

WEEK STARTING JUNE 16

Song 111 and Prayer

- ❑ **Congregation Bible Study:**
cl chap. 8 ¶17-24, box on p. 86 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Leviticus 6-9 (10 min.)
No. 1: Leviticus 8:18-30 (4 min. or less)
No. 2: Why We Do Not Pray to “Saints”
—rs p. 353 ¶2-4 (5 min.)
No. 3: Absalom—Put Away All Selfish Ambition and Hypocrisy—it-1 p. 33 ¶2—p. 35 ¶1 (5 min.)
- ❑ **Service Meeting:**
Song 37
30 min: “Remember Those in Nursing Homes.” Questions and answers. When considering paragraph 4, have a brief demonstration showing two qualified publishers meeting with a director of activities to inquire about having a group study at the facility.
Song 90 and Prayer

Remember Those in Nursing Homes

¹ Many people are facing the debilitating effects of advancing age. (Eccl. 12:1-7) Some older ones live in nursing homes, so it is not always possible for us to reach them through house-to-house preaching. This is true even in lands where aging parents traditionally move in with their children or other relatives. Although perhaps limited in mobility or memory, elderly ones and others who live in nursing homes may still be able to learn about, appreciate, and come to love Jehovah. How can we reach out to share the good news of “the happy hope” with them?—Titus 2:13.

1. Why is there a need to reach those in nursing homes with the good news?

² **Getting Started:** Usually a list of nursing-care facilities can be compiled by searching the local telephone directory. Check categories such as “nursing homes,” “group homes,” and “residential-care facilities.” The service overseer can take the lead in arranging for qualified publishers to visit each facility. With good planning and reliance on Jehovah, it is often possible to start a group Bible study.—Prov. 21:5; 1 John 5:14, 15.

³ The manner in which the study is introduced depends on the type of facility. In large facilities with many residents and staff members, it is best to approach the receptionist and ask to speak with the director of activities. In small group homes for seniors—homes with a few residents and two or three caregivers—it may be best to schedule a time to speak directly with the owner of the home.

⁴ In either situation, explain that you are volunteering your time to encourage individuals who enjoy reading and discussing Bible accounts. Ask if there are any residents who might like to participate in a group Bible discussion for about 30 minutes a week. A variety of publications can be used, but many find that *My Book of Bible Stories* and *The Greatest Man Who Ever Lived* are well received. You may wish to show the publications to the director. The day, time, and meeting room location can be worked out with him or her and will typically be posted on an activities calendar in the nursing home. Do not shy away from identifying yourself as one of Jehovah’s Witnesses. At the same time, help the di-

2. How can we compile a list of nursing-care facilities to visit?

3, 4. (a) Whom should we approach to introduce the group study? (b) How might we outline the study arrangement?

He Will Call (Job 14:13-15)

1. Life, like a mist, appears for just a day,
Then disappears tomorrow.
All that we are can quickly fade away,
Replaced with tears and sorrow.
If a man should die, can he live again?
Hear the promise God has made:

(CHORUS)

*He will call; The dead will answer.
They shall live at his command.
For he will have a longing
For the work of his own hand.
So have faith, and do not wonder,
For our God can make us stand.
And we shall live forever,
As the work of his own hand.*

2. Friends of our God, though they may pass away,
Will never be forsaken.
All those asleep who in God's mem'ry stay,
From death he will awaken.
Then we'll come to see all that life can be:
Paradise eternally.

(Chorus)

vanish, limbs will straighten, and muscles will flex with renewed power. All of faithful mankind will sense that the effects of sin and imperfection are gradually diminishing, dropping away. How we will thank Jehovah God for his marvelous restorative power! Let us now focus on one especially heartwarming aspect of this thrilling time of restoration.

Restoring Life to the Dead

¹⁷ In the first century C.E., some religious leaders, called Sadducees, did not believe in the resurrection. Jesus reprimanded them with the words: “You are mistaken, because you know neither the Scriptures nor the power of God.” (Matthew 22:29) Yes, the Scriptures reveal that Jehovah has such restorative power. How so?

¹⁸ Picture what happened in Elijah’s day. A widow was holding the limp body of her only child in her arms. The boy was dead. The prophet Elijah, who had been the widow’s guest for some time, must have been shocked. Earlier, he helped rescue this child from starvation. Elijah may well have grown attached to the little fellow. The mother was just heartbroken. This boy had been her only living reminder of her dead husband. She may have hoped that her son would care for her in her old age. Distraught, the widow feared that she was being punished for some past error. Elijah could not bear to see this tragedy thus compounded. He gently took the corpse from the mother’s bosom, carried it up to his room, and asked Jehovah God to restore the child’s soul, or life.—1 Kings 17:8-21.

¹⁹ Elijah was not the first person to believe in the

17, 18. (a) Why did Jesus reprimand the Sadducees? (b) What circumstances led Elijah to ask Jehovah to perform a resurrection?

19, 20. (a) How did Abraham show that he had faith in Jehovah’s restorative power, and what was the basis for such faith? (b) How did Jehovah reward Elijah’s faith?

resurrection. Centuries earlier, Abraham believed that Jehovah has such restorative power—and for good reason. When Abraham was 100 years old and Sarah was 90, Jehovah restored their deadened reproductive powers, miraculously enabling Sarah to bear a son. (Genesis 17:17; 21:2, 3) Later, when the boy was fully grown, Jehovah asked Abraham to sacrifice his son. Abraham showed faith, reckoning that Jehovah could restore his beloved Isaac to life. (Hebrews 11:17-19) Such intense faith may explain why Abraham, before ascending the mountain to offer up his son, assured his servants that he and Isaac would return together.—Genesis 22:5.

²⁰ Jehovah spared Isaac, so there was no need for a resurrection at that time. In Elijah's case, however, the widow's son was already dead—but not for long. Jehovah rewarded the prophet's faith by resurrecting the child! Elijah then handed the boy over to his mother, with these unforgettable words: "See, your son is alive"!—1 Kings 17:22-24.

²¹ Thus for the first time in the Bible record, we see Jehovah using his power to restore a human life. Later, Jehovah also empowered Elisha, Jesus, Paul, and Peter to restore the dead to life. Of course, those who were resurrected eventually died again. Nonetheless, such Bible accounts give us a wonderful preview of things to come.

²² In Paradise, Jesus will fulfill his role as "the resurrection and the life." (John 11:25) He will resurrect countless millions, giving them an opportunity to live forever in Paradise on earth. (John 5:28, 29) Imagine the reunions as beloved friends and relatives, long separated by death,

21, 22. (a) What was the purpose of the resurrections recorded in the Scriptures? (b) In Paradise, how extensive will the resurrection be, and who will carry it out?

"See, your son is alive"!



Questions for Meditation

2 Kings 5:1-15 Because he cultivated humility, how did one man in Bible times benefit from Jehovah's restorative power?

Job 14:12-15 What confidence did Job have, and how might these verses affect our own hope for the future?

Psalms 126:1-6 How might Christians today feel about the restoration of pure worship and their share in it?

Romans 4:16-25 Why is it important to put faith in Jehovah's restorative power?

embrace one another, quite beside themselves with joy! All mankind will praise Jehovah for his restorative power.

²³ Jehovah has furnished a rock-solid guarantee that such hopes are secure. In the greatest of all demonstrations of his power, he resurrected his Son, Jesus, as a mighty spirit creature, making him second only to Jehovah. The resurrected Jesus appeared to hundreds of eyewitnesses. (1 Corinthians 15:5, 6) Even for skeptics, such evidence should be ample. Jehovah has the power to restore life.

