

# OUR KINGDOM MINISTRY

SEPTEMBER 2014

## WEEK STARTING SEPTEMBER 8

Song 133 and Prayer

### ❑ Congregation Bible Study:

*cl* chap. 12 ¶¶16-21, box on p. 127 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Numbers 22-25 (10 min.)

**No. 1:** Numbers 22:36–23:10 (4 min. or less)

**No. 2: Satan Is Not Just the Evil Within People**  
—*rs* p. 362 ¶¶3–p. 363 ¶1 (5 min.)

**No. 3: Adam—In What Way Was Adam Made in the Likeness of God?**—*it-1* pp. 44-45 ¶¶6 (5 min.)

### ❑ Service Meeting:

Song 94

**15 min: Display Good Manners When Preaching.** (2 Cor. 6:3) Discussion based on the following questions: (1) Why is it important that we display good manners while preaching? (2) How may we show good manners when (a) our group arrives in the territory? (b) we are walking from house to house in residential territory or driving from house to house in rural territory? (c) we are standing at a door? (d) our companion is giving a witness? (e) the householder is speaking? (f) the householder is busy or the weather is inclement? (g) the householder is rude?

**15 min: “Improving Our Skills in the Ministry—Laying the Groundwork for a Return Visit.”** Discussion. Include a soliloquy of a publisher preparing for the ministry and formulating a follow-up question to ask if the householder accepts the magazines.

Song 68 and Prayer

## Improving Our Skills in the Ministry—Laying the Groundwork for a Return Visit

**Why Important:** When we find someone who shows interest, we want to return when he will be home so that we can water the seed of truth that we planted. (1 Cor. 3:6) This often requires that before we leave, we lay the groundwork for the return visit by finding out when we may come back. In addition, it is good to leave a question that we will dis-

cuss the next time we visit. This will build the householder’s anticipation for the visit, and if the question is answered in the publication we left with him, he will be more likely to read it. Laying the groundwork for the next conversation also makes it easier to call back because the subject for the discussion has already been chosen, and the householder will know what to expect. When we see him again, we can explain that we returned to answer the question that we raised on the last visit and then proceed.

### How to Do It:

- When preparing your house-to-house presentation, also prepare a follow-up question to be answered on the next visit. It could be based on a topic that is discussed in the literature you are offering that day, or it could be a question that is answered in one of our study publications, which you can introduce when you return.
- When concluding your conversation with a person who shows interest, let him know of your desire to talk to him again and then share the follow-up question you prepared. In some territories people are very busy and tend to be reluctant to make an appointment for you to visit them again. In those circumstances, you might say: “Is this usually a good time to find you at home? [Allow for response.] Next week, I’d like to stop by briefly and answer this question . . . If you are too busy when I come, you can just let me know.”
- If you tell the householder that you will return at a specific time, keep your appointment. (Matt. 5:37) At the conclusion of the return visit, lay the groundwork for the next one.

### Try This During the Month:

- When preparing your presentation, also prepare a follow-up question to answer next time. Share it with other publishers with whom you are working.

# 133 *Seek God for Your Deliverance* (Zephaniah 2:3)

1. Nations align as one,  
Opposing Jehovah's Son.  
Their time of human rulership  
By God's decree now is done.  
Rulers have had their day;  
God's Kingdom is here to stay.  
Soon Christ will crush earthly enemies.  
No more will there be delay.

*(CHORUS)*

*Seek God for your deliverance,  
Yes, look to him with confidence.  
Seek his righteousness,  
Show your faithfulness,  
For his sov'reignty, take your stand.  
Then see our God deliver you  
By his mighty hand.*

2. People on earth now choose,  
Responding to this good news.  
We offer to all men the choice  
To hear or proudly refuse.  
Trials, although severe,  
Need not fill our hearts with fear.  
Jehovah cares for his loyal ones;  
Our cries for help he will hear.

*(Chorus)*

(See also 1 Sam. 2:9; Ps. 2:2, 3, 9; Prov. 2:8; Matt. 6:33.)

<sup>15</sup> 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

<sup>16</sup> 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.

<sup>17</sup> 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

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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?

humans, Jehovah does not administer adverse judgment simply to make a statement about his power, nor does he withhold compassion out of fear that he will be viewed as weak. His way is to show mercy whenever there is a basis for it.—Isaiah 55:7; Ezekiel 18:23.

<sup>18</sup> However, Jehovah is not blinded by mere sentiment. When his people became steeped in idolatry, Jehovah firmly declared: “I will judge you according to your ways and bring upon you all your detestable things. And my eye will not feel sorry for you, neither will I feel compassion, for upon you I shall bring your own ways.” (Ezekiel 7:3, 4) So when humans are hardened in their course, Jehovah judges accordingly. But his judgment is based on solid evidence. Thus, when a loud “cry of complaint” reached his ears regarding Sodom and Gomorrah, Jehovah stated: “I am quite determined to go down that I may see whether they act altogether according to the outcry over it that has come to me.” (Genesis 18:20, 21) How thankful we can be that Jehovah is not like many humans who jump to conclusions before hearing all the facts! Truly, Jehovah is as the Bible depicts him, “a God of faithfulness, with whom there is no injustice.”—Deuteronomy 32:4.

