

WEEK STARTING MARCH 24

Song 104 and Prayer

☐ Congregation Bible Study:

c/ chap. 4 ¶19-23, box on p. 45 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Genesis 47-50 (10 min.)

No. 1: Genesis 48:17–49:7 (4 min. or less)

No. 2: The Events Associated With Christ's Presence Take Place Over a Period of Years—*rs* p. 341 ¶1-2 (5 min.)

No. 3: Abimelech—Presumptuousness Ends in Personal Disaster—*it-1* p. 24, Abimelech No. 4 (5 min.)

☐ Service Meeting:

Song 56

10 min: Imitate the Example of Nehemiah. Discussion. Invite comments from the audience on how Nehemiah's example can help us as evangelizers.

10 min: Use Questions to Teach Effectively—Part 1. Discussion based on the *Ministry School* book, page 236, to page 237, paragraph 2. Briefly demonstrate at least one of the points from the material.

10 min: Jehovah's Ears Listen to the Supplication of the Righteous. (1 Pet. 3:12) Discussion based on the *2013 Yearbook*, page 66, paragraphs 1-3; and pages 104-105. Invite audience to comment on the lessons learned.

Song 6 and Prayer

WEEK STARTING MARCH 31

Song 105 and Prayer

☐ Congregation Bible Study:

c/ chap. 5 ¶1-8 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Exodus 1-6 (10 min.)

No. 1: Exodus 2:1-14 (4 min. or less)

No. 2: Christ's Return Is Invisible—*rs* p. 341 ¶3–p. 342 ¶2 (5 min.)

No. 3: Abiram—Opposing God-Appointed Authority Is Tantamount to Opposing Jehovah—*it-1* p. 25, Abiram No. 1 (5 min.)

☐ Service Meeting:

Song 63

10 min: "Make Good Use of Older Magazines." Discussion. Inform the congregation of older issues in stock that publishers can obtain for the ministry. Invite audience to relate experiences they have had using older magazines. Before concluding, invite the service overseer to report on the congregation's progress in distributing the Memorial invitations.

10 min: Local needs.

10 min: What Do We Learn? Discussion. Have Matthew 28:20 and 2 Timothy 4:17 read. Consider how these verses can help us in our ministry.

Song 135 and Prayer

Make Good Use of Older Magazines

Since older magazines do not benefit anyone when they are stored or thrown away, we should try to place them. A single magazine can spark a person's interest in the truth and move him to begin calling on the name of Jehovah. (Rom. 10:13, 14) The following are some suggestions for putting older magazines to good use.

- When preaching in territories that are not worked frequently, perhaps you can leave one out of sight at not-at-homes.
- When engaging in public witnessing where people are waiting, such as at bus stops or train stations, ask individuals if they would like something to read, show them several older issues of the magazines, and let them choose.

- When visiting laundromats, nursing homes, clinics, or similar places that are within your congregation's territory, leave a few older issues in the waiting area. It is usually good to obtain permission first from the person in charge if he or she is present. If you see a supply of magazines already there, do not leave more.
- When preparing for return visits, consider the interests of each person you plan to visit. Does he have a family? Does he like to travel? Does he enjoy gardening? Look through older issues of the magazines to see if there is an article that he may enjoy reading, and show it to him when you return.
- When you find an interested person at home again after making repeated attempts to contact him, show him some of the older magazines that he missed.

105 *The Heavens Declare God's Glory*

(Psalm 19)



The heav - ens tell the glo - ry of Je - ho - vah.
Je - ho - vah's law is per - fect, life - re - stor - ing,
The fear of God is pure and stands for - ev - er.



The work of his own hand in skies a - bove we see.
And his re - mind - ers guide the steps of old and young.
The worth of his com - mands ex - ceeds the fin - est gold.



And each new day brings to him right - ful praise.
His rul - ings prove to be true, right, and just.
His or - ders lead and pre - serve all his own.



The star - lit night pro - claims his might And his true maj - es - ty.
His word is sure, his law so pure, So sweet up - on the tongue.
His hon - or, fame, and ho - ly name, We loy - al - ly up - hold.

Creative Power—“The Maker of Heaven and Earth”


HAVE you ever stood near a fire on a cold night? Perhaps you held out your hands at just the right distance from the flames to enjoy the radiating warmth. If you leaned in too close, the heat became unbearable. If you stepped back too far, the cool night air closed in, and you felt chilled.

² There is a “fire” that warms our skin by day. That “fire” is burning some 93 million miles away!* What power the sun must have for you to be able to feel its heat from such a distance! Yet, the earth orbits that awesome thermonuclear furnace at just the right distance. Too close, and earth’s water would vaporize; too far, and it would all freeze. Either extreme would render our planet lifeless. Essential to life on earth, sunlight is also clean and efficient, not to mention delightful.—Ecclesiastes 11:7.

³ Nevertheless, most people take the sun for granted, even though their lives depend on it. Thus, they miss what the sun can teach us. The Bible says of Jehovah: “You . . . prepared the luminary, even the sun.” (Psalm 74:16) Yes, the sun brings honor to Jehovah, “the Maker of heaven and earth.” (Psalm 19:1; 146:6) It is just one of countless heavenly bodies that teach us about Jehovah’s immense creative power. Let us examine some of these

* To put that giant number in perspective, think about this: To drive that distance by car—even speeding along at 100 miles per hour, 24 hours a day—would take you over a hundred years!

- 1, 2. How does the sun demonstrate Jehovah’s creative power?
3. The sun testifies to what important truth?



*Jehovah “prepared the luminary,
even the sun”*

more closely and then turn our attention to the earth and the life that thrives upon it.

“Raise Your Eyes High Up and See”

⁴ As you may know, our sun is a star. It appears larger than the stars we see at night because, compared with them, it is quite close. How powerful is it? At its core, the sun is about 27,000,000 degrees Fahrenheit. If you could take a pinhead-sized piece of the sun’s core and put it here on the earth, you could not safely stand within 90 miles of that tiny heat source! Every second, the sun emits energy equivalent to the explosion of many hundreds of millions of nuclear bombs.

⁵ The sun is so huge that over 1,300,000 of our earths could fit inside it. Is the sun an unusually large star? No, astronomers call it a yellow dwarf. The apostle Paul wrote that “star differs from star in glory.” (1 Corinthians 15:41)

4, 5. How powerful and how large is the sun, yet how does it compare with other stars?

He could not have known how true those inspired words are. There is a star so huge that if it were placed right where the sun is, our earth would be *inside* it. Another giant star so placed would reach all the way out to Saturn—although that planet is so far from the earth that it took a spacecraft four years to get there, traveling over 40 times faster than a bullet fired from a powerful handgun!

⁶ Even more awesome than the size of the stars is their number. In fact, the Bible suggests that the stars are virtually innumerable, as difficult to count as "the sand of the sea." (Jeremiah 33:22) This statement implies that there are far more stars than the naked eye can see. After

6. How does the Bible show that the number of the stars is vast from a human standpoint?

*"All of [them] he calls
even by name"*



all, if a Bible writer, such as Jeremiah, had looked up at the night sky and had tried to count the visible stars, he would have counted only three thousand or so, for that is how many the unaided human eye can detect on a clear night. That number might be comparable to the number of grains in a mere *handful* of sand. In reality, though, the number of stars is overwhelming, like the sand of the sea.* Who could count such a number?

