

## WEEK STARTING JANUARY 6

Song 132 and Prayer

### ❑ Congregation Bible Study:

c/ p. 3 and chap. 1, ¶1-9 (30 min.)

### ❑ Theocratic Ministry School:

**Bible reading:** Genesis 1-5 (10 min.)

**No. 1:** Genesis 4:1-16 (4 min. or less)

**No. 2: Members of the Right Religion Are Active Witnesses Concerning God’s Kingdom** —rs p. 330 ¶1 (5 min.)

**No. 3: Aaron—Ways in Which Aaron Was a Good Example for Christians—*it-1*** pp. 9-10 ¶13 (5 min.)

### ❑ Service Meeting:

Song 125

**10 min: Ideas for Offering the Magazines in January.** Discussion. Take 30 to 60 seconds to relate why the magazines will have appeal in your territory. Then, using the cover subject of *The Watchtower*, invite the audience to give suggestions on an interest-arousing question to ask. Next, invite suggestions on a scripture to read. Do the same for *Awake!* and, if time allows, for one other article from either magazine. Demonstrate how each issue may be offered.

**10 min: Local needs.**

**10 min: What Do We Learn?** Discussion. Have 1 Corinthians 9:19-23 read. Consider how these verses can help us in our ministry.

Song 7 and Prayer

## Announcements

■ Literature offer for **December:** *What Does the Bible Really Teach?* or *Would You Like to Know the Truth?* **January and February:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever.* **March:** *The Watchtower* and *Awake!* magazines.

■ The Memorial for **2015** will be Friday, April 3, 2015.

■ 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 January

“Most people have their own opinion about God. Some think of God as a mysterious force. Others picture him as a loving heavenly Father. What do you imagine God to be like?” Allow for response. Show the back of the January 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.

### THE WATCHTOWER® January 1 ANNOUNCING JEHOVAH’S KINGDOM

“We are making brief visits to talk about something that affects all of us—the death of a loved one. Would you agree that losing a dear friend or relative is one of the hardest things to deal with? [Allow for response.] Many have found this Bible verse to be comforting. [Read Isaiah 25:8.] This magazine discusses the Bible’s encouraging promise to end death and bring our loved ones back to life.”

### Awake!® January

“Would you agree that families face many pressures today? [Allow for response.] This Bible proverb tells us what families must have in order to build up and fortify their household. [Read Proverbs 24:3.] Many have found the Bible to be a reliable source of wisdom. This magazine discusses a unique, Bible-based Web site that has some free tools to help families.”

## Field Service Highlights

During the first ten months of the 2013 service year, 66 brothers graduated from three classes of the Bible School for Single Brothers in the United States. Additionally, 432 brothers and sisters graduated from 18 classes of the Bible School for Christian Couples. For the 2014 service year, 47 classes of these schools are planned in the United States and Puerto Rico. Jehovah is equipping these willing brothers and sisters with “every good thing to do his will.”—Heb. 13:21.





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**DRAW CLOSE  
TO  
JEHOVAH**

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Regarding Jehovah God, Isaiah 40:11 says: “Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them.” When you look at the lamb in the shepherd’s bosom, do you yearn for a similar closeness with your heavenly Father? But how can you draw close to Jehovah?

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*Draw Close to Jehovah*  
English (cl-E)

Made in the United States of America

## ***Dear Reader:***

*Do you feel close to God? To many, that seems just impossible. Some fear that he is too remote; others feel hopelessly unworthy. However, the Bible lovingly urges us: “Draw close to God, and he will draw close to you.” (James 4:8) He even assures his worshipers: “I, Jehovah your God, am grasping your right hand, the One saying to you, ‘Do not be afraid. I myself will help you.’”—Isaiah 41:13.*

*How can we reach out for such a close relationship with God? In any friendship we forge, the bond is based on knowing the person, admiring and valuing his distinctive traits. So God’s qualities and ways, as revealed in the Bible, are a vital field of study. Pondering the way Jehovah manifests each of his qualities, seeing how Jesus Christ perfectly reflected them, and understanding how we too may cultivate them will draw us closer to God. We will see that Jehovah is the rightful and ideal Sovereign of the universe. What is more, he is the Father we all need. Strong, just, wise, and loving, he never abandons his faithful children.*

*May this book help you draw ever closer to Jehovah God, to forge a bond with him that will never be broken, so that you may live to praise him forever.*

***The Publishers***



## “Look! This Is Our God”

CAN you imagine having a conversation with God? The very thought inspires awe—the Sovereign of the universe speaking to you! You hesitate at first, but then you manage to reply. He listens, he responds, and he even makes you feel free to ask any question you want. Now, what question would you ask?

<sup>2</sup> Long ago, there was a man who was in just such a position. His name was Moses. The question he chose to ask God, though, might surprise you. He did not ask about himself, his future, or even the plight of mankind. Rather, he asked God’s name. You might find that odd, for Moses already knew God’s personal name. His question, then, must have had deeper meaning. In fact, it was the most significant question Moses could have asked. The answer touches us all. It can help you take a vital step in drawing close to God. How so? Let us take a look at that remarkable conversation.

<sup>3</sup> Moses was 80 years old. He had spent four decades exiled from his people, the Israelites, who were slaves in Egypt. One day, while tending his father-in-law’s flocks, he saw a strange phenomenon. A thornbush was on fire, but it was not being consumed. It just kept burning, shining like a beacon on the mountainside. Moses approached to inspect. How startled he must have been when a voice spoke to him from the midst of the fire!

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1, 2. (a) What questions would you like to ask God? (b) What did Moses ask God?

3, 4. What events led up to Moses’ conversation with God, and what was the gist of that interchange?

By means of an angelic spokesman, God and Moses then conversed at length. And, as you may know, God there commissioned a hesitant Moses to leave his peaceful life and return to Egypt to deliver the Israelites from slavery.—Exodus 3:1-12.

<sup>4</sup> Now, Moses could have asked God any question whatsoever. Note, though, the question he chose to ask: “Suppose I am now come to the sons of Israel and I do say to them, ‘The God of your forefathers has sent me to you,’ and they do say to me, ‘What is his name?’ What shall I say to them?”—Exodus 3:13.

<sup>5</sup> That question teaches us first of all that God has a name. We must not take this simple truth for granted. Yet, many do. God’s personal name has been removed from countless Bible translations and replaced with titles, such as “Lord” and “God.” This is one of the saddest and most reprehensible things that has been done in the name of religion. After all, what is the first thing you do when you meet someone? Do you not ask his name? It is similar with getting to know God. He is not a nameless, distant entity, beyond knowing or understanding. Although invisible, he is a person, and he has a name—Jehovah.

<sup>6</sup> Furthermore, when God reveals his personal name, something great and thrilling is in the offing. He is inviting us to come to know him. He wants us to make the best choice we can make in life—to draw close to him. But Jehovah has done more than tell us his name. He has also taught us about the person it represents.

