

WEEK STARTING SEPTEMBER 22

Song 9 and Prayer

☐ Congregation Bible Study:

cl chap. 13 ¶¶11-18 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Numbers 30-32 (10 min.)

No. 1: Numbers 32:16-30 (4 min. or less)

No. 2: Why God Did Not Destroy Satan Promptly After He Rebelled—*rs* p. 363 ¶¶3–p. 364 ¶¶1 (5 min.)

No. 3: Administration—Human Administrations From Adam to the First Century—*it-1* p. 48 ¶¶3-8 (5 min.)

☐ Service Meeting:

Song 93

15 min: The Rich Life of a Missionary. (Prov. 10: 22) Discussion based on the 2014 Yearbook, page 123, paragraph 2, to page 127, paragraph 4; and page 169. Invite audience to comment on the lessons learned.

15 min: “Use jw.org in Your Ministry.” Discussion. Demonstrate the presentation in paragraph 2. Then ask the audience: What advantages are there to having the video downloaded to our portable device? Why is it often best to play the video for the householder without a long introduction or without asking for permission? What experiences have you had using this video in the ministry? Conclude by encouraging publishers to become familiar with the various features of jw.org and to make use of the Web site in their ministry.

Song 84 and Prayer

WEEK STARTING SEPTEMBER 29

Song 69 and Prayer

☐ Congregation Bible Study:

cl chap. 13 ¶¶19-23, box on p. 137 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Numbers 33-36 (10 min.)

No. 1: Numbers 33:24-49 (4 min. or less)

No. 2: Do Not Underestimate the Devil’s Power—*rs* p. 364 ¶¶2–p. 365 ¶¶2 (5 min.)

No. 3: Administration—The “Administration” That God Has Had in Operation Since 33 C.E.—*it-1* p. 48 ¶¶9 (5 min.)

☐ Service Meeting:

Song 108

10 min: Start a Bible Study on the First Saturday. Discussion. Demonstrate how a study may be started on the first Saturday in October, using the sample presentation on page 4. Encourage all to have a share.

10 min: What Do We Learn? Discussion. Have Acts 4:13 and 2 Corinthians 4:1, 7 read. Consider how these verses can help us in our ministry.

10 min: Interview the Coordinator of the Body of Elders. What does caring for your assignment involve? What factors do you consider when assigning Service Meeting parts? Why is the coordinator not to be considered in charge of the body of elders or the congregation?

Song 4 and Prayer

Use jw.org in Your Ministry

Our Web site is a valuable tool to help us spread the good news “to the most distant part of the earth.” (Acts 1:8) Most householders do not find jw.org on their own. Rather, they learn about it only after a publisher directs them to it.

A traveling overseer has downloaded the video *Why Study the Bible?* to his phone and shows it every chance he gets. For example, when going from house to house, he says: “I’m making brief visits to help people find answers to three important questions: Why does the world have so many problems? How will God fix them? And how can we cope in the meantime? This short video addresses

those questions.” He then presses the play button and watches the householder’s reaction. The video is so captivating that most people do not take their eyes off the screen until the end. Then the traveling overseer says: “You just heard that you can request a Bible study online. Since I’m here, I could give you a quick demonstration now.” If the householder agrees, he demonstrates the study using the *Good News* brochure. If the householder does not have time, he makes arrangements to do so on the next visit. When he goes to a coffee shop to take a break, he says something similar to someone sitting nearby after striking up a friendly conversation. Are you using jw.org in your ministry?

9

Praise Jehovah, Our God!

(Psalm 145:12)

1. Praise our God! Praise Jehovah God!

Make his glorious name known to all!

Sound alarm! For his day is near,

And all men must heed his warning call.

Our God has decreed that now is the time

For his Firstborn to rule as King.

Reach out to all men, and tell them the news,

Tell what blessings our God will bring!

(CHORUS)

Praise our God! Praise Jehovah God!

Make his greatness known in all the earth!

2. Praise our God! Sing it loud and clear!

With a joyful song, laud his name!

From the heart, From a grateful heart,

All his glory boldly we proclaim.

Though grand is our God and great are his works,

He is humble and good to all.

He shows loving-kindness, mercy, and love

And will hear when to him we call.

(Chorus)

a period of uncleanness. (Leviticus 12:2-4; 15:16-18) Such statutes did not denigrate these clean gifts from God. (Genesis 1:28; 2:18-25) Rather, those laws upheld Jehovah's holiness, keeping his worshipers free from contamination. It is noteworthy that the nations surrounding Israel tended to mix worship with sex and fertility rites. Canaanite religion included male and female prostitution. Degradation of the worst sort resulted and spread. In contrast, the Law made the worship of Jehovah entirely separate from sexual matters.* There were other benefits too.

¹⁰ Those laws served to teach a vital truth.[#] How, after all, is the stain of Adam's sin transmitted from one generation to the next? Is it not through sexual relations and child-birth? (Romans 5:12) Yes, God's Law reminded his people of the ever-present reality of sin. All of us, in fact, are born in sin. (Psalm 51:5) We need forgiveness and redemption in order to draw close to our holy God.

¹¹ *The Law upheld Jehovah's perfect justice.* The Mosaic Law advocated the principle of equivalence, or balance, in matters of justice. Thus, the Law stated: "Soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:21) In criminal cases, then, the punishment had to fit the crime. This aspect of divine justice permeated the Law and to this day is essential

* Whereas Canaanite temples featured rooms set aside for sexual activity, the Mosaic Law stated that those in an unclean state could not even enter the temple. Thus, since sexual relations brought on a period of uncleanness, no one could lawfully make sex a part of worship at Jehovah's house.

[#] Teaching was a primary purpose of the Law. In fact, the *Encyclopaedia Judaica* notes that the Hebrew word for "law," *toh-rah'*, means "instruction."

11, 12. (a) The Law advocated what vital principle of justice? (b) What safeguards against the perversion of justice did the Law include?

to understanding the ransom sacrifice of Christ Jesus, as Chapter 14 will show.—1 Timothy 2:5, 6.

