

them? If not, can you enroll as an auxiliary pioneer from time to time? Whether you are able to pioneer or not, Jehovah will surely bless you for any sacrifices you make in order to have a full share in advertising the Kingdom.—Mal. 3:10.

⁶ The month of October 2014 will mark

6. Why will the month of October 2014 be special?

WEEK STARTING AUGUST 25

Song 112 and Prayer

❑ Congregation Bible Study:

c/ chap. 12 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Numbers 14-16 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 96

5 min: Local Experiences. Have one or two experiences reenacted that show a publisher confidently speaking up about the Kingdom. Briefly discuss Hebrews 6:11, 12, emphasizing the importance of being industrious when it comes to advertising the Kingdom.

10 min: Explaining the Kingdom—Part 1. Talk by an elder based on the *Ministry School* book, page 280, paragraphs 1-4.

15 min: Explaining the Kingdom—Part 2. Discussion based on the *Ministry School* book, page 280, paragraph 5, to page 281, paragraph 1. Include a demonstration of a publisher reasoning with a person to prove that the Kingdom is a real government.

Song 101 and Prayer

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning August 25, 2014.

1. How can Leviticus 18:3 help us to avoid developing a twisted sense of right and wrong? (Eph. 4:17-19) [July 7, w02 2/1 p. 29 par. 4]
2. What does the command at Leviticus 19:2 teach us, and why should we strive to obey it? [July 7, w09 7/1 p. 9 par. 5]
3. What does the principle behind the ancient law on gleaning teach us today? (Lev. 19:9, 10) [July 7, w06 6/15 pp. 22-23 par. 13]
4. Why can it be said that the law of “eye for eye” did not promote personal revenge? (Lev. 24:19, 20) [July 14, w09 9/1 p. 22 pars. 3-4]
5. Under what circumstances would it be wrong for an Israelite to charge interest on a loan, but when would the charging of interest be allowed? (Lev. 25:35-37) [July 21, w04 5/15 p. 24 par. 3]
6. Why is reference generally made to the 12 tribes of Israel when there were actually 13? (Num. 1:49, 50) [July 28, w08 7/1 p. 21]
7. What lesson regarding showing consideration to older ones can we glean from the account about Levite compulsory service recorded at Numbers 8:25, 26? [Aug. 11, w04 8/1 p. 25 par. 1]
8. After their miraculous exodus from Egypt, why did the Israelites develop a complaining spirit, and what vital lesson can we learn from this account? (Num. 11:4-6) [Aug. 18, w95 3/1 pp. 15-16 par. 10]
9. What can we learn from the way that Moses responded when Eldad and Medad began acting as prophets? (Num. 11:27-29) [Aug. 18, w04 8/1 p. 26 par. 4]
10. What valuable principle can we learn from the command given to the Israelites to “make for themselves fringed edges on the skirts of their garments”? (Num. 15:37-39) [Aug. 25, w04 8/1 p. 26 par. 7]

the 100th anniversary of the birth of the Kingdom. Fittingly, the public edition of *The Watchtower* that month focuses on God’s Kingdom. Why not make an effort to get this issue into the hands of as many as possible? As we look to the future, may each of us continue “declaring the good news of the Kingdom of God” to all who will listen.—Acts 8:12.

1. Great God, Jehovah, you are deserving,
Worthy of the highest praise,
Good and just in all your ways.
Your throne is founded firmly on justice;
You are God to endless days.
2. Pardoning error, sin, and transgression,
Merciful to those like you,
Those who practice mercy too.
Your kingly justice, your loving-kindness,
You have shown in all you do.
3. Let men and angels join in your praises;
Let your name be sanctified,
Never more to be denied.
Soon may your Kingdom, ruling in heaven,
Make your will be done earth wide.

“Is There Injustice With God?”

AN ELDERLY widow is swindled out of her life savings. A helpless infant is abandoned by a coldhearted parent. A man is imprisoned for a crime he did not commit. How do you react to these scenarios? Likely, each one disturbs you, and understandably so. We humans have a strong sense of right and wrong. When an injustice is committed, we are incensed. We want the victim to be compensated and the offender brought to justice. If this does not happen, we may wonder: ‘Does God see what is happening? Why does he not act?’

² Throughout history, faithful servants of Jehovah have asked similar questions. For example, the prophet Habakkuk prayed to God: “Why do you make me watch such terrible injustice? Why do you allow violence, lawlessness, crime, and cruelty to spread everywhere?” (Habakkuk 1:3, *Contemporary English Version*) Jehovah did not censure Habakkuk for his candid inquiry, for He is the one who instilled in humans the very concept of justice. Yes, Jehovah has blessed us with a small measure of his profound sense of justice.

Jehovah Hates Injustice

³ Jehovah is not oblivious to injustice. He sees what is going on. Regarding Noah’s day, the Bible tells us: “Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart

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1. How may we be affected by instances of injustice?
 2. How did Habakkuk react to injustice, and why did Jehovah not censure him for this?
 3. Why can it be said that Jehovah is more aware of injustice than we are?

was only bad all the time." (Genesis 6:5) Consider the implications of that statement. Often, our perception of injustice is based on a few incidents that we have either heard about or personally encountered. In contrast, Jehovah is aware of injustice on a *global* scale. He sees it all! More than that, he can discern the inclinations of the heart—the debased thinking behind unjust acts.—Jeremiah 17:10.

⁴ But Jehovah does more than simply take note of injustice. He also cares about those who have been victimized by it. When his people were cruelly treated by enemy nations, Jehovah was distressed "over their groaning because of their oppressors and those who were shoving them around." (Judges 2:18) Perhaps you have observed that the more some people see injustice, the more they become calloused to it. Not so with Jehovah! He has seen injustice in its entire scope for some 6,000 years, yet he has not wavered in his hatred for it. Rather, the Bible assures us that such things as "a false tongue," "hands that are shedding innocent blood," and "a false witness that launches forth lies" are detestable to him.—Proverbs 6:16-19.

⁵ Consider, too, Jehovah's strong criticism of the unjust leaders in Israel. "Is it not your business to know justice?" he inspired his prophet to ask them. After describing in graphic terms their abuse of power, Jehovah foretold the outcome for these corrupt men: "They will call to Jehovah for aid, but he will not answer them. And he will conceal his face from them in that time, according as they committed badness in their dealings." (Micah 3:1-4) What an aversion Jehovah has to injustice! Why, he himself has experienced it firsthand! For thousands of years, Satan

4, 5. (a) How does the Bible show that Jehovah cares for those who have been treated unjustly? (b) How has Jehovah himself been touched by injustice?

has been unjustly taunting him. (Proverbs 27:11) Furthermore, Jehovah was touched by the most horrendous act of injustice when his Son, who “committed no sin,” was executed as a criminal. (1 Peter 2:22; Isaiah 53:9) Clearly, Jehovah is neither oblivious of nor indifferent to the plight of those who suffer injustice.

