

WEEK STARTING SEPTEMBER 1

Song 46 and Prayer

❑ Congregation Bible Study:

c/ chap. 12 ¶9-15 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Numbers 17-21 (10 min.)

No. 1: Numbers 17:1-13 (4 min. or less)

No. 2: *How We Know That There Really Is a Devil—rs* p. 361 ¶2—p. 362 ¶2 (5 min.)

No. 3: *Acts of Apostles—The Accuracy of the Book of Acts—it-1* p. 43 ¶3—p. 44 ¶2 (5 min.)

❑ Service Meeting:

Song 98

10 min: Offer the Magazines During September. Discussion. Start by demonstrating how the magazines may be offered using the sample presentations on this page. Then analyze each sample presentation from beginning to end.

10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited from the part “Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom.” Ask the audience to relate personal experiences about the challenges of speaking up about the Kingdom. How were they able to overcome such challenges?

10 min: Report on Our Special Campaign. Talk by the service overseer. Summarize main points from this issue of *Our Kingdom Ministry* concerning the need to continue advertising the Kingdom. How did the congregation respond to this direction? What were some of the highlights of the work accomplished during the campaign?

Song 45 and Prayer

Announcements

■ Literature offer for **August:** Special campaign distribution of the tract to advertise the jw.org Web site.

September and October: The *Watchtower* and *Awake!* magazines. **November:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?*

■ Groups of 20 or more planning to visit the United States branch office facilities at Brooklyn, Patterson, and Wallkill should first correspond with the Central Tour Desk at 100 Watchtower Drive, Patterson, NY 12563-9204, or at fax number (845) 306-0200. At least three weeks prior to visiting, please send information on the number coming and the dates and times for visiting each location. *Lodging information may be obtained from the congregation secretary.* Before your visit, please review

the March 2008 *Our Kingdom Ministry* Question Box and the brochure *Dress and Grooming for Visitors Touring Bethel.*

Sample Presentations

To Start Bible Studies on the First Saturday in September

“Many people believe in angels. Do you? [Allow for response.] As spirit creatures angels are very powerful, but do you think they can help us? The Bible tells us how they assist mankind today.” Show the back of the September 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return and discuss the next question.

THE WATCHTOWER® September 1 ANNOUNCING JEHOVAH'S KINGDOM

“Do you feel that man is ruining the earth beyond repair? [Allow for response.] Although man is not capable of repairing the damage he has done, the Bible tells us that God can and desires to do so. We have this assurance at Psalm 65:9. [Read.] This issue of *The Watchtower* discusses how God will care for the earth and how we can enjoy these future blessings. May I leave it with you to read?”

Awake!® September

“Many feel that they are overworked by their employer and see no way to escape the pressure. Experts say that work overload can lead to burnout, which can cause physical and emotional harm. What do you think can help a person maintain a balanced life? [Allow for a response.] Here’s a thought-provoking Bible verse. [Read Ecclesiastes 4:6.] This magazine explains four practical ways that we can adjust our priorities and deal with workplace burnout.”

Field Service Highlights

We are pleased to report that publishers in the United States are now preaching to thousands of native speakers of the Central Alaskan Yupik, Dakota, Hopi, and Q’anjob’al languages. Also, efforts are being made to translate additional publications into the Dakota, Hmong, Iu Mien, and Navajo languages. May Jehovah continue to bless our efforts to reach people out of all “nations and tribes and peoples and tongues.”—Rev. 7:9.



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Jehovah Is Our King!

(Psalm 97:1)

1. Rejoice, give glory to Jehovah,
For the heavens have told forth his righteousness.
Let us sing to our God joyful songs to his praise
And concern ourselves with his great acts.

(CHORUS)

*Let the heavens rejoice, Let the earth joyful be,
For Jehovah has become our King!
Let the heavens rejoice, Let the earth joyful be,
For Jehovah has become our King!*

2. His glory tell among the nations;
Of his great saving acts tell from day to day.
For Jehovah is King; He deserves all the praise.
We bow down before his mighty throne.

(Chorus)

3. His righteous rule is now established.
On his throne, he has placed his anointed Son.
Let the gods of this world
suffer shame and bow down,
For the praise belongs to God alone.

(Chorus)

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?



does not belong to man who is walking even to direct his step."—Jeremiah 10:23.

¹¹ Jehovah knew from the beginning that mankind's independence, or self-rule, would result in much suffering. Was it unjust of him, then, to allow the inevitable to run its course? Not at all! To illustrate: Suppose you have a child who needs surgery to cure a life-threatening ailment. You realize that the operation will cause your child a degree of suffering, and this deeply grieves you. At the same time, you know that the procedure will enable your child to enjoy better health later in life. Similarly, God knew—and even foretold—that his allowance of human rule would bring along with it a measure of pain and suffering. (Genesis 3:16-19) But he also knew that lasting and meaningful relief would be possible only if he allowed all mankind to see the bad fruitage produced by rebellion. In this way the issue could be settled *permanently*, for all eternity.

The Issue of Man's Integrity

¹² There is another aspect of this matter. In challenging the rightfulness and righteousness of God's rule, not only has Satan slandered Jehovah with regard to His sovereignty; he has also slandered God's servants concerning their integrity. Note, for example, what Satan said to Jehovah regarding the righteous man Job: "Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed, and his livestock itself has spread abroad

11. Why did Jehovah let the human race be subjected to suffering?

12. As illustrated in Job's case, what accusation has Satan brought against humans?

Jehovah will never "sweep away the righteous with the wicked"

in the earth. But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face.”—Job 1:10, 11.

¹³ Satan contended that Jehovah was using His protective power to buy Job’s devotion. In turn, this implied that Job’s integrity was a mere sham, that he worshiped God only for what he could get in return. Satan asserted that if Job was deprived of God’s blessing, even that man would curse his Creator. Satan knew that Job was outstanding in being “blameless and upright, fearing God and turning aside from bad.”* So if Satan could break Job’s integrity, what would that say for the rest of mankind? Thus Satan was really calling into question the loyalty of all of those who want to serve God. Indeed, broadening the issue, Satan said to Jehovah: “Everything that *a man* [not just Job] has he will give in behalf of his soul.”—Job 1:8; 2:4.

¹⁴ History has shown that many, like Job, have remained loyal to Jehovah in the face of trial—contrary to Satan’s claim. They have made Jehovah’s heart glad by their faithful course, and this has given Jehovah a reply to Satan’s boastful taunt that humans will stop serving God when they are subjected to hardship. (Hebrews 11:4-38) Yes, righthearthed ones have refused to turn their backs on God. Even when perplexed by the most distressing situations, they have relied all the more on Jehovah to give them the strength to endure.—2 Corinthians 4:7-10.

