

WEEK STARTING OCTOBER 20

Song 109 and Prayer

□ Congregation Bible Study:

cl chap. 14 ¶¶16-20, box on p. 147 (30 min.)

□ Theocratic Ministry School:

Bible reading: Deuteronomy 7-10 (10 min.)

No. 1: Deuteronomy 9:15-29 (4 min. or less)

No. 2: Why a Perfect Man Could Sin—*rs* p. 371 ¶¶2–p. 372 ¶3 (5 min.)

No. 3: Adonijah—Do Not Question Jehovah’s Decisions—*it*-1 pp. 49-50, Adonijah No. 1 (5 min.)

□ Service Meeting:

Song 116

15 min: “Explaining Our Beliefs About 1914.” Discussion. Invite comments on each bulleted question.

15 min: A Tool to Help Us Explain Our Beliefs About 1914. Begin with a seven-minute demonstration of a publisher using the chart on page 11 of the November 1, 2014, *Watchtower* to give his Bible student an overview of how the prophecy recorded in Daniel chapter 4 relates to God’s Kingdom. Invite the audience to comment on why the demonstration was effective. Conclude by reading Revelation 12:10, 12 and inviting the audience to comment on how our knowing that the Kingdom began ruling in 1914 motivates us to preach the good news with urgency.

Song 133 and Prayer

Explaining Our Beliefs About 1914

The Scriptures encourage us to be “ready to make a defense” of our beliefs, “doing so with a mild temper and deep respect.” (1 Pet. 3:15) Realistically, we may find it challenging to explain deep Bible truths, such as how we know that the Kingdom started ruling in 1914. To help us, a two-part series entitled “A Conversation With a Neighbor—When Did God’s Kingdom Begin Ruling?” has been prepared. These articles appear in the issues of *The Watchtower* that we are featuring in our ministry during October and November. As you examine these articles, consider the following questions regarding the approach taken by Cameron, the publisher in the scenario.

How did he . . .

- use commendation to establish common ground?—Acts 17:22.
- display humility when explaining his beliefs?—Acts 14:15.

Why was it good that he . . .

- periodically summarized before covering additional points?
- paused from time to time and asked whether the householder understood what he had explained so far?
- did not try to cover too much information in one discussion?—John 16:12.

How grateful we can be to Jehovah, our “Grand Instructor,” for teaching us how to explain deep Bible truths to those who hunger for them!—Isa. 30:20.

109 *Hail Jehovah's Firstborn!* (Hebrews 1:6)

1. Hail Jehovah's Firstborn,
 God's duly appointed King.
 He reigns for truth and justice;
 Rich blessings his rule will bring.
With dignity and splendor
 And love for God's great name,
He'll vindicate Jehovah,
 His sov'reignty proclaim.

(CHORUS)

*Hail Jehovah's Firstborn!
All praise God's anointed Son.
Installed upon Mount Zion,
His Kingship has now begun!*

2. Hail Jehovah's Firstborn,
 Who died so that we may live.
 He humbly paid the ransom;
 Our sins God can now forgive.
The bride of Christ awaits him,
 Adorned for him in white.
This marriage in the heavens
 Will prove God's rule is right.

(Chorus)

full comprehension of the issues.* By remaining "loyal, guileless, undefiled, separated from the sinners" in spite of horrific treatment, Jesus proved with dramatic finality that Jehovah does have servants who remain faithful under trial. (Hebrews 7:26) No wonder, then, that at the moment before his death, Jesus cried out triumphantly: "It has been accomplished!"—John 19:30.

Finishing His Redemptive Work

¹⁶ Jesus had yet to finish his redemptive work. On the third day after Jesus' death, Jehovah raised him from the dead. (Acts 3:15; 10:40) By this momentous act, Jehovah not only rewarded his Son for his faithful service but gave him the opportunity to finish his redemptive work as God's High Priest. (Romans 1:4; 1 Corinthians 15:3-8) The apostle Paul explains: "When Christ came as a high priest . . . , he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into heaven itself, now to appear before the person of God for us."—Hebrews 9:11, 12, 24.

¹⁷ Christ could not take his literal blood into heaven. (1 Corinthians 15:50) Rather, he took what that blood

* In order to counterbalance the sin of Adam, Jesus had to die, not as a perfect child, but as a perfect man. Remember, Adam's sin was willful, carried out with full knowledge of the seriousness of the act and its consequences. So in order to become "the last Adam" and cover that sin, Jesus had to make a mature, knowing choice to keep his integrity to Jehovah. (1 Corinthians 15:45, 47) Thus Jesus' entire faithful life course—including his sacrificial death—served as "one act of justification."—Romans 5:18, 19.

16, 17. (a) How did Jesus continue his redemptive work? (b) Why was it necessary for Jesus to appear "before the person of God for us"?

symbolized: the legal value of his sacrificed perfect human life. Then, before the person of God, he made formal presentation of the value of that life as a ransom in exchange for sinful mankind. Did Jehovah accept that sacrifice? Yes, and this became evident at Pentecost 33 C.E., when the holy spirit was poured out upon about 120 disciples in Jerusalem. (Acts 2:1-4) Thrilling though that was, the ransom was then just beginning to provide marvelous benefits.

Benefits of the Ransom

¹⁸ In his letter to the Colossians, Paul explains that God saw good through Christ to reconcile to Himself all other things by making peace through the blood Jesus shed on the torture stake. Paul also explains that this reconciliation involves two distinct groups of individuals, namely, “the things in the heavens” and “the things upon the earth.” (Colossians 1:19, 20; Ephesians 1:10) That first group consists of 144,000 Christians who are given the hope of serving as heavenly priests and ruling as kings over the earth with Christ Jesus. (Revelation 5:9, 10; 7:4; 14:1-3) Through them, the benefits of the ransom will gradually be applied to obedient mankind over a period of a thousand years. —1 Corinthians 15:24-26; Revelation 20:6; 21:3, 4.