⁶ Yet, when we observe injustice—or when we ourselves become victims of unfair treatment—it is only natural for us to react strongly. We are made in God’s image, and injustice is diametrically opposed to all that Jehovah stands for. (Genesis 1:27) Why, then, does God allow injustice?

The Issue of God’s Sovereignty

⁷ The answer to this question is related to the issue of sovereignty. As we have seen, the Creator has the right to rule over the earth and all those dwelling in it. (Psalm 24:1; Revelation 4:11) Early in human history, however, Jehovah’s sovereignty was challenged. How did this come about? Jehovah commanded the first man, Adam, not to eat from a certain tree in the garden that was his Paradise home. And if he disobeyed? “You will positively die,” God told him. (Genesis 2:17) God’s command worked no hardship on Adam or his wife, Eve. Nevertheless, Satan convinced Eve that God was being unduly restrictive. What if she did eat from the tree? Satan told Eve outright: “You positively will *not* die. For God knows that in the very day of your eating from it your eyes are bound to be opened and you are bound to be like God, knowing good and bad.”—Genesis 3:1-5.

⁸ In this statement Satan implied not only that Jehovah

6. How might we react when faced with injustice, and why?

7. Describe how Jehovah’s sovereignty was challenged.

8. (a) What did Satan imply by his statements to Eve? (b) What did Satan challenge with regard to God’s sovereignty?

had withheld crucial information from Eve but also that He had lied to her. Satan was careful not to question the *fact* of God's sovereignty. But he did challenge the rightfulness, deservedness, and righteousness of it. In other words, he maintained that Jehovah was not exercising His sovereignty in a righteous way and in the best interests of His subjects.

⁹ Subsequently, both Adam and Eve disobeyed Jehovah by eating from the forbidden tree. Their disobedience put them in line to receive the punishment of death, just as God had decreed. Satan's lie raised some vital questions. Does Jehovah truly have the right to rule mankind, or should man rule himself? Does Jehovah exercise his sovereignty in the best possible way? Jehovah could have used his almighty power to destroy the rebels right then and there. But the questions raised pertained to God's rulership, not his power. So eliminating Adam, Eve, and Satan would not have affirmed the righteousness of God's rule. If anything, it might have called his rulership into question even further. The only way to determine whether humans could successfully rule themselves, independent of God, was to let time pass.

¹⁰ What has the passing of time revealed? Throughout the millenniums, people have experimented with many forms of government, including autocracy, democracy, socialism, and communism. The sum total of them all is epitomized in the Bible's frank comment: "Man has dominated man to his injury." (Ecclesiastes 8:9) With good reason, the prophet Jeremiah stated: "I well know, O Jehovah, that to earthling man his way does not belong. It

9. (a) For Adam and Eve, what was the consequence of disobedience, and what vital questions did this raise? (b) Why did Jehovah not simply destroy the rebels?

10. What has history revealed regarding human rule?

19 and whether the land is good or bad and whether the cities they are dwelling in are encampments or fortifications. 20 And find out whether the land is rich* or poor^{#a} and whether there are trees in it or not. You must be courageous^b and take some of the fruitage of the land." Now it was the season of the first ripe grapes.^c

21 So they went up and spied out the land from the wilderness of Zin^d to Re'hob^e to Le'bo-ha'math.^{#f} 22 When they went up into the Neg'eb, they came to Heb'ron,^g where A-hi'man, She'shai, and Tal'mai,^h the An'a-kim,ⁱ were living. Incidentally, Heb'ron had been built seven years before Zo'an of Egypt. 23 When they came to the Valley* of Esh'col,^j there they cut down a branch with one cluster of grapes, which two of the men had to carry on a bar, as well as some of the pomegranates and figs.^k 24 They called that place the Valley* of Esh'col^{#l} because of the cluster that the Israelites cut down from there.

25 At the end of 40 days,^m they returned from spying out the land. 26 So they came back to Moses and Aaron and all the assembly of the Israelites in the wilderness of Pa'ran, at Ka'desh.ⁿ They brought back a report to all the assembly and showed them the fruitage of the land. 27 This is what they reported to Moses: "We entered the land into which you sent us, and it is indeed flowing with milk and honey,^o and this is its fruitage.^p 28 Nevertheless, the people who dwell in the land are strong, and the fortified cities are very great. We also saw the

13:20 *Lit., "fat." #Lit., "lean." 13:21 *Or "the entrance of Hamath." 13:23, 24 *Or "Wadi." 13:24 #Meaning "Cluster of Grapes."

CHAP. 13

- a Ne 9:25
Eze 20:6
b De 31:6
Jos 1:6,9
c Nu 13:23
d Nu 34:2,3
Jos 15:1
e 2Sa 10:6,8
f Nu 34:8
g Ge 13:18
Jos 15:13
Jos 21:11,12
h Jg 1:10
i De 9:1,2
Jos 11:21
j Nu 32:9
k De 1:25
De 8:7-9
l De 1:24
m Nu 14:33,34
n De 1:19
o Ex 3:8
Le 20:24
p De 1:25

Second Col.

- a Nu 13:22,33
De 1:27,28
b Ge 36:12
Ex 17:8
1Sa 15:3
c Nu 13:17
d Jg 1:21
2Sa 5:6,7
e Ge 10:15,16
f Ex 23:23
De 7:1
De 20:17
g Ge 10:19
h Jos 14:7,8
i Nu 32:9
j Nu 14:36
k Am 2:9
l De 1:28
De 9:1,2

CHAP. 14

- m De 1:32,33
n De 1:27
Ps 106:25
o Ps 78:40
p Nu 14:31
De 1:39
q Nu 11:5
r Ne 9:17

An'a-kim there.^a 29 The A-mal'-ek-ites^b are dwelling in the land of the Neg'eb,^c and the Hit'tites, of the Jeb'u-sites,^d and the Am'or-ites^e are dwelling in the mountainous region, and the Ca'naan-ites^f are dwelling by the sea^g and along the Jordan."

30 Then Ca'leb tried to calm the people as they stood before Moses by saying: "Let us go up immediately, and we are sure to take possession of it, because we can surely conquer it."^h 31 But the men who went up with him said: "We are not able to go up against the people, because they are stronger than we."ⁱ 32 And they kept on giving the Israelites a bad report^j about the land that they had spied out, saying: "The land that we passed through to spy out is a land that devours its inhabitants, and all the people whom we saw in it are men of extraordinary size.^k 33 And there we saw the Neph'i-lim, the sons of A'nak,^l who are from* the Neph'i-lim, and in comparison we seemed like grasshoppers, both to us and to them."

