

References for *Life and Ministry Meeting Workbook*

JULY 5-11

TREASURES FROM GOD’S WORD | DEUTERONOMY 11-12

“How Jehovah Wants to Be Worshipped”

it-2 1007 ¶4

Soul

Serving With One’s Whole Soul. The “soul” basically means the entire person, as has been shown. Yet certain texts exhort us to seek for, love, and serve God with ‘all our heart *and* all our soul’ (De 4:29; 11:13, 18), while Deuteronomy 6:5 says: “You must love Jehovah your God with all your heart and all your soul and all your vital force.” Jesus said it was necessary to serve with one’s whole soul and strength and, additionally, “with your whole mind.” (Mr 12:30; Lu 10:27) The question arises as to why these other things are mentioned with the soul, since it embraces them all. To illustrate the probable meaning: A person might sell himself (his soul) into slavery to another, thereby becoming the possession of his owner and master. Yet he might not serve his master wholeheartedly, with full motivation and desire to please him, and thus he might not use his full strength or his full mental capacity to advance his master’s interests. (Compare Eph 6:5; Col 3:22.) Hence these other facets are evidently mentioned to focus attention on them so that we do not fail to remember and consider them in our service to God, to whom we belong, and to his Son, whose life was the ransom price that bought us. “Whole-souled” service to God involves the entire person, no bodily part, function, capacity, or desire being left

out.—Compare Mt 5:28-30; Lu 21:34-36; Eph 6:6-9; Php 3:19; Col 3:23, 24.

it-1 84 ¶3

Altar

The Israelites were instructed to tear down all pagan altars and destroy the sacred pillars and poles customarily built alongside them. (Ex 34:13; De 7:5, 6; 12:1-3) They were never to imitate these nor offer up their children by fire as did the Canaanites. (De 12:30, 31; 16:21) Instead of a multiplicity of altars, Israel was to have just *one* altar for the worship of the one true God, and this would be located at the place Jehovah would choose. (De 12:2-6, 13, 14, 27; contrast this with Babylon, where there were 180 altars to the goddess Ishtar alone.) They were at first instructed to make an altar of unhewn stones following the crossing of the Jordan River (De 27:4-8), and this was built by Joshua on Mount Ebal. (Jos 8:30-32) Following the division of the conquered land, the tribes of Reuben and Gad and the half tribe of Manasseh built a conspicuous altar by the Jordan, which provoked a temporary crisis among the other tribes until it was determined that the altar was no sign of apostasy but only a memorial of faithfulness to Jehovah as the true God.—Jos 22:10-34.

Spiritual Gems

it-1 925-926

Gerizim, Mount

In harmony with instructions given by Moses, the tribes of Israel assembled at Mounts Gerizim and Ebal under Joshua’s direction shortly after their conquest of Ai. There the people heard the reading of the blessings they would receive if they obeyed

Jehovah and the maledictions that awaited them if they disobeyed him. The tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin stood in front of Mount Gerizim. The Levites and the ark of the covenant were situated in the valley, and the other six tribes stood in front of Mount Ebal. (De 11:29, 30; 27:11-13; Jos 8:28-35) Apparently, the tribes stationed in front of Mount Gerizim responded to the blessings read in their direction, whereas the other tribes responded to the curses read in the direction of Mount Ebal. While it has been suggested that the blessings were read toward Mount Gerizim because of its greater beauty and fertility in contrast with rocky, largely barren Mount Ebal, the Bible does not furnish any information on this matter. The Law was read aloud “in front of all the congregation of Israel, together with the women and the little ones and the alien residents who walked in their midst.” (Jos 8: 35) This vast throng could hear the words from positions in front of either mountain. This was probably due, at least in part, to the excellent acoustics of the area.—See EBAL, MOUNT.