* Jehovah said regarding Job: “There is no one like him in the earth.” (Job 1:8) Likely, then, Job lived after the death of Joseph and before Moses became Israel’s appointed leader. Thus, at that time it could be said that no one had integrity like that of Job.

13. What did Satan imply by his accusations regarding Job, and how does this involve all humans?

14. What has history shown regarding Satan’s accusation against humans?

¹⁵ But Jehovah's exercise of justice involves more than the issues of sovereignty and man's integrity. The Bible provides us with a record of Jehovah's judgments in relation to individuals and even entire nations. It also contains prophecies of judgments he will render in the future. Why can we be confident that Jehovah has been and will be righteous in his judgments?

Why God's Justice Is Superior

¹⁶ Concerning Jehovah, it can rightly be said: "All his ways are justice." (Deuteronomy 32:4) None of us can make such a claim about ourselves, for so often our limited perspective clouds our perception of what is right. For example, consider Abraham. He pleaded with Jehovah concerning the destruction of Sodom—despite the rampant wickedness there. He asked Jehovah: "Will you really sweep away the righteous with the wicked?" (Genesis 18:23-33) Of course, the answer was no. It was only when righteous Lot and his daughters arrived safely at the city of Zoar that Jehovah "made it rain sulphur and fire" upon Sodom. (Genesis 19:22-24) In contrast, Jonah became "hot with anger" when God extended mercy to the people of Nineveh. Since Jonah had already announced their destruction, he would have been content to see them exterminated—regardless of their heartfelt repentance.—Jonah 3:10-4:1.

¹⁷ Jehovah reassured Abraham that His exercise of justice includes not only destroying the wicked but also saving the righteous. On the other hand, Jonah had to learn that Jehovah is merciful. If the wicked change their ways, he is "ready to forgive." (Psalm 86:5) Unlike some insecure

15. What question might arise concerning God's past and future judgments?

16, 17. What examples show that humans have a limited perspective when it comes to true justice?

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,

and no unauthorized person* may come near to you.^a **5** You must carry out your responsibility toward the holy place^b and the altar,^c so that no further indignation^d may come against the people of Israel. **6** I myself have taken your brothers, the Levites, from among the Israelites as a gift for you.^e They are given to Jehovah to care for the service of the tent of meeting.^f **7** You and your sons are responsible for your priestly duties pertaining to the altar and what is inside the curtain,^g and you are to render this service.^h I have given the service of the priesthood as a gift to you, and any unauthorized person* who approaches should be put to death.ⁱ

8 Jehovah spoke further to Aaron: "I myself put you in charge of the contributions made to me.^j I have given to you and to your sons a portion of all the holy things contributed by the Israelites as a permanent allowance.^k **9** This will be yours out of the most holy offerings made by fire: every offering they make, including their grain offerings^l and their sin offerings^m and their guilt offeringsⁿ that they bring to me. It is something most holy for you and for your sons. **10** In a most holy place you should eat it.^o Every male may eat it. It will be something holy to you.^p **11** This also belongs to you: the gifts they contribute^q together with all the wave offerings^r of the Israelites. I have given them to you and your sons and your daughters with you as a permanent allowance.^s Everyone clean in your house may eat it.^t

12 "All the best of the oil and all the best of the new wine

18:4, 7 *Lit., "stranger," that is, a non-Levite.

CHAP. 18

- a Nu 1:51
Nu 3:10
b Le 24:2, 3
Nu 3:32
c Ex 30:7
d Nu 16:46
e Nu 3:9, 12
Nu 8:15, 16
f Nu 8:19
g Le 16:2, 12
Heb 9:3, 7
h 1Sa 2:28
Heb 5:4
i Nu 3:10
Nu 16:39, 40
j Ex 23:19
Le 27:28, 30
Nu 18:11, 26
k Le 7:34
Nu 5:9
l Le 2:3
m Le 5:11, 12
Le 6:25, 26
n Le 7:1, 7
o Ex 29:32
Le 6:14, 16
Le 10:12, 13
p Le 6:18
Le 7:1, 6
Le 14:13
Le 21:22
q Nu 15:20
Eze 44:30
r Ex 29:27
Le 7:34
s Le 10:14
De 18:3
t Le 22:4-6

Second Col.

- a Pr 3:9
b Le 2:14
De 18:4
c Ex 23:19
d Le 27:21, 28
e Ex 13:2
Le 27:26
Nu 3:13
f Ex 13:13
g Ex 34:20
Le 27:27
h Le 27:6
i Ex 22:30
De 15:19
j Le 17:11
k Le 3:16
l Ex 29:26
Le 7:31, 34
m Ex 23:19
Nu 15:18, 19
Nu 18:11, 26
Nu 31:28, 29
n 2Ch 31:4

and the grain, their firstfruits,^a which they give to Jehovah, I give them to you.^b **13** The first ripe fruits of everything from their land, which they will bring to Jehovah, will become yours.^c Everyone clean in your house may eat it.

14 "Every devoted thing* in Israel should become yours.^d

15 "Every firstborn of all living things,^e which they will present to Jehovah, whether man or animal, should become yours. However, you should without fail redeem the firstborn of mankind,^f and the firstborn of the unclean animals you should redeem.^g **16** You should redeem it with the redemption price when it is a month old and up, by the estimated value of five silver shekels,^h according to the standard shekel of the holy place.ⁱ It is 20 gerahs.^j **17** Only the firstborn bull or firstborn male lamb or firstborn goat you should not redeem.^k They are something holy. You should sprinkle their blood on the altar,^l and their fat you should make smoke as an offering made by fire for a pleasing* aroma to Jehovah.^k

18 And their flesh should become yours. Like the breast of the wave offering and like the right leg, it should become yours.^l **19** All the holy contributions that the Israelites will contribute to Jehovah,^m I have given to you and your sons and your daughters with you as a permanent allowance.ⁿ It is a

18:14 *That is, everything made sacred to God by being irrevocably and irredeemably devoted to God. 18:15 *Lit., "of all flesh." 18:16 *A shekel equaled 11.4 g (0.367 oz t). See App. B14. *Or "the holy shekel." ^A gerah equaled 0.57 g (0.01835 oz t). See App. B14. 18:17 *Or "appeasing; soothing." Lit., "restful."

lasting covenant of salt* before Jehovah for you and your offspring with you.”

