

WEEK STARTING NOVEMBER 3

Song 79 and Prayer

□ Congregation Bible Study:

c/ chap. 15 ¶11-19 (30 min.)

□ Theocratic Ministry School:

Bible reading: Deuteronomy 14-18 (10 min.)

No. 1: Deuteronomy 15:16–16:8 (4 min. or less)

No. 2: Why We Recognize Sin for What It Is—*rs*
p. 373 ¶1–p. 374 ¶1 (5 min.)

No. 3: Adoption—How Adoption Was Viewed and Practiced, As Revealed in the Hebrew Scriptures—*it-1* p. 50 ¶3-6 (5 min.)

□ Service Meeting:

Song 103

10 min: Help Young Ones Prepare for the Ministry. Discussion. Play the video *Become Jehovah's Friend—Let's Go in Service*. (Go to jw.org, and look under BIBLE TEACHINGS > CHILDREN.) Ask young ones: How many of you have a service bag? What do you have in your bag? What was the first thing Sophia put in her bag? What else did she need? After her bag was packed, what important thing was she going to do with her mother? Have a young one demonstrate his or her magazine presentation.

10 min: How Some Preach the Word Urgently. Elder interviews two or three publishers who have taken practical steps to adjust their schedules in order to increase their share in the ministry or to pioneer. Conclude by reviewing the congregation's field service arrangements, and encourage all to take practical steps to have a full share in the ministry.

10 min: How Has Your Ministry Improved? Discussion by the service overseer. Entertain comments from audience on how the recent "Improving Our Skills in the Ministry" articles have helped them make improvement in various areas of the ministry. Conclude by encouraging all to continue to preach with urgency by applying the suggestions in these articles.

Song 100 and Prayer

Sample Presentations

To Start Bible Studies on the First Saturday in November

"Please note this interesting question. [Read the first question on the back of the November 1 *Watchtower*.] What do you think? [Read the two paragraphs under that question and at least one of the cited scriptures.] May I return so that we can discuss why Jesus performed these resurrections and what this means for us?"

THE WATCHTOWER® ANNOUNCING JEHOVAH'S KINGDOM

November 1

"Have you ever wondered why so many terrible things are happening in the world? [Allow for response.] The Bible explains why at Revelation 12:9. [Read.] However, verse 12 gives us reason for hope. [Read Revelation 12:12.] Satan's evil influence will soon be gone. This article entitled 'Should We Fear Satan?' discusses how we can protect ourselves from his influence *now* and what will happen to Satan in the near future. Here is your copy."

Awake!® November

"Everyone wants to be happy, but many today are not. What do you think leads to real happiness? [Allow for response.] I find the Bible to be helpful in building a happy life. For example, notice this Bible principle. [Read Hebrews 13:5.] This magazine highlights four Bible-based keys to real happiness."

Announcements

■ Literature offer for **October:** The *Watchtower* and *Awake!* magazines. **November and December:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?* **January:** *Good News From God!* or *Was Life Created?*

■ Since November has five full weekends, it would be an excellent month to auxiliary pioneer.

Field Service Highlights

We are pleased to report that on April 14, the attendance at the Memorial was 2,610,810 in the United States branch territory. This is more than twice the number of publishers that reported in April. May we be motivated by Christ's love to follow up on interest generated by this special event.—2 Cor. 5:14.



The Power of Kindness (Ephesians 4:32)

1. We're grateful to know Jehovah, our God,
For in his Word we find:
Although he is great in wisdom and might,
Jehovah is loving and kind.
2. Christ Jesus invites the weary at heart
To leave their cares behind.
How kindly his yoke, how light is his load,
For he is refreshing and kind.
3. We see in our God and Jesus our Lord,
The persons we should be.
In all that we do, we want to reflect
Their kindness and true empathy.

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

¹¹ 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.

¹² 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.

¹³ 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."

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?

A Living Example of Justice

¹⁴ Jesus did more than teach about love. He *lived* “the law of the Christ.” It was embodied in his life course. Consider three ways in which Jesus’ example made clear what justice is.

¹⁵ First, Jesus scrupulously avoided committing any injustice. Perhaps you have noticed that many injustices come about when imperfect humans grow arrogant and overstep the proper bounds of their authority. Jesus did not do that. On one occasion, a man approached Jesus and said: “Teacher, tell my brother to divide the inheritance with me.” Jesus’ response? “Man, who appointed me judge or apportioner over you persons?” (Luke 12:13, 14) Is that not remarkable? Jesus’ intellect, his judgment, and even his level of God-given authority exceeded that of anyone on earth; yet, he refused to involve himself in this matter, since he had not been granted the particular authority to do so. Jesus has always been modest in this way, even during the millenniums of his prehuman existence. (Jude 9) It says much for Jesus that he humbly trusts Jehovah to determine what is just.

¹⁶ Second, Jesus displayed justice in the way he preached the good news of God’s Kingdom. He showed no bias. Rather, he earnestly endeavored to reach all kinds of people, whether rich or poor. In contrast, the Pharisees dismissed poor, common people with the contemptuous term ‘*am-ha-d’rets*, or “people of the land.” Jesus courageously set that injustice right. When he taught people the good news—or, for that matter, when he ate with people, fed them, cured them, or even resurrected them—he

14, 15. How did Jesus show that he recognized the limits of his own authority, and why is this reassuring?

16, 17. (a) How did Jesus display justice in preaching the good news of God’s Kingdom? (b) How did Jesus show that his sense of justice was merciful?

upheld the justice of the God who wants to reach "all sorts of men."*—1 Timothy 2:4.