### **Have Confidence in Jehovah’s Justice**

<sup>19</sup> The Bible does not address every question regarding Jehovah’s actions in the past; nor does it provide every detail about how Jehovah will render judgment concerning individuals and groups in the future. When we are puzzled by accounts or prophecies in the Bible where such

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18. Show from the Bible that Jehovah does not act on mere sentiment.

19. What can we do if we have perplexing questions about Jehovah’s exercise of justice?

### Questions for Meditation

**Deuteronomy 10:17-19** Why can we be confident that Jehovah is impartial in his dealings?

**Job 34:1-12** When you are faced with injustice, how can Elihu's words strengthen your confidence in God's righteousness?

**Psalms 1:1-6** Why is it reassuring to know that Jehovah carefully weighs the acts of both the righteous and the wicked?

**Malachi 2:13-16** How did Jehovah feel about the injustice done to women whose husbands divorced them with no proper basis?

detail is lacking, we can display the same loyalty as did the prophet Micah, who wrote: "I will show a waiting attitude for the God of my salvation."—Micah 7:7.

<sup>20</sup> We can be confident that in every situation, Jehovah will do what is right. Even when injustices are seemingly ignored by man, Jehovah promises: "Vengeance is mine; I will repay." (Romans 12:19) If we show a waiting attitude, we will echo the firm conviction expressed by the apostle Paul: "Is there injustice with God? Never may that become so!"—Romans 9:14.

<sup>21</sup> In the meantime, we live in "critical times hard to deal with." (2 Timothy 3:1) Injustice and "acts of oppression" have resulted in many cruel abuses. (Ecclesiastes 4:1) However, Jehovah has not changed. He still hates injustice, and he cares deeply for those who are victims of it. If we remain loyal to Jehovah and his sovereignty, he will give us the strength to endure until the appointed time when he will correct all injustices under his Kingdom rule.—1 Peter 5:6, 7.

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20, 21. Why can we be confident that Jehovah will always do what is right?

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

**22** Then the Israelites departed and camped on the desert plains of Mo'ab across the Jordan from Jer'i-cho.<sup>d</sup> **2** Now Ba'lak<sup>e</sup> 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.<sup>f</sup> **4** So Mo'ab said to the elders of Mid'i-an:<sup>g</sup> "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,<sup>h</sup> 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<sup>#</sup> of the earth,<sup>Δ</sup> and they are dwelling right in front of me. **6** Now, please, come and curse this people for me,<sup>i</sup> 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<sup>k</sup> 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:<sup>a</sup> "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<sup>#</sup> of the earth.<sup>Δ</sup> Now come and put a curse on them for me.<sup>b</sup> 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."<sup>c</sup>

**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.<sup>d</sup> **19** But please stay here tonight also, so that I may learn what else Jehovah will tell me."<sup>e</sup>

**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."<sup>f</sup>

**21** So Ba'laam got up in the morning and saddled his donkey\* and went with the princes of Mo'ab.<sup>a</sup>

**22** But God's anger blazed because he was going, and Jehovah's angel stationed himself in the road to resist him. Now Ba'laam was riding on his donkey, and two of his attendants were with him. **23** And when the donkey saw Jehovah's angel standing in the road with a drawn sword in his hand, it tried to turn off the road into the field. But Ba'laam began to beat the donkey to make it return to the road. **24** Then Jehovah's angel stood in a narrow path between two vineyards, with stone walls on both sides. **25** When the donkey saw Jehovah's angel, it began to squeeze itself against the wall and it jammed Ba'laam's foot against the wall, and Ba'laam began beating it again.

**26** Jehovah's angel now passed by again and stood in a narrow place where there was no way to turn to the right or to the left. **27** When the donkey saw Jehovah's angel, it lay down under Ba'laam, so Ba'laam became furious and kept beating the donkey with his staff. **28** Finally Jehovah caused the donkey to speak,<sup>b</sup> and it said to Ba'laam: "What have I done to you to make you beat me these three times?"<sup>c</sup> **29** Ba'laam replied to the donkey: "It is because you have made a fool of me. If only I had a sword in my hand, I would kill you!" **30** Then the donkey said to Ba'laam: "Am I not your donkey that you have ridden on all your life until today? Have I ever treated you this way before?" He replied: "No!" **31** Then Jehovah

**22:21** \*Lit., "female donkey." **22:28** \*Lit., "opened the mouth of the female donkey."

CHAP. 22

a 2Pe 2:15

Jude 11

b 2Pe 2:15, 16

c Nu 22:32

Second Col.

a 2Ki 6:17

b Nu 22:12

2Pe 2:15, 16

c Nu 22:23

Nu 22:25

Nu 22:27

d Nu 22:16, 17

Nu 24:10, 11

e Nu 23:26

Nu 24:13

f Nu 23:13, 14

uncovered Ba'laam's eyes,<sup>a</sup> and he saw Jehovah's angel standing in the road with a drawn sword in his hand. At once he bowed low and prostrated himself on his face.

