

## 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](http://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](http://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](http://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](http://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](http://jw.org) in your ministry?

# 69      *Make Me Know Your Ways*

(Psalm 25:4)

1. We're gathered together Jehovah, our God,  
    Accepting your warm invitation.  
Your Word is a lamp that lights up our roadway,  
    The source of divine education.

*(CHORUS)*

*Teach me your ways, and make me understand;  
    Incline my ear to hear your wise command.  
Cause me to walk in ways of truth and right,  
    And make your law my principal delight.*

2. Unreachably high is your wisdom, O God;  
    Your judgments we find reassuring.  
Your Word is a source of unending wonder;  
    Your sayings of truth are enduring.

*(Chorus)*

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.

<sup>18</sup> 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.

<sup>19</sup> 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.

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

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\* 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?

21:15-17) We need to consider such laws within the context of the times. Those who judge the Mosaic Law from the perspective of modern times and cultures are bound to misunderstand it. (Proverbs 18:13) Jehovah's standard, set way back in Eden, made marriage a lasting union between one husband and one wife. (Genesis 2:18, 20-24) By the time Jehovah gave the Law to Israel, however, such practices as polygamy had been entrenched for centuries. Jehovah well knew that his "stiff-necked people" would frequently fail to obey even the most basic commands, such as those forbidding idolatry. (Exodus 32:9) Wisely, then, he did not choose that era as the time to reform all of their marital practices. Keep in mind, though, that Jehovah did not institute polygamy. He did, however, use the Mosaic Law to *regulate* polygamy among his people and to prevent abuses of the practice.

<sup>21</sup> Similarly, the Mosaic Law allowed a man to divorce his wife on a relatively broad range of serious grounds. (Deuteronomy 24:1-4) Jesus called this a concession that God had made to the Jewish people "out of regard for [their] hardheartedness." However, such concessions were temporary. For his followers, Jesus restored Jehovah's original standard for marriage.—Matthew 19:8.

### The Law Promoted Love

<sup>22</sup> Can you imagine a modern-day legal system that encourages love? The Mosaic Law promoted love above all else. Why, in the book of Deuteronomy alone, the word for "love" occurs in various forms over 20 times. "You must love your fellow as yourself" was the second-greatest commandment in all the Law. (Leviticus 19:18; Matthew 22:37-40) God's people were to show such love not only

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22. In what ways did the Mosaic Law encourage love, and toward whom?

### Questions for Meditation

**Leviticus 19:9, 10; Deuteronomy 24:19** How do you feel about the God who makes such laws?

**Psalms 19:7-14** How did David feel about "the law of Jehovah," and how precious should God's laws be to us?

**Micah 6:6-8** How does this passage help us to see that Jehovah's laws cannot rightly be viewed as burdensome?

**Matthew 23:23-39** How did the Pharisees show that they had missed the point of the Law, and how is this a warning example for us?

to one another but also to the alien residents in their midst, remembering that the Israelites too had once been alien residents. They were to show love to the poor and afflicted, helping them out materially and refraining from taking advantage of their weaknesses. They were even directed to treat beasts of burden with kindness and consideration.—Exodus 23:6; Leviticus 19:14, 33, 34; Deuteronomy 22:4, 10; 24:17, 18.

<sup>23</sup> What other nation has been blessed with such a legal code? No wonder the psalmist wrote: "How I do love your law!" His love, however, was not merely a feeling. It moved him to action, for he strove to obey that law and to live by it. Further, he continued: "All day long [your law] is my concern." (Psalm 119:11, 97) Yes, he regularly spent time studying Jehovah's laws. There can be no doubt that as he did, his love for them increased. At the same time, his love for the Lawgiver, Jehovah God, grew as well. As you continue to study divine law, may you too grow ever closer to Jehovah, the Great Lawgiver and God of justice.

23. What was the writer of Psalm 119 moved to do, and what might we resolve to do?

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

**39** The sons of Ma'chir<sup>f</sup> 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.<sup>g</sup> **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.<sup>\*h</sup> **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 Egypt<sup>i</sup> by their companies<sup>\*j</sup> under the direction of Moses and Aaron.<sup>k</sup> **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:<sup>l</sup> **3** They departed from Ram'e-ses<sup>m</sup> in the first month, on the 15th day of the month.<sup>n</sup> On the very day after the Passover,<sup>o</sup> 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,<sup>p</sup> for Jehovah had executed judgments on their gods.<sup>q</sup>

**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.<sup>a</sup> **6** Then they departed from Suc'coth and camped at E'tham,<sup>b</sup> 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,<sup>c</sup> and they camped before Mig'dol.<sup>d</sup> **8** After that they departed from Pi-ha-hi'roth and passed through the midst of the sea<sup>e</sup> to the wilderness<sup>f</sup> and kept marching a three-day journey in the wilderness of E'tham<sup>g</sup> and camped at Ma'rah.<sup>h</sup>

**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.<sup>i</sup> **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.<sup>j</sup> **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,<sup>k</sup> 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.<sup>l</sup>

**16** They departed from the wilderness of Si'nai and camped at Kib'roth-hat-ta'a-vah.<sup>m</sup> **17** Then they departed from Kib'roth-hat-ta'a-vah and camped at Ha-ze'roth.<sup>n</sup> **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.