¹² The Law also included safeguards against the perversion of justice. For instance, at least two witnesses were required in order to establish the validity of an accusation. The penalty for perjury was severe. (Deuteronomy 19:15, 18, 19) Corruption and bribery were also strictly forbidden. (Exodus 23:8; Deuteronomy 27:25) Even in their business practices, God's people had to uphold Jehovah's lofty standard of justice. (Leviticus 19:35, 36; Deuteronomy 23:19, 20) That noble and just legal code was a great blessing to Israel!

Laws That Highlight Judicial Mercy and Fair Treatment

¹³ Was the Mosaic Law a rigid, unmerciful body of rules? Far from it! King David was inspired to write: "The law of Jehovah is perfect." (Psalm 19:7) As he well knew, the Law promoted mercy and fair treatment. How did it do so?

¹⁴ In some lands today, the law seems to show more leniency and favor to the criminals than it does concern for the victims. For instance, thieves may spend time in prison. Meanwhile, the victims may still be without their goods, yet they have to pay the taxes that house and feed such criminals. In ancient Israel, there were no prisons as we know them today. There were strict limits regarding the severity of punishments. (Deuteronomy 25:1-3) A thief had to compensate the victim for what had been stolen. In addition, the thief had to make further payment. How much? It varied. Evidently, the judges were given latitude to weigh a number of factors, such as the sinner's repentance. That would explain why the compensation

13, 14. How did the Law promote the fair and just treatment of a thief and his victim?

required from a thief according to Leviticus 6:1-7 is far less than that specified at Exodus 22:7.

¹⁵ The Law mercifully acknowledged that not all wrongs are deliberate. For example, when a man killed someone by accident, he did not have to pay soul for soul if he took the right action by fleeing to one of the cities of refuge scattered throughout Israel. After qualified judges examined his case, he had to reside in the city of refuge until the death of the high priest. Then he would be free to live wherever he chose. Thus he benefited from divine mercy. At the same time, this law emphasized the great value of human life.—Numbers 15:30, 31; 35:12-25.

¹⁶ The Law safeguarded personal rights. Consider the ways in which it protected those in debt. The Law forbade entry into a debtor's home to seize property as security for a loan. Rather, a creditor had to remain outside and allow the debtor to bring the security to him. Thus a man's home was held inviolate. If the creditor took the debtor's outer garment as a pledge, he had to return it by nightfall, for the debtor likely needed it to keep warm at night.—Deuteronomy 24:10-14.

¹⁷ Even warfare was regulated under the Law. God's people were to wage war, not to satisfy a mere lust for power or conquest, but to act as God's agents in "Wars of Jehovah." (Numbers 21:14) In many cases, the Israelites had to offer terms of surrender first. If a city rejected the offer, then Israel could besiege it—but according to God's rules. Unlike many soldiers throughout history, men in Israel's army were not allowed to rape women or engage in

15. How did the Law ensure both mercy and justice in the case of one who killed a person by accident?

16. How did the Law safeguard certain personal rights?

17, 18. In matters involving warfare, how were the Israelites different from other nations, and why?

wanton slaughter. They were even to respect the environment, not felling the enemy's fruit trees.* Other armies had no such restrictions.—Deuteronomy 20:10-15, 19, 20; 21:10-13.

¹⁸ Do you shudder to hear that in some lands mere children are being trained as soldiers? In ancient Israel, no man under 20 years of age was inducted into the army. (Numbers 1:2, 3) Even an adult male was exempt if he suffered from undue fear. A newly married man was exempt for a full year so that before embarking upon such hazardous service, he might see an heir born. In this way, the Law explained, the young husband would be able to make his new wife "rejoice."—Deuteronomy 20:5, 6, 8; 24:5.

¹⁹ The Law also protected women, children, and families, providing for them. It commanded parents to give their children constant attention and instruction in spiritual things. (Deuteronomy 6:6, 7) It forbade all forms of incest, under penalty of death. (Leviticus, chapter 18) It likewise forbade adultery, which so often breaks up families and destroys their security and dignity. The Law provided for widows and orphans and in the strongest possible terms forbade the mistreatment of them.—Exodus 20:14; 22:22-24.

²⁰ In this connection, however, some might wonder, 'Why did the Law allow for polygamy?' (Deuteronomy

* The Law pointedly asked: "Is the tree of the field a man to be besieged by you?" (Deuteronomy 20:19) Philo, a Jewish scholar of the first century, cited this law, explaining that God thinks it "unjust that the anger which is excited against men should wreak itself on things which are innocent of all evil."

19. What provisions did the Law include for the protection of women, children, families, widows, and orphans?

20, 21. (a) Why did the Mosaic Law allow for polygamy among the Israelites? (b) In the matter of divorce, why did the Law differ from the standard that Jesus later restored?

lambs each a year old, all of them sound,^a **30** and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, **31** as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offerings.^b

32 "And on the seventh day, 7 bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^c **33** and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure for them, **34** as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering.^d

35 "On the eighth day, you should hold a solemn assembly. You should not do any hard work.^e **36** You will present as a burnt offering, an offering made by fire as a pleasing* aroma to Jehovah, one bull, one ram, and seven male lambs each a year old, all of them sound,^f **37** and their grain offering and their drink offerings for the bull, the ram, and the male lambs by their number according to the regular procedure, **38** as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering.^g

39 "These you will offer to Jehovah at your seasonal festivals,^h in addition to your vow offeringsⁱ and your voluntary offerings^j as your burnt offerings^k and your grain offerings^l and your drink offerings^m and your communion sacrifices."ⁿ **40** Moses told the Is-

29:36 *Or "appeasing; soothing." Lit., "restful."

CHAP. 29

- a Le 22:22
- De 17:1
- b Nu 28:3-8
- c Le 22:22
- De 17:1
- d Nu 28:3-8
- e Le 23:36, 39
- f Le 22:22
- De 17:1
- g Nu 28:3-8
- h Le 23:2
- De 16:16
- i De 12:5, 6
- j Le 7:16
- Le 22:21
- k Le 1:3
- l Le 2:1
- m Nu 15:5
- n Le 3:1

Second Col.

