

## WEEK STARTING OCTOBER 27

Song 5 and Prayer

### ❑ **Congregation Bible Study:**

*cl* chap. 15 ¶1-10 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Deuteronomy 11-13 (10 min.)

**Theocratic Ministry School Review** (20 min.)

### ❑ **Service Meeting:**

Song 45

**15 min:** “How to Cultivate a Sense of Urgency About Preaching.” Discussion. Have a demonstration showing a publisher presenting the *Bible Teach* book or a tract.

**15 min:** **Prepare Well to Preach With Urgency.** Discussion based on the August 15, 2014, *Watchtower*, pages 14-15, paragraphs 14-20. Ask audience what issues or questions are weighing on people’s minds in the local territory. How can we address these concerns in our ministry? Have two pioneers or a married couple demonstrate how to use this material to prepare presentations that will appeal to people in the territory. Participants may determine which publication they will feature.

Song 95 and Prayer

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## Theocratic Ministry School Review

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The following questions will be considered at the Theocratic Ministry School during the week beginning October 27, 2014.

1. Why did the Israelites complain against God and Moses as recorded at Numbers 21:5, and what warning is there in this account for us? [Sept. 1, *w99* 8/15 pp. 26-27]
2. Why did Jehovah’s anger blaze against Balaam? (Num. 22:20-22) [Sept. 8, *w04* 8/1 p. 27 par. 2]
3. What does Numbers 25:11 tell us about the attitude of Phinehas, and how might we imitate him? [Sept. 8, *w04* 8/1 p. 27 par. 4]
4. In what ways did Moses set an excellent example of humility for us today? (Num. 27:5, 15-18) [Sept. 15, *w13* 2/1 p. 5]
5. How did Joshua and Caleb provide powerful evidence that imperfect people can

walk in God’s ways successfully despite opposition? (Num. 32:12) [Sept. 22, *w93* 11/15 p. 14 par. 13]

6. How might the obedience of Zelophehad’s daughters affect a single Christian’s view of marriage? (Num. 36:10-12) [Sept. 29, *w08* 2/15 pp. 4-5 par. 10]
7. What was the consequence to the Israelites for their complaining attitude and negative speech, and what lesson can we learn from this account? (Deut. 1:26-28, 34, 35) [Oct. 6, *w13* 8/15 p. 11 par. 7]
8. In order to have Jehovah’s blessing and prosper in the Promised Land, what twofold responsibility did the Israelites have to fulfill? (Deut. 4:9) [Oct. 13, *w06* 6/1 p. 29 par. 15]
9. In what way did the Israelites’ clothing not wear out and their feet not become swollen during the wilderness trek? (Deut. 8:3, 4) [Oct. 20, *w04* 9/15 p. 26 par. 1]
10. How can we apply the exhortation given to the Israelites to “hold fast” to Jehovah? (Deut. 13:4, 6-9) [Oct. 27, *w02* 10/15 p. 16 par. 14]

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## How to Cultivate a Sense of Urgency About Preaching

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A sense of urgency must be cultivated, and it is necessary to have it to survive the end of this system of things. By heeding the following reminders, we can strengthen our sense of urgency.

- Pray regularly about the Kingdom.—Matt. 6:10.
- Protect your heart by reading the Bible daily.—Heb. 3:12.
- Use your time wisely.—Eph. 5:15, 16; Phil. 1:10.
- Keep a “focused” eye. Do not become distracted by worldly desires.—Matt. 6:22, 25; 2 Tim. 4:10.
- Keep on the watch by remaining alert to the fulfillment of Bible prophecy.—Mark 13:35-37.

Our having a sense of urgency will motivate us to share fully in the work that is yet to be finished!—John 4:34, 35.

# 5 *Christ, Our Exemplar* (Romans 5:8)

1. What love Jehovah showed,  
    What blessings from him flowed,  
    When for all mankind he gave his dear Son.  
Christ then became our bread,  
    That we might all be fed,  
    And life eternal in peace might be won.
2. Christ taught us ev'ry day  
    For God's great name to pray,  
    The name Jehovah to be sanctified.  
Pray that his Kingdom come  
    And that his will be done.  
Pray that he daily our bread will provide.
3. God's truth Christ Jesus taught  
    And tender comfort brought  
    To those who followed as his faithful sheep.  
May seeds of Kingdom praise  
    Be sown through all our days.  
Then satisfaction and joy we will reap.

## Jesus “Sets Justice in the Earth”

JESUS was visibly angry—and with good reason. You might find it difficult to imagine him that way, for he was such a mild-tempered man. (Matthew 21:5) He remained perfectly controlled, of course, for his was righteous wrath.\* But what had so provoked this peace-loving man? A case of gross injustice.

<sup>2</sup> The temple in Jerusalem was dear to Jesus’ heart. In all the world, it was the only sacred place dedicated to the worship of his heavenly Father. Jews from many lands traveled great distances to worship there. Even God-fearing Gentiles came, entering the temple courtyard set aside for their use. But early in his ministry, Jesus entered the temple area and met with an appalling sight. Why, the place was more like a market than a house of worship! It was crowded with merchants and money brokers. Where, though, was the injustice? For these men, God’s temple was merely a place to exploit people—even rob them. How so?—John 2:14.

<sup>3</sup> The religious leaders had ruled that only one specific type of coin could be used to pay the temple tax. Visitors had to exchange their money to acquire such coins. So money changers set up their tables right inside the temple, charging a fee for each transaction. The business of

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\* In displaying righteous anger, Jesus was like Jehovah, who is “disposed to rage” against all wickedness. (Nahum 1:2) For example, after Jehovah told his wayward people that they had made his house “a mere cave of robbers,” he said: “My anger and my rage are being poured forth upon this place.”—Jeremiah 7:11, 20.

- 1, 2. On what occasion did Jesus become angry, and why?
- 3, 4. What greedy exploitation was taking place at Jehovah’s house, and what action did Jesus take to correct matters?

selling animals was also very profitable. Visitors who wanted to offer up sacrifices could buy from any merchant in the city, but the temple officials might well reject their offerings as unfit. However, offerings bought right there in the temple area were sure to be accepted. With the people thus at their mercy, the merchants at times charged exorbitant prices.\* This was worse than crass commercialism. It amounted to robbery!

<sup>4</sup> Jesus could not tolerate such injustice. This was his own Father's house! He made a whip of ropes and drove the herds of cattle and sheep from the temple. Then he strode over to the money changers and overturned their tables. Imagine all those coins skittering across the marble floor! He sternly ordered the men selling doves: "Take these things away from here!" (John 2:15, 16) No one, it seems, dared to oppose this courageous man.