¹⁷ Third, Jesus' sense of justice was profoundly merciful. He reached out to help sinners. (Matthew 9:11-13) He readily came to the aid of people who were powerless to protect themselves. For instance, Jesus did not join the religious leaders in promoting a distrust of all Gentiles. He mercifully helped and taught some of these, even though his primary mission was to the Jewish people. He agreed to perform a miraculous cure for a Roman army officer, saying: "With no one in Israel have I found so great a faith."—Matthew 8:5-13.

¹⁸ Similarly, Jesus did not support the prevailing views toward women. Instead, he courageously did what was just. Samaritan women were held to be as unclean as Gentiles. Yet, Jesus did not hesitate to preach to the Samaritan woman at the well of Sychar. In fact, it was to this woman that Jesus first plainly identified himself as the promised Messiah. (John 4:6, 25, 26) The Pharisees said that women should not be taught God's Law, but Jesus spent much time and energy teaching women. (Luke 10:38-42) And whereas tradition held that women could not be trusted to give reliable testimony, Jesus dignified several women with the privilege of being the first to see him after his resurrection. He even told them to go tell his male disciples about this most important event!—Matthew 28:1-10.

* The Pharisees held that lowly people, who were not versed in the Law, were "accused." (John 7:49) They said that one should neither teach such people nor do business with them nor eat with them nor pray with them. To allow one's daughter to marry one of them would be worse than exposing her to wild beasts. They deemed the resurrection hope to be closed to such lowly ones.

18, 19. (a) In what ways did Jesus promote the dignity of women? (b) How does Jesus' example help us to see the link between courage and justice?

¹⁹ Yes, Jesus made clear to the nations what justice is. In many cases, he did so at great personal risk. Jesus' example helps us to see that upholding true justice requires courage. Fittingly, he was called "the Lion that is of the tribe of Judah." (Revelation 5:5) Recall that the lion is a symbol of courageous justice. In the near future, though, Jesus will effect even greater justice. In the fullest sense, he will set "justice in the earth."—Isaiah 42:4.

The Messianic King "Sets Justice in the Earth"

²⁰ Since becoming the Messianic King in 1914, Jesus has promoted justice in the earth. How so? He has sponsored the fulfillment of his prophecy found at Matthew 24:14. Jesus' followers on earth have taught people of all lands the truth about Jehovah's Kingdom. Like Jesus, they have preached in an impartial and just manner, seeking to give everyone—young or old, rich or poor, male or female—an opportunity to come to know Jehovah, the God of justice.

²¹ Jesus is also promoting justice within the Christian congregation, of which he is the Head. As prophesied, he provides "gifts in men," faithful Christian elders who take the lead in the congregation. (Ephesians 4:8-12) In shepherding the precious flock of God, such men follow the example of Jesus Christ in promoting justice. They keep ever in mind that Jesus wants his sheep to be dealt with justly—regardless of position, prominence, or material circumstances.

²² In the near future, though, Jesus will set justice in the earth in an unprecedented way. Injustice is rampant in this corrupt world. Every child that dies of starvation

20, 21. In our own time, how has the Messianic King promoted justice throughout the earth and within the Christian congregation?

22. How does Jehovah feel about the rampant injustices of today's world, and what has he appointed his Son to do about it?

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,'^a 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,^b nor should you show pity or feel compassion or protect him; **9** instead, you should kill him without fail.^c Your hand should be the first to come upon him to put him to death, and the hand of all the people afterward.^d **10** And you must stone him to death,^e 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.^f

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;^g 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.^h Devote it and everything that is in it, including its livestock, to destructionⁱ 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,^{*a} 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.^b **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.^c

14 "You are sons of Jehovah your God. Do not cut yourselves^d or shave your foreheads bald* for a dead person.^e **2** For you are a holy people^f 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.^g

3 "You must not eat anything that is detestable.^h **4** These are the animals that you may eat:ⁱ 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.^j **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."

clean for you. You must not eat their flesh or touch their carcasses.

9 "Of everything that is living in the waters, you may eat these: Anything with fins and scales, you may eat.^a **10** But you must not eat anything that has no fins and scales. It is unclean for you.

11 "You may eat any clean bird. **12** But you must not eat these: the eagle, the osprey, the black vulture,^b **13** the red kite, the black kite, every kind of glede, **14** every kind of raven, **15** the ostrich, the owl, the gull, every kind of falcon, **16** the little owl, the long-eared owl, the swan, **17** the pelican, the vulture, the cormorant, **18** the stork, every kind of heron, the hoopoe, and the bat. **19** Every winged swarming creature* also is unclean for you. They should not be eaten. **20** Any clean flying creature you may eat.

21 "You must not eat any animal that was found dead.^c You may give it to the foreign resident who is inside your cities,* and he may eat it, or it may be sold to a foreigner. For you are a holy people to Jehovah your God.

"You must not boil a young goat in its mother's milk.^d

22 "You must without fail give a tenth* of everything your seed produces in the field year by year.^e **23** You will eat the tenth part of your grain, your new wine, your oil, and the first-born of your herd and your flock before Jehovah your God in the place that he chooses to have his name reside,^f so that you may learn to fear Jehovah your God always.^g

24 "But if the journey should be too long for you and you are not able to carry it to the place

14:19 *Or "insect." **14:21** *Lit., "gates." **14:22** *Or "a tithe."