⁷ Isaiah 40:26 answers: “Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name.” Psalm 147:4 says: “He is counting the number of the stars.” What is “the number of the stars”? That is not a simple question. Astronomers estimate that there are over 100 billion stars in our Milky Way galaxy alone.[#] But ours is just one of many galaxies, and many of those swarm with even more stars. How many galaxies are there? Some astronomers have estimated 50 billion. Others have calculated that there may be as many as 125 billion. So man cannot even determine the number of galaxies, let alone the exact sum of all the billions of stars they contain. Yet, Jehovah knows that number. Moreover, he gives each star its own *name!*

* Some think that ancients in Bible times must have used a rudimentary form of telescope. How else, the reasoning goes, could men of those times have known that the number of stars is so vast, innumerable, from a human standpoint? Such unfounded speculation leaves Jehovah, the Author of the Bible, out of the picture.—2 Timothy 3:16.

[#] Consider how long it would take you just to *count* 100 billion stars. If you were able to count a new one each second—and keep at it 24 hours a day—it would take you 3,171 years!

7. (a) About how many stars does our Milky Way galaxy contain, and how large a number is that? (b) Why is it significant that astronomers find it difficult to number the galaxies, and what does this teach us about Jehovah’s creative power?

⁸ Our awe can only increase when we contemplate the size of galaxies. The Milky Way galaxy has been estimated to measure some 100,000 light-years across. Picture a beam of light traveling at the tremendous speed of 186,000 miles each second. It would take that beam 100,000 years to traverse our galaxy! And some galaxies are many times the size of ours. The Bible says that Jehovah is "stretching out" these vast heavens as if they were mere fabric. (Psalm 104:2) He also orders the movements of these creations. From the smallest speck of interstellar dust to the mightiest galaxy, everything moves according to physical laws that God has formulated and put into effect. (Job 38:31-33) Thus, scientists have likened the precise movements of the celestial bodies to the choreography of an elaborate ballet! Think, then, of the One who has created these things. Do you not stand in awe of the God having such immense creative power?

"The Maker of the Earth by His Power"

⁹ Jehovah's creative power is evident in our home, the earth. He has placed the earth very carefully in this vast universe. Some scientists believe that many galaxies might prove inhospitable to a life-bearing planet like ours. Much of our Milky Way galaxy was evidently not designed to accommodate life. The galactic center is packed with stars. Radiation is high, and close encounters between stars are common. The fringes of the galaxy lack many of the elements essential to life. Our solar system is ideally situated between such extremes.

8. (a) How would you explain the size of the Milky Way galaxy?
(b) By what means does Jehovah order the movements of celestial bodies?

9, 10. How is Jehovah's power evident in connection with the positioning of our solar system, Jupiter, the earth, and the moon?

EXODUS

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- 38 The altar of burnt offering (1-7)
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- 39 Making the priestly garments (1)
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The breastpiece (8-21)
The sleeveless coat (22-26)
Other priestly garments (27-29)
The golden plate (30, 31)
Moses inspects the tabernacle (32-43)
- 40 Setting up the tabernacle (1-33)
Jehovah's glory fills the tabernacle (34-38)

1 Now these are the names of Israel's sons who came into Egypt with Jacob, each man who came with his household:^a **2** Reu'ben, Sim'e-on, Le'vi, and Judah;^b **3** Is'sa-char, Zeb'u-lun, and Benjamin; **4** Dan

CHAP. 1

a Ge 46:8

b 1Ch 2:3, 4

Second Col.

a Ge 46:17

and Naph'ta-li; Gad and Ash'er.^a **5** And all those* who were born to Jacob[#] were 70 people,^Δ but Joseph was already

1:5 *Or "the souls." [#]Lit., "who came out from the thigh of Jacob." ^ΔOr "souls."

in Egypt.^a **6** Joseph eventually died,^b and also all his brothers and all that generation. **7** And the Israelites^c became fruitful and began to increase greatly, and they kept on multiplying and growing mightier at an extraordinary rate, so that the land became filled with them.^c

8 In time there arose over Egypt a new king, one who did not know Joseph. **9** So he said to his people: "Look! The people of Israel are more numerous and mightier than we are.^d **10** Let us deal shrewdly with them. Otherwise, they will continue to multiply, and if a war breaks out, they will join our enemies and fight against us and leave the country."

11 So they appointed chiefs of forced labor* over them to oppress them with hard labor,^e and they built storage cities for Phar'aoh, namely, Pi'thom and Ra-am'ses.^f **12** But the more they would oppress them, the more they would multiply and the more they kept spreading out, so they felt sick with fear because of the Israelites.^g **13** Consequently, the Egyptians forced the Israelites into harsh slavery.^h **14** They made their life bitter with hard labor, as they worked with clay mortar and bricks and in every form of slavery in the field. Yes, they made them toil in harsh conditions in every form of slavery.ⁱ

15 Later the king of Egypt spoke to the Hebrew midwives whose names were Shiph'rah and Pu'ah, **16** and he told them: "When you help the Hebrew women to give birth/ and you see them on the stool for childbirth,* you must put the child to death if it is a son;

1:7 *Lit., "sons of Israel." 1:11 *Or "appointed taskmasters." 1:16 *Or "the birth stool."

CHAP. 1

a Ge 46:26
De 10:22
Ac 7:14

b Ge 50:26

c Ge 46:3
De 26:5
Ac 7:17-19

d Ps 105:24, 25

e Ge 15:13
Ex 3:7
Nu 20:15
De 26:6

f Ge 47:11

g Ex 1:7
Ps 105:24, 25

h Ex 2:23
Ac 7:6

i Le 26:13

j Eze 16:4

Second Col.

a Ge 9:5, 6

b Ac 7:18, 19

CHAP. 2

c Ex 6:20
Nu 26:59

d Ac 7:20
Heb 11:23

e Ac 7:18, 19

f Ex 15:20
1Ch 6:3
Mic 6:4

g Ac 7:21

but if it is a daughter, she must live." **17** However, the midwives feared the true God, and they did not do what the king of Egypt told them. Instead, they would keep the male children alive.^a **18** In time the king of Egypt called the midwives and said to them: "Why have you kept the male children alive?" **19** The midwives said to Phar'aoh: "The Hebrew women are not like the Egyptian women. They are lively and have already given birth before the midwife can come in to them."

20 So God dealt well with the midwives, and the people kept increasing and becoming very mighty. **21** And because the midwives had feared the true God, he later gave them families. **22** Finally Phar'aoh commanded all his people: "You are to throw every newborn son of the Hebrews into the Nile River, but you are to keep every daughter alive."^b

2 About that time, a certain man of the house of Le'vi married a daughter of Le'vi.^c **2** And the woman became pregnant and gave birth to a son. When she saw how beautiful he was, she kept him concealed for three months.^d **3** When she was no longer able to conceal him,^e she took a papyrus basket* and coated it with bitumen and pitch and put the child in it and placed it among the reeds by the bank of the Nile River. **4** But his sister^f stood at a distance to see what would happen to him.