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5, 6. (a) Moses’ question teaches us what simple, vital truth? (b) What reprehensible thing has been done with God’s personal name? (c) Why is it so significant that God has revealed his name to mankind?



## The Meaning of God’s Name

<sup>7</sup> Jehovah chose his own name, one rich in meaning. “Jehovah” is understood to mean “He Causes to Become.” He is unique in all the universe, for he brought all things into existence, and he causes all his purposes to be fulfilled. That is an awe-inspiring thought. But is there another facet to the meaning of God’s name? Moses evidently wanted to learn more. You see, he knew that Jehovah is the Creator, and he knew God’s name. The divine name was not new. People had been using it for centuries. Really, in asking God’s name, Moses was asking about *the person represented by the name*. In effect, he was saying: ‘What can I tell your people Israel about you that will build their faith in you, that will convince them that you really will deliver them?’

<sup>8</sup> In response Jehovah revealed a thrilling aspect of his personality, something that is related to the meaning of his name. He said to Moses: “I shall prove to be what I shall prove to be.” (Exodus 3:14) Many Bible translations here read: “I am that I am.” But careful renderings show that God was not merely affirming his own existence. Rather, Jehovah was teaching Moses—and by extension all of us—that He would “prove to be,” or choose to become, whatever was needed in order to fulfill His promises. J. B. Rotherham’s translation pointedly renders this verse: “I Will Become whatsoever I please.” One authority on Biblical Hebrew explains the phrase this way: “Whatever the situation or need . . . , God will ‘become’ the solution to that need.”

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7. (a) What is God’s personal name understood to mean? (b) What did Moses really want to know when he asked God His name?

8, 9. (a) How did Jehovah answer Moses’ question, and what is wrong with the way His response is often translated? (b) What is the meaning of the statement “I shall prove to be what I shall prove to be”?

<sup>9</sup> What did that mean to the Israelites? No matter what obstacle loomed before them, no matter how difficult the predicament in which they might find themselves, Jehovah would become whatever was needed in order to deliver them from slavery and bring them into the Promised Land. Surely that name inspired confidence in God. It can do the same for us today. (Psalm 9:10) Why?

<sup>10</sup> To illustrate: Parents know how versatile and adaptable they must be in caring for their children. In the course of a single day, a parent may be called upon to act as a nurse, a cook, a teacher, a disciplinarian, a judge, and much more. Many feel overwhelmed by the wide range of roles they are expected to fill. They remark upon the absolute faith put in them by their little ones, who never doubt that Daddy or Mommy can make the hurt better, settle all disputes, fix any broken toy, and answer whatever question pops into their endlessly inquisitive minds. Some parents are humbled and occasionally frustrated by their own limitations. They feel woefully inadequate to fill many of these roles.

<sup>11</sup> Jehovah too is a loving parent. Yet, within the framework of his own perfect standards, there is *nothing* he cannot become in order to care for his earthly children in the best possible way. So his name, Jehovah, invites us to think of him as the best Father imaginable. (James 1:17) Moses and all other faithful Israelites soon learned that Jehovah is true to his name. They watched in awe as he caused himself to become an unbeatable Military Commander, the Master of all natural elements, a peerless Lawgiver, Judge, Architect, Provider of food and water, Preserver of clothing and footgear—and more.

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10, 11. How does Jehovah's name invite us to think of him as the most versatile and the best Father imaginable? Illustrate.

## A Victory Song

(Exodus 15:1)

1. Sing to Jehovah. His great name is highly exalted.  
His proud Egyptian foes, He has cast into the sea.  
Praise Jah Almighty;  
Besides him there can be no other.  
Jehovah is his name;  
He has gained the victory.

*(CHORUS)*

*Jehovah God, Most High over all,  
The one from time indefinite the same,  
You soon will cause your enemies to fall  
And sanctify your holy name.*

2. See now all nations Opposing the Sov'reign, Jehovah.  
Though mightier than Pharaoh,  
They too will suffer shame.  
Doom now awaits them;  
They will not survive Armageddon.  
Soon ev'ryone will know  
That Jehovah is God's name.

*(Chorus)*

# GENESIS

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  - Day 4: heavenly luminaries (14-19)
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  - Day 6: land animals and humans (24-31)
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**1** In the beginning God created the heavens and the earth.<sup>a</sup>

**2** Now the earth was formless and desolate,\* and there was darkness upon the surface of the watery deep,<sup>b</sup> and God's active force<sup>c</sup> was moving about over the surface of the waters.<sup>d</sup>

**3** And God said: "Let there be light." Then there was light.<sup>e</sup>

**4** After that God saw that the light was good, and God began to divide the light from the darkness. **5** God called the light Day, but the darkness he called Night.<sup>f</sup> And there was evening and there was morning, a first day.

**6** Then God said: "Let there be an expanse<sup>g</sup> between the waters, and let there be a division between the waters and the waters."<sup>h</sup> **7** Then God went on to make the expanse and divided the waters beneath the expanse from the waters above the expanse.<sup>i</sup> And it was so. **8** God called the expanse Heaven.\* And there was evening and there was morning, a second day.

**9** Then God said: "Let the waters under the heavens be collected together into one place, and let the dry land appear."<sup>j</sup> And it was so. **10** God called the dry land Earth,<sup>k</sup> but the collecting of the waters, he called

1:2 \*Or "empty." <sup>a</sup>Or "the surging waters." <sup>b</sup>Or "God's spirit." 1:8 \*Or "Sky."

#### CHAP. 1

a Ps 102:25  
Isa 42:5  
Isa 45:18  
Ro 1:20  
Heb 1:10  
Re 4:11  
Re 10:6

b Pr 8:27, 28

c Ps 33:6  
Isa 40:26

d Ps 104:5, 6

e Isa 45:7  
2Co 4:6

f Ge 8:22

g Ge 1:20

h 2Pe 3:5

i Ge 7:11  
Pr 8:27, 28

j Job 38:8, 11  
Ps 104:6-9  
Ps 136:6

k Ps 95:5

#### Second Col.

a Pr 8:29

b De 32:4

c Ps 104:14

d De 4:19

e Ps 104:19

f Ge 8:22

g Ps 136:7, 8

h Ps 8:3  
Jer 31:35

i Ps 74:16

Seas.<sup>a</sup> And God saw that it was good.<sup>b</sup> **11** Then God said: "Let the earth cause grass to sprout, seed-bearing plants and fruit trees according to their kinds, yielding fruit along with seed on the earth." And it was so. **12** And the earth began to produce grass, seed-bearing plants<sup>c</sup> and trees yielding fruit along with seed, according to their kinds. Then God saw that it was good. **13** And there was evening and there was morning, a third day.

