

WEEK STARTING DECEMBER 1

Song 48 and Prayer

- ❑ **Congregation Bible Study:**
c/ chap. 16 ¶18-22, box on p. 167 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Deuteronomy 32-34 (10 min.)
No. 1: Deuteronomy 32:22-35 (4 min. or less)
No. 2: At Death, Neither Soul Nor Spirit Continues Living—*rs* p. 377 ¶4—p. 379 ¶6 (5 min.)
No. 3: Adultery—To Commit Adultery Is to Sin Against God—*it-1* p. 53 ¶4—p. 54 ¶1 (5 min.)
- ❑ **Service Meeting:**
Song 128
10 min: Offer the Magazines During December. Discussion. Demonstrate the three sample presentations on this page. After each presentation, invite comments from the audience on why the subject being featured may appeal to some in the territory.
10 min: Local needs.
10 min: How Did We Do? Discussion. Invite publishers to comment on how they benefited by applying points from the article “Improving Our Skills in the Ministry—Showing Personal Interest.” Ask the audience to relate good experiences.
Song 119 and Prayer

Announcements

■ **November and December:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?* **January and February:** *Good News From God!* or *Was Life Created?*

■ Donations for the worldwide work that are sent directly to the branch office should be made payable to “Watchtower.” The branch office’s financial address is Watchtower, c/o Accounting Office, 25 Columbia Heights, Brooklyn, NY 11201-2483. If you would like to donate electronically, ask your congregation secretary about the July 8, 2013, letter to all congregations in the United States, Puerto Rico, and the U.S. Virgin Islands.

Sample Presentations

To Start Bible Studies on the First Saturday in December

“We are here as a public service to families. Many parents want their children to love God. Do you think this is something that parents can teach their children, or must children learn to love God on their own?” Allow for response. Show the back of the December 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

December 1

“We are making brief visits to talk about God. We know that everyone has his own opinion about God. Do you think that most people view him as an impersonal force of nature or as a friend who cares about them personally? [Allow for response.] This Bible verse tells us what kind of relationship God wants us to have with him. [Read James 4:8a.] This magazine outlines three things that we can do to feel closer to God.”

Awake! December

“We are visiting briefly because of concern over a common health problem. According to the World Health Organization, mental disorders, such as depression, will affect one in four people at some point in their lives. Do you think that mental disorders are becoming more common? [Allow for response.] The Bible gives us hope that in the future, life on earth will be free of illness and pain. [Read Revelation 21:3, 4.] This magazine outlines a few things that everyone should know about mental disorders.”

Field Service Highlights

From January through May 2014, publishers sharing in the special metropolitan public witnessing program have started 3,598 Bible studies and placed 70,698 books and 149,507 magazines. As of May 2014 this program was active in the following 13 cities: Atlanta, Boston, Chicago, Indianapolis, Los Angeles, New Orleans, New York City, Philadelphia, San Francisco, San Juan (Puerto Rico), Seattle, Spanish Town (Jamaica), and Washington, D.C. May we individually take advantage of every opportunity to preach the good news.—Rom. 10:14.



48 *Daily Walking With Jehovah* (Micah 6:8)

1. Hand in hand with our dear Father,
We would humbly walk with him each day.
Oh, how undeserved his kindness
That he grants to those who seek his way!
God for us has made provision
That we thus can take his hand.
So we make our dedication;
With Jehovah we take our stand.
2. In this day of mankind's judgment,
As the system's end is drawing near,
We are faced with opposition
That could make us turn away in fear.
But Jehovah gives protection;
Close to him we want to stay
That we might forever serve him.
Love him loyally, never stray.
3. Help for us God has provided
Through his spirit and his written Word,
Through the Christian congregation,
Through assurance that our prayer is heard.
As we're walking with Jehovah,
He will help us do what's right,
Help us imitate his kindness
And walk modestly in his sight.

(See also Gen. 5:24; 6:9; 1 Ki. 2:3, 4.)

¹⁸ Serving in the interests of justice also involves offering Bible-based counsel when needed. Of course, elders do not *look* for flaws in others. Nor do they seize every opportunity to offer correction. But a fellow believer may take “some false step before he is aware of it.” Remembering that divine justice is neither cruel nor unfeeling will move elders to “try to readjust such a man in a spirit of mildness.” (Galatians 6:1) Hence, elders would not scold an erring one or employ harsh words. Instead, counsel that is given lovingly encourages the one receiving it. Even when giving pointed reproof—straightforwardly outlining the consequences of an unwise course—elders keep in mind that a fellow believer who has erred is a sheep in Jehovah’s flock.* (Luke 15:7) When counsel or reproof is clearly motivated by and given in love, it is more likely to readjust the erring one.

¹⁹ Elders are often called upon to make decisions that affect their fellow believers. For example, elders periodically meet to consider whether other brothers in the congregation qualify to be recommended as elders or ministerial servants. The elders know the importance of being impartial. They let God’s requirements for such appointments guide them in making decisions, not relying on mere personal feelings. They thus act “without prejudice, doing nothing according to a biased leaning.”—1 Timothy 5:21.

* At 2 Timothy 4:2, the Bible says that elders must at times “reprove, reprimand, exhort.” The Greek word rendered “exhort” (*pa-ra-ka-le’o*) can mean “to encourage.” A related Greek word, *pa-ra’kle-tos*, can refer to an advocate in a legal matter. Thus, even when elders give firm reproof, they are to be helpers of those needing spiritual assistance.

18. What do elders keep in mind when offering Bible-based counsel to others?

19. What decisions are elders called upon to make, and on what must they base such decisions?



Elders reflect Jehovah's justice when they encourage downhearted ones

²⁰ Elders administer divine justice in other ways as well. After foretelling that elders would serve “for justice itself,” Isaiah continued: “Each one must prove to be like a hiding place from the wind and a place of concealment from the rainstorm, like streams of water in a waterless country, like the shadow of a heavy crag in an exhausted land.” (Isaiah 32:2) Elders, then, strive to be sources of comfort and refreshment to their fellow worshipers.

²¹ Today, with all the problems that tend to dishearten, many need encouragement. Elders, what can you do to help “depressed souls”? (1 Thessalonians 5:14) Listen to them with empathy. (James 1:19) They may need to share the “anxious care” in their heart with someone they trust.

20, 21. (a) What do elders strive to be, and why? (b) What can elders do to help “depressed souls”?