JULY 12-18

TREASURES FROM GOD’S WORD | DEUTERONOMY 13-15

“How the Law Demonstrated Jehovah’s Concern for the Poor”

***it-2* 1110 ¶3**

Tithe

It seems there was an additional tithe, a second tenth, set aside each year for purposes other than the direct support of the Levitical priesthood, though the Levites shared in it. Normally it was used

and enjoyed in large measure by the Israelite family when assembling together at the national festivals. In cases where the distance to Jerusalem was too great for the convenient transport of this tithe, then the produce was converted into money and this, in turn, was used in Jerusalem for the household’s sustenance and enjoyment during the holy convention there. (De 12:4-7, 11, 17, 18; 14:22-27) Then, at the end of every third and sixth years of the seven-year sabbatical cycle, this tithe, instead of being used to defray expenses at the national assemblies, was set aside for the Levites, alien residents, widows, and fatherless boys in the local community.—De 14:28, 29; 26:12.

***it-2* 833**

Sabbath Year

The Sabbath year was called “the year of the release [*hash-shemit-tah*].” (De 15:9; 31:10) During that year the land enjoyed a complete rest, or release, lying uncultivated. (Ex 23:11) There was also to be a rest, or a release, on debts incurred. It was “a release to Jehovah,” in honor of him. Though others view it differently, some commentators hold that the debts were not actually canceled, but, rather, that a creditor was not to press a fellow Hebrew for payment of a debt, for there would be no income for the farmer during that year; though the lender could press a foreigner for payment. (De 15:1-3) Some rabbis hold the view that debts for loans of charity to help a poor brother were canceled, but that debts incurred in business dealings were in a different category. It is said by them that, in the first century of the Common Era, Hillel instituted a procedure whereby the lender could go before the court and

secure his debt against forfeiture by making a certain declaration.—*The Pentateuch and Haftorahs*, edited by J. Hertz, London, 1972, pp. 811, 812.

it-2 978 ¶6 **Slave**

Laws governing slave-master relationships. Among the Israelites the status of the Hebrew slave differed from that of a slave who was a foreigner, alien resident, or settler. Whereas the non-Hebrew remained the property of the owner and could be passed on from father to son (Le 25:44-46), the Hebrew slave was to be released in the seventh year of his servitude or in the Jubilee year, depending upon which came first. During the time of his servitude the Hebrew slave was to be treated as a hired laborer. (Ex 21:2; Le 25:10; De 15:12) A Hebrew who sold himself into slavery to an alien resident, to a member of an alien resident's family, or to a settler could be repurchased at any time, either by himself or by one having the right of repurchase. The redemption price was based on the number of years remaining until the Jubilee year or until the seventh year of servitude. (Le 25:47-52; De 15:12) When granting a Hebrew slave his freedom, the master was to give him a gift to assist him in getting a good start as a freedman. (De 15:13-15) If a slave had come in with a wife, the wife went out with him. However, if the master had given him a wife (evidently a foreign woman who would not be entitled to freedom in the seventh year of servitude), she and any children by her remained the property of the master. In such a case the Hebrew slave could choose to remain with his master. His ear would then be pierced with an awl to indicate

that he would continue in servitude to time indefinite.—Ex 21:2-6; De 15:16, 17.

Spiritual Gems

w06 4/1 31

Questions From Readers

What can we learn from the prohibition found at Exodus 23:19: “You must not boil a kid in its mother’s milk”?

This directive of the Mosaic Law, which appears three times in the Bible, can help us appreciate Jehovah’s sense of propriety, his compassion, and his tenderness. It also highlights his abhorrence of false worship.—Exodus 34:26; Deuteronomy 14:21.

To boil a young goat or other animal in its mother’s milk would be contrary to Jehovah’s natural arrangement of things. God provided the mother’s milk to nourish the kid and help it grow. Cooking the kid in the milk of its own mother would, in the words of one scholar, display “a contempt of the relation which God has established and sanctified between parent and young.”

Further, some suggest that boiling a kid in its mother’s milk may have been a pagan ritual performed to produce rain. If that was the case, the prohibition would have served to protect the Israelites from the senseless and heartless religious practices of the nations surrounding them. The Mosaic Law specifically forbade the Israelites to walk in the statutes of those nations.—Leviticus 20:23.

