

## WEEK STARTING NOVEMBER 17

Song 26 and Prayer

### ❑ Congregation Bible Study:

*cl* chap. 16 ¶1-9 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Deuteronomy 23-27 (10 min.)

**No. 1:** Deuteronomy 25:17–26:10 (4 min. or less)

**No. 2: What the Bible Says About the Soul—*rs***  
p. 375 ¶4–p. 376 ¶4 (5 min.)

**No. 3: Adornment—Adornment as Described  
in the Scriptures—*it-1*** p. 51 ¶4-7 (5 min.)

### ❑ Service Meeting:

Song 118

**10 min: *What's a Real Friend?*** Discussion based on the whiteboard animation *What's a Real Friend?* (Go to [jw.org](http://jw.org), and look under BIBLE TEACHINGS > TEENAGERS.) Begin by playing the video for the audience. Afterward, use these questions as the basis for the discussion: (1) What is a real friend? (2) What should you look for in a potential friend? (3) How can you find a good friend? (4) What kind of effort do you need to put forth to make your friendships grow?

**10 min: Love Identifies Us. (John 13:35)** Discussion based on the *2014 Yearbook*, page 48, paragraph 1, to page 49, paragraph 3; and page 69, paragraph 1, to page 70, paragraph 2. Invite audience to comment on the lessons learned.

**10 min: "An Exciting and Fresh Approach to Public Witnessing."** Questions and answers. If the congregation has areas of high pedestrian traffic, interview the service overseer regarding local arrangements for public witnessing and invite the audience to relate experiences.

Song 92 and Prayer

## An Exciting and Fresh Approach to Public Witnessing

<sup>1</sup> Congregations that have areas of high pedestrian traffic have been encouraged to organize public witnessing, using tables or mobile

1. What have congregations with areas of high pedestrian traffic been encouraged to do?

displays. If a mobile display is used, at least one publisher stands or sits next to the display. However, two publishers should man a table display. Those stationed at the displays endeavor to be warm, friendly, and inviting. If a person gives his attention to the display, one of the publishers can start a conversation, perhaps by saying, "Have you ever wondered what the Bible says about that subject?" Another publisher or two can be within eyesight of the display while engaging in informal witnessing.

<sup>2</sup> This approach has resulted in many new Bible studies. One college student chose to write a research paper on Jehovah's Witnesses, but she was unable to find a Kingdom Hall. The next week she saw a table display on the campus. A Bible study was started, and now that student is a baptized publisher and participates in this form of witnessing herself.

<sup>3</sup> One sister who has enjoyed this form of public witnessing commented: "Some stop at the display to pick up the current magazines. Others have never heard of Jehovah's Witnesses before. I can see that with this approach, many can be reached." Another sister remarked, "This is an exciting, fresh method of witnessing because the people *come to you* and, at the very least, they are curious."

<sup>4</sup> It is beneficial to set up the display at the same location, on the same days, and at the same times each week. As a result, people get used to seeing the displays and eventually feel comfortable enough to approach and ask questions or obtain literature. Has your congregation organized public witnessing? If so, perhaps you can participate in this enjoyable and fruitful way to "declare abroad the Kingdom of God."—Luke 9:60.

2. Relate an experience that illustrates the value of public witnessing with a literature display.

3. How do some feel about this avenue of public witnessing?

4. Why is it beneficial to set up a literature display at the same times and location each week?

1. Oh, walk with God in modesty;  
Love kindness, and be true.  
With God keep your integrity;  
Let him your strength renew.  
If you would keep his truth so grand,  
By men be not beguiled;  
But let God lead you by the hand,  
Just as a little child.
2. Oh, walk with God in purity;  
Relapse not into sin.  
Advance to full maturity,  
And his approval win.  
And on whatever things are pure  
And lovely, true, and just,  
On these things think; and to endure,  
In God put all your trust.
3. Oh, walk with God in faithfulness,  
For then you will attain  
Contentment true and godliness,  
Which are the greatest gain.  
Oh, walk with God; be ever glad  
His glorious praise to sing.  
The greatest joy that can be had,  
His Kingdom work will bring.

## “Exercise Justice” in Walking With God

IMAGINE being trapped on a sinking ship. Just when you think that there is no hope, a rescuer arrives and pulls you to safety. How relieved you feel as your rescuer takes you away from the danger and says: “You are safe now”! Would you not feel indebted to that person? In a very real sense, you would owe him your life.

<sup>2</sup> In some respects, this illustrates what Jehovah has done for us. Surely we are indebted to him. After all, he has provided the ransom, making it possible for us to be rescued from the clutches of sin and death. We feel safe knowing that as long as we exercise faith in that precious sacrifice, our sins are forgiven, and our eternal future is secure. (1 John 1:7; 4:9) As we saw in Chapter 14, the ransom is a supreme expression of Jehovah’s love and justice. How should we respond?

<sup>3</sup> It is fitting to consider what our loving Rescuer himself asks back from us. Jehovah says by means of the prophet Micah: “He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?” (Micah 6:8) Notice that one of the things Jehovah asks back from us is that we “exercise justice.” How can we do so?

### Pursuing “True Righteousness”

<sup>4</sup> Jehovah expects us to live by his standards of right

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1-3. (a) Why are we indebted to Jehovah? (b) What does our loving Rescuer ask back from us?