Questions for Meditation

Deuteronomy 1:16, 17 What did Jehovah require of judges in Israel, and what might elders learn from this?

Jeremiah 22:13-17 Jehovah warns against what unjust practices, and what is essential to imitating his justice?

Matthew 7:2-5 Why should we not be quick to look for the faults in our fellow believers?

James 2:1-9 How does Jehovah view the showing of favoritism, and how can we apply this counsel in our dealings with others?

(Proverbs 12:25) Reassure them that they are wanted, valued, and loved—yes, by Jehovah and also by their brothers and sisters. (1 Peter 1:22; 5:6, 7) In addition, you can pray with and for such ones. Hearing an elder say a heartfelt prayer in their behalf can be most comforting. (James 5:14, 15) Your loving efforts to help depressed ones will not go unnoticed by the God of justice.

²² Truly, we draw ever closer to Jehovah by imitating his justice! When we uphold his righteous standards, when we share the lifesaving good news with others, and when we choose to focus on the good in others rather than looking for their faults, we are displaying godly justice. Elders, when you protect the cleanness of the congregation, when you offer upbuilding Scriptural counsel, when you make impartial decisions, and when you encourage downhearted ones, you are reflecting godly justice. How it must delight Jehovah’s heart to look down from the heavens and see his people trying their best to “exercise justice” in walking with their God!

22. In what ways can we imitate Jehovah’s justice, and with what result?

"Be courageous and strong,^a for you are the one who will bring the Israelites into the land about which I have sworn to them,^b and I will continue with you."

24 As soon as Moses had completed writing the words of this Law in a book in their entirety,^c **25** Moses commanded the Levites who carry the ark of Jehovah's covenant, saying: **26** "Take this book of the Law^d and place it at the side of the ark^e of the covenant of Jehovah your God, and it will serve as a witness there against you. **27** For I myself well know your rebelliousness^f and your stubbornness.^g **28** If you have been so rebellious against Jehovah while I am still alive with you, then how much more so will you be after my death! **28** Gather together to me all the elders of your tribes and your officers, and let me speak these words in their hearing, and let me take the heavens and the earth as witnesses against them.^h **29** For I well know that after my death you will surely act wickedlyⁱ and turn aside from the way about which I have commanded you. And calamity will certainly befall you^j at the close of the days, because you will do what is bad in the eyes of Jehovah and you will offend him by the works of your hands."

30 Then in the hearing of the entire congregation of Israel, Moses recited the words of this song from beginning to end:^k

32 "Give ear, O heavens,
and I will speak,
And let the earth hear the
words of my mouth.
2 My instruction will fall as
the rain;
My words will trickle as
the dew,
As gentle rains upon grass

CHAP. 31

- a Jos 1:6,9
b De 1:38
De 3:28
c Ex 34:27
d De 17:18
2Ch 34:14
e 1Ki 8:9
f De 9:24
Ne 9:26
g Ex 32:9
Ps 78:8
h De 30:19
i Jg 2:19
j De 28:15
k De 32:44

Second Col.

CHAP. 32

- a Joh 17:26
b 1Ch 29:11
Ps 145:3
c 2Sa 22:31
Ps 18:2
Ps 19:7
Jas 1:17
d Ps 33:5
e De 7:9
1Pe 4:19
f De 25:16
g Ge 18:25
h De 31:27
Jg 2:19
Ps 14:1
i Isa 1:4
j Ps 78:8
Lu 9:41
k Isa 1:2
l Jer 4:22
m Ex 4:22
De 32:18
Isa 63:16
n Ex 13:14
Ps 44:1
o Ge 10:5
Ps 115:16
p Ge 11:9
q De 2:5, 19
Ac 17:26
r Ge 15:18
Ex 23:31
s Ex 19:5
De 7:6
t Ps 78:71
u De 8:14, 15
v Jer 2:6
w Ne 9:19, 20

And as copious showers
upon vegetation.

- 3** For I will declare the name
of Jehovah.^a
Tell about the greatness
of our God!^b
4 The Rock, perfect is his
activity,^c
For all his ways are justice.^d
A God of faithfulness^e who
is never unjust;^f
Righteous and upright is he.^g
5 They are the ones who have
acted corruptly.^h
They are not his children,
the defect is their own.ⁱ
They are a crooked and
twisted generation!^j
6 Is this the way that you
should treat Jehovah,^k
O foolish and unwise
people?^l
Is he not your Father who
caused your existence,^m
The One who made you and
firmly established you?
7 Remember the days of old;
Consider the years of past
generations.
Ask your father, and he can
tell you;ⁿ
Your elders, and they will
inform you.
8 When the Most High gave the
nations their inheritance,^o
When he divided the sons of
Adam^p from one another,^p
He fixed the boundary of
the peoples^q
With regard for the number
of the sons of Israel.^r
9 For Jehovah's people are
his portion;^s
Jacob is his inheritance.^t
10 He found him in a wilderness
land^u
And in an empty, howling
desert.^v
He protectively encircled
him, took care of him,^w

31:27 *Lit., "stiff neck."

32:8 *Or possibly, "the human race."

And safeguarded him as the pupil of his eye.^a

- 11** Just as an eagle stirs up its nest,
Hovers over its fledglings,
Spreading out its wings,
taking them,
Carrying them on its pinions,^b
- 12** Jehovah alone kept leading him;^c
No foreign god was with him.^d
- 13** He made him ride upon earth's high places,^e
So that he ate the produce of the field.^f
He nourished him with honey from the crag
And oil out of a flinty rock,
- 14** Butter of the herd and milk of the flock,
Together with the choicest* sheep,
And rams of Ba'shan, and he-goats,
Together with the finest^g wheat;^g
And you drank wine from the blood^h of grapes.
- 15** When Jesh'u-run* grew fat,
he kicked out rebelliously.
You have grown fat, you have become stout, you have become bloated.^h
So he forsook God, who made him,ⁱ
And despised the Rock of his salvation.
- 16** They incited him to fury with foreign gods;^j
They were offending him with detestable things.^k
- 17** They were sacrificing to demons, not to God,^j
To gods that they had not known,

32:12 *That is, Jacob. 32:14 *Lit., "fat of." ^aLit., "kidney fat of." ^bOr "juice."
32:15 *Meaning "Upright One," an honorary title for Israel.