CHAP. 14

a Le 11:9,10

b Le 11:13-20

c Ex 22:31
Le 17:15

d Ex 23:19
Ex 34:26

e De 12:11
De 26:12

f De 12:5,17
De 15:19,20

g Ps 111:10

Second Col.

a De 12:5,6

b De 12:7
De 26:11
Ps 100:2

c Nu 18:21
2Ch 31:4
1Co 9:13

d Nu 18:20
De 10:9

e De 26:12

f Ex 22:21
De 10:18
Jas 1:27

g De 15:10
Ps 41:1
Pr 11:24
Pr 19:17
Mal 3:10
Lu 6:35

CHAP. 15

h Le 25:2

i De 31:10

j Ex 12:43
De 14:21
De 23:20

k De 28:8

that Jehovah your God chooses as the place for his name^a because it is far away from you (because Jehovah your God will bless you), **25** you may then convert it into money, and with your money in hand, travel to the place that Jehovah your God will choose. **26** You may then spend the money on whatever you desire*—cattle, sheep, goats, wine and other alcoholic beverages, and anything you please;[#] and you will eat there before Jehovah your God and rejoice, you and your household.^b **27** And do not neglect the Levite who is inside your cities,^c for he has no share or inheritance with you.^d

28 "At the end of every three years, you should bring out the entire tenth part of your produce for that year and deposit it inside your cities.^e **29** Then the Levite, who has no share or inheritance with you, the foreign resident, the fatherless child,* and the widow who are in your cities will come and eat their fill,^f so that Jehovah your God may bless you in all that you do.^g

15 "At the end of every seven years, you should grant a release.^h **2** This is the nature of the release: Every creditor will release his neighbor from the debt he incurred. He should not demand payment from his neighbor or his brother, for it will be proclaimed a release to Jehovah.ⁱ **3** You may demand payment from the foreigner,^j but you should release your claim on whatever your brother owes you. **4** However, no one among you should become poor, for Jehovah will surely bless you^k in the land that Jehovah your God is giving you to possess as an inheritance, **5** but only if you

14:26 *Or "your soul desires." [#]Or "anything your soul may ask of you." **14:29** *Or "the orphan."

strictly obey the voice of Jehovah your God and carefully observe all this commandment that I am giving you today.^a **6** For Jehovah your God will bless you just as he has promised you, and you will lend* to many nations, but you will not need to borrow;^b and you will dominate many nations, but they will not dominate you.^c

7 "If one of your brothers becomes poor among you in one of your cities of the land that Jehovah your God is giving you, do not harden your heart or be tightfisted toward your poor brother.^d **8** For you should generously open your hand to him^e and by all means lend* whatever he needs or is lacking. **9** Be careful not to harbor this evil idea in your heart, "The seventh year, the year of the release, has approached,"^f and hold back your generosity toward your poor brother and give him nothing. If he calls out to Jehovah against you, it will be a sin on your part.^g **10** You should generously give to him,^h and you* should not give to him grudgingly, for this is why Jehovah your God will bless you every deed and undertaking.ⁱ **11** For there will always be poor people in the land.^j That is why I am commanding you, "You should generously open up your hand to your afflicted and poor brother in your land."^k

12 "If one of your brothers, a Hebrew man or woman, is sold to you and has served you for six years, then in the seventh year you should set him free.^l **13** And if you should set him free, do not send him away empty-handed. **14** You should supply him generously with something from your flock, your threshing floor, and your press

15:6, 8 *Or "lend on pledge." 15:10 *Lit., "your heart."

CHAP. 15

- a Jos 1:7, 8
Isa 1:19
b De 28:12
c De 28:13
1Ki 4:24, 25
d Pr 21:13
Jas 2:15, 16
1Jo 3:17
e Le 25:35
Pr 19:17
Mt 5:42
Lu 6:34, 35
Ga 2:10
f De 15:1
g Ex 22:22, 23
De 24:14, 15
Pr 21:13
h Ac 20:35
2Co 9:7
1Ti 6:18
Heb 13:16
i De 24:19
Ps 41:1
j Mt 26:11
k Pr 3:27
Mt 5:42
Lu 12:33
l Ex 21:2
Le 25:39

Second Col.

- a Ex 21:5, 6
b Ex 13:2
Ex 22:30
Nu 3:13
Nu 18:15, 17
c De 12:5, 6
De 14:23
De 16:11
d Le 22:20
De 17:1
Mal 1:8
Heb 9:14
e De 12:15
De 14:4, 5
f Ge 9:4
Le 7:26
Ac 15:20, 29
g Le 17:10, 13
De 12:16

CHAP. 16

- h Ex 12:14
Le 23:5
Nu 9:2
Nu 28:16
1Co 5:7

for oil and wine. Just as Jehovah your God has blessed you, you should give to him. **15** Remember that you became a slave in the land of Egypt and that Jehovah your God redeemed you. That is why I am commanding you to do this today.

16 "But if he says to you, 'I will not go out from your company!' because he loves you and your household, since he has been happy while with you,^a **17** you should then take an awl and put it through his ear into the door, and he will become your slave for life. You should do the same with your slave girl. **18** Do not consider it a hardship when you set him free and he leaves you, because his service to you for six years was worth twice as much as that of a hired worker, and Jehovah your God has blessed you in everything that was done.

19 "You should sanctify every firstborn male of your herd and your flock to Jehovah your God.^b You must not do any work with the firstborn of your herd* nor shear the firstborn of your flock. **20** You and your household should eat it before Jehovah your God year by year in the place that Jehovah will choose.^c **21** But if it has a defect—lameness, blindness, or any other serious defect—you must not sacrifice it to Jehovah your God.^d **22** You should eat it inside your cities,* the unclean and clean person together, as though it were a gazelle or a deer.^e **23** But you must not eat its blood;^f you should pour it out on the ground like water.^g

16 "Observe the month of A'bib,* and celebrate the Passover to Jehovah your God,^h for in the month of A'bib, Jeho-

15:19 *Lit., "bull." 15:22 *Lit., "gates." 16:1 *See App. B15.