**14** Then God said: "Let there be luminaries<sup>d</sup> in the expanse of the heavens to make a division between the day and the night,<sup>e</sup> and they will serve as signs for seasons and for days and years.<sup>f</sup> **15** They will serve as luminaries in the expanse of the heavens to shine upon the earth." And it was so. **16** And God went on to make the two great luminaries, the greater luminary for dominating the day<sup>g</sup> and the lesser luminary for dominating the night, and also the stars.<sup>h</sup> **17** Thus God put them in the expanse of the heavens to shine upon the earth **18** and to dominate by day and by night and to make a division between the light and the darkness.<sup>i</sup> Then God saw that it was good. **19** And there was evening and there was morning, a fourth day.

1:14 \*Or "lights."

**20** Then God said: "Let the waters swarm with living creatures,\* and let flying creatures fly above the earth across the expanse of the heavens."<sup>a</sup>

**21** And God created the great sea creatures<sup>#</sup> and all living creatures\* that move and swarm in the waters according to their kinds and every winged flying creature according to its kind. And God saw that it was good.

**22** With that God blessed them, saying: "Be fruitful and become many and fill the waters of the sea,<sup>b</sup> and let the flying creatures become many in the earth."

**23** And there was evening and there was morning, a fifth day.

**24** Then God said: "Let the earth bring forth living creatures\* according to their kinds, domestic animals and creeping animals<sup>#</sup> and wild animals of the earth according to their kinds."<sup>c</sup> And it was so.

**25** And God went on to make the wild animals of the earth according to their kinds and the domestic animals according to their kinds and all the creeping animals of the ground according to their kinds. And God saw that it was good.

**26** Then God said: "Let us<sup>d</sup> make man in our image,<sup>e</sup> according to our likeness,<sup>f</sup> and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is moving on the earth."<sup>g</sup> **27** And God went on to create the man in his image, in God's image he created him; male and female he created them.<sup>h</sup> **28** Further, God blessed them, and God said to

1:20, 21, 24 \*Or "souls." 1:20 #Or "sky." 1:21 #Or "monsters." 1:24 #Or "moving animals," apparently including reptiles and forms of animal life different from the other categories.

CHAP. 1

a Ge 2:19

b Ne 9:6  
Ps 104:25

c Ge 2:19

d Pr 8:30  
Joh 1:3  
Col 1:16

e 1Co 11:7

f Ge 5:1  
Jas 3:9

g Ge 9:2

h Ps 139:14  
Mt 19:4  
Mr 10:6  
1Co 11:7,9

Second Col.

a Ge 9:1

b Ge 2:15

c Ps 8:4, 6

d Ge 9:3  
Ps 104:14  
Ac 14:17

e Ps 147:9  
Mt 6:26

f De 32:4  
Ps 104:24  
1Ti 4:4

CHAP. 2

g Ne 9:6  
Ps 146:6

h Ex 31:17  
Heb 4:4

i Isa 45:18

them: "Be fruitful and become many, fill the earth<sup>a</sup> and subdue it,<sup>b</sup> and have in subjection<sup>c</sup> the fish of the sea and the flying creatures of the heavens and every living creature that is moving on the earth."

**29** Then God said: "Here I have given to you every seed-bearing plant that is on the entire earth and every tree with seed-bearing fruit. Let them serve as food for you.<sup>d</sup> **30** And to every wild animal of the earth and to every flying creature of the heavens and to everything moving on the earth in which there is life,\* I have given all green vegetation for food."<sup>e</sup> And it was so.

**31** After that God saw everything he had made, and look! it was very good.<sup>f</sup> And there was evening and there was morning, a sixth day.

**2** Thus the heavens and the earth and everything in them\* were completed.<sup>g</sup> **2** And by the seventh day, God had completed the work that he had been doing,\* and he began to rest on the seventh day from all his work that he had been doing.<sup>h</sup> **3** And God went on to bless the seventh day and to declare it sacred, for on it God has been resting from all the work that he has created, all that he purposed to make.

**4** This is a history of the heavens and the earth in the time they were created, in the day that Jehovah\* God made earth and heaven.<sup>i</sup>

**5** No bush of the field was yet on the earth and no vegetation of the field had begun sprouting, because Jehovah God had

1:30 \*Or "life as a soul; a living soul." 2:1 \*Lit., "and all their army." 2:2 \*Or "making." 2:4 \*The first occurrence of God's distinctive personal name, יהוה (YHWH). See App. A4.

not made it rain on the earth and there was no man to cultivate the ground. **6** But a mist would go up from the earth, and it watered the entire surface of the ground.

**7** And Jehovah God went on to form the man out of dust<sup>a</sup> from the ground and to blow into his nostrils the breath of life,<sup>b</sup> and the man became a living person.\*<sup>c</sup> **8** Further, Jehovah God planted a garden in E'den,<sup>d</sup> toward the east; and there he put the man whom he had formed.<sup>e</sup> **9** Thus Jehovah God made to grow out of the ground every tree that was pleasing to look at and good for food and also the tree of life<sup>f</sup> in the middle of the garden and the tree of the knowledge of good and bad.<sup>g</sup>

**10** Now there was a river flowing out of E'den to water the garden, and from there it divided into four rivers.\* **11** The name of the first is Pi'shon; it is the one encircling the entire land of Hav'i-lah, where there is gold. **12** The gold of that land is good. Bdellium gum and onyx stone are also there. **13** The name of the second river is Gi'hon; it is the one encircling the entire land of Cush. **14** The name of the third river is Hid'de-kelel;<sup>h</sup> it is the one going to the east of Assyr'i-a.<sup>i</sup> And the fourth river is the Eu-phra'tes.<sup>j</sup>

**15** Jehovah God took the man and settled him in the garden of E'den to cultivate it and to take care of it.<sup>k</sup> **16** Jehovah God also gave this command to the man: "From every tree of the garden you may eat to satisfaction.<sup>l</sup> **17** But as for the tree of the knowledge of good and bad, you must not eat from it, for in

2:7 \*Or "soul." Hebrew, *ne'phesh*, which literally means "a breathing creature." See Glossary. 2:10 \*Lit., "it became four heads." 2:14 \*Or "Tigris."