CHAP. 32

- a Zec 2:8
b Ex 19:4
c De 1:31
d Isa 43:12
e De 33:29
f De 8:7, 8
g Ps 147:14
h De 31:20
Ne 9:25
i Isa 1:4
Ho 13:6
j Jg 2:12
1Ki 14:22
1Co 10:21, 22
k 2Ki 23:13
Eze 8:17
l Le 17:7
Ps 106:37
1Co 10:20

Second Col.

- a Ps 106:21
Isa 17:10
Jer 2:32
b De 4:34
c Jg 2:14
Ps 78:59
d De 31:17
e De 32:5
Isa 65:2
Mt 17:17
f Isa 1:2
g Ps 96:5
1Co 10:21, 22
h 1Sa 12:10, 21
i Ho 2:23
Ro 9:25
Ro 11:11
1Pe 2:10
j Ro 10:19
k La 4:11
l Am 9:2
m De 28:53
n De 28:21, 22
o Le 26:22

New ones that came along recently,
To gods that your forefathers did not know.

- 18** You forgot the Rock^a who fathered you,
And you did not remember the God who gave birth to you.^b
- 19** When Jehovah saw it, he rejected them^c
Because his sons and his daughters offended him.
- 20** So he said, 'I will hide my face from them;^d
I will see what will become of them.
For they are a perverse generation,^e
Sons in whom there is no faithfulness.^f
- 21** They have incited me to fury* with what is not a god;^g
They have offended me with their worthless idols.^h
So I will incite them to jealousy with what is not a people;ⁱ
I will offend them with a foolish nation.^j
- 22** For my anger has kindled a fire^k
That will burn to the depths of the Grave,^{*,j}
And it will consume the earth and its produce
And will set ablaze the foundations of mountains.
- 23** I will increase their calamities;
I will use up my arrows on them.
- 24** They will be exhausted from hunger^m
And eaten up by burning fever and bitter destruction.ⁿ
I will send the teeth of beasts against them^o

32:21 *Or "jealousy." 32:22 *Or "Sheol," that is, the common grave of mankind. See Glossary.

And the venom of reptiles
of the dust.

- 25** Outside, a sword will bereave them;^a
Inside, there is terror^b
For both young man and virgin,
Infant together with gray-haired man.^c
- 26** I would have said: "I will scatter them;
I will make the memory of them cease from among men,"
- 27** If not for my dread of the enemy's reaction,^d
Because the adversaries might misconstrue it.^e
They might say: "Our power has triumphed;^f
It was not Jehovah who did all of this."
- 28** For they are a nation devoid of sense,^{*}
And there is no understanding among them.^g
- 29** If only they were wise!^h They would ponder over this.ⁱ
They would think about their outcome.^j
- 30** How could one chase after 1,000,
And two put 10,000 to flight?^k
Not unless their Rock had sold them^l
And Jehovah had surrendered them.
- 31** For their rock is not like our Rock,^m
Even our enemies have understood this.ⁿ
- 32** For their vine is from the vine of Sod'om
And from the terraces of Go-mor'rah.^o
Their grapes are grapes of poison,
Their clusters are bitter.^p
- 33** Their wine is the venom of serpents,

32:28 *Or possibly, "deaf to advice."

CHAP. 32

- a La 1:20
b Eze 7:15
c 2Ch 36:17
La 2:21
d 1Sa 12:22
Eze 20:14
e Ex 32:12
Nu 14:15, 16
f Ps 115:2
g Mt 13:15
h Ps 81:13
i Ho 14:9
j Jer 2:19
k 2Ch 24:24
l Jg 2:14
1Sa 12:9
m 1Sa 2:2
n Ex 14:25
1Sa 4:8
Ezr 1:2, 3
o Jude 7
p Isa 5:4
Jer 2:21

Second Col.

- a Ro 2:5
b Na 1:2
Ro 12:19
Heb 10:30
c Ps 73:12, 18
d Heb 10:30
e Jg 2:18
Ps 90:13
Ps 106:45
Ps 135:14
f Jg 10:14
g Ho 2:8
1Co 10:20, 21
h Isa 41:4
Isa 48:12
i De 4:35
j 1Sa 2:6
Ps 68:20
k 2Ch 21:16, 18
l Nu 12:13
Jer 17:14
m Isa 43:13
n 1Ti 1:17
Re 10:5, 6
o Na 1:3
p Isa 1:24
Isa 59:18

The cruel poison of cobras.

- 34** Is this not stored up with me,
Sealed up in my storehouse?^a
- 35** Vengeance is mine, and retribution,^b
At the appointed time when their foot slips,^c
For the day of their disaster is near,
And what awaits them will come quickly.^d
- 36** For Jehovah will judge his people,^d
And he will feel pity for^e his servants^e
When he sees that their strength has waned,
And that only the helpless and weak remain.
- 37** Then he will say, 'Where are their gods,^f
The rock in whom they sought refuge,
38 Who used to eat the fat of their sacrifices,^{*}
To drink the wine of their drink offerings?^g
Let them rise up and help you.
Let them become your place of refuge.
- 39** See now that I—I am he,^h
And there are no gods apart from me.ⁱ
I put to death, and I make alive.^j
I wound,^k and I will heal,^l
And no one can rescue from my hand.^m
- 40** For I raise my hand to heaven,
And I swear: "As surely as I live forever,"ⁿ
- 41** If I sharpen my flashing sword
And prepare my hand for judgment,^o
I will pay back vengeance on my adversaries^p

32:36 *Or "feel regret over." 32:38 *Or "eat their finest sacrifices."

And bring retribution to those who hate me.

42 I will make my arrows drunk with blood,
And my sword will eat flesh,
With the blood of the slain
and the captives,
With the heads of the leaders
of the enemy.⁷

43 Be glad, you nations, with his people,^a
For he will avenge the blood
of his servants,^b
And he will repay vengeance
to his adversaries^c
And will make atonement
for* the land of his people.”

44 Thus Moses came and recited all the words of this song in the hearing of the people,^d he and Ho-she'a*^e the son of Nun.

45 After Moses finished speaking all these words to all Israel, **46** he said to them: “Take to heart all the words of my warning to you today,^f so that you may command your sons to take care to do all the words of this Law.^g **47** For this is no empty word for you, but it means your life,^h and by this word you may live long in the land that you are crossing the Jordan to possess.”