CHAP. 30

- a Ex 18:25
- b Ge 28:20-22
- Jg 11:30, 31
- c Ps 132:1-5
- d De 23:21
- Ps 116:14
- Ps 119:106
- Ec 5:4
- Mt 5:33
- e Ps 50:14
- Ps 66:13
- f Ex 20:12
- g Ro 7:2
- 1Co 11:3
- Eph 5:22

raelites everything that Jehovah had commanded him.

30 Then Moses spoke to the heads^a of the tribes of Israel, saying: "This is the word that Jehovah has commanded: **2** If a man makes a vow^b to Jehovah or swears an oath^c to impose on himself* a vow of abstinence, he must not violate his word.^d He should do everything he vowed he would do.^e

3 "And if a woman makes a vow to Jehovah or she imposes a vow of abstinence on herself when she is young and living in the house of her father **4** and her father hears her vow or her abstinence vow that she has imposed on herself* and her father offers no objection, all her vows will stand, and every abstinence vow that she has imposed on herself will stand. **5** But if her father forbids her when he hears that she has imposed vows or abstinence vows on herself, it will not stand. Jehovah will forgive her because her father forbade her.^f

6 "However, if she should marry a husband while under her vow or the rash promise that she has imposed on herself **7** and her husband hears of it and offers no objection on the day he hears of it, her vows or her abstinence vows that she has imposed on herself will stand. **8** But if her husband forbids her on the day he hears of it, he may annul the vow or the rash promise that she imposed on herself,^g and Jehovah will forgive her.

9 "But if a widow or a divorced woman makes a vow, everything that she has imposed on herself will be binding on her.

10 "However, if a woman imposed the vow or the abstinence vow on herself while in the

30:2 *Or "to bind an obligation upon his soul." **30:4** *Or "her soul."

house of her husband **11** and her husband heard it and has not objected or disapproved, all her vows or any abstinence vow that she imposed on herself will stand. **12** But if on the day he heard them her husband completely annulled whatever vows or abstinence vow she swore to, they will not stand.^a Her husband annulled them, and Jehovah will forgive her. **13** Regarding any vow or any oath involving an abstinence vow to practice self-denial,* her husband should establish it or her husband should annul it. **14** But if her husband offers no objection at all from day to day, he also establishes all her vows or all her abstinence vows that are upon her. He establishes them because he did not object on the day he heard her make them. **15** But if he annuls them later, sometime after the day he heard them, he will bear the consequences of her guilt.^b

16 "These are the regulations that Jehovah commanded Moses relating to a husband and his wife, and relating to a father and his young daughter living in his house."

31 Jehovah then told Moses: **2** "Take vengeance^c for the Israelites on the Mid'i-anites.^d Afterward you will be gathered to your people."^e

3 So Moses spoke to the people, saying: "Equip men from among you for battle* against Mid'i-an and to execute Jehovah's vengeance on Mid'i-an. **4** You should send 1,000 of each tribe of all the tribes of Israel into the army." **5** So from the thousands of Israel,^f 1,000 were assigned from each tribe, 12,000 equipped for battle.*

30:13 *Or "a vow to afflict the soul."
31:2 *This is a poetic expression for death. **31:3, 5** *Or "for the army."

CHAP. 30

a 1Co 11:3
1Pe 3:1

b De 23:21

CHAP. 31

c Ps 94:1
Isa 1:24
Na 1:2

d Nu 22:7
Nu 25:1-3
Nu 25:17, 18
1Co 10:8
Re 2:14

e Nu 27:12, 13
De 32:48-50

f Nu 26:51

Second Col.

a Nu 25:7, 8

b Nu 10:2, 9

c Nu 22:12
2Pe 2:15
Re 2:14

d Nu 22:1

e Nu 25:1, 2
Re 2:14

f Nu 25:17, 18
De 4:3
Jos 22:17

6 Then Moses sent them out, 1,000 from each tribe to the army, along with Phin'e-has^a the son of El-e-a'zar the priest for the army, who had the holy utensils and the signal trumpets^b in his hand. **7** They waged war against Mid'i-an, just as Jehovah had commanded Moses, and they killed every male. **8** Along with the others slain, they killed the kings of Mid'i-an, namely, E'vi, Re'kem, Zur, Hur, and Re'ba, the five kings of Mid'i-an. They also killed Ba'laam^c the son of Be'or with the sword. **9** But the Israelites carried off captive the women and children of Mid'i-an. They also plundered all their domestic animals, all their livestock, and all their possessions. **10** And all their cities in which they had settled and all their encampments* they burned with fire. **11** And they took all the spoil and all the plunder, both humans and animals. **12** Then they brought the captives, the plunder, and the spoil to Moses and El-e-a'zar the priest and to the assembly of the Israelites, to the camp in the desert plains of Mo'ab^d near the Jordan at Jer'icho.

13 Then Moses and El-e-a'zar the priest and all the chieftains of the assembly went out to meet them outside the camp. **14** But Moses grew indignant at the appointed men of the combat forces, the chiefs of the thousands and the chiefs of the hundreds who were coming in from the military expedition. **15** Moses said to them: "Have you preserved all the females alive? **16** Look! They are the ones who by Ba'laam's word induced the Israelites to commit unfaithfulness^e toward Jehovah over the affair of Pe'or,^f so that the scourge came upon the

31:10 *Or "walled camps."

assembly of Jehovah.^a **17** Now you should kill every male among the children and kill every woman who has had sexual relations with a man. **18** But you may keep alive all the young girls who have not had sexual relations with a man.^b **19** And you should camp outside the camp seven days. Every one of you who has killed someone* and every one of you who has touched someone slain^c should purify himself^d on the third day and on the seventh day, you and your captives. **20** And you should purify from sin every garment, every article of skin, everything made of goat hair, and every article of wood.”