## CHAP. 2

a Ge 3:19  
Ps 103:14  
Ec 3:20

b Ge 7:22  
Isa 42:5  
Ac 17:25

c 1Co 15:45, 47

d Ge 2:15  
Ge 3:23

e Ge 1:26

f Ge 3:22, 24  
Re 2:7

g Ge 2:17

h Da 10:4

i Ge 10:8, 11

j Ge 15:18  
De 11:24

k Ge 1:28  
Ge 2:8  
Ps 115:16

l Ge 2:8, 9  
Ge 3:2

## Second Col.

a Ge 3:19  
Ps 146:4  
Ec 9:5, 10  
Eze 18:4  
Ro 5:12  
1Co 15:22

b 1Co 11:8, 9  
1Ti 2:13

c Ge 1:26

d Mr 10:9  
1Ti 2:13

e 1Co 11:8

f Mal 2:16  
Mt 19:5  
Mr 10:7, 8  
Ro 7:2  
1Co 6:16  
Eph 5:31  
Heb 13:4

g Ge 3:7

## CHAP. 3

h 2Co 11:3  
Re 12:9  
Re 20:2

the day you eat from it you will certainly die."<sup>a</sup>

**18** Then Jehovah God said: "It is not good for the man to continue to be alone. I am going to make a helper for him, as a complement of him."<sup>b</sup> **19** Now Jehovah God had been forming from the ground every wild animal of the field and every flying creature of the heavens, and he began bringing them to the man to see what he would call each one; and whatever the man would call each living creature,<sup>c</sup> that became its name.<sup>c</sup> **20** So the man named all the domestic animals and the flying creatures of the heavens and every wild animal of the field, but for man there was no helper as a complement of him. **21** So Jehovah God caused the man to fall into a deep sleep, and while he was sleeping, he took one of his ribs and then closed up the flesh over its place. **22** And Jehovah God built the rib that he had taken from the man into a woman, and he brought her to the man.<sup>d</sup>

**23** Then the man said:

"This is at last bone of my bones

And flesh of my flesh.

This one will be called  
Woman,

Because from man she was  
taken."<sup>e</sup>

**24** That is why a man will leave his father and his mother and he will stick to<sup>\*</sup> his wife, and they will become one flesh.<sup>f</sup> **25** And both of them continued to be naked,<sup>g</sup> the man and his wife; yet they were not ashamed.

**3** Now the serpent<sup>h</sup> was the most cautious<sup>\*</sup> of all the wild animals of the field that Jehovah God had made. So it said to the woman: "Did God really say that

2:19 \*Or "soul." 2:24 \*Or "remain with." 3:1 \*Or "shrewdest; craftiest."

you must not eat from every tree of the garden?"<sup>a</sup> **2** At this the woman said to the serpent: "We may eat of the fruit of the trees of the garden."<sup>b</sup> **3** But God has said about the fruit of the tree that is in the middle of the garden:<sup>c</sup> 'You must not eat from it, no, you must not touch it; otherwise you will die.'" **4** At this the serpent said to the woman: "You certainly will not die."<sup>d</sup> **5** For God knows that in the very day you eat from it, your eyes will be opened and you will be like God, knowing good and bad."<sup>e</sup>

**6** Consequently, the woman saw that the tree was good for food and that it was something desirable to the eyes, yes, the tree was pleasing to look at. So she began taking of its fruit and eating it.<sup>f</sup> Afterward, she also gave some to her husband when he was with her, and he began eating it.<sup>g</sup> **7** Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together and made loin coverings for themselves.<sup>h</sup>

**8** Later they heard the voice of Jehovah God as he was walking in the garden about the breezy part of the day, and the man and his wife hid from the face of Jehovah God among the trees of the garden. **9** And Jehovah God kept calling to the man and saying to him: "Where are you?" **10** Finally he said: "I heard your voice in the garden, but I was afraid because I was naked, so I hid myself." **11** At that he said: "Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?"<sup>i</sup> **12** The man said: "The woman whom you gave to be with me, she gave me fruit from the tree, so I ate." **13** Jehovah God then said to the woman: "What is this you have done?" The woman re-

CHAP. 3

a Ge 2:17

b Ge 2:16

c Ge 2:8, 9

d Joh 8:44

1Jo 3:8

e Ge 3:22

f 2Co 11:3

1Ti 2:14

Jas 1:14, 15

g Ro 5:12

h Ge 3:21

i Ge 2:25

j Ge 2:17

Second Col.

a 2Co 11:3

1Ti 2:14

b Ge 3:1

c Re 12:7, 17

d Re 12:9

e Re 12:1

f Joh 8:44

1Jo 3:10

g Ge 22:18

Ge 49:10

Ga 3:16, 29

h Re 20:2, 10

i Mt 27:50

Ac 3:15

j Ge 2:17

k Ge 5:29

l Ro 8:20

m Ge 2:7

n Ps 104:29

Ec 3:20

Ec 12:7

o Ac 17:26

p Ge 3:7

plied: "The serpent deceived me, so I ate."<sup>a</sup>

**14** Then Jehovah God said to the serpent:<sup>b</sup> "Because you have done this, you are the cursed one out of all the domestic animals and out of all the wild animals of the field. On your belly you will go, and you will eat dust all the days of your life.

**15** And I will put enmity<sup>\*c</sup> between you<sup>d</sup> and the woman<sup>e</sup> and between your offspring<sup>#f</sup> and her offspring.<sup>#g</sup> He will crush<sup>^</sup> your head,<sup>h</sup> and you will strike<sup>®</sup> him in the heel."<sup>i</sup>

**16** To the woman he said: "I will greatly increase the pain of your pregnancy; in pain you will give birth to children, and your longing will be for your husband, and he will dominate you."

**17** And to Adam<sup>\*</sup> he said: "Because you listened to your wife's voice and ate from the tree concerning which I gave you this command,<sup>i</sup> 'You must not eat from it,' cursed is the ground on your account.<sup>k</sup> In pain you will eat its produce all the days of your life.<sup>l</sup> **18** It will grow thorns and thistles for you, and you must eat the vegetation of the field. **19** In the sweat of your face you will eat bread<sup>\*</sup> until you return to the ground, for out of it you were taken.<sup>m</sup> For dust you are and to dust you will return."<sup>n</sup>

**20** After this Adam named his wife Eve,<sup>\*</sup> because she was to become the mother of everyone living.<sup>o</sup> **21** And Jehovah God made long garments from skins for Adam and for his wife, to clothe them.<sup>p</sup> **22** Jehovah God then said: "Here the man has become like one of us in know-

3:15 \*Or "hostility." #Lit., "seed."

^Or "bruise; strike." ®Or "bruise; crush." 3:17 \*Meaning "Earthing Man; Mankind; Humankind." 3:19 \*Or "food." 3:20 \*Meaning "Living One."



ing good and bad.<sup>a</sup> Now in order that he may not put his hand out and take fruit also from the tree of life<sup>b</sup> and eat and live forever,<sup>c</sup>—” **23** With that Jehovah God expelled him from the garden of E'den<sup>c</sup> to cultivate the ground from which he had been taken.<sup>d</sup> **24** So he drove the man out, and he posted at the east of the garden of E'den the cherubs<sup>e</sup> and the flaming blade of a sword that was turning continuously to guard the way to the tree of life.