Finally, we see in this particular law Jehovah’s tender compassion. Actually, the Law contained a number of similar injunctions against cruelty to animals and safeguards against working contrary to the natural order of things. For instance, the Law included commands that prohibited

sacrificing an animal unless it had been with its mother for at least seven days, slaughtering both an animal and its offspring on the same day, and taking from a nest both a mother and her eggs or offspring.—Leviticus 22:27, 28; Deuteronomy 22:6, 7.

Clearly, the Law was not just a complex set of commands and prohibitions. Among other things, its principles help instill in us an elevated moral sensibility that truly reflects Jehovah’s marvelous qualities.—Psalm 19:7-11.

JULY 19-25

TREASURES FROM GOD’S WORD | DEUTERONOMY 16-18

“Principles for Judging Righteously”

it-1 343 ¶5

Blindness

Miscarriage of justice through judicial corruption was symbolized by blindness, and many are the exhortations in the Law against bribery, gifts, or prejudice, as such things can blind a judge and prevent the impartial administration of justice. “The bribe blinds clear-sighted men.” (Ex 23:8) “The bribe blinds the eyes of wise ones.” (De 16:19) A judge, no matter how upright and discerning, may be consciously or even unconsciously affected by a gift from those involved in the case. God’s law thoughtfully considers the blinding effect not only of a gift but also of sentiment, as it states: “You must not treat the lowly with partiality, and you must not prefer the person of a great one.” (Le 19:15) So, for sentimentality or for popularity with the crowd, a judge was not to render his verdict against the rich merely because they were rich.—Ex 23:2, 3.

it-2 511 ¶7

Number, Numeral

Two. The number two frequently appears in a legal setting. Agreement in the accounts of two witnesses adds to the force of the testimony. Two witnesses, or even three, were required to establish a matter before the judges. This principle is also followed in the Christian congregation. (De 17:6; 19:15; Mt 18:16; 2Co 13:1; 1Ti 5:19; Heb 10:28) God adhered to this principle in presenting his Son to the people as mankind’s Savior. Jesus said: “In your own Law it is written, ‘The witness of two men is true.’ I am one that bears witness about myself, and the Father who sent me bears witness about me.”—Joh 8:17, 18.

it-2 685 ¶6

Priest

The priests were primarily the ones privileged to explain God’s law, and they played a major role in Israel’s judiciary. In the cities allotted to them the priests were available to assist the judges, and they also served with the judges in extraordinarily difficult cases beyond the ability of local courts to decide. (De 17:8, 9) They were required to be on hand along with the older men of the city in cases of unsolved murder, to assure that the proper procedure was followed to remove blood-guilt from the city. (De 21:1, 2, 5) If a jealous husband charged his wife with secret adultery, she had to be brought to the sanctuary, where the priest carried out the prescribed ceremony in which Jehovah’s knowledge of the truth of the woman’s innocence or guilt was appealed to for His direct judgment. (Nu 5:11-31) In all cases, judgment rendered by the priests

or appointed judges was to be respected; deliberate disrespect or disobedience brought the death penalty.—Nu 15:30; De 17:10-13.

Spiritual Gems

it-1 787

Expelling

Under the Law, for the penalty of cutting off to be carried out, evidence had to be established at the mouth of at least two witnesses. (De 19:15) These witnesses were required to be the first to stone the guilty one. (De 17:7) This would demonstrate their zeal for God's law and the purity of the congregation of Israel and would also be a deterrent to false, careless, or hasty testimony.