14 Then all the assembly raised their voice, and the people continued crying out and weeping all through that night.^m 2 All the Israelites began to murmur against Moses and Aaron,ⁿ and the whole assembly spoke against them, saying: "If only we had died in the land of Egypt, or if only we had died in this wilderness! 3 Why is Jehovah bringing us to this land to fall by the sword?^o Our wives and children will become plunder.^p Is it not better for us to return to Egypt?"^q 4 They were even saying to one another: "Let us appoint a leader and return to Egypt!"^r

13:33 *Or "descendants of."

5 At this Moses and Aaron fell with their faces to the ground before the whole assembled congregation of the Israelites. 6 Joshua^a the son of Nun and Ca'leb^b the son of Je-phun'neh, who were among those who spied out the land, ripped their garments apart, 7 and they said this to all the assembly of the Israelites: "The land that we passed through to spy out is a very, very good land.^c 8 If Jehovah is pleased with us, he will certainly bring us into this land and give it to us, a land that is flowing with milk and honey.^d 9 But you must not rebel against Jehovah, and you must not fear the people of the land,^e for we will devour them.* Their protection has been removed from them, and Jehovah is with us.^f Do not fear them."

10 However, all the assembly talked of stoning them.^g But Jehovah's glory appeared on the tent of meeting to all the people of Israel.^h

11 Then Jehovah said to Moses: "How much longer will this people treat me without respect,ⁱ and how much longer will they not put faith in me in spite of all the signs that I performed among them?^j 12 Let me strike them with pestilence and drive them away, and let me make you into a nation greater and mightier than they are."^k

13 But Moses said to Jehovah: "Then the Egyptians, from whose midst you brought this people out by your power, will hear,^l 14 and they will speak about it to the inhabitants of this land. These also have heard that you, Jehovah, are among this people^m and have appeared to them face-to-face.ⁿ You are Jehovah, and your cloud is standing over them, and you are

14:9 *Lit., "for they are bread to us."

CHAP. 14

- a Nu 13:8, 16
- b Nu 13:6, 16
Nu 14:30
- c Nu 13:26, 27
De 1:25
De 8:7, 8
- d Ex 3:8
- e De 7:17, 18
De 20:3
- f Ex 33:16
De 20:1
- g Ex 17:4
- h Ex 16:10
- i Ex 16:28
Nu 14:22, 23
- j De 9:23
Heb 3:19
- k Ex 32:10
- l Ex 32:12
Eze 20:9
- m Ex 15:13, 14
Jos 2:10
Jos 5:1
- n De 4:12
De 5:4

Second Col.

- a Ex 13:21
Ps 78:14
- b De 9:28
- c Ps 103:8
Mic 7:18
- d Ex 34:6, 7
- e Ex 34:9
Ps 78:38
- f Jas 5:16
- g Ps 72:19
Hab 2:14
- h Ne 9:17
- i Ex 17:2
Ps 95:9
Ps 106:14
Heb 3:16
- j Ps 81:11
- k Nu 26:63, 64
Nu 32:11
De 1:35
Ps 95:11
Ps 106:26
Heb 3:18
Heb 4:3
- l Nu 13:30
Nu 26:65
- m Jos 14:9, 14

going before them in the pillar of cloud by day and in the pillar of fire by night.^a 15 If you put this people to death all at once,^{*} the nations who have heard of your fame would say this: 16 'Jehovah was not able to bring this people into the land he swore to give them, so he slaughtered them in the wilderness.'^b 17 Please, now, Jehovah, let your power be great, as you promised when you said: 18 'Jehovah, slow to anger and abundant in loyal love,^{*c} pardoning error and transgression, but he will by no means leave the guilty unpunished, bringing punishment for the error of fathers upon sons, upon the third generation and upon the fourth generation.'^d 19 Forgive, please, the error of this people according to your great loyal love, just as you have pardoned this people from Egypt until now."^e

20 Then Jehovah said: "I forgive them according to your word.^f 21 But on the other hand, as surely as I live, all the earth will be filled with the glory of Jehovah.^g 22 However, not one of the men who have seen my glory and my signs^h that I performed in Egypt and in the wilderness and yet have kept testing meⁱ these ten times and have not listened to my voice/^j 23 will ever see the land about which I swore to their fathers. No, not one of those treating me without respect will see it.^k 24 But because my servant Ca'leb^l had a different spirit and kept following after me wholeheartedly, I will certainly bring him into the land where he went, and his offspring will take possession of it.^m 25 Since the A-mal'ek-ites and

14:15 *Lit., "as one man." 14:18 *Or "loving-kindness."

the Ca'naan-ites^a are dwelling in the valley,* you should turn back tomorrow and set off for the wilderness by the way of the Red Sea."^b

26 Jehovah then said to Moses and Aaron: **27** "How much longer will this evil assembly keep up this murmuring against me?^c I have heard what the Israelites are murmuring against me.^d **28** Say to them, "As surely as I live," declares Jehovah, "I will do to you just what I have heard you speak!^e **29** In this wilderness your corpses will fall,^f yes, the whole number of you from 20 years old and up who were registered, all of you who have murmured against me.^g **30** None of you will enter into the land that I swore^h to have you reside in^h except Ca'leb the son of Je-phun'neh and Joshua the son of Nun.ⁱ

31 "And I will bring in your children, who you said would become plunder,^j and they will get to know the land that you have rejected.^k **32** But your own corpses will fall in this wilderness. **33** Now your sons will become shepherds in the wilderness 40 years,^l and they will have to answer for your acts of unfaithfulness* until the last one of your corpses falls in the wilderness.^m **34** According to the number of the days that you spied out the land, 40 days,ⁿ a day for a year, a day for a year, you will answer for your errors 40 years,^o for you will know what it means to oppose me.*

35 "I, Jehovah, have spoken. This is what I will do to all this evil assembly, those who have gathered together against me: In this wilderness they will

14:25 *Or "low plain." 14:30 *Lit., "I lifted my hand." 14:33 *Lit., "prostitution." 14:34 *Or "to have me as an enemy."

CHAP. 14

- a Nu 13:29
b De 1:40
c Ex 16:28
Nu 14:11
d 1Co 10:6,10
e Nu 14:2
Nu 26:64
Nu 32:11
De 1:35
f Ps 106:26
1Co 10:5
Heb 3:17
g Nu 1:45,46
Jude 5
h Ex 6:8
i Nu 26:65
Nu 32:11,12
De 1:34-38
j Nu 14:3
De 1:39
k Ps 106:24
l Nu 32:13
Jos 14:10
m De 1:3
De 2:14
n Nu 13:25
o Ps 95:10
Ac 7:36
Ac 13:18

Second Col.