**4** Now Adam had sexual relations with his wife Eve, and she became pregnant.<sup>f</sup> When she gave birth to Cain,<sup>g</sup> she said: “I have produced\* a male child with the help of Jehovah.” **2** Later she again gave birth, to his brother Abel.<sup>h</sup>

Abel became a shepherd of the flock, but Cain became a cultivator of the ground. **3** After some time, Cain brought some fruits of the land as an offering to Jehovah. **4** But Abel brought some firstlings of his flock,<sup>i</sup> including their fat. While Jehovah looked with favor on Abel and on his offering,<sup>j</sup> **5** he did not look with any favor on Cain and on his offering. So Cain grew hot with anger and was dejected.\* **6** Then Jehovah said to Cain: “Why are you so angry and dejected? **7** If you turn to doing good, will you not be restored to favor?\* But if you do not turn to doing good, sin is crouching at the door, and its craving is to dominate you; but will you get the mastery over it?”

**8** After that Cain said to his brother Abel: “Let us go over into the field.” So while they were in the field, Cain assaulted his brother Abel and killed

3:22 \*Or “to time indefinite.” 4:1 \*Or “given birth to.” 4:5 \*Lit., “and his face fell.” 4:7 \*Or “will there not be an exaltation?”

CHAP. 3

a Ge 3:5

b Ge 2:9

c Ge 2:8

d Ge 3:19

e Ps 80:1  
Isa 37:16  
Eze 10:4

CHAP. 4

f Ge 1:28

g 1Jo 3:10-12  
Jude 11

h Mt 23:35

i Ex 13:12

j Heb 11:4

Second Col.

a Mt 23:35  
1Jo 3:10-12  
Jude 11

b Heb 12:24

c Ge 9:5

d Ge 2:8

e Ge 5:4

him.<sup>a</sup> **9** Later on, Jehovah said to Cain: “Where is your brother Abel?” and he said: “I do not know. Am I my brother’s guardian?” **10** At this He said: “What have you done? Listen! Your brother’s blood is crying out to me from the ground.<sup>b</sup> **11** And now you are cursed in banishment from the ground that has opened its mouth to receive your brother’s blood from your hand.<sup>c</sup> **12** When you cultivate the ground, it will not give you back its produce.\* You will become a wanderer and a fugitive in the earth.” **13** At this Cain said to Jehovah: “The punishment for my error is too great to bear. **14** Today you are driving me from the land,<sup>d</sup> and I will be hidden from your face; and I will become a wanderer and a fugitive on the earth, and anyone who finds me will certainly kill me.” **15** So Jehovah said to him: “For that reason, anyone who kills Cain will suffer vengeance seven times.”

So Jehovah set up\* a sign for Cain in order that no one finding him would strike him. **16** Then Cain went away from before Jehovah and took up residence in the land of Exile,<sup>e</sup> to the east of E'den.<sup>d</sup>

**17** Afterward Cain had sexual relations with his wife,<sup>e</sup> and she became pregnant and gave birth to E'noch. Then he engaged in building a city and named the city after his son E'noch. **18** Later I'rad was born to E'noch. And I'rad became father to Me-hu'ja-el, and Me-hu'ja-el became father to Me-thu'sha-el, and Me-thu'sha-el became father to La'mech.

**19** La'mech took two wives for himself. The name of the first

4:12 \*Lit., “power.” 4:14 \*Lit., “from the face of the ground.” 4:15 \*Or “established.” 4:16 \*Or “the land of Nod.”

was A'dah, and the name of the second was Zil'lah. **20** A'dah gave birth to Ja'bal. He was the founder of those who dwell in tents and have livestock. **21** His brother's name was Ju'bal. He was the founder of all those who play the harp and the pipe.\* **22** Also, Zil'lah gave birth to Tu'bal-cain, who forged every sort of tool of copper and iron. And the sister of Tu'bal-cain was Na'a-mah. **23** Then La'mech composed these words for his wives A'dah and Zil'lah:

"Hear my voice, you wives of La'mech;

Give ear to my saying:  
A man I have killed for wounding me,  
Yes, a young man for striking me.

**24** If 7 times Cain is to be avenged,<sup>a</sup>

Then La'mech 77 times."

**25** Adam again had sexual relations with his wife, and she gave birth to a son. She named him Seth\*<sup>b</sup> because, as she said, "God has appointed for me another offspring<sup>#</sup> in place of Abel, because Cain killed him."<sup>c</sup> **26** There was also born to Seth a son, and he named him E'nosh.<sup>d</sup> At that time people began calling on the name of Jehovah.

**5** This is the book of Adam's history. In the day that God created Adam, he made him in the likeness of God.<sup>e</sup> **2** Male and female he created them.<sup>f</sup> On the day they were created,<sup>g</sup> he blessed them and named them Man.\*

**3** Adam lived for 130 years and then became father to a son in his likeness, in his image, and

4:21 \*Or "flute." 4:25 \*Meaning "Appointed; Put; Set." #Lit., "seed." 5:2 \*Or "Adam; Mankind."

CHAP. 4

a Ge 4:15

b Ge 5:3  
1Ch 1:1

c Ge 4:8  
Mt 23:35  
Heb 11:4

d Ge 5:6  
Lu 3:23, 38

CHAP. 5

e Ge 1:26  
Jas 3:9

f Ge 1:27  
Mr 10:6

g Ge 2:23  
Isa 45:12  
Mt 19:4

Second Col.

a Ge 4:25

b Ge 2:17  
Ge 3:19  
Ro 6:23  
1Co 15:22

c Ge 4:26  
Lu 3:23, 38

d Lu 3:23, 37

e Lu 3:23, 37

f Jude 14

g Lu 3:23, 37

he named him Seth.<sup>a</sup> **4** After becoming father to Seth, Adam lived for 800 years. And he became father to sons and daughters. **5** So all the days of Adam's life amounted to 930 years, and then he died.<sup>b</sup>

**6** Seth lived for 105 years and then became father to E'nosh.<sup>c</sup> **7** After becoming father to E'nosh, Seth lived for 807 years. And he became father to sons and daughters. **8** So all the days of Seth amounted to 912 years, and then he died.

**9** E'nosh lived for 90 years and then became father to Ke'nan. **10** After becoming father to Ke'nan, E'nosh lived for 815 years. And he became father to sons and daughters. **11** So all the days of E'nosh amounted to 905 years, and then he died.

**12** Ke'nan lived for 70 years and then became father to Ma-hal'a-lel.<sup>d</sup> **13** After becoming father to Ma-hal'a-lel, Ke'nan lived for 840 years. And he became father to sons and daughters. **14** So all the days of Ke'nan amounted to 910 years, and then he died.

**15** Ma-hal'a-lel lived for 65 years and then became father to Ja'red.<sup>e</sup> **16** After becoming father to Ja'red, Ma-hal'a-lel lived for 830 years. And he became father to sons and daughters. **17** So all the days of Ma-hal'a-lel amounted to 895 years, and then he died.