**23** Then they departed from Ke-he-la'thah and camped at Mount She'pher.

**24** After that they departed from Mount She'pher and camped at Har-a'dah. **25** Then they departed from Har-a'-dah and camped at Mak-he'loth. **26** Next they departed<sup>a</sup> from Mak-he'loth and camped at Ta'hath. **27** After that they departed from Ta'hath and camped at Te'rah. **28** Then they departed from Te'rah and camped at Mith'kah. **29** Later they departed from Mith'kah and camped at Hash-mo'nah. **30** Next they departed from Hash-mo'nah and camped at Mo-se'roth. **31** Then they departed from Mo-se'roth and camped at Ben'e-ja'a-kan.<sup>b</sup> **32** And they departed from Ben'e-ja'a-kan and camped at Hor-hag-gid'gad. **33** Next they departed from Hor-hag-gid'gad and camped at Jot'ba-thah.<sup>c</sup> **34** Later they departed from Jot'ba-thah and camped at A-bro'nah. **35** Then they departed from A-bro'nah and camped at E'zi-on-ge'ber.<sup>d</sup> **36** After that they departed from E'zi-on-ge'ber and camped in the wilderness of Zin,<sup>e</sup> that is, Ka'desh.

**37** Later they departed from Ka'desh and camped at Mount Hor,<sup>f</sup> on the frontier of the land of E'dom. **38** And Aaron the priest went up into Mount Hor at the order of Jehovah and died there in the 40th year after the Israelites left the land of Egypt, in the fifth month, on the first of the month.<sup>g</sup> **39** Aaron was 123 years old at his death on Mount Hor.

**40** Now the king of A'rad,<sup>h</sup> the Ca'naan-ite who was dwelling in the Neg'eb in the land of Ca'naan, heard about the coming of the Israelites.

**41** In time they departed from Mount Hor<sup>i</sup> and camped

CHAP. 33

a Nu 9:17

b De 10:6

c De 10:7

d De 2:8

1Ki 9:26

e Nu 20:1

Nu 27:14

De 32:51

Jos 15:1

f Nu 20:22

g De 10:6

h Nu 21:1

i Nu 21:4

Second Col.

a Nu 21:10

b Ge 19:36, 37

Nu 21:11, 13

c Nu 32:34

d Nu 27:12

De 32:48, 49

e De 34:1

f Nu 22:1

g Nu 25:1

Jos 2:1

h Jos 3:17

i Le 26:1

j Le 19:4

De 27:15

k Ex 23:24

Ex 34:13, 17

De 7:5

De 12:3

l De 32:8

m Pr 16:33

n Nu 26:53, 54

o Jos 15:1

Jos 16:1

Jos 18:11

at Zal-mo'nah. **42** After that they departed from Zal-mo'nah and camped at Pu'non. **43** Next they departed from Pu'non and camped at O'both.<sup>a</sup> **44** Then they departed from O'both and camped at I'ye-ab'a-rim, on the border of Mo'ab.<sup>b</sup> **45** Later they departed from I'yim and camped at Di'bon-gad.<sup>c</sup> **46** After that they departed from Di'bon-gad and camped at Al'mon-dib-la-tha'im. **47** Then they departed from Al'mon-dib-la-tha'im and camped in the mountains of Ab'a-rim<sup>d</sup> before Ne'bo.<sup>e</sup> **48** Finally they departed from the mountains of Ab'a-rim and camped on the desert plains of Mo'ab by the Jordan at Jer'i-cho.<sup>f</sup> **49** They continued camping along the Jordan, from Beth-jesh'i-moth as far as A'bel-shit'tim,<sup>g</sup> on the desert plains of Mo'ab.