- a Nu 14:29
Heb 3:17
b Nu 13:32
c 1Co 10:6,10
Jude 5
d Nu 14:30
Nu 26:65
Nu 32:11,12
De 1:35,36
Jos 14:6
e De 1:41
f Le 26:14,17
De 1:42
g Nu 13:29
h 2Ch 15:2
i De 1:43
j Nu 10:33
k Nu 21:1,3
De 1:44

CHAP. 15

- l Ge 15:18

come to their end, and here they will die.^a **36** The men whom Moses sent to spy out the land and who caused the whole assembly to murmur against him when they returned with a bad report about the land,^b **37** yes, the men who brought back the bad report about the land will be struck down and die before Jehovah.^c **38** But Joshua the son of Nun and Ca'leb the son of Je-phun'neh, who were among those who went to spy out the land, will certainly keep living."^d

39 When Moses spoke these words to all the Israelites, the people began to mourn a great deal. **40** Moreover, they got up early in the morning and tried to go up to the top of the mountain, saying: "Here we are ready to go up to the place that Jehovah spoke about, for we have sinned."^e **41** But Moses said: "Why are you going beyond the order of Jehovah? This will not succeed. **42** Do not go up, for Jehovah is not with you; and you will be defeated by your enemies.^f **43** For the A-mal'ek-ites and the Ca'naan-ites are there to face you,^g and you will fall by the sword. Because you turned away from following Jehovah, Jehovah will not be with you."^h

44 However, they presumptuously went toward the top of the mountain,ⁱ but the ark of Jehovah's covenant and Moses did not move away from the middle of the camp.^j **45** Then the A-mal'ek-ites and the Ca'naan-ites who were dwelling in that mountain came down and struck them, scattering them as far as Hor'mah.^k

15 Jehovah spoke further to Moses, saying: **2** "Speak to the Israelites and say to them, 'When you eventually come into the land that I am giving you to dwell in^l **3** and you make

an offering by fire to Jehovah from the herd or from the flock—whether a burnt offering^a or a sacrifice to perform a special vow or a voluntary offering^b or an offering during your seasonal festivals,^c in order to make a pleasing* aroma to Jehovah^d—**4** the one presenting his offering must also present to Jehovah a grain offering of fine flour,^e a tenth of an e'phah,* mixed with a fourth of a hin^f of oil. **5** You should also offer wine as a drink offering, a fourth of a hin, together with the burnt offering^f or for the sacrifice of each male lamb. **6** Or for a ram, you should make a grain offering of two tenths of an e'phah measure of fine flour mixed with a third of a hin of oil. **7** And you should present wine as a drink offering, a third of a hin, as a pleasing* aroma to Jehovah.

8 “But if you should offer a male of the herd as a burnt offering^g or a sacrifice to perform a special vow^h or communion sacrifices to Jehovah,ⁱ **9** you should also present together with the male of the herd a grain offering^j of three tenths of an e'phah measure of fine flour mixed with half a hin of oil. **10** You should also present wine as a drink offering,^k half a hin, as an offering made by fire, as a pleasing* aroma to Jehovah. **11** This is what should be done for each bull or for each ram or for each of the male lambs or of the goats. **12** Whatever may be the number that you offer, that is what you should do for each one, according to their number. **13** This is how every native-born Israelite should present an

15:3, 7, 10, 13, 14, 24 *Or “appeasing; soothing.” Lit., “restful.” 15:4 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14. *A hin equaled 3.67 L (7.75 pt). See App. B14.

CHAP. 15

a Le 1:2, 3

b Le 7:16
Le 22:18, 19
Le 22:21

c Le 23:4
Nu 28:16
Nu 29:1
De 16:13, 16

d Le 1:9

e Ex 29:40
Le 2:1, 11

f Nu 28:6, 7
Nu 28:11, 14

g Le 1:3

h Le 7:16

i Le 3:1, 3
Le 7:11

j Le 6:14
Nu 28:11, 12
Nu 29:6

k Nu 28:11, 14

Second Col.

a Ex 12:49
Le 24:22
Nu 9:14

b Le 19:34

c Jos 5:11, 12

d Ex 23:19
Le 2:14
Nu 18:8, 12
De 26:1, 2
Pr 3:9

offering made by fire, as a pleasing* aroma to Jehovah.

14 “If a foreigner who is residing with you or one who has been in your midst for many of your generations should also make an offering by fire, as a pleasing* aroma to Jehovah, he should do just as you do.^a **15** You who are of the congregation and the foreigner who is residing with you will have one statute. It will be a lasting statute for all your generations. The foreign resident should be the same as you before Jehovah.^b **16** There should be one law and one judicial decision for you and for the foreigner who is residing with you.”

17 Jehovah went on to say to Moses: **18** “Speak to the Israelites and tell them, ‘When you come into the land where I am bringing you **19** and you eat any of the bread* of the land,^c you should make a contribution to Jehovah. **20** You should make a contribution of the first-fruits^d of your coarse meal as ring-shaped loaves. Like the contribution of a threshing floor is the way you should contribute it. **21** Some of the first-fruits of your coarse meal you should give as a contribution to Jehovah throughout your generations.

22 “Now if you make a mistake and fail to observe all these commandments that Jehovah has spoken to Moses, **23** all that Jehovah has commanded you through Moses from the day that Jehovah commanded and onward for your generations, **24** and if it was done by mistake and without the knowledge of the assembly, the whole assembly must offer one young bull as a burnt offering for a pleasing* aroma to Jehovah, together with

15:19 *Or “food.”

its grain offering and its drink offering according to the regular procedure,^a and one young goat as a sin offering.^b **25** The priest will make atonement for the whole assembly of the Israelites, and it will be forgiven them,^c because it was a mistake, and they brought as their offering an offering made by fire to Jehovah and their sin offering before Jehovah for their mistake. **26** It will be forgiven the whole assembly of the Israelites and the foreigner who is residing in their midst, because it was by mistake on the part of all the people.

27 "If any person* should sin by mistake, then he must present a female goat in its first year for a sin offering.^d **28** And the priest will make atonement for the person* who made a mistake by an unintentional sin before Jehovah, so as to make atonement for it, and it will be forgiven him.^e **29** As for the native-born among the Israelites and the foreigner who is residing in their midst, there should be one law for you in the matter of doing something unintentionally.^f

30 "But the person* who does something deliberately,^g whether he is native-born or a foreign resident, is blaspheming Jehovah and must be cut off^h from among his people. **31** Because he has despised Jehovah's word and broken his commandment, that person* should be cut off without fail.^h His own error is upon him."ⁱ

32 While the Israelites were in the wilderness, they found a man collecting pieces of wood on the Sabbath day.^j **33** Those who found him collecting wood brought him up to Moses and

15:27, 28, 30, 31 *Or "soul." 15:30 *Or "put to death."