48 Jehovah spoke to Moses on this same day, saying: **49** “Go up into this mountain of Ab'a-rim,ⁱ Mount Ne'bo,^j which is in the land of Mo'ab, which faces toward Jer'i-cho, and view the land of Ca'naan, which I am giving to the Israelites as a possession.^k **50** Then you will die on the mountain you are about to ascend, and be gathered to your people,* just as Aaron your brother died on Mount Hor^l and

32:43 *Or “will cleanse.” **32:44** *The original name of Joshua. Hoshea is a shortened form of Hoshaiiah, which means “Saved by Jah; Jah Has Saved.” **32:50** *This is a poetic expression for death.

CHAP. 32

- a Ge 12:2, 3
1Ki 8:43
Ro 3:29
Ro 15:10
b 2Ki 9:7
Re 6:10
c Mic 5:15
d Re 15:3
e Nu 11:28
De 31:22, 23
f De 11:18
g De 6:6, 7
h Le 18:5
De 30:19
Ro 10:5
i Nu 27:12
j De 34:1
k Ge 10:19
Ge 15:18
Jos 1:3
l Nu 20:28
Nu 33:38

Second Col.

- a Nu 20:12, 13
b Le 22:32
Isa 8:13
c Nu 27:13, 14
De 3:27
De 34:4, 5

CHAP. 33

- d Ge 49:28
e Ex 19:18
f Hab 3:3
g Da 7:10
Jude 14
h Ps 68:17
i De 7:8
Ho 11:1
j Ex 19:6
k Ex 19:23
l Ex 20:19
m Ex 24:8
n De 4:8
Ac 7:53
o Isa 44:2
p Ex 18:25
Ex 19:7
q Nu 1:44, 46
r Ge 49:3
s Nu 26:7
Jos 13:15

DEUTERONOMY 32:42–33:6

was gathered to his people, **51** because both of you were unfaithful to me among the Israelites at the waters of Mer'i-bah^a of Ka'desh in the wilderness of Zin, because you did not sanctify me before the people of Israel.^b **52** You will see the land from a distance, but you will not enter the land that I am giving to the people of Israel.”^c

33 Now this is the blessing that Moses the man of the true God pronounced on the Israelites before his death.^d **2** He said:

“Jehovah—from Si'nai he came,^e

And he shone upon them
from Se'ir.

He shone forth in glory from
the mountainous region
of Pa'ran,^f

And with him were holy
myriads,^g

At his right hand his
warriors.^h

3 He had affection for his
people;ⁱ

All their holy ones are in
your hand.^j

They were sitting at your
feet;^k

They began to listen to your
words.^l

4 (Moses gave us a command,
a law,^m

As a possession of the
congregation of Jacob.)ⁿ

5 And He became king in
Jesh'u-run,^o

When the heads of the
people gathered together,^p

Along with all the tribes
of Israel.^q

6 Let Reu'ben live and not die
off,^r

And may his men not become
few.”^s

33:2 *Or “were tens of thousands of holy ones.” **33:5** *Meaning “Upright One,” an honorary title for Israel.

7 And he pronounced this blessing on Judah:^a

“Hear, O Jehovah, the voice of Judah,^b

And may you bring him back to his people.

His arms have defended* what belongs to him, And may you help him against his adversaries.”^c

8 Of Le’vi he said:^d

“Your* Thum’mim and your U’rim^e belong to the man loyal to you,^f

Whom you put to the test at Mas’sah.^g

You began to contend with him by the waters of Mer’i-bah,^h

9 The man who said to his father and his mother, ‘I have not shown regard to them.’ Even his brothers he did not acknowledge,ⁱ

And he ignored his own sons. For they kept your word, And they observed your covenant.^j

10 Let them instruct Jacob in your judicial decisions^k

And Israel in your Law.^l

Let them offer up incense as a pleasant aroma for you^m And a whole offering on your altar.ⁿ

11 Bless, O Jehovah, his strength,

And may you show pleasure in the work of his hands.

Crush the legs* of those who rise up against him, So that those who hate him may rise up no more.”

12 Of Benjamin he said:^o

“Let the beloved one of Jehovah reside in security by him;

CHAP. 33

a Ge 49:8
1Ch 5:2

b Ps 78:68

c Jg 1:2
2Sa 7:8,9

d Ge 49:5
Nu 3:12

e Ex 28:30
Le 8:6,8

f Ex 32:26

g Ex 17:7

h Nu 20:13

i Ex 32:27
Le 10:6,7

j Mal 2:4,5

k De 17:9

l 2Ch 17:8,9
Mal 2:7

m Ex 30:7
Nu 16:40

n Le 1:9

o Ge 49:27

Second Col.

a Ge 49:22

b Jos 16:1

c Ge 49:25

d Le 26:5
Ps 65:9

e Jos 17:17,18

f De 8:7,8

g Ex 3:4
Ac 7:30

h Ge 37:7
Ge 49:26
1Ch 5:1,2

i Ge 48:19,20

j Ge 49:13

k Ge 49:14

While he shelters him the whole day,

He will reside between his shoulders.”

13 Of Joseph he said:^a

“May his land be blessed by Jehovah^b

With the choice things of heaven,

With dew and the waters from the springs below,^c

14 With choice things produced by the sun

And the choice yield each month,^d

15 With the choicest things from the ancient mountains*^e

And choice things of the enduring hills,

16 With the choice things of the earth and what fills it,^f

And with the approval of the One residing in the thornbush.^g

May they come upon the head of Joseph,

On the crown of the head of the one singled out from his brothers.^h

17 His splendor is like that of a firstborn bull,

And his horns are the horns of a wild bull.

With them he will push* peoples

All together to the ends of the earth.

They are the tens of thousands of E’phra-im,ⁱ

And they are the thousands of Ma-nas’sah.”

18 Of Zeb’u-lun he said:^j

“Rejoice, O Zeb’u-lun, in your going out,

And you, Is’sa-char, in your tents.^k

19 They will call peoples to the mountain.

33:7 *Or “contended for.” 33:8 *Your” and “you” in this verse refer to God. 33:10 *Lit., “in your nose.” 33:11 *Or “hips.”

33:15 *Or possibly, “the mountains of the east.” 33:17 *Or “gore.”

There they will offer the sacrifices of righteousness. For they will draw from the abundant wealth of* the seas And the hidden hoards# of the sand.”