20 Jehovah went on to say to Aaron: “In their land you will not have an inheritance, and no portion of land among them will become yours.^a I am your portion and your inheritance in the midst of the Israelites.^b

21 “Now see that I have given to the sons of Le’vi every tenth part^c in Israel as an inheritance in return for the service they are carrying out, the service of the tent of meeting. **22** No longer may the people of Israel approach the tent of meeting, or else they will incur sin and die. **23** The Levites themselves are to carry out the service of the tent of meeting, and they are the ones who will answer for their error.^d It is a lasting statute during all your generations that they should not take possession of an inheritance among the Israelites.^e **24** For I have given to the Levites as an inheritance the tenth part contributed by the people of Israel, which they will contribute to Jehovah. That is why I have said to them, ‘In the midst of the Israelites, they should not take possession of an inheritance.’”^f

25 Then Jehovah said to Moses: **26** “You should tell the Levites, ‘You will receive from the Israelites the tenth part that I have given to you from them for your inheritance,^g and you should contribute from it a tenth part of the tenth part as a contribution to Jehovah.^h **27** And it will be considered your contribution, as though it were the grain of the threshing floorⁱ or the full production of the wine-press or oil press. **28** In this way you will also give a con-

18:19 *That is, a permanent and unchanging covenant.

CHAP. 18

a Nu 26:62, 63
De 10:9
De 14:27
Jos 14:3

b De 18:1, 2
Jos 18:7
Eze 44:28

c Le 27:30
Ne 10:37
Ne 12:44
Heb 7:5

d Nu 3:6, 7
Nu 18:1

e Jos 13:33

f De 10:9

g Nu 18:21
De 12:19

h Ne 10:38

i Nu 15:20

Second Col.

a Nu 18:8, 12

b 1Co 9:13

c Le 22:2, 15

CHAP. 19

d Le 22:20
Mal 1:14

e Heb 9:13, 14

f Le 4:11, 12

g Ps 51:7

tribution to Jehovah from all the tenth parts that you receive from the Israelites, and from them you are to give the contribution for Jehovah to Aaron the priest. **29** You will make every sort of contribution to Jehovah from the very best of all the gifts given to you^a as something holy.’

30 “And you must say to them, ‘When you contribute the best of them, then it will be considered for the Levites as the produce of the threshing floor and as the produce of the wine-press or oil press. **31** You and your household may eat it in any place, because it is your wages in return for your service at the tent of meeting.^b **32** You will not incur sin in this as long as you contribute the best from them, and you must not profane the holy things of the Israelites, or you will die.’”^c

19 Jehovah spoke again to Moses and Aaron, saying: **2** “This is a statute of the law that Jehovah has commanded, ‘Tell the Israelites that they should take for you a sound red cow in which there is no defect^d and upon which no yoke has come. **3** You are to give it to El-e-a’zar the priest, and he will lead it outside the camp, and it will be slaughtered before him. **4** Then El-e-a’zar the priest will take some of its blood with his finger and spatter its blood seven times straight toward the front of the tent of meeting.^e **5** The cow will then be burned before his eyes. Its skin and its flesh and its blood together with its dung will be burned.^f **6** And the priest will take cedarwood, hyssop,^g and scarlet material and throw them into the fire where the cow is being burned. **7** The priest will then wash his garments and bathe himself* in

19:7 *Lit., “his flesh.”

water, and afterward he may come into the camp; but the priest will be unclean until the evening.

8 "The one who burned the cow will wash his garments in water and bathe himself* in water, and he will be unclean until the evening.

9 "A clean man will gather up the ashes of the cow^a and deposit them outside the camp in a clean place, and they should be kept by the assembly of the Israelites to prepare water that will be used for cleansing.^b It is a sin offering. **10** The one gathering the ashes of the cow will wash his garments and be unclean until the evening.

"This will serve the Israelites and the foreigner who is residing in their midst as a lasting statute.^c **11** Anyone touching any dead person* will be unclean for seven days.^d **12** Such one should purify himself with the water* on the third day, and on the seventh day he will be clean. But if he does not purify himself on the third day, on the seventh day he will not be clean. **13** Everyone who touches the corpse of any dead person* and does not purify himself has defiled Jehovah's tabernacle,^e and that person^f must be cut off^g from Israel.^f Because the water for cleansing^g has not been sprinkled on him, he continues unclean. His uncleanness remains upon him.

14 "This is the law that applies when a man dies in a tent: Everyone who enters the tent and everyone who was already in the tent will be unclean for sev-

19:8 *Lit., "his flesh." 19:11 *Or "the corpse of any human soul." See Glossary. 19:12 *Lit., "it." 19:13 *Or "a corpse, the soul of any human who has died." See Glossary. 19:13, 20, 22 *Or "soul." 19:13, 20 ^hOr "put to death."

CHAP. 19

a Heb 9:13, 14

b Nu 19:13, 21

c Ex 12:49
Le 24:22
Nu 15:15

d Le 21:1, 11
Nu 5:2
Nu 6:9
Nu 31:19

e Le 15:31

f Le 22:3
Heb 10:28

g Nu 19:9

Second Col.

a Le 11:31, 32

b Nu 19:11
Nu 31:19

c Nu 19:9

d Ps 51:7

e Le 14:9
Nu 19:12
Nu 31:19

f Nu 19:13

g Nu 19:18
Heb 9:9, 10
Heb 9:13, 14

h Le 15:4, 5

en days. **15** Every opened container with no lid tied on it is unclean.^a **16** Everyone in the open field who touches someone killed with the sword or a corpse or the bone of a man or a burial place will be unclean for seven days.^b **17** They should take for the unclean one some of the ashes of the sin offering that was burned and pour running water on them in a container. **18** Then a clean man^c will take hyssop^d and dip it into the water and spatter it on the tent and on all the containers and on the people* who were there and on the one who touched the bone or the slain one or the corpse or the burial place. **19** The clean person will spatter it on the unclean one on the third day and on the seventh day, and he will purify him from sin on the seventh day;^e then he should wash his garments and bathe in water, and he will become clean in the evening.

20 "But the man who is unclean and who will not purify himself, that person^f must be cut off^g from the congregation,^f because he has defiled Jehovah's sanctuary. The water for cleansing was not sprinkled on him, so he is unclean.

21 "This will serve as a lasting statute for them: The one spattering the water for cleansing^g should wash his garments, and the one touching the water for cleansing will be unclean until the evening. **22** Anything the unclean one touches will be unclean, and the person^f who touches it will be unclean until the evening."^h

20 In the first month, the entire assembly of the Israelites came into the wilderness of Zin, and the people began dwell-

19:18 *Or "souls."

ing in Ka'desh.^a It was there that Mir'i-am^b died and was buried.