²⁴ Not only does Jehovah have the power to restore the dead but he also has the desire to do so. The faithful man Job was inspired to say that Jehovah actually *yearns* to bring back the dead. (Job 14:15) Are you not drawn to our God, who is eager to use his restorative power in such a loving way? Remember, though, that the resurrection is but one aspect of Jehovah's great restoration work ahead. As you draw ever closer to him, always cherish the precious hope that you can be there to see Jehovah "making all things new."—Revelation 21:5.

23. What was the greatest of all demonstrations of Jehovah's power, and how does this guarantee our hope for the future?

24. Why can we be confident that Jehovah will resurrect the dead, and what hope may each of us cherish?

commands should not be done, even if he is not aware of it, he is still guilty and will answer for his error.^a **18** He should bring to the priest a sound ram from the flock according to the estimated value, for a guilt offering.^b Then the priest will make atonement for him for the unintentional mistake that he unknowingly committed, and it will be forgiven him. **19** It is a guilt offering. He has certainly become guilty of sinning against Jehovah.”

6 Jehovah went on to say to Moses: **2** “If someone* sins and behaves unfaithfully toward Jehovah^c by deceiving his neighbor in connection with something entrusted to him,^d or something deposited with him, or he robs or defrauds his neighbor, **3** or he finds something lost and is deceptive about it, and if he swears falsely over any such sin he may commit,^e this is what he should do: **4** If he has sinned and is guilty, he must return what he stole, what he extorted, what he took by fraud, what was entrusted to him, or the lost thing that he found, **5** or anything about which he swore falsely, and he must make full compensation for it,^f and he will add to it a fifth of its value. He will give it to the owner on the day his guilt is proved. **6** And he will bring to the priest as his guilt offering to Jehovah a sound ram from the flock according to the assessed value, for a guilt offering.^g **7** The priest will make atonement for him before Jehovah, and he will be forgiven for anything he may have done resulting in his guilt.”^h

8 Jehovah continued to speak to Moses, saying: **9** “Command Aaron and his sons and say, ‘This is the law of the burnt offering:’ The burnt offering will

CHAP. 5

a Le 5:2

b Le 6:6

CHAP. 6

c Nu 5:6

d Ex 22:7
Le 19:11

e Ex 22:10, 11
Le 19:12
Eph 4:25
Col 3:9

f Le 5:15, 16
Nu 5:6, 7

g Le 5:15
Le 7:1
Isa 53:10

h Le 5:18

i Ex 29:38-42
Nu 28:3
Heb 10:11

Second Col.

a Ex 28:39
Le 16:32
Eze 44:17

b Ex 28:42
Ex 39:27, 28

c Ex 27:3
Le 1:16

d Le 16:23
Eze 44:19

e Le 4:3, 12

f Le 1:7
Ne 13:30, 31

g Le 3:5, 16

h Le 2:1
Nu 15:3, 4

i Le 2:2, 9
Le 5:11, 12

j Le 2:3
Le 5:13
Eze 44:29
1Co 9:13

k Le 10:12

l Le 2:11

m Nu 18:9

n Le 2:3, 10

remain on the hearth on the altar all night long until the morning, and the fire will be kept burning on the altar. **10** The priest will clothe himself with his official dress of linen,^a and he will put the linen shorts^{*b} on over his flesh. Then he will remove the ashes^{*c} of the burnt offering that the fire had consumed on the altar and place them beside the altar. **11** Then he will take off his garments^d and put on other garments and take the ashes to a clean place outside the camp.^e **12** The fire will be kept burning on the altar. It must not go out. The priest must burn wood^f on it each morning and arrange the burnt offering over it, and he will make the fat of the communion sacrifices smoke over it.^g **13** Fire will be kept constantly burning on the altar. It must not go out.

14 “Now this is the law of the grain offering:^h You sons of Aaron are to present it before Jehovah in front of the altar. **15** One of them will take a handful from the fine flour of the grain offering and some of its oil and all the frankincense that is on the grain offering, and he will make it smoke on the altar as a pleasing* aroma for a token offering^{*} to Jehovah.ⁱ **16** Aaron and his sons will eat what is left of it.^j It will be eaten as unleavened bread in a holy place. They will eat it in the courtyard of the tent of meeting.^k **17** It should not be baked with anything leavened.^l I have given it as their share out of my offerings made by fire.^m It is something most holy,ⁿ like the sin offering and like the guilt offering. **18** Every

6:10 *Or “undergarments.” ^{*}Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices. **6:15** *Or “appeasing; soothing.” Lit., “restful.” ^{*}Or “as a memorial (representative) portion of it.”

6:2 *Or “a soul.”

male among the sons of Aaron will eat it.^a It is their permanent allowance throughout your generations from Jehovah's offerings made by fire.^b Everything that touches them* will become holy.^c

19 Jehovah spoke again to Moses: **20** "This is the offering that Aaron and his sons will present to Jehovah on the day he is anointed:^c the tenth of an e'phah^d of fine flour as a regular grain offering,^e half of it in the morning and half of it in the evening. **21** It will be made with oil on a griddle.^f You will bring it well-mixed with oil and present it in pieces as a baked product of the grain offering as a pleasing* aroma to Jehovah. **22** The anointed priest who succeeds him from among his sons^g will make it. It is a lasting regulation: As a whole offering it will be made to smoke to Jehovah. **23** Every grain offering of a priest should be a whole offering. It must not be eaten."

24 Jehovah spoke again to Moses and said: **25** "Tell Aaron and his sons, 'This is the law of the sin offering:^h In the place where the burnt offering is slaughtered,ⁱ the sin offering will also be slaughtered before Jehovah. It is a most holy thing. **26** The priest who offers it for sin will eat it.^j It will be eaten in a holy place, in the courtyard of the tent of meeting.^k

27 "Everything that touches its flesh will become holy, and when anyone spatters some of its blood on his garment, you should wash what was spattered with blood in a holy place. **28** The earthenware vessel in which it was boiled is to

6:18 *Or "the offerings." 6:20 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14. 6:21 *Or "appeasing; soothing." Lit., "restful."

CHAP. 6

- a Nu 18:10
- b Le 24:8, 9
- c Ex 30:30
Heb 5:1
- d Ex 16:36
- e Ex 29:1, 2
Ex 29:40, 41
Le 2:1
Le 9:17
Nu 28:4, 5
- f Le 2:5
Le 7:9
1Ch 23:29
- g De 10:6
h Le 4:3
- i Le 1:3, 11
- j Le 10:17
Nu 18:9
Eze 44:29
- k Ex 27:9
Le 6:14, 16
Eze 42:13

Second Col.

- a Le 6:14, 18
Le 21:21, 22
Nu 18:10
- b Le 6:25
- c Le 4:5
Le 10:18
Le 16:27
Heb 13:11

CHAP. 7

- d Le 5:6
Le 6:6
Le 14:2, 12
Le 19:20, 21
Nu 6:12
- e Heb 9:22
- f Le 3:1, 2
Le 5:9
- g Ex 29:13, 14
Le 3:9, 17
Le 4:8, 9
Le 8:18, 20
- h Le 3:3, 4
- i Le 3:14-16
- j Le 5:13
Le 6:14, 16
Nu 18:9
- k Le 2:3
- l Le 6:25, 26
Le 14:13
- m Ex 29:14
Le 1:6
- n Le 6:20, 21
1Ch 23:29
- o Le 2:3-7
Nu 18:9
1Co 9:13
- p Le 14:21
- q Le 5:11
Nu 5:15
- r Le 3:1
Le 7:20
Le 22:21
1Co 10:16

be shattered. But if it was boiled in a copper vessel, then the vessel must be scoured and washed with water.

29 "Every male among the priests will eat it.^a It is something most holy.^b **30** However, no sin offering is to be eaten if some of its blood is brought into the tent of meeting to make atonement in the holy place.^c It is to be burned with fire.