CHAP. 15

a Nu 15:8-10

b Nu 28:15

c Le 4:20
Heb 2:17
1Jo 2:1, 2

d Le 4:27, 28

e Le 4:32, 35

f Ex 12:49
Le 24:22
Nu 9:14
Nu 15:15

g Ex 21:14
De 17:12
Heb 10:26, 27

h Heb 10:28

i Eze 18:20

j Ex 20:9, 10
Ex 35:2
De 5:13, 14

Second Col.

a Le 24:11, 12

b Ex 31:14

c Le 24:14

d De 22:12
Mt 23:5

e De 11:18

f Ex 34:15

g Le 11:44
Ro 12:1
1Pe 1:15

h Ge 17:8
Ex 29:45
Le 25:38

i Ex 3:15
Ex 6:2, 3

CHAP. 16

j Jude 11

k Ex 6:21

l Ex 6:18

m Ex 6:16

n Nu 26:7-9

o Ge 46:8

p Nu 12:1, 2
Nu 14:2
Ps 106:16

q Ex 19:6

Aaron and the whole assembly. **34** They committed him into custody^a because it had not been specified what should be done to him.

35 And Jehovah said to Moses: "The man should be put to death without fail,^b and the whole assembly should stone him outside the camp."^c **36** So the whole assembly brought him outside the camp and stoned him so that he died, just as Jehovah had commanded Moses.

37 Jehovah went on to say this to Moses: **38** "Speak to the Israelites and tell them that they must make for themselves fringed edges on the skirts of their garments throughout their generations, and they are to put a blue string above the fringed edge of the skirt.^d **39** 'You must have this fringed edge so that you will see it and remember all the commandments of Jehovah and observe them.^e You must not follow your own hearts and eyes, which are leading you to spiritual prostitution.^f **40** This will help you remember, and you will observe all my commandments and be holy to your God.^g **41** I am Jehovah your God, who brought you out of the land of Egypt in order to prove myself your God.^h I am Jehovah your God."ⁱ

16 Then Kor'ah,^k the son of Iz'har,^k the son of Ko'hath,^l the son of Le'vi,^m got up together with Da'than and A-bi'ram the sons of E-li'ab,ⁿ and On the son of Pe'leth, of the sons of Reu'ben.^o **2** They rose up against Moses along with 250 Israelite men, chieftains of the assembly, chosen ones of the congregation, prominent men. **3** So they gathered together against^p Moses and Aaron and said to them: "We have had enough of you! The whole assembly is holy,^q all of them, and Jehovah is in their

midst.^a Why, then, should you exalt yourselves above the congregation of Jehovah?"

4 When Moses heard this, he at once fell facedown. **5** Then he said to Kor'ah and to all his supporters: "In the morning Jehovah will make known who belongs to him^b and who is holy and who should approach him,^c and whomever he may choose^d will approach him. **6** Do this: Take fire holders,^e Kor'ah and all your supporters,^f **7** and put fire in them and place incense on them before Jehovah tomorrow, and the man whom Jehovah will choose,^g he is the holy one. You sons of Le'vi^h have gone far enough!"

8 Moses then said to Kor'ah: "Listen, please, you sons of Le'vi. **9** Does it seem to you such a little thing that the God of Israel has separated you from the assembly of Israelⁱ and allowed you to approach him in order to perform the service of Jehovah's tabernacle and to stand before the assembly to minister to them,^j **10** and that he brought you near to him along with all your brothers, the sons of Le'vi? Must you also try to secure the priesthood?^k **11** For this reason, you and all your supporters who are gathering together are against Jehovah. As for Aaron, who is he that you should murmur against him?"^l

12 Moses later sent for Da'than and A-bi'ram^m the sons of E-li'ab, but they said: "We are not going to come! **13** Is it so little a thing that you have brought us up out of a land flowing with milk and honey to put us to death in the wilderness?ⁿ Now do you also want to make yourself an absolute ruler over us?"^o **14** As it is, you have not brought us into any land flow-

CHAP. 16

a Ex 29:45

b 2Ti 2:19

c Ex 28:43
Le 21:6

d Ex 28:1
Nu 17:5
Ps 105:26

e Le 10:1

f Nu 16:2

g Nu 3:10

h Nu 16:1

i Nu 3:9, 41

j Nu 1:53
Nu 3:6
Nu 4:4
De 10:8

k Php 2:3

l Ex 16:8
Ps 106:16

m Nu 16:1

n Ex 16:3
Nu 14:28, 29

Second Col.

a Ex 3:8
Le 20:24

b 1Sa 12:1, 3
Ac 20:33
2Co 7:2

c Nu 16:2

d Nu 12:5
Nu 14:10

e Nu 3:10, 38
Nu 16:45

f Job 12:10
Ec 3:19
Ec 12:7

g Ge 18:23

h Nu 16:1, 2

i Nu 11:16

ing with milk and honey^a or given us an inheritance of field and vineyard. Would you bore out the eyes of those men? We are not going to come!"

15 So Moses became very angry and said to Jehovah: "Do not turn to look at their grain offering. Not one donkey have I taken away from them, nor have I harmed one of them."^b

16 Then Moses said to Kor'ah: "Present yourself with all your supporters before Jehovah tomorrow, you and they and Aaron. **17** Each one should take his fire holder and put incense on it, and each will present his fire holder before Jehovah, 250 fire holders, together with you and Aaron, each with his fire holder." **18** So each of them took his fire holder, and they put fire and incense on them and stood at the entrance of the tent of meeting together with Moses and Aaron. **19** When Kor'ah had gathered his supporters^c against them at the entrance of the tent of meeting, Jehovah's glory appeared to all the assembly.^d

20 Jehovah now told Moses and Aaron: **21** "Separate yourselves from among this group, so that I may exterminate them in an instant."^e **22** At this, they fell with their faces to the ground and said: "O God, the God of the spirit of all people,^f will one man's sin cause you to become indignant against the entire assembly?"^g

23 Jehovah then said to Moses: **24** "Speak to the assembly and tell them, 'Get away from around the tents of Kor'ah, Da'than, and A-bi'ram!'"^h

25 Then Moses got up and went to Da'than and A-bi'ram, and the eldersⁱ of Israel went with him. **26** He told the

16:13 *Or "to lord it over us?"