**32** Then Jehovah's angel said to him: "Why have you beaten your donkey these three times? Look! I myself came out to offer resistance, because your way is in defiance of my will."<sup>b</sup> **33** The donkey saw me and tried to turn away from me these three times.<sup>c</sup> Supposing it had not turned away from me! By now I would have killed you and let the donkey live." **34** Ba'laam said to Jehovah's angel: "I have sinned, because I did not know that it was you standing in the road to meet me. And now if it is bad in your eyes, I will go back." **35** But Jehovah's angel said to Ba'laam: "Go with the men, but you may speak only the words that I tell you." So Ba'laam continued going with the princes of Ba'lak.

**36** When Ba'lak heard that Ba'laam had come, he immediately went out to meet him at the city of Mo'ab, which is on the bank of the Ar'non on the border of the territory. **37** Ba'lak said to Ba'laam: "Did I not send for you? Why did you not come to me? Did you think I am not able to honor you greatly?"<sup>d</sup> **38** Ba'laam replied to Ba'lak: "Well, I have come to you now. But will I be allowed to say anything? I can only speak words that God puts in my mouth."<sup>e</sup>

**39** So Ba'laam went with Ba'lak, and they came to Kir'ia-th-hu'zoth. **40** Ba'lak sacrificed cattle and sheep and sent some to Ba'laam and the princes who were with him. **41** In the morning Ba'lak took Ba'laam and brought him up to Ba'moth-ba'al; from there he could see all the people.<sup>f</sup>

**23** Then Ba'laam said to Ba'lak: "Build on this spot seven altars,<sup>a</sup> and prepare seven bulls and seven rams for me."

**2** Ba'lak immediately did just as Ba'laam had said. And Ba'lak and Ba'laam offered up a bull and a ram on each altar.<sup>b</sup> **3** Ba'laam then said to Ba'lak: "Stay here by your burnt offering, and I will go. Perhaps Jehovah will get in touch with me. Whatever he reveals to me, I will tell you." So he went to a barren hill.

**4** Then God got in touch with Ba'laam,<sup>c</sup> who said to Him: "I set the seven altars in rows, and I offered up a bull and a ram on each altar." **5** Jehovah put this word in the mouth of Ba'laam:<sup>d</sup> "Return to Ba'lak, and this is what you are to say." **6** So he returned and saw that Ba'lak and all the princes of Mo'ab were standing by his burnt offering. **7** Then he spoke this proverbial saying:<sup>e</sup>

"Ba'lak the king of Mo'ab has brought me from A'ram,<sup>f</sup> From the mountains of the east:

'Do come to curse Jacob for me.

Yes, come to denounce Israel.<sup>g</sup>

**8** How could I put a curse on those whom God has not cursed?

And how could I denounce those whom Jehovah has not denounced?<sup>h</sup>

**9** From the top of the rocks I see them,  
And from the hills I see them.

As a people they dwell there alone;<sup>i</sup>

They do not count themselves among the nations.<sup>j</sup>

**10** Who can number the dust particles of Jacob<sup>k</sup>  
Or count even the fourth part of Israel?

CHAP. 23

a Nu 22:41

b Nu 23:13, 14  
Nu 23:28-30

c Nu 22:20

d Nu 22:35

e Nu 23:18  
Nu 24:3

f Ge 10:22  
Nu 22:5  
De 23:3, 4

g Nu 22:6

h Nu 22:12

i 1Ki 8:53

j Ex 33:16

k Ge 13:14, 16  
Ge 22:17  
Ex 1:7

Second Col.

a Nu 24:10  
Jos 24:10  
Ne 13:1, 2

b Nu 22:38  
Nu 24:13

c Nu 22:11

d De 34:1

e Nu 22:41  
Nu 23:1  
Nu 23:28, 29

f Nu 22:35  
Nu 23:5

g Nu 23:7  
Nu 24:3

h Ps 89:35  
Tit 1:2

i 1Sa 15:29

j Isa 14:24  
Isa 46:10  
Mic 7:20

Let me\* die the death of the upright,  
And let my end be like theirs."

**11** Ba'lak then said to Ba'laam: "What have you done to me? I brought you to put a curse on my enemies, and here you have done nothing but bless them."<sup>a</sup> **12** He answered: "Must I not speak whatever Jehovah puts in my mouth?"<sup>b</sup>

**13** Ba'lak said to him: "Please come with me to another place from which you can see them. You will see only a part of them; you will not see them all. Put a curse on them for me from there."<sup>c</sup> **14** So he took him to the field of Zo'phim, to the top of Pis'gah,<sup>d</sup> and built seven altars and offered up a bull and a ram on each altar.<sup>e</sup> **15** So Ba'laam said to Ba'lak: "Stay here by your burnt offering while I get in touch with Him over there." **16** And Jehovah got in touch with Ba'laam and put this word in his mouth:<sup>f</sup> "Return to Ba'lak, and this is what you are to say." **17** So he came to him and saw that he was waiting by his burnt offering, and the princes of Mo'ab were with him. Ba'lak asked him: "What has Jehovah said?" **18** Then he spoke this proverbial saying:<sup>g</sup>

"Get up, Ba'lak, and listen.