5 When Phar'aoh's daughter came down to bathe in the Nile, her female attendants were walking by the side of the Nile. And she caught sight of the basket in the middle of the reeds. She immediately sent her slave girl to get it.^g **6** When she

2:3 *Or "ark; chest."

opened it, she saw the child, and the boy was crying. She felt compassion for him, but she said: "This is one of the children of the Hebrews." **7** Then his sister said to Phar'aoh's daughter: "Shall I go and call a nursing woman from the Hebrews to nurse the child for you?" **8** Phar'aoh's daughter said to her: "Go!" At once the girl went and called the child's mother.^a **9** Phar'aoh's daughter then said to her: "Take this child with you and nurse him for me, and I will pay you." So the woman took the child and nursed him. **10** When the child grew older, she brought him to Phar'aoh's daughter, and he became a son to her.^b She named him Moses* and said: "It is because I have drawn him out of the water."^c

11 Now in those days, after Moses had become an adult,* he went out to his brothers to look at the burdens they were bearing,^d and he caught sight of an Egyptian beating a Hebrew, one of his brothers. **12** So he looked this way and that, and seeing no one, he killed the Egyptian and hid him in the sand.^e

13 But he went out on the following day, and there were two Hebrew men fighting with each other. So he said to the one in the wrong: "Why do you strike your companion?"^f **14** At this he said: "Who appointed you as a prince and a judge over us? Are you planning to kill me just as you killed the Egyptian?"^g Moses now was afraid and said: "Surely the matter has become known!"

15 Then Phar'aoh heard about it, and he attempted to kill Moses; but Moses ran away from Phar'aoh and went to dwell

CHAP. 2

a Ex 6:20

b Heb 11:24, 25

c Ac 7:21

d Ex 1:11

Ex 3:7

Ac 7:23

e Ac 7:24

f Ac 7:26

g Ac 7:27, 28

Second Col.

a Ge 25:1, 2

Ex 3:1

Ex 4:19

b Ex 18:12

c Ex 4:18

Ex 18:1

Nu 10:29

d Ac 7:22

e Ex 18:2-4

Nu 12:1

f 1Ch 23:15

g Ac 7:29

h Ex 7:7

Ac 7:30

i Ex 3:7

1Ki 8:51

j Ac 7:34

k Ge 15:13, 14

Ex 6:5

Nu 20:15, 16

CHAP. 3

l Ex 2:16

Ex 18:1

in the land of Mid'i-an,^a and he sat down by a well. **16** Now the priest of Mid'i-an^b had seven daughters, and these came to draw water and to fill the troughs to water their father's flock. **17** But as usual, the shepherds came and drove them away. At this Moses got up and helped* the women and watered their flock. **18** When they came home to their father Reu'el,^{*c} he exclaimed: "How is it that you have come home so quickly today?" **19** They replied: "A certain Egyptian^d rescued us from the shepherds, and he even drew water for us and watered the flock." **20** He said to his daughters: "But where is he? Why did you leave the man behind? Call him, so that he may eat with us." **21** After that Moses consented to stay with the man, and he gave his daughter Zip-po'rah^e to Moses in marriage. **22** Later she bore a son, and he named him Ger'shom,^{*f} for he said, "I have become a foreign resident in a foreign land."^g

23 After a long time,* the king of Egypt died,^h but the Israelites continued to groan because of the slavery and to cry out in complaint, and their cry for help because of the slavery kept going up to the true God.ⁱ **24** In time God heard their groaning,^j and God remembered his covenant with Abraham, Isaac, and Jacob.^k **25** So God looked on the Israelites; and God took notice.

3 Moses became a shepherd of the flock of his father-in-law Jeth'ro,^l the priest of Mid'i-an. While he was leading the flock to the west side of the wilderness, he eventually came to the mountain of the true God, to

2:10 *Meaning "Drawn Out," that is, saved out of the water. 2:11 *Or "as Moses was becoming strong."

2:17 *Or "defended." 2:18 *That is, Jethro. 2:22 *Meaning "A Foreign Resident There." 2:23 *Lit., "many days."

Ho'reb.^a **2** Then Jehovah's angel appeared to him in a flame of fire in the midst of a thornbush.^b As he kept looking, he saw that the thornbush was on fire, and yet the thornbush was not consumed. **3** So Moses said: "I will go over to inspect this unusual sight to see why the thornbush does not burn up." **4** When Jehovah saw that he went over to look, God called to him out of the thornbush and said: "Moses! Moses!" to which he said: "Here I am." **5** Then he said: "Do not come any nearer. Remove your sandals from your feet, because the place where you are standing is holy ground."

6 He went on to say: "I am the God of your father, the God of Abraham,^c the God of Isaac,^d and the God of Jacob."^e Then Moses hid his face, because he was afraid to look at the true God. **7** Jehovah added: "I have certainly seen the affliction of my people who are in Egypt, and I have heard their outcry because of those who force them to work; I well know the pains they suffer.^f **8** I will go down to rescue them out of the hand of the Egyptians^g and to bring them up out of that land to a land good and spacious, a land flowing with milk and honey,^h the territory of the Ca'naan-ites, the Hit'tites, the Am'or-ites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites.ⁱ **9** Now look! The outcry of the people of Israel has reached me, and I have seen also the harsh way that the Egyptians are oppressing them.^j **10** Now come, I will send you to Phar'aoh, and you will bring my people the Israelites out of Egypt."^k

11 However, Moses said to the true God: "Who am I that I should go to Phar'aoh and bring the Israelites out of Egypt?" **12** To this he said: "I will prove to be with you,^l and this is the

CHAP. 3

- a Ex 24:12, 13
- 1Ki 19:8, 9
- b Ac 7:30-34
- c Ge 17:1, 7
- d Ge 26:24
- e Ge 28:13
- Ge 32:9
- Mt 22:32
- Ac 7:32
- f Ex 1:11
- Isa 63:9
- Ac 7:34
- g Ex 12:51
- h Nu 13:26, 27
- De 27:3
- i Ge 10:15-17
- Ex 33:1, 2
- De 7:1
- Jos 3:10
- Ne 9:7, 8
- j Ex 1:11
- k Ps 105:26, 38
- Ac 7:34
- l De 31:23
- Jos 1:5
- Isa 41:10
- Ro 8:31
- Php 4:13

Second Col.