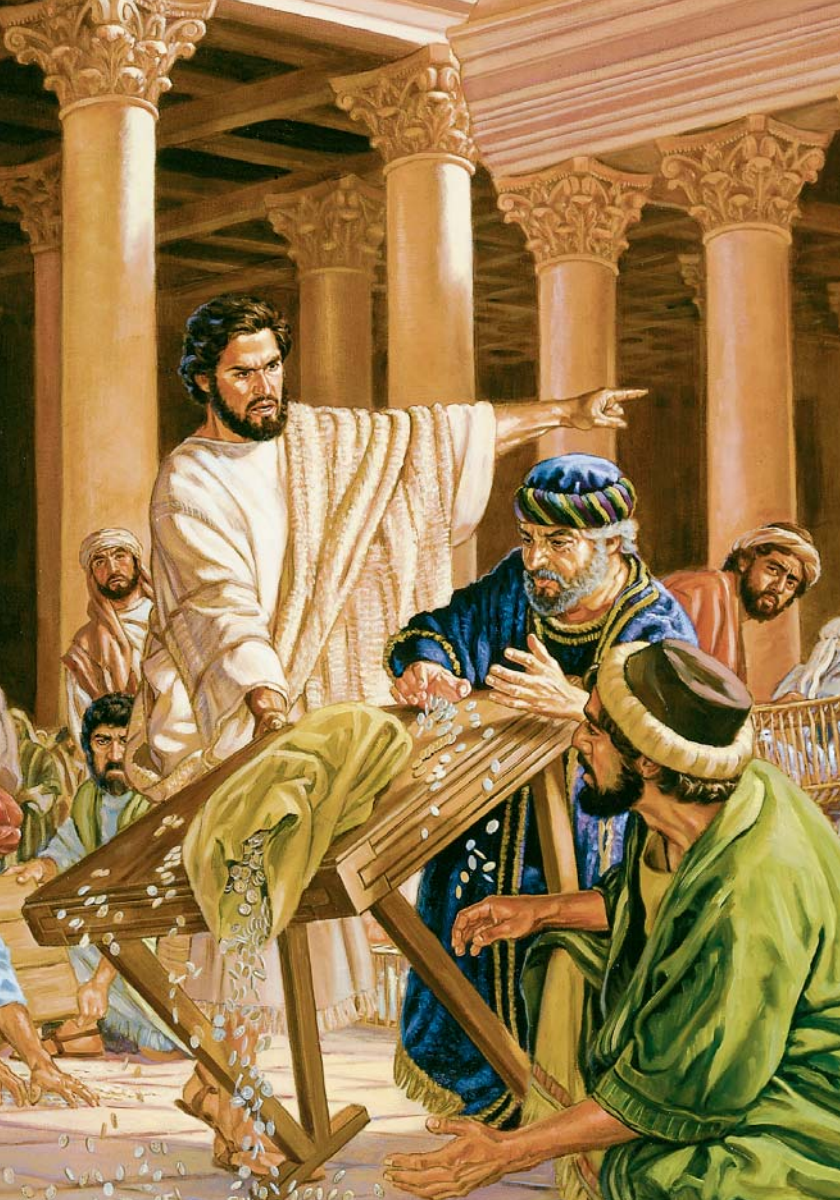
### **"Like Father, Like Son"**

<sup>5</sup> Of course, the merchants returned. About three years later, Jesus addressed the same injustice, this time quoting Jehovah's own words condemning those who made His house "a cave of robbers." (Matthew 21:13; Jeremiah 7:11) Yes, when Jesus saw the greedy exploitation of the people and the defilement of God's temple, he felt just as his Father did. And no wonder! For countless millions of

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\* According to the Mishnah, a protest arose some years later over the high price of the doves sold at the temple. The price was promptly reduced by some 99 percent! Who profited most from this lucrative trade? Some historians suggest that the temple markets were owned by the house of High Priest Annas, providing much of that priestly family's vast wealth.—John 18:13.

5-7. (a) How did Jesus' prehuman existence influence his sense of justice, and what can we learn by studying his example? (b) How has Christ fought against the injustices involving Jehovah's sovereignty and name?



years, Jesus had been taught by his heavenly Father. As a result, he was imbued with Jehovah's sense of justice. He became a living illustration of the saying, "Like father, like son." So if we want to obtain a clear picture of Jehovah's quality of justice, we can do no better than ponder the example of Jesus Christ.—John 14:9, 10.

<sup>6</sup> Jehovah's only-begotten Son was present when Satan unjustly called Jehovah God a liar and questioned the righteousness of His rule. What slander! The Son also heard Satan's later challenge that no one would serve Jehovah unselfishly, out of love. These false charges surely pained the Son's righteous heart. How thrilled he must have been to learn that he would play the key role in setting the record straight! (2 Corinthians 1:20) How would he do that?

<sup>7</sup> As we learned in Chapter 14, Jesus Christ gave the ultimate, conclusive answer to Satan's charge impugning the integrity of Jehovah's creatures. Jesus thereby laid the basis for the final vindication of Jehovah's sovereignty and the sanctification of His name. As Jehovah's Chief Agent, Jesus will establish divine justice throughout the universe. (Acts 5:31) His life course on earth likewise reflected divine justice. Jehovah said of him: "I will put my spirit upon him, and what justice is he will make clear to the nations." (Matthew 12:18) How did Jesus fulfill those words?

### **Jesus Clarifies "What Justice Is"**

<sup>8</sup> Jesus loved Jehovah's Law and lived by it. But the religious leaders of his day twisted and misapplied that Law.

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8-10. (a) How did the oral traditions of the Jewish religious leaders promote contempt for non-Jews and women? (b) In what way did the oral laws turn Jehovah's Sabbath law into a burden?

***"Take these things away from here!"***

Jesus said to them: "Woe to you, scribes and Pharisees, hypocrites! . . . You have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness." (Matthew 23:23) Decidedly, those teachers of God's Law were not making clear "what justice is." Rather, they were obscuring divine justice. How so? Consider a few examples.

<sup>9</sup> Jehovah directed his people to keep separate from the pagan nations surrounding them. (1 Kings 11:1, 2) However, some fanatic religious leaders encouraged the people to hold all non-Jews in contempt. The Mishnah even included this rule: "Cattle may not be left in the inns of the gentiles since they are suspected of bestiality." Such blanket prejudice against all non-Jews was unjust and quite contrary to the spirit of the Mosaic Law. (Leviticus 19:34) Other man-made rules demeaned women. The oral law said that a wife should walk behind, not beside, her husband. A man was warned against conversing with a woman in public, even his own wife. Like slaves, women were not allowed to offer testimony in court. There was even a formal prayer in which men thanked God that they were not women.

<sup>10</sup> The religious leaders buried God's Law under a mass of man-made rules and regulations. The Sabbath law, for instance, simply forbade work on the Sabbath, setting that day aside for worship, spiritual refreshment, and rest. But the Pharisees made a burden of that law. They took it upon themselves to decide just what "work" meant. They labeled as work 39 different activities, such as reaping or hunting. These categories gave rise to endless questions. If a man killed a flea on the Sabbath, was he hunting? If he plucked a handful of grain to eat as he walked along, was he reaping? If he healed someone who was ill, was

he working? Such questions were addressed with rigid, detailed rules.

<sup>11</sup> In such a climate, how was Jesus to help people understand what justice is? In his teachings and in the way he lived, he took a courageous stand against those religious leaders. Consider first some of his teachings. He directly condemned their myriad man-made rules, saying: "You make the word of God invalid by your tradition which you handed down."—Mark 7:13.