4. How do we know that Jehovah expects us to live in harmony with his righteous standards?

and wrong. Since his standards are just and righteous, we are pursuing justice and righteousness when we conform to them. “Learn to do good; search for justice,” says Isaiah 1:17. God’s Word exhorts us to “seek righteousness.” (Zephaniah 2:3) It also urges us to “put on the new personality which was created according to God’s will in true righteousness.” (Ephesians 4:24) True righteousness—true justice—shuns violence, uncleanness, and immorality, for these violate what is holy.—Psalm 11:5; Ephesians 5:3-5.

<sup>5</sup> Is it a burden for us to conform to Jehovah’s righteous standards? No. A heart that is drawn to Jehovah does not chafe at his requirements. Because we love our God and all that he stands for, we want to live in a way that pleases him. (1 John 5:3) Recall that Jehovah “does love righteous acts.” (Psalm 11:7) If we are truly to imitate divine justice, or righteousness, we must come to love what Jehovah loves and hate what he hates.—Psalm 97:10.

<sup>6</sup> It is not easy for imperfect humans to pursue righteousness. We must strip off the old personality with its sinful practices and put on the new one. The Bible says that the new personality is “being made new” through accurate knowledge. (Colossians 3:9, 10) The words “being made new” indicate that putting on the new personality is a continuing process, one that requires diligent effort. No matter how hard we try to do what is right, there are times when our sinful nature causes us to stumble in thought, word, or deed.—Romans 7:14-20; James 3:2.

<sup>7</sup> How should we view setbacks in our efforts to pursue righteousness? Of course, we would not want to minimize

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5, 6. (a) Why is it not a burden for us to conform to Jehovah’s standards? (b) How does the Bible show that pursuing righteousness is a continuing process?

7. In what way should we view setbacks in our efforts to pursue righteousness?

the seriousness of sin. At the same time, we must never give up, feeling that our shortcomings make us unfit to serve Jehovah. Our gracious God has made provision to restore sincerely repentant ones to his favor. Consider the reassuring words of the apostle John: “I am writing you these things that you may not commit a sin.” But then he realistically added: “Yet, if anyone does commit a sin [because of inherited imperfection], we have a helper with the Father, Jesus Christ.” (1 John 2:1) Yes, Jehovah has provided Jesus’ ransom sacrifice so that we might acceptably serve Him in spite of our sinful nature. Does that not move us to want to do our best to please Jehovah?

### **The Good News and Divine Justice**

<sup>8</sup> We can exercise justice—in fact, imitate divine justice—by having a full share in preaching the good news of God’s Kingdom to others. What connection is there between Jehovah’s justice and the good news?

<sup>9</sup> Jehovah will not bring an end to this wicked system without first having the warning sounded. In his prophecy about what would take place during the time of the end, Jesus said: “In all the nations the good news has to be preached first.” (Mark 13:10; Matthew 24:3) The use of the word “first” implies that other events will follow the worldwide preaching work. Those events include the foretold great tribulation, which will mean destruction for the wicked and will pave the way for a righteous new world. (Matthew 24:14, 21, 22) Certainly, no one can rightly charge Jehovah with being unjust toward the wicked. By having the warning sounded, he is giving such ones ample opportunity to change their ways and therefore escape destruction.—Jonah 3:1-10.

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8, 9. How does the proclamation of the good news demonstrate Jehovah’s justice?

gaged and he seizes her and lies down with her and they are discovered.<sup>a</sup> **29** the man who lay down with her must give the girl's father 50 silver shekels, and she will become his wife.<sup>b</sup> 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."<sup>c</sup>

**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.<sup>d</sup>

**2** "No illegitimate son may come into the congregation of Jehovah.<sup>e</sup> 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.<sup>f</sup> 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,<sup>g</sup> 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.<sup>h</sup> **5** But Jehovah your God refused to listen to Ba'laam.<sup>i</sup> Rather, Jehovah your God changed the curse into a blessing for you,<sup>j</sup> because Jehovah your God loved you.<sup>k</sup> **6** You should never seek their welfare or their prosperity all your days.<sup>l</sup>

**7** "You must not hate an E'dom-ite, for he is your brother.<sup>m</sup>

"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.<sup>a</sup> **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."<sup>b</sup>

**10** If a man becomes unclean because of a nocturnal emission,<sup>c</sup> 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.<sup>d</sup> **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<sup>e</sup> to deliver you and to hand over your enemies to you, and your camp must be holy,<sup>f</sup> 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.<sup>g</sup>

**17** "None of the daughters of Israel may become a temple prostitute,<sup>h</sup> neither may anyone of the sons of Israel become a temple prostitute.<sup>i</sup>

**18** You must not bring the price paid to a female prostitute or the price paid to\* a male prostitute<sup>†</sup> 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." <sup>†</sup>Lit., "a dog."

19 "You must not make your brother pay interest,<sup>a</sup> whether interest on money, on food, or on anything on which interest may be charged. 20 You may make a foreigner pay interest,<sup>b</sup> but you must not make your brother pay interest,<sup>c</sup> so that Jehovah your God may bless you in every undertaking of yours in the land you are going to take possession of.<sup>d</sup>

21 "If you make a vow to Jehovah your God,<sup>e</sup> do not be slow about paying it.<sup>f</sup> For Jehovah your God will surely require it of you; otherwise, it will be a sin on your part.<sup>g</sup> 22 But if you refrain from making a vow, you will not be guilty of sin.<sup>h</sup> 23 The word of your lips you should keep,<sup>i</sup> and you must carry out what your own mouth vowed as a voluntary offering to Jehovah your God.<sup>j</sup>

24 "If you enter your neighbor's vineyard, you may eat enough grapes to satisfy your appetite,<sup>k</sup> but you should not put any in your container.<sup>k</sup>

25 "If you go into your neighbor's field of standing grain, you may pluck the ripe ears with your hand, but you should not put a sickle to your neighbor's grain.<sup>l</sup>

24 "If a man marries a woman but she does not please him because he found something indecent about her, he must write out a certificate of divorce for her,<sup>m</sup> hand it to her, and dismiss her from his house.<sup>n</sup> 2 After she leaves his house, she may go and become another man's wife.<sup>o</sup> 3 If the second man hates\* her and writes out a certificate of divorce for her, hands it to her, and dismisses her from his house or if the second man who married her should die, 4 her first husband who dis-

23:24 \*Or "soul." 24:3 \*Lit., "rejects."