7 "This is the law of the guilt offering:^d It is something most holy. **2** They will slaughter the guilt offering in the place where they slaughter the burnt offerings, and its blood^e should be sprinkled on all sides of the altar.^f **3** He will present all its fat,^g including the fat tail, the fat that covers the intestines, **4** and the two kidneys with their fat that is near the loins. He will also remove the appendage of the liver along with the kidneys.^h **5** The priest will make them smoke on the altar as an offering made by fire to Jehovah.ⁱ It is a guilt offering. **6** Every male among the priests will eat it,^j and it should be eaten in a holy place. It is something most holy.^k **7** The law regarding the sin offering applies to the guilt offering; it belongs to the priest who makes atonement with it.^l

8 "When the priest presents the burnt offering for someone, the skin^m of the burnt offering that was presented to the priest will become his.

9 "Every grain offering that is baked in the oven or prepared in the pan or on the griddleⁿ belongs to the priest who presents it. It will become his.^o **10** But every grain offering that is mixed with oil^p or that is dry^q will be for all of Aaron's sons; each will have an equal share.

11 "Now this is the law of the communion sacrifice^r that one

may present to Jehovah: **12** If he presents it as an expression of thanksgiving,^a he will present along with the thanksgiving sacrifice unleavened ring-shaped loaves mixed with oil, unleavened wafers spread with oil, and ring-shaped loaves made with fine flour, well-mixed and blended with oil. **13** He will present his offering along with ring-shaped loaves of leavened bread and the thanksgiving sacrifice of his communion sacrifices. **14** He is to present from it one of each offering as a sacred portion to Jehovah; it will belong to the priest who sprinkles the blood of the communion sacrifices.^b **15** The flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the day he offers it. He must not save any of it until morning.^c

16 "If the sacrifice of his offering is a vow^d or a voluntary offering,^e it is to be eaten on the day he presents his sacrifice, and what is left of it may also be eaten on the next day. **17** But whatever is left of the flesh of the sacrifice on the third day is to be burned with fire.^f **18** However, if any of the flesh of his communion sacrifice is eaten on the third day, the one presenting it will not be accepted with approval. It will not be credited to him; it is an offensive thing, and the person* who eats some of it will answer for his error.^g **19** Flesh that touches anything unclean is not to be eaten. It is to be burned with fire. Everyone who is clean may eat the clean flesh.

20 "But any person* who is unclean and eats the flesh of the communion sacrifice, which is for Jehovah, that person* must

7:18, 20, 21 *Or "soul." 7:20 #Or "the soul."

CHAP. 7

a Le 22:29
2Ch 29:31

b Le 6:25, 26
Le 10:14
Nu 18:8

c Le 22:29, 30

d Le 22:21

e Le 22:23
De 12:5, 6

f Le 19:5, 6

g Le 19:7, 8

Second Col.

a Nu 19:20

b Le 12:2, 4

c Le 11:21-24
De 14:7

d Le 11:10
De 14:10

e Le 3:16, 17
Le 4:8-10
1Sa 2:16, 17

f Ex 22:31
Le 17:15

g Ge 9:4
Le 3:17
Le 17:10
De 12:16
1Sa 14:33
Ac 15:20, 29

h Le 17:14

i Le 3:1

j Le 3:3

k Ex 29:24
Le 8:25-27
Le 9:21

l Le 3:3-5

m Le 8:29

n Ex 29:27, 28
Le 10:14
Nu 6:20

be cut off^a from his people.^a

21 If someone[#] touches anything unclean, whether the uncleanness of a man^b or an unclean animal^c or any unclean disgusting thing,^d and eats some of the flesh of the communion sacrifice, which is for Jehovah, that person* must be cut off^a from his people.^e

22 Jehovah continued to speak to Moses, saying: **23** "Tell the Israelites, 'You must not eat any fat^e of a bull or a young ram or a goat. **24** The fat of an animal found dead and the fat of an animal killed by another animal may be used for any other purpose, but you must never eat it.^f **25** For whoever eats fat from an animal that he presents as an offering made by fire to Jehovah must be cut off^a from his people.

26 "You must not eat any blood^g in any of your dwelling places, whether that of birds or that of animals. **27** Anyone* who eats any blood must be cut off^h from his people."

28 Jehovah went on to speak to Moses, saying: **29** "Tell the Israelites, 'Whoever presents his communion sacrifice to Jehovah will bring part of the offering from his communion sacrifice to Jehovah.ⁱ **30** He will bring in his own hands the fat^j along with the breast as an offering made by fire to Jehovah, and he will wave it back and forth as a wave offering^k before Jehovah. **31** The priest will make the fat smoke on the altar,^l but the breast will belong to Aaron and his sons.^m

32 "You will give the right leg as a sacred portion to the priest from your communion sacrifices.ⁿ **33** The son of Aaron who presents the blood

7:20, 21, 25, 27 ^aOr "put to death." 7:21 #Or "a soul." 7:27 *Or "Any soul."

of the communion sacrifices and the fat will have the right leg as his portion.^a **34** For I take the breast of the wave offering and the leg of the sacred portion from the communion sacrifices of the Israelites, and I give them to Aaron the priest and his sons as a lasting regulation for the Israelites.^b

35 "This was the portion from Jehovah's offerings made by fire to be set aside for the priests, for Aaron and his sons, on the day he presented them to serve as priests to Jehovah.^c **36** Jehovah commanded to give them this portion from the Israelites on the day he anointed them.^d It is a permanent statute for their generations."

37 This is the law concerning the burnt offering,^e the grain offering,^f the sin offering,^g the guilt offering,^h the installation sacrifice,ⁱ and the communion sacrifice.^j **38** just as Jehovah commanded Moses on Mount Si'nai^k in the day he commanded the Israelites to present their offerings to Jehovah in the wilderness of Si'nai.^l

8 Jehovah continued to speak to Moses, saying: **2** "Take Aaron and his sons with him,^m the garments,ⁿ the anointing oil,^o the bull of the sin offering, the two rams, and the basket of unleavened bread,^p **3** and make all the assembly gather together at the entrance of the tent of meeting."

4 Then Moses did just as Jehovah had commanded him, and the assembly gathered together at the entrance of the tent of meeting. **5** Moses now said to the assembly: "This is what Jehovah has commanded us to do." **6** So Moses brought Aaron and his sons near and washed them with water.^q **7** After that he put the robe^r on him, wrapped him with the sash,^s clothed him

CHAP. 7

- a De 18:3
- b Le 10:14
- c Ex 28:1
Ex 29:4, 7
Ex 40:13
- d Ex 40:15
Le 8:12
- e Le 6:9
- f Le 2:1
Le 6:14
- g Le 6:25
- h Le 5:6
Le 7:1
- i Ex 29:1
Le 6:20
- j Le 3:1
- k Ex 34:27
- l Le 1:2

CHAP. 8

- m Ex 28:1
- n Ex 28:4
Ex 39:33, 41
- o Ex 30:23-25
Ex 40:15
- p Ex 29:1, 2
- q Ex 29:4
Ex 40:12
- r Ex 28:39
- s Ex 39:27, 29

Second Col.

- a Ex 39:22
- b Ex 28:6
Ex 39:2
- c Ex 28:8
Ex 29:5
Ex 39:20
- d Ex 28:15
Ex 39:9
- e Ex 28:30
- f Ex 29:6
Ex 39:27, 28
- g Ex 28:36
Ex 39:30
- h Ex 30:26-28
- i Ex 29:4, 7
Ex 30:30
Ex 40:13
Le 21:10
Ps 133:2
- j Ex 28:40
Ex 29:8, 9
- k Ex 29:10-14
Le 4:3, 4
Le 16:6
- l Heb 9:21, 22
- m Le 4:8, 9

with the sleeveless coat,^a and put the eph'od^b on him and tied it with the woven belt^{*c} of the eph'od, binding it securely on him. **8** Next he placed the breastpiece^d on him and put the U'rim and the Thum'mim^e in the breastpiece. **9** Then he placed the turban^f on his head, and he put on the front of the turban the shining plate of gold, the holy sign of dedication,^{*g} just as Jehovah had commanded Moses.

