

OUR KINGDOM MINISTRY

NOVEMBER 2014

WEEK STARTING NOVEMBER 10

Song 99 and Prayer

❑ Congregation Bible Study:

c/ chap. 15 ¶¶20-23, box on p. 157 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Deuteronomy 19-22 (10 min.)

No. 1: Deuteronomy 22:20-30 (4 min. or less)

No. 2: Sin's Effect on Our Relationship With God—rs p. 374 ¶¶2-p. 375 ¶¶2 (5 min.)

No. 3: Adoption—Jehovah Adopts Spiritual Sons by Means of Christ Jesus—it-1 p. 51 ¶¶1-3 (5 min.)

❑ Service Meeting:

Song 12

10 min: Interview the Service Overseer. What does caring for your assignment involve? When visiting a field service group, what do you try to accomplish? How can those in the group gain the most benefit from your visit? How do you assist individual publishers who approach you to receive help with a particular aspect of the ministry?

20 min: "Improving Our Skills in the Ministry—Showing Personal Interest." Discussion. After discussing the article, have a two-part demonstration. First, have a publisher present the offer for the month without showing personal interest. Then, demonstrate the situation again, this time with the publisher showing personal interest.

Song 84 and Prayer

Improving Our Skills in the Ministry—Showing Personal Interest

Why Important: Jesus viewed people as individuals, and he showed loving personal interest in them. For example, on one occasion Jesus may have sensed some uneasiness in a deaf man, so when he healed him, he did so privately, away from the stares of the crowd. (Mark 7:31-35) He showed consideration for his disciples by recognizing their limitations and not overwhelming them with too

much information. (John 16:12) Even in his heavenly position, Jesus shows personal interest. (2 Tim. 4:17) As followers of Christ, we want to imitate him. (1 Pet. 2:21; 1 John 3:16, 18) Furthermore, we will be more effective in our ministry if we show consideration for the householder and take note of his unique circumstances, his interests, and his concerns. He will be more likely to listen if he senses that we are not just on a mission to deliver a message or to leave literature; rather, we are interested in him personally.

How to Do It:

- Be well-prepared. Relax, smile, and be friendly.
- Be observant. Do you see indications that the person has children? that he enjoys gardening or has pets? that he has certain religious beliefs? Perhaps you can tailor your introduction to fit his circumstances.
- Ask for his opinion, and listen carefully without needlessly interrupting. Maintain eye contact to show that you are listening. Acknowledge his comments, and commend him if you can do so sincerely. Avoid being argumentative.
- Be adaptable. If necessary, adjust your presentation to address the person's concerns. This may be easier than you think, since our tracts, brochures, and magazines discuss a wide variety of subjects. If you have called at an inopportune time, such as when he is busy, acknowledge that and shorten your presentation.

Try This During the Month:

- Have practice sessions during family worship, or perhaps while in the ministry, in which the publisher must adapt his presentation to address something the householder says.
- During some meetings for field service, the brother conducting could discuss or demonstrate ways to show personal interest.

Praising Earth's New King (Revelation 7:9)

1. A multitude is gathering
from ev'ry tribe and nation,
Collected by the Christ and his
anointed congregation.
God's Kingdom has been brought to birth;
His will shall soon be done on earth.
This hope is a gift of priceless worth,
giving joy and consolation.

(CHORUS)

*Praise our God, Jehovah;
Praise his Son, Christ Jesus,
Who through the ransom have set us free.
Now we have the hope to live on the earth
And serve God eternally.*

2. We hail the Christ, our reigning King,
with sounds of jubilation.
This Prince of Peace shall do God's will
and bring about salvation.
We see the joys that lie ahead:
An earth released from fear and dread,
The grand resurrection of the dead.
What a time for exultation!

(Chorus)

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?

Questions for Meditation

Psalm 45:1-7 Why can we be confident that the Messianic King will promote perfect justice?

Matthew 12:19-21 According to prophecy, how would the Messiah treat lowly ones?