## CHAP. 23

a Ex 22:25  
Le 25:36, 37  
Ne 5:10  
Ps 15:5

b De 15:6

c Pr 28:8

d De 15:4  
De 15:7, 10  
Pr 19:17  
Lu 6:34, 35

e Jg 11:30, 31  
1Sa 1:11

f Jon 2:9

g Ec 5:4, 6

h Ec 5:5

i Nu 30:2  
Ps 15:4  
Pr 20:25

j Jg 11:35  
1Sa 14:24  
Mt 5:33

k Mt 6:11  
Ro 13:10

l Mt 12:1  
Lu 6:1

## CHAP. 24

m Mt 5:31, 32  
Mr 10:4, 11

n Mal 2:16  
Mt 1:19  
Mt 19:3-8

o Le 21:7

## Second Col.

a De 20:7  
Pr 5:18  
Ec 9:9

b Ex 22:26, 27

c Ge 37:28  
Ge 40:15

d Ex 21:16

e De 19:18, 19  
De 21:20, 21

f Le 13:2, 15  
Mr 1:44  
Lu 17:14

g Nu 12:10, 15

h De 15:7, 8  
Pr 3:27

missed her will not be allowed to take her back again as his wife after she has been defiled, for that is something detestable to Jehovah. You must not bring sin into the land that Jehovah your God is giving you as an inheritance.

5 "When a man is newly married, he should not serve in the army or be given any other duties. He should remain exempt for one year and stay at home and bring joy to his wife.<sup>g</sup>

6 "No one should seize a hand mill or its upper millstone as security for a loan,<sup>h</sup> for that would be taking someone's livelihood<sup>h</sup> as security.

7 "If someone is found to have kidnapped one\* of his Israelite brothers and he has mistreated him and sold him,<sup>c</sup> the kidnapper must die.<sup>d</sup> You should remove what is bad from your midst.<sup>e</sup>

8 "When there is an outbreak of leprosy,<sup>\*</sup> be very careful to do according to all that the Levitical priests will instruct you.<sup>f</sup> Be careful to do exactly as I commanded them. 9 Remember what Jehovah your God did to Mir'i-am on the way when you were coming out of Egypt.<sup>g</sup>

10 "If you make any sort of loan to your neighbor,<sup>h</sup> you must not enter into his house to seize from him what he has offered as security. 11 You should stand outside, and the man who received the loan should bring outside to you what he is giving as security. 12 And if the man is in need, you must not go to bed with what he gave as secu-

24:6 \*Or "as a pledge." <sup>h</sup>Or "taking a life; taking a soul." 24:7 \*Or "a soul." 24:8 \*The Hebrew word rendered "leprosy" is broad in meaning and can include various contagious skin diseases. It may also include certain infections found on clothing and in houses.

rity still in your possession.<sup>a</sup>

**13** You should by all means return to him what he has given as security as soon as the sun sets, and he will go to bed with his garment,<sup>b</sup> and he will bless you; and it will mean righteousness for you before Jehovah your God.

**14** "You must not defraud a hired worker who is in need and poor, whether one of your brothers or a foreign resident in your land, within your cities."<sup>c</sup>

**15** You should give him his wages that very day,<sup>d</sup> before the sun sets, because he is in need and his life\* depends on his wages. Otherwise, he will cry out to Jehovah against you, and you will be guilty of sin.<sup>e</sup>

**16** "Fathers should not be put to death for what their children do, and children should not be put to death for what their fathers do.<sup>f</sup> A person should be put to death only for his own sin.<sup>g</sup>

**17** "You must not pervert the judgment of the foreign resident or of the fatherless child,<sup>\*h</sup> and you must not seize the garment of a widow as security for a loan."<sup>h</sup> **18** Remember that you became a slave in Egypt, and Jehovah your God redeemed you from there.<sup>i</sup> That is why I am commanding you to do this.

**19** "When you reap your harvest from your field and you have forgotten a sheaf in the field, do not go back to get it. It should be left for the foreign resident, the fatherless child, and the widow,<sup>k</sup> so that Jehovah your God may bless you in all that you do.<sup>l</sup>