10 Moses then took the anointing oil and anointed the tabernacle and all that was in it^h and sanctified them. **11** After that he spattered some of it seven times on the altar and anointed the altar and all its utensils and the basin and its stand in order to sanctify them. **12** Finally he poured some of the anointing oil on Aaron's head and anointed him in order to sanctify him.ⁱ

13 Moses then brought Aaron's sons near and clothed them with robes and wrapped them with sashes and put^{*} headgear on them,^j just as Jehovah had commanded Moses.

14 Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering.^k **15** Moses slaughtered it and took the blood^l with his finger and put it on the horns of the altar on all sides, and he purified the altar from sin, but the rest of the blood he poured at the base of the altar, in order to sanctify it to make atonement on it. **16** After that he took all the fat that was on the intestines, the appendage of the liver, and the two kidneys and their fat, and Moses made them smoke on the altar.^m **17** Then he had the rest of the bull, its skin, its flesh, and its dung, burned with fire

8:7 *Or "waistband." **8:9** *Or "the holy diadem." **8:13** *Or "wrapped."

outside the camp,^a just as Jehovah had commanded Moses.

18 He now brought the ram of the burnt offering near, and Aaron and his sons laid their hands on the head of the ram.^b **19** Moses then slaughtered it and sprinkled the blood on all sides of the altar. **20** He cut the ram into its pieces, and Moses made the head, the pieces, and the suet* smoke. **21** He washed the intestines and the shanks with water, and Moses made the entire ram smoke on the altar. It was a burnt offering as a pleasing* aroma. It was an offering made by fire to Jehovah, just as Jehovah had commanded Moses.

22 Then he brought the second ram, the ram of the installation,^c and Aaron and his sons laid their hands on the ram's head.^d **23** Moses slaughtered it and took some of its blood and put it on Aaron's right earlobe and on the thumb of his right hand and on the big toe of his right foot. **24** Next Moses brought Aaron's sons forward and put some of the blood on their right earlobe and on the thumb of their right hand and on the big toe of their right foot; but Moses sprinkled the rest of the blood on all sides of the altar.^e

25 Then he took the fat, the fat tail, all the fat that was on the intestines, the appendage of the liver, the two kidneys and their fat, and the right leg.^f **26** He took out of the basket of unleavened bread that was before Jehovah one unleavened ring-shaped loaf,^g one ring-shaped loaf of oiled bread,^h and one wafer. He then placed them on the pieces of fat and the right leg. **27** After that he put all of

8:20 *Or "the fat around the kidneys."
8:21, 28 *Or "appeasing; soothing."
Lit., "restful."

CHAP. 8

a Le 4:11, 12
Le 16:27

b Ex 29:15-18
Le 1:4

c Le 8:33

d Ex 29:19, 20

e Ex 24:6

f Ex 29:22-25

g Le 2:4

h Ex 29:1, 2

Second Col.

a Le 7:29, 30

b Ex 29:26, 27
Le 7:34, 35

c Ex 30:30

d Nu 3:2, 3

e Ex 29:21

f Le 6:28

g Ex 29:31, 32
1Co 9:13

h Ex 29:34

i Ex 29:30, 35
Nu 3:2, 3

j Ex 29:36
Le 17:11

k Ex 29:37

l Nu 1:53

them on the palms of Aaron and the palms of his sons and began to wave them back and forth as a wave offering before Jehovah. **28** Then Moses took them from their hands and made them smoke on the altar on top of the burnt offering. They were an installation sacrifice as a pleasing* aroma. It was an offering made by fire to Jehovah.

29 Moses then took the breast and waved it back and forth as a wave offering before Jehovah.^a From the installation ram it became the portion for Moses, just as Jehovah had commanded Moses.^b

30 And Moses took some of the anointing oil^c and some of the blood that was on the altar and spattered it on Aaron and his garments and on his sons and the garments of his sons who were with him. Thus he sanctified Aaron and his garments and his sons^d and their garments.^e

31 Then Moses said to Aaron and his sons: "Boil^f the flesh at the entrance of the tent of meeting, and you will eat it there with the bread that is in the installation basket, just as I was commanded, 'Aaron and his sons will eat it.'^g **32** What is left over of the flesh and the bread you will burn with fire.^h **33** You must not go out from the entrance of the tent of meeting for seven days, until the days for completing your installation are over, because it will take seven days to install you as priests.^{i,j}

34 Jehovah commanded that we do what we have done today in order to make atonement for you.^j **35** You will stay at the entrance of the tent of meeting day and night for seven days^k and carry out your obligation to Jehovah,^l so that you may not die; for so I have been commanded."

8:33 *Lit., "fill your hand."

36 And Aaron and his sons did all the things that Jehovah had commanded by means of Moses.

9 On the eighth day,^a Moses called Aaron and his sons and the elders of Israel. **2** He said to Aaron: "Take for yourself a young calf for a sin offering^b and a ram for a burnt offering, sound ones, and present them before Jehovah. **3** But you will say to the Israelites, "Take a male goat for a sin offering and a calf and a young ram, each a year old, sound ones, for a burnt offering, **4** and a bull and a ram for communion sacrifices,^c to sacrifice them before Jehovah, and a grain offering^d mixed with oil, for today Jehovah will appear to you."^e

5 So they took what Moses had commanded before the tent of meeting. Then the whole assembly came forward and stood before Jehovah. **6** And Moses said: "This is what Jehovah has commanded you to do, so that the glory of Jehovah may appear to you."^f **7** Then Moses said to Aaron: "Approach the altar and present your sin offering^g and your burnt offering, and make atonement in your own behalf^h and in behalf of your house; and present the offering of the people,ⁱ and make atonement in their behalf,^j just as Jehovah has commanded."

8 Aaron immediately approached the altar and slaughtered the calf of the sin offering that was for him.^k **9** Then Aaron's sons presented the blood^l to him, and he dipped his finger in the blood and put it on the horns of the altar, and he poured the rest of the blood at the base of the altar.^m **10** He made the fat and the kidneys and the appendage of the liver from the sin offering smoke on the altar, just as Jehovah had commanded

CHAP. 9

a Le 8:35

b Le 4:3

c Le 3:1

d Le 2:4
Le 6:14

e Ex 29:43

f Ex 16:10
Ex 24:16
Ex 40:34

g Le 4:3

h Heb 7:27

i Heb 5:1-3

j Le 16:33

k Le 4:3, 4

l Heb 9:22

m Le 4:7
Le 8:14, 15

Second Col.

a Le 4:8-10

b Le 4:11, 12
Heb 13:11

c Le 1:5

d Le 1:3
Le 6:9

e Le 2:1, 11, 13

f Ex 29:39

g Le 3:1, 2

h Le 3:3, 4

i Le 3:9, 10

j Le 7:29-31

k Ex 29:27, 28

l Nu 6:23-27
De 10:8
De 21:5
1Ch 23:13

Moses.^a **11** And he burned the flesh and the skin with fire outside the camp.^b

12 Then he slaughtered the burnt offering, and Aaron's sons handed him the blood, and he sprinkled it on all sides of the altar.^c **13** They handed him the pieces of the burnt offering along with the head, and he made them smoke on the altar. **14** Further, he washed the intestines and the shanks and made them smoke on the burnt offering on the altar.

