 60 male goats, and 60 male lambs each a year old. This was the inauguration offeringⁱ of the altar after it was anointed.^j

89 Whenever Moses went into the tent of meeting to speak with God,^{*k} he would hear the voice conversing with him from above the cover^l of the ark of the Testimony, from between the two cherubs;^m and God would speak to him.

8 Jehovah spoke to Moses, saying: **2** "Speak to Aaron and tell him, 'When you light up the lamps, the seven lamps

7:89 *Lit., "him."

should shine on the area in front of the lampstand."^a **3** So Aaron did this: He lit up its lamps for the area in front of the lampstand,^b just as Jehovah had commanded Moses. **4** This is how the lampstand was made: It was hammered work of gold; from its stem to its blossoms, it was hammered work.^c The lampstand was made according to the vision^d that Jehovah had shown Moses.

5 Jehovah spoke again to Moses, saying: **6** "Take the Levites from among the Israelites, and cleanse them.^e **7** This is how you should cleanse them: Sprinkle sin-cleansing water on them, and they must shave their whole body with a razor, wash their garments, and cleanse themselves.^f **8** Then they will take a young bull^g and its grain offering^h of fine flour mixed with oil, and you will take another young bull for a sin offering.ⁱ **9** And you are to present the Levites before the tent of meeting and gather all the assembly of the Israelites.^j **10** When you present the Levites before Jehovah, the Israelites are to lay their hands on the Levites.^k **11** And Aaron must offer* the Levites before Jehovah as a wave offering^l from the Israelites, and they will carry out the service of Jehovah.^m

12 "Then the Levites will lay their hands on the heads of the bullsⁿ and offer the one as a sin offering and the other as a burnt offering to Jehovah to make atonement^o for the Levites. **13** And you will have the Levites stand before Aaron and his sons and offer* them as a wave offering to Jehovah. **14** You must separate the Levites from among the Israelites, and the Levites will become mine.^p **15** Afterward, the

8:11, 13, 15 *Lit., "wave," that is, cause to move back and forth.

CHAP. 8

a Ex 25:37
Ex 40:24, 25
Le 24:2

b Heb 9:2

c Ex 37:17

d Ex 25:9, 40
1Ch 28:12, 19

e Ex 29:4
Isa 52:11

f Ex 30:18, 19
Le 16:28
Nu 19:7

g Le 1:3

h Le 2:1

i Le 4:3

j Le 8:2, 3

k Nu 3:9, 41

l Le 7:30
Nu 8:21

m Nu 1:50
Nu 3:6
2Ch 31:2

n Ex 29:10

o Le 1:4

p Nu 3:45
Nu 16:9

Second Col.

a Nu 3:12

b Ex 13:2, 12
Le 27:26

c Ex 12:29
Ex 13:15

d Nu 3:9
Nu 18:6
1Ch 23:32
Eze 44:11

e Nu 1:53
Nu 18:5
1Sa 6:19

f Nu 8:7

g Nu 8:11

h Nu 8:12

Levites will come in to serve at the tent of meeting. This is how you should cleanse them and offer* them as a wave offering. **16** For they are given ones, given to me from among the Israelites. In place of all those who are firstborn* of the Israelites,^a I will take them for myself. **17** For every firstborn among the Israelites is mine, both man and animal.^b I sanctified them to myself on the day I struck down every firstborn in the land of Egypt.^c **18** I will take the Levites in place of all the firstborn among the Israelites. **19** I will give the Levites as given ones to Aaron and his sons from among the Israelites, to carry out the service in behalf of the Israelites at the tent of meeting^d and to make atonement for the Israelites, so that no plague may occur among the Israelites^e because the people of Israel come near the holy place."

20 Moses and Aaron and all the assembly of the Israelites did this with the Levites. In accord with all that Jehovah had commanded Moses regarding the Levites, that is what the Israelites did with them. **21** So the Levites purified themselves and washed their garments,^f after which Aaron offered* them as a wave offering before Jehovah.^g Then Aaron made atonement for them to cleanse them.^h **22** Thereafter, the Levites went in to carry out their service at the tent of meeting before Aaron and his sons. Just as Jehovah had commanded Moses respecting the Levites, so they did with them.