¹⁹ “The things upon the earth” are those individuals in line to enjoy perfect life in Paradise on earth. Revelation 7: 9-17 describes them as “a great crowd” who will survive the coming “great tribulation.” But they do not have to wait until then to enjoy the benefits of the ransom. They have already “washed their robes and made them white in the blood of the Lamb.” Because they exercise faith in

18, 19. (a) What two groups of individuals benefit from the reconciliation made possible by Christ’s blood? (b) For those of the “great crowd,” what are some of the present and future benefits of the ransom?

Questions for Meditation

Numbers 3:39-51 Why is it essential that the ransom be an exact equivalent?

Psalms 49:7, 8 Why are we indebted to God for providing the ransom?

Isaiah 43:25 How does this scripture help us to see that man's salvation is not the primary reason that Jehovah provided the ransom?

1 Corinthians 6:20 What effect should the ransom have on our conduct and life-style?

the ransom, they are even now receiving spiritual benefits from that loving provision. They have been declared righteous as God's friends! (James 2:23) As a result of Jesus' sacrifice, they can "approach with freeness of speech to the throne of undeserved kindness." (Hebrews 4:14-16) When they err, they receive real forgiveness. (Ephesians 1:7) In spite of being imperfect, they enjoy a cleansed conscience. (Hebrews 9:9; 10:22; 1 Peter 3:21) Being reconciled to God is thus, not some hoped-for development, but a present reality! (2 Corinthians 5:19, 20) During the Millennium, they will gradually "be set free from enslavement to corruption" and will finally "have the glorious freedom of the children of God."—Romans 8:21.

²⁰ "Thanks to God through Jesus Christ" for the ransom! (Romans 7:25) It is simple in principle, yet profound enough to fill us with awe. (Romans 11:33) And by our meditating appreciatively on it, the ransom touches our hearts, drawing us ever closer to the God of justice. Like the psalmist, we have every reason to praise Jehovah as "a lover of righteousness and justice."—Psalm 33:5.

20. How does contemplating the ransom affect you personally?

mandments in obedience to* Jehovah our God, just as he has commanded us.^a

7 "When Jehovah your God brings you into the land you are about to enter and take possession of,^b he will also clear away populous nations from before you:^c the Hit'tites, the Gir'ga-shites, the Am'or-ites,^d the Ca'naan-ites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites,^e seven nations more populous and mightier than you are.^f **2** Jehovah your God will give them over to you, and you will defeat them.^g You should without fail devote them to destruction.^h You must not make any covenant with them nor show them any favor.ⁱ **3** You must not form any marriage alliances* with them. Do not give your daughters to their sons or take their daughters for your sons.^j **4** For they will turn your sons away from following me to serve other gods;^k then Jehovah's anger will blaze against you, and he will swiftly annihilate you.^l

5 "Instead, this is what you should do to them: Tear down their altars, break up their sacred pillars,^m cut down their sacred poles,ⁿ and burn up their graven images.^o **6** For you are a holy people to Jehovah your God, and Jehovah your God has chosen you to become his people, his special property,* out of all the peoples who are on the face of the earth.^p

7 "It was not because you were the most numerous of all the peoples that Jehovah showed affection for you and chose you,^q for you were the smallest of all the peoples.^r **8** Rather, it was because of Jehovah's love for you and because he kept the oath that he

CHAP. 6

a Ec 12:13
Ro 10:5

CHAP. 7

b De 31:3
c Ex 33:2
Jos 3:10
d Ge 15:16
e Ge 10:15-17
f De 20:1
g Nu 33:52
h Le 27:29
Jos 6:17
Jos 10:28
i Ex 23:32
Ex 34:15
De 20:16, 17
j Jos 23:12, 13
1Ki 11:1, 2
Ezr 9:2
k Ex 34:16
1Ki 11:4
l De 6:14, 15
m Ex 23:24
Ex 34:13
n De 16:21, 22
o De 7:25
De 12:2, 3
p Ex 19:5, 6
De 14:2
Am 3:2
q De 10:15
r De 10:22

Second Col.

a Ge 22:16, 17
b Ex 6:6
Ex 13:3, 14
c Ex 34:6, 7
d Pr 2:22
2Pe 3:7
e Le 26:9
f Le 26:4
g Ge 13:14, 15
h De 33:29
Ps 147:20
i Ex 23:26
De 28:11
Ps 127:3
j De 28:15, 27

had sworn to your forefathers^a that Jehovah brought you out with a mighty hand, to redeem you from the house of slavery,^b from the power* of Pharaoh king of Egypt. **9** You well know that Jehovah your God is the true God, the faithful God, keeping his covenant and loyal love to a thousand generations of those who love him and keep his commandments.^c **10** But those who hate him he will repay to their face with destruction.^d He will not be slow to deal with those who hate him; he will repay them to their face. **11** Therefore, take care to keep the commandments and the regulations and the judicial decisions that I am commanding you today, by observing them.