**18** Ja'red lived for 162 years and then became father to E'noch.<sup>f</sup> **19** After becoming father to E'noch, Ja'red lived for 800 years. And he became father to sons and daughters. **20** So all the days of Ja'red amounted to 962 years, and then he died.

**21** E'noch lived for 65 years and then became father to Me-thu'se-lah.<sup>g</sup> **22** After becoming father to Me-thu'se-lah, E'noch

continued to walk with the true God\* for 300 years. And he became father to sons and daughters. **23** So all the days of E'noch amounted to 365 years. **24** E'noch kept walking with the true God.<sup>a</sup> Then he was no more, for God took him.<sup>b</sup>

**25** Me-thu'se-lah lived for 187 years and then became father to La'mech.<sup>c</sup> **26** After becoming father to La'mech, Me-thu'se-lah lived for 782 years. And he became father to sons and daughters. **27** So all the days of Me-thu'se-lah amounted to 969 years, and then he died.

**28** La'mech lived for 182 years and then became father to a son. **29** He named him Noah,<sup>\*d</sup> saying: "This one will bring us comfort<sup>e</sup> from our labor and from the painful toil of our hands because of the ground that Jehovah has cursed."<sup>e</sup> **30** After becoming father to Noah, La'mech lived for 595 years. And he became father to sons and daughters. **31** So all the days of La'mech amounted to 777 years, and then he died.

**32** After Noah reached 500 years of age, he became father to Shem,<sup>f</sup> Ham,<sup>g</sup> and Ja'pheth.<sup>h</sup>

**6** Now when men started to grow in number on the surface of the ground and daughters were born to them, **2** the sons of the true God<sup>\*i</sup> began to notice that the daughters of men were beautiful. So they began taking as wives all whom they chose. **3** Then Jehovah said: "My spirit will not tolerate man indefinitely,<sup>j</sup> because he is only flesh.\* Accordingly, his days will amount to 120 years."<sup>k</sup>

5:22 \*Lit., "the God." See Glossary. 5:29 \*Probably meaning "Rest; Consolation." #Or "relief." 6:2 \*A Hebrew idiom that refers to angelic sons of God. 6:3 \*Or possibly, "because he acts according to the flesh."

## CHAP. 5

a Ge 6:9  
De 8:6  
De 13:4  
3Jo 4  
Jude 14, 15

b Joh 3:13  
Heb 11:5

c Lu 3:23, 36

d Ge 7:1  
Eze 14:14  
Mt 24:37  
Heb 11:7  
1Pe 3:20  
2Pe 2:5

e Ge 3:17

f Ge 10:21  
Ge 11:10  
Lu 3:23, 36

g Ge 6:10  
Ge 10:6

h Ge 10:2

## CHAP. 6

i Job 1:6  
Job 38:7  
2Pe 2:4  
Jude 6

j Ge 7:4  
1Pe 3:20

k 2Pe 3:9

## Second Col.

a Ge 8:21  
Jer 17:9  
Mt 15:19

b Ps 78:40, 41

c Ge 7:1  
Eze 14:14  
Heb 11:7

d 2Pe 2:5

e Ge 5:32

f Re 11:18

g Mt 24:37-39  
2Pe 2:5

h Ge 7:4

**4** The Neph'i-lim\* were on the earth in those days and afterward. During that time the sons of the true God continued to have relations with the daughters of men, and these bore sons to them. They were the mighty ones of old times, the men of fame.

**5** Consequently, Jehovah saw that man's wickedness was great on the earth and that every inclination of the thoughts of his heart was only bad all the time.<sup>a</sup>

**6** Jehovah regretted\* that he had made men on the earth, and his heart was saddened.<sup>#b</sup> **7** So Jehovah said: "I am going to wipe men whom I have created off the surface of the ground, man together with domestic animals, creeping animals, and flying creatures of the heavens, for I regret that I have made them."<sup>c</sup> **8** But Noah found favor in the eyes of Jehovah.

**9** This is the history of Noah.

Noah was a righteous man.<sup>c</sup> He proved himself faultless\* among his contemporaries,<sup>#</sup> Noah walked with the true God.<sup>d</sup>

**10** In time Noah became father to three sons, Shem, Ham, and Ja'pheth.<sup>e</sup> **11** But the earth had become ruined in the sight of the true God, and the earth was filled with violence. **12** Yes, God looked upon the earth, and it was ruined;<sup>f</sup> all flesh\* had ruined its way on the earth.<sup>g</sup>

**13** After that God said to Noah: "I have decided to put an end to all flesh, because the earth is full of violence on account of them, so I am bringing them to ruin together with the earth."<sup>h</sup> **14** Make for yourself an

6:4 \*Possibly meaning "The Fellers," that is, those who cause others to fall down. See Glossary. 6:6 \*Or "was grieved." #Or "and he felt hurt at his heart." 6:9 \*Or "blameless." #Lit., "his generations." 6:12 \*Or "people."

**(7) Are its members active witnesses concerning God’s Kingdom?** Jesus foretold: “This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.” (Matt. 24:14) What religion is really proclaiming God’s Kingdom as the hope of mankind instead of encouraging people to look to human rulership to solve their problems? Has your religion equipped you to share in this activity, and to do it from house to house as Jesus taught his apostles to do?—Matt. 10:7, 11-13; Acts 5:42; 20:20.

### **Do Jehovah’s Witnesses believe that theirs is the only right religion?**

See pages 203, 204, under “Jehovah’s Witnesses.”

### **Why do some people have faith while others do not?**

See the main heading “Faith.”

## **If Someone Says—**

### **‘I’m not interested in religion’**

**You might reply:** ‘That doesn’t surprise me. Many people share your view. May I ask, Have you always felt that way?’ **Then perhaps add:** ‘One of the things that impressed me was finding out that almost every major doctrine taught in the churches today is *not* found in the Bible. (Perhaps use what is found on pages 203, 204, under “Jehovah’s Witnesses,” with special emphasis on the Kingdom. By way of contrast, point out what Jehovah’s Witnesses believe, as outlined on pages 199, 200.)’

See also pages 16, 17.

### **‘There is too much hypocrisy in religion’**

**You might reply:** ‘Yes, I agree with you. Many preach one thing and live another way. But tell me, How do you feel about the Bible? (Ps. 19:7-10)’

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# A

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**AARON** (Aar'on). A son of Amram and Jochebed of the tribe of Levi, born in Egypt in 1597 B.C.E. Levi was Aaron's great-grandfather. (Ex 6:13, 16-20) Miriam was his elder sister, and Moses was his younger brother by three years. (Ex 2:1-4; 7:7) Aaron married Elisheba, daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar, and Ithamar. (Ex 6:23) He died in 1474 B.C.E. at the age of 123 years.—Nu 33:39.