2 Now there was no water for the assembly,^c and they gathered together against Moses and Aaron. **3** The people were quarreling with Moses,^d saying: "If only we had died when our brothers died before Jehovah! **4** Why have you brought Jehovah's congregation into this wilderness for us and our livestock to die here?^e **5** And why have you led us up out of Egypt to bring us into this evil place?^f It is no place for seed and figs and vines and pomegranates, and there is no water to drink."^g **6** Then Moses and Aaron came from before the congregation to the entrance of the tent of meeting and fell with their faces to the ground, and Jehovah's glory began to appear to them.^h

7 Then Jehovah said to Moses: **8** "Take the rod and call the assembly together, you and Aaron your brother, and speak to the crag before their eyes that it may give its water, and you will bring out water for them from the crag and give the assembly and their livestock something to drink."ⁱ

9 So Moses took the rod from before Jehovah,^j just as He had commanded him. **10** Then Moses and Aaron called the congregation together before the crag, and he said to them: "Hear, now, you rebels! Must we bring out water for you from this crag?"^k **11** With that Moses lifted his hand up and struck the crag twice with his rod, and much water began to pour out, and the assembly and their livestock began to drink.^l

12 Jehovah later said to Moses and Aaron: "Because you did not show faith in me and sanctify me before the eyes of the people of Israel, you will not bring this congregation into

CHAP. 20

- a Nu 13:26
Nu 20:22
Nu 33:36
De 2:14
b Ex 15:20
Nu 26:59
Mic 6:4
c Ex 17:1
d Ex 17:2
e Ex 14:11
Ex 17:3
Nu 16:13, 14
Nu 21:5
f De 8:14, 15
g De 8:7, 8
h Ex 16:10
Nu 14:10
i Ex 17:5, 6
Ps 78:15
Ps 105:41
Ps 114:8
Isa 48:21
j Ex 7:12, 19
Nu 17:10
k Ps 106:32, 33
l 1Co 10:1, 4

Second Col.

- a Nu 27:12-14
De 1:37
De 3:26
De 32:51, 52
De 34:4
Jos 1:2
b Ps 106:32, 33
c Jg 11:17
d Ge 36:8
De 2:4
De 23:7
e Ge 46:6
f Ge 15:13
Ex 12:40
g Ex 1:11, 14
h Ex 2:23
Ex 3:7
i Ex 14:19
Ex 23:20
Ex 33:2
j Nu 21:21, 22
De 2:26, 27
k De 2:5, 6
l De 2:26, 28
m Jg 11:17
n De 2:8
Jg 11:18
o Nu 21:4
Nu 33:37
Nu 34:2, 7

the land that I will give them."^a

13 These are the waters of Mer'i-bah,^b where the Israelites quarreled with Jehovah, so that he was sanctified among them.

14 Then Moses sent messengers from Ka'desh to the king of E'dom:^c "This is what your brother Israel^d says, 'You well know all the hardship that we have experienced. **15** Our fathers went to Egypt,^e and we dwelled in Egypt many years,^f and the Egyptians mistreated us and our fathers.^g **16** Finally we cried out to Jehovah,^h and he heard us and sent an angelⁱ and brought us out of Egypt, and here we are in Ka'desh, a city on the border of your territory. **17** Please let us pass through your land. We will not pass through any field or vineyard, and we will not drink the water of any well. We will march on the King's Road without turning to the right or the left until we pass through your territory."^j

18 However, E'dom said to him: "You may not pass through our territory. If you do, I will come out with the sword to meet you." **19** In turn the Israelites said to him: "By the highway we will go up, and if we and our livestock drink your water, we will pay for it.^k We want nothing more than to pass through on foot."^l **20** Still he said: "You may not pass through."^m With that E'dom came out to encounter him with many people and a strong army.ⁿ **21** So E'dom refused to allow Israel to pass through his territory; therefore, Israel turned away from him.^o

22 The people of Israel, the entire assembly, departed from Ka'desh and came to Mount Hor.^o

23 Then Jehovah said to Moses and Aaron in Mount Hor by

20:13 *Meaning "Quarreling." 20:15 *Lit., "days." 20:20 *Lit., "hand."

the border of the land of E'dom: **24** "Aaron will be gathered to his people.*^a He will not enter the land that I will give to the Israelites, because you both rebelled against my order regarding the waters of Mer'i-bah.^b **25** Take Aaron and his son El-e-a'zar and bring them up into Mount Hor. **26** Remove Aaron's garments^c and clothe El-e-a'zar^d his son with them, and Aaron will die there."^e

27 So Moses did just as Jehovah had commanded, and they climbed Mount Hor before the eyes of all the assembly. **28** Then Moses removed Aaron's garments and clothed El-e-a'zar his son with them. After that Aaron died there on the top of the mountain.^e And Moses and El-e-a'zar came down from the mountain. **29** When all the assembly saw that Aaron had died, the entire house of Israel wept for Aaron for 30 days.^f

21 When the Ca'naan-ite king of A'rad,^g who dwelled in the Neg'eb, heard that Israel had come by the way of Ath'a-rim, he attacked Israel and carried away some of them as captives. **2** So Israel made this vow to Jehovah: "If you give this people into my hand, I will without fail devote their cities to destruction."^h **3** So Jehovah listened to Israel's voice and gave the Ca'naan-ites over to them, and they devoted them and their cities to destruction. Therefore, they named the place Hor'mah.^{*h}

4 As they continued their journey from Mount Horⁱ by the way of the Red Sea in order to go around the land of E'dom,^j the people* became wea-

20:24 *This is a poetic expression for death. **20:26** *Lit., "will be gathered and die there." **21:3** *Meaning "A Devoting to Destruction." **21:4** *Or "the soul of the people."

CHAP. 20

- a Nu 33:38
De 32:50
b Nu 20:12
De 32:51, 52
c Ex 28:2
Ex 29:29
d Ex 6:23
Nu 4:16
e Nu 33:39
De 10:6
De 32:50
f De 34:8

CHAP. 21

- g Nu 33:40
Jos 12:7, 14
h Nu 14:45
i Nu 33:41
j Nu 20:21
De 2:8
Jg 11:18

Second Col.

- a Ex 14:11
Ex 15:24
Nu 16:13
b Nu 20:5
c Ex 16:15
Nu 11:6
Ps 78:24, 25
d 1Co 10:6, 9
e Ps 78:34
f Ex 32:11
g 2Ki 18:1, 4
h Joh 3:14, 15
i Joh 6:40
j Nu 33:43
k Nu 33:44
l De 2:13

- m Nu 22:36
Jg 11:18

ry of the journey. **5** And the people kept speaking against God and Moses,^a saying: "Why have you brought us up out of Egypt to die in the wilderness? There is no food and no water,^b and we* have come to hate[#] this contemptible bread."^c **6** So Jehovah sent poisonous* serpents among the people, and they kept biting the people, so that many Israelites died.^d

7 So the people came to Moses and said: "We have sinned by speaking against Jehovah and against you.^e Intercede with Jehovah so that he may remove the serpents from us." And Moses interceded on behalf of the people.^f **8** Then Jehovah said to Moses: "Make a replica of a poisonous* snake and put it on a pole. Then when anyone has been bitten, he will have to look at it in order to keep alive."^g **9** Moses at once made a serpent of copper^g and put it on the pole,^h and whenever a serpent had bitten a man and he looked at the copper serpent, he survived.ⁱ