23 Jehovah now spoke to Moses, saying: **24** "This applies to the Levites: From 25 years old

8:16 *Or "all the firstborn opening the wombs." **8:21** *Lit., "waved," that is, caused to move back and forth.

and up, a man will join the company of those in the service of the tent of meeting. **25** But after the age of 50 years, he will retire from the service company and not serve any longer. **26** He may minister to his brothers who are taking care of the responsibilities at the tent of meeting, but he must not perform the service there. This is what you are to do regarding the Levites and their responsibilities.”^a

9 Jehovah spoke to Moses in the wilderness of Si’nai in the first month^b of the second year after they had come out of the land of Egypt, saying: **2** “The Israelites should prepare the Passover sacrifice^c at its appointed time.^d **3** On the 14th day of this month at twilight,* you should prepare it at its appointed time. According to all its statutes and all its set procedures, you should prepare it.”^e

4 So Moses told the Israelites to prepare the Passover sacrifice. **5** Then they prepared the Passover sacrifice in the first month, on the 14th day of the month at twilight,* in the wilderness of Si’nai. According to all that Jehovah had commanded Moses, so the Israelites did.

6 Now there were men who had become unclean by touching a dead body,*^f so that they were not able to prepare the Passover sacrifice on that day. So those men presented themselves before Moses and Aaron on that day^g **7** and said to him: “We are unclean because of touching a dead body.* Why should we be kept from presenting the offering to Jehovah at its appointed time among the Israelites?”^h **8** At this Moses said to them:

9:3, 5, 11 *Lit., “between the two evenings.” 9:6 *Or “by a human soul.” 9:7 *Or “because of a human soul.”

CHAP. 8

a Nu 1:53
Nu 3:32
Nu 18:4

CHAP. 9

b Ex 40:2
Nu 1:1

c Ex 12:27

d Ex 12:3, 6
Le 23:5
De 16:1
1Co 5:7

e Ex 12:8

f Nu 5:2
Nu 19:14, 16

g Ex 18:15
Nu 15:33
Nu 27:1, 2

h Le 7:21
De 16:2

Second Col.

a Ex 25:22
Le 16:2
Ps 99:6

b Nu 5:2

c 2Ch 30:2, 15

d Ex 12:8

e Ex 12:10

f Ex 12:46
Ps 34:20
Joh 19:36

g Ex 12:15

h Ex 12:19, 48

i Ex 12:8

j Le 24:22
De 31:12

k Ex 40:2, 17

l Ex 40:34, 38

“Wait there, and let me hear what Jehovah may command regarding you.”^a

9 Then Jehovah said to Moses: **10** “Tell the Israelites, ‘Although any man among you or of your future generations should become unclean by touching a dead body*^b or should be off on a distant journey, he must still prepare the Passover sacrifice to Jehovah. **11** They should prepare it in the second month,^c on the 14th day at twilight.* They should eat it together with unleavened bread and bitter greens.^d **12** They must not let any of it remain until morning,^e and they should not break any bone in it.^f They should prepare it according to every statute regarding the Passover. **13** But if a man was clean or was not off on a journey and neglected to prepare the Passover sacrifice, that person* must then be cut off^g from his people,^g because he did not present the offering of Jehovah at its appointed time. That man will answer for his sin.