Matthew 18:21-35 How did Jesus teach that genuine justice is merciful?

Mark 5:25-34 How did Jesus demonstrate that divine justice takes into account a person's circumstances?

is a victim of an inexcusable injustice, especially when we think of the money and time that are lavished on producing weapons of war and indulging the selfish whims of pleasure seekers. The millions of needless deaths each year are but one among many forms of injustice, all of which provoke Jehovah's righteous anger. He has appointed his Son to wage a just war against this entire wicked system of things to end all injustice permanently.—Revelation 16:14, 16; 19:11-15.

²³ However, Jehovah's justice calls for more than merely the destruction of the wicked. He has also appointed his Son to rule as the "Prince of Peace." After the war of Armageddon, Jesus' reign will establish peace throughout the earth, and he will rule "by means of justice." (Isaiah 9:6, 7) Jesus will then delight in undoing all the injustices that have caused so much misery and suffering in the world. Throughout all eternity, he will faithfully uphold Jehovah's perfect justice. It is vital, then, that we seek to imitate Jehovah's justice now. Let us see how we can do that.

23. After Armageddon, how will Christ promote justice throughout all eternity?

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."

mon him from there and deliver him into the hand of the avenger of blood, and he must die.^a **13** You* should not feel sorry for him, and you must remove the guilt of innocent blood out of Israel,^b so that it may go well for you.

14 "When you receive your inheritance in the land that Jehovah your God is giving you to possess, you must not move your neighbor's boundary marker^c from the place where the ancestors set the boundaries.

15 "No single witness may convict* another for any error or any sin that he may commit.^d On the testimony^e of two witnesses or on the testimony of three witnesses the matter should be established.^e **16** If a malicious witness testifies against a man and charges him with some transgression,^f **17** the two men who have the dispute will stand before Jehovah, the priests and the judges who will be serving in those days.^g **18** The judges will thoroughly investigate,^h and if the man who testified is a false witness and has brought a false charge against his brother, **19** you should do to him just as he had schemed to do to his brother,ⁱ and you must remove what is bad from your midst.^j **20** Those who remain will hear and be afraid, and they will never again do anything bad like this among you.^k **21** You* should not feel sorry!^l Life^m will be for life,ⁿ eye for eye, tooth for tooth, hand for hand, foot for foot.^m

20 "If you go to war against your enemies and you see their horses and chariots and troops that outnumber yours, do not be afraid of them, for

19:13, 21 *Lit., "Your eye." 19:15 *Lit., "rise up against." #Lit., "mouth." 19:21 *Or "Soul." ^Or "soul."

CHAP. 19

- a Ge 9:6
Ex 21:12
Nu 35:16
De 27:24
b Le 24:17, 21
Nu 35:33
2Sa 21:1
c De 27:17
d Nu 35:30
De 17:6
e Mt 18:16
Joh 8:17
2Co 13:1
1Ti 5:19
f Ex 23:1
1Ki 21:13
Mr 14:56
g De 17:8, 9
h De 13:14
De 17:4
2Ch 19:6
i Pr 19:5
j De 21:20, 21
De 24:7
1Co 5:13
k De 13:11
De 17:13
1Ti 5:20
l De 19:13
m Ex 21:23-25
Le 24:20
Mt 5:38

Second Col.

CHAP. 20

- a De 3:22
De 31:6
Ps 20:7
Pr 21:31
b Nu 31:6
c Ex 14:14
Jos 23:10
d De 24:5
e Jg 7:3
f Nu 13:33
Nu 14:1-3
Nu 32:9
De 1:28
g Jos 11:19
h Le 25:44, 46
Jos 9:22, 27

Jehovah your God who brought you up out of the land of Egypt is with you.^a **2** When you are about to go into battle, the priest should approach and address the people.^b **3** He should tell them, 'Hear, O Israel, you are about to do battle with your enemies. Do not be fainthearted. Do not be afraid or be terrified or tremble because of them, **4** for Jehovah your God is marching with you to fight for you against your enemies and to save you.'^c