15 He then presented the offering of the people and took the goat of the sin offering that was for the people and slaughtered it and made a sin offering with it like the first one. **16** And he presented the burnt offering and handled it according to the regular procedure.^d

17 He next presented the grain offering,^e filling his hand with some of it and making it smoke on the altar, in addition to the burnt offering of the morning.^f

18 After that he slaughtered the bull and the ram of the communion sacrifice that was for the people. Then Aaron's sons handed him the blood, and he sprinkled it around on all sides of the altar.^g **19** As for the pieces of fat of the bull,^h the fat tail of the ram, the fat covering the internal organs, the kidneys, and the appendage of the liver,ⁱ **20** they placed all those pieces of fat on the breasts, after which he made the pieces of fat smoke on the altar.^j **21** But the breasts and the right leg Aaron waved back and forth as a wave offering before Jehovah, just as Moses had commanded.^k

22 Then Aaron raised his hands toward the people and blessed them^l and came down from making the sin offering and the burnt offering and the com-

munion sacrifices. **23** Finally Moses and Aaron went into the tent of meeting and came out and blessed the people.^a

Jehovah's glory now appeared to all the people,^b **24** and fire came out from Jehovah^c and began consuming the burnt offering and the pieces of fat on the altar. When all the people saw it, they started shouting and they fell with their faces to the ground.^d

10 Later Aaron's sons Na'dab and A-bi'hu^e each took his fire holder and put fire in it and placed incense^f on it. Then they began offering before Jehovah unauthorized fire,^g which he had not commanded them to do. **2** At this a fire came out from before Jehovah and consumed them,^h so that they died before Jehovah.ⁱ **3** Then Moses said to Aaron: "This is what Jehovah has said, 'I will be made holy among those near to me,^j and I will be glorified before all the people.'" And Aaron kept silent.

4 So Moses called Mish'a-el and El-za'phan, the sons of Uz'zi-el,^k Aaron's uncle, and said to them: "Come here, carry your brothers from in front of the holy place to a place outside the camp." **5** So they came forward and carried the men away in their robes to a place outside the camp, just as Moses had told them.

6 Moses then said to Aaron and his other sons El-e-a'zar and Ith'a-mar: "Do not let your heads go ungroomed or tear your garments,^l so that you may not die and that God may not become indignant against all the assembly. Your brothers of the whole house of Israel will weep over those whom Jehovah has killed by the fire. **7** You must not go out from the entrance of the tent of meeting or you will die, for Je-

CHAP. 9

a 2Sa 6:18
2Ch 6:3

b Le 9:6

c Jg 6:21
1Ch 21:26

d 1Ki 18:38, 39
2Ch 7:1, 3

CHAP. 10

e Ex 6:23
1Ch 24:2

f Ex 30:34, 35
Le 16:12

g Ex 30:9
Le 10:9
Le 16:1, 2

h Nu 16:35

i Nu 26:61

j Ex 19:22

k Ex 6:18

l Le 21:10

Second Col.

a Ex 28:41
Le 8:12
Le 21:11, 12

b Eze 44:21

c Eze 44:23

d De 33:10
2Ch 17:8, 9
Ne 8:7, 8
Mal 2:7

e Le 6:14, 16

f Le 21:22

g Le 6:26
Nu 18:10

h Ex 29:26-28
Le 7:31, 34
Le 9:21

i Le 22:13
Nu 18:11

j 1Co 9:13

k Le 9:3, 15

hovah's anointing oil is upon you." ^a So they did according to Moses' word.

8 Then Jehovah said to Aaron: **9** "Do not drink wine or other alcoholic beverages, you and your sons with you, when you come into the tent of meeting,^b so that you will not die. It is a permanent statute for your generations. **10** This is to distinguish between the holy thing and the profane and between the unclean thing and the clean,^c **11** and to teach the Israelites all the regulations that Jehovah has spoken to them through Moses."^d

12 Then Moses spoke to Aaron and to El-e-a'zar and Ith'a-mar, his sons who were left: "Take what was left of the grain offering from Jehovah's offerings made by fire and eat it as unleavened bread near the altar,^e because it is something most holy.^f **13** You must eat it in a holy place,^g because it is your allowance and the allowance of your sons from Jehovah's offerings made by fire, for this is what I have been commanded. **14** You will also eat the breast of the wave offering and the leg of the sacred portion^h in a clean place, you and your sons and your daughters with you,ⁱ because these things have been given as your allowance and the allowance of your sons from the communion sacrifices of the Israelites. **15** They will bring the leg of the sacred portion and the breast of the wave offering along with the offerings of fat made by fire, in order to wave the wave offering back and forth before Jehovah; and it will serve as a permanent allowance for you and your sons with you,^j just as Jehovah has commanded."^k

16 And Moses diligently searched for the goat of the sin offering,^k and he discovered that

2 Cor. 1:1; 13:12, *JB*: “From Paul, appointed by God to be an apostle of Christ Jesus, and from Timothy, one of the brothers, to the church of God at Corinth and to all the saints [*ha-gi'ois*] in the whole of Achaia.” “Greet one another with the holy kiss. All the saints send you greetings.” (All these early Christians who were cleansed by the blood of Christ and set apart for God’s service as prospective joint heirs with Christ were referred to as saints, or holy ones. Recognition of their being saints was obviously not deferred until after they had died.)

Is it Scriptural to pray to “saints” for them to act as intercessors with God?

Jesus Christ said: “You should pray like this: ‘Our Father in heaven, . . . ’” So prayers are to be addressed to the Father. Jesus also said: “I am the Way, the Truth and the Life. No one can come to the Father except through me. If you ask for anything in my name, I will do it.” (Matt. 6:9; John 14:6, 14, *JB*) Thus Jesus ruled out the idea that anyone else could fill the role of intercessor. The apostle Paul added regarding Christ: “He not only died for us—he rose from the dead, and there at God’s right hand he stands and pleads for us.” “He is living for ever to intercede for all who come to God through him.” (Rom. 8:34; Heb. 7:25, *JB*) If we truly want our prayers to be heard by God, would it not be wise to approach God in the way that his Word directs? (See also pages 258, 259, under the heading “Mary.”)

Eph. 6:18, 19, *JB*: “Never get tired of staying awake to pray *for* all the saints; and pray for me to be given an opportunity to open my mouth and speak without fear and give out the mystery of the gospel.” (Italics added.) (Here encouragement is given to pray *for* the saints but not *to* them or *through* them. The *New Catholic Encyclopedia*, 1967, Vol. XI, p. 670, acknowledges: “Usually in the N[ew] T[estament], all prayer, private as well as public liturgical prayer, is addressed to God the Father through Christ.”)

Rom. 15:30, *JB*: “I beg you, brothers, by our Lord Jesus Christ and the love of the Spirit, to help me through my dangers by praying to God for me.” (The apostle Paul, himself a saint, asked fellow Christians who

were also saints to pray for him. But notice that Paul did not address his prayers *to* those fellow saints, nor did their prayers on his behalf replace the personal intimacy that Paul himself enjoyed with the Father by means of prayer. Compare Ephesians 3:11, 12, 14.)

How should the practice of venerating relics and images of “saints” be viewed?

The *New Catholic Encyclopedia* admits: “It is thus vain to seek a justification for the cult of relics in the Old Testament; nor is much attention paid to relics in the New Testament. . . . [The Church “father”] Origen seems to have regarded the practice as a pagan sign of respect for a material object.”—(1967), Vol. XII, pp. 234, 235.

It is noteworthy that God buried Moses, and no human ever found out where his grave was. (Deut. 34:5, 6) But Jude 9 informs us that the archangel Michael disputed with the Devil about Moses’ body. Why? God’s purpose to dispose of it in such a manner that humans would not know where to find it was clearly stated. Did the Adversary want to direct humans to that body so that it might be put on display and perhaps become an object of veneration?

Regarding the veneration of *images* of the “saints,” see the main heading “Images.”

Why are Catholic “saints” depicted with halos?