**50** Jehovah spoke to Moses on the desert plains of Mo'ab by the Jordan at Jer'i-cho, saying: **51** "Speak to the Israelites and tell them, 'You are crossing the Jordan into the land of Ca'naan.<sup>h</sup> **52** You must drive away all the inhabitants of the land from before you and destroy all their carvings of stone<sup>i</sup> and all their metal statues,<sup>j</sup> and you should demolish all their sacred high places.<sup>k</sup> **53** And you will take possession of the land and dwell in it, because I will certainly give you the land as a possession.<sup>l</sup> **54** You must apportion the land by lot<sup>m</sup> as a possession among your families. To the larger group you should increase his inheritance, and to the smaller group you should reduce his inheritance.<sup>n</sup> Everyone's inheritance will be where his lot falls. You will receive your property as an inheritance by the tribes of your fathers.<sup>o</sup>

**33:52** \*Or "molten statues."

55 "If, though, you do not drive the inhabitants of the land away from before you,<sup>a</sup> those whom you allow to remain will be as irritants in your eyes and thorns in your sides, and they will harass you in the land where you will dwell.<sup>b</sup> 56 And I will do to you what I intended to do to them."<sup>c</sup>

**34** And Jehovah spoke further to Moses, saying: 2 "Give these instructions to the Israelites: 'When you go into the land of Ca'naan,<sup>d</sup> this is the land that will fall to you as an inheritance, the land of Ca'naan according to its boundaries.<sup>e</sup>

3 "Your southern border will extend from the wilderness of Zin alongside E'dom, and your south boundary on the east will be from the extremity of the Salt Sea.<sup>f</sup> 4 Your boundary will change direction to pass south of the ascent of A-krab'-bim<sup>g</sup> and continue to Zin, and its end will be south of Ka'-desh-bar'ne-a.<sup>h</sup> Then it will extend to Ha'zar-ad'dar<sup>i</sup> and continue to Az'mon. 5 The boundary will change direction at Az'mon to the Wadi\* of Egypt, and its end will be at the Sea.<sup>ji</sup>

6 "Your western boundary will be the Great Sea\* and the coast. This will become your western boundary.<sup>k</sup>

7 "Now this will be your northern boundary: From the Great Sea you will mark your boundary out to Mount Hor.<sup>l</sup> 8 From Mount Hor you will mark out the boundary to Le'bo-ha'math,<sup>m</sup> and the end of the boundary will be at Ze'dad.<sup>n</sup> 9 And the boundary will extend to Ziph'ron, and its end will be

34:3 \*That is, the Dead Sea. 34:5 \*See Glossary. #That is, the Great Sea, the Mediterranean. 34:6 \*That is, the Mediterranean. 34:8 \*Or "the entrance of Hamath."

## CHAP. 33

- a Jg 1:21  
Ps 106:34  
b Ex 23:31-33  
De 7:3, 4  
Jos 23:12, 13  
Jg 2:2, 3  
c Le 18:28  
Jos 23:15

## CHAP. 34

- d Ge 15:18  
Ge 17:8  
e Ge 10:19  
De 4:38  
Jos 1:4  
Jos 14:1  
Jer 3:19  
Ac 17:26  
f Jos 15:1, 2  
g Jg 1:36  
h Nu 13:26  
Nu 32:8  
i Jos 15:1, 3  
j Ex 23:31  
Jos 15:1, 4  
k Jos 1:4  
Jos 15:12  
l Nu 33:37  
De 32:50  
m Nu 13:21  
2Ki 14:25  
n Eze 47:15

## Second Col.

- a Eze 47:17  
b De 3:16, 17  
Jos 11:1, 2  
Lu 5:1  
Joh 6:1  
c Jos 15:1, 2  
d De 8:7-9  
e Nu 26:55  
Nu 33:54  
Jos 14:2  
Jos 18:6  
Pr 16:33  
f Nu 32:33  
De 3:12, 13  
Jos 13:8  
g Nu 32:5, 32  
h Nu 3:32  
Nu 20:26  
Jos 14:1  
i Nu 14:38  
Nu 27:18  
Jos 19:51  
j Nu 1:4, 16  
k Jos 15:1  
l Nu 14:30  
Nu 26:65  
m Jos 19:1  
n Jos 18:11  
o Jos 19:40

Ha'zar-e'nan.<sup>a</sup> This will become your northern boundary.

10 "Then you should mark as your boundary on the east from Ha'zar-e'nan to She'pham.

11 The boundary will extend from She'pham to Rib'lah to the east of A'in, and the border will go down and cross the eastern slope of the Sea of Chin'ne-reth.<sup>\*b</sup> 12 The border will extend to the Jordan, and its end will be the Salt Sea.<sup>c</sup> This will be your land<sup>d</sup> and the boundaries surrounding it."<sup>e</sup>

13 So Moses instructed the Israelites, saying: "This is the land that you will apportion as your possession by lot,<sup>e</sup> just as Jehovah has commanded to give to the nine and a half tribes.