20 Of Gad he said:^a

“Blessed is the one widening the borders of Gad.^b He lies there like a lion, Ready to tear off the arm, yes, the crown of the head.

21 He will select the first portion for himself.^c

For there the allotment of a lawgiver is reserved.^d

The heads of the people will gather together.

The righteousness of Jehovah he will execute, And his judicial decisions with Israel.”

22 Of Dan he said:^e

“Dan is a lion cub.^f He will leap out from Ba’shan.”^g

23 Of Naph’ta-li he said:^h

“Naph’ta-li is satisfied with the approval And full of the blessing of Jehovah.

Take possession of the west and south.”

24 Of Ash’er he said:ⁱ

“Blessed with sons is Ash’er. May he be favored by his brothers, And may he dip* his feet in oil.

25 Iron and copper are your gate locks,^j

And you will be secure all your days.*

26 There is none like the true God^k of Jesh’u-run,^l

33:19 *Lit., “will suck the abundance of.” #Or “treasures.” **33:24** *Or “bathe.” **33:25** *Lit., “And like your days will be your strength.”

CHAP. 33

- a Ge 49:19
b Jos 13:24-28
c Nu 32:1-5
d Jos 22:1, 4
e Ge 49:16
f Jg 13:2, 24
Jg 15:8, 20
Jg 16:30
g Jos 19:47
h Ge 49:21
i Ge 49:20
j De 8:7, 9
k Ex 15:11
l Isa 44:2

Second Col.

- a Ps 68:32-34
b Ps 46:11
Ps 91:2
c Isa 40:11
d De 9:3
e De 31:3, 4
f De 8:7, 8
g De 11:11
h Ps 33:12
Ps 144:15
Ps 146:5
i De 4:7
2Sa 7:23
Ps 147:20
j Ps 27:1
Isa 12:2
k Ps 115:9
l Ps 66:3

CHAP. 34

- m De 32:49
n De 3:27
o Nu 36:13
p Jg 18:29
q Ex 23:31
Nu 34:2, 6
De 11:24
r Jos 15:1
s Ge 13:10
t Ge 19:22, 23
u Ge 12:7
Ge 26:3
Ge 28:13

DEUTERONOMY 33:20-34:4

Who rides through heaven to help you

And who rides upon the clouds in his majesty.^a

27 God is a refuge from ancient times,^b

His everlasting arms are beneath you.^c

And he will drive away the enemy from before you,^d

And he will say, ‘Annihilate them!’^e

28 Israel will reside in security, And the fountain of Jacob will be secluded

In a land of grain and new wine,^f

Whose skies will drip with dew.^g

29 Happy you are, O Israel!^h

Who is there like you,ⁱ

A people enjoying salvation in Jehovah,^j

Your protective shield^k

And your majestic sword?

Your enemies will cringe before you,^l

And you will tread on their backs.”^m

34 Then Moses went up from the desert plains of Mo’ab to Mount Ne’bo,ⁿ to the top of Pis’gah,ⁿ which faces Jer’i-cho.^o And Jehovah showed him all the land, from Gil’e-ad to Dan,^p **2** and all Naph’ta-li and the land of E’phra-im and Ma-nas’sseh, and all the land of Judah as far as the western sea,^q **3** and the Neg’-eb’ and the District,^s the valley plain of Jer’i-cho, the city of the palm trees, as far as Zo’ar.^t

4 Jehovah then said to him: “This is the land about which I have sworn to Abraham, Isaac, and Jacob, saying, ‘To your offspring* I will give it.’^u I have let you see it with your own

33:29 *Or possibly, “high places.” **34:2** *That is, the Great Sea, the Mediterranean. **34:4** *Lit., “seed.”

eyes, but you will not cross over there.”^a

5 After that Moses the servant of Jehovah died there in the land of Mo’ab just as Jehovah had said.^b **6** He buried him in the valley in the land of Mo’ab, opposite Beth-pe’or, and nobody knows where his grave is down to this day.^c **7** Moses was 120 years old at his death.^d His eyes had not grown dim, and his strength had not departed. **8** The people of Israel wept for Moses on the desert plains of Mo’ab for 30 days.^e Then the days of weeping and mourning for Moses were completed.

CHAP. 34

- a Nu 20:12
b De 32:50
Jos 1:2
c Jude 9
d De 31:1, 2
Ac 7:23
Ac 7:30, 36
e Nu 20:29

Second Col.

- a De 31:14
1Ti 4:14
b Nu 27:18, 21
Jos 1:16
c De 18:15
Ac 3:22
Ac 7:37
d Ex 33:11
Nu 12:8
e De 4:34
f De 26:8
Lu 24:19

9 Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hand on him;^a and the Israelites began to listen to him, and they did just as Jehovah had commanded Moses.^b

10 But there has never again arisen a prophet in Israel like Moses,^c whom Jehovah knew face-to-face.^d **11** He performed all the signs and the miracles that Jehovah had sent him to do in the land of Egypt to Phar’aoth and all his servants and all his land,^e **12** along with the mighty hand and the awesome power that Moses displayed before the eyes of all Israel.^f

JOSHUA

OUTLINE OF CONTENTS

- | | |
|---|--|
| <p>1 Jehovah encourages Joshua (1-9)
Read the Law in an undertone (8)
Preparations to cross the Jordan (10-18)</p> <p>2 Joshua sends two spies to Jericho (1-3)
Rahab hides the spies (4-7)
Promise to Rahab (8-21a)
Scarlet cord as a sign (18)
The spies return to Joshua (21b-24)</p> <p>3 Israel crosses the Jordan (1-17)</p> <p>4 Stones to serve as a memorial (1-24)</p> <p>5 Circumcision at Gilgal (1-9)
Passover celebrated; manna stops (10-12)
Prince of Jehovah’s army (13-15)</p> <p>6 Wall of Jericho falls (1-21)
Rahab and her family spared (22-27)</p> <p>7 Israel defeated at Ai (1-5)
Joshua’s prayer (6-9)
Sin cause of Israel’s defeat (10-15)
Achan exposed and stoned (16-26)</p> <p>8 Joshua sets ambush against Ai (1-13)
Ai successfully captured (14-29)
Law read at Mount Ebal (30-35)</p> | <p>9 Shrewd Gibeonites seek peace (1-15)
Gibeonites’ trick exposed (16-21)
Gibeonites to fetch wood and water (22-27)</p> <p>10 Israel defends Gibeon (1-7)
Jehovah fights for Israel (8-15)
Hailstones on fleeing enemies (11)
The sun stands still (12-14)
The attacking five kings killed (16-28)
Cities in the south captured (29-43)</p> <p>11 Cities in the north captured (1-15)
Summary of Joshua’s conquests (16-23)</p> <p>12 Kings defeated east of the Jordan (1-6)
Kings defeated west of the Jordan (7-24)</p> <p>13 Land yet to be conquered (1-7)
Division of the land east of the Jordan (8-14)
Reuben’s inheritance (15-23)
Gad’s inheritance (24-28)
Manasseh’s inheritance in the east (29-32)
Jehovah is Levites’ inheritance (33)</p> <p>14 Division of the land west of the Jordan (1-5)
Caleb inherits Hebron (6-15)</p> |
|---|--|