**20** "When you beat your olive tree, you should not repeat the procedure on its branches.

**24:14** \*Lit., "gates." **24:15** \*Or "soul."  
**24:17** \*Or "the orphan." <sup>a</sup>Or "as a pledge."

#### CHAP. 24

a Job 24:9, 10

b Ex 22:26, 27

c Le 25:39, 43  
Pr 14:31

d Le 19:13  
Jer 22:13  
Mt 20:8

e Pr 22:22, 23  
Jas 5:4

f 2Ch 25:3, 4

g Eze 18:20

h Ex 22:21, 22

i Ex 22:26, 27

j De 5:15

k Le 19:9  
Le 23:22  
Ru 2:16  
Ps 41:1

l De 15:7, 10  
Pr 11:24  
Pr 19:17  
Lu 6:38  
2Co 9:6  
1Jo 3:17

#### Second Col.

a Le 19:10  
De 26:13

#### CHAP. 25

b De 16:18  
De 17:8, 9  
De 19:16, 17

c Ex 23:6  
2Ch 19:6  
Pr 17:15  
Pr 31:9

d Pr 10:13  
Pr 20:30  
Pr 26:3  
Lu 12:48  
Heb 2:2

e 2Co 11:24

f Pr 12:10  
1Co 9:9  
1Ti 5:18

g Ge 38:7, 8  
Ru 4:5  
Mr 12:19

h Ge 38:9  
Ru 4:10, 17

i Nu 27:1, 4

What is left should remain for the foreign resident, the fatherless child, and the widow.<sup>a</sup>

**21** "When you gather the grapes of your vineyard, you must not return to gather the leftovers. They should be left for the foreign resident, the fatherless child, and the widow. **22** Remember that you became a slave in the land of Egypt. That is why I am commanding you to do this.

**25** "When a dispute arises between men, they may present themselves before the judges,<sup>b</sup> and they will judge them and pronounce the righteous one innocent and the wicked one guilty.<sup>c</sup> **2** If the wicked one deserves to be beaten,<sup>d</sup> the judge will have him lie down prostrate, and he will be beaten in his presence. The number of strokes should correspond to the wickedness of his deed. **3** He may beat him with up to 40 strokes,<sup>e</sup> but no more. If he would continue beating him with more strokes than this, your brother would be disgraced before your eyes.

**4** "You must not muzzle a bull when it is threshing out grain.<sup>f</sup>

**5** "If brothers dwell together and one of them dies without having a son, the wife of the dead one should not marry someone from outside the family. Her brother-in-law should go to her, take her as his wife, and perform brother-in-law marriage with her.<sup>g</sup> **6** The firstborn whom she will bear will carry on the name of his dead brother,<sup>h</sup> so that his name may not be wiped out of Israel.<sup>i</sup>

**7** "Now if the man does not want to marry his brother's widow, his brother's widow should then go to the elders at the city gate and say, 'My husband's brother has refused to preserve his brother's name in Israel. He



has not consented to perform brother-in-law marriage with me.' **8** The elders of his city must call him and speak to him. Should he insist and say, 'I do not want to marry her,' **9** then his brother's widow should approach him before the elders, remove his sandal from his foot,<sup>a</sup> spit in his face, and say, 'That is what should be done to the man who will not build up his brother's household.' **10** After that his family name\* in Israel will be known as 'The house of the one who had his sandal removed.'

**11** "If two men get into a fight with each other and the wife of the one intervenes to protect her husband from the one striking him and she reaches out her hand and grabs hold of him by his private parts, **12** you must amputate her hand. You\* should not feel sorry.

**13** "You must not have in your bag two different stone weights,<sup>b</sup> a large one and a small one. **14** You must not have in your house two different measuring containers,<sup>c</sup> a large one and a small one. **15** You should keep an accurate and honest weight and an accurate and honest measure, so that you will live long in the land that Jehovah your God is giving you.<sup>d</sup> **16** For every unjust person who does such things is detestable to Jehovah your God.<sup>e</sup>

**17** "Remember what Am'a-lek did to you on the way as you were coming out of Egypt,<sup>f</sup> **18** how he met you along the way and attacked all those straggling behind you when you were exhausted and weary. He did not fear God. **19** When Jehovah your God has given you rest from all your enemies

**25:10** \*Or "the name of his household." Lit., "his name." **25:12** \*Lit., "Your eye." **25:14** \*Lit., "in your house an ephah and an ephah." See App. B14.

## CHAP. 25

a Ru 4:7

b Pr 11:1  
Pr 20:10  
Mic 6:11

c Le 19:36

d De 4:40

e Le 19:35

f Ex 17:8  
Nu 24:20

## Second Col.

a Jos 22:4

b Ex 17:14  
1Sa 14:47, 48  
1Sa 15:1-3  
1Ch 4:42, 43

## CHAP. 26

c Ex 23:19  
Le 23:10  
Nu 18:8, 12  
2Ch 6:6  
2Ch 31:5  
Pr 3:9d Ge 17:1, 8  
Ge 26:3e Ge 28:5  
Ho 12:12f Ge 46:3  
Ac 7:15

g Ge 46:27

h Ex 1:7  
De 10:22  
Ps 105:24

i Ex 1:11

j Ex 3:9  
Ex 4:31  
Ac 7:34

k Ex 6:6

l Ex 7:3  
De 4:33, 34

around you in the land that Jehovah your God is giving you as an inheritance to possess,<sup>a</sup> you should wipe out the mention of Am'a-lek from under the heavens.<sup>b</sup> You must not forget.