Owing to Moses' reluctance because he found it difficult to speak fluently, Jehovah assigned Aaron to act as Moses' spokesman before Pharaoh, saying of Aaron: "I do know that he can really speak." Aaron went to meet Moses at Mount Sinai and was informed of the far-reaching proportions of the divinely outlined program of action involving Israel and Egypt, and the brothers then journeyed back to Egypt.—Ex 4:14-16, 27-30.

Aaron now began serving as "a mouth" to Moses, speaking for him to the older men of Israel and performing miraculous signs as proof of the divine origin of their messages. When the time came for their appearance at Pharaoh's court, the 83-year-old Aaron, as Moses' spokesman, had to face up to that arrogant ruler. As Jehovah thereafter told Moses: "See, I have made you God to Pharaoh, and Aaron your own brother will become your prophet." (Ex 7:1, 7) It was Aaron who performed the first miraculous sign before Pharaoh and his magic-practicing priests; and, later, it was Aaron who, at Moses' order, stretched forth Moses' rod and signaled the start of the Ten Plagues. (Ex 7:9-12, 19, 20) He continued to work in united coordination with Moses and in obedience to God during the succeeding plagues, until liberation finally came. In this he was a good example for Christians who serve as "ambassadors substituting for Christ, as though God were making entreaty through us."—Ex 7:6; 2Co 5:20.

Aaron's activity as spokesman for Moses evidently diminished during the 40 years of wandering in the wilderness, since Moses appears to have done more of the speaking himself. (Ex 32:26-30; 34:31-34; 35:1, 4) The rod also returned to Moses' hands after the third plague. And Aaron, along with Hur, merely supported Moses' arms at the battle of Amalek. (Ex 9:23; 17:9, 12) However, Jehovah generally continued to associate Aaron

with Moses when giving instruction, and they are spoken of as acting and speaking together, right up to the time of Aaron's death.—Nu 20:6-12.

Aaron, in his subordinate position, did not accompany Moses to the top of Mount Sinai to receive the Law covenant, but, together with two of his sons and 70 of the older men of the nation, he was permitted to approach the mountain and behold a magnificent vision of God's glory. (Ex 24:9-15) In the Law covenant Aaron and his house received honorable mention, and God designated Aaron for the position of high priest.—Ex 28:1-3.

**High Priest.** By a seven-day installation ceremony Aaron was invested with his sacred duties by Moses as God's agent, and his four sons were also installed as underpriests. Moses dressed Aaron in beautiful garments of gold, blue, purple, and scarlet materials, including shoulder pieces and a breastpiece that was adorned with precious gems of varied colors. On his head was placed a turban of fine linen. Attached to it was a plate of pure gold, engraved with the words "Holiness belongs to Jehovah." (Le 8:7-9; Ex 28) Aaron was then anointed in the manner described at Psalm 133:2 and could thereafter be called the *mashi'ach*, or messiah (*khristos'*, LXX), that is, the "anointed one."—Le 4:5, 16; 6:22.

Aaron not only was placed over all the priesthood but also was divinely declared to be the one from whose line, or house, all future high priests must come. Yet Aaron himself had not received the priesthood by inheritance, and so the apostle Paul could say of him: "A man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So too the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my son; I, today, I have become your father.'" (Heb 5:4, 5) Paul thereafter demonstrates the way in which the priestly office, first filled by Aaron, was typical of that which Christ Jesus fills as a superior and heavenly high priest. This being so, the priestly functions of Aaron's high office take on added meaning for us.—Heb 8:1-6; 9:6-14, 23-28.

As high priest, Aaron was responsible for directing all features of worship at the tabernacle

and supervising the work of the thousands of Levites engaged in its service. (Nu 3:5-10) On the annual Day of Atonement he presented sin offerings for the priesthood and Levites and for the people of Israel, and he alone was permitted to enter the Most Holy of the tabernacle with the sacrificial blood of the animals. (Le 16) The daily offering up of incense, the presentation of the firstfruits of the grain harvest, and many other features of the worship were exclusive prerogatives of Aaron and his sons as priests. (Ex 30:7, 8; Lu 1:8-11; Le 23:4-11) His anointing, however, sanctified him to perform not only sacrificial duties for the nation but other duties as well. He was responsible to teach the nation the Word of God. (Le 10:8-11; De 24:8; Mal 2:7) He, as well as his successors, served as the chief officer under Jehovah the King. On high state occasions he wore the costly garments and the "shining plate" of gold on his linen turban. He also wore the breastpiece that contained the Urim and Thummim, enabling him to receive Jehovah's "Yes" or "No" to national problems; although, for the duration of Moses' life and mediatorship, this feature appears to have received little use.—Ex 28:4, 29, 30, 36; see HIGH PRIEST.

Aaron's devotion to pure worship was early put to the test by the death of his sons Nadab and Abihu, who suffered destruction by God for making profane use of their priestly positions. The record says: "And Aaron kept silent." When he and his two surviving sons were instructed not to mourn over the dead transgressors, "they did according to Moses' word."—Le 10:1-11.

During nearly 40 years Aaron represented the 12 tribes before Jehovah in his capacity as high priest. While in the wilderness, a serious rebellion broke out against the authority of Moses and Aaron. It was led by a Levite named Korah, together with the Reubenites Dathan, Abiram, and On, who complained against their leadership. Jehovah caused the earth to open beneath the tents of Korah, Dathan, and Abiram, swallowing them up along with their households, while Korah himself and 250 of his coconspirators were destroyed by fire. (Nu 16:1-35) Murmuring broke out now on the part of the congregation against Moses and Aaron; and in the divine plague that ensued, Aaron showed great faith and courage in obediently going out with his fire holder and making atonement for the people while "standing between the dead and the living," until the scourge was stopped.—Nu 16:46-50.

God now directed that 12 rods, each representing one of the 12 tribes, be placed in the taberna-

cle, and the rod for the tribe of Levi was inscribed with Aaron's name. (Nu 17:1-4) On the following day Moses entered the tent of the Testimony and found that Aaron's rod had budded, blossomed with flowers, and bore ripe almonds. (Nu 17:8) This established beyond dispute Jehovah's choice of the Levite sons of Aaron for priestly service and His authorization of Aaron as high priest. Thereafter, the right of Aaron's house to the priesthood was never seriously challenged. The budded rod of Aaron was placed in the ark of the covenant as "a sign to the sons of rebelliousness," though it appears that after the death of these rebellious ones and the entry of the nation into the Land of Promise the rod was removed, having served its purpose.—Nu 17:10; Heb 9:4; 2Ch 5:10; 1Ki 8:9.