- a Ex 19:2
- De 4:11, 12
- b Ex 15:3
- Ps 96:8
- Ps 135:13
- Ho 12:5
- Joh 17:26
- Ro 10:13
- c Job 23:13
- Isa 14:27
- Joh 12:28
- d Ex 6:3, 7
- Ro 9:17
- e Ge 17:1, 7
- f Ge 26:24
- g Ge 28:13
- Mt 22:32
- h Ps 135:13
- i Ge 50:24
- Ex 13:19
- j Ge 15:13, 14
- Le 26:13
- k Ge 15:16
- l Ex 23:23
- m Nu 13:27
- De 8:7-9
- n Ex 4:31
- o Ge 14:13

sign for you that it was I who sent you: After you have brought the people out of Egypt, you people will serve* the true God on this mountain."^a

13 But Moses said to the true God: "Suppose I go to the Israelites and say to them, 'The God of your forefathers has sent me to you,' and they say to me, 'What is his name?'^b What should I say to them?" **14** So God said to Moses: "I Will Become What I Choose* to Become."^c And he added: "This is what you are to say to the Israelites, 'I Will Become has sent me to you.'"^d **15** Then God said once more to Moses:

"This is what you are to say to the Israelites, 'Jehovah the God of your forefathers, the God of Abraham,^e the God of Isaac,^f and the God of Jacob,^g has sent me to you.' This is my name forever,^h and this is how I am to be remembered from generation to generation. **16** Now go, and gather the elders of Israel and say to them, 'Jehovah the God of your forefathers has appeared to me, the God of Abraham, Isaac, and Jacob, and he said: "I have certainly taken notice of youⁱ and of what is being done to you in Egypt. **17** So I say, I will take you away from affliction^j at the hands of the Egyptians to the land of the Ca'naan-ites, the Hit'tites, the Am'or-ites,^k the Per'iz-zites, the Hi'vites, and the Jeb'u-sites,^l to a land flowing with milk and honey."^m

18 "They will certainly listen to your voice,ⁿ and you will go, you and the elders of Israel, to the king of Egypt, and you men should say to him: 'Jehovah the God of the Hebrews^o has communicated with us. So,

3:12 *Or "worship." 3:14 *Or "Want."
^aOr "I Will Prove to Be What I Will Prove to Be." See App. A4.

please, let us make a three-day journey into the wilderness so that we may sacrifice to Jehovah our God.^a **19** But I myself well know that the king of Egypt will not give you permission to go unless a mighty hand compels him.^b **20** So I will have to stretch out my hand and strike Egypt with all my extraordinary acts that I will do in it, and after that he will send you out.^c **21** And I will give this people favor in the eyes of the Egyptians, and when you go, you will by no means go empty-handed.^d **22** Each woman must ask her neighbor and the woman lodging in her house for articles of silver and of gold as well as clothing, and you will put them on your sons and your daughters; and you will plunder the Egyptians.”^e

4 However, Moses answered: “But suppose they do not believe me and do not listen to my voice,^f for they will say, ‘Jehovah did not appear to you.’” **2** Then Jehovah said to him: “What is that in your hand?” He answered: “A rod.” **3** He said: “Throw it on the ground.” So he threw it on the ground, and it became a serpent;^g and Moses fled from it. **4** Jehovah now said to Moses: “Reach out your hand and seize it by the tail.” So he reached out and seized it, and it became a rod in his hand. **5** God then said: “This is so that they may believe that Jehovah the God of their forefathers, the God of Abraham, the God of Isaac, and the God of Jacob,^h has appeared to you.”ⁱ

6 Jehovah said to him once more: “Put your hand, please, into the upper fold of your garment.” So he put his hand into the fold of his garment. When he drew it out, why, his hand was stricken with leprosy like snow!^j **7** Then he said: “Return your

CHAP. 3

a Ex 5:3
Ex 10:25, 26b Ex 5:2
Ex 14:8
Ro 9:17c Ex 7:3
Ex 12:33
De 6:22d Ex 11:2
Ex 12:35, 36e Ge 15:13, 14
Ex 12:36

CHAP. 4

f Ex 2:13, 14

g Ex 7:9

h Lu 20:37

i Ex 3:16
Ex 4:31

j Nu 12:10

Second Col.

a Ac 7:36

b Ex 4:30

c Ex 6:12
Nu 12:3
Jer 1:6
Ac 7:22d Isa 50:4
Mr 13:11

e Nu 26:59

f Ex 4:27

g Ex 4:28

h Jer 1:9

i Ex 7:1, 2

hand into the upper fold of your garment.” So he returned his hand into his garment. When he drew it out of the garment, it was restored like the rest of his flesh!^k **8** He said: “If they will not believe you or pay attention to the first sign, then they will certainly heed the next sign.^a **9** Still, even if they will not believe these two signs and refuse to listen to your voice, you will take some water from the Nile River and pour it out on the dry land, and the water that you take from the Nile will become blood on the dry land.”^b

10 Moses now said to Jehovah: “Pardon me, Jehovah, but I have never been a fluent speaker, neither in the past nor since you have spoken to your servant, for I am slow of speech* and slow of tongue.”^c **11** Jehovah said to him: “Who made a mouth for man, or who makes them speechless, deaf, clear-sighted, or blind? Is it not I, Jehovah? **12** So go now, and I will be with you as you speak,* and I will teach you what you should say.”^d **13** But he said: “Pardon me, Jehovah, please send anyone whom you want to send.” **14** Then Jehovah's anger blazed against Moses, and he said: “What about your brother Aaron^e the Levite? I know that he can speak very well. And he is now on his way here to meet you. When he sees you, his heart will rejoice.^f **15** So you must speak to him and put the words in his mouth,^g and I will be with you and him as you speak,^h and I will teach you men what to do. **16** He will speak for you to the people, and he will be your spokesman, and you will serve as God to him.”ⁱ **17** And you

4:10 *Lit., “heavy of mouth.” **4:12** *Lit., “with your mouth.” **4:16** *Or “will be representing God to him.”

will take this rod in your hand and perform the signs with it.”^a

18 So Moses went back to Jeth’ro his father-in-law^b and said to him: “I want to go, please, and return to my brothers who are in Egypt to see whether they are still alive.” Jeth’ro said to Moses: “Go in peace.” **19** After that Jehovah said to Moses in Mid’i-an: “Go, return to Egypt, because all the men who were seeking to kill you* are dead.”^c

20 Then Moses took his wife and his sons and lifted them onto a donkey, and he started back to the land of Egypt. Moreover, Moses took the rod of the true God in his hand. **21** Then Jehovah said to Moses: “After you have returned to Egypt, see that you perform before Phar’ao^d all the miracles that I have empowered you to do.^d But I will allow his heart to become obstinate,^e and he will not send the people away.^f **22** You must say to Phar’ao^h, ‘This is what Jehovah says: “Israel is my son, my firstborn.”^g **23** I say to you, Send my son away so that he may serve me. But if you refuse to send him away, I am going to kill your son, your firstborn.”’^h

24 Now on the road at the lodging place, Jehovahⁱ met him and was seeking to put him to death.^j **25** Finally Zip-po’rah^k took a flint* and circumcised her son and caused his foreskin to touch his feet and said: “It is because you are a bridegroom of blood to me.” **26** So He let him go. At that time she said, “a bridegroom of blood,” because of the circumcision.

27 Then Jehovah said to Aaron: “Go into the wilderness to meet Moses.”^l So he went and met him at the mountain of the true God^m and greeted him with

4:19 *Or “seeking your soul.” 4:25 *Or “flint knife.”