JULY 26–AUGUST 1

TREASURES FROM GOD'S WORD | DEUTERONOMY 19-21

“Human Life Is Precious to Jehovah”

w17.11 14 ¶4

Imitate Jehovah's Justice and Mercy

⁴The six cities of refuge were easy to access. Jehovah commanded Israel to distribute the cities evenly on both sides of the Jordan River. Why? So that any fugitive could find refuge quickly and conveniently. (Num. 35:11-14) Roads leading to the cities of refuge were kept in good repair. (Deut. 19:3) According to Jewish tradition, guideposts were erected to direct fugitives to the cities. Since the cities of refuge were available, an unintentional manslayer was not forced to flee to a foreign land, where he might be tempted to take up false worship.

w17.11 15 ¶9

Imitate Jehovah's Justice and Mercy

⁹A key purpose of the cities of refuge was to protect the Israelites from bloodguilt. (Deut. 19:10) Jehovah loves life, and he hates murderous “hands that shed innocent blood.” (Prov. 6:16, 17) A just and holy God, he could not ignore even accidental bloodshed. True, an unintentional manslayer was shown mercy. Even so, he had to present his case before the elders, and if his deed was judged accidental, he had to remain in the city of refuge until the death of the high priest. This might mean spending the rest of his life there. These serious consequences impressed on all Israelites the sanctity of human life. To honor their Life-Giver, they needed to avoid any action or inaction that could endanger the life of their fellow man.

it-1 344

Blood

Man was entitled to enjoy the life that God granted him, and anyone who deprived him of that life would be answerable to God. This was shown when God said to the murderer Cain: “Your brother's blood is crying out to me from the ground.” (Ge 4:10) Even a person hating his brother, and so wishing him dead, or slandering him or bearing false witness against him, and so endangering his life, would bring guilt upon himself in connection with the blood of his fellowman.—Le 19:16; De 19:18-21; 1Jo 3:15.

Spiritual Gems

it-1 518 ¶1

Court, Judicial

The local court was situated at the gate of a city. (De 16:18; 21:19; 22:15, 24; 25:7; Ru 4:1) By “gate” is meant the open space

inside the city near the gate. The gates were places where the Law was read to the congregated people and where ordinances were proclaimed. (Ne 8:1-3) At the gate it was easy to acquire witnesses to a civil matter, such as property sales, and so forth, as most persons would go in and out of the gate during the day. Also, the publicity that would be afforded any trial at the gate would tend to influence the judges toward care and justice in the trial proceedings and in their decisions. Evidently there was a place provided near the gate where the judges could comfortably preside. (Job 29:7) Samuel traveled in a circuit of Bethel, Gilgal, and Mizpah and “judged Israel at all these places,” as well as at Ramah, where his house was located.—1Sa 7:16, 17.

AUGUST 2-8

TREASURES FROM GOD’S WORD | DEUTERONOMY 22-23

“How the Law Demonstrated Jehovah’s Concern for Animals”

***it-1* 375-376**

Burden

Animals were often used to carry loads in ancient times, and the Israelites were told that upon seeing the ass of someone hating them lying down under its load, instead of leaving it, one was “without fail to get it loose.” (Ex 23:5) The amount of material an animal can carry is called a load, such as “the load of a pair of mules.”—2Ki 5:17.

***it-1* 621 ¶1**

Deuteronomy

Animals were also given loving consideration in the book of Deuteronomy. The Israelites were prohibited from taking a bird

sitting on a nest, for it was the protective instinct for her offspring that made her vulnerable. She was allowed to escape, but the young could be claimed by the Israelites for themselves. The mother was thus free to raise more young. (De 22:6, 7) The farmer was not permitted to hitch an ass with a bull, to prevent hardship on the weaker animal. (22:10) The bull was not to be muzzled while threshing the grain so that he would not be tormented with hunger while grain was so close at hand and he was exerting his energy in work to thresh it.—25:4.

w03 10/15 32 ¶1-2

“Do Not Become Unevenly Yoked”

AS YOU can see here, the camel and the bull that are plowing together look very uncomfortable. The yoke linking them together—intended for two animals of similar size and strength—makes both beasts suffer. Concerned about the welfare of such draft animals, God told the Israelites: “You must not plow with a bull and an ass together.” (Deuteronomy 22:10) The same principle would apply to a bull and a camel.