The *New Catholic Encyclopedia* acknowledges: “The most common attribute, applied to all saints, is the nimbus (cloud), a luminous defined shape surrounding the head of the saint. Its origins are pre-Christian, and examples are found in Hellenistic art of pagan inspiration; the halo was used, as evidenced in mosaics and coins, for demigods and divinities such as Neptune, Jupiter, Bacchus, and in particular Apollo (god of the sun).”—(1967), Vol. XII, p. 963.

The New Encyclopædia Britannica says: “In Hellenistic and Roman art the sun-god Helios and Roman emperors often appear

fact that no direct or formal accusation was made with the support of evidence or witnesses, took no judicial action against the offender. (De 19:15) Absalom may have preferred not to have an issue made of Amnon's violation of the Levitical law (Le 18:9; 20:17), to avoid unsavory publicity for his family and name, but he, nevertheless, nursed a murderous hatred for Amnon while outwardly controlling himself until the propitious moment for exacting vengeance in his own way. (Compare Pr 26:24-26; Le 19:17.) From this point forward his life is a study in perfidy, occupying the major part of six chapters of Second Samuel.—2Sa 13:21, 22.

Two years passed. Sheepshearing time came, a festive occasion, and Absalom arranged a feast at Baal-hazor about 22 km (14 mi) NNE of Jerusalem, inviting the king's sons and David himself. When his father begged off from attending, Absalom pressed him to agree to send Amnon, his firstborn, in his stead. (Pr 10:18) At the feast, when Amnon was in "a merry mood with wine," Absalom ordered his servants to slay him. The other sons headed back to Jerusalem, and Absalom went into exile with his Syrian grandfather in the kingdom of Geshur to the E of the Sea of Galilee. (2Sa 13:23-38) The "sword" foretold by the prophet Nathan had now entered David's "house" and would continue there for the rest of his life.—2Sa 12:10.

Restoration to Favor. When three years' time had eased the pain of the loss of his firstborn, David felt paternal longing for Absalom. Joab, reading his royal uncle's thoughts, by means of stratagem opened the way for David to extend a probationary pardon allowing Absalom to be repatriated but without the right to appear in his father's court. (2Sa 13:39; 14:1-24) Absalom endured this ostracized status for two years and then began maneuvering for full pardon. When Joab, as an official of the king's court, refused to visit him, Absalom peremptorily had Joab's barley field burned and, when the indignant Joab came, told him he wanted a final decision by the king and said, "If there is any error in me, he must then put me to death." When Joab relayed the message, David received his son, who thereupon fell on the ground in symbol of complete submission, and the king gave him the kiss of full pardon.—2Sa 14:28-33.

Treasonous Activity. Any natural or filial affection that Absalom had for David, however, had apparently vanished during the five years of separation from his father. Three years of association with pagan royalty may have cultivated the cor-

roding influence of ambition. Absalom might have viewed himself as destined for the throne because of being descended from royalty on both sides of the family. Since Chileab (Daniel), who was second in line of David's sons, is not mentioned after the account of his birth, it is also possible that he had died, thereby leaving Absalom as David's oldest surviving son. (2Sa 3:3; 1Ch 3:1) Nevertheless, God's promise to David of a future "seed" to inherit the throne was given *after* Absalom's birth, and hence he should have known that he was not Jehovah's choice for the kingship. (2Sa 7:12) At any rate, once restored to royal rank, Absalom began an underhanded political campaign. With consummate skill he feigned great concern for the public welfare and presented himself as a man of the people. He carefully insinuated to the people, particularly those of the tribes outside Judah, that the king's court was lacking in interest in their problems and was greatly in need of a warmhearted man like Absalom.—2Sa 15:1-6.

The phrase "at the end of forty years" found at 2 Samuel 15:7 is uncertain in its application, and in the Greek *Septuagint* (Lagardian edition), Syriac *Peshitta*, and Latin *Vulgate* it is rendered as "four years." But it is not likely that Absalom would wait a total of six years to fulfill a vow, if the "four years" were viewed as counting from the time of his complete reinstatement. (2Sa 14:28) Since a three-year famine, a war with the Philistines, and Adonijah's attempt at the throne all took place during David's reign but after the events now considered, it is evident that the writer's starting point of "forty years" would have to have begun considerably prior to the beginning of David's 40-year reign, and perhaps means 40 years from his first anointing by Samuel. This would then allow for Absalom's being still a "young man" at this point (2Sa 18:5), since he was born sometime between 1077 and 1070 B.C.E.

Absalom, feeling satisfied that he had built up a strong following throughout the realm, obtained permission from his father by means of a pretext to go to Hebron, the original capital of Judah. From there he quickly organized a full-scale conspiracy for the throne, including a nationwide web of spies to proclaim his kingship. After having invoked God's blessing on his rule by offering sacrifices, he obtained the support of his father's most respected counselor, Ahithophel. Many now swung to Absalom's side.—2Sa 15:7-12.

Faced with a major crisis and anticipating a large-scale attack, David chose to evacuate the palace along with all his household, although he

had the loyal support of a large body of faithful men, including the principal priests, Abiathar and Zadok. These two he sent back to Jerusalem to serve as liaison agents. While ascending the Mount of Olives, barefoot, head covered, and weeping, David was met by Hushai, the king's "companion," whom he likewise dispatched to Jerusalem to frustrate Ahithophel's counsel. (2Sa 15:13-37) Beset by opportunists, one seeking favor, another filled with partisan spirit and venting stored-up hatred, David stands in sharp contrast to Absalom by his quiet submission and refusal to render evil for evil. Rejecting his nephew Abishai's plea for permission to cross over and 'take off the head' of the stone-throwing, cursing Shimei, David reasoned: "Here my own son, who has come forth out of my own inward parts, is looking for my soul; and how much more now a Benjaminite! Let him alone that he may call down evil, for Jehovah has said so to him! Perhaps Jehovah will see with his eye, and Jehovah will actually restore to me goodness instead of his malediction this day."—2Sa 16:1-14.

Occupying Jerusalem and the palace, Absalom accepted Hushai's apparent defection to his side after first making a sarcastic reference to Hushai's being the faithful "companion" of David. Then, acting on Ahithophel's counsel, Absalom publicly had relations with his father's concubines as proof of the complete break between himself and David and of his unrelenting determination to maintain control of the throne. (2Sa 16:15-23) In this way the latter part of Nathan's inspired prophecy saw fulfillment.—2Sa 12:11.

Ahithophel now urged Absalom to charge him with authority to lead a force against David that very night so as to administer the deathblow before David's forces could get organized. Pleased, Absalom still thought it wise to hear Hushai's opinion. Realizing David's need for time, Hushai painted a vivid picture, possibly designed to play on any lack of genuine courage in Absalom (who, till now, had displayed more arrogance and craftiness than manly valor), as well as to appeal to Absalom's vanity. Hushai recommended the taking of time first to build up an overwhelming force of men to be then commanded by Absalom himself. By Jehovah's direction, Hushai's counsel was accepted. Ahithophel, evidently realizing that Absalom's revolt would fail, committed suicide.—2Sa 17:1-14, 23.

As a precautionary measure, Hushai sent word to David of Ahithophel's counsel, and despite Absalom's efforts to catch the clandestine couriers, David received the warning and crossed over the

Jordan and went up into the hills of Gilead to Mahanaim (where Ish-bosheth had had his capital). Here he was received with expressions of generosity and kindness. Preparing for the conflict, David organized his expanding forces into three divisions under Joab, Abishai, and Ittai the Gittite. Urged to remain in the city, as his presence would be of more value there, David submitted and again displayed an amazing lack of rancor toward Absalom by publicly requesting his three captains to "deal gently for my sake with the young man Absalom."—2Sa 17:15-18:5.