Hear me, O son of Zip'por.

**19** God is not a mere man who tells lies,<sup>h</sup>

Nor a son of man who changes his mind.<sup>i</sup>

When he says something, will he not do it?

When he speaks, will he not carry it out?<sup>j</sup>

**20** Look! I have been taken to  
bless;

**23:10** \*Or "my soul." **23:19** \*Or "who feels regret."



Now He has blessed,<sup>a</sup> and  
I cannot reverse it.<sup>b</sup>

- 21** He does not tolerate any magical power against Jacob,  
And he does not allow any trouble against Israel.  
Jehovah his God is with them,<sup>c</sup>  
And he is loudly hailed as king among them.
- 22** God is bringing them out of Egypt.<sup>d</sup>  
He is like the horns of a wild bull for them.<sup>e</sup>
- 23** For there are no omens of doom against Jacob,<sup>f</sup>  
Nor any divination against Israel.<sup>g</sup>  
At this time it may be said about Jacob and Israel:  
'Look at what God has done!'
- 24** Here is a people who will rise up like a lion,  
And like the lion, it will raise itself up.<sup>h</sup>  
It will not lie down until it eats prey  
And drinks the blood of the slain ones."

**25** Ba'lak then said to Ba'laam: "If on the one hand you cannot put any curse on him, then on the other hand you should not bless him either."  
**26** Ba'laam answered Ba'lak: "Did I not say to you, 'I will do all that Jehovah says?'"<sup>i</sup>

**27** Ba'lak said to Ba'laam: "Please come and let me take you to yet another place. Perhaps it will be right in the eyes of the true God for you to put a curse on him for me from there."<sup>j</sup> **28** So Ba'lak took Ba'laam to the top of Pe'or, which looks toward Je-shi'mon.<sup>\*k</sup> **29** Then Ba'laam said to Ba'lak: "Build seven altars on this spot, and prepare seven

23:28 \*Or possibly, "the desert; the wilderness."

## CHAP. 23

a Ge 12:1, 2  
Ge 22:15, 17  
Nu 22:12

b Nu 22:18

c Ex 13:21  
Ex 23:20  
Ex 29:45  
Isa 8:10

d Ex 20:2

e Nu 24:8

f Ge 12:1, 3

g Nu 22:7

h Nu 24:9

i Nu 22:38  
Nu 23:12

j Nu 23:13

k Nu 21:20

## Second Col.

a Nu 22:41  
Nu 23:1, 14

## CHAP. 24

b Nu 23:3, 15  
Nu 23:23

c Nu 2:2  
Nu 23:9

d 1Sa 19:20

e Nu 23:7, 18

f Nu 24:16

g Nu 1:52  
Nu 2:2

h Nu 22:11

i De 8:7

j Ge 49:10  
Ps 2:6  
Joh 1:49

k Nu 24:20

l 1Ch 14:2  
Da 2:44  
Re 11:15

bulls and seven rams for me."<sup>a</sup>

**30** So Ba'lak did just as Ba'laam had said, and he offered up a bull and a ram on each altar.

**24** When Ba'laam saw that it pleased\* Jehovah to bless Israel, he did not go away again to search for omens of doom,<sup>b</sup> but he turned his face to the wilderness. **2** When Ba'laam raised his eyes and saw Israel encamped by his tribes,<sup>c</sup> then the spirit of God came upon him.<sup>d</sup> **3** He then spoke this proverbial saying:<sup>e</sup>

"The saying of Ba'laam the son of Be'or,  
And the saying of a man whose eyes have been opened,

**4** The saying of the one hearing the word of God,  
Who saw a vision of the Almighty,  
Who has bowed down with his eyes uncovered:<sup>f</sup>

**5** How beautiful are your tents, O Jacob,  
Your tabernacles,  
O Israel!<sup>g</sup>

**6** Like the valleys\* they have extended a long way,<sup>h</sup>  
Like gardens by the river,  
Like aloes that Jehovah has planted,  
Like cedars by the waters.

**7** Water keeps trickling from his two leather buckets,  
And his seed\* is sown by many waters.<sup>i</sup>  
His king<sup>j</sup> also will be greater than A'gag,<sup>k</sup>  
And his kingdom will be exalted.<sup>l</sup>

**8** God is bringing him out of Egypt;  
He is like the horns of a wild bull for them.

24:1 \*Lit., "was good in the eyes of."  
24:6 \*Or "wadis." 24:7 \*Or "offspring."

He will consume the nations,  
his oppressors,<sup>a</sup>

And their bones he will  
gnaw, and he will shatter  
them with his arrows.

- 9** He has crouched down, he  
has lain down like the lion,  
And like a lion, who dares  
rouse him?