10 After that the Israelites departed and camped in O'both.^j **11** Then they departed from O'both and camped in I'ye-ab'a-rim,^k in the wilderness that faces Mo'ab, toward the east. **12** From there they departed and camped by the Valley* of Ze'red.^l **13** From there they departed and camped in the region of the Ar'non,^m which is in the wilderness that extends from the border of the Am'or-ites, for the Ar'non is the boundary of Mo'ab, between Mo'ab and the Am'or-ites. **14** That is why the book of the Wars of Jehovah speaks of "Va'heb in Su'phah and the valleys* of Ar'non, **15** and the de-

21:5 *Or "our souls." [#]Or "abhor."
21:6, 8 *Or "fiery." **21:12** *Or "Wadi."
21:14 *Or "wadis."

scent* of the valleys,[#] which extends toward the settlement of Ar and adjoins the border of Mo'ab."

16 Next they went on to Be'er. This is the well about which Jehovah said to Moses: "Gather the people, and let me give them water."

17 At that time, Israel sang this song:

"Spring up, O well!
—Respond* to it!

18 The well that princes dug,
that nobles of the people
excavated,

With a commander's staff
and with their own staffs."

Then they went from the wilderness on to Mat'ta-nah, **19** from Mat'ta-nah on to Nahal'i-el, and from Nahal'i-el on to Ba'moth.^a **20** They went from Ba'moth on to the valley that is in the territory* of Mo'ab,^b on top of Pis'gah,^c which overlooks Je-shi'mon.^{#d}

21 Israel now sent messengers to Si'hon, the king of the Am'or-ites, saying:^e **22** "Let us pass through your land. We will not turn aside into a field or a vineyard. We will not drink water from any well. We will march on the King's Road until we pass through your territory."^f **23** But Si'hon did not allow Israel to pass through his territory. Instead, Si'hon gathered all his people and went out against Israel in the wilderness and came to Ja'haz and began fighting with Israel.^g **24** But Israel defeated him with the sword^h and took possession of his landⁱ from the Ar'non^j to the Jab'bok,^k near the Am'mon-ites, because Ja'zer^l borders the territory of the Am'mon-ites.^m

21:15 *Lit., "mouth." #Or "wadis."
21:17 *Or "Sing." **21:20** *Lit., "field."
#Or possibly, "the desert; the wilderness."

CHAP. 21

a Jos 13:15, 17

b Nu 33:49

c De 3:27
De 34:1

d Nu 23:28

e De 2:26-28

f Nu 20:14, 17

g De 2:30-35
De 29:7
Jg 11:19, 20

h Ps 135:10, 11

i Nu 32:33
Ne 9:22

j Nu 21:13
De 3:16

k Jg 11:21, 22

l Nu 32:1
1Ch 6:77, 81

m Jos 12:1, 2

Second Col.

a Ge 10:15, 16
Ge 15:16
Ex 3:8
De 7:1

b Jg 11:23, 24
1Ki 11:7
2Ki 23:13

c Jos 13:15, 17

d Jos 13:8, 9

e Nu 32:1

f De 3:11
De 4:47
Jos 13:8, 12

g De 3:1
De 3:8, 10

h De 20:3

i Ex 23:27
De 7:24

25 So Israel took all these cities, and they began dwelling in all the cities of the Am'or-ites,^a in Hesh'bon and all its dependent* towns. **26** For Hesh'bon was the city of Si'hon, the king of the Am'or-ites, who had fought with the king of Mo'ab and taken all his land from him as far as the Ar'non. **27** That is what gave rise to the taunting proverbial saying:

"Come to Hesh'bon.

Let the city of Si'hon be built
and firmly established.

28 For a fire came out of Hesh'bon, a flame from the town of Si'hon.

It has consumed Ar of Mo'ab,
the lords of the high places
of the Ar'non.

29 Woe to you, Mo'ab! You will be destroyed, O people of Che'mosh!^b

He makes his sons fugitives
and his daughters captives
of Si'hon, the king of the
Am'or-ites.

30 Let us shoot at them;
Hesh'bon will be destroyed
as far as Di'bon;^c
Let us desolate it as far as
No'phah;
Fire will spread as far as
Med'e-ba."^d

31 So Israel began to dwell in the land of the Am'or-ites.

32 Moses then sent some men to spy on Ja'zer.^e They captured its dependent* towns and drove out the Am'or-ites who were there.

33 After that they turned and went up by way of Ba'shan. And Og^f the king of Ba'shan came out with all his people to meet them in battle at Ed're-i.^g **34** Jehovah said to Moses: "Do not be afraid of him,^h for I will give him and all his people and his land into your hand,ⁱ and you will do to him just as you did to Si'hon the

21:25, 32 *Or "surrounding."

king of the Am'or-ites, who lived in Hesh'bon."^a **35** So they kept striking him down, along with his sons and all his people, until none of his people survived,^b and they took possession of his land.^c

22 Then the Israelites departed and camped on the desert plains of Mo'ab across the Jordan from Jer'i-cho.^d **2** Now Ba'lak^e the son of Zip'por saw all that Israel had done to the Am'or-ites, **3** and Mo'ab became very frightened of the people, because they were so many; indeed, Mo'ab felt sick with fear because of the Israelites.^f **4** So Mo'ab said to the elders of Mid'i-an:^g "Now this congregation will devour all our surroundings, just as a bull devours the grass in the field."

Ba'lak the son of Zip'por was king of Mo'ab at that time. **5** He sent messengers to Ba'laam the son of Be'or at Pe'thor,^h which is by the River* in his native land. He summoned him, saying: "Look! A people has come out of Egypt. Look! They have covered the face[#] of the earth,^Δ and they are dwelling right in front of me. **6** Now, please, come and curse this people for me,ⁱ for they are mightier than I am. Perhaps I can defeat them and drive them out of the land, for I well know that the one whom you bless is blessed and the one whom you curse is cursed."

7 So the elders of Mo'ab and the elders of Mid'i-an traveled with the fee for divination in their hands and went to Ba'laam^k and conveyed to him Ba'lak's message. **8** At that he said to them: "Spend the night here, and I will bring back to you whatever word Jehovah speaks to me." So

22:5 *Evidently, the Euphrates. 22:5, 11 #Lit., "eye." 22:5, 11 ΔOr "land."