21 El-e-a'zar the priest then said to the men of the army who had gone into the battle: “This is the statute of the law that Jehovah commanded Moses, **22** ‘Only the gold, the silver, the copper, the iron, the tin, and the lead, **23** everything that can be processed with fire, you should pass through the fire, and it will be clean. However, it should also be purified by the water for cleansing.^e Everything that cannot be processed with fire, you should pass through the water. **24** And you should wash your garments on the seventh day and be clean, and then you may come into the camp.’”^f

25 Jehovah then said this to Moses: **26** “Take an inventory of the plunder, counting the captives both of humans and animals; do this together with El-e-a'zar the priest and the heads of the paternal houses of the assembly. **27** Divide what was plundered into two parts to be shared between those in the army who took part in the battle and all the rest of the assembly.^g **28** As a tax for Jehovah, you

CHAP. 31

a Nu 25:9
1Co 10:8

b Nu 31:35

c Nu 5:2
Nu 19:11, 16

d Nu 19:20

e Nu 19:9

f Nu 19:19, 20

g Jos 22:7, 8
1Sa 30:24

Second Col.

a Nu 18:20, 29

b De 12:19

c Nu 3:6, 7
Nu 18:2, 3
1Ch 23:32

d Nu 31:18

should take from the soldiers who went out into the battle one soul* out of every 500, of the people, the herd, the donkeys, and the flock. **29** You should take it from their half and give it to El-e-a'zar the priest as Jehovah's contribution.^a **30** From the half given to the Israelites, you should take one out of 50, of the people, the herd, the donkeys, the flock, and every sort of domestic animal, and give them to the Levites,^b who care for the responsibilities connected with Jehovah's tabernacle.”^c

31 So Moses and El-e-a'zar the priest did just as Jehovah had commanded Moses. **32** The spoils, the rest of the plunder that the people of the expedition had taken, amounted to 675,000 of the flock, **33** 72,000 of the herd, **34** and 61,000 donkeys. **35** The women who had not had sexual relations with a man^d amounted to 32,000 women.* **36** The half that was the share of those who went out into the battle amounted to 337,500 of the flock. **37** The tax for Jehovah from the flock amounted to 675. **38** And there were 36,000 of the herd, and the tax on them for Jehovah was 72. **39** And there were 30,500 donkeys, and the tax on them for Jehovah was 61. **40** And there were 16,000 humans,^e and the tax on them for Jehovah was 32 persons.* **41** Then Moses gave the tax as Jehovah's contribution to El-e-a'zar the priest,^e just as Jehovah had commanded Moses.

42 From the half belonging to the Israelites, which Moses had divided off from the portion that belonged to the men who waged war, **43** that half of the flock amounted to 337,500, **44** and of

31:28 *See Glossary. 31:35, 40 *Or “souls.” 31:40 #Or “human souls.”

31:19 *Or “a soul.”

e Nu 18:8, 19

the herd, 36,000, **45** and of the donkeys, 30,500, **46** and of the people,* 16,000. **47** Then Moses took from the half belonging to the Israelites one out of 50, of the people and of the animals, and gave them to the Levites,^a who cared for the responsibility of Jehovah's tabernacle,^b just as Jehovah had commanded Moses.

48 Then the appointed men who were of the thousands of the army,^c the chiefs of the thousands and the chiefs of the hundreds, approached Moses, **49** and they said to Moses: "Your servants have taken the count of the men of war who are under our command, and not one has been reported missing from us.^d **50** So let us each present what he has found as Jehovah's offering, articles of gold, ankle chains, bracelets, signet rings, earrings, and other jewelry, in order to make atonement for ourselves* before Jehovah."

51 So Moses and El-e-a'zar the priest accepted the gold from them, all the jewelry. **52** All the gold of the contribution that they made to Jehovah amounted to 16,750 shekels,* from the chiefs of the thousands and the chiefs of the hundreds. **53** The men of the army had each taken plunder for himself. **54** Moses and El-e-a'zar the priest accepted the gold from the chiefs of the thousands and of the hundreds and brought it into the tent of meeting as a reminder* for the people of Israel before Jehovah.

32 Now the sons of Reu'ben^e and the sons of Gad^f had very large quantities of livestock, and they saw that the lands of Ja'zer^g and Gil'e-ad

31:46 *Or "the human souls." **31:50** *Or "our souls." **31:52** *A shekel equaled 11.4 g (0.367 oz t). See App. B14. **31:54** *Or "memorial."

CHAP. 31

a De 12:19

b Nu 3:6, 7
Nu 18:2, 3
1Ch 23:32

c Nu 31:4

d Ex 23:27
Le 26:7, 8

CHAP. 32

e Nu 26:7

f Nu 26:18

g Nu 21:32

Second Col.

a Nu 21:26

b Nu 33:47

c Nu 32:37, 38

d Nu 21:23, 24
De 2:24

e De 2:35

f Nu 13:31
Jos 14:7, 8

g Nu 13:23
De 1:24

h Nu 13:32
De 1:26-28

i Ps 95:11
Eze 20:15
Heb 3:18

j Nu 14:29, 30
De 2:14

k Ge 13:14, 15
Ge 26:3
Ge 28:13

l Nu 13:30

m Jos 19:49

n Nu 14:24
De 1:34-38
Jos 14:8

o Nu 14:33
De 29:5
Jos 5:6
Ps 95:10
Ac 13:18

were a good region for livestock.

2 So the sons of Gad and the sons of Reu'ben approached Moses, El-e-a'zar the priest, and the chieftains of the assembly and said: **3** "At'a-roth, Di'bon, Ja'zer, Nim'rah, Hesh'bon,^a E-le-a-leh, Se'bam, Ne'bo,^b and Be'on,^c **4** the land that Jehovah defeated before the assembly of Israel,^d is a good land for livestock, and your servants have much livestock." **5** They continued: "If we have found favor in your eyes, let this be the land given to your servants as a possession. Do not make us cross the Jordan."