Those blessing you are  
blessed,

And those cursing you are  
cursed.”<sup>b</sup>

**10** Then Ba’lak became furi-  
ous with Ba’laam. Ba’lak scorn-  
fully clapped his hands together  
and said to Ba’laam: “It was to  
put a curse on my enemies that  
I called you,<sup>c</sup> but now you have  
done nothing but bless them  
these three times. **11** Now go  
home immediately. I intended to  
honor you greatly,<sup>d</sup> but look! Je-  
hovah has deprived you of hon-  
or.”

**12** Ba’laam replied to Ba’lak:  
“Did I not say to the messengers  
you sent, **13** ‘If Ba’lak were to  
give me his house full of silver  
and gold, I could not of my own  
will\* do anything beyond the or-  
der of Jehovah, whether good  
or bad. I will only speak what  
Jehovah will tell me?’<sup>e</sup> **14** And  
now I am going away to my peo-  
ple. Come and let me advise you  
what this people will do to your  
people in the future.”\* **15** So  
he spoke this proverbial saying:<sup>f</sup>

“The saying of Ba’laam  
the son of Be’or,  
And the saying of a man  
whose eyes have been  
opened,<sup>g</sup>

- 16** The saying of the one hear-  
ing the word of God,  
And the one having the  
knowledge of the Most  
High,

**24:13** \*Lit., “from my heart.” **24:14**  
\*Or “in the end of the days.”

CHAP. 24

a Ex 23:27  
De 9:5

b Ge 12:1-3  
Ge 27:29

c Nu 22:10, 11  
Nu 23:11  
Ne 13:1, 2

d Nu 22:16, 17

e Nu 22:18, 38

f Nu 23:7

g Nu 24:3, 4

Second Col.

a Re 22:16

b Ps 110:2  
Heb 1:8

c 2Sa 7:16, 17  
Isa 9:7

d 2Sa 8:2  
1Ch 18:2  
Ps 108:9

e Ge 27:37  
2Sa 8:14  
Am 9:11, 12

f Ge 36:8  
Jos 24:4

g 1Ch 4:42, 43  
Eze 25:14

h Ge 49:10  
Ps 2:9  
Ps 72:11  
Re 6:2  
Re 19:15

i Ex 17:8, 14

j De 25:19  
1Sa 15:3  
1Ch 4:43

k Ge 15:18, 19  
Jg 1:16

l Ge 10:2, 4  
Eze 27:6

m Na 3:18

A vision of the Almighty  
he saw

While bowing down with his  
eyes uncovered:

- 17** I will see him, but not now;  
I will behold him, but not  
soon.

A star<sup>a</sup> will come out of  
Jacob,

And a scepter<sup>b</sup> will rise out  
of Israel.<sup>c</sup>

And he will certainly break  
apart the forehead of  
Mo’ab<sup>\*d</sup>

And the skull of all the sons  
of tumult.

- 18** And E’dom will become  
a possession,<sup>e</sup>  
Yes, Se’ir<sup>f</sup> the possession  
of his enemies,<sup>g</sup>

While Israel is displaying  
his courage.

- 19** And out of Jacob one will  
be subduing,<sup>h</sup>

And he will destroy any  
survivor from the city.”

- 20** When he saw Am’a-lek, he  
continued his proverbial saying:

“Am’a-lek was the first of the  
nations,<sup>i</sup>

But in the end he will  
perish.”<sup>j</sup>

- 21** When he saw the Ken’ites,<sup>k</sup>  
he continued his proverbial say-  
ing:

“Secure is your dwelling,  
and set on the crag is  
your abode.

- 22** But someone will burn Ka’in  
down.

How long before As-syr’i-a  
carries you away captive?”

- 23** And he continued his pro-  
verbial saying:

“Woe! Who will survive when  
God does this?

- 24** Ships will come from the  
coast of Kit’tim,<sup>l</sup>

And they will afflict  
As-syr’i-a,<sup>m</sup>

**24:17** \*Or “the temples of Moab’s head.”

And they will afflict E'ber.  
But he too will utterly perish."

25 Then Ba'laam<sup>a</sup> got up and went and returned to his place. Ba'lak also went his own way.

**25** When Israel was dwelling in Shit'tim,<sup>b</sup> the people started to commit sexual immorality with the daughters of Mo'ab.<sup>c</sup> **2** The women invited the people to the sacrifices of their gods,<sup>d</sup> and the people began to eat and to bow down to their gods.<sup>e</sup> **3** So Israel joined in worship of\* the Ba'al of Pe'or,<sup>f</sup> and Jehovah became enraged with Israel. **4** Jehovah said to Moses: "Take all the leaders\* of these people and hang them up before Jehovah in broad daylight,<sup>g</sup> that the burning anger of Jehovah may turn back from Israel." **5** Then Moses said to the judges of Israel:<sup>g</sup> "Each one of you should kill his men who joined in worship of\* the Ba'al of Pe'or."<sup>h</sup>

**6** But just then, there came one of the Israelites bringing near to his brothers a Mid'i-an-ite woman<sup>i</sup> before the eyes of Moses and of all the assembly of the Israelites, while they were weeping at the entrance of the tent of meeting. **7** When Phin'e-has<sup>j</sup> the son of El-e-a'zar the son of Aaron the priest saw it, he immediately rose up from the midst of the assembly and took a spear\* in his hand. **8** Then he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman through her genital parts. At that the scourge on the Israelites was halted.<sup>k</sup> **9** Those who died from the scourge amounted to 24,000.<sup>l</sup>

25:3 \*Or "attached itself to." 25:4 \*Lit., "heads." <sup>a</sup>Lit., "in front of the sun." 25:5 \*Or "attached themselves to." 25:7 \*Or "lance."