14 For the tribe of the Reu'benites by their paternal house, the tribe of the Gad'ites by their paternal house, and the half tribe of Ma-nas'seh have already taken their inheritance.<sup>f</sup> 15 The two and a half tribes have already taken their inheritance east of the region of the Jordan by Jer'i-cho, toward the sunrising."<sup>g</sup>

16 Jehovah spoke further to Moses, saying: 17 "These are the names of the men who will divide the land for you to possess: El-e-a'zar<sup>h</sup> the priest and Joshua<sup>i</sup> the son of Nun. 18 And you will take one chieftain out of each tribe to divide the land as your inheritance.<sup>j</sup> 19 These are the names of the men: of the tribe of Judah,<sup>k</sup> Ca'leb<sup>l</sup> the son of Je-phun'neh; 20 of the tribe of the sons of Sim'e-on,<sup>m</sup> She-mu'el the son of Am-mi'hud; 21 of the tribe of Benjamin,<sup>n</sup> E-li'dad the son of Chis'lon; 22 of the tribe of the sons of Dan,<sup>o</sup> a chieftain, Buk'ki the son of Jog'li; 23 of the sons of

34:11 \*That is, the lake of Gennesaret, or the Sea of Galilee.



Joseph<sup>a</sup> from the tribe of the sons of Ma-nas'seh,<sup>b</sup> a chieftain, Han'ni-el the son of E'phod; **24** from the tribe of the sons of E'phra-im,<sup>c</sup> a chieftain, Kem-u'el the son of Shiph'tan; **25** of the tribe of the sons of Zeb'u-lun,<sup>d</sup> a chieftain, E-li-za'phan the son of Par'nach; **26** of the tribe of the sons of Is'sa-char,<sup>e</sup> a chieftain, Pal'ti-el the son of Az'zan; **27** of the tribe of the sons of Ash'er,<sup>f</sup> a chieftain, A-hi'hud the son of She-lo'mi; **28** of the tribe of the sons of Naph'ta-li,<sup>g</sup> a chieftain, Ped-ah'el the son of Am-mi'hud." **29** These are the ones whom Jehovah commanded to distribute the land to the Israelites in the land of Ca'naan.<sup>h</sup>

**35** Jehovah went on to speak to Moses on the desert plains of Mo'ab by the Jordan<sup>i</sup> at Jer'i-cho, saying: **2** "Instruct the Israelites that they are to give the Levites cities to inhabit out of the inheritance they will possess,<sup>j</sup> and they should give the Levites the pastures around the cities.<sup>k</sup> **3** They will inhabit the cities, and the pastures will be for their livestock, their goods, and all their other animals. **4** The pastures of the cities that you will give the Levites will extend for 1,000 cubits\* from the wall all around the city. **5** You should measure outside the city 2,000 cubits on the east side, 2,000 cubits on the south side, 2,000 cubits on the west side, and 2,000 cubits on the north side, with the city in the middle. These will be the pastures of their cities.

**6** "The cities that you will give to the Levites will be 6 cities of refuge,<sup>l</sup> which you will give for the manslayer to flee to,<sup>m</sup> as well as 42 other cities. **7** You are to give to the Levites a total

**35:4** \*A cubit equaled 44.5 cm (17.5 in.). See App. B14.

## CHAP. 34

a Ge 46:20  
Ge 48:5  
Jos 16:1  
b Jos 17:1  
c Jos 16:5  
d Jos 19:10  
e Jos 19:17  
f Jos 19:24  
g Jos 19:32  
h Nu 34:18  
De 32:8  
Jos 19:51  
Ac 17:26

## CHAP. 35

i Nu 22:1  
Nu 36:13  
j Ge 49:7  
De 18:1  
Jos 14:4  
k Le 25:32-34  
Jos 21:3  
2Ch 11:14  
l Jos 20:2,  
3, 7, 8  
Jos 21:13, 21,  
27, 32, 36, 38  
m De 4:42

## Second Col.

a Jos 21:3  
b Ge 49:7  
c Nu 26:54  
Nu 33:54  
d Ex 3:8  
Ex 23:23  
Nu 34:2  
e Ex 21:12, 13  
De 4:42  
De 19:4, 5  
f Nu 35:19  
De 19:6  
g De 19:11, 12  
Jos 20:5, 9  
h De 4:41-43  
i De 19:8, 9  
Jos 20:7  
j Ex 12:49  
Le 19:34  
Nu 15:16  
k Jos 20:2, 3  
l Ge 9:5  
Ex 21:12  
Le 24:17  
De 19:11, 12

of 48 cities, together with their pastures.<sup>a</sup> **8** The cities you give them will be from the possession of the Israelites.<sup>b</sup> From the larger group you will take many, and from the smaller group you will take few.<sup>c</sup> Each group will give some of its cities to the Levites in proportion to the inheritance that it receives."