Normally, a farmer would not impose such a hardship on his animals. But if he did not have two bulls, he might yoke together two animals he had available. Apparently, this is what the 19th-century farmer in the illustration decided to do. Because of the difference in their size and weight, the weaker animal would have to struggle to keep up the pace, and the stronger would have a greater burden to bear.

Spiritual Gems

***it-1* 600**

Debt, Debtor

A debt refers to that which is owed, an obligation to pay or render something. In

ancient Israel, debts were incurred primarily because of financial reverses. For an Israelite to become a debtor was a misfortune; the borrower, in effect, became the lender's servant. (Pr 22:7) God's people were therefore commanded to be generous and unselfish in lending to needy fellow Israelites, not seeking to profit from their adversity by charging them interest. (Ex 22:25; De 15:7, 8; Ps 37:26; 112:5) But foreigners could be required to pay interest. (De 23:20) Jewish commentators understand this provision to apply to business loans, not to cases of need. Ordinarily foreigners were in Israel only temporarily, often as merchants, and could reasonably be expected to pay interest, especially since they would also be lending to others on interest.

AUGUST 9-15

TREASURES FROM GOD'S WORD | DEUTERONOMY 24-26

"How the Law Demonstrated Jehovah's Concern for Women"

***it-2* 1196 ¶4 Woman**

Even the military laws favored both wife and husband in exempting a newly married man for one year. This gave the couple the opportunity to exercise their right to have a child, which would be a great comfort to the mother when the husband was away, and even more so if he should die in battle.—De 20:7; 24:5.

***it-1* 963 ¶2 Gleaning**

It is evident that this fine arrangement for the poor of the land, while encouraging generosity, unselfishness, and reliance on Jehovah's blessing, in no way fostered laziness.

It throws light on David's statement: "I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps 37:25) By availing themselves of the provision made for them by the Law, even the poor, by virtue of their hard work, would not go hungry, and neither they nor their children would have to beg for bread.

***w11* 3/1 23 Did You Know?**

In ancient Israel, if a man died sonless, it was expected that his brother marry the widow in order to produce offspring to continue the dead man's family line. (Genesis 38:8) The arrangement, later incorporated into the Mosaic Law, was known as brother-in-law, or levirate, marriage. (Deuteronomy 25:5, 6) The actions of Boaz, described in the book of Ruth, show that this duty extended to other male relatives of the dead man's family if none of his brothers survived.—Ruth 1:3, 4; 2:19, 20; 4:1-6.

The fact that brother-in-law marriage was practiced in Jesus' day is shown by the Sadducees' reference to it, recorded at Mark 12:20-22. The first-century Jewish historian Flavius Josephus said that the practice not only preserved the family name but also kept property in the family and provided for the welfare of the widow. Back then, a wife had no hereditary right to her husband's property. However, a child born from a levirate union would have retained the hereditary possession of the deceased man.

Spiritual Gems

***it-1* 640 ¶5 Divorce**

Certificate of Divorce. It should not be concluded from the later abuses that the

original Mosaic divorce concession made it easy for an Israelite husband to divorce his wife. In order to do so, he had to take formal steps. It was necessary to write a document, to “write out a certificate of divorce for her.” The divorcing husband had to “put it in her hand and dismiss her from his house.” (De 24:1) While the Scriptures do not provide additional details on this procedure, this legal step apparently involved consultation with duly authorized men, who might first endeavor to effect a reconciliation. The time involved in preparing the certificate and legally implementing the divorce would afford the divorcing husband opportunity to reconsider his decision. There would have to be a basis for the divorce, and when the regulation was properly applied, this would logically serve as a deterrent to rash action in obtaining divorces. Then, too, the wife’s rights and interests were thus protected. The Scriptures do not disclose the contents of the “certificate of divorce.”

AUGUST 16-22

TREASURES FROM GOD’S WORD | DEUTERONOMY 27-28

“All These Blessings Will . . . Overtake You”

w10 12/15 19 ¶18

Reap Blessings Through God’s Spirit-Guided King!