vah your God brought you out of Egypt by night.^a **2** And you should sacrifice the Passover offering to Jehovah your God,^b from the flock and the herd,^c in the place that Jehovah chooses to have his name reside.^d **3** You must not eat anything leavened along with it;^e for seven days you should eat unleavened bread, the bread of affliction, because you came out of the land of Egypt in haste.^f Do this so that you may remember the day you came out of the land of Egypt as long as you live.^g **4** No sourdough should be found with you in all your territory for seven days,^h nor should any of the meat that you will sacrifice in the evening on the first day remain all night until the next morning.ⁱ **5** You will not be allowed to sacrifice the Passover offering in just any of the cities that Jehovah your God is giving you. **6** But it should be done at the place that Jehovah your God chooses to have his name reside. You should sacrifice the Passover offering in the evening as soon as the sun sets,^j at the appointed time of your coming out of Egypt. **7** You must cook it and eat it^k in the place that Jehovah your God will choose,^l and in the morning you may return to your own tents. **8** Six days you should eat unleavened bread, and on the seventh day there will be a solemn assembly to Jehovah your God. You must do no work.^m

9 "You should count off seven weeks. You should begin counting off seven weeks from the time you first put the sickle to the standing grain.ⁿ **10** Then you are to celebrate the Festival of Weeks to Jehovah your God^o with the voluntary offering from your hand, given in proportion to how Jehovah your God blesses you.^p **11** And you are to re-

CHAP. 16

- a Ex 34:18
- b Mt 26:17
- c Ex 12:5, 6
2Ch 35:7
- d 1Ki 8:29
- e Ex 13:3
Le 23:6
Nu 28:17
1Co 5:8
- f Ex 12:33
- g Ex 12:14
Ex 13:8, 9
- h Ex 12:15
Ex 13:7
- i Ex 12:10
Ex 34:25
- j Ex 12:3, 6
Nu 9:2, 3
Mt 26:19, 20
- k Ex 12:8
2Ch 35:13
- l Joh 2:13
Joh 11:55
- m Ex 12:16
Le 23:8
- n Ex 23:16
Ex 34:22
Le 23:15
- o Nu 28:26
- p De 16:17
1Co 16:2
2Co 8:12

Second Col.

- a De 12:5-7
- b Ex 3:7
De 5:15
- c Ex 23:16
Le 23:34
Nu 29:12
De 31:10, 11
Joh 7:2
- d De 12:12
Ne 8:10, 17
Ec 5:18
- e Le 23:36, 40
Ne 8:18
- f De 7:13
De 28:8
De 30:16
- g Php 4:4
1Th 5:16
- h Ex 23:14, 15
- i De 16:10
- j De 16:13
- k 2Co 8:12
- l Ex 18:25, 26
De 1:16
2Ch 19:4, 5

joice before Jehovah your God, you and your son, your daughter, your male slave, your female slave, the Levite who is inside your cities,* the foreign resident, the fatherless child,^u and the widow, who are in your midst, in the place that Jehovah your God chooses to have his name reside.^v **12** Remember that you became a slave in Egypt,^w and observe and carry out these regulations.

13 "You should celebrate the Festival of Booths^x for seven days when you make an ingathering from your threshing floor and from your press for oil and wine. **14** Rejoice during your festival,^y you and your son, your daughter, your male slave, your female slave, the Levite, the foreign resident, the fatherless child, and the widow, who are inside your cities. **15** Seven days you will celebrate the festival^z to Jehovah your God in the place that Jehovah chooses, for Jehovah your God will bless all your produce and all that you do,^{aa} and you will become nothing but joyful.^{ab}

16 "Three times a year, all your males should appear before Jehovah your God in the place that he chooses: at the Festival of Unleavened Bread,^{ac} the Festival of Weeks,^{ad} and the Festival of Booths,^{ae} and none of them should appear before Jehovah empty-handed. **17** The gift that each one brings should be in proportion to the blessing that Jehovah your God has given you.^{af}

18 "You should appoint judges^{ag} and officers for each tribe in all the cities* that Jehovah your God is giving you, and they must judge the

16:11 *Lit., "gates." #Or "the orphan."

16:13, 16 *Or "Temporary Shelters."

16:18 *Lit., "inside all your gates."

people with righteous judgment.

19 You must not pervert justice,^a show partiality,^b or accept a bribe, for the bribe blinds the eyes of the wise^c and distorts the words of the righteous. **20** Justice—justice you should pursue,^d so that you may keep living and take possession of the land that Jehovah your God is giving you.

21 “You should not plant any sort of tree as a sacred pole^e near the altar of Jehovah your God that you make for yourself.

22 “Neither should you set up a sacred pillar for yourself,^f something Jehovah your God hates.

17 “You must not sacrifice to Jehovah your God a bull or a sheep that has a defect or anything wrong with it, for it would be detestable to Jehovah your God.^g

2 “Suppose a man or a woman is found among you, in any of your cities that Jehovah your God is giving you, who is practicing what is bad in the eyes of Jehovah your God and violating his covenant,^h **3** and he goes astray and worships other gods and he bows down to them or to the sun or the moon or all the army of the heavens,ⁱ a thing that I have not commanded.^j **4** When it is reported to you or you hear about it, then you should investigate the matter thoroughly. If it is confirmed to be true^k that this detestable thing has been done in Israel, **5** you must bring the man or the woman who has done this evil thing out to the city gates, and the man or the woman must be stoned to death.^l **6** On the testimony^m of two witnesses or of three witnessesⁿ the one who is to die should be put to death. He must not be put to death on

16:21 *See Glossary. 17:6 *Lit., “mouth.”

CHAP. 16

- a Ex 23:2
- Le 19:15
- b De 1:17
- c Ex 23:8
- 1Sa 12:3
- Ec 7:7
- d Mic 6:8
- e Ex 34:13
- f Ex 23:24
- Le 26:1
- De 12:3

CHAP. 17

- g Le 22:20
- De 15:21
- Mal 1:8
- h De 4:23
- De 13:6-9
- i De 4:19
- j De 13:12-15
- k Joh 7:51
- l De 13:6, 10
- m Mt 18:16
- Joh 8:17
- 1Ti 5:19
- Heb 10:28

Second Col.