**9** Jehovah continued to speak to Moses, saying: **10** "Speak to the Israelites and tell them, 'You are crossing the Jordan to the land of Ca'naan.'<sup>d</sup> **11** You should choose cities convenient for yourselves to serve as cities of refuge, where the manslayer who unintentionally kills someone\* should flee.<sup>e</sup> **12** These cities will serve as a refuge for you from the blood avenger,<sup>f</sup> so that the manslayer will not die until he stands trial before the assembly.<sup>g</sup> **13** The six cities of refuge that you provide will serve this purpose. **14** You will provide three cities on this side of the Jordan<sup>h</sup> and three cities in the land of Ca'naan<sup>i</sup> to serve as cities of refuge. **15** These six cities will serve as a refuge for the Israelites, for the foreign resident,<sup>j</sup> and for the settler among them, for anyone to flee there who unintentionally kills someone.\*<sup>k</sup>

**16** "But if he struck him with an iron instrument and he dies, he is a murderer. The murderer should be put to death without fail.<sup>l</sup> **17** And if he struck him with a stone that could cause death and he dies, he is a murderer. The murderer should be put to death without fail. **18** And if he struck him with a wooden instrument that could cause death and he dies, he is a murderer. The murderer should be put to death without fail.

**35:11, 15** \*Or "strikes a soul."

19 "The avenger of blood is the one who will put the murderer to death. When he encounters him, he himself will put him to death. 20 If death resulted because he pushed him out of hatred or threw something at him with malicious intent,\*<sup>a</sup> 21 or out of hatred he struck him with his hand, and he died, the one who struck him will be put to death without fail. He is a murderer. The avenger of blood will put the murderer to death when he encounters him.

22 "But if it was unexpectedly and not out of hatred that he pushed him or threw any article at him without malicious intent,\*<sup>b</sup> 23 or if he did not see him and caused a stone to fall on him and he was not an enemy or seeking his injury, and the person died, 24 the assembly should then judge between the one who struck him and the avenger of blood, in harmony with these judgments.<sup>c</sup> 25 The assembly should then save the manslayer from the hand of the avenger of blood and return him to his city of refuge to which he had fled, and he must dwell in it until the death of the high priest who was anointed with the holy oil.<sup>d</sup>

26 "But if the manslayer goes out of the boundary of his city of refuge to which he fled 27 and the avenger of blood finds him outside the boundary of his city of refuge and slays the manslayer, he has no bloodguilt. 28 For he must dwell in his city of refuge until the high priest's death. But after the high priest's death, the manslayer may return to the land that he owns.<sup>e</sup> 29 These things will serve for you as a statute for judgment throughout your generations in all your dwelling places.

35:20 \*Lit., "while lying in wait." 35:22 \*Lit., "without lying in wait."

## CHAP. 35

a Ex 21:14  
De 19:11, 12

b Ex 21:12, 13  
De 19:4, 5  
Jos 20:2, 3

c Nu 35:12  
Jos 20:4, 5

d Ex 29:4, 7

e Jos 20:6

## Second Col.

a Ge 9:6  
Ex 20:13

b De 17:6  
De 19:15  
Heb 10:28

c Ge 9:5  
Ex 21:14  
De 19:13

d Ge 4:8, 10  
Ps 106:38  
Lu 11:50

e Ge 9:6

f Ex 25:8  
Le 26:12

## CHAP. 36

g Nu 26:29

h Nu 26:55  
Nu 33:54

i Nu 27:1-7

j Le 25:10

30 "Whoever kills a person<sup>a</sup> should be put to death as a murderer<sup>a</sup> on the testimony<sup>b</sup> of witnesses;<sup>b</sup> but no one<sup>c</sup> will be put to death on the testimony of just one witness. 31 You must take no ransom for the life<sup>c</sup> of a murderer who is deserving to die, for he should be put to death without fail.<sup>c</sup> 32 And you must not take a ransom for one who has fled to his city of refuge, allowing him to resume dwelling in his land before the death of the high priest.

33 "You must not pollute the land in which you live, for blood pollutes the land,<sup>d</sup> and there may be no atonement for the blood that has been spilled on the land except by the blood of the one who spilled it.<sup>e</sup> 34 You must not defile the land in which you dwell, in which I am residing; for I, Jehovah, am residing in the midst of the people of Israel."<sup>f</sup>

**36** The family heads of the descendants of Gil'e-ad the son of Ma'chir<sup>g</sup> the son of Ma-nas'seh of the families of the sons of Joseph approached and spoke before Moses and the chieftains, the family heads of the Israelites. 2 They said: "Jehovah commanded my lord to distribute the land by lot<sup>h</sup> as an inheritance to the Israelites; and my lord was commanded by Jehovah to give the inheritance of our brother Ze-lo'phe-had to his daughters.<sup>i</sup> 3 If they marry men from another Israelite tribe, the women's inheritance will also be withdrawn from the inheritance of our fathers and be added to the inheritance of the tribe to which they would then belong, so that it would be withdrawn from the lot of our inheritance. 4 Now when the Jubilee/

35:30, 31 \*Or "soul." 35:30 #Lit., "mouth."

takes place for the people of Israel, the women's inheritance will also be added to the inheritance of the tribe to which they then belong, so that their inheritance would be withdrawn from the inheritance of the tribe of our fathers."