14 “And if a foreign resident is residing with you, he should also prepare the Passover sacrifice to Jehovah.^h He should do so according to the statute of the Passover and its set procedure.ⁱ There should exist one statute for you, both for the foreign resident and for the native of the land.”^j

15 Now on the day the tabernacle was set up,^k the cloud covered the tabernacle, the tent of the Testimony, but in the evening what appeared to be fire remained over the tabernacle until morning.^l **16** That is what continued to take place: The cloud would cover it by day, and the appearance of fire by

9:10 *Or “by a soul.” 9:13 *Or “soul.”
*Or “put to death.”

night.^a **17** Whenever the cloud lifted from the tent, the Israelites would promptly depart,^b and in the place where the cloud would remain, there is where the Israelites would encamp.^c **18** At the order of Jehovah the Israelites would depart, and at the order of Jehovah they would encamp.^d As long as the cloud remained over the tabernacle, they would remain encamped. **19** When the cloud would stay over the tabernacle for many days, the Israelites would obey Jehovah and not depart.^e **20** Sometimes the cloud would remain for a few days over the tabernacle. At the order of Jehovah they would remain encamped, and at the order of Jehovah they would depart. **21** Sometimes the cloud would remain only from evening until morning, and when the cloud lifted in the morning, they would depart. Whether it was day or night when the cloud lifted, they would depart.^f **22** Whether it was two days, a month, or longer, as long as the cloud stayed over the tabernacle, the Israelites remained encamped and would not depart. But when it lifted, they would depart. **23** At the order of Jehovah they would encamp, and at the order of Jehovah they would depart. They kept their obligation to Jehovah at the order of Jehovah through Moses.

10 Jehovah then said to Moses: **2** "Make two trumpets^g for yourself; make them of hammered silver, and use them to summon the assembly and to break up the camps. **3** When both of them are blown, the whole assembly must be summoned to you at the entrance of the tent of meeting.^h **4** If just one is blown, only the chieftains, the heads of the thousands of Israel, will be summoned to you.ⁱ

CHAP. 9

- a Ex 13:22
Ne 9:19
b Nu 10:11, 34
c Ex 40:36, 37
d Ex 17:1
Nu 10:11-13
e Ex 40:37
f Ex 40:36
Ps 78:14

CHAP. 10

- g Le 23:24
h Nu 1:18
De 29:10, 11
i Ex 18:21
Nu 1:16
Nu 7:2
De 1:15
De 5:23

Second Col.

- a Nu 2:3
b Nu 2:10
c Nu 10:3
d Nu 31:6
1Ch 15:24
1Ch 16:6
2Ch 29:26
Ne 12:35, 41
e 2Ch 13:12
f 1Ch 15:28
2Ch 5:12
2Ch 7:6
Ezr 3:10
g Le 23:24
Nu 29:1
h Nu 28:11
i Le 3:1
j Ex 6:7
Le 11:45
k Nu 1:1
l Nu 9:17
Ps 78:14

- m Ex 40:36
Nu 2:9, 16,
17, 24, 31
n Nu 12:16
Nu 13:26
De 1:1, 2
o Nu 2:34
Nu 9:23
p Nu 1:4, 7
Nu 2:3

5 "When you sound a fluctuating trumpet blast, the camps of those to the east^a should depart. **6** When you sound a fluctuating trumpet blast a second time, the camps of those to the south^b should depart. They should sound the trumpet blasts in this way each time one of them departs.

7 "Now when calling the congregation together, you should blow the trumpets,^c but not with fluctuating blasts. **8** Aaron's sons, the priests, should blow the trumpets,^d and the use of them will serve as a lasting statute for you throughout your generations.

9 "If you should go to war in your land against an oppressor who is harassing you, you should sound a war call on the trumpets,^e and you will be remembered by Jehovah your God and be saved from your enemies.