¹⁸ Listening certainly includes taking to heart what is said in God’s Word and the spiritual food that he provides. (Matt. 24:45) It also means obeying God and his Son. Jesus said: “Not everyone saying to me, ‘Lord, Lord,’ will enter into the kingdom of the heavens, but the one *doing the will of*

my Father who is in the heavens will.” (Matt. 7:21) And listening to God means willingly submitting oneself to the arrangement he has set in place, the Christian congregation with appointed elders, “gifts in men.”—Eph. 4:8.

w01 9/15 10 ¶2

Will Jehovah’s Blessing Overtake You?

² The Hebrew verb rendered “keep listening” at Deuteronomy 28:2 denotes continuous action. Jehovah’s people must not simply listen to him occasionally; they must keep listening as a way of life. Only then will divine blessings overtake them. The Hebrew verb translated “overtake” has been identified as a hunting term most often meaning “to catch up with” or “to reach.”

w10 9/15 8 ¶4

Earnestly Seek Jehovah’s Blessing

⁴ With what attitude were the Israelites to be obedient? God’s Law stated that he would be displeased if his people failed to serve him “with rejoicing and joy of heart.” (Read *Deuteronomy 28:45-47*.) Jehovah deserves more than mechanical obedience to specific orders, such as can be performed even by animals or demons. (Mark 1:27; Jas. 3:3) Genuine obedience to God is an expression of love. It is marked by joy that stems from faith that Jehovah’s commandments are not burdensome and that “he becomes the rewarder of those earnestly seeking him.”—Heb. 11:6; 1 John 5:3.

Spiritual Gems

it-1 360

Boundary Mark

Jehovah’s law prohibited the moving back of boundary marks. (De 19:14; see also Pr 22:28.) In fact, cursed was the one moving

back “the boundary mark of his fellowman.” (De 27:17) Since landholders generally were dependent upon the produce of their plots of ground, moving back a boundary mark would mean depriving another person of some of his means of sustenance. Doing this was equivalent to theft and was so viewed in ancient times. (Job 24:2) But there were unscrupulous persons who were guilty of such abuses, and princes of Judah in Hosea’s time were likened to those moving back a boundary.—Ho 5:10.

AUGUST 23-29

TREASURES FROM GOD’S WORD | DEUTERONOMY 29-30

“Serving Jehovah Is Not Too Difficult”

w09 11/1 31 ¶2

Jehovah Gives Us a Choice

Is it difficult to know what God requires of us and then to do it? Moses states: “This commandment that I am commanding you today is not too difficult for you, nor is it far away.” (Verse 11) Jehovah does not ask the impossible. His requirements are reasonable and reachable. They are also knowable. We do not have to ascend “into the heavens” or journey “to the other side of the sea” in order to learn what God expects of us. (Verses 12, 13) The Bible plainly tells us how we should live.—Micah 6:8.

w09 11/1 31 ¶1

Jehovah Gives Us a Choice

“I HAVE often had the unreasoning fear that I would prove unfaithful to Jehovah.” So stated one Christian woman who felt that her bad experiences as a child doomed her to failure. Is that the case? Are we really helpless victims of circumstance? No. Jeho-

vah God has given us the gift of free will, so we can make our own choices about how we will live. Jehovah wants us to make the right choices, and his Word, the Bible, tells us how we can do that. Consider the words of Moses, as found in Deuteronomy chapter 30.

w09 11/1 31 ¶4

Jehovah Gives Us a Choice

Does it matter to Jehovah which course we choose? Of course it does! Inspired by God, Moses said: “Choose life.” (Verse 19) How, though, do we choose life? Moses explained: “By loving Jehovah your God, by listening to his voice and by sticking to him.” (Verse 20) If we come to love Jehovah, we will want to listen obediently to him and stick loyally to him, come what may. By means of such a course, we choose life—the best way of life now with the prospect of life everlasting in God’s coming new world.—2 Peter 3:11-13; 1 John 5:3.