**5** Then Moses commanded the Israelites at the order of Jehovah: "What the tribe of the sons of Joseph is saying is correct. **6** This is the word that Jehovah has commanded for the daughters of Ze-lo'phe-had: 'They may marry whomever they wish. However, they should marry someone from a family of the tribe of their father. **7** No inheritance of the Israelites should circulate from tribe to tribe, for the Israelites should hold on to the inheritance of the tribe of their forefathers. **8** And every daughter who possesses an inheritance among the tribes of Israel should become a

Second Col.

**CHAP. 36**

a 1Ch 23:22

b Nu 36:6

c Nu 27:1

d Nu 26:3  
Nu 33:50  
Nu 35:1

wife of a descendant of her father's tribe,<sup>a</sup> so that the Israelites may keep possession of the inheritance of their forefathers. **9** No inheritance should circulate from one tribe to another tribe, for the tribes of Israel should hold on to their own inheritance."

**10** The daughters of Ze-lo'phe-had did just as Jehovah had commanded Moses.<sup>b</sup> **11** So Mah'lah, Tir'zah, Hog'lah, Mil'cah, and Noah, the daughters of Ze-lo'phe-had,<sup>c</sup> married the sons of their father's brothers. **12** They became wives of men from the families of Ma-nas'eh the son of Joseph so that their inheritance would remain in the tribe of their father's family.

**13** These are the commandments and the judicial decisions that Jehovah gave to the Israelites through Moses on the desert plains of Mo'ab by the Jordan at Jer'i-cho.<sup>d</sup>

# DEUTERONOMY

## OUTLINE OF CONTENTS

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| <p><b>1</b> Leaving Mount Horeb (1-8)<br/>Chiefs and judges appointed (9-18)<br/>Disobedience at Kadesh-barnea (19-46)<br/>    Israel's refusal to enter the land (26-33)<br/>    Unsuccessful conquest of Canaan (41-46)</p> <p><b>2</b> Wandering in the wilderness for 38 years (1-23)<br/>Victory over King Sihon of Heshbon (24-37)</p> <p><b>3</b> Victory over King Og of Bashan (1-7)<br/>Division of the land east of the Jordan (8-20)<br/>Joshua told not to be afraid (21, 22)<br/>Moses not to enter the land (23-29)</p> | <p><b>4</b> A call to obedience (1-14)<br/>    Do not forget God's acts (9)<br/>    Jehovah requires exclusive devotion (15-31)<br/>    No other God besides Jehovah (32-40)<br/>    Cities of refuge east of the Jordan (41-43)<br/>    Introduction to the Law (44-49)</p> <p><b>5</b> Jehovah's covenant at Horeb (1-5)<br/>    The Ten Commandments restated (6-22)<br/>    The people's fear at Mount Sinai (23-33)</p> <p><b>6</b> Love Jehovah with all your heart (1-9)<br/>    "Listen, O Israel" (4)<br/>    Parents to instruct children (6, 7)<br/>    Do not forget Jehovah (10-15)<br/>    Do not put Jehovah to the test (16-19)<br/>    Tell the next generation (20-25)</p> |
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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

practices of people who adhere to this system of things.—2 Cor. 4:4; 1 Cor. 10:20.

When endeavoring to tempt Jesus Christ, the Devil “brought him up and showed him all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: ‘I will give you all this authority and the glory of them, because it has been delivered to me, and to whomever I wish I give it. You, therefore, if you do an act of worship before me, it will all be yours.’” (Luke 4:5-7) Revelation 13:1, 2 reveals that Satan gives ‘power, throne and great authority’ to the global political system of rulership. Daniel 10:13, 20 discloses that Satan has had demonic princes over principal kingdoms of the earth. Ephesians 6:12 refers to these as constituting ‘governments, authorities, world rulers of this darkness, wicked spirit forces in heavenly places.’

No wonder that 1 John 5:19 says: “The whole world is lying in the power of the wicked one.” But his power is only for a limited period of time and is only by the toleration of Jehovah, who is God Almighty.

### **How long will Satan be allowed to mislead mankind?**

For evidence that we now live in the last days of Satan’s wicked system of things, see pages 95-98, under “Dates,” and the main heading “Last Days.”