CHAP. 4

- a Ex 8:5
Ex 17:5,6
Nu 20:11
- b Ex 2:18, 21
Ex 18:1
Nu 10:29
- c Ex 2:15
- d Ex 7:9
- e Ex 7:3
Ex 8:15
Ex 9:12
Ex 11:10
Ro 9:17, 18
- f Ex 7:22
- g De 7:6
De 14:2
Ho 11:1
Ro 9:4
- h Ex 12:29
- i Nu 22:22
1Ch 21:16
- j Ge 17:14
- k Ex 2:16, 21
- l Ex 4:14
- m Ex 3:1
Ex 20:18
Ex 24:16

Second Col.

- a Ex 4:15
- b Ex 4:8
- c Ex 3:16
Ex 24:1
- d Ex 4:3, 6, 9
- e Ex 3:18
- f Ge 50:25
- g Ex 1:14
Ex 3:7
De 26:6

CHAP. 5

- h Ex 7:5
Ex 9:15, 16
- i 2Ki 18:28, 35
- j Ex 3:19
- k Ex 3:18
- l Ex 1:11
- m Ex 1:14

a kiss. **28** And Moses told Aaron all the words of Jehovah, who had sent him,^a and all the signs that He had commanded him to do.^b **29** After that Moses and Aaron went and gathered all the elders of the Israelites.^c **30** Aaron told them all the words that Jehovah had spoken to Moses, and he performed the signs^d before the eyes of the people. **31** At this the people believed.^e When they heard that Jehovah had turned his attention to the Israelites^f and that he had seen their affliction,^g they bowed down and prostrated themselves.

5 Afterward, Moses and Aaron went in and said to Phar’ao^h: “This is what Jehovah the God of Israel says, ‘Send my people away so that they may celebrate a festival to me in the wilderness.’” **2** But Phar’ao^h said: “Who is Jehovah,^h that I should obey his voice to send Israel away?ⁱ I do not know Jehovah at all, and what is more, I will not send Israel away.”^j **3** But they said: “The God of the Hebrews has communicated with us. Please, we want to make a three-day journey into the wilderness and sacrifice to Jehovah our God;^k otherwise, he will strike us with disease or with the sword.” **4** The king of Egypt replied to them: “Why is it, Moses and Aaron, that you are taking the people away from their work? Return to your labor!”^l **5** And Phar’ao^h continued: “Look at how many people of the land there are, and you would have them rest from their labor.”

6 That same day, Phar’ao^h commanded the taskmasters and their foremen: **7** “You must no longer give straw to the people to make bricks.^m Let them go

5:4 *Or “burdens.”

and gather straw for themselves. **8** But you must still impose on them the same quota of bricks as they made in the past. Do not reduce it for them, for they are relaxing.* That is why they are crying out, 'We want to go, we want to sacrifice to our God!' **9** Make them work harder, and keep them busy so that they will not pay attention to lies."

10 So the taskmasters^a and their foremen went out and said to the people: "Here is what Phar'aoth has said, 'I am giving you no more straw. **11** Go and get your own straw for yourselves wherever you can find it, but your work will not be reduced at all.'" **12** Then the people scattered throughout all the land of Egypt to gather stubble for straw. **13** And the taskmasters kept urging them: "You must each finish your work every day, just as when straw was provided." **14** Also the foremen of the Israelites, whom Phar'aoth's taskmasters had appointed over them, were beaten.^b They asked them: "Why did you not reach the quota of bricks that you used to make? It happened both yesterday and today."

15 So the foremen of the Israelites went in and complained to Phar'aoth: "Why are you treating your servants this way? **16** No straw is given to your servants, yet they are saying to us, 'Make bricks!' Your servants are beaten, but your own people are at fault." **17** But he said: "You are relaxing,* you are relaxing!*" That is why you are saying, 'We want to go, we want to sacrifice to Jehovah.'^d **18** So now go, get back to work! No straw will be given to you, but you must still produce your quota of bricks."

19 Then the foremen of the Israelites saw that they were in

CHAP. 5

a Ex 1:11

b Ex 2:11

c Ex 5:7, 8

d Ex 5:3

Second Col.

a Ex 6:9

b Ex 5:1

c Ex 5:6, 9

d Ex 3:8

CHAP. 6

e Ex 14:13

f Ex 9:3

Ex 11:1

Ex 12:29, 31

g Ge 17:1

Ge 35:10, 11

h Ps 83:18

Lu 11:2

Joh 12:28

Ac 15:14

Re 15:3

i Ge 12:8

Ge 28:16

Jer 32:20

j Ge 15:18

Ge 28:4

k Ge 17:1, 7

Ex 2:24

l De 4:20

serious trouble because of the order: "You must not reduce your daily quota of bricks at all." **20** After that they met up with Moses and Aaron, who were standing there to meet them as they came out from Phar'aoth. **21** At once they said to them: "May Jehovah look upon you and judge, since you have made Phar'aoth and his servants despise us* and you have put a sword in their hand to kill us."^a **22** Then Moses turned to Jehovah and said: "Jehovah, why have you afflicted this people? Why have you sent me? **23** From the time that I went in before Phar'aoth to speak in your name,^b he has dealt worse with this people,^c and you have certainly not rescued your people."^d

6 So Jehovah said to Moses: "Now you will see what I will do to Phar'aoth.^e A mighty hand will force him to send them away, and a mighty hand will force him to drive them out of his land."^f

2 Then God said to Moses: "I am Jehovah. **3** And I used to appear to Abraham, Isaac, and Jacob as God Almighty,^g but with regard to my name Jehovah^h I did not make myself known to them.ⁱ **4** I also established my covenant with them to give them the land of Ca'naan, the land in which they lived as foreigners.^j **5** Now I myself have heard the groaning of the people of Israel, whom the Egyptians are enslaving, and I remember my covenant."^k

6 "Therefore, say to the Israelites: 'I am Jehovah, and I will bring you out from under the burdens of the Egyptians and rescue you from their slavery,^l and I will reclaim you with an outstretched* arm and with

5:21 *Or "have made us smell offensive to Pharaoh and to his servants." 6:6 *Or "a powerful."

great judgments.^a **7** And I will take you in as my people, and I will be your God,^b and you will certainly know that I am Jehovah your God who is bringing you out from under the burdens of Egypt. **8** And I will bring you into the land that I swore with an oath* to give to Abraham, Isaac, and Jacob; and I will give it to you as something to possess.^c I am Jehovah."^d

9 Moses later gave this message to the Israelites, but they did not listen to Moses because of their discouragement and because of the harsh slavery.^e

10 Then Jehovah spoke to Moses, saying: **11** "Go in and tell Phar'aoh, Egypt's king, that he should send the Israelites away out of his land." **12** However, Moses replied to Jehovah: "Look! The Israelites have not listened to me;^f how will Phar'aoh ever listen to me, as I speak with difficulty?"^g **13** But Jehovah again told Moses and Aaron what commands to give to the Israelites and to Phar'aoh, Egypt's king, in order to bring the Israelites out of the land of Egypt.