6 Then Moses said to the sons of Gad and the sons of Reu'ben: "Are your brothers to go to war while you yourselves keep dwelling here? **7** Why should you discourage the people of Israel from crossing into the land that Jehovah is certain to give them? **8** That is what your fathers did when I sent them from Ka'desh-bar'ne-a to see the land.^f **9** When they went up to the Valley* of Esh'col^g and saw the land, they discouraged the people of Israel from going into the land that Jehovah was to give them.^h **10** Jehovah's anger blazed on that day so that he swore:ⁱ

11 'The men who came up out of Egypt from 20 years old and up will not see the land^j of which I have sworn to Abraham, Isaac, and Jacob,^k because they have not followed me wholeheartedly— **12** except Ca'leb^l the son of Je-phun'neh the Ken'iz-zite and Joshua^m the son of Nun, because they have followed Jehovah wholeheartedly.ⁿ **13** So Jehovah's anger blazed against Israel and he made them wander about in the wilderness for 40 years,^o until all the generation that was

32:9 *Or "Wadi."

doing evil in the eyes of Jehovah came to its end.^a **14** Now here you have risen in the place of your fathers as a brood of sinful men who increase the burning anger of Jehovah against Israel. **15** If you turn back from following him, he will certainly leave them again in the wilderness, and you will bring ruin to all this people.”

16 They later approached him and said: “Let us build here stone pens for our livestock and cities for our children. **17** But we will continue ready for battle^b and will go before the Israelites until we have brought them to their place, while our children will dwell in the fortified cities, safe from the inhabitants of the land. **18** We will not return to our houses until each of the Israelites has received his land as an inheritance.^c **19** For we will not receive an inheritance with them on the other side of the Jordan and beyond, because we have received our inheritance on the east side of the Jordan.”^d

20 Moses replied to them: “If you will do this: Take up arms before Jehovah for the war;^e **21** and if every one of you takes up arms and crosses the Jordan before Jehovah as he drives away his enemies from before him^f **22** until the land is subdued before Jehovah,^g afterward you may return^h and be free from guilt before Jehovah and Israel. Then this land will become your possession before Jehovah.ⁱ **23** But if you do not do this, you will have sinned against Jehovah. In that case, know that your sin will catch up with you. **24** So you may build cities for your children and pens for your flocks,^j but you must do what you have promised.”

25 The sons of Gad and the sons of Reu'ben said this to Moses: “Your servants will do

CHAP. 32

a Nu 26:63, 64
De 2:14
1Co 10:5
Heb 3:17

b De 3:18
Jos 4:12

c Jos 22:1, 4

d Nu 32:33
Jos 12:1
Jos 13:8

e Jos 4:13

f Ps 78:55

g Jos 11:23
Jos 18:1
Ps 44:2

h Jos 22:4, 9

i De 3:19, 20
Jos 1:14, 15
Jos 13:8

j Nu 32:16
Nu 32:34-38

Second Col.

a Jos 1:12-14

b Jos 4:12

c Jos 13:15, 24

d Jos 4:13

e De 3:12

f Jos 22:7

g Nu 21:23, 24
De 2:31

h De 3:4

i Nu 33:45
Jos 13:15, 17

j Nu 32:3, 4

k De 2:36
Jos 12:1, 2

l Nu 21:32

m Jg 8:11

n Nu 32:3, 4

o Jos 13:27, 28

just as my lord is commanding. **26** Our children, our wives, our livestock, and all our domestic animals will stay there in the cities of Gil'e-ad,^a **27** but your servants will cross over, every man armed for battle to wage war before Jehovah,^b just as my lord is speaking.”

28 So Moses gave a command concerning them to El-e-a'zar the priest, to Joshua the son of Nun, and to the heads of the paternal houses of the tribes of Israel. **29** Moses said to them: “If the sons of Gad and the sons of Reu'ben cross over the Jordan with you, every man armed for the war before Jehovah, and the land is subdued before you, you will then give them the land of Gil'e-ad as a possession.^c **30** But if they do not take up arms and cross over with you, they will then settle among you in the land of Ca'naan.”

31 To this the sons of Gad and the sons of Reu'ben answered: “What Jehovah has spoken to your servants is what we will do. **32** We will take up arms and cross over before Jehovah to the land of Ca'naan,^d but the possession we are to inherit will be on this side of the Jordan.” **33** So Moses gave to them—to the sons of Gad, the sons of Reu'ben,^e and to the half tribe of Ma-nas'seh^f the son of Joseph—the kingdom of Si'hon^g the king of the Am'or-ites and the kingdom of Og^h the king of Ba'shan, the land belonging to its cities in those territories, and the cities of the surrounding land.

34 And the sons of Gad built* Di'bon,ⁱ At'a-roth,^j A-ro'er,^k **35** At'roth-sho'phan, Ja'zer,^l Jog'be-hah,^m **36** Beth-nim'rah,ⁿ and Beth-ha'ran,^o fortified cities, and they built stone pens for

32:34 *Or “rebuilt.”

the flocks. **37** And the sons of Reu'ben built Hesh'bon,^a E-le-a'-leh,^b Kir-i-a-tha'im,^c **38** Ne'bo,^d and Ba'al-me'on^e—their names being changed—and Sib'mah; and they began to rename the cities that they rebuilt.

39 The sons of Ma'chir^f the son of Ma-nas'seh marched against Gil'e-ad and captured it and drove away the Am'orites who were in it. **40** So Moses gave Gil'e-ad to Ma'chir the son of Ma-nas'seh, and he began dwelling in it.^g **41** And Ja'ir the son of Ma-nas'seh marched against them and captured their tent villages, and he began to call them Hav'voth-ja'ir.^{*h} **42** And No'bah marched against and captured Ke'nath and its dependent* towns, and he began to call it No'bah by his own name.

33 These were the stages of the journey of the people of Israel when they went out of the land of Egyptⁱ by their companies^{*j} under the direction of Moses and Aaron.^k **2** Moses kept recording the departure places by the stages of their journey at the order of Jehovah, and these were their stages from one departure place to another:^l **3** They departed from Ram'e-ses^m in the first month, on the 15th day of the month.ⁿ On the very day after the Passover,^o the Israelites went out with confidence* before the eyes of all the Egyptians. **4** Meanwhile, the Egyptians were burying all the firstborn whom Jehovah had struck down among them,^p for Jehovah had executed judgments on their gods.^q

5 So the Israelites departed from Ram'e-ses and camped at

32:41 *Meaning "Tent Villages of Jair."
32:42 *Or "surrounding." **33:1** *Lit., "according to their armies." **33:3** *Lit., "with uplifted hand."