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### ***Why was Aaron not punished for making the golden calf?***

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Despite his privileged position, Aaron had his shortcomings. During Moses' first 40-day stay on Mount Sinai, "the people congregated themselves about Aaron and said to him: 'Get up, make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of Egypt, we certainly do not know what has happened to him.'" (Ex 32:1) Aaron acceded and cooperated with these rebellious ones in making a golden calf statue. (Ex 32:2-6) When later confronted by Moses, he gave a weak excuse. (Ex 32:22-24) However, Jehovah did not single him out as the prime wrongdoer but told Moses: "So now let me be, that my anger may blaze against *them* and I may exterminate *them*." (Ex 32:10) Moses brought the matter to a showdown by crying: "Who is on Jehovah's side? To me!" (Ex 32:26) All the sons of Levi responded, and this undoubtedly included Aaron. Three thousand idolaters, probably the prime movers of the rebellion, were slain by them. (Ex 32:28) Nevertheless, Moses later reminded the rest of the people that they, too, bore guilt. (Ex 32:30) Aaron, therefore, was not alone in receiving God's mercy. His subsequent actions indicated that he was not in heart harmony with the idolatrous movement but simply gave in to the pressure of the rebels. (Ex 32:35) Jehovah showed that Aaron had received his forgiveness by maintaining as valid Aaron's appointment to become high priest.—Ex 40:12, 13.

After having loyally supported his younger brother through many difficult experiences and having recently been installed as high priest by

*Loyally Submitting  
to Theocratic Order*  
(1 Corinthians 14:33)

1. As Jehovah's people sound throughout the earth  
Truths about the Kingdom and its priceless worth,  
Theocratic order they must all obey  
And remain united, loyalty display.

*(CHORUS)*

*Loyal submission in recognition,  
This to our God we owe.  
He gives protection, tender affection,  
Loyalty to him we show.*

2. God provides his steward and his active force.  
These will ever guide us in our Christian course.  
So may we be steadfast, seeking God to please,  
Loyally proclaiming all his wise decrees!

*(Chorus)*

I am not an apostle to others, I most certainly am to you! For you are the seal confirming my apostleship in the Lord.

**3** My defense to those who examine me is as follows: **4** We have the right\* to eat and drink, do we not? **5** We have the right to be accompanied by a believing wife,\*<sup>a</sup> as the rest of the apostles and the Lord's brothers<sup>b</sup> and Ce'phas,<sup>c</sup> do we not? **6** Or is it only Bar'na-bas<sup>d</sup> and I who do not have the right to refrain from working for a living? **7** What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit?<sup>e</sup> Or who shepherds a flock and does not partake of some of the milk of the flock?

**8** Am I saying these things from a human viewpoint? Or does not the Law also say these things? **9** For it is written in the Law of Moses: "You must not muzzle a bull when it is threshing out the grain."<sup>f</sup> Is it bulls that God is concerned about? **10** Or is it actually for our sakes that he says it? It was really written for our sakes, because the man who plows and the man who threshes ought to do so in the hope of receiving a share.

**11** If we have sown spiritual things among you, is it too much if we reap material support from you?<sup>g</sup> **12** If other men have this rightful claim over you, do we not have it much more so? Nevertheless, we have not made use of this right,<sup>h</sup> but we are enduring all things so that we might not in any way hinder the good news about the Christ.<sup>i</sup> **13** Do you not know that the men performing sacred duties eat the things of the temple, and that those regularly serving at the altar receive a share from

9:4, 12 \*Lit., "authority." 9:5 \*Or "a sister as a wife." <sup>a</sup>Also called Peter.

CHAP. 9

a Mt 19:11

b Mt 13:55  
Ga 1:19

c Joh 1:42

d Ac 13:2

e De 20:6  
Pr 27:18

f De 25:4  
1Ti 5:18

g Ro 15:26, 27  
Ga 6:6  
Php 4:15-17

h Ac 18:3  
Ac 20:34  
2Th 3:7, 8

i 2Co 6:3  
2Co 11:7

Second Col.

a Le 6:14, 16  
Nu 18:30, 31  
De 18:1

b Mt 10:9, 10  
Lu 10:7, 8

c Ac 18:3  
Ac 20:34  
1Co 4:11, 12  
2Th 3:8

d 2Co 11:8-10

e Eze 3:18

f Ga 2:7  
Eph 3:1, 2  
Col 1:25

g Ac 16:3  
Ac 18:18

h Ac 21:24, 26

i Joh 13:34  
Ga 6:2

j Ro 14:1  
Ro 15:1  
2Co 11:29

k Ac 19:26  
1Th 2:8

l Mt 10:22  
Php 3:14  
2Ti 4:7, 8

the altar?<sup>a</sup> **14** In this way, too, the Lord commanded for those proclaiming the good news to live by means of the good news.<sup>b</sup>

**15** But I have not made use of a single one of these provisions.<sup>c</sup> Indeed, I have not written these things so that this would be done for me, for it would be better to die than—no man will take away my grounds for boasting!<sup>d</sup> **16** Now if I am declaring the good news, it is no reason for me to boast, for necessity is laid upon me. Really, woe to me if I do not declare the good news!<sup>e</sup> **17** If I do this willingly, I have a reward; but even if I do it against my will, I still have a stewardship entrusted to me.<sup>f</sup> **18** What, then, is my reward? That when I declare the good news, I may offer the good news without cost, to avoid abusing my authority\* in the good news.

**19** For though I am free from all people, I have made myself the slave to all, so that I may gain as many people as possible. **20** To the Jews I became as a Jew in order to gain Jews;<sup>g</sup> to those under law I became as under law, though I myself am not under law, in order to gain those under law.<sup>h</sup> **21** To those without law I became as without law, although I am not without law toward God but under law toward Christ,<sup>i</sup> in order to gain those without law. **22** To the weak I became weak, in order to gain the weak.<sup>j</sup> I have become all things to people of all sorts, so that I might by all possible means save some. **23** But I do all things for the sake of the good news, in order to share it with others.<sup>k</sup>

**24** Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may win it.<sup>l</sup> **25** Now everyone compet-

9:18 \*Or "rights."



## *Christian Dedication*

(Hebrews 10:7, 9)

1. Because Jehovah created  
The universe so grand,  
To him belong the earth and sky,  
The works of his own hand.  
The breath of life he has given  
And to his creatures shown  
That worthy is he to have the praise,  
The worship of all his own.
2. In water Jesus was baptized  
To righteousness fulfill.  
In solemn prayer he said to God:  
'I've come to do your will.'  
When he came up from the Jordan  
As God's anointed Son,  
Obedient and loyal he would serve  
As God's dedicated One.
3. We come before you, Jehovah,  
To praise your name so great.  
Disowning self, with humble hearts  
Our lives we dedicate.  
You gave your only begotten,  
Who paid the price so high.  
No longer as living for ourselves,  
For you we shall live or die.