soul* died, yes, the things in the sea.” (Thus the Christian Greek Scriptures also show animals to be souls.) (*In Greek the word here is *psy-khe'*. *KJ, AS, and Dy* render it “soul.” Some translators use the term “creature” or “thing.”)

Do other scholars who are not Jehovah’s Witnesses acknowledge that this is what the Bible says the soul is?

“There is no dichotomy [division] of body and soul in the O[ld] T[estament]. The Israelite saw things concretely, in their totality, and thus he considered men as persons and not as composites. The term *nepeš* [*ne'phesh*], though translated by our word soul, never means soul as distinct from the body or the individual person. . . . The term [*psy-khe'*] is the N[ew] T[estament] word corresponding with *nepeš*. It can mean the principle of life, life itself, or the living being.”—*New Catholic Encyclopedia* (1967), Vol. XIII, pp. 449, 450.

“The Hebrew term for ‘soul’ (*nefesh*, that which breathes) was used by Moses . . . , signifying an ‘animated being’ and applicable equally to nonhuman beings. . . . New Testament usage of *psychē* (‘soul’) was comparable to *nefesh*.”—*The New Encyclopædia Britannica* (1976), Macropædia, Vol. 15, p. 152.

“The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere expressly taught in Holy Scripture.”—*The Jewish Encyclopedia* (1910), Vol. VI, p. 564.

Can the human soul die?

Ezek. 18:4: “Look! All the souls—to me they belong. As the soul of the father so likewise the soul of the son—to me they belong. The soul* that is sinning—it itself will die.” (*Hebrew reads “the *ne'phesh*.” *KJ, AS, RS, NE, and Dy* render it “the soul.” Some translations say “the man” or “the person.”)

Matt. 10:28: “Do not become fearful of those who kill the body

but cannot kill the soul [or, “life”]; but rather be in fear of him that can destroy both soul* and body in Gehenna.” (*Greek has the accusative case of *psy·khe'*. *KJ, AS, RS, NE, TEV, Dy, JB, and NAB* all render it “soul.”)

Acts 3:23: “Indeed, any soul [Greek, *psy·khe'*] that does not listen to that Prophet will be completely destroyed from among the people.”

Is it possible for human souls (people) to live forever?

See pages 243-247, under the heading “Life.”

Is the soul the same as the spirit?

Eccl. 12:7: “Then the dust returns to the earth just as it happened to be and the spirit [or, life-force; Hebrew, *ru'ach*] itself returns to the true God who gave it.” (Notice that the Hebrew word for spirit is *ru'ach*; but the word translated soul is *ne'phesh*. The text does not mean that at death the spirit travels all the way to the personal presence of God; rather, any prospect for the person to live again rests with God. In similar usage, we may say that, if required payments are not made by the buyer of a piece of property, the property “returns” to its owner.) (*KJ, AS, RS, NE, and Dy* all here render *ru'ach* as “spirit.” *NAB* reads “life breath.”)

Eccl. 3:19: “There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit [Hebrew, *ru'ach*].” (Thus both mankind and beasts are shown to have the same *ru'ach*, or spirit. For comments on verses 20, 21, see page 383.)

Heb. 4:12: “The word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul [Greek, *psy·khes'*; “life,” *NE*] and spirit [Greek, *pneu'ma-tos*], and of joints and their marrow, and is able to discern thoughts and intentions of the heart.” (Observe that the Greek word for “spirit” is not the same as the word for “soul.”)

Does conscious life continue for a person after the spirit leaves the body?

Ps. 146:4: “His spirit [Hebrew, from *ru'ach*] goes out, he goes back to his ground; in that day his thoughts do perish.” (*NAB, Ro, Yg, and Dy* [145:4] here render *ru'ach* as “spirit.” Some translations say “breath.”) (Also Psalm 104:29)

What is the origin of Christendom’s belief in an immaterial, immortal soul?

“The Christian concept of a spiritual soul created by God and infused into the body at conception to make man a living whole is the fruit of a long development in Christian philosophy. Only with Origen [died c. 254 C.E.] in the East and St. Augustine [died 430 C.E.] in the West was the soul established as a spiritual substance and a philosophical concept formed of its nature. . . . His [Augustine’s] doctrine . . . owed much (including some shortcomings) to Neoplatonism.”—*New Catholic Encyclopedia* (1967), Vol. XIII, pp. 452, 454.

“The concept of immortality is a product of Greek thinking, whereas the hope of a resurrection belongs to Jewish thought. . . . Following Alexander’s conquests Judaism gradually absorbed Greek concepts.”—*Dictionnaire Encyclopédique de la Bible* (Valence, France; 1935), edited by Alexandre Westphal, Vol. 2, p. 557.

“Immortality of the soul is a Greek notion formed in ancient mystery cults and elaborated by the philosopher Plato.”—*Presbyterian Life*, May 1, 1970, p. 35.

“Do we believe that there is such a thing as death? . . . Is it not the separation of soul and body? And to be dead is the completion of this; when the soul exists in herself, and is released from the body and the body is released from the soul, what is this but death? . . . And does the soul admit of death? No. Then the soul is immortal? Yes.”—Plato’s “Phaedo,” Secs. 64, 105, as published in *Great Books of the Western World* (1952), edited by R. M. Hutchins, Vol. 7, pp. 223, 245, 246.