<sup>12</sup> Jesus powerfully taught that the Pharisees were wrong about the Sabbath law—that, in fact, they had missed the whole point of that law. The Messiah, he explained, is "Lord of the sabbath" and therefore entitled to cure people on the Sabbath. (Matthew 12:8) To stress the point, he openly performed miraculous cures on the Sabbath. (Luke 6:7-10) Such cures were a preview of the healing that he will perform earth wide during his Thousand Year Reign. That Millennium will itself be the ultimate Sabbath, when all faithful mankind will at last rest from centuries of laboring under the burdens of sin and death.

<sup>13</sup> Jesus also made clear what justice is in that a new law, "the law of the Christ," came into being after he completed his earthly ministry. (Galatians 6:2) Unlike its predecessor, the Mosaic Law, this new law largely depended, not upon a series of written commands, but upon principle. It did include some direct commands, though. One of these Jesus called "a new commandment." Jesus taught all his followers to love one another just as he had loved them. (John 13:34, 35) Yes, self-sacrificing love was to be the hallmark of all those who live by "the law of the Christ."

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11, 12. How did Jesus express his opposition to the unscriptural traditions of the Pharisees?

13. What law came into being as a result of Christ's earthly ministry, and how did it differ from its predecessor?



heavens of the heavens,\* and the earth with all that is in it.<sup>a</sup>

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

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

**11** "You must love Jehovah your God<sup>o</sup> 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,<sup>p</sup> his greatness,<sup>q</sup> his mighty hand<sup>r</sup> 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;<sup>a</sup> **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.<sup>b</sup> **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.<sup>c</sup> **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<sup>d</sup> in the land that Jehovah swore to give to your forefathers and their offspring,\*<sup>e</sup> a land flowing with milk and honey.<sup>f</sup>

**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.<sup>g</sup> It drinks the water that rains from the heavens;<sup>h</sup> **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.

ly upon it, from the beginning of the year to the close of the year.

**13** "And if you will diligently obey my commandments that I am commanding you today and love Jehovah your God and serve him with all your heart and all your soul,\*<sup>a</sup> **14** I will also give rain for your land at its appointed time, autumn rain and spring rain, and you will gather your grain and your new wine and your oil.<sup>b</sup> **15** And I will provide vegetation in your fields for your livestock, and you will eat and be satisfied.<sup>c</sup> **16** Be careful not to let your heart be enticed to go astray and worship other gods and bow down to them.<sup>d</sup> **17** Otherwise, Jehovah's anger will blaze against you, and he will shut up the heavens so that it will not rain<sup>e</sup> and the ground will not give its produce and you will quickly perish from the good land that Jehovah is giving you.<sup>f</sup>

**18** "You must impress these words of mine on your heart and your soul\* and bind them as a reminder on your hand, and they should be like a headband on your forehead."<sup>g</sup> **19** Teach them to your children, speaking about them when you sit in your house and when you walk on the road and when you lie down and when you get up.<sup>h</sup> **20** Write them on the doorposts of your house and on your gates, **21** so that you and your sons may live long<sup>i</sup> in the land that Jehovah swore to give to your forefathers,<sup>j</sup> for as long as the heavens are over the earth.

**22** "If you strictly observe this commandment that I am giving you and you carry it out, to love Jehovah your God,<sup>k</sup> to walk in all his ways and to cling to him,<sup>l</sup> **23** Jehovah will drive away all these nations

**11:13, 18** \*See Glossary. **11:18** <sup>#</sup>Lit., "between your eyes."

CHAP. 11

- a De 4:29  
De 6:5  
De 10:12  
Mt 22:37  
b Le 26:4  
De 8:7-9  
De 28:12  
Jer 14:22  
c De 8:10  
d De 8:19  
De 29:18  
Heb 3:12  
e De 28:15, 23  
1Ki 8:35, 36  
2Ch 7:13, 14  
f De 8:19  
g Pr 7:1-3  
h De 6:6-9  
Pr 22:6  
Eph 6:4  
i De 4:40  
Pr 4:10  
j Ge 13:14, 15  
k De 6:5  
Lu 10:27  
l De 10:20  
De 13:4  
Jos 22:5

Second Col.

- a Ex 23:28  
Jos 3:10  
b De 7:1  
De 9:1, 5  
c Jos 14:9  
d Ge 15:18  
Ex 23:31  
e De 7:24  
Jos 1:5  
f Ex 23:27  
Jos 2:9, 10  
Jos 5:1  
g De 30:15  
h De 28:1, 2  
Ps 19:8, 11  
i Le 26:15, 16  
Isa 1:20  
j De 27:12, 13  
Jos 8:33, 34  
k Ge 12:6  
l Jos 1:11  
m De 5:32  
De 12:32

from before you,<sup>a</sup> and you will dispossess nations greater and more numerous than you are.<sup>b</sup>

**24** Every place you set your foot will become yours.<sup>c</sup> From the wilderness up to Leb'a-non, from the River, the river Eu-phra'tes, to the western sea,\* your boundary will become.<sup>d</sup> **25** Nobody will stand up to you.<sup>e</sup> Jehovah your God will spread the dread and the fear of you over the whole land on which you walk,<sup>f</sup> just as he promised you.

**26** "See, I am putting before you today a blessing and a curse:<sup>g</sup> **27** the blessing if you obey the commandments of Jehovah your God that I am commanding you today,<sup>h</sup> **28** and the curse if you do not obey the commandments of Jehovah your God<sup>i</sup> and you turn aside from the way I am commanding you to follow today and you follow gods that you have not known.

**29** "When Jehovah your God brings you into the land you are to possess, you must pronounce\* the blessing on Mount Ger'i-zim and the curse on Mount E'bal.<sup>j</sup> **30** Are they not on the other side of the Jordan toward the west,\* in the land of the Ca'naan-ites who live in the Ar'a-bah, opposite Gil'gal, beside the big trees of Mo'reh?<sup>k</sup> **31** For you are crossing the Jordan to enter and take possession of the land that Jehovah your God is giving you.<sup>l</sup> When you take possession of it and live in it, **32** you must be careful to carry out all the regulations and the judicial decisions that I am putting before you today.<sup>m</sup>

**12** "These are the regulations and the judicial decisions that you should be careful to carry out all the days that

**11:24** \*That is, the Great Sea, the Mediterranean. **11:29** \*Or "give." **11:30** \*Or "sunset."

you are alive in the land that Jehovah the God of your forefathers will give you to possess. **2** You should completely destroy all the places where the nations you will dispossess have served their gods,<sup>a</sup> whether on the high mountains or on the hills or under any luxuriant tree. **3** You should pull down their altars, shatter their sacred pillars,<sup>b</sup> burn their sacred poles\* in the fire, and cut down the graven images of their gods,<sup>c</sup> obliterating their very names from that place.<sup>d</sup>

**4** "You must not worship Jehovah your God in that way.<sup>e</sup> **5** Rather, seek Jehovah your God wherever he chooses to establish his name and his place of residence among all your tribes, and go there.<sup>f</sup> **6** That is where you are to bring your burnt offerings,<sup>g</sup> your sacrifices, your tithes,<sup>h</sup> the contribution from your hand,<sup>i</sup> your vow offerings, your voluntary offerings,<sup>j</sup> and the firstborn of your herd and flock.<sup>k</sup> **7** You and your households must eat there before Jehovah your God<sup>l</sup> and rejoice in all your undertakings,<sup>m</sup> because Jehovah your God has blessed you.