**26** "When eventually you enter into the land that Jehovah your God is giving you as an inheritance and you have taken possession of it and are dwelling in it, **2** you are to take some of the firstfruits of all the produce\* of the ground, which you will gather from your land that Jehovah your God is giving you, and put them in a basket and go to the place that Jehovah your God chooses to have his name reside.<sup>c</sup> **3** You must go to the priest who will be serving in those days and say to him, 'Today I am reporting to Jehovah your God that I have come into the land that Jehovah swore to our forefathers to give to us.'<sup>d</sup>

**4** "The priest will then take the basket out of your hand and deposit it before the altar of Jehovah your God. **5** Then you are to declare before Jehovah your God, 'My father was a wandering\* A-ra-mae'an,<sup>e</sup> and he went down to Egypt<sup>f</sup> and resided there as a foreigner, with few in his household.<sup>g</sup> But there he became a great nation, mighty and numerous.<sup>h</sup> **6** And the Egyptians mistreated and oppressed us and imposed harsh slavery on us.<sup>i</sup> **7** So we began to cry out to Jehovah, the God of our forefathers, and Jehovah heard our voice and looked upon our affliction and our trouble and our oppression.<sup>j</sup> **8** Finally Jehovah brought us out of Egypt with a mighty hand and an outstretched arm<sup>k</sup> and with terrifying deeds and with signs and miracles.<sup>l</sup> **9** Then he brought us to this place and gave us

**26:2** \*Lit., "fruit." **26:5** \*Or possibly, "perishing."

this land, a land flowing with milk and honey.<sup>a</sup> **10** Now I have brought the firstfruits of the produce of the ground that Jehovah has given me.<sup>b</sup>

“You must deposit it before Jehovah your God and bow down before Jehovah your God. **11** You will then rejoice over all the good that Jehovah your God has given you and your household, you and the Levite and the foreign resident who is among you.<sup>c</sup>

**12** “When you finish tithing<sup>d</sup> the entire tenth of your produce in the third year, the year of the tenth, you will give it to the Levite, the foreign resident, the fatherless child,<sup>e</sup> and the widow, and they will eat their fill within your cities.<sup>e</sup> **13** You will then say before Jehovah your God, ‘I have cleared the holy portion out of my house and given it to the Levite, the foreign resident, the fatherless child, and the widow,<sup>f</sup> just as you have commanded me. I have not violated or neglected your commandments. **14** I have not eaten of it while mourning or removed any of it while unclean or given any of it for the dead. I have obeyed the voice of Jehovah my God and have done all that you commanded me. **15** Now look down from your holy dwelling, the heavens, and bless your people Israel and the land that you have given us,<sup>g</sup> just as you swore to our forefathers,<sup>h</sup> the land flowing with milk and honey.’<sup>i</sup>

**16** “This day Jehovah your God is commanding you to carry out these regulations and judicial decisions. You must observe them and carry them out with all your heart<sup>j</sup> and all your soul.\* **17** Today you have obtained Jehovah’s declaration that he will become your God

26:12 \*Or “the orphan.” #Lit., “gates.”  
26:16 \*See Glossary.

CHAP. 26

a Ex 3:8  
De 8:7, 8  
Eze 20:6

b De 26:2

c De 12:7  
De 16:14

d De 12:5, 6  
De 14:22

e De 14:28, 29  
Pr 14:21  
1Jo 3:17

f Jas 1:27

g Ex 23:25

h Ge 15:18  
Ge 26:3

i De 8:7, 8

j De 6:6  
De 11:1  
Ps 119:34  
1Jo 5:3

Second Col.

a Le 26:46

b Ec 12:13

c Le 19:37

d De 14:2  
De 29:10-13

e De 4:8

f De 7:6  
De 28:1, 9

CHAP. 27

g Jos 8:30-32

h Nu 13:26, 27

i De 11:29

j Ex 20:25

k Le 3:1

l Le 7:15

m De 12:7

as you walk in his ways and observe his regulations,<sup>a</sup> his commandments,<sup>b</sup> and his judicial decisions,<sup>c</sup> and as you listen to his voice. **18** And today Jehovah has obtained your declaration that you will become his people, his special property,<sup>d</sup> just as he has promised you, and that you will observe all his commandments **19** and that he will put you high above all the other nations that he has made,<sup>e</sup> giving you praise and fame and glory as you prove yourself a people holy to Jehovah your God,<sup>f</sup> just as he has promised.”

**27** Then Moses together with the elders of Israel commanded the people, saying: “Observe every commandment that I am giving you today. **2** And in the day when you will cross the Jordan into the land that Jehovah your God is giving you, set up large stones and cover them with plaster.<sup>g</sup> **3** Then write on them all the words of this Law when you have crossed over, so that you may enter into the land that Jehovah your God is giving you, a land flowing with milk and honey, just as Jehovah, the God of your forefathers, has promised you.<sup>h</sup> **4** When you have crossed the Jordan, you should set up these stones on Mount E’bal<sup>i</sup> and cover them with plaster,<sup>\*</sup> just as I am commanding you today. **5** You are also to build an altar there to Jehovah your God, an altar of stones. You should not use iron tools on them.<sup>j</sup> **6** You should build the altar of Jehovah your God with whole stones and offer burnt offerings to Jehovah your God on it. **7** You are to offer communion sacrifices<sup>k</sup> and eat them there,<sup>l</sup> and you will rejoice before Jehovah your God.<sup>m</sup> **8** And clearly write

26:18 \*Or “treasured possession.”  
27:2, 4 \*Or “whitewash them with lime.”

on the stones all the words of this Law.”<sup>a</sup>

**9** Then Moses and the Levitical priests spoke to all Israel, saying: “Keep silent and listen, O Israel. This day you have become the people of Jehovah your God.<sup>b</sup> **10** You must listen to the voice of Jehovah your God and carry out his commandments<sup>c</sup> and his regulations, which I am commanding you today.”