12 "If you continue listening to these judicial decisions and you observe them and carry them out, Jehovah your God will keep the covenant and the loyal love about which he swore to your forefathers. **13** He will love you and bless you and multiply you. Yes, he will bless you with many children*^e and with the produce of your soil, your grain, your new wine, your oil,^f the calves of your herds and the lambs of your flocks, in the land that he swore to your forefathers to give to you.^g **14** You will become the most blessed of all the peoples;^h no man or woman among you will be childless, nor will your livestock be without young.ⁱ **15** Jehovah will take away from you all sickness, and he will not bring upon you any of the terrible diseases that you have known in Egypt.^j Instead, he will bring them upon all those who hate you. **16** You are to destroy* all the peoples whom Jehovah your God gives

6:25 *Lit., "before." 7:3 *Or "not intermarry." 7:5 *See Glossary. 7:6 *Or "treasured possession."

7:8 *Lit., "hand." 7:13 *Lit., "bless the fruit of your womb." 7:16 *Lit., "devour."

over to you.^a You* must not feel sorry for them,^b and you must not serve their gods,^c because that would be a snare to you.^d

17 "If you should say in your heart, "These nations outnumber us. How can I drive them away?"^e 18 you must not be afraid of them.^f You should remind yourself of what Jehovah your God did to Phar'aoah and all Egypt.^g 19 the great judgments* that your eyes saw and the signs and the miracles^h and the mighty hand and the outstretched arm with which Jehovah your God brought you out.ⁱ That is what Jehovah your God will do to all the peoples you fear.^j 20 Jehovah your God will send the feeling of dejection* upon them until those who were left remaining^k and who were concealing themselves from before you perish. 21 Do not be struck with terror because of them, for Jehovah your God is with you,^l a great and awe-inspiring God.^m

22 "Jehovah your God will certainly drive these nations away from before you little by little.ⁿ You will not be allowed to put an end to them quickly, so that the wild animals of the field will not multiply against you. 23 Jehovah your God will give them over to you and utterly defeat them until they are annihilated.^o 24 He will give their kings into your hand,^p and you will wipe out their names from under the heavens.^q Nobody will stand up to you,^r until you have exterminated them.^s 25 You should burn the graven images of their gods in the fire.^t Do not desire the silver and the gold on them or take it for yourself,^u so that you are not ensnared by it, for it is some-

7:16 *Lit., "Your eye." 7:19 *Or "trials." 7:20 *Or possibly, "panic; terror."

CHAP. 7

- a De 7:1, 2
De 20:16
Jos 10:28
b Ge 15:16
Le 18:25
De 9:5
c Ex 20:3
d Ex 23:33
De 12:30
Jg 2:2, 3
Ps 106:36
e Nu 13:31
f De 1:29
De 31:6
Ps 27:1
Isa 41:10
g Ex 14:13
h Ne 9:10, 11
Jer 32:20
i De 4:34
j Ex 23:28
Jos 3:10
k Ex 23:29
De 2:25
Jos 2:9
Jos 24:12
l Nu 14:9
m De 10:17
1Sa 4:7, 8
n Ex 23:30
o De 9:3
p Jos 10:24
Jos 12:1
q Ex 17:14
Ps 9:5
r De 11:25
Jos 1:5
Ro 8:31
s Jos 11:14
t De 12:3
1Ch 14:12
u Isa 30:22

Second Col.

- a De 27:15

CHAP. 8

- b Pr 3:1, 2
c Ge 15:18
d De 2:7
e Ex 16:4
Ex 20:20
f De 13:3
Pr 17:3
g Ex 16:3
h Ex 16:31
Ps 78:24
i Mt 4:4
j De 29:5
Ne 9:21
k Pr 3:12
1Co 11:32
Heb 12:5-7
Re 3:19
l Ex 3:8
Le 26:4
De 11:11, 12
m Nu 13:23

thing detestable to Jehovah your God.^a 26 You must not bring a detestable thing into your house and thereby become something devoted to destruction like it. You should utterly loathe it and absolutely detest it, because it is something devoted to destruction.

8 "You should be careful to observe every commandment that I am giving you today, so that you may continue living^b and multiply and go in and take possession of the land about which Jehovah swore to your forefathers.^c 2 Remember the long road that Jehovah your God made you walk these 40 years in the wilderness,^d to humble you and to put you to the test^e so as to know what was in your heart,^f whether you would keep his commandments or not. 3 So he humbled you and let you go hungry^g and fed you with the manna,^h which neither you had known nor your fathers had known, in order to make you know that man does not live by bread alone but man lives by every expression from Jehovah's mouth.ⁱ 4 The clothing you wore did not wear out, nor did your feet become swollen these 40 years.^j 5 You will know in your heart that just as a man corrects his son, Jehovah your God was correcting you.^k

6 "Now you must keep the commandments of Jehovah your God by walking in his ways and by fearing him. 7 For Jehovah your God is bringing you into a good land,^l a land of streams of water,^m springs and fountainsⁿ flowing in the valley plain and in the mountainous region, 8 a land of wheat and barley, of grapevines, fig trees, and pomegranates,^m a land of olive oil and

8:7 *Or "wadis of water." #Or "deep water sources."

honey,^a **9** a land where food will not be scarce and you will lack nothing, a land where the stones contain iron and from its mountains you will mine copper.