CHAP. 21

a De 3:2
Ps 135:10, 11

b De 3:3

c Jos 12:4-6

CHAP. 22

d Nu 33:48

e Jos 24:9
Jg 11:25

f Ex 15:15
De 2:25

g Nu 31:7, 8
Jos 13:15, 21

h De 23:3, 4
Jos 13:22
2Pe 2:15

i Ge 13:14, 16

j Nu 23:7
Jos 24:9
Ne 13:1, 2

k 2Pe 2:15
Jude 11

Second Col.

a Nu 22:20

b Nu 22:5, 6
Nu 23:7, 11
Nu 24:10

c Ge 12:1-3
Ge 22:15, 17
De 33:29

d Nu 24:13

e Nu 22:8

f Nu 22:35
Nu 23:11, 12

the princes of Mo'ab stayed with Ba'laam.

9 Then God came to Ba'laam and said:^a "Who are these men with you?" **10** Ba'laam said to the true God: "Ba'lak the son of Zip'por, the king of Mo'ab, has sent me a message, saying, **11** 'Look! The people who are coming out of Egypt are covering the face[#] of the earth.^Δ Now come and put a curse on them for me.^b Perhaps I may be able to fight against them and drive them out.'" **12** But God said to Ba'laam: "You must not go with them. You must not curse the people, for they are blessed."^c

13 Ba'laam got up in the morning and said to the princes of Ba'lak: "Go to your land, for Jehovah has refused to let me go with you." **14** So the princes of Mo'ab departed and returned to Ba'lak and said: "Ba'laam has refused to come with us."

15 However, Ba'lak again sent princes, more numerous and more distinguished than the first group. **16** They came to Ba'laam and said to him: "This is what Ba'lak the son of Zip'por has said, 'Please do not let anything hinder you from coming to me, **17** for I will honor you greatly and I will do anything you tell me to do. So come, please, and curse this people for me.'" **18** But Ba'laam answered the servants of Ba'lak: "If Ba'lak were to give me his own house full of silver and gold, I could not do anything beyond the order of Jehovah my God, whether small or great.^d **19** But please stay here tonight also, so that I may learn what else Jehovah will tell me."^e

20 Then God came to Ba'laam by night and said to him: "If these men have come to summon you, go along with them. But you may speak only the words that I tell you to say."^f

‘You say that only 144,000 are going to be saved’

You might reply: ‘I am glad that you brought that up so I can tell you what we *really* believe. Salvation is open to just as many people as will demonstrate true faith in the provision that God has made through Jesus. But the Bible says that only 144,000 will go to heaven to be with Christ. Have you ever seen that in the Bible? . . . It is here at Revelation 14:1, 3.’ **Then perhaps add:** (1) ‘What will they do in heaven? (Rev. 20:6)’ (2) ‘It is obvious that they will be ruling *over* someone. Who might that be? . . . (Matt. 5:5; 6:10)’

Satan the Devil

Definition: The spirit creature who is the chief adversary of Jehovah God and of all who worship the true God. The name Satan was given to him because of his becoming a resister of Jehovah. Satan is also known as the Devil, because he is the foremost slanderer of God. Satan is described as the original serpent, evidently because of his using a serpent in Eden to deceive Eve, and for this reason “serpent” came to signify “deceiver.” In the book of Revelation, the symbolism of a devouring dragon is also applied to Satan.

How can we know whether such a spirit person really exists?

The Bible is the chief source of evidence. There he is repeatedly referred to by name (Satan 52 times, Devil 33 times). Eyewitness testimony as to Satan’s existence is also recorded there. Who was the eyewitness? Jesus Christ, who lived in heaven before coming to earth, repeatedly spoke of that wicked one by name.—Luke 22:31; 10:18; Matt. 25:41.

What the Bible says about Satan the Devil makes sense. The evil that mankind experiences is far out of proportion to the malice of the humans involved. The Bible’s explanation of Satan’s origin and his activities makes clear why, despite the desire of the majority to live in peace, mankind has been plagued with hatred, violence, and war for

thousands of years and why this has reached such a level that it now threatens to destroy all mankind.

If there really were no Devil, accepting what the Bible says about him would not bring lasting benefits to a person. In many instances, however, persons who formerly dabbled in the occult or who belonged to groups practicing spiritism report that they were at that time greatly distressed because of hearing “voices” from unseen sources, being “possessed” by superhuman beings, etc. Genuine relief was gained when they learned what the Bible says about Satan and his demons, applied the Bible’s counsel to shun spiritistic practices, and sought Jehovah’s help in prayer.—See pages 384-389, under the heading “Spiritism.”

Believing that Satan exists does not mean accepting the idea that he has horns, a pointed tail, and a pitchfork and that he roasts people in a fiery hell. The Bible gives no such description of Satan. That is the product of the minds of medieval artists who were influenced by representations of the mythological Greek god Pan and by the *Inferno* written by the Italian poet Dante Alighieri. Instead of teaching a fiery hell, the Bible clearly says that “the dead . . . are conscious of nothing at all.”—Eccl. 9:5.

Is Satan perhaps only the evil within people?

Job 1:6-12 and 2:1-7 tell about conversations between Jehovah God and Satan. If Satan were the evil in a person, the evil in this case would have to be in Jehovah. But that is in complete disagreement with what the Bible tells us about Jehovah as being One “in whom there is no unrighteousness.” (Ps. 92:15; Rev. 4:8) It is noteworthy that the Hebrew text uses the expression *has-Sa-tan'* (*the Satan*) in the accounts in Job, showing that reference is being made to the one who is outstandingly the resister of God.—See also Zechariah 3:1, 2, footnote in *NW* Reference edition.

Luke 4:1-13 reports that the Devil endeavored to tempt Jesus to do his bidding. The account relates statements made by the Devil and answers given by Jesus. Was Jesus there being tempted by evil within himself? Such a view does not harmonize with the Bible’s description of Jesus as being sinless. (Heb. 7:26; 1 Pet. 2:22) Although at John 6:70

would have provided more information about Paul; if written after the year 64 C.E., mention surely would have been made of Nero's violent persecution that began then; and if written after 70 C.E., as some contend, we would expect to find Jerusalem's destruction recorded.

The writer Luke accompanied Paul much of the time during his travels, including the perilous voyage to Rome, which is apparent from his use of the first-person plural pronouns "we," "our," and "us" in Acts 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16. Paul, in his letters written from Rome, mentions that Luke was also there. (Col 4:14; Phm 24) It was, therefore, in Rome that the writing of the book of Acts was completed.

As already observed, Luke himself was an eyewitness to much of what he wrote, and in his travels he contacted fellow Christians who either participated in or observed certain events described. For example, John Mark could tell him of Peter's miraculous prison release (Ac 12:12), while the events described in chapters 6 and 8 could have been learned from the missionary Phil-

ip. And Paul, of course, as an eyewitness, was able to supply many details of events that happened when Luke was not with him.