The provision for relief from Satan’s wicked influence is symbolically described in this way: “I saw an angel coming down out of heaven with the key of the abyss and a great chain in his hand. And he seized the dragon, the original serpent, who is the Devil and Satan, and bound him for a thousand years. And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations anymore until the thousand years were ended. After these things he must be let loose for a little while.” (Rev. 20:1-3) Then what? “The Devil who was misleading them was hurled into the lake of fire and sulphur.” (Rev. 20:10) What does that mean? Revelation 21:8 answers: “This means the second death.” He will be gone forever!

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.

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

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

the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph 1:10; compare Lu 12:42, ftn.) This "administration," or managerial procedure, which God has been carrying on since the day of Pentecost of 33 C.E., has as its objective the unification of all his intelligent creatures. The first stage of God's "administration" is the gathering together again of "the things in the heavens," preparing the congregation of Kingdom heirs who are to live in the heavens under Jesus Christ as the spiritual Head. (Ro 8:16, 17; Eph 1:11; 1Pe 1:4) The second stage of this "administration" is the gathering together again of "the things on the earth," preparing those who are to live in an earthly paradise.—Joh 10:16; Re 7:9, 10; 21:3, 4.

**ADNA** (Ad'na) [Pleasure].

1. An Israelite, descendant of the paternal house of Pahath-moab, among those who agreed to send their non-Israelite wives away during the cleansing that took place following the counsel of Ezra the priest.—Ezr 10:30, 44.

2. A priest belonging to the paternal house of Harim, during the days of High Priest Joiakim and of Nehemiah and of Ezra the priest.—Ne 12:12-15, 26.

**ADNAH** (Ad'nah) [Pleasure].

1. A valiant military officer of Manasseh who deserted from Saul to David's army at Ziklag. He fought at David's side in the pursuit of the marauding band of Amalekites that ravaged David's camp at Ziklag, and he came to be a chief in David's army.—1Ch 12:20, 21; 1Sa 30:1, 2, 17-19.

2. A Judean general of the armies during the reign of King Jehoshaphat, commanding 300,000 valiant, mighty warriors, and exercising control over an additional 480,000 troops under the command of generals Jehohanan and Amasiah, all of whom ministered to the king at Jerusalem.—2Ch 17:13-16, 19.

**ADONI-BEZEK** (A-do'ni-be'zek) [Lord of Bezek]. A powerful ruler who, prior to the Israelite attack at Bezek, had humbled 70 pagan kings by cutting off their thumbs and great toes.

A similar practice was employed at one time by the ancient Athenians, who decreed that prisoners of war should lose their thumbs. Thereafter they could row but were unfit to handle a sword or spear. Soon after Joshua's death the combined forces of Judah and Simeon clashed with 10,000 troops of the Canaanites and Perizzites at Bezek, causing Adoni-bezek to flee from the de-

feat. Upon being captured, his thumbs and great toes were also severed, at which time he declared: "Just the way I have done, so God has repaid me." He was transported to Jerusalem, where he died.—Jg 1:4-7.

**ADONIJAH** (Ad-o-ni'jah) [Jehovah Is Lord].

1. David's fourth son, born of Haggith in Hebron.—2Sa 3:4, 5.

Though of a different mother, Adonijah was quite similar to Absalom in being "very good-looking in form" and in his ambition. (1Ki 1:5, 6; compare 2Sa 14:25; 15:1.) He becomes prominent in the Bible record during David's waning years. Despite Jehovah's declaration that the kingship would go to Solomon (1Ch 22:9, 10), Adonijah began boasting that he would be Israel's next king. Since Amnon and Absalom, and probably Chileab, were dead, Adonijah doubtless founded his claim to the throne on the basis of his being the eldest son. Like Absalom, he made a showy display of his pretensions and went uncorrected by his father. He built up party support by gaining the favor of the head of the army, Joab, and the head of the priesthood, Abiathar. (1Ki 1:5-8) He then held a sacrificial feast near En-rogel, a short distance from the city of Jerusalem, inviting most of the royal household, but not Solomon, Nathan the prophet, and Benaiah. His obvious purpose was to have himself declared king.—1Ki 1:9, 10, 25.

Nathan the prophet acted promptly to block Adonijah's scheme. He counseled Solomon's mother Bath-sheba to remind David of his oath in favor of Solomon's kingship and then appeared after her at the king's quarters to confirm her words and alert David to the gravity of the situation, also, in effect, indicating that he felt David may have been acting behind the backs of his close associates. (1Ki 1:11-27) This stirred the old king to action, and he promptly gave orders for the immediate anointing of Solomon as coregent and successor to the throne. This action provoked a joyful uproar by the people, which was heard at Adonijah's banquet. Soon a runner, priest Abiathar's son, appeared with the disquieting news of David's proclamation of Solomon as king. Adonijah's supporters quickly dispersed, and he fled to the tabernacle courtyard seeking refuge. Solomon then granted him pardon on the provision of his good behavior.—1Ki 1:32-53.