5 "The officers too should tell the people, 'Who has built a new house and has not inaugurated it? Let him return to his house. Otherwise, he may die in the battle and another man will inaugurate it. **6** And who has planted a vineyard and not begun to use it? Let him go and return to his house. Otherwise, he may die in the battle and another man will begin to use it. **7** And who has become engaged to a woman and has not married her? Let him go and return to his house.^d Otherwise, he might die in the battle and another man will marry her.' **8** The officers should also ask the people, 'Who is fearful and fainthearted?'^e He should return to his house, so that he may not cause his brothers to lose heart as he has.'^f **9** When the officers have finished speaking to the people, they should appoint chiefs of the armies to lead the people.

10 "If you approach a city to fight against it, you should also announce to it terms of peace.^g **11** If it gives a peaceful answer to you and opens up to you, all the people found there will become yours for forced labor, and they will serve you.^h **12** But if it refuses to make peace with you and instead goes

20:8 *Or "cause the heart of his brothers to melt as his own heart."

to war with you, you should besiege it, **13** and Jehovah your God will certainly give it into your hand, and you must strike down every male in it with the sword. **14** However, the women, the children, the livestock, and everything that is in the city, all its spoil, you may plunder for yourself,^a and you will eat the spoil of your enemies, which Jehovah your God has given to you.^b

15 "That is what you will do to all the cities very far away from you that are not of the cities of these nearby nations. **16** But in the cities of these peoples, which Jehovah your God is giving you as an inheritance, you must not allow any breathing thing to live.^c **17** Instead, you should devote them completely to destruction, the Hit'tites, the Am'or-ites, the Ca'naan-ites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites,^d just as Jehovah your God has commanded you; **18** so that they may not teach you to follow all their detestable practices that they have done for their gods, causing you to sin against Jehovah your God.^e

19 "If you lay siege to a city and capture it after fighting against it for many days, you should not destroy its trees by wielding an ax against them. You may eat from them, but you should not cut them down.^f For should you besiege a tree of the field as you would a man? **20** You may destroy only a tree that you know is not used for food. You may cut it down and build siegeworks against the city that is making war against you, until it falls.

21 "If someone is found slain in a field of the land that Jehovah your God is giving you to possess and it is not known who killed him, **2** your elders and judges^g should go out and

CHAP. 20

a 2Ch 14:13

b Jos 22:8

c Jos 6:17
Jos 10:28
Jos 11:11

d De 7:1

e Ex 34:15
De 7:4
Jos 23:12, 13
Isa 2:6
1Co 5:6
1Co 15:33

f Ne 9:25

CHAP. 21

g De 16:18

Second Col.

a Nu 35:33

b Ex 28:1

c Nu 6:23-27
1Ch 23:13

d De 17:8, 9

e Ps 26:6
Mt 27:24

f 2Sa 7:23

g Isa 26:21
Jer 26:15h Nu 31:9
De 20:13, 14

measure the distance from the dead body to the cities that surround it. **3** Then the elders of the city nearest to the body should take from the herd a young cow that has never been put to work, that has never pulled in a yoke, **4** and the elders of that city should lead the young cow down to a valley* running with water where no tilling or sowing of seed has been done, and they should break the neck of the young cow there in the valley.^a

5 "And the priests, the Levites, will approach because Jehovah your God has chosen them to minister to him,^b to pronounce blessings in the name of Jehovah.^c They will declare how every dispute involving violence should be resolved.^d **6** Then all the elders of the city who are nearest to the dead body should wash their hands^e over the young cow whose neck was broken in the valley, **7** and they should declare, 'Our hands did not shed this blood, nor did our eyes see it shed. **8** Do not hold this against your people Israel, whom you redeemed,^f O Jehovah, and do not let guilt for innocent blood remain among your people Israel.'^g Then the blood-guilt will not be held against them. **9** In this way you will remove the guilt of innocent blood from your midst by doing what is right in Jehovah's eyes.