“The problem of immortality, we have seen, engaged the serious attention of the Babylonian theologians. . . . Neither the people nor the

leaders of religious thought ever faced the possibility of the total annihilation of what once was called into existence. Death was a passage to another kind of life.”—*The Religion of Babylonia and Assyria* (Boston, 1898), M. Jastrow, Jr., p. 556.

See also pages 100-102, under the heading “Death.”

Spirit

Definition: The Hebrew word *ru'ach* and the Greek *pneu'ma*, which are often translated “spirit,” have a number of meanings. All of them refer to that which is invisible to human sight and which gives evidence of force in motion. The Hebrew and Greek words are used with reference to (1) wind, (2) the active life-force in earthly creatures, (3) the impelling force that issues from a person’s figurative heart and that causes him to say and do things in a certain way, (4) inspired utterances originating with an invisible source, (5) spirit persons, and (6) God’s active force, or holy spirit. Several of these usages are here discussed in relation to topics that may arise in the field ministry.

What is the holy spirit?

A comparison of Bible texts that refer to the holy spirit shows that it is spoken of as ‘filling’ people; they can be ‘baptized’ with it; and they can be “anointed” with it. (Luke 1:41; Matt. 3:11; Acts 10:38) None of these expressions would be appropriate if the holy spirit were a person.

Jesus also referred to the holy spirit as a “helper” (Greek, *pa-ra'kle-tos*), and he said that this helper would “teach,” “bear witness,” “speak,” and ‘hear.’ (John 14:16, 17, 26; 15:26; 16:13) It is not unusual in the Scriptures for something to be personified. For example, wisdom is said to have “children.” (Luke 7:35) Sin and death are spoken of as being kings. (Rom. 5:14, 21) While some texts say that the spirit “spoke,” other passages make clear that this was done through angels or humans. (Acts 4:24, 25; 28:25; Matt. 10:19, 20; compare Acts 20:23 with 21:10, 11.) At 1 John 5:6-8, not only the spirit but also “the water and the blood” are said to ‘bear witness.’ So, none of the

ADULLAM (A-dul' lam). A city of Judah in the fertile lowland or Shephelah, about halfway between Bethlehem and Lachish. (Jos 15:35) It is identified with Tell esh-Sheikh Madhkur (Horvat 'Adullam), about 26 km (16 mi) WSW of Jerusalem. The original name seems to be preserved in the name of the nearby ruins of 'Id el-Ma (Miyeh). The site of Adullam dominates the Wadi es-Sur and the approach from that part of the Shephelah into the interior of Judah, thus making it a strategic location. It is primarily known for "the cave of Adullam," where David fled before King Saul. There are numerous limestone caves in this area.—2Sa 23:13.

Adullam was evidently an ancient city. Its first Biblical mention is in connection with Hirah "the Adullamite," who became a companion of Judah prior to the transfer of Jacob's family to Egypt. (Ge 38:1, 2, 12, 20) At the time of Joshua's invasion some three centuries later, Adullam was one of the 31 petty kingdoms that were vanquished by him. (Jos 11:1-15; 12:15) Adullam was thereafter allotted to Judah along with other cities of the Shephelah.—Jos 15:33-35.

David, as a fugitive from King Saul, escaped from the Philistine king Achish of Gath and went up to Adullam to a cave, where he was eventually joined by some 400 men. (1Sa 22:1-5) About 19 km (12 mi) WSW of Bethlehem, the area may have been known to David from his shepherd days. Its relative inaccessibility appears to have recommended it as David's stronghold. In later times, during his reign David used it as an operational site in wars against the Philistines. It was from this point that the three warriors made their sortie into Bethlehem to obtain the cistern water that David later refused to drink as representing their blood risked to obtain it.—1Ch 11:15-19; 12:16; 2Sa 5:17, 18.

Adullam was one of the chain of 15 fortress cities reinforced by Rehoboam of Judah. (2Ch 11:5-12) This chain, intended to provide protection from the W and S, was overrun by Sennacherib's troops during Hezekiah's rule (732 B.C.E.). (2Ki 18:13) Adullam is mentioned in the days of Nehemiah as among the cities resettled by the repatriated Jews who returned from the Babylonian exile.—Ne 11:30.

ADULTERY. As used in the Bible, adultery generally refers to voluntary sexual intercourse by a married person with one of the opposite sex other than one's mate, or, during the time that the Mosaic Law was in effect, such intercourse by any man with a married or a betrothed woman. The Hebrew root meaning "commit adultery" is *na-*

'aph', while its Greek counterpart is *moi-kheu'o*.—Eze 16:32, ftn; Mt 5:32, ftn.

Certain primitive societies allow free relations within the same tribe, but promiscuity outside tribal bounds is considered adultery. On the history of adultery, *Funk & Wagnalls Standard Dictionary of Folklore, Mythology and Legend* (1949, Vol. 1, p. 15) says: "It occurs in all parts of the world and though it is considered reprehensible by many cultures it has enjoyed a considerable popularity in all cultures and at all times." Monuments attest to its prevalence in ancient Egypt; Potiphar's wife, who proposed that Joseph have relations with her, was such an Egyptian. (Ge 39:7, 10) Historically as well as at present, adultery is generally forbidden, but penalties are seldom imposed.

Jehovah's law separated Israel and raised the moral status of marriage and family life to a much higher level than that of the surrounding nations. The seventh commandment of the Decalogue stated in direct, unmistakable language: "You must not commit adultery." (Ex 20:14; De 5:18; Lu 18:20) Adulterous invasion of another man's domain was prohibited, as were other forms of sexual misconduct.—See FORNICATION; PROSTITUTE.

Under the Law of Moses the penalty for adultery was severe—death for both guilty parties: "In case a man is found lying down with a woman owned by an owner, both of them must then die together." This applied even to a betrothed woman, it being considered that she had committed adultery if she had relations with a man other than the one to whom she was duly engaged. (De 22:22-24) If suspected of adultery, a wife had to stand trial.—Nu 5:11-31; see THIGH.

Christians, though not under Mosaic Law, must also refrain from adultery. "For the law code, 'You must not commit adultery,' . . . is summed up in this word, namely, 'You must love your neighbor as yourself.'" There can be no hypocrisy in this matter. (Ro 13:9; 2:22) In teaching Bible principles, Jesus raised the moral standard still higher for Christians. He broadened out the matter of adultery, saying it was not limited to sexual contact a man might have with a woman not his mate: "Everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." Such men are among those who "have eyes full of adultery."—Mt 5:27, 28; 2Pe 2:14.