CHAP. 24  
a Nu 31:7, 8

CHAP. 25

b Jos 2:1  
Mic 6:5  
c Nu 31:16  
1Co 10:8  
Re 2:14  
d Ex 34:15  
1Co 10:20  
e Ex 20:5  
f De 4:3  
Jos 22:17  
Ps 106:28, 29  
Ho 9:10  
g Ex 18:21  
h Ex 22:20  
Ex 32:25, 27  
De 13:6-9  
i Nu 25:14, 15  
j Ex 6:25  
Jos 22:30  
k Ps 106:30  
l Nu 25:4  
De 4:3  
1Co 10:8

Second Col.

a Nu 25:7  
b Ps 106:30, 31  
c Ex 20:5  
Ex 34:14  
De 4:24  
d 1Ch 6:4  
Ezr 7:1, 5  
Ezr 8:1, 2  
e 1Ki 19:10  
f Nu 31:7, 8  
Jos 13:21  
g 1Ch 1:32, 33  
h Nu 31:1, 2  
i Nu 25:3  
Nu 31:16  
j Nu 25:8, 15  
k Nu 25:9

CHAP. 26

l Nu 25:7, 8  
m Ex 30:12  
Ex 38:26  
Nu 1:2  
n Nu 20:26  
o Nu 22:1  
Nu 33:48  
p Jos 6:1

**10** Then Jehovah said to Moses: **11** "Phin'e-has<sup>a</sup> the son of El-e-a'zar the son of Aaron the priest has turned my wrath away from the people of Israel because he tolerated no rivalry at all toward me among them.<sup>b</sup> So I have not exterminated the Israelites in my insistence on exclusive devotion.<sup>c</sup> **12** Therefore, say, 'I am giving him my covenant of peace. **13** And it will serve as the covenant of a lasting priesthood for him and his offspring after him,<sup>d</sup> because he tolerated no rivalry toward his God<sup>e</sup> and he made atonement for the people of Israel.'"

**14** Incidentally, the name of the Israelite man who was put to death along with the Mid'i-an-ite<sup>f</sup> was Zim'ri the son of Sa'lu, a chieftain of a paternal house of the Sim'e-on-ites. **15** The name of the Mid'i-an-ite woman who was put to death was Coz'bi the daughter of Zur;<sup>g</sup> he was a leader of the clans of a paternal house in Mid'i-an.<sup>g</sup>

**16** Jehovah later said to Moses: **17** "Harass the Mid'i-an-ites and strike them down,<sup>h</sup> **18** because they have been harassing you with their cunning dealings against you in the affair of Pe'or<sup>i</sup> and of Coz'bi the daughter of a chieftain of Mid'i-an, their sister who was put to death<sup>i</sup> in the day of the scourge over the affair of Pe'or."<sup>k</sup>

**26** After the scourge,<sup>l</sup> Jehovah said to Moses and El-e-a'zar the son of Aaron the priest: **2** "Take a census of the whole assembly of the Israelites from 20 years of age and up, by their paternal houses, counting all those who can serve in the army in Israel."<sup>m</sup> **3** So Moses and El-e-a'zar<sup>n</sup> the priest spoke with them in the desert plains of Mo'ab<sup>o</sup> by the Jordan at Jer'i-cho,<sup>p</sup> saying: **4** "Take a census of them from the age of 20 years

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

the Greek word *di-a'bo-los'* is used to describe a bad quality that had developed in Judas Iscariot, in Luke 4:3 the expression *ho di-a'bo-los* (*the Devil*) is used, thus designating a particular person.

***Is blaming the Devil just a device used in an effort to escape from responsibility for bad conditions?***

Some people blame the Devil for what they themselves do. In contrast, the Bible shows that humans often bear much of the blame for the badness they experience, whether at the hands of other humans or as a result of their own conduct. (Eccl. 8:9; Gal. 6:7) Yet, the Bible does not leave us ignorant of the existence and devices of the superhuman foe who has brought so much grief to mankind. It shows how we can get out from under his control.