10 "If you go to war against your enemies and Jehovah your God defeats them for you and you take them captive,^h **11** and you see among the captives a beautiful woman and you are attracted to her and you want to take her as your wife, **12** you may bring her into your house. She should then shave her head, attend to her nails, **13** and re-

21:4 *Or "wadi."

move the clothing of her captivity, and dwell in your house. She will weep for her father and her mother a whole month,^a and afterward you may have relations with her; you will become her husband and she will become your wife. **14** But if you are not pleased with her, you should then let her go^b wherever she wishes.* But you may not sell her for money or treat her harshly, since you have humiliated her.

15 "If a man has two wives and he loves one more than the other* and both have borne sons to him and the firstborn son belongs to the unloved one,^c **16** on the day that he gives his inheritance to his sons, he will not be allowed to treat the son of the loved one as his firstborn at the expense of the son of the unloved one, the firstborn. **17** He should recognize as the firstborn the unloved one's son by giving him the double portion of everything he has, for that one is the beginning of his procreative power. The right of the firstborn's position belongs to him.^d

18 "If a man has a son who is stubborn and rebellious and he does not obey his father or his mother,^e and they have tried to correct him but he refuses to listen to them,^f **19** his father and his mother should take hold of him and bring him out to the elders at the gate of his city **20** and say to the elders of his city, "This son of ours is stubborn and rebellious, and he refuses to obey us. He is a glutton^g and a drunkard."^h **21** Then all the men of his city must stone him to death. So you must remove what is bad from your midst, and all Israel will hear and become afraid.ⁱ

21:14 *Or "according to her soul."
21:15 *Lit., "two wives, one loved and one hated."

CHAP. 21

- a Nu 20:29
De 34:8
- b De 24:1
- c Ge 29:30, 33
- d Ge 25:31
2Ch 21:3
- e Ex 20:12
De 27:16
Pr 1:8
Eph 6:1
- f De 8:5
Pr 13:24
Pr 19:18
Pr 23:13
Heb 12:9
- g Pr 28:7
- h Ro 13:13
1Co 6:10
Eph 5:18
- i De 13:10, 11

Second Col.

- a Nu 25:5
- b Jos 10:26
Ac 10:39
- c Jos 8:29
Joh 19:31
- d Ga 3:13
- e Nu 35:34

CHAP. 22

- f Ex 23:4
- g Mt 7:12
- h Ex 23:5
Le 19:18
Lu 10:27
Ga 6:10
- i Le 22:28
Ps 145:9
Pr 12:10
Mt 10:29

DEUTERONOMY 21:14-22:7

22 "If a man commits a sin deserving the sentence of death and he has been put to death^a and you have hung him on a stake,^b **23** his dead body should not remain all night on the stake.^c Instead, you should be sure to bury him on that day, because the one hung up is something accursed of God,^d and you should not defile your land that Jehovah your God is giving you as an inheritance.^e

22 "If you see your brother's bull or his sheep going astray, do not deliberately ignore it.^f You should without fail lead it back to your brother. **2** But if your brother does not live near you or you do not know him, you should bring the animal to your house, and it will remain with you until your brother searches for it. Then you should return it to him.^g **3** That is what you should do with his donkey, with his clothing, and with anything that your brother has lost and you have found. You must not ignore it.

4 "If you see your brother's donkey or his bull fall down on the road, you must not deliberately ignore it. You should without fail help him raise the animal up.^h

5 "A woman must not put on the clothing of a man, nor should a man wear the clothing of a woman. For anyone doing so is detestable to Jehovah your God.

6 "If you happen upon a bird's nest along the road with young ones or eggs, whether in a tree or on the ground, and the mother is sitting on the young ones or the eggs, you must not take the mother together with her young.ⁱ **7** Be sure to send the mother away, but you may take the young for yourself. Do this so that it may go well with you and you may live long.

8 "If you build a new house, you must also make a parapet for your roof,^a so that you may not bring bloodguilt on your house because of someone falling from it.