Jesus also pointed out that if a divorce was obtained by either husband or wife, except on the ground of fornication (Gr., *por-nei'a*), the remarriage of either one would constitute adultery. Even

a single man who took such a divorced woman as his wife would be guilty of adultery.—Mt 5:32; 19:9; Mr 10:11, 12; Lu 16:18; Ro 7:2, 3.

Adultery is "actually sin against God." (Ge 39:9) Jehovah will judge those guilty of adultery, and none who persist in such a course "will inherit God's kingdom." (Mal 3:5; 1Co 6:9, 10; Heb 13:4) How true the proverb: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin."—Pr 6:32-35.

How could one become guilty of spiritual adultery?

In a spiritual sense, adultery denotes unfaithfulness to Jehovah on the part of those who are joined to him in a covenant. Natural Israel in the Law covenant was, therefore, guilty of spiritual adultery because of false religious practices, some of which included sex-worship rites and disregard for the seventh commandment. (Jer 3:8, 9; 5:7, 8; 9:2; 13:27; 23:10; Ho 7:4) For similar reasons Jesus denounced as adulterous the generation of Jews in his day. (Mt 12:39; Mr 8:38) Likewise today, if Christians who are dedicated to Jehovah and who are in the new covenant defile themselves with the present system of things, they commit spiritual adultery.—Jas 4:4.

ADUMMIM (A-dum'mim) [from a root meaning "red"; possibly, Red Rocks]. The ascent of Adummim is a steep pass about 12 km (7.5 mi) ENE of Jerusalem and midway between the cities of Jericho and Jerusalem. It leads up from the low Jordan Valley to the mountainous region of Judah. From ancient times till the present the road between the two cities has gone through this pass. It is mentioned in the Bible record, however, only as a boundary mark between the territories of Judah and Benjamin.—Jos 15:7; 18:17.

In Arabic the pass is called Tal'at ed-Damm (meaning "Ascent of Blood") and in Hebrew Ma'ale Adummim (meaning "Ascent of Adummim"). While some ancient writers have ascribed the name's origin to the spilling of blood by robbers and highwaymen, the more likely explanation is the reddish color of the soil due to exposed patches of ocher. The route was always a dangerous one because of the desolateness of the region and the prevalence of thievery, and from early times a fort was maintained there to protect travelers. Because of this, the site has been suggested as the scene of the attack on the traveler 'on his way down to Jericho,' as mentioned in Jesus' illustration of the neighboring Samaritan.—Lu 10:30-37.

"The torrent valley" mentioned at Joshua 15:7, in relation to which the ascent of Adummim lay to the S, is evidently the Wadi el Qilt, which runs fairly parallel to the road and passes just to the S of Jericho on its way to the Jordan River.

ADVERSARY. An enemy that contends with or resists; an antagonist or opponent. The Hebrew word for "adversary" (*tsar*) comes from a root meaning "harass; show hostility to." (Nu 25:18; Ps 129:1) The Greek word *anti'dikos* primarily refers to an "adversary at law" in a legal case (Lu 12:58; 18:3), but it can refer to others who are adversaries, or enemies, as in 1 Peter 5:8.

The most wicked Adversary, Satan the Devil, caused men and angels (see DEMON) to join his opposition to God and man. Satan first showed his opposition in the garden of Eden, where, through cruel and underhanded action, he led Eve and then Adam into a course of rebellion that brought sin and death upon all mankind. In the courts of heaven Satan displayed his antagonism, charging Jehovah with bribing Job for his loyalty, a charge which became an issue of universal importance.—Job 1:6-11; 2:1-5; see SATAN.

Worshippers of Jehovah in all ages have endured similar opposition from the Adversary by means of his agents. For example, when the remnant of God's people returned from Babylon, there were those who tried to prevent rebuilding the temple and the city wall. (Ezr 4:1; Ne 4:11) Hateful Haman, having the spirit of the Devil, proved to be a wicked adversary of the Jews in the days of Queen Esther. (Es 7:6) Christians today must be alert, watchful, on guard, and must put up a hard fight for the faith against the Adversary's machinations. (Eph 6:11, 12; Jude 3) Peter counsels: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith." (1Pe 5:8, 9) Eventually Jehovah's power will triumph over all opposers.—Jer 30:16; Mic 5:9.

When God's people were unfaithful he allowed their adversaries to plunder and defeat them. (Ps 89:42; La 1:5, 7, 10, 17; 2:17; 4:12) The enemy, however, drew wrong conclusions from these victories, taking credit for themselves and praising their gods or feeling that they would not be called to account for the way they treated Jehovah's people. (De 32:27; Jer 50:7) Jehovah was therefore obliged to humble these proud and boasting adversaries (Isa 1:24; 26:11; 59:18; Na 1:2); and this he did for his holy name's sake.—Isa 64:2; Eze 36:21-24.

128 *The Scene of This World
Is Changing*
(1 Corinthians 7:31)

1. To give us hope and to save us
 From sin and death that enslave us,
 His only Son our God gave us—
 No gift could have greater worth.

(CHORUS)

*Though the scene of this world
is now changing,
God has been wisely arranging
Blessings for heaven and earth.*

2. The world around us is ailing.
 The wicked system is failing.
 But God's rule we are now hailing;
 The Kingdom has come to birth.

(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.

Come! Be Refreshed**(Hebrews 10:24, 25)**

1. We live in a world that is wayward and lost;
The way of our God is not known.
We need sure direction to safeguard our steps;
We cannot succeed on our own.
Our meetings refresh us and brighten our hope;
They help us build faith in our God.
They move us with words that incite to fine deeds,
They give us the strength to go on.
We'll never forsake what Jehovah commands;
His will is what we want to do.
Our meetings instruct us in ways that are right;
Our love for the truth they renew.

2. Jehovah is keenly aware of our needs;
His counsel by us should be heard.
To buy out the time for occasions to meet
Shows wisdom and trust in his Word.
By wholesome instruction from God-fearing men,
We learn how our faith can be shown.
With loving support from our fam'ly of faith,
We know that we're never alone.
So as we look forward to much better times,
We'll meet with the ones whom we love.
And here at these meetings we'll learn how to live
With wisdom that comes from above.

(See also Ps. 37:18; 140:1; Prov. 18:1; Eph. 5:16; Jas. 3:17.)