16:22 *Lit., "the spirits of all flesh."

assembly: "Move away, please, from the tents of these wicked men and do not touch anything that belongs to them, so that you may not be swept away in all their sin." **27** They immediately moved away from the tents of Kor'ah, Da'than, and A-bi'ram, from every side, and Da'than and A-bi'ram came out, taking their stand at the entrance of their tents, together with their wives, their sons, and their little children.

28 Then Moses said: "By this you will know that Jehovah has sent me to do all these things, that it is not of my own heart.* **29** If these people die a natural death as all men do and if their punishment is the same as that of all mankind, then Jehovah has not sent me.^a **30** But if Jehovah does something extraordinary with them and the ground opens* and swallows them and everything that belongs to them and they go down alive into the Grave,[#] you will certainly know that these men have treated Jehovah disrespectfully."

31 As soon as he finished speaking all these words, the ground beneath them split apart.^b **32** And the earth opened* and swallowed them up, along with their households and everyone who belonged to Kor'-ah^c and all their goods. **33** So they and all who belonged to them went down alive into the Grave,[#] and the earth covered them over, so that they perished from the midst of the congregation.^d **34** All the Israelites who were around them fled at their screaming, for they said:

16:28 *Or "my own accord." **16:30** *Lit., "opens its mouth." **16:30, 33** [#]Or "Sheol," that is, the common grave of mankind. See Glossary. **16:32** *Lit., "opened its mouth."

CHAP. 16
a De 18:21, 22

b Nu 26:10
De 11:6
Ps 106:17

c Ex 6:24
Nu 26:11
1Ch 6:31, 37

d Jude 11

Second Col.

a Le 10:1, 2
Nu 11:1

b Nu 16:17
Nu 26:10
Ps 106:18

c Nu 16:6, 7

d Ex 38:1

e Nu 16:5
Nu 17:10

f Nu 3:10
Nu 18:7
2Ch 26:16-18

g Ps 106:17
Jude 11

h Nu 14:2

i Ex 16:7
Nu 14:10
Nu 16:19

j Nu 20:2, 6

k Ex 23:20, 21
1Co 10:6, 10

"We are afraid that the earth may swallow us up!" **35** Then a fire came out from Jehovah^a and consumed the 250 men offering the incense.^b

36 Jehovah now said to Moses: **37** "Tell El-e-a'zar the son of Aaron the priest to take the fire holders^c out of the fire, for they are holy. Also tell him to scatter the fire some distance away. **38** The fire holders of the men who sinned at the cost of their lives* should be made into thin metal plates to overlay the altar,^d because they presented them before Jehovah, and they became holy. They should serve as a sign to the Israelites."^e

39 So El-e-a'zar the priest took the copper fire holders that had been presented by those who were burned up, and beat them to overlay the altar, **40** just as Jehovah had told him through Moses. It was a reminder for the Israelites that no unauthorized person* who is not of the offspring of Aaron should approach to burn incense before Jehovah^f and that no one should become like Kor'ah and his supporters.^g

41 On the very next day, the whole assembly of the Israelites began to murmur against Moses and Aaron,^h saying: "You two have put Jehovah's people to death." **42** When the assembly had gathered together against Moses and Aaron, they then turned toward the tent of meeting, and look! the cloud covered it, and Jehovah's glory began to appear.ⁱ

43 Moses and Aaron went before the tent of meeting,^j and Jehovah said to Moses: **45** "You men, remove yourselves from among this assembly, so that I may exterminate them in an instant."^k At this

16:38 *Or "sinned against their own souls." **16:40** *Lit., "no stranger."

they fell with their faces to the ground.^a **46** Moses then said to Aaron: "Take the fire holder and put fire from the altar^b in it and put incense on it and go quickly to the assembly and make atonement for them,^c because indignation has gone out from Jehovah. The plague has started!" **47** Aaron at once took it, just as Moses had said, and ran into the midst of the congregation, and look! the plague had started among the people. So he put the incense on the fire holder and began making atonement for the people. **48** He kept standing between the dead and the living, and the scourge eventually stopped. **49** Those who died from the scourge amounted to 14,700, besides those dead on account of Kor'ah. **50** When at last Aaron returned to Moses at the entrance of the tent of meeting, the scourge had been stopped.

17 Jehovah now said to Moses: **2** "Speak to the Israelites and take from them one rod for each paternal house, from the chieftains of each paternal house,^d 12 rods in all. Write the name of each one on his rod. **3** You should write Aaron's name on Le'vi's rod, because there is one rod for the head of each paternal house. **4** Deposit the rods in the tent of meeting before the Testimony,^e where I regularly present myself to you.^f **5** And the rod of the man whom I choose^g will bud, and I will put a stop to the murmuring of the Israelites against me,^h which they are also murmuring against you."ⁱ

6 So Moses spoke to the Israelites, and all their chieftains gave him rods—a rod for each chieftain of a paternal house, 12 rods—and Aaron's rod was among their rods. **7** Then

CHAP. 16

a Nu 16:21, 22

b Le 6:12

c Ex 34:9
Nu 8:19

CHAP. 17

d Nu 1:4, 16

e Ex 34:29

f Ex 25:22
Ex 30:36
Le 16:2

g Nu 16:5

h Nu 11:1
Nu 14:27
Nu 16:11
1Co 10:6, 10i Nu 14:2
Nu 16:13, 41

Second Col.

a Heb 9:4

b Nu 16:38

c De 9:7
De 31:27d Nu 1:51
Nu 18:4, 7

e Nu 16:49

CHAP. 18

f Ex 25:8
Le 21:10-12g Ex 28:38
Le 22:9
Nu 18:23h Nu 3:6
Nu 8:22
Nu 16:9

i Nu 1:53

j Nu 3:25, 26
Nu 3:30, 31
Nu 3:36, 37k Nu 4:15, 20
Nu 16:39, 40

Moses deposited the rods before Jehovah in the tent of the Testimony.

8 On the next day, when Moses went into the tent of the Testimony, look! Aaron's rod for the house of Le'vi had budded and was bringing forth buds and blossoming flowers and bearing ripe almonds. **9** Moses then brought out all the rods from before Jehovah to all the people of Israel. They looked at them, and each man took his own rod.

10 Jehovah then said to Moses: "Put Aaron's rod^a back before the Testimony as something to be kept for a sign^b to the sons of rebelliousness,^c so that their murmurings against me may cease and so that they may not die." **11** Moses immediately did just as Jehovah had commanded him. He did just so.

