

**PLEASE NOTE** - The references below are taken from the 86-20 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Exodus 33:2) 2 I will send an angel ahead of you and drive out the Ca'naan-ites, the Am'or-ites, the Hit'tites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites.

\*\*\* it-2 p. 393 Michael \*\*\*

MICHAEL

(Mi'cha-el) [Who Is Like God?].

1. The only holy angel other than Gabriel named in the Bible, and the only one called "archangel." (Jude 9) The first occurrence of the name is in the tenth chapter of Daniel, where Michael is described as "one of the foremost princes"; he came to the aid of a lesser angel who was opposed by "the prince of the royal realm of Persia." Michael was called "the prince of [Daniel's] people," "the great prince who is standing in behalf of the sons of [Daniel's] people." (Da 10:13, 20, 21; 12:1) This points to Michael as the angel who led the Israelites through the wilderness. (Ex 23:20, 21, 23; 32:34; 33:2) Lending support to this conclusion is the fact that "Michael the archangel had a difference with the Devil and was disputing about Moses' body."—Jude 9.

\*\*\* dp chap. 12 pp. 204-205 Strengthened by a Messenger From God \*\*\*

First of all, we note that Michael was called "one of the foremost princes" and "the prince of you people." Later, Michael was referred to as "the great prince who is standing in behalf of the sons of [Daniel's] people." (Daniel 10:21; 12:1) This points to Michael as the angel assigned by Jehovah to lead the Israelites through the wilderness.—Exodus 23:20-23; 32:34; 33:2.

Lending support to this conclusion is the disciple Jude's statement that "Michael the archangel

had a difference with the Devil and was disputing about Moses' body." (Jude 9)

(Exodus 33:13) 13 Please, if I have found favor in your eyes, make me know your ways, so that I may know you and continue to find favor in your eyes. Consider, too, that this nation is your people."

\*\*\* yb03 p. 15 Highlights of the Past Year \*\*\*

Long ago Moses prayed to Jehovah: "Make me know, please, your ways, that I may know you, in order that I may find favor in your eyes." (Ex. 33:13) This prayer was uttered after Moses witnessed the Ten Plagues, experienced the parting of the Red Sea, communed with Jehovah for 40 days at Mount Sinai, and received the Ten Commandments. At 80 years of age and after being mightily used by Jehovah, Moses recognized his spiritual need. In harmony with this example, elders and ministerial servants were encouraged to continue progressing as spiritual men, no matter how long they had been serving Jehovah.

(Exodus 33:19) " 19 But he said: "I will make all my goodness pass before your face, and I will declare before you the name of Jehovah; and I will favor the one whom I favor, and I will show mercy to the one to whom I show mercy."

\*\*\* w19 March p. 26 Goodness—How Can You Cultivate It? \*\*\*

Jehovah is good. Goodness is an inseparable part of Jehovah's personality. Consider what happened when Jehovah told Moses: "I will make all my goodness pass before your face." As Jehovah's glory—including his goodness—passed by, Moses heard these words: "Jehovah, Jehovah, a God merciful and compassionate, slow to anger and abundant in loyal love and truth, showing loyal love to thousands, pardoning error and transgression and sin, but he will by no means leave the guilty unpunished." (Ex. 33:19; 34:6, 7) We have reason to understand, then, that goodness is reflected in every facet of Jehovah's being.

(Exodus 34:14) 14 You must not bow down to another god, for Jehovah is known for requiring exclusive devotion. Yes, he is a God who requires exclusive devotion.

\*\*\* rr chap. 15 pp. 164-165 pars. 9-10 "I Will Bring an End to Your Prostitution" \*\*\*

In the Law to Israel, Jehovah stated: "You must not have any other gods besides me [or, "in defiance of me," ftn.]. . . . I, Jehovah your God, am a God who requires exclusive devotion." (Ex. 20:3, 5) He later stressed the same truth in this way: "You must not bow down to another god, for Jehovah is known for requiring exclusive devotion. Yes, he is a God who requires exclusive devotion." (Ex. 34:14) Jehovah could hardly have made the matter any clearer. We cannot worship Jehovah acceptably unless we worship him exclusively.

10 For the sake of illustration, we might think of a marriage. Both husband and wife have the right to expect a certain kind of exclusivity. If either mate were to give romantic or sexual attention to someone outside the marriage, the other mate would rightly feel jealous and betrayed. (Read Hebrews 13:4.) Similarly, when it comes to worship, Jehovah properly feels betrayed when his own people, dedicated exclusively to him, turn to false gods.

\*\*\* w02 10/15 p. 28 Should Christians Be Jealous? \*\*\*

Should Christians Be Jealous?

JEALOUSY—is it a quality that Christians should cultivate? As Christians, we are encouraged to "pursue love," and we are told that "love is not jealous." (1 Corinthians 13:4; 14:1) On the other hand, we are also told that "Jehovah . . . is a jealous God" and are commanded to "become

imitators of God." (Exodus 34:14; Ephesians 5:1) Why the seeming contradiction?

It is because the Hebrew and Greek words translated "jealousy" in the Bible carry a wide range of meanings. They can have either a positive or a negative connotation, depending on how the words are used. For instance, the Hebrew word translated "jealousy" can mean "insistence on exclusive devotion; toleration of no rivalry; zeal; ardor; jealousy [righteous or sinful]; envying." The corresponding Greek word has a similar meaning. These words can refer to a warped, distorted emotion toward a suspected rival or one believed to be enjoying an advantage. (Proverbs 14:30) They can also refer to a positive expression of a God-given quality—wanting to protect a loved one from harm.—2 Corinthians 11:2.