However, following David's death, Adonijah approached Bath-sheba and induced her to act as his agent before Solomon to request David's youthful nurse and companion, Abishag, as his wife.

# ***108 Praise Jehovah for His Kingdom*** (Revelation 21:2)

## **1. Jehovah anointed his Son**

To rule over ev'ryone.

His throne is established on justice,

That God's will on earth may be done.

*(CHORUS)*

*Praise Jah for his holy Anointed.*

*Hail Jesus, O you faithful sheep,*

*Who loyally follow day after day*

*and all his commandments keep.*

*Praise Jah for his holy Anointed,*

*the Ruler of heavenly fame,*

*Anointed with exultation and might*

*to honor God's holy name.*

## **2. Christ's brothers are chosen and called.**

God gives them their own new birth.

This bride class will share in the Kingdom

And bring Paradise to this earth.

*(Chorus)*



## WEEK STARTING OCTOBER 6

Song 18 and Prayer

### □ Congregation Bible Study:

c/ chap. 14 ¶1-9 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Deuteronomy 1-3 (10 min.)

**No. 1:** Deuteronomy 2:16-30 (4 min. or less)

**No. 2: Relief From Satan’s Wicked Influence Is Near**—rs p. 365 ¶4—p. 366 ¶3 (5 min.)

**No. 3: Does the Bible Teach That Sexual Relations Are Sinful?**—rs p. 367 ¶1—p. 368 ¶2 (5 min.)

### □ Service Meeting:

Song 24

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

**10 min: Local needs.**

**10 min: How Did We Do?** Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Laying the Groundwork for a Return Visit.” Ask the audience to relate good experiences.

Song 83 and Prayer

## Announcements

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

■ The special public talk for the 2015 Memorial season will be given during the week of April 6. The subject of the talk will be announced later. Those congregations having the visit of the circuit overseer or an assembly that weekend will have the special talk the following week. No congregation should have the special talk before April 6.

■ Starting in September, circuit overseers will give the public talk entitled “How Godly Wisdom Benefits Us.”

## Sample Presentations

### To Start Bible Studies on the First Saturday in October

“We are making brief visits on our neighbors to talk about good government. Do you think that any government has the ability to eliminate difficult problems, such as violence and injustice?” Allow for response. Remind the householder that in the Lord’s Prayer, Jesus taught his followers to pray for such a government, God’s Kingdom, to come. Show the back of the October 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

### THE WATCHTOWER® October 1 ANNOUNCING JERUSALEM’S KINGDOM

“We are having brief conversations with our neighbors about these words of a familiar prayer that Jesus taught his followers. [Read Matthew 6:9, 10.] Have you ever heard a good explanation of what God’s Kingdom is and why Jesus emphasized it so much in his teaching? [Allow for response.] This magazine shows what the Bible says about God’s Kingdom as well as some of the marvelous benefits it will bring to the earth.”

### Awake!® October

“We are visiting briefly to help people find the answer to this question. [Show the cover of the magazine.] Do you think that a person must be wealthy in order to be truly successful? [Allow for response.] The Bible presents a balanced view of material possessions. [Read Luke 12:15.] According to the Bible, true success is within the grasp of anyone. This magazine explains.”

### Field Service Highlights

It is impressive to note the following positive trend in the number of regular pioneers during the first seven months of the 2014 service year. There were increases of 6.4 percent in the Bahamas, 7.9 percent in Bermuda, 23.8 percent in the Cayman Islands, 2.6 percent in Jamaica, 5.6 percent in Puerto Rico, 3.8 percent in the Turks & Caicos Islands, 13.8 percent in the British Virgin Islands, 4.3 percent in the U.S. Virgin Islands, and 4.6 percent in the United States. A grand total of 163,100 reported as regular pioneers in March. Are you able to join them?—Ps. 96:2.



## **4      *Making a Good Name With God*** **(Ecclesiastes 7:1)**

- 1. Throughout our lifetime, We want to use each day  
    To make a good name And all God's laws obey.  
If in Jehovah's sight We strive to do what's right,  
    Then to his own heart We'll bring delight.**
- 2. To seek in this world A celebrated name,  
    To want its favor, To bask in its acclaim  
Is simply vanity. For if its friend we'd be,  
    Jehovah's favor We would not see.**
- 3. In God's remembrance We want our name to be  
    Inscribed in his book For all eternity.  
On him we can depend, So we his truth defend  
    And keep our good name Down to the end.**

(See also Gen. 11:4; Prov. 22:1; Mal. 3:16; Rev. 20:15.)