10 "When you have eaten and are satisfied, you must praise Jehovah your God for the good land that he has given you.^b

11 Be careful not to forget Jehovah your God by failing to keep his commandments, his judicial decisions, and his statutes that I am commanding you today. **12** When you eat and are satisfied and you build fine houses and dwell in them,^c **13** when your herd and your flocks multiply and your silver and gold increase and you have an abundance of everything, **14** do not let your heart become proud^d and cause you to forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slavery,^e **15** who caused you to walk through the great and fearsome wilderness,^f with poisonous serpents and scorpions and with parched ground that has no water. He made water flow out of the flinty rock^g **16** and fed you with manna^h in the wilderness, which your fathers had not known, in order to humble youⁱ and to put you to the test so as to benefit you in the future.^j **17** If you should say in your heart, 'My own power and the strength of my own hand have produced this wealth for me,'^k **18** remember that it is Jehovah your God who gives power to you to make wealth,^l in order to carry out his covenant that he swore to your forefathers, as it is today.^m

19 "If you should ever forget Jehovah your God and you walk after other gods and serve them and bow down to them, I do bear witness against you today that you will surely perish.ⁿ **20** Like

CHAP. 8

- a Eze 20:6
- b De 6:10-12
- c Ho 13:6
- d De 9:4
De 32:15
- e Ps 106:21
- f De 1:19
Jer 2:6
- g Nu 20:11
- h Ex 16:35
- i De 8:2
- j Heb 12:11
- k Ho 12:8
- l Ps 127:1
Ho 2:8
- m De 7:12
- n De 4:25, 26
De 30:17, 18
Jos 23:12, 13

Second Col.

- a Da 9:11, 12

CHAP. 9

- b Jos 4:19
- c De 7:1
- d Nu 13:28
- e Nu 13:33
- f De 1:30
De 20:4
De 31:3
- g De 4:24
Heb 12:29
- h Ex 23:31
De 7:23, 24
- i De 7:7, 8
Eze 36:22
- j Ge 15:16
De 12:31
De 18:9, 12
- k Le 18:25
- l Ge 13:14, 15
Ge 17:1, 8
- m Ge 26:3
- n Ge 28:13
- o Ex 34:9
Ps 78:8

the nations that Jehovah is destroying before you, that is how you will perish, because you would not listen to the voice of Jehovah your God.^a

9 "Hear, O Israel, today you are crossing the Jordan^b to go in and dispossess nations greater and mightier than you,^c cities great and fortified to the heavens,^{*d} **2** a people great and tall, the sons of the An'akim,^e about whom you know and have heard it said, 'Who can stand up to the sons of A'nak?' **3** Therefore, you should know this day that Jehovah your God will cross ahead of you.^f He is a consuming fire,^g and he will annihilate them. He will subdue them before your eyes so that you may quickly drive them out^{*} and destroy them, just as Jehovah has promised you.^h

4 "Do not say in your heart when Jehovah your God drives them away from before you, 'It was because of my own righteousness that Jehovah has brought me in to take possession of this land.'ⁱ Rather, it is because of the wickedness of these nations^j that Jehovah is driving them away from before you. **5** It is not because of your righteousness or the uprightness of your heart that you are going in to take possession of their land. Instead, it is because of the wickedness of these nations that Jehovah your God is driving them away from before you^k and in order to carry out the word that Jehovah swore to your forefathers, Abraham,^l Isaac,^m and Jacob.ⁿ **6** Know, then, that it is not because of your righteousness that Jehovah your God is giving you this good land to take possession of, because you are an obstinate^{*} people.^o

9:1 *That is, with towering walls. **9:3** *Or "dispossess them." **9:6** *Lit., "stiff-necked."

7 "Remember—never forget—the way you provoked Jehovah your God in the wilderness.^a From the day that you left the land of Egypt until your coming to this place, you have rebelled against Jehovah.^b 8 Even in Ho'reb you provoked Jehovah, and Jehovah was so angry with you that he was ready to annihilate you.^c 9 When I went up the mountain to receive the stone tablets,^d the tablets of the covenant that Jehovah made with you,^e I remained on the mountain 40 days and 40 nights,^f eating no food and drinking no water. 10 Then Jehovah gave me the two tablets of stone written on with God's finger, and on them were all the words that Jehovah had spoken to you on the mountain out of the fire in the day of the assembly.^g 11 At the end of the 40 days and 40 nights, Jehovah gave me the two tablets of stone, the tablets of the covenant, 12 and Jehovah told me, 'Get up, go down quickly from here, because your people whom you brought out of Egypt have acted corruptly.^h They have quickly turned aside from the path I commanded them to follow. They have made a metal image* for themselves.'ⁱ 13 Jehovah then said to me, 'I have seen this people, and look! it is an obstinate* people.^j 14 Let me be, and I will annihilate them and wipe out their name from under the heavens, and let me make you a nation mightier and more numerous than they are.'^k

15 "Then I turned and went down the mountain while the mountain was burning with fire,^l and the two tablets of the covenant were in both my hands.^m

9:10 *Or "congregation." 9:12 *Or "molten statue." 9:13 *Lit., "stiff-necked."

CHAP. 9

- a De 9:22
Ps 78:40
Heb 3:16
- b Ex 17:2
Nu 11:4
Nu 16:1, 2
Nu 25:2, 3
De 31:27
- c Ex 32:4, 10
- d Ex 24:12
Ex 31:18
Ex 32:16
- e Ex 24:7
- f Ex 24:18
- g Ex 19:19
De 4:10-13
- h Ex 32:7
- i Ex 32:4
- j Ex 32:9
- k Ex 32:10
- l Ex 19:18
- m Ex 32:15

Second Col.