**8** "You must not do as we are doing here today, with everyone doing whatever is right in his own eyes,<sup>n</sup> **9** because you have not yet come into the resting-place<sup>n</sup> and the inheritance that Jehovah your God is giving you. **10** When you do cross the Jordan<sup>o</sup> and dwell in the land that Jehovah your God is giving you to possess, he will certainly give you rest from all your enemies around you, and you will dwell in security.<sup>p</sup> **11** You will bring all that I am commanding you to the place that Jeho-

12:3 \*See Glossary. 12:6 \*Or "tent parts." 12:8 \*Or "what he thinks is right."

## CHAP. 12

- a Ex 34:13  
b Ex 23:24  
c De 7:25  
d Ex 23:13  
Jos 23:7  
e Le 18:3  
De 12:31  
f 2Ch 7:12  
g Le 1:3  
h De 14:22  
i Nu 18:19  
De 12:11  
j 1Ch 29:9  
Ezr 2:68  
k De 12:17  
De 15:19  
l De 15:19, 20  
m Le 23:40  
De 12:12, 18  
De 14:23, 26  
Ps 32:11  
Ps 100:2  
Php 4:4  
n 1Ki 8:56  
1Ch 23:25  
o Jos 3:17  
p De 33:28  
1Ki 4:25

## Second Col.

- a De 16:2  
De 26:2  
b De 14:22, 23  
c De 14:26  
1Ki 8:66  
Ne 8:10  
d Nu 18:20, 24  
De 10:9  
De 14:28, 29  
Jos 13:14  
e Le 17:3, 4  
1Ki 12:28  
f 2Ch 7:12  
g De 12:21  
h Ge 9:4  
Le 7:26  
Le 17:10  
Ac 15:20, 29  
i Le 17:13  
De 15:23  
j De 14:22, 23  
k De 12:11  
De 14:26  
l Nu 18:21  
De 14:27  
2Ch 31:4  
Ne 10:38, 39  
Mal 3:8

vah your God chooses to have his name reside<sup>a</sup>—your burnt offerings, your sacrifices, your tithes,<sup>b</sup> the contribution from your hand, and every vow offering that you vow to Jehovah. **12** You will rejoice before Jehovah your God,<sup>c</sup> you and your sons, your daughters, your male and female slaves, and the Levite inside your cities,\* for he has no share or inheritance with you.<sup>d</sup> **13** Be careful not to offer up your burnt offerings in any other place you may see.<sup>e</sup> **14** You should offer your burnt offerings only in the place that Jehovah chooses in one of your tribal territories, and there you should do everything I am commanding you.<sup>f</sup>

**15** "But whenever you desire it,\* you may slaughter and eat meat,<sup>g</sup> according to the blessing that Jehovah your God has given you in all your cities.<sup>h</sup> The unclean person and the clean person may eat it, as you would eat a gazelle or a deer. **16** But you must not eat the blood;<sup>h</sup> you should pour it out on the ground like water.<sup>i</sup> **17** You will not be allowed to eat within your cities\* the tenth part of your grain, your new wine, your oil, the firstborn of your herd and flock,<sup>j</sup> any of your vow offerings that you vow, your voluntary offerings, or the contribution from your hand. **18** These you are to eat before Jehovah your God in the place Jehovah your God will choose<sup>k</sup>—you and your son, your daughter, your male and female servant, and the Levite inside your cities;\* and you will rejoice before Jehovah your God in all your undertakings. **19** Be careful not to neglect the Levite<sup>l</sup> as long as you live in your land.

12:12, 18 \*Lit., "gates." 12:15 \*Or "in all the desire of your soul." <sup>h</sup>Lit., "inside all your gates." 12:17 \*Lit., "inside your gates."

**20** "When Jehovah your God enlarges your territory,<sup>a</sup> just as he has promised you,<sup>b</sup> and you say, 'I want to eat meat,' because you desire\* to eat meat, you may eat meat whenever you desire it.<sup>c</sup> **21** If the place that Jehovah your God chooses to put his name<sup>d</sup> is far away from you, you should then slaughter some of your herd or some of your flock that Jehovah has given you, just as I have commanded you, and you should eat inside your cities\* whenever you desire it.<sup>e</sup> **22** You may eat it as you would eat the gazelle and the deer;<sup>e</sup> both the unclean person and the clean person may eat it. **23** Just be firmly resolved not to eat the blood,<sup>f</sup> because the blood is the life,<sup>g</sup> and you must not eat the life\* with the flesh. **24** You must not eat it. You should pour it out on the ground like water.<sup>h</sup> **25** You must not eat it, so that it may go well with you and your children after you, because you are doing what is right in Jehovah's eyes. **26** You should take only the holy things that are yours and your vow offerings when you come to the place that Jehovah will choose. **27** There you will offer your burnt offerings, the flesh and the blood,<sup>i</sup> on the altar of Jehovah your God, and the blood of your sacrifices should be poured out against the altar<sup>j</sup> of Jehovah your God, but the flesh you may eat.

**28** "Be careful to obey all these words that I am commanding you, so that it may always go well with you and your sons after you, because you are doing what is good and right in the eyes of Jehovah your God.

**29** "When Jehovah your God annihilates the nations that you

## CHAP. 12

a 1Ki 4:21

b Ge 15:18  
Ex 34:24  
De 11:24

c Le 11:2-4

d De 14:23  
2Ch 7:12

e De 14:4, 5

f Le 3:17  
De 12:16g Ge 9:4  
Le 17:11, 14h Le 17:13  
De 15:23

i Le 17:11

j Le 4:29, 30

## Second Col.

a Ex 23:23  
Ps 44:2  
Ps 78:55b De 7:16  
Ps 106:36  
Eze 20:28c Le 18:3, 21  
Le 20:2  
De 18:10-12  
Jer 32:35

d Jos 22:5

e De 4:2  
Jos 1:7

## CHAP. 13

f Isa 8:19  
Jer 27:9

g De 8:2

h De 6:5  
De 10:12  
Mt 22:37

i De 10:20

j De 18:20

k De 17:2, 3, 7  
1Co 5:13

are to dispossess,<sup>a</sup> and you are living in their land, **30** be careful not to be entrapped after they have been annihilated from before you. Do not ask about their gods, saying, 'How were these nations accustomed to serve their gods? I too will do the same.'<sup>b</sup> **31** You must not do this to Jehovah your God, because they do for their gods every detestable thing that Jehovah hates, even burning their sons and their daughters in the fire to their gods.<sup>c</sup> **32** Every word that I am commanding you is what you should be careful to do.<sup>d</sup> You must not add to it nor take away from it.<sup>e</sup>

**13** "In case a prophet or one who foretells by dreams arises in your midst and gives you a sign or a portent, **2** and the sign or the portent about which he spoke to you comes true while he is saying, 'Let us walk after other gods, gods that you have not known, and let us serve them,' **3** you must not listen to the words of that prophet or that dreamer,<sup>f</sup> for Jehovah your God is testing you<sup>g</sup> to know whether you love Jehovah your God with all your heart and all your soul.<sup>h</sup> **4** After Jehovah your God you should walk, him you should fear, his commandments you should keep, to his voice you should listen; he is the one you should serve, and to him you should hold fast.<sup>i</sup> **5** But that prophet or that dreamer should be put to death,<sup>j</sup> because he encouraged rebellion against Jehovah your God—who brought you out of the land of Egypt and redeemed you from the house of slavery—to turn you from the way in which Jehovah your God has commanded you to walk. And you must remove what is evil from your midst.<sup>k</sup>

**13:3** \*See Glossary.

12:20 \*Or "your soul desires." 12:20, 21 #Or "in all the desire of your soul." 12:21 \*Lit., "gates." 12:23 \*Or "soul."