14 These are the heads of the house of their fathers: The sons of Reu'ben, Israel's firstborn,^h were Ha'noch, Pal'lu, Hez'ron, and Car'mi.ⁱ These are the families of Reu'ben.

15 The sons of Sim'e-on were Jem'u-el, Ja'min, O'had, Ja'chin, Zo'har, and Sha'ul, the son of a Ca'naan-ite woman.^j These are the families of Sim'e-on.

16 These are the names of the sons of Le'vi,^k according to their family descents: Ger'shon, Ko'hath, and Me-rar'i.^l The length of Le'vi's life was 137 years.

17 The sons of Ger'shon were Lib'ni and Shim'e-i, according to their families.^m

6:8 *Lit., "I raised my hand." 6:12 *Lit., "I am uncircumcised in lips."

CHAP. 6

a De 26:8
1Ch 17:21
Ac 13:17

b Ex 29:45
De 7:6
2Sa 7:24
Ps 33:12

c Ge 15:18
Ge 26:3
Ge 35:12
Ex 32:13

d Ex 20:2
Isa 42:8

e Ex 5:21

f Ex 5:21
Ex 6:9

g Ex 4:10
Ac 7:22

h Ge 49:3

i Ge 46:9

j 1Ch 4:24

k Ge 29:34

l Ge 46:11
Nu 26:57

m Nu 3:18

Second Col.

a Nu 3:19

b Nu 3:20

c Ex 2:1
Nu 26:59

d 1Ch 23:13

e Nu 16:1, 32
Nu 26:10

f Le 10:4
Nu 3:30

g Ru 4:19-21
Mt 1:4

h Nu 3:2

i Nu 26:10, 11

j Nu 26:58
1Ch 9:19

k Nu 3:32

l Nu 25:7
Nu 31:6
Jos 22:31
Jg 20:28

m Ex 6:19

n Ex 7:2, 4
Ex 12:41
Ac 7:35

o Ps 77:20

18 The sons of Ko'hath were Am'ram, Iz'har, Heb'ron, and Uz'zi-el.^a The length of Ko'hath's life was 133 years.

19 The sons of Me-rar'i were Mah'li and Mu'shi.

These were the families of the Levites, according to their family descents.^b

20 Now Am'ram took Joch'e-bed, his father's sister, as his wife.^c She bore him Aaron and Moses.^d The length of Am'ram's life was 137 years.

21 The sons of Iz'har were Kor'ah,^e Ne'pheg, and Zich'ri.

22 The sons of Uz'zi-el were Mish'a-el, El-za'phan,^f and Sith'ri.

23 Now Aaron took Eli'she-ba, Am-min'a-dab's daughter, the sister of Nah'shon,^g as his wife. She bore him Na'dab, A-bi'hu, El-e-a'zar, and Ith'a-mar.^h

24 The sons of Kor'ah were As'sir, El-ka'nah, and A-bi'a-saph.ⁱ These were the families of the Kor'ah-ites.^j

25 El-e-a'zar,^k Aaron's son, took one of the daughters of Pu'ti-el as his wife. She bore him Phin'e-has.^l

These are the heads of the paternal houses of the Levites, according to their families.^m

26 This is the Aaron and Moses to whom Jehovah said: "Bring the people of Israel out of the land of Egypt, company by company."ⁿ **27** It was they who spoke to Phar'aoh, Egypt's king, to bring the people of Israel out of Egypt. It was this Moses and Aaron.^o

28 On that day when Jehovah spoke to Moses in the land of Egypt, **29** Jehovah told Moses: "I am Jehovah. Speak to Phar'aoh, king of Egypt, everything I am speaking to you." **30** Then Moses said before Jehovah:

6:26 *Lit., "according to their armies."

"Look! I speak with difficulty,* so how will Phar'aoh ever listen to me?"^a

7 Jehovah then said to Moses: "See, I have made you like God* to Phar'aoh, and Aaron your own brother will become your prophet.^b **2** You are to repeat everything that I will command you, and Aaron your brother will speak to Phar'aoh, and he will send the Israelites away from his land. **3** As for me, I will allow Phar'aoh's heart to become obstinate,^c and I will multiply my signs and my miracles in the land of Egypt.^d **4** But Phar'aoh will not listen to you, and I will lay my hand upon Egypt and bring my multitudes,* my people, the Israelites, out of the land of Egypt with great judgments.^e **5** And the Egyptians will certainly know that I am Jehovah^f when I stretch out my hand against Egypt and bring the Israelites out from among them." **6** Moses and Aaron did what Jehovah had commanded them; they did just so. **7** Moses was 80 years old and Aaron was 83 years old when they spoke to Phar'aoh.^g

8 Jehovah now said to Moses and Aaron: **9** "If Phar'aoh says to you, 'Perform a miracle,' then tell Aaron, 'Take your rod and throw it down before Phar'aoh.' It will become a big snake."^h **10** So Moses and Aaron went in to Phar'aoh and did exactly as Jehovah had commanded. Aaron threw his rod down before Phar'aoh and his servants, and it became a big snake. **11** However, Phar'aoh summoned the wise men and the sorcerers, and the magic-practicing priests of Egyptⁱ also did the same thing with their magic.*^j **12** Each one

6:30 *Lit., "I am uncircumcised in lips."
7:1 *Lit., "made you God."
7:4 *Lit., "my armies."
7:11 *Or "their magic arts."

CHAP. 6

a Ex 4:10
Ex 6:12

CHAP. 7

b Ex 4:14-16
Ex 4:30

c Ex 4:21
Ex 7:13, 22
Ex 8:15, 19
Ex 9:12, 35
Ex 10:20, 27
Ex 11:10
Ex 14:8
Ro 9:17, 18

d Ex 3:19, 20
Ps 105:26, 27
Ac 7:36

e Ex 12:12, 51

f Ex 7:17
Ex 8:9, 10
Ex 8:22
Ex 9:29
Ex 14:4

g De 34:7
Ac 7:22, 23

h Ex 4:2, 3

i Ge 41:8
2Ti 3:8

j Ex 7:20, 22
Ex 8:7, 18
Ex 9:11

Second Col.

a Ex 7:3

b Ex 10:1

c Ex 4:2, 3

d Ex 3:18

e Ex 7:5
Ex 8:9, 10
Ex 8:22
Ex 9:29
Ex 14:4

f Ex 9:22
Ex 10:12
Ex 14:21

g Ex 8:5

threw down his rod, and they became big snakes; but Aaron's rod swallowed up their rods.

13 Still, Phar'aoh's heart became obstinate,^a and he did not listen to them, just as Jehovah had said.

14 Then Jehovah said to Moses: "Phar'aoh's heart is unresponsive.^b He has refused to send the people away. **15** Go to Phar'aoh in the morning. Look! He is going out to the water! And you should station yourself to meet him by the edge of the Nile River; and take with you in your hand the rod that turned into a serpent.^c **16** And you must say to him, 'Jehovah the God of the Hebrews has sent me to you,^d and he says: "Send my people away so that they may serve me in the wilderness," but you have not obeyed until now. **17** This is what Jehovah says: "By this you will know that I am Jehovah.^e Here I am striking the water that is in the Nile River with the rod that is in my hand, and it will turn into blood. **18** And the fish that are in the Nile will die, and the Nile will stink, and the Egyptians will find it impossible to drink water from the Nile."'"