CHAP. 32

- a Nu 21:26
b Nu 32:3, 4
c Jos 13:15, 19
d Nu 32:3, 4
e Jos 13:15, 17
f Nu 26:29
g De 3:13
Jos 13:31
Jos 17:1
h De 3:14
Jos 13:29, 30

CHAP. 33

- i Ex 12:51
j Ex 13:18
k Jos 24:5
1Sa 12:8
l Nu 9:17
m Ge 47:11
Ex 12:37
n Ex 12:2
Ex 13:4
o Ex 12:3, 6
De 16:1
p Ex 12:29
Ps 78:51
q Ex 12:12
Ex 18:11

Second Col.

- a Ex 12:37
b Ex 13:20
c Ex 14:9
d Ex 14:2
e Ex 14:22
f Ex 15:22
g Ex 13:20
h Ex 15:23
i Ex 15:27
j Ex 16:1
k Ex 17:1, 8
l Ex 18:5
Ex 19:1, 2
Nu 1:1
Nu 3:4
Nu 9:1
m Nu 11:34
De 9:22
n Nu 11:35
Nu 12:16

Suc'coth.^a **6** Then they departed from Suc'coth and camped at E'tham,^b which is on the edge of the wilderness. **7** Next they departed from E'tham and turned back toward Pi-ha-hi'roth, which is in view of Ba'al-ze'phon,^c and they camped before Mig'dol.^d **8** After that they departed from Pi-ha-hi'roth and passed through the midst of the sea^e to the wilderness^f and kept marching a three-day journey in the wilderness of E'tham^g and camped at Ma'rah.^h

9 Then they departed from Ma'rah and came to E'lim. Now in E'lim there were 12 springs of water and 70 palm trees, so they camped there.ⁱ **10** Next they departed from E'lim and camped by the Red Sea. **11** After that they departed from the Red Sea and camped in the wilderness of Sin.^j **12** Then they departed from the wilderness of Sin and camped at Doph'kah. **13** Later they departed from Doph'kah and camped at A'lush. **14** They next departed from A'lush and camped at Reph'i-dim,^k where there was no water for the people to drink. **15** After that they departed from Reph'i-dim and camped in the wilderness of Si'nai.^l

16 They departed from the wilderness of Si'nai and camped at Kib'roth-hat-ta'a-vah.^m **17** Then they departed from Kib'roth-hat-ta'a-vah and camped at Ha-ze'roth.ⁿ **18** After that they departed from Ha-ze'roth and camped at Rith'mah. **19** Next they departed from Rith'mah and camped at Rim'mon-pe'rez. **20** Then they departed from Rim'mon-pe'rez and camped at Lib'nah. **21** They departed from Lib'nah and camped at Ris'sah. **22** Next they departed from Ris'sah and camped at Ke-he-la'thah.

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

been dishonest in giving a law that stated that disobedience would lead to their death? (Gen. 2:16, 17; 3:3-5) So, did Jehovah really have the right to rule? (2) *The integrity of intelligent creatures toward Jehovah.* By the deflection of Adam and Eve the question was raised: Did Jehovah's servants really obey him out of love or might *all* of them abandon God and follow the lead being given by Satan? This latter issue was further developed by Satan in the days of Job. (Gen. 3:6; Job 1:8-11; 2:3-5; see also Luke 22:31.) These issues could not be settled by merely executing the rebels.

Not that God needed to prove anything to himself. But so that these issues would never again disrupt the peace and well-being of the universe, Jehovah has allowed ample time for them to be settled beyond all doubt. That Adam and Eve died following disobedience to God became evident in due time. (Gen. 5:5) But more was at issue. So, God has permitted both Satan and humans to try every form of government of their own making. None have brought lasting happiness. God has let mankind go to the limit in pursuing ways of life that ignore His righteous standards. The fruitage speaks for itself. As the Bible truthfully says: "It does not belong to man who is walking even to direct his step." (Jer. 10:23) At the same time God has given his servants opportunity to prove their loyalty to him by their acts of loving obedience, and this in the face of enticements and persecution instigated by Satan. Jehovah exhorts his servants, saying: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." (Prov. 27:11) Those proving faithful reap great benefits now and have the prospect of eternal life in perfection. They will use such life in doing the will of Jehovah, whose personality and ways they truly love.

How powerful a figure is Satan in today's world?

Jesus Christ referred to him as being "*the ruler of the world,*" the one whom mankind in general obeys by heeding his urgings to ignore God's requirements. (John 14:30; Eph. 2:2) The Bible also calls him "*the god of this system of things,*" who is honored by the religious

referred to in the Scriptures, assassinated Pekahiah the king of Israel and succeeded him to the throne.—2Ki 15:25; see Eze 23:15, ftn.

ADLAI (Ad'lai). Father of Shaphat, who served as overseer of the herds of David in the low plains.—1Ch 27:29.

ADMAH (Ad'mah) [Ground]. One of the five cities in the region of "the Low Plain of Siddim" inhabited by Canaanites. (Ge 10:19; 14:1-3) This low plain, or vale, was probably near the southern end of the Salt Sea.

Along with the neighboring cities of Sodom, Gomorrah, Zeboiim, and Bela (Zoar), Admah and its king, Shinab, suffered defeat at the time of the invasion by four eastern kings. (Ge 14:8-11) Deuteronomy 29:23 shows that Admah was later destroyed along with Sodom, Gomorrah, and Zeboiim when Jehovah caused a rain of fire and sulfur to descend upon the entire basin. (Ge 19:25) At Hosea 11:8 it is referred to, along with Zeboiim, as a warning example.

Many scholars believe that the original sites of Admah and the other "cities of the District" now lie submerged beneath the waters of the Salt Sea, though some others recently have claimed that the ruins of the cities may be identified with sites along wadis to the E and SE of the Dead Sea.—Ge 13:12.