- a Nu 35:30
- De 19:15
- b De 13:5
- 1Co 5:13
- c Nu 35:11
- d De 12:5
- 1Ki 3:16, 28
- Ps 122:2, 5
- e 1Sa 7:15, 16
- f De 19:17
- De 21:5
- g Mal 2:7
- h De 5:32
- De 12:32
- i Pr 11:2
- Heb 10:28
- j De 13:5
- 1Co 5:13
- k De 13:11
- De 19:20
- l 1Sa 8:5, 20
- 1Sa 10:19
- m 1Sa 9:17
- 1Sa 10:24
- 1Sa 16:12, 13

the testimony of one witness.^a

7 The hand of the witness should be the first to come against him to put him to death, and the hand of all the people afterward. You must remove what is bad from your midst.^b

8 “If a case arises in one of your cities that is too difficult for you to judge, whether it is a case involving bloodshed^c or a legal claim that has been raised or a violent deed that has been committed or other matters of dispute, you should rise up and go to the place that Jehovah your God chooses.^d **9** Go to the Levitical priests and to the judge^e serving in those days, and make your inquiry, and they will hand down the decision to you.^f **10** Then you must act according to the decision that they hand down to you from the place that Jehovah chooses. Be careful to do according to all that they instruct you. **11** You must act according to the law that they show you and according to the decision that they declare to you.^g Do not deviate from the decision that they will hand down to you, either to the right or to the left.^h **12** The man who acts presumptuously by not listening to the priest who is ministering to Jehovah your God or to the judge must die.ⁱ You must remove what is bad from Israel.^j **13** All the people will then hear and become afraid, and they will not act presumptuously anymore.^k

14 “When you enter the land that Jehovah your God is giving you and you have taken possession of it and are living in it, and you say, ‘Let me appoint a king over myself like all the nations around me,’^l **15** in that case, you should without fail appoint a king whom Jehovah your God chooses.^m You should appoint a king from among your

brothers. You are forbidden to appoint over yourself a foreigner who is not your brother. **16** However, he should not acquire many horses for himself^a or make the people go back to Egypt in order to obtain more horses,^b since Jehovah told you, 'You must never go back again by this way.' **17** Neither should he take many wives for himself, so that his heart may not go astray;^c nor should he acquire vast amounts of silver and gold for himself.^d **18** When he takes his seat on the throne of his kingdom, he must write for himself in a book* a copy of this Law, taken from the one kept by the Levitical priests.^e

19 "It is to remain with him, and he must read from it all the days of his life,^f so that he may learn to fear Jehovah his God and observe all the words of this Law and these regulations by carrying them out.^g **20** Thus his heart will not exalt itself above his brothers, and he will not deviate from the commandment, either to the right or to the left, so that he may remain a long time over his kingdom, he and his sons in the midst of Israel.

18 "The Levitical priests, and indeed the entire tribe of Le'vi, will have no share or inheritance with Israel. They will eat of the offerings made by fire to Jehovah, which are his inheritance.^h **2** So they should have no inheritance in the midst of their brothers. Jehovah is their inheritance, just as he has spoken to them.

3 "Now this will be the due right of the priests from the people: Whoever makes a sacrifice, whether a bull or a sheep, is to give the shoulder, the jaws, and the stomach to the priest.

17:18 *Or "a scroll."

CHAP. 17

- a De 20:1
- 2Sa 8:4
- Ps 20:7
- Pr 21:31
- b Isa 31:1
- c 1Ki 11:1-3
- Ne 13:26
- d Job 31:24, 28
- 1Ti 6:9
- e De 31:9, 26
- 2Ki 22:8
- f 2Ch 34:18
- g Ps 1:2
- Ps 119:97

CHAP. 18

- h Nu 18:20, 24
- De 10:9
- Jos 13:14, 33
- 1Co 9:13

Second Col.

- a Ex 23:19
- Nu 18:8, 12
- 2Ch 31:4
- Ne 12:44
- b Ex 28:1
- Nu 3:10
- De 10:8
- c Nu 35:2
- d De 12:5, 6
- De 16:2
- Ps 26:8
- e 2Ch 31:2
- f Le 7:10
- g Le 18:26
- De 12:30
- h De 12:31
- 2Ki 16:1, 3
- 2Ch 28:1, 3
- Ps 106:35-37
- Jer 32:35
- i 2Ki 17:17
- Ac 16:16
- j Le 19:26
- Ac 19:19
- k Eze 21:21
- l Ex 22:18
- m Le 20:27
- 1Ch 10:13
- n Le 19:31
- o 1Sa 28:7-11
- Isa 8:19
- Ga 5:19, 20
- p Mt 5:48
- 2Pe 3:14
- q Le 19:26
- 2Ki 21:1, 2, 6
- r Jos 13:22

4 The firstfruits of your grain, your new wine, your oil, and the first wool that is shorn from your flock you should give him.^a

5 Jehovah your God has chosen him and his sons from all your tribes to minister in the name of Jehovah always.^b

6 "But if a Levite leaves one of your cities in Israel where he was living^c and he* desires to go to the place that Jehovah chooses,^d **7** he may minister there in the name of Jehovah his God the same as all his brothers, the Levites, who are stationed there before Jehovah.^e **8** He will receive an equal share of food with them,^f in addition to what he receives from selling his ancestral possessions.