**11** On that day Moses commanded the people, saying: **12** “The following tribes will stand on Mount Ger’i-zim<sup>d</sup> to bless the people when you have crossed the Jordan: Sim’e-on, Le’vi, Judah, Is’sa-char, Joseph, and Benjamin. **13** And the following will stand on Mount E’bal<sup>e</sup> to pronounce the curse: Reu’-ben, Gad, Ash’er, Zeb’u-lun, Dan, and Naph’ta-li. **14** And the Levites will answer every man of Israel with a loud voice:<sup>f</sup>

**15** “Cursed is the man who makes a carved image<sup>g</sup> or a metal statue,<sup>h</sup> a thing detestable to Jehovah,<sup>i</sup> the workmanship of the hands of a craftsman,<sup>g</sup> and who has hidden it.’ (And all the people will respond, saying, ‘Amen!’<sup>a</sup>)

**16** “Cursed is the one who treats his father or his mother with contempt.<sup>j</sup> (And all the people will say, ‘Amen!’)

**17** “Cursed is the one who moves his neighbor’s boundary marker.<sup>k</sup> (And all the people will say, ‘Amen!’)

**18** “Cursed is the one who causes a blind person to lose his way on the road.<sup>l</sup> (And all the people will say, ‘Amen!’)

**19** “Cursed is the one who perverts the judgment<sup>m</sup> of a foreign resident, a fatherless

27:15 \*Or “molten statue.” #Or “a wood-and-metal worker.” ^Or “So be it!”

## CHAP. 27

- a Ex 24:12  
b Ex 19:5  
De 26:18  
c 1Ki 2:3  
Mt 19:17  
1Jo 5:3  
d De 11:29  
e Jos 8:33  
f De 33:10  
g Ex 20:4  
De 4:15, 16  
Isa 44:9  
h Ex 34:17  
Le 19:4  
i De 7:25  
De 29:17  
j Ex 20:12  
De 21:18-21  
Pr 20:20  
Pr 30:17  
Mt 15:4  
k De 19:14  
Pr 23:10  
l Le 19:14  
m De 16:20  
Pr 17:23  
Mic 3:11

## Second Col.

- a Ex 22:21, 22  
De 10:17, 18  
Mal 3:5  
Jas 1:27  
b Le 18:8  
1Co 5:1  
c Ex 22:19  
Le 18:23  
Le 20:15  
d Le 18:9  
Le 20:17  
e Le 18:17  
Le 20:14  
f Ex 20:13  
Ex 21:12  
Nu 35:31  
g Mt 27:3, 4  
h De 28:15  
Ga 3:10

## CHAP. 28

- i De 26:18, 19  
j Le 26:3, 4  
Pr 10:22  
Isa 1:19  
k De 11:14  
l Le 26:9  
Ps 127:3  
Ps 128:3

child,<sup>\*</sup> or a widow.’<sup>a</sup> (And all the people will say, ‘Amen!’)

**20** “Cursed is the one who lies down with his father’s wife, for he has dishonored his father.’<sup>b</sup> (And all the people will say, ‘Amen!’)

**21** “Cursed is the one who lies down with any animal.’<sup>c</sup> (And all the people will say, ‘Amen!’)

**22** “Cursed is the one who lies down with his sister, the daughter of his father or the daughter of his mother.’<sup>d</sup> (And all the people will say, ‘Amen!’)

**23** “Cursed is the one who lies down with his mother-in-law.’<sup>e</sup> (And all the people will say, ‘Amen!’)

**24** “Cursed is the one who ambushes and kills his neighbor.’<sup>f</sup> (And all the people will say, ‘Amen!’)

**25** “Cursed is the one who accepts a bribe to kill<sup>\*</sup> an innocent person.’<sup>g</sup> (And all the people will say, ‘Amen!’)

**26** “Cursed is the one who will not uphold the words of this Law by carrying them out.’<sup>h</sup> (And all the people will say, ‘Amen!’)

**28** “And if you will without fail listen to the voice of Jehovah your God by being careful to do all his commandments that I am commanding you today, Jehovah your God will certainly put you high above all other nations of the earth.<sup>i</sup> **2** All these blessings will come upon you and overtake you,<sup>j</sup> because you keep listening to the voice of Jehovah your God:

**3** “Blessed you will be in the city, and blessed you will be in the field.<sup>k</sup>

**4** “Blessed will be your children<sup>\*l</sup> and the fruit of your

27:19 \*Or “an orphan.” 27:20 \*Lit., “uncovered the skirt of his father.” 27:25 \*Or “strike down.” #Or “a soul of innocent blood.” 28:4 \*Lit., “the fruit of your womb.”

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.”)

1 Cor. 15:45: “It is even so written: ‘The first man Adam became a living soul.’ The last Adam became a life-giving spirit.” (So the Christian Greek Scriptures agree with the Hebrew Scriptures as to what the soul is.) (The Greek word here translated “soul” is the accusative case of *psy·khe'*. *KJ, AS, Dy, JB, NAB,* and *Kx* also read “soul.” *RS, NE,* and *TEV* say “being.”)

1 Pet. 3:20: “In Noah’s days . . . a few people, that is, eight souls, were carried safely through the water.” (The Greek word here translated “souls” is *psy·khai'*, the plural form of *psy·khe'*. *KJ, AS, Dy,* and *Kx* also read “souls.” *JB* and *TEV* say “people”; *RS, NE,* and *NAB* use “persons.”)

Gen. 9:5: “Besides that, your blood of your souls [or, “lives”; Hebrew, from *ne'phesh*] shall I ask back.” (Here the soul is said to have blood.)

Josh. 11:11: “They went striking every soul [Hebrew, *ne'phesh*] that was in it with the edge of the sword.” (The soul is here shown to be something that can be touched by the sword, so these souls could not have been spirits.)