ADMATHA (Ad-ma'tha) [from Persian, meaning "Unconquered"]. One of the seven princes in the kingdom of Persia and Media who had access to King Ahasuerus. These princes concurred in the judgment against Queen Vashti, and apparently such a committee of seven regularly served the Persian kings as counselors.—Es 1:14; Ezr 7:14.

ADMINISTRATION. A managerial procedure or an arrangement for supervision in the fulfilling of a responsibility or the attaining of a goal.

The Hebrew word translated "administration" in 1 Chronicles 26:30 (*pequd-dah'*) comes from the root *pa-qadh'*, meaning "visit; turn attention to." (Ru 1:6, ftn) It is also rendered "care; oversight."—2Ch 24:11; Nu 3:32; compare 2Ki 11:18, ftn; see OVERSEER.

From the start of human history God authorized perfect man to care for the earth and have in subjection its creatures. (Ge 1:26-28) After man's rebellion, particularly from the Flood forward, a patriarchal system of administration developed and became prominent. It managed family affairs and property and enforced standards of conduct.

The handling of Israel's national affairs by Mo-

ses according to the divine will during the 40-year wilderness trek provides a brilliant example of administration, including the delegation of authority to reliable subordinates. (Ex 18:19-26) Within the priesthood the prime responsibility for administration rested on the high priest (Nu 3:5-10); however, others were given the responsibility of the oversight and supervision of certain departments of service. (Nu 3:25, 26, 30-32, 36, 37; 4:16) Following Israel's entry into the Promised Land, judges acted as administrators of the nation, with divine backing.—Jg 2:16, 18; Ru 1:1.

Upon the establishment of the kingdom in Israel, a more complete system of administration developed. Under King David the administrative structure was quite detailed, with officials directly under the king and with divisional administrators serving throughout the country. (1Ch 26:29-32; 27:1, 16-22, 25-34) The priesthood was also thoroughly organized during David's reign, with supervisors for the tabernacle work, officers and judges, gatekeepers, singers and musicians, and the setting up of 24 priestly divisions for handling the service at the tabernacle. (1Ch 23:1-5; 24:1-19) Solomon's administration was even more extensive and provides an outstanding example of capable administration in the construction of the temple.—1Ki 4:1-7, 26, 27; 5:13-18.

Other nations also developed complex systems of administration, as indicated by the classes of officials assembled by King Nebuchadnezzar at the time of inaugurating his golden image. (Da 3:2, 3) Daniel himself was 'made ruler' (from Aramaic, *shelet'*) over the jurisdictional district of Babylon and under him civil "administration" (Aramaic, *'avidhah'*) was given to Shadrach, Meshach, and Abednego.—Da 2:48, 49.

In the Christian Greek Scriptures, proper use of the delegated authority and responsibility resting upon those charged with overseeing the application and execution of God's expressed will among his people is often discussed; and this is done by references to stewardship and oversight. (Lu 16:2-4; 1Co 9:17; Eph 3:2; Col 1:25; Tit 1:7) While responsibility to God is shown to be of paramount importance (Ps 109:8; Ac 1:20), the interests of those who serve under such administration are also stressed.—1Pe 4:10; see STEWARD.

What is the "administration" that God has put into operation since 33 C.E.?

In his undeserved kindness God has purposed to have "an administration [Gr., *oiko-no-mi'an*, literally, "household management"] at the full limit of

“Let Your Light Shine”

(Matthew 5:16)

1. Jesus has commanded
That we shine our light,
Like the sun, impartial,
That all might gain sight.
Through God’s Holy Scriptures,
Words of wisdom shine.
May we now reflect his light
By our deeds so fine.
2. With God’s Kingdom message
Light on hearts is shed,
Comfort brought to mourners,
Hope for those now dead.
Light from Scripture guides us
As we do His will;
Gracious words, well-seasoned too,
Make it brighter still.
3. Light from fine works gleaming,
Brightens up this world,
To our words adds luster,
Like a priceless pearl.
May our light keep shining
As we do what’s right,
Then our works will always be
Pleasing in God’s sight.



Branch office and missionary home in Freetown (1965-1997)

still as drivers and passengers tried to get a better view. The building was dedicated on August 19, 1967. Nearly 300 people attended the program, including local dignitaries and several old-timers who were baptized by “Bible” Brown in 1923.

The new branch building elevated the work of Jehovah’s Witnesses in the minds of many people. It also answered some religious critics who said that the Witnesses would not last in Sierra Leone. The new building clearly proclaimed that Jehovah’s Witnesses were here to stay.

Zealous Missionaries Stimulate Growth

From the mid-1970’s onward, a steady stream of Gilead-trained missionaries boosted the work in Sierra

Leone and Guinea. Some had served in other African lands and quickly adapted to the local conditions. Others were new to Africa. How would they cope with the “white man’s graveyard”? Consider some of their comments.

“People were humble and spiritually starved. Seeing the truth improve their lives brought me great satisfaction.”—**Hannelore Altmeyer.**

“Dealing with the tropical climate and disease was a challenge. But the joy of helping honesthearted ones serve Jehovah was worth it.”—**Cheryl Ferguson.**

“I learned to develop patience. When I asked a sister when her visitors would arrive, she replied: ‘Maybe today. Maybe tomorrow. Or maybe the next day.’ I must have looked shocked because she insisted, ‘But they will come!’” —**Christine Jones.**

“Fourteen missionaries from different ethnic and cultural backgrounds lived in the Freetown missionary home. We shared two toilets, one shower, one washing machine, and one kitchen. Food supplies were limited and of poor quality. The electricity would fail unpredictably—sometimes for days. Most of us suffered from malaria and other tropical diseases. Though this may sound like a recipe for disaster, we learned to live together, to forgive, and to find humor in difficult situations. Preaching was a delight, and the missionaries forged close bonds of friendship.”—**Robert and Pauline Landis.**





“Our time in Sierra Leone was among the best days of our lives. We have no regrets and no complaints. We just miss it very much.”—**Benjamin and Monica Martin.**

“What a joy to be a fellow worker with God and to have a share in seeing people embrace Bible truth!”