- a Ex 20:3, 4
- b Ex 32:19
- c Ex 34:28
- d Ex 32:10
- e Ex 32:11, 14
Ps 106:23
- f Ex 32:2, 21
- g Ex 32:4
- h Ex 32:20
- i Nu 11:3
- j Ex 17:7
- k Nu 11:4, 34
- l Nu 13:26
- m Nu 14:3, 4

- n De 1:32
Ps 106:24, 25
Heb 3:19
- o Ex 34:28

16 Then I looked and saw that you had sinned against Jehovah your God! You had made a metal* calf for yourselves. You had turned aside quickly from the path Jehovah had commanded you to follow.^a 17 So I took hold of the two tablets and threw them down with both my hands and shattered them before your eyes.^b 18 Then I prostrated myself before Jehovah, as at first, for 40 days and 40 nights. I neither ate food nor drank water,^c because of all the sins that you had committed by your doing what was evil in Jehovah's eyes and offending him. 19 For I was terrified because of Jehovah's great anger against you,^d in that he was ready to annihilate you. However, Jehovah listened to me that time also.^e

20 "Jehovah was so angry with Aaron that he was ready to annihilate him,^f but I made supplication for Aaron at that time also. 21 Then I took the sinful thing you made, the calf,^g and burned it up in the fire; I crushed it and ground it thoroughly until it was fine like dust, and I threw the dust into the stream that flows down from the mountain.^h

22 "Further, at Tab'e-rah,ⁱ at Mas'sah,^j and at Kib'roth-hat-ta'a-vah,^k you also provoked Jehovah to anger. 23 When Jehovah sent you out of Ka'desh-bar'ne-a' and said, 'Go up and take possession of the land that I will certainly give you!' you again rebelled against the order of Jehovah your God,^m and you did not exercise faithⁿ in him and did not obey him. 24 You have rebelled against Jehovah ever since I have known you.

25 "So I kept prostrating myself before Jehovah 40 days and 40 nights,^o for I prostrated my-

9:16 *Or "molten."

self in this way because Jehovah said he would annihilate you. **26** I began to make supplication to Jehovah and to say, 'O Sovereign Lord Jehovah, do not bring your people to ruin. They are your personal possession,*^a whom you redeemed through your greatness and brought out of Egypt with a mighty hand.^b **27** Remember your servants Abraham, Isaac, and Jacob.^c Do not pay attention to the stubbornness of this people, their wickedness, and their sin.^d **28** Otherwise the people of the land from which you brought us may say: "Jehovah was unable to bring them into the land that he promised them, and because he hated them, he brought them out to put them to death in the wilderness."^e **29** For they are your people and your personal possession.*^f whom you brought out with your great power and your outstretched arm.^g

10 "At that time Jehovah said to me, 'Carve out for yourself two tablets of stone like the first ones,^h and come up to me on the mountain;ⁱ also you must make for yourself an ark* of wood. **2** And I will write on the tablets the words that appeared on the first tablets, which you shattered, and you should place them in the ark.'^j **3** So I made an ark of acacia wood and carved out two tablets of stone like the first ones and went up the mountain with the two tablets in my hand.ⁱ **4** Then he wrote on the tablets the words he had written before,^j the Ten Commandments,*^k which Jehovah had spoken to you on the mountain out of the fire^l on the day of the assembly;^m and Je-

9:26, 29 *Or "your inheritance." 10:1 *Or "chest." 10:4 *Lit., "the Ten Words." Also known as the Decalogue. ^aOr "congregation."

CHAP. 9

- a Ex 19:5
Ps 135:4
b Ex 32:11
c Ex 3:6
Ex 6:8
De 9:5
d Ex 32:31, 32
e Ex 32:12
Nu 14:15, 16
f 1Ki 8:51
Ne 1:10
g Ex 6:6
De 4:20, 34

CHAP. 10

- h Ex 34:1
i Ex 34:4
j Ex 32:15
k Ex 20:1
Ex 34:28
De 4:13
l De 4:36
De 5:4
m Ex 19:17
De 5:22

Second Col.

- a Ex 34:29
b Nu 20:23, 24
Nu 33:31, 38
c Nu 20:28
d Nu 33:33
e Nu 1:50
Nu 3:6
Nu 8:14
f Nu 3:30, 31
g Nu 6:23-27
De 21:5
2Ch 30:27
h Nu 18:20, 24
De 18:1
i Ex 24:18
Ex 34:28
j Ex 32:14
k Ge 15:18
l Mic 6:8
m De 5:29
n De 5:33
Jos 22:5
o De 6:5
Lu 10:27
p De 6:24

hovah gave them to me. **5** Then I turned and went down the mountain^a and placed the tablets in the ark that I had made, where they remain, just as Jehovah had commanded me.

6 "The Israelites then departed from Be-er'oth Ben'e-ja'a-kan for Mo-se'rah. There Aaron died and was buried,^b and his son Ele-a'zar began to serve as priest in his place.^c **7** From there they departed for Gud'go-dah, and from Gud'go-dah for Jot'ba-thah,^d a land flowing with streams of water.*

8 "At that time Jehovah set apart the tribe of Le'vi^e to carry the ark of Jehovah's covenant,^f to stand before Jehovah in order to minister to him, and to bless in his name,^g as they do to this day. **9** That is why Le'vi has no share or inheritance with his brothers. Jehovah is his inheritance, just as Jehovah your God had said to him.^h **10** I myself stayed on the mountain as I did the first time, 40 days and 40 nights,ⁱ and Jehovah listened to me on that occasion also.^j Jehovah did not want to destroy you. **11** Then Jehovah said to me, 'Go ahead of the people, and prepare to depart, so that they may go in and take possession of the land that I have sworn to their forefathers to give to them.'^k

12 "Now, O Israel, what is Jehovah your God asking of you?/ Only this: to fear Jehovah your God,^m to walk in all his ways,ⁿ to love him, to serve Jehovah your God with all your heart and all your soul,^o **13** and to keep the commandments and statutes of Jehovah that I am commanding you today for your own good.^p **14** Look, to Jehovah your God belong the heavens, even the