9 "When you have entered into the land that Jehovah your God is giving you, you must not learn to imitate the detestable practices of those nations.^g

10 There should not be found in you anyone who makes his son or his daughter pass through the fire,^h anyone who employs divination,ⁱ anyone practicing magic,^j anyone who looks for omens,^k a sorcerer,^l **11** anyone binding others with a spell, anyone who consults a spirit medium^m or a fortune-teller,ⁿ or anyone who inquires of the dead.^o **12** For whoever does these things is detestable to Jehovah, and on account of these detestable practices Jehovah your God is driving them away from before you. **13** You should prove yourself blameless before Jehovah your God.^p

14 "For these nations that you are dispossessing used to listen to those practicing magic^q and divination,^r but Jehovah your God has not allowed you to

18:6 *Or "his soul." ^rThat is, the place Jehovah selects as the center for worship.

do anything like this. **15** Jehovah your God will raise up for you from among your brothers a prophet like me. You must listen to him.^a **16** This is in response to what you asked of Jehovah your God in Ho'reb on the day of the assembly^{*b} when you said, 'Do not let me hear the voice of Jehovah my God or see this great fire anymore, so that I do not die.'^c **17** Then Jehovah said to me, 'What they have said is good. **18** I will raise up for them from the midst of their brothers a prophet like you,^d and I will put my words in his mouth,^e and he will speak to them all that I command him.'^f **19** Indeed, I will require an account from the man who will not listen to my words that he will speak in my name.^g

20 "If any prophet presumptuously speaks a word in my name that I did not command him to speak or speaks in the name of other gods, that prophet must die.^h **21** However, you may say in your heart: "How will we know that Jehovah has not spoken the word?" **22** When the prophet speaks in the name of Jehovah and the word is not fulfilled or does not come true, then Jehovah did not speak that word. The prophet spoke it presumptuously. You should not fear him.'

19 "When Jehovah your God destroys the nations whose land Jehovah your God is giving you and you have dispossessed them and have settled in their cities and their houses,ⁱ **2** you should set apart three cities in the midst of your land that Jehovah your God is giving you to possess.^j **3** You should divide the territory of the land that Jehovah your God has given you to possess into three parts,

18:16 *Or "congregation."

CHAP. 18

a Ge 49:10
Nu 24:17
Lu 7:16
Joh 6:14
Ac 3:22
Ac 7:37

b Ex 19:17

c Ex 20:19

d Ex 34:28
Nu 12:3
Mt 4:1, 2
Mt 11:29
Joh 5:46

e Joh 17:8

f Joh 12:49
Heb 1:2

g Ac 3:23

h De 13:1-5
Jer 28:11-17

CHAP. 19

i De 7:1
De 9:1

j Nu 35:14
Jos 20:7, 9

Second Col.

a Nu 35:15
De 4:42

b Nu 35:25

c Nu 35:12, 19

d Jos 20:4, 5

e Ge 15:18
Ex 23:31
De 11:24

f Ge 28:14

g De 11:22, 23

h Jos 20:7, 8

i Pr 6:16, 17

j De 21:6-9

k 1Jo 3:15

and prepare the roads so that any manslayer can flee to one of those cities.

4 "Now this is what should take place regarding the manslayer who may flee there in order to live: When he strikes his fellow man unintentionally and he did not previously hate him;^a **5** as when he goes with his fellow man into the forest to gather wood and he raises his hand to cut the tree with the ax, but the axhead flies off the handle and hits his fellow man and he dies, the manslayer should flee to one of these cities to live.^b **6** Otherwise, in the heat of anger,^{*} the avenger of blood^c may chase after the manslayer, overtake him, and kill him, because the distance to the city was too far. However, he did not deserve to die, since he did not previously hate his fellow man.^d **7** That is why I am commanding you: 'Set three cities apart.'

8 "If Jehovah your God enlarges your territory as he swore to your forefathers^e and he has given you all the land that he promised to give to your forefathers^f **9** —provided you faithfully observe all this commandment that I am giving you today, to love Jehovah your God and always to walk in his ways^g—then you are to add three other cities to these three.^h **10** In this way no innocent blood will be spilledⁱ in your land that Jehovah your God is giving you as an inheritance, and no bloodguilt will come upon you.^j

11 "But if a man hated his fellow man^k and he was waiting to attack him and he fatally wounded him^{*} and he died, and the man has fled to one of these cities, **12** the elders of his city should then sum-

19:6 *Lit., "because his heart is hot."

19:11 *Or "his soul."

Is there really such a thing as “sin” nowadays?

Illustrations: If a sick man was to break the thermometer, would that prove that he did not have a fever? If a thief said that he did not believe what is written in the lawbooks, would that make him innocent of crime? Similarly, the fact that many people do not believe it is necessary to live according to Bible standards does not put an end to sin.—See 1 John 1:8.

Some people may choose to do what God’s Word forbids. But that does not prove the Bible wrong. Galatians 6:7, 8 warns: “Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh.” The epidemic of sexually transmitted diseases, broken homes, and so forth, gives evidence of the truthfulness of what the Bible says. God made man; He knows what will bring us lasting happiness; He tells us in the Bible. Does it not make sense to listen to Him? (For evidence of God’s existence, see the main heading “God.”)

Is not much of what is called sin simply doing what is natural for humans?

Is sex sinful? Did Adam and Eve sin by having sexual relations with each other? That is not what the Bible says. Genesis 1:28 says that God himself told Adam and Eve to “be fruitful and become many and fill the earth.” That would involve sexual relations between them, would it not? And Psalm 127:3 says that “sons are an inheritance from Jehovah,” “a reward.” It should be noted that Eve ate first of the forbidden fruit and did so when she was by herself; only later did she give some to Adam. (Gen. 3:6) Obviously, the tree on which the forbidden fruit grew was a literal one. What the Bible forbids is not normal sexual relations between husband and wife but practices such as fornication, adultery, homosexuality, and bestiality. The bad fruitage of such practices shows that the prohibition is an evidence of loving concern on the part of the One who knows how we are made.