“Once, we stayed with an interested woman who offered us a strange-looking meal. ‘It’s viper,’ she said. ‘I’ve removed the fangs. Would you like some?’ We tactfully declined, but she insisted. As daunting as such experiences were, we appreciated our hosts’ warm hospitality and grew to love them very much.”—**Frederick and Barbara Morrisey.**

“During my 43 years of missionary service, I have lived with over 100 other missionaries. What a privilege it has been to come to know so many people, all having different personalities yet all working with the same objective! And what a joy to be a fellow worker with God and to have a share in seeing people embrace Bible truth!”—**Lynette Peters.**

Since 1947, 154 missionaries have served in Sierra Leone, and 88 in Guinea. Many other Witnesses came to serve where the need was greater. Today, there are 44 missionaries in Sierra Leone and 31 in Guinea. Their tireless efforts and selfless devotion have touched the lives of countless individuals. Alfred Gunn, a longtime member of the Branch Committee, says, “We think of them with great fondness.”

Cindy McIntire

BORN 1960

BAPTIZED 1974

PROFILE Missionary since 1992. She served in Guinea and Senegal and is currently serving in Sierra Leone.



I Fell in Love With Sierra Leone

WHEN I first arrived, it took me all of two weeks to fall in love with Sierra Leone. I marveled at how people bore heavy loads on their heads with effortless poise. Neighborhoods teemed with life. Children played and danced in the streets, clapping their hands and stamping their feet in lively rhythms. I was surrounded by color, motion, and music.

What I enjoy most is preaching here. Sierra Leoneans take pride in welcoming strangers. They respect the Bible and listen to its message. They often invite me into their homes. When I leave, some walk with me all the way down the street. These endearing traits help me to cope with minor discomforts, such as water shortages and power outages.

Because I am single, people sometimes ask me if I ever feel lonely. Actually, I have so much to do that I haven't had time to get lonely. I lead a life full of purpose.

WEEK STARTING SEPTEMBER 22

Song 9 and Prayer

☐ Congregation Bible Study:

cl chap. 13 ¶¶11-18 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Numbers 30-32 (10 min.)

No. 1: Numbers 32:16-30 (4 min. or less)

No. 2: Why God Did Not Destroy Satan Promptly After He Rebelled—*rs* p. 363 ¶¶3–p. 364 ¶¶1 (5 min.)

No. 3: Administration—Human Administrations From Adam to the First Century—*it-1* p. 48 ¶¶3-8 (5 min.)

☐ Service Meeting:

Song 93

15 min: The Rich Life of a Missionary. (Prov. 10: 22) Discussion based on the *2014 Yearbook*, page 123, paragraph 2, to page 127, paragraph 4; and page 169. Invite audience to comment on the lessons learned.

15 min: “Use jw.org in Your Ministry.” Discussion. Demonstrate the presentation in paragraph 2. Then ask the audience: What advantages are there to having the video downloaded to our portable device? Why is it often best to play the video for the householder without a long introduction or without asking for permission? What experiences have you had using this video in the ministry? Conclude by encouraging publishers to become familiar with the various features of jw.org and to make use of the Web site in their ministry.

Song 84 and Prayer

WEEK STARTING SEPTEMBER 29

Song 69 and Prayer

☐ Congregation Bible Study:

cl chap. 13 ¶¶19-23, box on p. 137 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Numbers 33-36 (10 min.)

No. 1: Numbers 33:24-49 (4 min. or less)

No. 2: Do Not Underestimate the Devil’s Power—*rs* p. 364 ¶¶2–p. 365 ¶¶2 (5 min.)

No. 3: Administration—The “Administration” That God Has Had in Operation Since 33 C.E.—*it-1* p. 48 ¶¶9 (5 min.)

☐ Service Meeting:

Song 108

10 min: Start a Bible Study on the First Saturday. Discussion. Demonstrate how a study may be started on the first Saturday in October, using the sample presentation on page 4. Encourage all to have a share.

10 min: What Do We Learn? Discussion. Have Acts 4:13 and 2 Corinthians 4:1, 7 read. Consider how these verses can help us in our ministry.

10 min: Interview the Coordinator of the Body of Elders. What does caring for your assignment involve? What factors do you consider when assigning Service Meeting parts? Why is the coordinator not to be considered in charge of the body of elders or the congregation?

Song 4 and Prayer

Use jw.org in Your Ministry

Our Web site is a valuable tool to help us spread the good news “to the most distant part of the earth.” (Acts 1:8) Most householders do not find jw.org on their own. Rather, they learn about it only after a publisher directs them to it.

A traveling overseer has downloaded the video *Why Study the Bible?* to his phone and shows it every chance he gets. For example, when going from house to house, he says: “I’m making brief visits to help people find answers to three important questions: Why does the world have so many problems? How will God fix them? And how can we cope in the meantime? This short video addresses

those questions.” He then presses the play button and watches the householder’s reaction. The video is so captivating that most people do not take their eyes off the screen until the end. Then the traveling overseer says: “You just heard that you can request a Bible study online. Since I’m here, I could give you a quick demonstration now.” If the householder agrees, he demonstrates the study using the *Good News* brochure. If the householder does not have time, he makes arrangements to do so on the next visit. When he goes to a coffee shop to take a break, he says something similar to someone sitting nearby after striking up a friendly conversation. Are you using jw.org in your ministry?

1. Oh, what love God's Son for us showed
When he left his Father's abode
That with men he might live,
God's truth he could give;
This truth from his lips ever flowed.
Greatly he did comfort mankind,
Healed those who were sick, lame, and blind.
To his royal commission he proved true
And lovingly said: "I want to."

2. Oh, what help Jehovah God gave
When he sent the faithful wise slave,
With whom we serve with joy,
Our powers employ,
That meek ones we might help to save.
Those in need can easily tell
When we love them ever so well.
So if widows and orphans should ask you,
Then readily say: "I want to."