12 The Israelites then said to Moses: "Now we will die, we will surely perish, we are all going to perish! **13** Anyone who even comes close to Jehovah's tabernacle will die!^d Must we end up dying that way?"^e

18 Jehovah then said to Aaron: "You and your sons and your paternal house with you will be answerable for any error against the sanctuary,^f and you and your sons with you will be answerable for any error against your priesthood.^g **2** Also bring near your brothers of the tribe of Le'vi, your ancestral tribe, so that they may join you and minister to you^h and your sons before the tent of the Testimony.ⁱ **3** They are to fulfill their responsibilities to you and to the entire tent.^j However, they must not come near the utensils of the holy place and the altar, so that neither they nor you may die.^k **4** They will join you and carry out their responsibilities regarding the tent of meeting and all the service of the tent,

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning August 25, 2014.

1. How can Leviticus 18:3 help us to avoid developing a twisted sense of right and wrong? (Eph. 4:17-19)

[w02 2/1 p. 29 par. 4] Not to be overlooked is our God-given conscience. All people are born with a sense of right and wrong, good and bad. (Romans 2:15) Their conscience tells them what is normal and proper and what is unnatural and offensive, unless it has been distorted or deadened by perverted practices. Jehovah alluded to this fact when he gave the Israelites his law against marriage between close fleshly relatives. We read: “The way the land of Egypt does, in which you dwelt, you must not do; and the way the land of Canaan does, into which I am bringing you, you must not do; and in their statutes you must not walk.” (Leviticus 18:3) Christians treasure their Bible-based conscience and do not allow it to be corrupted by the twisted sense of right and wrong of the nations.—Ephesians 4:17-19.

2. What does the command at Leviticus 19:2 teach us, and why should we strive to obey it?

[w09 7/1 p. 9 par. 5] The command regarding holiness gives us valuable insight into the thinking and ways of Jehovah God. For one thing, we learn that in order to have a close relationship with him, we need to do our best to live in harmony with his standards of holy conduct. (1 Peter 1:15, 16) By holding to those standards, we can enjoy the best way of life possible.—Isaiah 48:17.

3. What does the principle behind the ancient law on gleaning teach us today? (Lev. 19:9, 10)

[w06 6/15 pp. 22-23 par. 13] ¹³ The principle behind the law on gleaning has not changed. Jehovah expects his servants to be generous, especially toward the needy. The more generous we are, the greater our blessings will be. “Practice giving, and people will give to you,” said Jesus. “They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return.”—Luke 6:38.

4. Why can it be said that the law of “eye for eye” did not promote personal revenge? (Lev. 24:19, 20)

[w09 9/1 p. 22 pars. 3-4] Some point to the Bible in order to justify their vengeful attitude. They say, “Doesn’t the Bible speak of ‘eye for eye, tooth for tooth?’” (Leviticus 24:20) On the surface, the law of “eye for eye” may appear to promote revenge. Actually, though, it served to curb or limit senseless acts of revenge. How so?

If an Israelite assaulted a fellow Israelite and put out his eye, the Law allowed for just punishment. However, it was not up to the victim to take punitive action against the assailant or one of his family members. The Law required that he take the matter to the established authorities—the appointed judges—for proper disposition. The knowledge that the willful perpetrator of criminal or violent acts against another could be punished in kind served as a powerful deterrent. But there is more to the matter.

5. Under what circumstances would it be wrong for an Israelite to charge interest on a loan, but when would the charging of interest be allowed? (Lev. 25:35-37)

[w04 5/15 p. 24 par. 3] Was it always wrong for the Israelites to charge interest? If the money was lent for business purposes, the lender could charge interest. However, the Law forbade the charging of interest on loans made to relieve poverty. Profiting from a destitute neighbor's economic reversals was wrong.—Exodus 22:25.

6. Why is reference generally made to the 12 tribes of Israel when there were actually 13? (Num. 1:49, 50)

[w08 7/1 p. 21] The tribes, or families, of Israel descended from the sons of Jacob, whose name was changed to Israel. This patriarch had 12 sons—Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. (Genesis 29:32–30:24; 35:16-18) Eleven of these brothers had tribes named after them, but no tribe was named after Joseph. Instead, two tribes were named after his sons, Ephraim and Manasseh, who received full status as tribal heads. So the number of tribes in Israel amounted to 13. Why, then, does the Bible usually speak of 12 tribes?

Among the Israelites, the men of the tribe of Levi were set apart for service at Jehovah's tabernacle and later at the temple. Hence, they were exempted from military service. Jehovah told Moses: "Only the tribe of Levi you must not register, and the sum of them you must not take in among the sons of Israel. And you yourself appoint the Levites over the tabernacle of the Testimony and over all its utensils and over everything that belongs to it."—Numbers 1:49, 50.

The Levites did not receive a territorial allotment in the Promised Land either. Rather, they were assigned 48 cities scattered throughout the territory of Israel.—Numbers 18:20-24; Joshua 21:41.

For these two reasons, the tribe of Levi was not generally included when the tribes were listed. The tribes of Israel were thus usually numbered as 12.—Numbers 1:1-15.

7. What lesson regarding showing consideration to older ones can we glean from the account about Levite compulsory service recorded at Numbers 8:25, 26?

[w04 8/1 p. 25 par. 1] To fill the positions of the Levite service properly, and out of consideration for their age, older men were commanded to retire from compulsory service. However, they could volunteer to assist other Levites. While there is no retirement from being a Kingdom proclaimer today, the principle of this law teaches a valuable lesson. If because of advanced age a Christian cannot fulfill certain obligations, he may engage in a form of service that is within his power to perform.

8. After their miraculous exodus from Egypt, why did the Israelites develop a complaining spirit, and what vital lesson can we learn from this account? (Num. 11:4-6)

[w95 3/1 pp. 15-16 par. 10] ¹⁰ First, Paul warned us not to be “desiring injurious things.” (1 Corinthians 10:6) That may remind you of the occasion when the Israelites complained about having only manna to eat. Jehovah sent quail to them. Something similar had happened about a year earlier in the wilderness of Sin, just before the Israelites declared their dedication to Jehovah. (Exodus 16:1-3, 12, 13) But the situation was not exactly the same. When Jehovah provided quail the first time, he did not call the Israelites to account for their murmuring. This time, however, things were different. “The meat was yet between their teeth, before it could be chewed, when Jehovah’s anger blazed against the people, and Jehovah began striking at the people with a very great slaughter.” (Numbers 11:4-6, 31-34) What had changed? As a dedicated nation, they were now held accountable. Their lack of appreciation for Jehovah’s provisions led them to complain against Jehovah, despite their having promised to do all that Jehovah had spoken! Complaining about Jehovah’s table today is similar. Some fail to appreciate Jehovah’s spiritual provisions through “the faithful and discreet slave.” (Matthew 24:45-47) Remember, though, that our dedication requires us gratefully to keep in mind what Jehovah has done for us and accept the spiritual food that Jehovah supplies.