### **Where does the Bible say that animals are souls?**

Gen. 1:20, 21, 24, 25: “God went on to say: ‘Let the waters swarm forth a swarm of living souls\* . . .’ And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. . . . And God went on to say: ‘Let the earth put forth living souls according to their kinds . . .’ And God proceeded to make the wild beast of the earth according to its kind and the domestic animal according to its kind and every moving animal of the ground according to its kind.” (\*In Hebrew the word here is *ne'phesh*. *Ro* reads “soul.” Some translations use the rendering “creature[s].”)

Lev. 24:17, 18: “In case a man strikes any soul [Hebrew, *ne'phesh*] of mankind fatally, he should be put to death without fail. And the fatal striker of the soul [Hebrew, *ne'phesh*] of a domestic animal should make compensation for it, soul for soul.” (Notice that the same Hebrew word for soul is applied to both mankind and animals.)

Rev. 16:3: “It became blood as of a dead man, and every living

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. Welcome to all who gather here this day  
To hear God's Word and to learn his way.  
Life-giving truth he offers to us all;  
With thankfulness of heart, we respond to his call.
2. Thanks to our God for brothers such as these,  
Who welcome us and who seek to please.  
May we keep holding men of that sort dear,  
And now we welcome others  
who meet with us here.
3. God's invitation reaches all mankind,  
That all sincere ones the truth may find.  
God by his Son has drawn us to His side.  
So welcome one another with hearts opened wide.

change his way of life. He said: "I felt as though the spiritual sword of Hebrews 4:12 were piercing my heart. One day while reading my Bible, I saw Proverbs 24:16, which says: 'The righteous one may fall seven times, and he will get up again.' That was the turning point in my life." After "falling" with seven brothers who studied with him, Jimmy was determined to change and to "get up" with the help of the eighth brother. Jimmy implored Jehovah for strength, attended congregation meetings, and got rid of his bad habits. He was baptized in 2003 and became a regular pioneer in 2012. He now serves as a ministerial servant in a congregation on the island of Rodrigues.

### **"Jehovah and the Angels Will Be My Friends"**

Seventy-year-old Mary in Kenya had been a member of the Presbyterian Church all her life. She was a prolific fund-raiser and had helped build one of the local churches. When one of her sons became a Witness, she was not happy. He would invite her to the congregation meetings, but Mary refused to attend, saying that she wanted to hear the Bible's message in her own language, Kikuyu, and not in Swahili. Finally, Mary accepted an invitation to attend a district convention that was going to be held in the Kikuyu language. At the convention she sat in the section for the elderly. She was greatly impressed by the kind and loving way in which she was treated. Mary said that she had never experienced such love in her church. She listened attentively to all the talks and was happy with what she heard. When





she was offered a Bible study using the *Listen to God* brochure, she immediately accepted.

After studying for a few months, Mary decided that she wanted to be one of Jehovah's Witnesses, so she resigned from her church. The church leaders were furious. They called a pastor from the capital, Nairobi, to come and talk to her. The pastor tried to persuade Mary not to leave the church, but she stood firm. "Who will be your friends if you leave the church?" he asked. "You have many friends and neighbors who are members of the church."

"Jehovah and the angels will be my friends," answered Mary. "And the Witnesses will be my friends too."

Having failed to dissuade Mary, the pastor left. Mary continues to make good progress in her Bible study and is attending all Christian meetings, even though she lives far from where they are held. Recently, when she was not able to take public transportation to the meeting, she walked for two hours in the rain to attend. In

**Liberia:** Preparing seating for the Memorial. In 2013, the 6,148 publishers enjoyed an attendance of 81,762

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spite of opposition from neighbors, Mary is determined to reach her goal of baptism.

### **The Pastor Tripped Her!**

A 14-year-old girl named Ashton lives in **Cameroon**. When she started to study the Bible with Jehovah's Witnesses, she met stiff opposition from her aunt and uncle with whom she lives. They insisted that she attend religious services with them at the Pentecostal church. During one of the services, the pastor laid her hands on the heads of those in attendance, transmitting the "spirit," causing them to fall down. Ashton did not fall. The pastor prayed and prayed, but Ashton remained standing. So the pastor tripped her to make her fall! Upon returning home, Ashton told her aunt and uncle that she had been tripped, but they did not believe her. She decided right then and there that she would never again go to church. Today, despite the opposition and the insults from her family and neighbors, Ashton continues to attend meetings at the Kingdom Hall.

### **An Invitation From a Toddler**

Although Anilpa was only 17 months old, she had a zealous share in the campaign to invite others to attend last year's district convention in **Angola**. Anilpa's "assignment" was to knock on the doors and wait to hand invitations to the householders while her mother briefly explained the reason for their visit. Full of enthusiasm, Anilpa was not always willing to wait for her



Vaduz, Liechtenstein

## Europe



### “Have You Come to the Wrong Place?”

A Somali woman in **Sweden** was invited to a meeting at the Kingdom Hall, and she decided to go. Things did not turn out well. No one welcomed her; everyone there just stared at her. She felt very awkward. Someone who probably noticed that she looked uncomfortable asked her, “Have you come to the wrong place?”

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LANDS

**47**

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POPULATION

**741,892,871**

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PUBLISHERS

**1,601,915**

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BIBLE STUDIES

**862,555**

“Yes, I actually think so!” she replied. Then she left. When the woman later met up with the Witnesses who had invited her, she was upset and told them that she would never go back again. They wondered what could have happened, as they did not remember seeing her at the Kingdom Hall. After a little further discussion, they all realized that by mistake she had gone to a church!