Decisive Battle and Death. Absalom's newly formed forces were administered a crushing defeat by David's experienced fighters. The battle reached into the forest of Ephraim. Absalom, riding away on his royal mule, passed under the low branches of a large tree and apparently got his head enmeshed in the fork of a branch so that he was left suspended in the air. The man who reported to Joab that he had seen him said he would not have disobeyed David's request by slaying Absalom for "a thousand pieces of silver [if shekels, c. \$2,200]," but Joab felt no such restraint and drove three shafts into Absalom's heart, after which ten of his men joined their captain in sharing the responsibility for Absalom's death. Absalom's body was thereafter thrown into a hollow and covered with a mound of stones as unworthy of burial.—2Sa 18:6-17; compare Jos 7:26; 8:29.

When messengers reached David in Mahanaim, his first concern was for his son. Learning of Absalom's death, David paced the floor of the roof chamber, crying: "My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!" (2Sa 18:24-33) Only Joab's blunt, straightforward speech and reasoning brought David out of his great grief due to the tragic course and end of this physically attractive and resourceful young man, whose driving ambition led him to fight against God's anointed, thus bringing himself to ruin.—2Sa 19:1-8; compare Pr 24:21, 22.

Psalm 3 was written by David at the time of Absalom's revolt, according to the superscription that heads the psalm.

Absalom's Monument. A pillar had been erected by Absalom in "the Low Plain of the King," also called "the Low Plain of Shaveh," near Jerusalem. (2Sa 18:18; Ge 14:17) He had erected it because of having no sons to keep his name alive after his death. It thus appears that his three sons mentioned at 2 Samuel 14:27 had died when young. Absalom was not buried at the place of his

monument but was left in a hollow in the forest of Ephraim.—2Sa 18:6, 17.

There is a pillar cut out of the rock in the Kidron Valley that has been called the Tomb of Absalom, but its architecture indicates it is from the Greco-Roman period, perhaps of the time of Herod. So there is no basis for associating the name of Absalom with it.

ABUSIVE SPEECH. The original Greek word *blasphemē* and the verb *blasphēmeō* basically indicate defamatory, calumnious, abusive language. As noted under the heading **BLASPHEMY**, the Greek word *blasphemē* has a broader meaning than the present English word "blasphemy." In English, only when such speech is directed against God, not against his creatures, is it properly termed "blasphemy." (Mt 12:31) Concerning this, *The Popular and Critical Bible Encyclopædia and Scriptural Dictionary* says: "Our English translators [that is, primarily those of the *KJ*] have not adhered to the right use of the term. They employ it with the same latitude as the Greek; but it is generally easy to perceive, from the connection and subject of a passage, whether *blasphemy*, properly so called, be meant, or only defamation." —Edited by S. Fallows, 1912, Vol. I, p. 291.

Thus, while the *King James Version* uses "blasphemy" and "blasphemed" in Acts 18:6, Colossians 3:8, 1 Timothy 6:1, and Titus 2:5, later translations say "slander," "abusive talk [or "speech"]," "reviled," "defamed," "abused," "spoken of abusively," and similar expressions. (See *RS*, *AT*, *NW*, and others.) However, the *King James Version* does recognize this distinction elsewhere in the Greek Scriptures.

As the following texts and surrounding verses show, at the time of his impalement abusive speech was directed against Christ by passersby, who said, "Bah! You would-be thrower-down of the temple and builder of it in three days' time, save yourself by coming down off the torture stake." Similar words came from one of the evildoers alongside. (Mr 15:29, 30; Mt 27:39, 40; Lu 23:39) Paul and his fellow Christians were objects of such speech by those who falsely construed their purpose, message, and Christian conscience (Ac 18:6; Ro 3:8; 14:16; 1Co 10:30; 1Pe 4:4), yet they themselves were to "speak injuriously of no one," and by their conduct gave no true grounds for their work or message to be spoken of abusively. (Eph 4:31; Col 3:8; 1Ti 6:1; Tit 2:5; 3:2; compare 2Pe 2:2.) Even the angels "do not bring . . . an accusation in abusive terms, not doing so out of respect for Jehovah." (2Pe 2:11) But such talk *can* be expected from those who indulge in loose con-

duct, those who are proud and mentally diseased over questionings and debates, and those who disregard or disrespect God's appointments.—1Ti 6:4; 2Pe 2:10-12; Jude 8-10.

The word *ga-dhaph'* is used in a corresponding way in the Hebrew Scriptures. Evidently originally referring to inflicting violent physical injury, it is used figuratively to mean "speak abusively," that is, harm with reproachful words. (Nu 15:30; 2Ki 19:6; Eze 20:27) The Hebrew word *na-qav'*, basically meaning "pierce; bore" (2Ki 12:9; 2Ki 18:21), has the sense of blaspheming in the account where the son of an Israelite woman was said to have 'abused' Jehovah's name. (Le 24:11, 16) In these cases harsh or coarse speech is indicated, directed against either Jehovah God himself or his people. A study of the context makes clear the nature of such "abusive speech." —See **EXECRATION**; **MALEDICTION**; **REVLING**.

ABYSS. According to Parkhurst's *Greek and English Lexicon to the New Testament* (London, 1845, p. 2), the Greek *a'byssos* means "very or exceedingly deep." According to Liddell and Scott's *Greek-English Lexicon* (Oxford, 1968, p. 4), it means "unfathomable, boundless." The Greek *Septuagint* uses it regularly to translate the Hebrew *tehothm'* (watery deep), as at Genesis 1:2; 7:11.

A'byssos occurs nine times in the Christian Greek Scriptures, seven of them being in the book of Revelation. It is from "the abyss" that the symbolic locusts come forth under the headship of their king, Abaddon or Apollyon, "the angel of the abyss." (Re 9:1-3, 11) "The wild beast" that makes war against the "two witnesses" of God and kills them is also spoken of as coming "out of the abyss." (Re 11:3, 7) Revelation 20:1-3 describes the future casting of Satan into the abyss for a thousand years; something that a legion of demons urged Jesus not to do to them on a certain occasion.—Lu 8:31.

Scriptural Significance. It is noteworthy that the Greek *Septuagint* does not use *a'byssos* to translate the Hebrew *she'ohl'*, and in view of the fact that spirit creatures are cast into it, it cannot properly be *limited* in meaning to Sheol or Hades, inasmuch as these two words clearly refer to the common earthly grave of mankind. (Job 17:13-16; see **HADES**; **SHEOL**.) It does not refer to "the lake of fire," since it is after Satan's release from the abyss that he is thereupon hurled into the lake of fire. (Re 20:1-3, 7-10) Paul's statement at Romans 10:7, in which he speaks of Christ as being in the abyss, also precludes such possibility and shows

37 *The Scriptures—Inspired of God* (2 Timothy 3:16, 17)

1. God's Word is a shining light,
 Guides our feet through earth's dark night.
If we follow it faithfully,
 Surely its truth will set us free.
2. That divine Word is inspired,
 Teaches us what is required.
Help it gives, setting all things straight,
 And for God's discipline to wait.
3. By these Scriptures from above,
 We have come to know God's love.
Reading daily will make us wise,
 Showing us how to gain life's prize.

WEEK STARTING JUNE 16

Song 111 and Prayer

- ❑ **Congregation Bible Study:**
c/ chap. 8 ¶17-24, box on p. 86 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Leviticus 6-9 (10 min.)
No. 1: Leviticus 8:18-30 (4 min. or less)
No. 2: Why We Do Not Pray to “Saints”
—rs p. 353 ¶2-4 (5 min.)
No. 3: Absalom—Put Away All Selfish Ambition and Hypocrisy—it-1 p. 33 ¶2—p. 35 ¶1 (5 min.)
- ❑ **Service Meeting:**
Song 37
30 min: “Remember Those in Nursing Homes.” Questions and answers. When considering paragraph 4, have a brief demonstration showing two qualified publishers meeting with a director of activities to inquire about having a group study at the facility.
Song 90 and Prayer

Remember Those in Nursing Homes

¹ Many people are facing the debilitating effects of advancing age. (Eccl. 12:1-7) Some older ones live in nursing homes, so it is not always possible for us to reach them through house-to-house preaching. This is true even in lands where aging parents traditionally move in with their children or other relatives. Although perhaps limited in mobility or memory, elderly ones and others who live in nursing homes may still be able to learn about, appreciate, and come to love Jehovah. How can we reach out to share the good news of “the happy hope” with them?—Titus 2:13.