9. What can we learn from the way that Moses responded when Eldad and Medad began acting as prophets? (Num. 11:27-29)

[w04 8/1 p. 26 par. 4] Moses provides an excellent example regarding how we should respond when others receive privileges in Jehovah’s service. Rather than jealously seeking glory for himself, Moses was happy when Eldad and Medad began acting as prophets.

10. What valuable principle can we learn from the command given to the Israelites to “make for themselves fringed edges on the skirts of their garments”? (Num. 15:37-39)

[w04 8/1 p. 26 par. 7] The unique fringe of the Israelites’ dress was intended to remind them that they were a people set apart to worship God and to obey his commandments. Should we not also live by God’s standards and stand out as different from the world?

Seek Out Deserving Ones

(Matthew 10:11-15)

1. In preaching the Kingdom, our Lord showed the way,
Instructing us how to proceed:
'Wherever you go, seek in earnest to find
Those aware of their spiritual need.
By greeting the household and wishing it peace,
To deserving ones peace you'll impart.
If others should spurn you or turn you away,
Shake the dust from your feet and depart.'
2. All those who receive you receive him as well.
Their heart God will open up wide.
Their right disposition for unending life
Will impel them to serve at your side.
And never be anxious about what to say,
For Jehovah will help you to speak.
Your answer when gracious and seasoned with salt
Will appeal to the humble and meek.

such prophecies as Daniel 2:44 and Revelation 21:2-4. It will transform the earth into a paradise filled with people who love God and their fellowman. As we preach “this good news of the kingdom,” we point to those future prospects. But we also confidently make known that Jehovah has already conferred full ruling authority on his Son. Are you emphasizing *this* good news when you witness about the Kingdom?

Explaining the Kingdom. How can we fulfill our commission to announce God’s Kingdom? We may arouse interest by starting conversations on a variety of subjects, but it should soon become clear that our message is about God’s Kingdom.

An important aspect of this work involves reading or quoting scriptures that refer to the Kingdom. When you refer to the Kingdom, be sure that those to whom you speak understand what it is. More may be required than simply saying that God’s Kingdom is a government. Some people may find it difficult to think of something invisible as a government. You might reason with them in various ways. For example, gravity is invisible, but it has a powerful effect on our lives. We cannot see the One who made the law of gravity, but it is obvious that he has great power. The Bible refers to him as “the King of eternity.” (1 Tim. 1:17) Or you might reason that in a large country, many people have never been to the capital or seen their ruler in person. They learn about these through news reports. Likewise, the Bible, published in over

2,200 languages, tells us about God’s Kingdom; it lets us know who has been entrusted with authority and what the Kingdom is doing. *The Watchtower*, published in more languages than any other periodical, is devoted to “Announcing Jehovah’s Kingdom,” as stated on the front cover.

To help people understand what the Kingdom is, you might mention some of the things that they want governments to provide: economic security, peace, freedom from crime, impartial treatment of all ethnic groups, education, and health care. Show that only by means of God’s Kingdom will these and all other wholesome desires of mankind be fully satisfied.—Ps. 145:16.

Endeavor to stimulate a desire on the part of people to be subjects of the Kingdom, in which Jesus Christ rules as King. Point to the miracles he performed as previews of what he will do as heavenly King. Speak often of the appealing qualities he manifested. (Matt. 8:2, 3; 11:28-30) Explain that he laid down his life for us and that God thereafter raised him to immortal life in the heavens. It is from there that he rules as King.—Acts 2:29-35.

Emphasize that God’s Kingdom is now ruling from the heavens. Realize, however, that most people do not see the conditions that they think would be evidence of such rule. Acknowledge that, and ask if they know what *Jesus Christ* said would be evidence of it. Highlight some of the features of the composite sign found in Matthew chapter 24, Mark chapter 13, or Luke chap-

ter 21. Then ask why Christ’s enthronement in heaven would lead to such conditions on earth. Direct attention to Revelation 12:7-10, 12.

As tangible evidence of what God’s Kingdom is doing, read Matthew 24:14, and describe the global program of Bible education that is taking place now. (Isa. 54:13) Tell people about the various schools from which Jehovah’s Witnesses benefit—all based on the Bible, all held free of charge. Explain that in addition to our house-to-house ministry, we offer free home instruction in the Bible to individuals and families in over 230 lands. What human

government is in a position to provide such an extensive educational program not only for its subjects but for people earth wide? Invite people to come to the Kingdom Hall, to attend assemblies and conventions of Jehovah’s Witnesses, to see evidence of how such education is affecting the lives of people.—Isa. 2:2-4; 32:1, 17; John 13:35.

But will the householder realize how his own life is affected? You might tactfully point out that the purpose of your visit is to discuss the opportunity that is open to all to choose life as subjects of God’s Kingdom. How? By learning what God requires and living in harmony with it now.—Deut. 30:19, 20; Rev. 22:17.

Helping Others Put the Kingdom First.

Even after a person accepts the Kingdom message, there are decisions that he must make. What priority will he give God’s Kingdom in his own life? Jesus urged his disciples to “keep on . . . seeking first the kingdom.” (Matt. 6:33) How can we

help fellow Christians to do that? By setting a good example ourselves and by discussing opportunities that are available. At times, by asking whether a person has considered certain possibilities and by sharing experiences to show what others are doing. By discussing Bible accounts in such a way that these deepen one’s love for Jeho-

vah. By stressing the reality of the Kingdom. By emphasizing how important the work of Kingdom proclamation really is. The greatest good is often done, not by telling people what needs to be done, but by stimulating in them a desire to do it.

Without a doubt, the vital message that all of us must proclaim focuses primary attention on Jehovah God, Jesus Christ, and the Kingdom. The vital truths regarding these should be emphasized in our public witnessing, in our congregations, and in our personal lives. When we do that, we demonstrate that we are truly benefiting from our Theocratic Ministry School education.

ASK YOURSELF:

Does my way of life show that I seek first the Kingdom?

Are there adjustments that I can make in order to do this more fully?

What can I do to stimulate in others a desire to seek first the Kingdom?

101 Making Known the Kingdom Truth **(Acts 20:20, 21)**

- 1. There was a time we did not know
The way a Christian ought to go.
Then Jehovah sent the light,
His Kingdom truth so clear and bright.
Our Father's will we then could see
To serve the grand Theocracy,
To declare Jehovah's fame,
And help to glorify his holy name.
We witness now to all we meet,
From door to door and on the street.
We take the time to help them see;
We teach the truth that sets men free.
And as we strive in ev'ry land
Jehovah's worship to expand,
May we serve our God as one
Until Jehovah says the work is done.**

(See also Josh. 9:9; Isa. 24:15; John 8:12, 32.)