Gen. 1:27: “God proceeded to create the man [Adam] in his image, in God’s image he created him.” (The *normal* thing, therefore, was for

Adam to reflect God's holy qualities, to respond appreciatively to God's direction. To fall short of this was to miss the mark, to sin. See Romans 3:23, also 1 Peter 1:14-16.)

Eph. 2:1-3: "It is you [Christians] God made alive though you were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience. Yes, among them we all at one time conducted ourselves in harmony with the desires of our flesh, doing the things willed by the flesh and the thoughts, and we were naturally children of wrath even as the rest." (As offspring of sinner Adam, we were born in sin. From birth on, the inclination of our heart is toward badness. If we do not curb those wrong tendencies, we may in time become accustomed to such a way of life. It may even seem "normal" because others around us are doing similar things. But the Bible identifies what is right and what is wrong from God's viewpoint, in view of how he made man and his purpose for mankind. If we listen to our Creator and lovingly obey him, life will take on a richness of meaning that we never knew before, and we will have an eternal future. Warmly our Creator invites us to taste and see how good it is.—Ps. 34:8.)

How does sin affect a person's relationship with God?

1 John 3:4, 8: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. He who carries on sin originates with the Devil." (How forceful this is! Those who deliberately choose a course of sin, making a practice of it, are viewed by God as criminals. The course they have chosen is the one that Satan himself first took.)

Rom. 5:8, 10: "While we were yet sinners, Christ died for us. . . . When we were enemies, we became reconciled to God through the death of his Son." (Notice that sinners are referred to as enemies of God. How wise, then, to avail ourselves of the provision that God has made for reconciliation to him!)

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

levirate marriage doubtless eliminated to a great extent a basic reason for adoption of children: the continuance of the parental name.—De 25:5, 6.

A Christian Significance. In the Christian Greek Scriptures adoption is mentioned several times by the apostle Paul with regard to the new status of those called and chosen by God. Such ones, born as descendants of the imperfect Adam, were in slavery to sin and did not possess inherent sonship of God. Through purchase by means of Christ Jesus, they receive the adoption as sons and also become heirs with Christ, the only-begotten Son of God. (Ga 4:1-7; Ro 8:14-17) They do not come by such sonship naturally but by God's choice and according to his will. (Eph 1:5) While acknowledged as God's children, or sons, from the time of God's begetting them by his spirit (1Jo 3:1; Joh 1:12, 13), their full realization of this privilege as spirit sons of God is dependent on their ultimate faithfulness. (Ro 8:17; Re 21:7) Thus, Paul speaks of them as "earnestly waiting for adoption as sons, the release from our bodies by ransom."—Ro 8:23.

Such adopted state brings benefits of freedom from "a spirit of slavery causing fear," replacing it with the confidence of sons; of hope-of a heavenly inheritance assured by the witness of God's spirit. At the same time these spiritual sons are reminded by their adoption that such position is by God's undeserved kindness and selection rather than by their inherent right.—Ro 8:15, 16; Ga 4:5-7.

At Romans 9:4 Paul speaks of the fleshly Israelites as those "to whom belong the adoption as sons and the glory and the covenants and the giving of the Law," and this evidently refers to the unique position granted Israel while they were God's covenant people. Thus, God, on occasion, spoke of Israel as "my son." (Ex 4:22, 23; De 14:1, 2; Isa 43:6; Jer 31:9; Ho 1:10; 11:1; compare Joh 8:41.) Actual sonship, however, awaited the ransom provision made through Christ Jesus and was dependent on acceptance of that divine arrangement and faith in it.—Joh 1:12, 13; Ga 4:4, 5; 2Co 6:16-18.

ADORAIM (Ad-o-ra'im). One of the cities of Judah rebuilt and fortified by King Rehoboam in the tenth century B.C.E. (2Ch 11:9) It is identified with the modern village of Dura, located on a hillside about 8 km (5 mi) W of Hebron.

ADORAM. See ADONIRAM.

ADORNMENT. That which is put on to decorate, beautify, embellish, add luster to, and make the person himself, or that which he represents, pleasing or attractive. It may be for a good or for

a deceptive purpose. The Hebrew word for "adornment" is *hadharah'*, evidently from the root *hadhar'*, meaning "honor." (1Ch 16:29; La 5:12) At 1 Peter 3:3 "adornment" translates the Greek word *kosmos*, elsewhere rendered "world." The related verb *kosme'o* is translated "adorn."—Tit 2:10.

The Scriptures do not condemn physical adornment if it is properly done, and they highly recommend spiritual adornment. Jehovah himself is described as clothed in light and surrounded by beauty. (Ps 104:1, 2; Eze 1:1, 4-28; Re 4:2, 3) He has richly ornamented his creation with color, variety, and majestic magnificence.—Lu 12:27, 28; Ps 139:14; 1Co 15:41.

In Bible times the bridegroom and the bride adorned themselves for the marriage feast. In preparation the bride decked herself with the finest clothing and the best of the ornamental things that she possessed to present herself before the bridegroom. (Ps 45:13, 14; Isa 61:10) Jehovah speaks to Jerusalem, figuratively describing her as a girl whom he decked with fine, costly clothing and jewelry but who used her beauty and adornment unfaithfully as a prostitute. (Eze 16:10-19) Jehovah's prophet Hosea condemned Israel for adorning herself for the wrong purpose of attracting passionate lovers and engaging in false worship. (Ho 2:13) Through his prophets Jehovah foretold a restoration of Israel when she would come out of Babylonian exile and again adorn herself to express her joy and exultation.—Isa 52:1; Jer 31:4.