Authenticity. The accuracy of the book of Acts has been verified over the years by a number of archaeological discoveries. For example, Acts 13:7 says that Sergius Paulus was the proconsul of Cyprus. Now it is known that shortly before Paul visited Cyprus it was ruled by a *propraetor*, or legate, but an inscription found in Cyprus proves that the island did come under the direct rule of the Roman Senate in the person of a provincial governor called a proconsul. Similarly in Greece, during the rule of Augustus Caesar, Achaia was a province under the direct rule of the Roman Senate, but when Tiberius was emperor it was ruled directly by him. Later, under Emperor Claudius, it again became a senatorial province, according to Tacitus. A fragment of a rescript from Claudius to the Delphians of Greece has been discovered, which refers to Gallio's proconsulship. Therefore, Acts 18:12 is correct in speaking of Gallio as the "proconsul" when Paul was there in Corinth, the

HIGHLIGHTS OF ACTS

The beginning of the Christian congregation and a record of its zealous public witnessing in the face of fierce opposition

Time covered: 33 to c. 61 C.E.

Before ascending to heaven, Jesus commissions followers to be witnesses of him as Jehovah's Messiah (1:1-26)

After receiving holy spirit, disciples boldly witness in many languages (2:1-5:42)

Jews in Jerusalem from many lands are given witness in their own languages; about 3,000 baptized

Peter and John are arrested and taken before Sanhedrin; fearlessly declare they will not stop witnessing

Filled with holy spirit, all the disciples speak the word of God boldly; multitudes become believers

Apostles are arrested; an angel releases them; brought before the Sanhedrin, they declare: "We must obey God as ruler rather than men"

Persecution results in expansion of the witness (6:1-9:43)

Stephen is seized, gives fearless witness, dies a martyr

Persecution scatters all but apostles; witness given in Samaria; Ethiopian eunuch baptized

Jesus appears to the persecutor Saul; Saul is converted, baptized, begins zealous ministry

Under divine direction the witness reaches uncircumcised Gentiles (10:1-12:25)

Peter preaches to Cornelius, his family, and his friends; these believe, receive holy spirit, and are baptized

Apostle's report of this prompts further expansion among nations

Paul's evangelizing tours (13:1-21:26)

First tour: To Cyprus, Asia Minor. Paul and Barnabas boldly witness publicly and in synagogues; thrown out of Antioch; mobbed in Iconium; first treated like gods in Lystra, then Paul is stoned

Circumcision issue decided by governing body at Jerusalem; Paul and Barnabas assigned to inform brothers that circumcision is not required but that believers must abstain from things sacrificed to idols, from blood, and from fornication

Second tour: Back through Asia Minor, into Macedonia and Greece. Imprisoned in Philippi, but jailer and his family get baptized; Jews stir up trouble in Thessalonica and Berea; in Athens, Paul preaches in synagogue, in the marketplace, then on the Areopagus; 18-month ministry in Corinth

Third tour: Asia Minor, Greece. Fruitful Ephesian ministry, then uproar by silversmiths; apostle admonishes elders

Paul is arrested, witnesses to officials, is taken to Rome (21:27-28:31)

After mobbing in Jerusalem, Paul before Sanhedrin

As prisoner, Paul gives fearless witness before Felix, Festus, and King Herod Agrippa II, also on boat en route to Rome

A prisoner in Rome, Paul continues to find ways to preach about Christ and the Kingdom

capital of Achaia. (See GALLIO.) Also, an inscription on an archway in Thessalonica (fragments of which are preserved in the British Museum) shows that Acts 17:8 is correct in speaking of "the city rulers" ("politarchs," governors of the citizens), even though this title is not found in classical literature.

To this day in Athens the Areopagus, or Mars' Hill, where Paul preached, stands as a silent witness to the truthfulness of Acts. (Ac 17:19) Medical terms and expressions found in Acts are in agreement with the Greek medical writers of that time. Modes of travel used in the Middle East in the first century were essentially as described in Acts: overland, by walking, horseback, or horse-drawn chariots (23:24, 31, 32; 8:27-38); overseas, by cargo ships. (21:1-3; 27:1-5) Those ancient vessels did not have a single rudder but were controlled by two large oars, hence accurately spoken of in the plural number. (27:40) The description of Paul's voyage by ship to Rome (27:1-44) as to the time taken, the distance traveled, and the places visited is acknowledged by modern seamen familiar with the region as completely reliable and trustworthy.

Acts of Apostles was accepted without question as inspired Scripture and canonical by Scripture catalogers from the second through the fourth centuries C.E. Portions of the book, along with fragments of the four Gospels, are found in the Chester Beatty No. 1 papyrus manuscript (P⁴⁵) of the third century C.E. The Michigan No. 1571 manuscript (P³⁸) of the third or fourth century contains portions of chapters 18 and 19, and a fourth-century manuscript, Aegyptus No. 8683 (P⁸), contains parts of chapters 4 through 6. The book of Acts was quoted from by Polycarp of Smyrna about 115 C.E., by Ignatius of Antioch about 110 C.E., and by Clement of Rome perhaps as early as 95 C.E. Athanasius, Jerome, and Augustine of the fourth century all confirm the earlier listings that included Acts.

ADADAH (A-da'dah). One of the cities in the southern part of the territory originally assigned to Judah, lying toward the border of Edom. (Jos 15:22) The Vatican Manuscript No. 1209 of the Greek *Septuagint* here reads *A-rouel*. On this basis, as well as 1 Samuel 30:28, some scholars favor identifying it with Aroer in Judah.—See AROER No. 3.

ADAH (A'dah) [shortened form of Eleadah or Adaiyah].

1. The first of Lamech's two living wives. She was the mother of Jabal and Jubal, the founders of

nomadic herdsmen and musicians respectively.—Ge 4:19-23.

2. A Canaanite daughter of Elon the Hittite, and one of Esau's wives. As such she was "a source of bitterness of spirit to Isaac and Rebekah." Her son's name was Eliphaz, the father of Amalek. She may be the one called Basemath in Genesis 26:34.—Ge 26:35; 36:2, 4, 10, 12.

ADAI AH (A-dai'ah) [Jehovah Has Decked [the nameholder]].

1. A descendant of Levi's son Gershom and an ancestor of Asaph.—1Ch 6:39-43.

2. A Benjaminite, son of Shimei.—1Ch 8:1, 21.

3. The father of Maaseiah, who was one of "the chiefs of hundreds" that helped Jehoiada the priest overthrow wicked Athaliah's rule and set Jehoash upon the throne of Judah.—2Ch 23:1.

4. The father of Jedidah, who was the mother of King Josiah. (2Ki 22:1) He was a native of Bozkath, located in the Shephelah in the territory of Judah.—Jos 15:21, 33, 39.