10 "Also, on your joyous occasions^f—your festivals^g and at the beginning of your months—you are to sound the trumpets over your burnt offerings^h and your communion sacrifices;ⁱ they will serve as a reminder for you before your God. I am Jehovah your God."^j

11 Now in the second year, in the second month, on the 20th day of the month,^k the cloud lifted from over the tabernacle^l of the Testimony. **12** So the Israelites began to pull away from the wilderness of Si'nai in the order established for their departure,^m and the cloud settled in the wilderness of Pa'ran.ⁿ **13** This was the first time they departed following the order of Jehovah through Moses.^o

14 So the three-tribe division of the camp of the sons of Judah departed first by their companies,^{*} and Nah'shon^p the son of

10:14 *Lit., "according to their armies."

thought conveyed by “all sorts of”? Well, which rendering is also harmonious with the rest of the Bible? The latter one is. Consider Acts 10:34, 35; Revelation 7:9, 10; 2 Thessalonians 1:9. (Note: Other translators also recognize this sense of the Greek word, as is shown by their renderings of it at Matthew 5:11—“all kinds of,” *RS*, *TEV*; “every kind of,” *NE*; “all manner of,” *KJ*.)

Are there scriptures that definitely show that some will never be saved?

2 Thess. 1:9, *RS*: “They shall suffer the punishment of *eternal destruction* and exclusion from the presence of the Lord and from the glory of his might.” (Italics added.)

Rev. 21:8, *RS*: “As for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and sulphur, which is the second death.”

Matt. 7:13, 14, *RS*: “Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.”

Once a person is saved, is he always saved?

Jude 5, *RS*: “I desire to remind you, though you were once for all fully informed, that he who *saved* a people out of the land of Egypt, *afterward destroyed* those who did not believe.” (Italics added.)

Matt. 24:13, *RS*: “He who endures to the end will be saved.” (So a person’s final salvation is not determined at the moment that he begins to put faith in Jesus.)

Phil. 2:12, *RS*: “As you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.” (This was addressed to “the saints,” or holy ones, at Philippi, as stated in Philippians 1:1. Paul urged them not to be overly confident but to realize that their final salvation was not yet assured.)

Heb. 10:26, 27, *RS*: “If we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries.” (Thus the Bible does not go along with the idea that no matter what sins a person may commit after he is “saved” he will not lose his salvation. It encourages faithfulness. See also Hebrews 6:4-6, where it is shown that even a person anointed with holy spirit can lose his hope of salvation.)

Is anything more than faith needed in order to gain salvation?

Eph. 2:8, 9, *RS*: “By grace [“undeserved kindness,” *NW*] you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast.” (The entire provision for salvation is an expression of God’s undeserved kindness. There is no way that a descendant of Adam can gain salvation on his own, no matter how noble his works are. Salvation is a gift from God given to those who put faith in the sin-atoning value of the sacrifice of his Son.)

Heb. 5:9, *RS*: “He [Jesus] became the source of eternal salvation to all who *obey* him.” (Italics added.) (Does this conflict with the statement that Christians are “saved through faith”? Not at all. Obedience simply demonstrates that their faith is genuine.)

Jas. 2:14, 26, *RS*: “What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? For as the body apart from the spirit is dead, so faith apart from works is dead.” (A person does not *earn* salvation by his works. But anyone who has genuine faith *will* have works to go with it—works of obedience to the commands of God and Christ, works that demonstrate his faith and love. Without such works, his faith is dead.)

Acts 16:30, 31, *RS*: “‘Men, what must I do to be saved?’ And they [Paul and Silas] said, ‘Believe in the Lord Jesus, and you will be saved, you and your household.’” (If that man and his household truly believed, would they not act in harmony with their belief? Certainly.)

ACHAN (A'chan) [related through a play on words to Achar, meaning "Bringer of Ostracism (Trouble)"]. The son of Carmi of the household of Zabdi of the family of Zerah of the tribe of Judah; also called Achar.—1Ch 2:7.