Spiritual Gems

it-1 665 ¶3

Ear

Jehovah, through his servants, spoke of the stubborn, disobedient Israelites as having ‘uncircumcised ears.’ (Jer 6:10; Ac 7: 51) They are as though stopped up with something that impedes hearing. They are ears that have not been opened by Jehovah, who gives ears of understanding and obedience to those who seek him but allows the spiritual hearing of the disobedient ones to become dulled. (De 29:4; Ro 11:8) The apostle Paul foretold a time when some professing to be Christians would apostatize from the true faith, not wanting to hear the truth of God’s Word, but desiring to have their ears “tickled” by things

pleasing to them, and would therefore listen to false teachers. (2Ti 4:3, 4; 1Ti 4:1) Also, one's ears may "tingle" because of hearing startling news, especially news of calamity.—1Sa 3:11; 2Ki 21:12; Jer 19:3.

AUGUST 30–SEPTEMBER 5

TREASURES FROM GOD'S WORD | DEUTERONOMY 31-32

"Learn From Word Pictures in an Inspired Song"

w20.06 10 ¶8-9

"Unify My Heart to Fear Your Name"

⁸ Just before the Israelites entered the Promised Land, Jehovah taught Moses the words of a song. (Deut. 31:19) Moses, in turn, was to teach the song to the people. **(Read Deuteronomy 32:2, 3.)** As we meditate on verses 2 and 3, it is clear that Jehovah does not want his name to be hidden, treated as if it were too sacred to pronounce. He wants his name to be known by all his intelligent creation! What a privilege it was for people to hear Moses teach them about Jehovah and His glorious name! What Moses taught them nourished and refreshed them, like gentle rain on vegetation. How can we make sure that our teaching is like that?

⁹ When we are in the door-to-door work or the public ministry, we can use our Bible to show people God's personal name, Jehovah. We can offer them beautiful literature, excellent videos, and material on our website that honor Jehovah. At work, at school, or while traveling, we may find opportunities to talk about our beloved God and what he is like. When we tell those we meet about Jehovah's loving purpose for mankind and the earth, we are giving them a view of Je-

hovah that may well be completely new to them. As we tell others the truth about our loving Father, we are adding to the sanctifying of God's name. We are clearing up some of the lies and slander about Jehovah that others may have been taught. We offer people the most nourishing, refreshing teachings available.—Isa. 65:13, 14.

w09 5/1 14 ¶4

Word Pictures in the Bible—Do You Understand Them?

The Bible also likens Jehovah to inanimate things. He is described as "the Rock of Israel," as a "crag," and as a "stronghold." (2 Samuel 23:3; Psalm 18:2; Deuteronomy 32:4) What is the point of similarity? Just as a large rock is solidly placed, unmovable, so Jehovah God can be a solid Source of security for you.

w01 10/1 9 ¶7

Imitate Jehovah When Training Your Children

⁷ Consider the love Jehovah showed in dealing with the Israelites. Moses used a beautiful analogy to describe Jehovah's love for the young nation of Israel. We read: "Just as an eagle stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions, Jehovah alone kept leading [Jacob]." (Deuteronomy 32:9, 11, 12) To teach her young to fly, the mother eagle 'stirs up her nest,' fluttering and flapping her wings to urge her young ones to take off. When a young bird finally dives out of the nest, which is often lodged on a high crag, the mother "hovers over" the young. If it seems that the fledgling might hit the ground, the mother swoops down under it, carrying it 'on her pinions.' Lovingly, Jehovah cared for the newborn nation of Israel in a similar way. He

gave the people the Mosaic Law. (Psalm 78: 5-7) God then watched over the nation with a keen eye, ready to come to the rescue when his people were in trouble.

Spiritual Gems

w04 9/15 27 ¶12

Highlights From the Book of Deuteronomy

31:12. Young ones should sit with the grown-ups at congregation meetings and endeavor to listen and to learn.