10:7 *Or "wadis of water." 10:12 *See Glossary.

heavens of the heavens,* and the earth with all that is in it.^a

15 But only to your forefathers did Jehovah draw close and express his love, and he has chosen you, their offspring,^b out of all the peoples, as you are today. **16** You must now cleanse* your hearts^c and stop being so stubborn.nd **17** For Jehovah your God is the God of gods^e and the Lord of lords, the God great, mighty, and awe-inspiring, who treats none with partiality^f and does not accept a bribe. **18** He executes justice for the fatherless child* and the widow^g and loves the foreign resident,^h giving him food and clothing. **19** You too must love the foreign resident, for you became foreign residents in the land of Egypt.ⁱ

20 "Jehovah your God you should fear,^j to him you should cling, and by his name you should swear. **21** He is the One you are to praise.^k He is your God, who has done all these great and awe-inspiring things for you that your own eyes have seen.^l **22** With 70 people* your forefathers went down into Egypt,^m and now Jehovah your God has made you as numerous as the stars of the heavens.ⁿ

11 "You must love Jehovah your God^o and always keep your obligation to him and his statutes, his judicial decisions, and his commandments. **2** You know that today I am addressing you, not your sons who have not known or seen the discipline of Jehovah your God,^p his greatness,^q his mighty hand^r and his outstretched arm.

10:14 *Or "the highest heavens."

10:16 *Lit., "circumcise the foreskin of." *Lit., "and do not harden your neck any longer." **10:18** *Or "the orphan."

10:22 *Or "souls."

CHAP. 10

a 1Ch 29:11

Ps 24:1

Ps 115:16

b De 4:37

c De 30:6

d Ex 34:9

De 9:6

De 31:27

e Ex 18:11

2Ch 2:5

Ps 97:9

f Ac 10:34

Ro 2:11

g Ps 68:5

Jas 1:27

h Le 19:10

De 24:14

Ps 146:9

i Ex 22:21

Le 19:34

j Lu 4:8

k Ex 15:2

Re 19:6

l 2Sa 7:23

m Ge 46:27

Ex 1:5

Ac 7:14

n Ge 15:1, 5

CHAP. 11

o De 6:5

De 10:12

Mr 12:30

p De 8:5

Heb 12:6

q De 5:24

De 9:26

r Ex 13:3

Second Col.

a De 4:34

b Ex 14:23, 28

Heb 11:29

c Nu 16:1, 32

d De 4:40

Pr 3:1, 2

e Ge 13:14, 15

Ge 26:3

Ge 28:13

f Ex 3:8

Eze 20:6

g De 1:7

h De 8:7

3 They did not see his signs and his deeds that he did in Egypt to Phar'aoh king of Egypt and to all his land;^a **4** or what he did to the armies of Egypt, to Phar'aoh's horses and war chariots, which were overwhelmed by the waters of the Red Sea when they were chasing after you, and Jehovah destroyed them once and for all.^b **5** They did not see what he has done for* you in the wilderness until your coming to this place, **6** or what he did to Da'than and A-bi'ram, the sons of E-li'ab the son of Reu'ben, when the earth opened and swallowed them up, along with their households and their tents and every living thing that followed them, before the eyes of all Israel.^c **7** Your own eyes have seen all the great deeds that Jehovah did.

8 "You must keep the whole commandment that I am giving you today, so that you may grow strong and cross over into the land to take possession of it, **9** and so that you may live long^d in the land that Jehovah swore to give to your forefathers and their offspring,*^e a land flowing with milk and honey.^f

10 "The land you are going to take possession of is not like the land of Egypt, out of which you came, where you used to sow your seed and irrigate it with your foot,* like a garden of vegetables. **11** But the land you are about to cross into and possess is a land of mountains and valley plains.^g It drinks the water that rains from the heavens;^h **12** it is a land that Jehovah your God is caring for. The eyes of Jehovah your God are constant-

11:4 *Or "until this day." **11:5** *Or "to."

11:9 *Lit., "seed." **11:10** *Or "water it with your foot," that is, by some form of foot power, whether on a waterwheel or by forming and opening water channels.

Christians were formerly practicing homosexuality. But because of their love for God, and with the help of his spirit, they changed.’

Or you could say: ‘In answering that, I might say that I’ve noticed that many who feel that no stigma should be attached to a homosexual life-style do not believe that the Bible is God’s Word. May I ask how you view the Bible?’ If the person *does* profess faith in the Bible, **you might perhaps add:** ‘Homosexuality is not an issue that is new. The Bible sets out Jehovah God’s unchanging viewpoint in very clear language. (Perhaps use material on pages 368, 369.)’ If the person expresses doubts about the existence of God or about the Bible, **you could add:** ‘If there were no God, we logically would not be accountable to him and so could live as we pleased. So the real question is, Is there a God and do I owe my existence to him [also, perhaps, Is the Bible inspired by God]? (Use thoughts from pages 145-151 or 58-68.)’

Sin

Definition: Literally, a missing of the mark, according to the Hebrew and Greek Bible texts. God himself sets the “mark” that his intelligent creatures are to reach. Missing that mark is sin, which is also unrighteousness, or lawlessness. (Rom. 3:23; 1 John 5:17; 3:4) Sin is anything not in harmony with God’s personality, standards, ways, and will, all of which are holy. It may involve wrong conduct, failure to do what should be done, ungodly speech, unclean thoughts, or desires or motives that are selfish. The Bible differentiates between inherited sin and willful sin, between an act of sin over which a person is repentant and the practice of sin.