6 "If your brother, the son of your mother, or your son or your daughter or your cherished wife or your closest companion\* should try to entice you in secrecy, saying, 'Let us go and serve other gods,'<sup>a</sup> gods that neither you nor your forefathers have known, **7** from the gods of the peoples all around you, whether near you or those far away from you, from one end of the land to the other end of the land, **8** you must not give in to him or listen to him,<sup>b</sup> nor should you show pity or feel compassion or protect him; **9** instead, you should kill him without fail.<sup>c</sup> Your hand should be the first to come upon him to put him to death, and the hand of all the people afterward.<sup>d</sup> **10** And you must stone him to death,<sup>e</sup> because he has sought to turn you away from Jehovah your God, who has brought you out of the land of Egypt, out of the house of slavery. **11** Then all Israel will hear and become afraid, and they will never again do anything bad like this among you.<sup>f</sup>

**12** "In case you hear it said in one of your cities that Jehovah your God is giving you to occupy, **13** 'Good-for-nothing men have gone out among you to turn away the inhabitants of their city, saying: "Let us go and serve other gods," gods that you have not known,' **14** you should look into the matter, making a thorough investigation and inquiry;<sup>g</sup> and if it is confirmed to be true that this detestable thing has been done among you, **15** you should without fail strike down the inhabitants of that city with the sword.<sup>h</sup> Devote it and everything that is in it, including its livestock, to destruction<sup>i</sup> by the sword. **16** You should then collect all its spoil into the mid-

13:6 \*Or "your companion who is like your own soul."

## CHAP. 13

a 1Ki 11:4  
2Pe 2:1

b Ga 1:8

c Ex 22:20  
Ex 32:27  
Nu 25:5

d De 17:2, 3, 7

e Le 20:2, 27

f De 17:13  
1Ti 5:20

g De 19:15  
1Ti 5:19

h De 17:4, 5  
2Ch 28:6

i Ex 22:20

## Second Col.

a Jos 6:18

b Ge 22:15, 17  
Ge 26:3, 4

c De 6:18

## CHAP. 14

d Le 19:28

e Le 21:1, 5

f Le 19:2  
Le 20:26  
De 28:9  
1Pe 1:15

g Ex 19:5, 6  
De 7:6

h Le 11:43  
Le 20:25  
Ac 10:14

i Le 11:2, 3

j Le 11:4-8

dle of its public square and burn the city with fire, and its spoil will serve as a whole offering to Jehovah your God. It will become a permanent heap of ruins. It should never be rebuilt. **17** Your hand should take nothing that was set apart for destruction,<sup>\*a</sup> so that Jehovah may turn away from his burning anger and show you mercy and compassion and multiply you, just as he has sworn to your forefathers.<sup>b</sup> **18** For you should obey\* Jehovah your God by keeping all his commandments that I am commanding you today, thus doing what is right in the eyes of Jehovah your God.<sup>c</sup>

**14** "You are sons of Jehovah your God. Do not cut yourselves<sup>d</sup> or shave your foreheads bald\* for a dead person.<sup>e</sup> **2** For you are a holy people<sup>f</sup> to Jehovah your God, and Jehovah has chosen you to become his people, his special property,\* out of all the peoples who are on the face of the earth.<sup>g</sup>

**3** "You must not eat anything that is detestable.<sup>h</sup> **4** These are the animals that you may eat:<sup>i</sup> the bull, the sheep, the goat, **5** the deer, the gazelle, the roebuck, the wild goat, the antelope, the wild sheep, and the mountain sheep. **6** You may eat any animal that has a split hoof divided into two and that chews the cud. **7** However, you must not eat the following animals that chew the cud or that have split hooves: the camel, the hare, and the rock badger, because they chew the cud but do not have split hooves. They are unclean for you.<sup>j</sup> **8** Also the pig because it has a split hoof but does not chew the cud. It is un-

13:17 \*Or "made sacred by ban." 13:18 \*Or "listen to the voice of." 14:1 \*Lit., "put (make) baldness between your eyes." 14:2 \*Or "treasured possession."

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## Theocratic Ministry School Review

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The following questions will be considered at the Theocratic Ministry School during the week beginning October 27, 2014.

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### 1. Why did the Israelites complain against God and Moses as recorded at Numbers 21:5, and what warning is there in this account for us?

#### [w99 8/15 pp. 26-27]      A Lesson for Israel Benefits Christians

When Jehovah provided the manna, he had more in mind than simply satisfying the physical needs of some three million Israelites. He wanted ‘to humble them and put them to the test’ so as to refine and discipline them for their own benefit. (Deuteronomy 8:16; Isaiah 48:17) If they responded to that refining and discipline, Jehovah would delight in ‘doing them good in their afterdays’ by granting them peace, prosperity, and happiness in the Promised Land.

One vital thing that they needed to learn was that “not by bread alone does man live but by every expression of Jehovah’s mouth does man live.” (Deuteronomy 8:3) Had God not commanded the manna, the people would have starved—a fact they readily admitted. (Exodus 16:3, 4) Appreciative Israelites were daily reminded of their total dependence on Jehovah and were therefore humbled. Once in the Promised Land with its material abundance, they would be less likely to forget Jehovah and their dependence on him.

Like the Israelites, Christians must remain conscious of their dependence on God for life’s necessities—physical and spiritual. (Matthew 5:3; 6:31-33) In answer to one of the Devil’s temptations, Jesus Christ quoted the words of Moses as found at Deuteronomy 8:3, saying: “It is written, ‘Man must live, not on bread alone, but on every utterance coming forth through Jehovah’s mouth.’” (Matthew 4:4) Yes, true worshipers of God are nourished by reading Jehovah’s expressions found in his Word. Additionally, their faith is strengthened when they experience the beneficial effects of these expressions in their lives as they walk with God and put his Kingdom interests in first place.

Imperfect humans can lose their appreciation for things that become a routine part of life—even if these things are a reflection of Jehovah’s loving concern. For example, the supernatural provision of manna both astonished and gratified the Israelites at the start, but in time many of them complained. “Our soul has come to abhor the contemptible bread,” they moaned disrespectfully—an indication that they were beginning to ‘draw away from the living God.’ (Numbers 11:6; 21:5; Hebrews 3:12) Their example, therefore, serves as “a warning to us upon whom the ends of the systems of things have arrived.”—1 Corinthians 10:11.

How can we take to heart this warning example? One way is by never allowing Bible teachings or the provisions we receive through the faithful and discreet slave class to become ordinary, or commonplace. (Matthew 24:45) Once we start to take Jehovah’s gifts for granted or become bored with them, our relationship with him begins to cool off.