9 "You must not sow your vineyard with two sorts of seed.^b Otherwise, everything produced from the seed you sow as well as the product of the vineyard will be forfeited to the sanctuary.

10 "You must not plow with a bull and a donkey together.^c

11 "You must not wear clothing made of wool and linen mixed together.^d

12 "You should make tassels on the four corners of the clothing you wear.^e

13 "If a man takes a wife and has relations with her but then comes to hate her* 14 and he accuses her of misconduct and gives her a bad name by saying: 'I have taken this woman, but when I had relations with her, I did not find evidence that she was a virgin,' 15 the father and mother of the girl should produce the evidence of the girl's virginity for the elders at the gate of the city. 16 The girl's father must say to the elders, 'I gave my daughter to this man as a wife, but he hates* her 17 and is accusing her of misconduct by saying: "I have found out that your daughter does not have evidence of virginity." Now this is the evidence of my daughter's virginity.' They will then spread out the cloth before the elders of the city. 18 The city elders* will take the man and discipline him.^g 19 They will fine him 100 silver shekels* and give them to the girl's father, because the man defamed a virgin of Israel,^h and she will continue to be

22:13 *Or "then rejects her." 22:16 *Or "rejects." 22:19 *A shekel equaled 11.4 g (0.367 oz t). See App. B14.

CHAP. 22

a 2Sa 11:2
Ac 10:9

b Le 19:19

c Pr 12:10

d Le 19:19

e Nu 15:38
Mt 23:2, 5

f Ex 18:21
De 1:13
De 16:18

g De 25:2
Pr 10:13
Pr 19:29

h Mal 2:16

Second Col.

a Heb 13:4

b Le 21:9

c Le 11:45
1Co 5:13

d Ge 20:3
Ex 20:14
Le 20:10
1Co 6:9, 10
1Co 6:18

e Le 20:10
De 5:18
1Th 4:3, 6
Heb 13:4

f Ge 4:8
Nu 35:20, 21
Jas 2:11

his wife. He will not be allowed to divorce her as long as he lives.

20 "If, though, the accusation is true, and there is no evidence that the girl was a virgin, 21 they should bring the girl out to the entrance of her father's house, and the men of her city should stone her to death, because she has committed a disgraceful act^a in Israel by committing sexual immorality* in the house of her father.^b So you must remove what is bad from your midst.^c

22 "If a man is found lying down with a woman who is the wife of another man, both of them must die together, the man who lay down with the woman as well as the woman.^d So you must remove what is bad out of Israel.

23 "If a virgin is engaged to a man, and another man happens to meet her in the city and lies down with her, 24 you should bring them both out to the gate of that city and stone them to death, the girl because she did not scream in the city and the man because he humiliated the wife of his fellow man.^e So you must remove what is evil from your midst.

25 "If, however, the man happened to meet the engaged girl in the field and the man overpowered her and lay down with her, the man who lay down with her is to die by himself, 26 and you must do nothing to the girl. The girl has not committed a sin deserving of death. This case is the same as when a man attacks his fellow man and murders him.^f 27 For he happened to meet her in the field, and the engaged girl screamed, but there was no one to rescue her.

28 "If a man happens to meet a virgin girl who is not en-

22:21 *Or "prostitution." 22:26 *Or "murders him, a soul."

gaged and he seizes her and lies down with her and they are discovered.^a **29** the man who lay down with her must give the girl's father 50 silver shekels, and she will become his wife.^b Because he humiliated her, he will not be allowed to divorce her as long as he lives.

30 "No man should take his father's wife, so that he may not dishonor his father."^c

23 "No man who has been castrated by having his testicles crushed or who has had his male organ cut off may come into the congregation of Jehovah.^d

2 "No illegitimate son may come into the congregation of Jehovah.^e Even to the tenth generation, none of his descendants may come into the congregation of Jehovah.