### **From where did Satan come?**

All of Jehovah's works are perfect; he is not the author of unrighteousness; so he did not create anyone wicked. (Deut. 32:4; Ps. 5:4) The one who became Satan was originally a perfect spirit son of God. When saying that the Devil "did not stand fast in the truth," Jesus indicated that at one time that one was "in the truth." (John 8:44) But, as is true of all of God's intelligent creatures, this spirit son was endowed with free will. He abused his freedom of choice, allowed feelings of self-importance to develop in his heart, began to crave worship that belonged only to God, and so enticed Adam and Eve to listen to him rather than obey God. Thus by his course of action he made himself Satan, which means "adversary."—Jas. 1:14, 15; see also page 372, under the heading "Sin."

### **Why did not God destroy Satan promptly after he rebelled?**

Serious issues were raised by Satan: (1) *The righteousness and rightfulness of Jehovah's sovereignty.* Was Jehovah withholding from mankind freedom that would contribute to their happiness? Were mankind's ability to govern their affairs successfully and their continued life truly dependent on their obedience to God? Had Jehovah

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 (P<sup>45</sup>) of the third century C.E. The Michigan No. 1571 manuscript (P<sup>38</sup>) of the third or fourth century contains portions of chapters 18 and 19, and a fourth-century manuscript, Aegyptus No. 8683 (P<sup>8</sup>), 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 Adaiiah].

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.

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### ***In what way was Adam made in the likeness of God?***

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Made in the likeness of his Grand Creator, Adam had the divine attributes of love, wisdom, justice, and power; hence he possessed a sense of morality involving a conscience, something altogether new in the sphere of earthly life. In the image of God, Adam was to be a global administrator and have in subjection the sea and land creatures and the fowl of the air.

It was not necessary for Adam to be a spirit creature, in whole or in part, to possess Godlike qualities. Jehovah formed man out of the dust particles of the ground, put in him the force of life so that he became a living soul, and gave him the ability to reflect the image and likeness of his Creator. "The first man is out of the earth and made of dust." "The first man Adam became a living soul." (Ge 2:7; 1Co 15:45, 47) That was in the year 4026 B.C.E. It was likely in the fall of the year, for mankind's most ancient calendars began counting time in the autumn around October 1, or at the first new moon of the lunar civil year.—See YEAR.

Adam's home was a very special paradise, a veritable garden of pleasure called Eden (see EDEN No. 1), providing him with all the necessary physical things of life, for "every tree desirable to one's sight and good for food" for his perpetual sustenance was there. (Ge 2:9) All around Adam were peaceful animals of every kind and description. But Adam was alone. There was no other creature 'according to his kind' with which to talk. Jehovah recognized that "it is not good for the man to continue by himself." So by divine surgery, the first and only case of its kind, Jehovah took a rib from Adam and fashioned it into a female counterpart to be his wife and the mother of his children. Overjoyed with such a beautiful helper and constant companion, Adam burst forth in the first recorded poetry, "This is at last bone of my bones and flesh of my flesh," and she was called *woman* "because from man this one was taken." Later Adam called his wife Eve. (Ge 2:18-23; 3:20) The truthfulness of this account is attested to by Jesus and the apostles.—Mt 19:4-6; Mr 10:6-9; Eph 5:31; 1Ti 2:13.

Furthermore, Jehovah blessed these newlyweds with plenty of enjoyable work. (Compare Ec 3:13; 5:18.) They were not cursed with idleness. They were to keep busy and active dressing and taking care of their garden home, and as they multiplied

and filled the earth with billions of their kind, they were to expand this Paradise to earth's limits. This was a divine mandate.—Ge 1:28.

"God saw everything he had made and, look! it was very good." (Ge 1:31) Indeed, from the very beginning Adam was perfect in every respect. He was equipped with the power of speech and with a highly developed vocabulary. He was able to give meaningful names to the living creatures all around him. He was capable of carrying on a two-way conversation with his God and with his wife.

For all these reasons and many more, Adam was under obligation to love, worship, and strictly obey his Grand Creator. More than that, the Universal Lawgiver spelled out for him the simple law of obedience and fully informed him of the just and reasonable penalty for disobedience: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Ge 2:16, 17; 3:2, 3) Notwithstanding this explicit law carrying a severe penalty for disobedience, he did disobey.

**Results of Sin.** Eve was thoroughly deceived by Satan the Devil, but "Adam was not deceived," says the apostle Paul. (1Ti 2:14) With full knowledge Adam willfully and deliberately chose to disobey and then as a criminal he tried to hide. When brought to trial, instead of showing sorrow or regret or asking for forgiveness, Adam attempted to justify himself and pass the responsibility off on others, even blaming Jehovah for his own willful sin. "The woman whom *you* gave to be with me, she gave me fruit from the tree and so I ate." (Ge 3:7-12) So Adam was cast out of Eden into an unsubdued earth that was cursed to produce thorns and thistles, there to sweat out an existence, harvesting the bitter fruits of his sin. Outside the garden, awaiting death, Adam fathered sons and daughters, the names of only three being preserved—Cain, Abel, and Seth. To all of his children Adam passed on hereditary sin and death, since he himself was sinful.—Ge 3:23; 4:1, 2, 25.