For good reason, Jehovah does not flood us with a constant downpour of exciting new things. Rather, he sheds increased light on his Word gradually, progressively. (Proverbs 4:18) This allows his people to assimilate and put into practice the things they learn. Jesus followed his Father’s example when teaching his early disciples. He explained God’s Word to them “as far as they were able to listen,” or “understand,” as some translations put it.—Mark 4:33; compare John 16:12.

#### Fortify Your Appreciation for God’s Provisions

Jesus also employed repetition. The mind, of course, may readily comprehend a certain point—a Bible principle, for example—but taking it to heart and making it a part of the Christian “new personality” may take a little longer, especially if old worldly ways and attitudes are deeply entrenched. (Ephesians 4:22-24) That certainly was the case with Jesus’ disciples when it came to overcoming pride and developing humility. Jesus had to teach them about humility on a

number of occasions, each time presenting the same basic point from a different angle so that it would sink in, which it eventually did.—Matthew 18:1-4; 23:11, 12; Luke 14:7-11; John 13:5, 12-17.

In modern times, Christian meetings and Watch Tower publications follow Jesus' example in the well-thought-out use of repetition. So let us appreciate this as an expression of God's loving concern for us and never become weary of what we receive, as the Israelites wearied of the manna. Indeed, as we patiently apply ourselves to absorbing Jehovah's regular reminders, we will see fine fruitage in our lives. (2 Peter 3:1) Such an appreciative attitude truly shows that we are "getting the sense" of God's Word in our hearts as well as in our minds. (Matthew 13:15, 19, 23) To that end, we have a fine example in the psalmist David, who, although not having the variety of spiritual food that we receive today, described Jehovah's laws as "sweeter than honey and the flowing honey of the combs"!—Psalm 19:10.

### **"Manna" That Gives Everlasting Life**

"I am the bread of life," Jesus said to the Jews. "Your forefathers ate the manna in the wilderness and yet died. . . . I am the living bread that came down from heaven; if anyone eats of this bread he will live forever . . . The bread that I shall give is my flesh in behalf of the life of the world." (John 6:48-51) Literal bread or manna did not and cannot give everlasting life. But those who exercise faith in Jesus' ransom sacrifice will eventually enjoy the blessing of everlasting life.—Matthew 20:28.

The majority of those who benefit from Jesus' ransom will enjoy everlasting life on a paradise earth. "A great crowd" of these—prefigured by the "vast mixed company" of aliens who joined the Israelites in their Exodus from Egypt—will survive the coming "great tribulation" that will rid the earth of all wickedness. (Revelation 7:9, 10, 14; Exodus 12:38) An even greater reward is enjoyed by those whom the Israelites themselves foreshadowed. The apostle Paul described these ones, numbering 144,000, as constituting the spiritual Israel of God. Their reward at death is a resurrection to life in heaven. (Galatians 6:16; Hebrews 3:1; Revelation 14:1) There Jesus will give them a special kind of manna.

## **2. Why did Jehovah's anger blaze against Balaam? (Num. 22:20-22)**

[w04 8/1 p. 27 par. 2] Jehovah had told the prophet Balaam that he should not curse the Israelites. (Numbers 22:12) However, the prophet went with Balak's men with the full intention of cursing Israel. Balaam wanted to please the Moabite king and receive a reward from him. (2 Peter 2:15, 16; Jude 11) Even when Balaam was forced to bless rather than curse Israel, he sought the king's favor by suggesting that Baal-worshipping women be used to seduce Israelite men. (Numbers 31:15, 16) Thus, the reason for God's anger against Balaam was the prophet's unscrupulous greed.

## **3. What does Numbers 25:11 tell us about the attitude of Phinehas, and how might we imitate him?**

[w04 8/1 p. 27 par. 4] What an example of zeal for Jehovah's worship Phinehas set for us! Should not the desire to keep the congregation clean move us to report any knowledge of gross immorality to Christian elders?

**4. In what ways did Moses set an excellent example of humility for us today? (Num. 27:5, 15-18)**

[w13 2/1 p. 5]

**Moses—A Man of Humility**

**WHAT IS HUMILITY?** Humility involves freedom from arrogance or pride. A humble person does not view others as inferior to himself. Any imperfect human who is humble should also be modest, that is, aware of his limitations.

**HOW DID MOSES DISPLAY HUMILITY?** Moses did not let authority go to his head. Often, when a man receives a little authority, his humility—or lack thereof—quickly becomes evident. Nineteenth-century author Robert G. Ingersoll put it this way: “Most people can bear adversity. But if you wish to know what a man really is, give him power.” In that sense, Moses set a sterling example of humility. How so?

Moses received great authority, for Jehovah commissioned him to lead Israel. Yet, that power never made Moses proud. Consider, for example, the modest way he handled a difficult question about inheritance rights. (Numbers 27:1-11) The question was a weighty one, as the decision would set a legal precedent for generations to come.

How would Moses respond? Would he reason that as leader of Israel, he was qualified to make a decision in the matter? Would he lean on his natural ability, his years of experience, or his intimate knowledge of Jehovah’s thinking?

Perhaps a proud man would have done so. But not Moses. The Bible record tells us: “Moses presented [the] case before Jehovah.” (Numbers 27:5) Just think! Even after some 40 years of leading the nation of Israel, Moses relied, not on himself, but on Jehovah. Here we see Moses’ humility at its best.

Moses did not jealously guard his authority. He rejoiced when Jehovah allowed other Israelites to act as prophets alongside him. (Numbers 11:24-29) When his father-in-law suggested that he delegate some of his workload, Moses humbly applied the suggestion. (Exodus 18:13-24) And toward the end of his life, although still physically strong, Moses asked Jehovah to appoint a successor for him. When Jehovah selected Joshua, Moses wholeheartedly supported the younger man, urging the people to follow Joshua’s lead into the Promised Land. (Numbers 27:15-18; Deuteronomy 31:3-6; 34:7) To be sure, Moses counted it a privilege to lead the Israelites in worship. But he did not put his authority ahead of the welfare of others.

**WHAT ARE THE LESSONS FOR US?** We never want to let power, authority, or natural ability go to our head. Remember: In order to be useful to Jehovah, our humility should always exceed our ability. (1 Samuel 15:17) When we are truly humble, we will strive to apply the Bible’s wise advice: “Trust in Jehovah with all your heart and do not lean upon your own understanding.”—Proverbs 3:5, 6.

Moses’ example also teaches us not to place too much importance on our status or authority.

Do we benefit from imitating Moses’ example of humility? Without question! When we cultivate genuine humility, we make life easier for the people around us, endearing ourselves to them. More important, we endear ourselves to Jehovah God, who himself displays this beautiful quality. (Psalm 18:35) “God opposes the haughty ones, but he gives undeserved kindness to the humble ones.” (1 Peter 5:5) What a compelling reason to imitate the humility of Moses!