3 "No Am'mon-ite or Mo'ab-ite may come into the congregation of Jehovah.^f Even to the tenth generation, none of their descendants may ever come into the congregation of Jehovah, **4** because they did not come to your aid with food and water when you were on the way going out of Egypt,^g and because they hired against you Ba'laam the son of Be'or from Pe'thor of Mes-o-pota-mi-a to curse* you.^h **5** But Jehovah your God refused to listen to Ba'laam.ⁱ Rather, Jehovah your God changed the curse into a blessing for you,^j because Jehovah your God loved you.^k **6** You should never seek their welfare or their prosperity all your days.^l

7 "You must not hate an E'dom-ite, for he is your brother.^m

"You must not hate an Egyptian, for you became a foreign

22:30 *Lit., "uncover the skirt of his father." **23:4** *Or "call down evil upon."

CHAP. 22

a Ge 34:2, 5

b Ge 34:11, 12
Ex 22:16

c Le 18:8
Le 20:11
De 27:20
1Co 5:1

CHAP. 23

d Le 21:18, 20
Isa 56:4, 5

e Ex 20:14
Le 20:10

f Ne 13:1, 2

g Jg 11:18

h Nu 22:6
Jos 24:9

i Nu 22:35

j Nu 23:11, 25
Nu 24:10

k De 7:7, 8

l 2Sa 8:2
2Sa 12:31

m Ge 25:25, 26
Ge 36:1
Nu 20:14

Second Col.

a Ge 46:6
Le 19:34
Ps 105:23

b 1Sa 21:5
2Sa 11:11

c Le 15:16

d Le 15:31

e Le 26:12

f 1Pe 1:16

g Ex 22:21

h Le 19:29
Le 21:9

i 1Ki 14:24
2Ki 23:7

resident in his country.^a **8** The third generation of children born to them may enter the congregation of Jehovah.

9 "When you are encamped against your enemies, you should avoid anything bad."^b

10 If a man becomes unclean because of a nocturnal emission,^c he should go outside the camp and not reenter the camp. **11** When evening falls, he should wash with water, and then he may return to the camp at sunset.^d **12** A private place* should be designated for use outside the camp, and there is where you should go. **13** A peg should be part of your equipment. When you squat outside, you should dig a hole with it and then cover your excrement. **14** For Jehovah your God is walking about within your camp^e to deliver you and to hand over your enemies to you, and your camp must be holy,^f so that he does not see anything indecent in you and turn away from accompanying you.

15 "You should not hand over a slave to his master when he escapes from his master and comes to you. **16** He may dwell among you in whatever place he chooses in one of your cities, wherever he likes. You must not mistreat him.^g

17 "None of the daughters of Israel may become a temple prostitute,^h neither may anyone of the sons of Israel become a temple prostitute.ⁱ

18 You must not bring the price paid to a female prostitute or the price paid to* a male prostitute[†] into the house of Jehovah your God to fulfill a vow, for both of them are something detestable to Jehovah your God.

23:9 *Or "defiling." **23:12** *That is, a latrine. **23:18** *Or "the earnings of." [†]Lit., "a dog."

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!)

1 Tim. 1:13: “I was shown mercy [says the apostle Paul], because I was ignorant and acted with a lack of faith.” (But when he was shown the right way by the Lord, he did not hold back from following it.)

2 Cor. 6:1, 2: “Working together with him, we also entreat you not to accept the undeserved kindness of God and miss its purpose. For he says: ‘In an acceptable time I heard you, and in a day of salvation I helped you.’ Look! Now is the especially acceptable time. Look! Now is the day of salvation.” (Now is the time when the opportunity for salvation is available. God will not forever extend toward sinful humans such undeserved kindness. So, care needs to be exercised in order that we do not miss its purpose.)

How is relief from our sinful state possible?

See the main heading “Ransom.”

Soul

Definition: In the Bible, “soul” is translated from the Hebrew *ne'phesh* and the Greek *psyche*. Bible usage shows the soul to be a person or an animal or the life that a person or an animal enjoys. To many persons, however, “soul” means the immaterial or spirit part of a human being that survives the death of the physical body. Others understand it to be the principle of life. But these latter views are not Bible teachings.