19 Then Jehovah said to Moses: "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt,^f over its rivers, over its canals,^g over its marshes,^g and over all its reservoirs, that they may become blood.' There will be blood in all the land of Egypt, even in the wooden and stone containers." **20** Immediately Moses and Aaron did just as Jehovah had commanded. He lifted up the rod and struck the water that was in the Nile River before the eyes of Phar'aoh and his servants, and all the water that was in

7:19 *That is, canals from the Nile.

return) occurs at a given time, his presence may thereafter extend over a period of years. In the Bible the Greek word *er'kho-mai* (meaning “to come”) is also used with reference to Jesus’ directing his attention to an important task at a specific time *during* his presence, namely, to his work as Jehovah’s executioner at the war of the great day of God the Almighty.

Do the events associated with Christ’s presence take place in a very brief time or over a period of years?

Matt. 24:37-39: “Just as the days of Noah were, so the presence [“coming,” *RS, TEV*; “presence,” *Yg, Ro, ED*; Greek, *pa·rou·si’a*] of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be.” (The events of “the days of Noah” that are described here took place over a period of many years. Jesus compared his presence with what occurred back then.)

At Matthew 24:37 the Greek word *pa·rou·si’a* is used. Literally it means a “being alongside.” Liddell and Scott’s *Greek-English Lexicon* (Oxford, 1968) gives “*presence*, of persons,” as its first definition of *pa·rou·si’a*. The sense of the word is clearly indicated at Philippians 2:12, where Paul contrasts his presence (*pa·rou·si’a*) with his absence (*a·pou·si’a*). On the other hand, in Matthew 24:30, which tells of the “Son of man *coming* on the clouds of heaven with power and great glory” as Jehovah’s executioner at the war of Armageddon, the Greek word *er·kho·me·non* is used. Some translators use ‘coming’ for both Greek words, but those that are more careful convey the difference between the two.

Will Christ return in a manner visible to human eyes?

John 14:19: “A little longer and the world will behold me no more, but you [Jesus’ faithful apostles] will behold me, because I live and you will live.” (Jesus had promised his apostles that he would come again

and take them to heaven to be with him. They could see him because they would be spirit creatures as he is. But the world would not see him again. Compare 1 Timothy 6:16.)

Acts 13:34: “He [God] resurrected him [Jesus] from the dead destined no more to return to corruption.” (Human bodies are by nature corruptible. That is why 1 Corinthians 15:42, 44 uses the word “corruption” in parallel construction with “physical body.” Jesus will never again have such a body.)

John 6:51: “I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world.” (Having given it, Jesus does not take it back again. He does not thereby deprive mankind of the benefits of the sacrifice of his perfect human life.)

See also pages 313, 314, under “Rapture.”

What is the meaning of Jesus’ coming “in the same manner” as he ascended to heaven?

Acts 1:9-11: “While they [Jesus’ apostles] were looking on, he was lifted up and a cloud caught him up from their vision. And as they were gazing into the sky while he was on his way, also, look! two men in white garments stood alongside them, and they said: ‘Men of Galilee, why do you stand looking into the sky? This Jesus who was received up from you into the sky will come thus in the same manner as you have beheld him going into the sky.’” (Notice that this says “the same manner,” not the same body. What was the “manner” of his ascent? As verse 9 shows, he disappeared from view, his departure being observed only by his disciples. The world in general was not aware of what happened. The same would be true of Christ’s return.)

What is meant by his ‘coming on the clouds’ and ‘every eye seeing him’?

Rev. 1:7: “Look! He is coming with the clouds, and every eye will see him, and those who pierced him; and all the tribes of the earth will beat themselves in grief because of him.” (Also Matthew 24:30; Mark 13:26; Luke 21:27)

remained for some 70 years, until David arranged to transfer it to Jerusalem. During the transfer another of Abinadab's sons, Uzzah, dropped dead in his tracks when Jehovah's anger blazed against him, because of his touching the Ark in disregard of the command at Numbers 4:15.—1Sa 6:20-7:1; 2Sa 6:1-7; 1Ch 13:6-10.

2. The second son of Jesse, and one of David's three older brothers who went to war with Saul against the Philistines.—1Sa 16:8; 17:13.

3. One of the sons of King Saul who was slain by the Philistines at Mount Gilboa.—1Sa 31:2; 1Ch 9:39.

4. The father of one of King Solomon's 12 food-supply deputies. This deputized "son of Abinadab," who is also called Ben-abinadab, married Solomon's daughter Taphath, and was assigned to provide food for Solomon's household one month out of the year from all the mountain ridge of Dor.—1Ki 4:7, 11.

ABINOAM (A-bin'o'am) [Father Is Pleasantness]. The father of Judge Barak, and a descendant of Naphtali. He was evidently a resident of the refuge city of Kedesh in the territory of Naphtali.—Jg 4:6, 12; 5:1, 12.

ABIRAM (A-bi'ram) [Father Is High (Exalted)].

1. A Reubenite, the son of Eliab and brother of Dathan and Nemuel. He was a family head and one of the principal men in Israel at the time of the Exodus from Egypt.—Nu 26:5-9.

Abiram and his brother Dathan supported Korah the Levite in his rebellion against the authority of Moses and Aaron. A third Reubenite, named On, is also included in the initial stage of the rebellion but thereafter receives no mention. (Nu 16:1) Having gathered a group of 250 chieftains, who were "men of fame," these men accused Moses and Aaron of arbitrarily elevating themselves over the rest of the congregation. (Nu 16:1-3) From Moses' words to Korah it is clear that Korah and his followers among the Levites sought the priesthood that had been conferred on Aaron (Nu 16:4-11); but this was evidently not the case with Abiram and Dathan, who were Reubenites. Moses dealt separately with them, and their rejection of his call for them to appear before him contains accusations directed solely against Moses, with no mention made of Aaron. They decried Moses' leadership of the nation and said that he was 'trying to play the prince over them to the limit,' and that he had failed in making good the promise of leading them into any land flowing with milk and honey. Moses' prayer to Jehovah in answer to

these accusations likewise contains a defense of his own actions, not those of Aaron.—Nu 16:12-15.

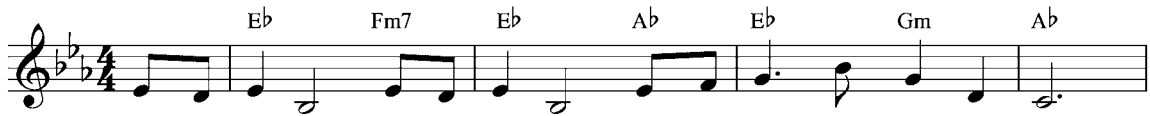
From this it would appear that the rebellion was two-pronged and aimed not only at the Aaronic priesthood but also at Moses' position as administrator of God's instructions. (Ps 106:16) The situation may have seemed opportune for organizing popular sentiment toward a change, since shortly before this the people had severely complained against Moses, had talked of appointing a new head to lead the nation back to Egypt, and had even talked of stoning Joshua and Caleb for upholding Moses and Aaron. (Nu 14:1-10) Reuben was Jacob's firstborn son but lost his right to the inheritance as such because of wrong action. (1Ch 5:1) Thus, Dathan and Abiram may have been expressing resentment at Moses the Levite's exercise of authority over them, because of desiring to regain the lost primacy of their forefather. Numbers 26:9, however, shows that their struggle was not only against Moses and Aaron but also "against Jehovah," who had divinely commissioned Moses and Aaron to occupy positions of authority.