How was it possible for Adam to sin if he was perfect?

As to Adam’s being perfect, read Genesis 1:27, 31 and Deuteronomy 32:4. When Jehovah God pronounced his earthly creation, including man and woman, to be “very good,” what did it mean? For One whose activity is perfect to have said that what he made was “very good,” it must have measured up to his perfect standards.

Did perfection require that Adam and Eve be unable to do wrong?

The maker of a robot expects it to do exactly what he has programmed it to do. But a perfect robot would not be a perfect human. The qualities viewed as essential are not the same. Adam and Eve were humans, not robots. To humankind, God gave the ability to choose between right and wrong, between obedience and disobedience, to make moral decisions. Since this is the way humans were designed, the inability to make such decisions (and not an unwise decision) is what would have indicated imperfection.—Compare Deuteronomy 30:19, 20; Joshua 24:15.

For Adam and Eve to qualify as being created perfect, must all their decisions thereafter be right? That would be the same as saying that they had no choice. But God did not make them in such a way that their obedience would be automatic. God granted them the ability to choose, so that they could obey because they loved him. Or, if they allowed their hearts to become selfish, they would become disobedient. Which means more to you—when someone does something for you because he is *forced* to do it or because he *wants* to?—Compare Deuteronomy 11:1; 1 John 5:3.

How could such perfect humans become selfish, leading to acts of sin? Although created perfect, their physical bodies would not continue to function perfectly if not provided with proper food. So, too, if they let the mind feed on wrong thoughts, this would cause moral deterioration, unholiness. James 1:14, 15 explains: “Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin.” In the case of Eve, the wrong desires began to develop when she listened with interest to Satan, who used a serpent as his mouthpiece. Adam heeded the urging of his wife to join her in eating the forbidden fruit. Instead of rejecting the wrong thoughts, both nourished selfish desires. Acts of sin resulted.—Gen. 3:1-6.

Was Adam’s sin part of “God’s plan”?

See page 29, under the heading “Adam and Eve,” also page 142, under the heading “Fate.”

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.

Adonijah's statement that "the kingship was to have become mine, and it was toward me that all Israel had set their face for me to become king" indicates that he felt he had been deprived of his right, even though he professedly acknowledged God's hand in the matter. (1Ki 2:13-21) While his request may have been based solely on the desire for some compensation for the loss of the kingdom, it strongly suggested that the fires of ambition continued in Adonijah, since by a rule in the ancient East the wives and concubines of a king would only become those of his legal successor. (Compare 2Sa 3:7; 16:21.) Solomon so viewed this request made through his mother and ordered Adonijah's death, which order was promptly carried out by Benaiah.—1Ki 2:22-25.

2. A Levite sent by Jehoshaphat to teach in the cities of Judah.—2Ch 17:7-9.

3. One of "the heads of the people" whose descendant, if not he himself, joined certain princes and Levites in attesting by seal the confession contract made by the returned Israelites in the days of Nehemiah and Ezra. (Ne 9:38; 10:1, 14, 16) He is suggested by some to be the same as Adonikam at Ezra 2:13, whose descendants, numbering 666, returned from Babylon under Zerubbabel in 537 B.C.E. A comparison of the names of those whose representatives sealed the resolution at Nehemiah 10 and of those listed as heads of the returning exiles at Ezra 2 seems to bear this out.

ADONIKAM (Ad-o-ni'kam) [(My) Lord Has Raised Himself Up [that is, to help]]. A founder of one of the paternal houses of Israel. More than 600 members of this family returned to Jerusalem with Zerubbabel after the exile at Babylon. (Ezr 2:13; Ne 7:18) An additional 63 members of this paternal house accompanied Ezra to Jerusalem in 468 B.C.E. (Ezr 8:13) When the representatives of the paternal houses attested to the "trustworthy arrangement," or resolution drawn up in Nehemiah's day, this family was apparently listed by the name Adonijah.—Ne 9:38; 10:16.

ADONIRAM (Ad-o-ni'ram) [(My) Lord Is High (Exalted)]. A prince, able administrator, and the son of Abda. Adoniram served as overseer of those conscripted for forced labor during the reigns of David, Solomon, and Rehoboam, playing an important part in Solomon's many building projects. Later, when the ten tribes revolted against the harsh dictates of Rehoboam at Shechem in 997 B.C.E., the king sent this conscriptor for forced labor to the people, but they "pelted him with stones, so that he died." (2Ch 10:18) He is variously referred to as Adoniram (1Ki 4:6; 5:14),

as Adoram (2Sa 20:24; 1Ki 12:18), and as Hadoram.—2Ch 10:18.

ADONI-ZEDEK (A-do'ni-ze'dek) [(My) Lord Is Righteousness]. A king of Jerusalem at the time of the Israelite conquest of the Promised Land. Adoni-zedek joined with other petty kingdoms W of the Jordan in a consolidated effort to halt Joshua's conquering forces. (Jos 9:1-3) However, the Hivite inhabitants of Gibeon made peace with Joshua. In a retaliatory measure designed to stop further desertion to the enemy, Adoni-zedek united his army with those of four additional kings of the Amorites, and he laid siege against Gibeon and warred against it. Joshua's spectacular rescue of the Gibeonites and the shattering defeat of these combined forces caused the five kings to flee to Makkedah, where they were trapped in a cave. Joshua himself slew Adoni-zedek and the other four kings before his troops, and hung them upon stakes. Their corpses were finally thrown back into the cave, which came to be their tomb.—Jos 10:1-27.