This was the tragic start Adam gave the human race. Paradise, happiness, and everlasting life were forfeited, and in their place sin, suffering, and death were acquired through disobedience. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "Death ruled as king from Adam down." (Ro 5:12, 14) But Jehovah in his wisdom and love provided a "second man," "the last Adam," who is the Lord Jesus Christ. By means of this obedient "Son of God" the way was

# 94 *Content With God's Good Gifts* (James 1:17)

1. All perfect presents, each good gift,  
The things we're fondest of,  
The truly worthy things in life,  
Come down from God above.  
With him there is no wavering,  
No change, however slight.  
Jehovah is our Grand Provider,  
The Source of life and light.
2. We have no cause for anxious care  
Concerning daily needs;  
We know the loving care by him  
Who birds of heaven feeds.  
We give no place to worthless things,  
No years to hurtful strife.  
But satisfied with God's provisions,  
We lead a simple life.
3. The lofty things in human eyes,  
To God are merely vain.  
Let's use the days we're granted now  
For things of lasting gain.  
The riches that we store with God  
Are safe, though we may die.  
We prize the gift of true contentment  
And keep a simple eye.

(See also Jer. 45:5; Matt. 6:25-34; 1 Tim. 6:8; Heb. 13:5.)



# OUR KINGDOM MINISTRY

SEPTEMBER 2014

## WEEK STARTING SEPTEMBER 8

Song 133 and Prayer

### ❑ Congregation Bible Study:

*cl* chap. 12 ¶¶16-21, box on p. 127 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Numbers 22-25 (10 min.)

**No. 1:** Numbers 22:36–23:10 (4 min. or less)

**No. 2: Satan Is Not Just the Evil Within People**  
—*rs* p. 362 ¶¶3–p. 363 ¶1 (5 min.)

**No. 3: Adam—In What Way Was Adam Made in the Likeness of God?**—*it-1* pp. 44-45 ¶¶6 (5 min.)

### ❑ Service Meeting:

Song 94

**15 min: Display Good Manners When Preaching.** (2 Cor. 6:3) Discussion based on the following questions: (1) Why is it important that we display good manners while preaching? (2) How may we show good manners when (a) our group arrives in the territory? (b) we are walking from house to house in residential territory or driving from house to house in rural territory? (c) we are standing at a door? (d) our companion is giving a witness? (e) the householder is speaking? (f) the householder is busy or the weather is inclement? (g) the householder is rude?

**15 min: “Improving Our Skills in the Ministry—Laying the Groundwork for a Return Visit.”** Discussion. Include a soliloquy of a publisher preparing for the ministry and formulating a follow-up question to ask if the householder accepts the magazines.

Song 68 and Prayer

## Improving Our Skills in the Ministry—Laying the Groundwork for a Return Visit

**Why Important:** When we find someone who shows interest, we want to return when he will be home so that we can water the seed of truth that we planted. (1 Cor. 3:6) This often requires that before we leave, we lay the groundwork for the return visit by finding out when we may come back. In addition, it is good to leave a question that we will dis-

cuss the next time we visit. This will build the householder’s anticipation for the visit, and if the question is answered in the publication we left with him, he will be more likely to read it. Laying the groundwork for the next conversation also makes it easier to call back because the subject for the discussion has already been chosen, and the householder will know what to expect. When we see him again, we can explain that we returned to answer the question that we raised on the last visit and then proceed.

### How to Do It:

- When preparing your house-to-house presentation, also prepare a follow-up question to be answered on the next visit. It could be based on a topic that is discussed in the literature you are offering that day, or it could be a question that is answered in one of our study publications, which you can introduce when you return.
- When concluding your conversation with a person who shows interest, let him know of your desire to talk to him again and then share the follow-up question you prepared. In some territories people are very busy and tend to be reluctant to make an appointment for you to visit them again. In those circumstances, you might say: “Is this usually a good time to find you at home? [Allow for response.] Next week, I’d like to stop by briefly and answer this question . . . If you are too busy when I come, you can just let me know.”
- If you tell the householder that you will return at a specific time, keep your appointment. (Matt. 5:37) At the conclusion of the return visit, lay the groundwork for the next one.

### Try This During the Month:

- When preparing your presentation, also prepare a follow-up question to answer next time. Share it with other publishers with whom you are working.

# 68      *A Prayer of the Lowly One* (Psalm 4:1)

1. Jehovah God, I call to you and ask you:  
    “Hear my prayer.”  
    My wounds are deep and slow to heal;  
    my load is hard to bear.  
Despondent thoughts and disappointed hopes  
    have left me weak.  
    O God of comfort, care for me;  
    your favor I do seek.

*(CHORUS)*

*Do raise me up; help me endure.  
When I'm in doubt, make my hope sure.  
From deep despair, I turn to you.  
Jehovah God, my strength renew.*

2. Your Word has been my comfort and  
    a refuge when I'm weak,  
    Expressing feelings dear to me  
    in words I cannot speak.  
Please build in me the faith and trust  
    that your Word does impart.  
And help me always know your love  
    is greater than my heart.

*(Chorus)*