When the Israelites crossed the Jordan, Jehovah explicitly commanded that the firstfruits of the conquest, the city of Jericho, "must become a thing devoted to destruction; . . . it belongs to Jehovah." Its silver and gold were to be given to the treasury of Jehovah. (Jos 6:17, 19) Achan, however, upon finding a costly garment from Shinar and a 50-shekel gold bar (worth some \$6,400) and 200 silver shekels (\$440), secretly buried them beneath his tent. (Jos 7:21) Actually he had robbed God! Because of this violation of Jehovah's explicit instructions, when the next city, Ai, was attacked Jehovah withheld his blessing, and Israel was put to flight. Who was guilty? No one confessed. All Israel was then put on trial. Tribe by tribe, then family by family of the tribe of Judah, and finally, man by man of the house of Zabdi, they passed before Jehovah until Achan "got to be picked." (Jos 7:4-18) Only then did he admit his sin. Execution quickly followed. Achan, his family (who could hardly have been ignorant of what he had done), and his livestock were first stoned to death, and then burned with fire, together with all his possessions, in the Valley of Achor, meaning "Ostracism; Trouble."—Jos 7:19-26.

ACHAR. See ACHAN.

ACHBOR (Ach'bor) [Jerboa; Jumping Rodent].

1. The father of Baal-hanan, who is listed as the seventh king of Edom.—Ge 36:38, 39; 1Ch 1:49.

2. The son of Micaiah and a trusted official of King Josiah's court. (2Ki 22:12) He is called "Abdon the son of Micah" at 2 Chronicles 34:20. Upon learning of Jehovah's burning rage expressed in the ancient book of the Law, only recently discovered, Josiah sent Achbor as one of a committee of five to the prophetess Huldah to learn what should be done. (2Ki 22:8-14) Achbor was the father of Elnathan, a prince of the court of King Jehoiakim and very likely the great-grandfather of King Jehoiachin.—Jer 26:22; 36:12; 2Ki 24:8.

ACHIM (A'chim) [possibly from Heb., meaning "May [Jehovah] Firmly Establish; [Jehovah] Has Firmly Established"]. A royal descendant of David through Solomon and an ancestor of Joseph the adoptive father of Jesus.—Mt 1:14.

ACHISH (A'chish). A Philistine king of Gath who reigned during the time of David and Solomon. He was the son of Maoch or Maacah, and in

the superscription of Psalm 34 is called Abimelech, perhaps a title similar to Pharaoh or Czar.—1Sa 27:2; 1Ki 2:39.

Twice when David was in flight from Saul he found refuge in the domain of King Achish. On the first occasion, when suspected of being an enemy, David feigned insanity, and Achish let him go as a harmless idiot. (1Sa 21:10-15; Ps 34:Sup; 56:Sup) On the second visit David was accompanied by 600 warriors and their families, and so Achish assigned them to live in Ziklag. During the year and four months that they were there Achish believed that David's band was making raids on Judean towns, whereas David was actually pillaging the Geshurites, Girzites, and Amalekites. (1Sa 27:1-12) So successful was the deception that Achish actually made David his personal bodyguard when the Philistines were organizing an attack on King Saul, and only at the last moment, upon the insistence of the other "axis lords" of the Philistines, were David and his men sent back to Ziklag. (1Sa 28:2; 29:1-11) When David became king and warred against Gath, Achish apparently was not killed. He lived into Solomon's reign.—1Ki 2:39-41; see GATH.

ACHOR (A'chor) [Ostracism; Trouble]. A valley or low plain forming part of the NE boundary of the tribal territory of Judah. (Jos 15:7) The valley's name, meaning "Ostracism; Trouble," resulted from its being the place where Achan and his household were stoned to death. Achan, by his stealing and hiding some booty from the capture of Jericho, had brought ostracism on the nation of Israel, including defeat at the first attack on Ai.—Jos 7:5-26.

Some have identified the Valley of Achor with the Wadi el Qilt, a ravinelike torrent valley that passes near Jericho. However, the description of its position as given at Joshua 15:7 appears to place it more to the S, and the statement at Isaiah 65:10 would indicate a broader, more spacious area. In view of this it is tentatively identified with el Buqei'a (Biq'at Hureqanya), a barren, low-lying plateau or basin, that stretches N and S across the Wadi Qumran (Nahal Qumeran) near the NW corner of the Dead Sea. Archaeological investigation there has revealed sites of ancient towns or forts as well as systems of dams.