**5. How did Joshua and Caleb provide powerful evidence that imperfect people can walk in God's ways successfully despite opposition? (Num. 32:12)**

[w93 11/15 p. 14 par. 13] *Courageous Joshua and Caleb provided evidence that we can walk in God's ways.* They "followed Jehovah wholly." (Numbers 32:12) Joshua and Caleb were among the 12 men sent to spy out the Promised Land. Fearing its inhabitants, ten spies tried to dissuade Israel from entering Canaan. However, Joshua and Caleb courageously said: "If Jehovah has found delight in us, then he will certainly bring us into this land and give it to us, a land that is flowing with milk and honey. Only against Jehovah do not rebel; and you, do not you fear the people of the land, for they are bread to us. Their shelter has turned away from over them, and Jehovah is with us. Do not fear them." (Numbers 14:8, 9) Lacking faith and courage, that generation of Israelites never reached the land of promise. But Joshua and Caleb, together with a new generation, did enter it.

**6. How might the obedience of Zelophehad's daughters affect a single Christian's view of marriage? (Num. 36:10-12)**

[w08 2/15 pp. 4-5 par. 10] Zelophehad's daughters had faith that things would work out well if they obeyed God. "Just as Jehovah had commanded Moses, that is the way the daughters of Zelophehad did," says the Bible. "Accordingly Mahlah, Tirzah and Hoglah and Milcah and Noah, the daughters of Zelophehad, became the wives of the sons of their father's brothers. To some of the families of the sons of Manasseh the son of Joseph they became wives, that their inheritance might continue together with the tribe of the family of their father." (Num. 36:10-12) Those obedient women did what Jehovah commanded. (Josh. 17:3, 4) With similar faith, spiritually mature unmarried Christians obey God by marrying "only in the Lord."—1 Cor. 7:39.

**7. What was the consequence to the Israelites for their complaining attitude and negative speech, and what lesson can we learn from this account? (Deut. 1:26-28, 34, 35)**

[w13 8/15 p. 11 par. 7] **The negative speech of others can influence us. (Read Deuteronomy 1:26-28.)** The Israelites had just been delivered from slavery in Egypt. Jehovah had miraculously brought ten plagues on that oppressive nation and thereafter destroyed Pharaoh and his military force in the Red Sea. (Ex. 12:29-32, 51; 14:29-31; Ps. 136:15) God's people were poised to enter the Promised Land. Yet, at that crucial moment, the Israelites started to complain about Jehovah. What caused this lack of faith? Their hearts melted because of the negative report of some who had been sent to spy out the land. (Num. 14:1-4) What resulted? A whole generation was not allowed to enter into that "good land." (Deut. 1:34, 35) Could we at times allow the negative speech of others to weaken our faith and cause us to grumble about Jehovah's dealings with us?

**8. In order to have Jehovah's blessing and prosper in the Promised Land, what twofold responsibility did the Israelites have to fulfill? (Deut. 4:9)**

[w06 6/1 p. 29 par. 15] To the assembled nation of Israel poised to enter the Promised Land, Moses said: "Only watch out for yourself and take good care of your soul, that you may not forget the things that your eyes have seen and that they may not depart from your heart all the days of your life; and you must make them known to your sons and to your grandsons." (Deuteronomy 4:9) In order to have Jehovah's blessing and prosper in the land they were about to inherit, the people had to fulfill a twofold responsibility before Jehovah their God. They were not to forget the marvelous things Jehovah had performed before their eyes, and they were to teach them to future generations. As God's people today, we must do the same if we want to 'choose life and keep alive.' What have we seen with our eyes that Jehovah has performed in our behalf?

**9. In what way did the Israelites' clothing not wear out and their feet not become swollen during the wilderness trek? (Deut. 8:3, 4)**

**[w04 9/15 p. 26 par. 1]** This was a miraculous provision, as was the regular supply of manna. The Israelites used the same garments and footwear they started out with, likely passing them on to others as children grew up and adults died. Since the two censuses taken at the beginning and at the end of the wilderness trek revealed that the number of Israelites did not increase, the original supply of these items would have been sufficient.—Numbers 2:32; 26:51.

**10. How can we apply the exhortation given to the Israelites to “hold fast” to Jehovah? (Deut. 13:4, 6-9)**

**[w02 10/15 p. 16 par. 14]** Just before the Israelites were due to enter the Promised Land, Moses counseled them: “After Jehovah your God you should walk, and him you should fear, and his commandments you should keep, and to his voice you should listen, and him you should serve, and to him you should cling.” (Deuteronomy 13:4) They were to follow Jehovah, fear him, obey him, and cling to him. With regard to the word here translated “cling,” one Bible scholar states that “the language indicates a very close and intimate relationship.” The psalmist stated: “The intimacy with Jehovah belongs to those fearful of him.” (Psalm 25:14) This precious, close relationship with Jehovah will be ours if he is real to us and if we love him so much that we dread to displease him in any way.—Psalm 19:9-14.

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

## WEEK STARTING OCTOBER 27

Song 5 and Prayer

### ❑ **Congregation Bible Study:**

*cl* chap. 15 ¶1-10 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Deuteronomy 11-13 (10 min.)

**Theocratic Ministry School Review** (20 min.)

### ❑ **Service Meeting:**

Song 45

**15 min:** “How to Cultivate a Sense of Urgency About Preaching.” Discussion. Have a demonstration showing a publisher presenting the *Bible Teach* book or a tract.

**15 min:** **Prepare Well to Preach With Urgency.** Discussion based on the August 15, 2014, *Watchtower*, pages 14-15, paragraphs 14-20. Ask audience what issues or questions are weighing on people’s minds in the local territory. How can we address these concerns in our ministry? Have two pioneers or a married couple demonstrate how to use this material to prepare presentations that will appeal to people in the territory. Participants may determine which publication they will feature.

Song 95 and Prayer

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## Theocratic Ministry School Review

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The following questions will be considered at the Theocratic Ministry School during the week beginning October 27, 2014.

1. Why did the Israelites complain against God and Moses as recorded at Numbers 21:5, and what warning is there in this account for us? [Sept. 1, *w99* 8/15 pp. 26-27]
2. Why did Jehovah’s anger blaze against Balaam? (Num. 22:20-22) [Sept. 8, *w04* 8/1 p. 27 par. 2]
3. What does Numbers 25:11 tell us about the attitude of Phinehas, and how might we imitate him? [Sept. 8, *w04* 8/1 p. 27 par. 4]
4. In what ways did Moses set an excellent example of humility for us today? (Num. 27:5, 15-18) [Sept. 15, *w13* 2/1 p. 5]
5. How did Joshua and Caleb provide powerful evidence that imperfect people can

walk in God’s ways successfully despite opposition? (Num. 32:12) [Sept. 22, *w93* 11/15 p. 14 par. 13]

6. How might the obedience of Zelophehad’s daughters affect a single Christian’s view of marriage? (Num. 36:10-12) [Sept. 29, *w08* 2/15 pp. 4-5 par. 10]
7. What was the consequence to the Israelites for their complaining attitude and negative speech, and what lesson can we learn from this account? (Deut. 1:26-28, 34, 35) [Oct. 6, *w13* 8/15 p. 11 par. 7]
8. In order to have Jehovah’s blessing and prosper in the Promised Land, what twofold responsibility did the Israelites have to fulfill? (Deut. 4:9) [Oct. 13, *w06* 6/1 p. 29 par. 15]
9. In what way did the Israelites’ clothing not wear out and their feet not become swollen during the wilderness trek? (Deut. 8:3, 4) [Oct. 20, *w04* 9/15 p. 26 par. 1]
10. How can we apply the exhortation given to the Israelites to “hold fast” to Jehovah? (Deut. 13:4, 6-9) [Oct. 27, *w02* 10/15 p. 16 par. 14]

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## How to Cultivate a Sense of Urgency About Preaching

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A sense of urgency must be cultivated, and it is necessary to have it to survive the end of this system of things. By heeding the following reminders, we can strengthen our sense of urgency.