Since the family of the Kohathites (in which Korah's family was included) encamped on the S side of the tabernacle, the same side as did the Reubenites, it is possible that Korah's tent was nearby those of Dathan and Abiram. (Nu 2:10; 3:29) At the time of God's expression of judgment, Dathan and Abiram stood at the entrances of their tents, while Korah and 250 rebel supporters were gathered at the entrance of the tent of meeting with their incense holders in their hands. Then, following Moses' call to the rest of the people to withdraw from around the tents of the three ring-leaders of the rebellion, God manifested his condemnation of their disrespectful course by causing the ground to open up beneath the tents of these men, swallowing up Dathan and Abiram, and their households. (Nu 16:16-35; De 11:6; Ps 106:17) Korah's household, with the exception of his sons, likewise perished. Korah himself died with the 250 rebels, destroyed by fire before the tabernacle. (Nu 16:35; 26:10, 11) Thus the rebellion against divinely assigned authority came to a swift termination, and for his share in it, Abiram's name was wiped out of Israel.

2. The firstborn son of Hiel the Bethelite. At Joshua 6:26 Joshua's oath is recorded concerning the destroyed city of Jericho, foretelling that whoever should rebuild it would do so at the loss of his firstborn son. Abiram's father, Hiel, ignored this oath and, during the reign of King Ahab

Ever Loyal

(Psalm 18:25)



Ev - er loy - al to Je - ho - vah, Loy - al love we wish to show.
 Ev - er loy - al to our broth - ers, Stick - ing close in times of need.
 Ev - er loy - al to their guid - ance When our broth - ers take the lead.



As a peo - ple, ded - i - cat - ed, His com - mands we want to know.
 Ev - er car - ing, al - ways trust - ing, Ev - er kind in word and deed.
 When they give us clear di - rec - tion, May our mind and heart give heed.



His ad - vice will nev - er fail us, And his coun - sel we o - bey.
 We show hon - or to our broth - ers And re - spect them from the heart.
 Then the bless - ing from Je - ho - vah Will be ours to make us strong.



He is loy - al; we can trust him. From his side we'll nev - er stray.
 Let the Bi - ble draw us clos - er; From their side we'll nev - er part.
 When we're loy - al, ev - er faith - ful, To Je - ho - vah we'll be - long.

WEEK STARTING MARCH 24

Song 104 and Prayer

☐ Congregation Bible Study:

c/ chap. 4 ¶19-23, box on p. 45 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Genesis 47-50 (10 min.)

No. 1: Genesis 48:17–49:7 (4 min. or less)

No. 2: The Events Associated With Christ's Presence Take Place Over a Period of Years—*rs* p. 341 ¶1-2 (5 min.)

No. 3: Abimelech—Presumptuousness Ends in Personal Disaster—*it-1* p. 24, Abimelech No. 4 (5 min.)

☐ Service Meeting:

Song 56

10 min: Imitate the Example of Nehemiah. Discussion. Invite comments from the audience on how Nehemiah's example can help us as evangelizers.

10 min: Use Questions to Teach Effectively—Part 1. Discussion based on the *Ministry School* book, page 236, to page 237, paragraph 2. Briefly demonstrate at least one of the points from the material.

10 min: Jehovah's Ears Listen to the Supplication of the Righteous. (1 Pet. 3:12) Discussion based on the *2013 Yearbook*, page 66, paragraphs 1-3; and pages 104-105. Invite audience to comment on the lessons learned.

Song 6 and Prayer

WEEK STARTING MARCH 31

Song 105 and Prayer

☐ Congregation Bible Study:

c/ chap. 5 ¶1-8 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Exodus 1-6 (10 min.)

No. 1: Exodus 2:1-14 (4 min. or less)

No. 2: Christ's Return Is Invisible—*rs* p. 341 ¶3–p. 342 ¶2 (5 min.)

No. 3: Abiram—Opposing God-Appointed Authority Is Tantamount to Opposing Jehovah—*it-1* p. 25, Abiram No. 1 (5 min.)

☐ Service Meeting:

Song 63

10 min: "Make Good Use of Older Magazines." Discussion. Inform the congregation of older issues in stock that publishers can obtain for the ministry. Invite audience to relate experiences they have had using older magazines. Before concluding, invite the service overseer to report on the congregation's progress in distributing the Memorial invitations.

10 min: Local needs.

10 min: What Do We Learn? Discussion. Have Matthew 28:20 and 2 Timothy 4:17 read. Consider how these verses can help us in our ministry.

Song 135 and Prayer

Make Good Use of Older Magazines

Since older magazines do not benefit anyone when they are stored or thrown away, we should try to place them. A single magazine can spark a person's interest in the truth and move him to begin calling on the name of Jehovah. (Rom. 10:13, 14) The following are some suggestions for putting older magazines to good use.

- When preaching in territories that are not worked frequently, perhaps you can leave one out of sight at not-at-homes.
- When engaging in public witnessing where people are waiting, such as at bus stops or train stations, ask individuals if they would like something to read, show them several older issues of the magazines, and let them choose.
- When visiting laundromats, nursing homes, clinics, or similar places that are within your congregation's territory, leave a few older issues in the waiting area. It is usually good to obtain permission first from the person in charge if he or she is present. If you see a supply of magazines already there, do not leave more.
- When preparing for return visits, consider the interests of each person you plan to visit. Does he have a family? Does he like to travel? Does he enjoy gardening? Look through older issues of the magazines to see if there is an article that he may enjoy reading, and show it to him when you return.
- When you find an interested person at home again after making repeated attempts to contact him, show him some of the older magazines that he missed.

Enduring to the End

(Matthew 24:13)



God's Word and all it prom - is - es Give rea - son to en - dure.
Main - tain the love you had at first, Which some - how could be lost.
All those en - dur - ing to the end Are those who will be saved.



The things you've learned and come to love Are all well - found - ed and sure.
De - spite the tri - als you will meet, En - dure no mat - ter the cost.
The book of life will list their names, A rec - ord clear - ly en - graved.



Be sta - bi - lized in ho - ly faith, Keep - ing God's day close in mind.
What - ev - er test may come your way, Nev - er yield to doubt or fear.
So let en - dur - ance be your aim; Let it have its work com - plete.



Stand firm in your in - teg - ri - ty; By tests you will be re - fined.
Je - ho - vah will pro - vide es - cape, Our God ev - er will be near.
Je - ho - vah's fa - vor you will know; With joy you will be re - plete.