1. Why is there a need to reach those in nursing homes with the good news?

² **Getting Started:** Usually a list of nursing-care facilities can be compiled by searching the local telephone directory. Check categories such as “nursing homes,” “group homes,” and “residential-care facilities.” The service overseer can take the lead in arranging for qualified publishers to visit each facility. With good planning and reliance on Jehovah, it is often possible to start a group Bible study.—Prov. 21:5; 1 John 5:14, 15.

³ The manner in which the study is introduced depends on the type of facility. In large facilities with many residents and staff members, it is best to approach the receptionist and ask to speak with the director of activities. In small group homes for seniors—homes with a few residents and two or three caregivers—it may be best to schedule a time to speak directly with the owner of the home.

⁴ In either situation, explain that you are volunteering your time to encourage individuals who enjoy reading and discussing Bible accounts. Ask if there are any residents who might like to participate in a group Bible discussion for about 30 minutes a week. A variety of publications can be used, but many find that *My Book of Bible Stories* and *The Greatest Man Who Ever Lived* are well received. You may wish to show the publications to the director. The day, time, and meeting room location can be worked out with him or her and will typically be posted on an activities calendar in the nursing home. Do not shy away from identifying yourself as one of Jehovah’s Witnesses. At the same time, help the di-

2. How can we compile a list of nursing-care facilities to visit?

3, 4. (a) Whom should we approach to introduce the group study? (b) How might we outline the study arrangement?

rector to understand that you would not be coming to conduct a religious service but, rather, to promote Bible education.

⁵ **Conducting the Study:** How you conduct the study depends on the circumstances and environment at the facility, so be flexible and discerning. The conductor should bring several copies of the publication being considered and should collect them at the end of the study. It may be necessary to bring enlarged copies of the material for some. Paragraphs can be read, questions can be asked, and responses can be given in our usual manner. Those willing and capable may be invited to read the paragraphs or Bible passages. During the study, be engaging, positive, and friendly. With the permission of the director, you can occasionally show one of the organization's videos that builds faith in the Bible or highlights lessons from a particular Bible account. It may be possible to open and close the study with a simple prayer. Some publishers have even introduced Kingdom songs.

⁶ What if a resident objects to something that is read or stated during the study? Use discernment when you reply. (Col. 4:6) Perhaps you can share a brief Bible text that clearly addresses his concern. If it is not practical for you to do so, then it would be best to acknowledge his comment and offer to consider the matter with him separately after the study.

⁷ On occasion, a resident may ask a question or express a desire to learn more. One sister uses this approach: "That's a very good question. But since that is your personal question, let's wait until the end of our reading. Then you and I can discuss it

5. What practical suggestions will make the study enjoyable and beneficial?

6. How might an objection be handled?

7. What can you do if a resident has a personal question or shows exceptional interest?

together." It is often possible to arrange to conduct a personal Bible study with interested ones at another time and in a different setting.

⁸ It is usually best for the same Witnesses to conduct the group study at the facility each time. Any publishers who participate may count the time. Once the study is established, the publisher taking the lead may count one return visit every time the group study is conducted and one Bible study each month. Bible studies that are started with individual residents who are able to understand and learn may be counted in the usual way.

⁹ **Keeping It Going:** It is best to have a set day and time for the group study. The residents and staff will expect it to be held regularly and to start and end on time. (Matt. 5:37) Therefore, commitment, diligence, and orderliness are required. Experience has shown that it is best if two qualified publishers work together to conduct the group study. (Eccl. 4:9, 10) In large facilities, more publishers might be needed.

¹⁰ Friendliness and personal interest are also important. (Phil. 2:4) On the first visit, take time to meet each resident who attends. Make note of and try to memorize their names before the next study. However, some older people are offended if someone they do not know addresses them by their first name. Patience and compassion will make everyone feel welcome and appreciated.

¹¹ It is also essential to demonstrate respect for and show kindness to the facility staff and family members of the residents. Once the study arrangement is set, it is wise

8. How should group studies and any personal Bible studies that result be counted?

9, 10. What qualities are necessary for those involved in this work? Explain.

11. How can those conducting the group study show respect for the staff and family members of the residents?

not to change the time or format without first discussing it with the director. From time to time, ask the director for input on how the study is going. When family members visit during the study, take the initiative to meet them. Explain to them the purpose of the Bible study activity. Reassure them of your sincere interest in their family member. Invite them to sit in and listen to the study.

¹² **Results:** Traveling overseers and congregations report encouraging results from this avenue of service. In one case, about 20 residents attended the first discussion. This led to individual Bible studies with six residents. One was eventually baptized. A study in another home motivated an 85-year-old woman to associate with the local congregation and express her desire to be baptized. When one facility decided to consolidate its activities—eliminating the group study conducted by Jehovah’s Witnesses—the residents complained to the facility director! Eventually the study was started again and thereafter between 25 and 30 people attended.

¹³ The love we show to those in nursing homes leaves a deep impression on more than just the residents. For example, it is not unusual for staff members to sit in on and even participate in the study. The effort we put forth to show personal interest to those in nursing homes also gives a favorable witness to the community. (1 Pet. 2:12) After being told the purpose of the study, one administrator said: “What took you so long? When can you start?” Another director wrote: “I would heartily recommend this group study to any nursing-care facility in the area. Jehovah’s Witnesses provide this free service as part of their ministerial work in the community.” One nursing home in Hawaii gave Jehovah’s

12, 13. Relate experiences illustrating the benefits of witnessing in nursing homes.

Witnesses a Volunteer Service Award that described the volunteers as a “priceless treasure” to those in that facility.

¹⁴ The elderly are invited by Jehovah to praise him. (Ps. 148:12, 13) That invitation includes those in nursing homes. Are there nursing homes within your territory where elderly ones would benefit from hearing the good news? With the help of the local elders and the nursing-home directors, we may be able to give a good witness to those in nursing homes. When we remember those of advancing years, we imitate Jehovah.—Ps. 71:9, 18.

14. Why should we want to reach out to assist those in nursing homes?

Group Discussions at a Nursing Home

- Check in with the receptionist and director of activities when you arrive for the scheduled session.
- Bring enough copies of the study publication for the group. Carry the publications in a dignified bag, and collect them following the study.
- Be relaxed, friendly, and outgoing. Use the residents’ names.
- Read and discuss one paragraph at a time.
- Use short questions. Warmly commend all for their comments.
- Defer doctrinal or controversial questions to a time and setting where they can be considered privately with the inquirer.
- Answer questions from staff and family members in a simple, direct manner.
- Take advantage of opportunities to start personal Bible studies with residents, relatives, and staff members.

90 *Beauty in Gray-Headedness* (Proverbs 16:31)

1. Here with us are aged ones,
Those whose youth has passed.
Here among us they endure;
Still they're holding fast.
Loss of strength besets them all;
Loss of mates for some.
Father, please confirm their faith
In the life to come.

(CHORUS)

*Father, you remember
How in faith they've run.
Give them your assurance;
May they hear, "Well done!"*

2. Comely is gray-headedness
Found in ways of right.
Beautiful are faithful ones
In Jehovah's sight.
May we always recognize
They were once young too.
Loyally they gave their best
When their strength was new.

(Chorus)