- Pray regularly about the Kingdom.—Matt. 6:10.
- Protect your heart by reading the Bible daily.—Heb. 3:12.
- Use your time wisely.—Eph. 5:15, 16; Phil. 1:10.
- Keep a “focused” eye. Do not become distracted by worldly desires.—Matt. 6:22, 25; 2 Tim. 4:10.
- Keep on the watch by remaining alert to the fulfillment of Bible prophecy.—Mark 13:35-37.

Our having a sense of urgency will motivate us to share fully in the work that is yet to be finished!—John 4:34, 35.

verses on the initial call. Later, you can continue the discussion.

<sup>12</sup> The back of each tract provides a question under the heading “To Think About” and scriptures that can be discussed on a return visit. In the tract *How Do You View the Future?* the question for the next call is “How will God change our world for the better?” Matthew 6:9, 10 and Daniel 2:44 are cited. For the tract *Can the Dead Really Live Again?* the question is “Why do we grow old and die?” Genesis 3:17-19 and Romans 5:12 are cited.

<sup>13</sup> Use the tracts as stepping-stones for starting Bible studies. When a person scans the QR Code\* on the back of a tract, he will be directed to something on our Web site that may encourage him to study the Bible. The tracts also highlight the brochure *Good News From God!* and point to a specific lesson in it. For example, the tract *Who Really Controls the World?* leads into lesson 5 of that brochure. The tract *What Is the Key to Happy Family Life?* leads into lesson 9. By using the tracts in the way intended, you will be following the good routine of using the Bible on initial calls and on return visits. In turn, that may result in starting more studies. What else can you do to use God’s Word effectively in your ministry?

#### DISCUSS A TOPIC THAT WEIGHS ON PEOPLE’S MINDS

<sup>14</sup> Paul had an earnest desire to relate to “as many people as possible” in his

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\* QR Code is a registered trademark of Denso Wave Incorporated.

**13.** Explain how to use the tracts to start Bible studies.

**14, 15.** How can you imitate Paul’s attitude toward the ministry?

ministry. **(Read 1 Corinthians 9:19-23.)** Notice that it was Paul’s hope “to gain Jews . . . , to gain those under law . . . , to gain those without law . . . , to gain the weak.” Yes, he wanted to reach “people of all sorts, so that [he] might by all possible means save some.” (Acts 20:21) How can we imitate Paul’s attitude as we prepare to share the truth with “all sorts of people” in our territory?—1 Tim. 2:3, 4.

<sup>15</sup> Suggested presentations appear in *Our Kingdom Ministry* each month. Try them. But if other topics are weighing on the minds of people in your territory, formulate interest-arousing presentations to meet those needs. Think about the environment in which you live, about the other people who live there, and about what concerns them the most. Then, think of a scripture that addresses their needs. A circuit overseer says this about the way he and his wife focus on the Bible: “Most householders will allow us to read one verse if we are brief and to the point. After a customary greeting with our open Bibles in hand, we read the scripture.” Consider a few field-tested examples of topics, questions, and scriptures that you might try in your territory.

<sup>16</sup> If you live in a region where peace is often disrupted, you might ask a person: “Could you ever imagine this as being the lead news story of the day: ‘The whole earth now rests, free of disturbance. People cry out for joy’? That is what the Bible says at Isaiah 14:7. In fact, the Bible contains God’s many promises of peaceful times that are coming in our future.” Then offer to read one of those promises from the Bible.

**16.** Explain how Isaiah 14:7 could be used in the ministry.

<sup>17</sup> Is it hard for many men in your area to make a living? If so, you might start a conversation by asking: "How much money does a man have to make in order for his family to be happy?" Follow the person's response with: "Many men earn much more than that, but their families are still not content. So, what is really needed?" Then read Matthew 5:3 and offer a Bible study.

<sup>18</sup> Are people in your locality suffering from the effects of a recent tragedy? You could begin your presentation by saying: "I came to your door to offer some comfort. (Read **Jeremiah 29:11.**) Did you notice the three things God wants for us? 'Peace,' 'a future,' and 'a hope.' Isn't it nice to know that he wants us to have a good life? But how is that possible?" Then direct attention to an appropriate lesson in the *Good News* brochure.

<sup>19</sup> Do you live in a neighborhood where people are interested in religion? If so, you might start a conversation by asking: "If an angel spoke to you, would you listen to what he had to say? (Read **Revelation 14:6, 7.**) Since this angel says 'fear God,' would it not be important to identify which God he has in mind? The angel gives us a clue when he says that it is 'the One who made the heaven and the earth.' Who was that?" Then read Psalm 124:8, which says: "Our help is in the name of Jehovah, the Maker of heaven and earth." Follow that up with an offer to explain more about Jehovah God.

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17. How can you introduce Matthew 5:3 in a conversation?

18. To comfort others, how can you use Jeremiah 29:11?

19. Explain how Revelation 14:6, 7 can be used in talking with religious people.

<sup>20</sup> You might start a conversation with a young person by saying: "I would like to read a scripture that asks a very important question. (Read **Proverbs 30:4.**) There is no human who fits this description, so it must be describing our Creator.\* How can we find out what his name is? I would be happy to show it to you in the Bible."

### LET GOD'S WORD EMPOWER YOUR MINISTRY

<sup>21</sup> You never know how people will react to a well-chosen scripture. For instance, two Witnesses in Australia knocked on a young woman's door. One of them asked her, "Do you know God's name?" and then read one scripture—Psalm 83:18. "I was floored!" the woman says. "After they left, I drove 35 miles (56 km) to a bookstore to check other Bible translations and then looked up the name in a dictionary. Having convinced myself that God's name is Jehovah, I wondered what else I didn't know." Soon thereafter, she and her future husband began studying the Bible, and later they got baptized.

<sup>22</sup> God's Word changes the lives of those who read it and develop faith in Jehovah's living promises. (Read **1 Thessalonians 2:13.**) The Bible's message is more powerful than anything we might say to try to reach the heart of another person. That is why, at every possible opportunity, we should use the Word of God. It is alive!

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\* See "Questions From Readers" in *The Watchtower* of July 15, 1987, page 31.

20. (a) In what way can Proverbs 30:4 be used to teach someone God's name? (b) Is there a particular scripture that you use with good results?

21, 22. (a) How can a well-chosen scripture change a person's life? (b) What are you determined to do as you carry out your ministry?

# 95 “Taste and See That Jehovah Is Good” (Psalm 34:8)

1. Our service to God we cherish;  
We value our priv’lege to preach.  
We buy out the time and give God our best,  
For many we still need to reach.

*(CHORUS)*

*God’s Word invites us: ‘Come taste and see—  
See that Jehovah is good.’  
Godly devotion brings greatest gain,  
We know we’ve done all we could.*

2. For those in the full-time service,  
Rich blessings and treasures abound.  
By trusting in God to care for their needs,  
In all things contentment is found.

*(Chorus)*