At Hosea 2:15 Jehovah recalls Israel's youth at the time of the Exodus, and in a prophecy of restoration from future captivity, he promises that "the low plain of Achor," once a place of ostracism, will then become "as an entrance to hope." And, although the area is one of wilderness, in a similar restoration prophecy God foretells that the low

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.)

OUR KINGDOM MINISTRY

AUGUST 2014

1914-2014 One Hundred Years of Kingdom Rule!

In 1922, J.F. Rutherford boldly proclaimed: “Behold, the King reigns! . . . Advertise, the King and his kingdom.” In this 100th year of Kingdom rule, his exclamation still fills us with excitement. Let us exert ourselves to make this August a historic month by helping others to learn about the Kingdom through our Web site!

WEEK STARTING AUGUST 11

Song 71 and Prayer

☐ **Congregation Bible Study:**

cl chap. 11 ¶9-16 (30 min.)

☐ **Theocratic Ministry School:**

Bible reading: Numbers 7-9 (10 min.)

No. 1: Numbers 9:9-23 (4 min. or less)

No. 2: Once Saved Does Not Mean Always Saved—*rs* p. 358 ¶4—p. 359 ¶1 (5 min.)

No. 3: Achan—Robbing God Brings Dire Consequences—*it-1* p. 41 (5 min.)

☐ **Service Meeting:**

Song 107

5 min: “1914-2014: One Hundred Years of Kingdom Rule!” Discussion. Have the paragraph at the top of this page read. Service Meeting parts this month will highlight the Kingdom. Review local arrangements for field service.

10 min: “Use the New Web Site Tract.” Discuss the contents of the tract. Have a demonstration of a publisher offering the tract and then using his electronic device to direct a person to jw.org.

15 min: “Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom.” Discussion. Have two publishers demonstrate the following scenario: Publisher is in line at a store. Person beside him looks at a news magazine and says: “This world is a mess! Everyone thinks that he has the answers, but things just get worse.” Publisher soliloquizes: “I should say something. I must speak up and tell him about the Kingdom!” Publisher says: “I know—more bad news. But may I give you this tract? The Web site that it features has really helped me to find the answers to many of life’s big questions.” Publisher highlights one point from the tract, and the person expresses interest.

Song 92 and Prayer

Use the New Web Site Tract

The tract is entitled *Where Can We Find Answers to Life’s Big Questions?* Three questions are raised on the back of the tract. When an opportunity arises, ask a person which question interests him the most and direct him to BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED on the Web site to find the answer. There he will also find answers to the questions: What is the Kingdom of God? And what will God’s Kingdom accomplish?

Keep copies of this tract on hand to help people learn what the Bible says about our wonderful future under God’s Kingdom.

Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom

Why Important: If we are to follow the clear direction given at 2 Timothy 1:7, 8, it is important that we confidently speak up about the Kingdom. How can we gain confidence to advertise the Kingdom?

How to Do It:

- Have empathy for people. (Phil. 2:4) Many are distressed over world conditions or personal problems. Our having empathy motivates us to tell them about the Kingdom.
- Before leaving the house, take a few tracts with you.

Try This During the Month:

- Choose a person to whom you would like to witness. Pray to Jehovah for courage and the opportunity to speak up.

“Preach the Word”

(2 Timothy 4:2)

1. God has commanded us this day;
He has given us a charge to obey.
At all times, be ready to impart
The reason for the hope within your heart.

(CHORUS)

*So preach the Word,
Oh, how vital that all hear!
Preach the Word,
As this system's end draws near.
Preach the Word,
Help the meek to understand.
Preach the Word,
Throughout the land!*

2. Seasons of trouble we will face;
Opposition may bring shame and disgrace.
Though preaching may out of season seem,
Our trust is in our God, who is supreme.

(Chorus)

3. Seasons of favor we will see,
And the need for us to teach, there will be.
The way to salvation we proclaim
And help to sanctify Jehovah's name.

(Chorus)