The Witnesses encouraged her to try coming to the Kingdom Hall again. She agreed to go, but she said that she would stay no longer than ten minutes if she felt uncomfortable. However, when she entered the

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**Greece:** Stergios now shares with others the treasure he found



Kingdom Hall, everyone in the congregation warmly welcomed her! She enjoyed being there so much that she was the last one to leave the Kingdom Hall after the meeting. Ever since, she has regularly attended the meetings, and she is now a baptized publisher.

### **He Found an Invitation on the Street**

Stergios is a young man who lives in Greece. One morning as he was walking home from work, he decided to walk down a different street rather than to take his usual route. Stergios saw something lying on the street that caught his eye. It was an invitation to the Memorial of Christ's death. It featured the question: "How do you view Jesus?" Since there were people around him, Stergios hesitated to pick up the invitation from off the ground. When he arrived home, he started thinking about the printed question and was curious to learn more.

Stergios had planned to have coffee with some friends that afternoon. On his way to meet them, he decided to go by the street where he had spotted the invitation, hoping that it would still be there. It was, but people were still around, so he again hesitated to pick it up. On his way home after having coffee with his friends, Stergios headed straight for the same street—the invitation was still lying there. This time, he picked up the invitation and read it. After doing so, he decided to attend the Memorial.

At the end of the Memorial observance, Stergios accepted the invitation to have a free home Bible study. He started attending meetings and made good spiritual progress. He was baptized at a special assembly day in March 2013.

## WEEK STARTING NOVEMBER 17

Song 26 and Prayer

### ❑ Congregation Bible Study:

*cl* chap. 16 ¶1-9 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Deuteronomy 23-27 (10 min.)

**No. 1:** Deuteronomy 25:17–26:10 (4 min. or less)

**No. 2: What the Bible Says About the Soul—*rs***  
p. 375 ¶4–p. 376 ¶4 (5 min.)

**No. 3: Adornment—Adornment as Described  
in the Scriptures—*it-1*** p. 51 ¶4-7 (5 min.)

### ❑ Service Meeting:

Song 118

**10 min: *What's a Real Friend?*** Discussion based on the whiteboard animation *What's a Real Friend?* (Go to [jw.org](http://jw.org), and look under BIBLE TEACHINGS > TEENAGERS.) Begin by playing the video for the audience. Afterward, use these questions as the basis for the discussion: (1) What is a real friend? (2) What should you look for in a potential friend? (3) How can you find a good friend? (4) What kind of effort do you need to put forth to make your friendships grow?

**10 min: Love Identifies Us. (John 13:35)** Discussion based on the *2014 Yearbook*, page 48, paragraph 1, to page 49, paragraph 3; and page 69, paragraph 1, to page 70, paragraph 2. Invite audience to comment on the lessons learned.

**10 min: "An Exciting and Fresh Approach to Public Witnessing."** Questions and answers. If the congregation has areas of high pedestrian traffic, interview the service overseer regarding local arrangements for public witnessing and invite the audience to relate experiences.

Song 92 and Prayer

## An Exciting and Fresh Approach to Public Witnessing

<sup>1</sup> Congregations that have areas of high pedestrian traffic have been encouraged to organize public witnessing, using tables or mobile

1. What have congregations with areas of high pedestrian traffic been encouraged to do?

displays. If a mobile display is used, at least one publisher stands or sits next to the display. However, two publishers should man a table display. Those stationed at the displays endeavor to be warm, friendly, and inviting. If a person gives his attention to the display, one of the publishers can start a conversation, perhaps by saying, "Have you ever wondered what the Bible says about that subject?" Another publisher or two can be within eyesight of the display while engaging in informal witnessing.

<sup>2</sup> This approach has resulted in many new Bible studies. One college student chose to write a research paper on Jehovah's Witnesses, but she was unable to find a Kingdom Hall. The next week she saw a table display on the campus. A Bible study was started, and now that student is a baptized publisher and participates in this form of witnessing herself.

<sup>3</sup> One sister who has enjoyed this form of public witnessing commented: "Some stop at the display to pick up the current magazines. Others have never heard of Jehovah's Witnesses before. I can see that with this approach, many can be reached." Another sister remarked, "This is an exciting, fresh method of witnessing because the people *come to you* and, at the very least, they are curious."

<sup>4</sup> It is beneficial to set up the display at the same location, on the same days, and at the same times each week. As a result, people get used to seeing the displays and eventually feel comfortable enough to approach and ask questions or obtain literature. Has your congregation organized public witnessing? If so, perhaps you can participate in this enjoyable and fruitful way to "declare abroad the Kingdom of God."—Luke 9:60.

2. Relate an experience that illustrates the value of public witnessing with a literature display.

3. How do some feel about this avenue of public witnessing?

4. Why is it beneficial to set up a literature display at the same times and location each week?

*“Preach the Word”*

(2 Timothy 4:2)

1. God has commanded us this day;  
He has given us a charge to obey.  
At all times, be ready to impart  
The reason for the hope within your heart.

*(CHORUS)*

*So preach the Word,  
Oh, how vital that all hear!  
Preach the Word,  
As this system's end draws near.  
Preach the Word,  
Help the meek to understand.  
Preach the Word,  
Throughout the land!*

2. Seasons of trouble we will face;  
Opposition may bring shame and disgrace.  
Though preaching may out of season seem,  
Our trust is in our God, who is supreme.

*(Chorus)*

3. Seasons of favor we will see,  
And the need for us to teach, there will be.  
The way to salvation we proclaim  
And help to sanctify Jehovah's name.

*(Chorus)*