What does the Bible say that helps us to understand what the soul is?

Gen. 2:7: “Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul.” (Notice that this does not say that man *was given* a soul but that he *became* a soul, a living person.) (The part of the Hebrew word here rendered “soul” is *ne'phesh*. *KJ*, *AS*, and *Dy* agree with that rendering. *RS*, *JB*, *NAB* read “being.” *NE* says “creature.” *Kx* reads “person.”)

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

12 *Life Everlasting Is Promised* (Psalm 37:29)

1. Life everlasting is promised.

Man's earthly home will endure.

'Meek ones will thrive,' said the psalmist.

This grand future is sure.

(CHORUS)

We can live forever.

It's worth all endeavor.

God's promise is faithful.

His Word will come true.

2. Paradise brought to perfection;

All of God's children set free.

Under Jehovah's direction,

Peace on earth we will see.

(Chorus)

3. Soon in the grand resurrection,

Sorrow will all disappear.

Showering tender affection,

God will dry ev'ry tear.

(Chorus)

OUR KINGDOM MINISTRY

NOVEMBER 2014

WEEK STARTING NOVEMBER 10

Song 99 and Prayer

❑ Congregation Bible Study:

c/ chap. 15 ¶20-23, box on p. 157 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Deuteronomy 19-22 (10 min.)

No. 1: Deuteronomy 22:20-30 (4 min. or less)

No. 2: Sin's Effect on Our Relationship With God—rs p. 374 ¶2–p. 375 ¶2 (5 min.)

No. 3: Adoption—Jehovah Adopts Spiritual Sons by Means of Christ Jesus—it-1 p. 51 ¶1-3 (5 min.)

❑ Service Meeting:

Song 12

10 min: Interview the Service Overseer. What does caring for your assignment involve? When visiting a field service group, what do you try to accomplish? How can those in the group gain the most benefit from your visit? How do you assist individual publishers who approach you to receive help with a particular aspect of the ministry?

20 min: "Improving Our Skills in the Ministry—Showing Personal Interest." Discussion. After discussing the article, have a two-part demonstration. First, have a publisher present the offer for the month without showing personal interest. Then, demonstrate the situation again, this time with the publisher showing personal interest.

Song 84 and Prayer

Improving Our Skills in the Ministry—Showing Personal Interest

Why Important: Jesus viewed people as individuals, and he showed loving personal interest in them. For example, on one occasion Jesus may have sensed some uneasiness in a deaf man, so when he healed him, he did so privately, away from the stares of the crowd. (Mark 7:31-35) He showed consideration for his disciples by recognizing their limitations and not overwhelming them with too

much information. (John 16:12) Even in his heavenly position, Jesus shows personal interest. (2 Tim. 4:17) As followers of Christ, we want to imitate him. (1 Pet. 2:21; 1 John 3:16, 18) Furthermore, we will be more effective in our ministry if we show consideration for the householder and take note of his unique circumstances, his interests, and his concerns. He will be more likely to listen if he senses that we are not just on a mission to deliver a message or to leave literature; rather, we are interested in him personally.

How to Do It:

- Be well-prepared. Relax, smile, and be friendly.
- Be observant. Do you see indications that the person has children? that he enjoys gardening or has pets? that he has certain religious beliefs? Perhaps you can tailor your introduction to fit his circumstances.
- Ask for his opinion, and listen carefully without needlessly interrupting. Maintain eye contact to show that you are listening. Acknowledge his comments, and commend him if you can do so sincerely. Avoid being argumentative.
- Be adaptable. If necessary, adjust your presentation to address the person's concerns. This may be easier than you think, since our tracts, brochures, and magazines discuss a wide variety of subjects. If you have called at an inopportune time, such as when he is busy, acknowledge that and shorten your presentation.

Try This During the Month:

- Have practice sessions during family worship, or perhaps while in the ministry, in which the publisher must adapt his presentation to address something the householder says.
- During some meetings for field service, the brother conducting could discuss or demonstrate ways to show personal interest.

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

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