ADOPTION. The taking or accepting as a son or daughter one who is not such by natural relationship. The Greek word translated "adoption" (*hui-o-the-si'a*) is a technical legal term that literally means "a placing as son."—Compare Ro 8:15, fn.

In the Hebrew Scriptures adoption is not dealt with from the viewpoint of legal procedure, but the basic idea is set forth in several cases. It appears that Abraham, prior to the birth of Ishmael and Isaac, considered his slave Eliezer as at least in line for a position similar to that of an adopted son and as the likely inheritor of Abraham's house. (Ge 15:2-4) The practice of adopting slaves as sons has long been a common Middle Eastern practice, and as such they had inheritance rights, though not above those of children descended naturally from the father.

Rachel and Leah both considered the children born to Jacob by their handmaids as their own sons, 'born upon their knees.' (Ge 30:3-8, 12, 13, 24) These children inherited along with those born directly of Jacob's legal wives. They were natural sons of the father, and since the slave girls were property of the wives, Rachel and Leah had property rights in these children.

The child Moses was later adopted by Pharaoh's daughter. (Ex 2:5-10) Since men and women had equal rights under Egyptian law, Pharaoh's daughter was in position to exercise the right of adoption.

Within the nation of Israel adoption does not appear to have been widely practiced. The law of

1. The prophets of old sought to learn of the Christ,
The hope of all groaning creation.
God's spirit revealed that Messiah would come,
Providing the means of salvation.
The time has arrived, the Messiah now reigns,
The proof of his presence is clear.
How great is the favor of learning such things;
Into these even angels would peer!

(CHORUS)

*Our path now becomes ever brighter;
We walk in the full light of day.
Behold what our God is revealing;
He guides us each step of the way.*

2. Our Lord has appointed a trustworthy slave,
Through whom He gives food in due season.
The light of the truth has grown brighter with time,
Appealing to heart and to reason.
Our path ever clearer, our steps ever firm,
We walk in the brightness of day.
All thanks to Jehovah, the Source of all truth,
We most gratefully walk in his way.

(Chorus)

WEEK STARTING OCTOBER 20

Song 109 and Prayer

□ Congregation Bible Study:

cl chap. 14 ¶¶16-20, box on p. 147 (30 min.)

□ Theocratic Ministry School:

Bible reading: Deuteronomy 7-10 (10 min.)

No. 1: Deuteronomy 9:15-29 (4 min. or less)

No. 2: Why a Perfect Man Could Sin—*rs* p. 371 ¶¶2–p. 372 ¶3 (5 min.)

No. 3: Adonijah—Do Not Question Jehovah’s Decisions—*it*-1 pp. 49-50, Adonijah No. 1 (5 min.)

□ Service Meeting:

Song 116

15 min: “Explaining Our Beliefs About 1914.” Discussion. Invite comments on each bulleted question.

15 min: A Tool to Help Us Explain Our Beliefs About 1914. Begin with a seven-minute demonstration of a publisher using the chart on page 11 of the November 1, 2014, *Watchtower* to give his Bible student an overview of how the prophecy recorded in Daniel chapter 4 relates to God’s Kingdom. Invite the audience to comment on why the demonstration was effective. Conclude by reading Revelation 12:10, 12 and inviting the audience to comment on how our knowing that the Kingdom began ruling in 1914 motivates us to preach the good news with urgency.

Song 133 and Prayer

Explaining Our Beliefs About 1914

The Scriptures encourage us to be “ready to make a defense” of our beliefs, “doing so with a mild temper and deep respect.” (1 Pet. 3:15) Realistically, we may find it challenging to explain deep Bible truths, such as how we know that the Kingdom started ruling in 1914. To help us, a two-part series entitled “A Conversation With a Neighbor—When Did God’s Kingdom Begin Ruling?” has been prepared. These articles appear in the issues of *The Watchtower* that we are featuring in our ministry during October and November. As you examine these articles, consider the following questions regarding the approach taken by Cameron, the publisher in the scenario.

How did he . . .

- use commendation to establish common ground?—Acts 17:22.
- display humility when explaining his beliefs?—Acts 14:15.

Why was it good that he . . .

- periodically summarized before covering additional points?
- paused from time to time and asked whether the householder understood what he had explained so far?
- did not try to cover too much information in one discussion?—John 16:12.

How grateful we can be to Jehovah, our “Grand Instructor,” for teaching us how to explain deep Bible truths to those who hunger for them!—Isa. 30:20.

NEBUCHADNEZZAR'S TREE DREAM

HOW IT RELATES TO GOD'S KINGDOM

THE PROPHETIC PATTERN

An enormous tree
(Daniel 4:10, 11)



"Chop down the tree"
(Daniel 4:14)



"Let **seven times**
pass" (Daniel 4:16)



"Your kingdom
will be yours again"
(Daniel 4:26)



Rulership

Rulership interrupted

Interval

Rulership restored

INITIAL FULFILLMENT

Nebuchadnezzar,
King of Babylon



Sometime after 606 B.C.E.,
Nebuchadnezzar loses his
sanity and is unable to rule



7
literal
years

Nebuchadnezzar regains his
sanity and begins ruling again



LARGER FULFILLMENT

Israelite kings who
represent God's rulership



Jerusalem is destroyed,
interrupting that line of
Israelite kings



2,520 years

B.C.E.

C.E.

October
607 B.C.E.

606 1/4
years

1,913 3/4
years

October
1914 C.E.

Jesus begins ruling in
heaven as King of God's
Kingdom



"Jerusalem will be
trampled on . . .
until *the appointed
times of the nations*
are fulfilled"
(Luke 21:24)

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

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

(CHORUS)

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

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

(Chorus)

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