The temple in Jerusalem and Solomon's governmental buildings were beautifully adorned, to the delight of the queen of Sheba. (1Ki chaps 6, 7, 10) The temple rebuilt by Herod was a magnificent edifice adorned with fine stones and dedicated things. But Jesus showed that these material adornments would be of no avail when God's judgment came upon Jerusalem for her unfaithfulness.—Lu 21:5, 6.

The Proverbs show that if a great number of people choose to live under and delight in the rule of a king, this is one measure of his success. It is an adornment to him, recommending and adding luster to him as a ruler. (Pr 14:28) Jehovah is such a ruler by his Messianic Kingdom.—Ps 22:27-31; Php 2:10, 11.

Christian Counsel on Personal Adornment. Jesus and his apostles counseled constantly against putting trust in physical things and putting on a false show by means of material adornment. The apostle Paul said that Christian women should "adorn themselves in well-arranged dress, with modesty and soundness of mind, not with

1. From house to house, from door to door,
Jehovah’s word we spread.
From town to town, from farm to farm,
Jehovah’s sheep are fed.
This good news that God’s Kingdom rules,
As Jesus Christ foretold,
Is being preached throughout the earth
By Christians young and old.
2. From house to house, from door to door,
Salvation we proclaim.
It comes to those who choose to call
Upon Jehovah’s name.
But how can they call on the name
Of One they do not know?
So to their houses and their doors,
The sacred name must go.
3. So let us go from door to door
To spread the Kingdom news.
And whether it’s embraced or not,
We’ll let the people choose.
At least we’ll name Jehovah’s name,
His glorious truth declare.
And as we go from door to door,
We’ll find his sheep are there.

WEEK STARTING NOVEMBER 3

Song 79 and Prayer

□ Congregation Bible Study:

c/ chap. 15 ¶11-19 (30 min.)

□ Theocratic Ministry School:

Bible reading: Deuteronomy 14-18 (10 min.)

No. 1: Deuteronomy 15:16–16:8 (4 min. or less)

No. 2: Why We Recognize Sin for What It Is—*rs*
p. 373 ¶1–p. 374 ¶1 (5 min.)

No. 3: Adoption—How Adoption Was Viewed and Practiced, As Revealed in the Hebrew Scriptures—*it-1* p. 50 ¶3-6 (5 min.)

□ Service Meeting:

Song 103

10 min: Help Young Ones Prepare for the Ministry. Discussion. Play the video *Become Jehovah's Friend—Let's Go in Service*. (Go to jw.org, and look under BIBLE TEACHINGS > CHILDREN.) Ask young ones: How many of you have a service bag? What do you have in your bag? What was the first thing Sophia put in her bag? What else did she need? After her bag was packed, what important thing was she going to do with her mother? Have a young one demonstrate his or her magazine presentation.

10 min: How Some Preach the Word Urgently. Elder interviews two or three publishers who have taken practical steps to adjust their schedules in order to increase their share in the ministry or to pioneer. Conclude by reviewing the congregation's field service arrangements, and encourage all to take practical steps to have a full share in the ministry.

10 min: How Has Your Ministry Improved? Discussion by the service overseer. Entertain comments from audience on how the recent "Improving Our Skills in the Ministry" articles have helped them make improvement in various areas of the ministry. Conclude by encouraging all to continue to preach with urgency by applying the suggestions in these articles.

Song 100 and Prayer

Sample Presentations

To Start Bible Studies on the First Saturday in November

"Please note this interesting question. [Read the first question on the back of the November 1 *Watchtower*.] What do you think? [Read the two paragraphs under that question and at least one of the cited scriptures.] May I return so that we can discuss why Jesus performed these resurrections and what this means for us?"

THE WATCHTOWER® ANNOUNCING JEHOVAH'S KINGDOM

November 1

"Have you ever wondered why so many terrible things are happening in the world? [Allow for response.] The Bible explains why at Revelation 12:9. [Read.] However, verse 12 gives us reason for hope. [Read Revelation 12:12.] Satan's evil influence will soon be gone. This article entitled 'Should We Fear Satan?' discusses how we can protect ourselves from his influence *now* and what will happen to Satan in the near future. Here is your copy."

Awake!® November

"Everyone wants to be happy, but many today are not. What do you think leads to real happiness? [Allow for response.] I find the Bible to be helpful in building a happy life. For example, notice this Bible principle. [Read Hebrews 13:5.] This magazine highlights four Bible-based keys to real happiness."

Announcements

■ Literature offer for **October:** The *Watchtower* and *Awake!* magazines. **November and December:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?* **January:** *Good News From God!* or *Was Life Created?*

■ Since November has five full weekends, it would be an excellent month to auxiliary pioneer.

Field Service Highlights

We are pleased to report that on April 14, the attendance at the Memorial was 2,610,810 in the United States branch territory. This is more than twice the number of publishers that reported in April. May we be motivated by Christ's love to follow up on interest generated by this special event.—2 Cor. 5:14.



We Are Jehovah's Army!

(Joel 2:7)

1. We are Jehovah's army,
Freed from Satan's chains,
Preaching about God's Kingdom,
In which Jesus now reigns.
As we press on faithfully,
Each a volunteer,
We remain determined
With no hint of fear.

(CHORUS)

*We are Jehovah's army;
With his Christ we're one,
Joyfully proclaiming,
"God's rule has begun."*

2. We are Jehovah's servants,
Searching for his sheep,
Those who are lost and lonely,
Those who sigh and who weep.
These we try to find and feed
With repeated calls;
These we keep inviting
To our Kingdom Halls.

(Chorus)

3. This is Jehovah's army
Under Christ's command,
Fully equipped for battle,
Each one firmly will stand.
Cautious though we need to be,
Upright we remain.
In the face of danger,
Truth we will maintain.

(Chorus)

(See also Eph. 6:11, 14; Phil. 1:7; Philem. 2.)