5. A son of Joiarib of the tribe of Judah.—Ne 11:4, 5.

6. A priest dwelling in Jerusalem after the return from Babylonian exile, the son of Jeroham.—1Ch 9:10-12; Ne 11:12.

7. An Israelite, one of the descendants of Bani who divorced their foreign wives and sent away their sons after the Babylonian exile.—Ezr 10:29, 44.

8. Another of the Israelites who sent away their foreign wives and sons, his ancestral head being Binnui.—Ezr 10:38, 39, 44.

ADALIA (A-da'li-a). One of Haman's ten sons.—Es 9:7-10; see HAMAN.

ADAM (Ad'am) [Earthling Man; Mankind; Humankind; from a root meaning "red"]. The Hebrew word occurs as "man," "mankind," or "earthling man" over 560 times in the Scriptures and is applied to individuals and mankind in general. It is also used as a proper name.

1. God said: "Let us make *man* in our image." (Ge 1:26) What a historic pronouncement! And what a singular position in history Adam, the "son of God," holds—the first human creature! (Lu 3:38) Adam was the crowning glory of Jehovah's earthly creative works, not only because of the timing near the close of six creative epochs but, more importantly, because "in God's image he created him." (Ge 1:27) This is why the perfect man Adam, and his degenerate offspring to a much lesser degree, possessed mental powers and abilities far superior to all other earthly creatures.

Sowing Kingdom Seed

(Matthew 13:4-8)

1. Oh, come all you slaves of Jehovah,
Who've given your heart and your soul.
Come out to the work of our Master,
And learn from his steps and his role.
The seed of the truth, you sow without fear
On hearts that are able to yield
Fine fruit to God's praise as you faithfully work,
And you do your full share in the field.
2. Some seed that you sow will be scattered
On hearts as resistant as stone.
Though these may respond for a season,
The want of their hearts will be known.
When thorns choke the word,
then greed fills their hearts;
The things of the world they prefer.
Yet, some seed may prosper; you will see results
From the ground that is good, fine, and pure.
3. How much of your work is successful
May often depend much on you.
With patience and love for your neighbors,
Their hearts may be opened anew.
By being alert you'll ward off their fears,
With measures some gentle some bold.
And thus with rejoicing you can hope to reap
At least thirty if not hundredfold.

(See also Matt. 13:19-23; 22:37.)

WEEK STARTING SEPTEMBER 1

Song 46 and Prayer

❑ Congregation Bible Study:

c/ chap. 12 ¶9-15 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Numbers 17-21 (10 min.)

No. 1: Numbers 17:1-13 (4 min. or less)

No. 2: *How We Know That There Really Is a Devil—rs* p. 361 ¶2—p. 362 ¶2 (5 min.)

No. 3: *Acts of Apostles—The Accuracy of the Book of Acts—it-1* p. 43 ¶3—p. 44 ¶2 (5 min.)

❑ Service Meeting:

Song 98

10 min: Offer the Magazines During September. Discussion. Start by demonstrating how the magazines may be offered using the sample presentations on this page. Then analyze each sample presentation from beginning to end.

10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited from the part “Improving Our Skills in the Ministry—Confidently Speaking Up About the Kingdom.” Ask the audience to relate personal experiences about the challenges of speaking up about the Kingdom. How were they able to overcome such challenges?

10 min: Report on Our Special Campaign. Talk by the service overseer. Summarize main points from this issue of *Our Kingdom Ministry* concerning the need to continue advertising the Kingdom. How did the congregation respond to this direction? What were some of the highlights of the work accomplished during the campaign?

Song 45 and Prayer

Announcements

■ Literature offer for **August:** Special campaign distribution of the tract to advertise the jw.org Web site.

September and October: The *Watchtower* and *Awake!* magazines. **November:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?*

■ Groups of 20 or more planning to visit the United States branch office facilities at Brooklyn, Patterson, and Wallkill should first correspond with the Central Tour Desk at 100 Watchtower Drive, Patterson, NY 12563-9204, or at fax number (845) 306-0200. At least three weeks prior to visiting, please send information on the number coming and the dates and times for visiting each location. *Lodging information may be obtained from the congregation secretary.* Before your visit, please review

the March 2008 *Our Kingdom Ministry* Question Box and the brochure *Dress and Grooming for Visitors Touring Bethel.*

Sample Presentations

To Start Bible Studies on the First Saturday in September

“Many people believe in angels. Do you? [Allow for response.] As spirit creatures angels are very powerful, but do you think they can help us? The Bible tells us how they assist mankind today.” Show the back of the September 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return and discuss the next question.

THE WATCHTOWER® September 1 ANNOUNCING JEHOVAH'S KINGDOM

“Do you feel that man is ruining the earth beyond repair? [Allow for response.] Although man is not capable of repairing the damage he has done, the Bible tells us that God can and desires to do so. We have this assurance at Psalm 65:9. [Read.] This issue of *The Watchtower* discusses how God will care for the earth and how we can enjoy these future blessings. May I leave it with you to read?”

Awake!® September

“Many feel that they are overworked by their employer and see no way to escape the pressure. Experts say that work overload can lead to burnout, which can cause physical and emotional harm. What do you think can help a person maintain a balanced life? [Allow for a response.] Here’s a thought-provoking Bible verse. [Read Ecclesiastes 4:6.] This magazine explains four practical ways that we can adjust our priorities and deal with workplace burnout.”

Field Service Highlights

We are pleased to report that publishers in the United States are now preaching to thousands of native speakers of the Central Alaskan Yupik, Dakota, Hopi, and Q’anjob’al languages. Also, efforts are being made to translate additional publications into the Dakota, Hmong, Iu Mien, and Navajo languages. May Jehovah continue to bless our efforts to reach people out of all “nations and tribes and peoples and tongues.”—Rev. 7:9.



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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.

1. Move ahead, move ahead to maturity!
It's the will of our God that we gain ability.
Try your best to improve in your ministry,
Then our God your work will bless.
There's a place in the service for all.
It's the work Jesus did, you'll recall.
Look to God that you thus at no time may fall,
Standing firm for righteousness.
2. Move ahead, move ahead, boldly witnessing!
Everlasting good news to all sorts of people bring.
Join in praise to Jehovah, our God and King,
As we preach from door to door.
Wicked foes try to cause us to fear.
Don't shrink back, but let ev'ryone hear
Joyful news that the Kingdom of God is here.
Teach the truth yet more and more.
3. Move ahead, move ahead, always follow through,
And improve in your skills
for there's so much work to do.
Let God's spirit keep on motivating you.
Find the joy that is divine.
Love the people you work hard to find.
Keep returning to reach heart and mind.
And assist all good progress each day to make,
So the light of truth will shine.