

WEEK STARTING JUNE 23

Song 109 and Prayer

❑ Congregation Bible Study:

cl chap. 9 ¶1-7 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 10-13 (10 min.)

No. 1: Leviticus 12:1–13:8 (4 min. or less)

No. 2: The Truth About Venerating Relics and Images of “Saints”—rs p. 354 ¶1–p. 355 ¶1 (5 min.)

No. 3: Abusive Speech—Abusive Speech Is Displeasing to Jehovah—it-1 p. 35 (5 min.)

❑ Service Meeting:

Song 82

10 min: The Literature Offer for July. Discussion. Briefly consider features of the literature that will be offered. Have one or two demonstrations.

20 min: “How to Help Those Who Have Difficulty Reading.” Questions and answers.

Song 55 and Prayer

How to Help Those Who Have Difficulty Reading

¹ Householders who have difficulty reading may be interested in spiritual things, but they could be intimidated by the Bible and other books. Offering such people the *Bible Teach* book, at least initially, may meet with little success. How can we help them spiritually? We asked experienced publishers from over 20 different countries what they do. Their suggestions follow.

² If the student has limited or no reading ability, you might start with a bro-

1. Teaching the Bible to those who have difficulty reading presents what challenge?
2. What tools are effective in helping someone who has difficulty reading?

chure, either *Listen to God* or *Listen to God and Live Forever*. One pioneer from the United States shows the person both brochures and asks which one he is more comfortable with. The branch office in Kenya reports that these tools have been very effective there because in African society, people are traditionally taught through storytelling rather than question-and-answer discussions. Whereas an educated person might easily accept reading and questioning, that method might make someone with little formal education uncomfortable. If the student has some reading ability, many publishers like to start in the brochures *Good News from God!* or *You Can Be God’s Friend!* or perhaps *My Book of Bible Stories*.

³ **Commend:** Those who have not learned to read may feel embarrassed, and many have low self-worth. Helping them feel comfortable is often the first step toward teaching them the truth. Most people who cannot read are intelligent and are able to learn. Show them due respect, and treat them with dignity. (1 Pet. 3: 15) They will be motivated to continue the study if they feel that their efforts are worthwhile and that they are making spiritual progress. So be generous in commending them.

⁴ Even if the student has limited reading ability, encourage him to prepare for his study. Some publishers in South Africa encourage their students to ask a family member or friend who can read well to help the students. A publisher in Britain motivates his students to prepare by letting them use his book for a few

3. What insights regarding those who cannot read will help us to be effective in teaching them?
4. How can we encourage those with limited reading ability to prepare for the study?

109 *Hail Jehovah's Firstborn!* (Hebrews 1:6)

1. Hail Jehovah's Firstborn,
 God's duly appointed King.
 He reigns for truth and justice;
 Rich blessings his rule will bring.
With dignity and splendor
 And love for God's great name,
He'll vindicate Jehovah,
 His sov'reignty proclaim.

(CHORUS)

*Hail Jehovah's Firstborn!
All praise God's anointed Son.
Installed upon Mount Zion,
His Kingship has now begun!*

2. Hail Jehovah's Firstborn,
 Who died so that we may live.
 He humbly paid the ransom;
 Our sins God can now forgive.
The bride of Christ awaits him,
 Adorned for him in white.
This marriage in the heavens
 Will prove God's rule is right.

(Chorus)

“Christ the Power of God”

THE disciples were terrified. They were sailing across the Sea of Galilee when a storm suddenly descended upon them. No doubt they had seen storms on this lake before—after all, some of the men were experienced fishermen.* (Matthew 4:18, 19) But this was “a great violent wind-storm,” and it quickly churned the sea into a wet fury. The men worked frantically to steer the vessel, but the storm was overpowering. Surging waves were “dashing into the boat,” which began filling with water. Despite the commotion, Jesus was fast asleep in the stern, exhausted after a day of teaching the crowds. Fearing for their lives, the disciples woke him up, pleading: “Lord, save us, we are about to perish!”—Mark 4:35-38; Matthew 8:23-25.

² Jesus was not afraid. With complete confidence, he rebuked the wind and the sea: “Hush! Be quiet!” Immediately, the wind and the sea obeyed—the tempest ceased, the waves disappeared into stillness, and “a great calm set in.” An unusual fear now gripped the disciples. “Who really is this?” they murmured to one another. Indeed, what kind of man could rebuke the wind and the sea as if correcting an unruly child?—Mark 4:39-41; Matthew 8:26, 27.

³ But Jesus was no ordinary man. Jehovah’s power was

* Sudden storms are common to the Sea of Galilee. Because of the sea’s low elevation (some 700 feet below sea level), the air is much warmer there than in the surrounding area, and this creates atmospheric disturbances. Strong winds rush down the Jordan Valley from Mount Hermon, situated to the north. The calm of one moment may well yield to the raging storm of the next.

1-3. (a) What terrifying experience did the disciples have on the Sea of Galilee, and what did Jesus do? (b) Why is Jesus rightly called “Christ the power of God”?

displayed toward him and through him in extraordinary ways. The inspired apostle Paul could rightly refer to him as “Christ the power of God.” (1 Corinthians 1:24) In what ways is God’s power manifested in Jesus? And what bearing can Jesus’ use of power have on our life?

The Power of God’s Only-Begotten Son

⁴ Consider the power that Jesus had during his prehuman existence. Jehovah exercised his own “eternal power” when he created his only-begotten Son, who came to be known as Jesus Christ. (Romans 1:20; Colossians 1:15) Thereafter, Jehovah delegated tremendous power and authority to this Son, assigning him to carry out His creative purposes. Concerning the Son, the Bible says: “All things came into existence through him, and apart from him not even one thing came into existence.”—John 1:3.

⁵ We can but barely perceive the magnitude of that assignment. Imagine the power needed to bring into existence millions of mighty angels, the physical universe with its billions of galaxies, and the earth with its abundant variety of life. To accomplish those tasks, the only-begotten Son had at his disposal the most powerful force in the universe—God’s holy spirit. This Son found great pleasure in being the Master Worker, whom Jehovah used in creating all other things.—Proverbs 8:22-31.

⁶ Could the only-begotten Son receive even more power and authority? Following Jesus’ death on earth and his resurrection, he said: “All authority has been given me in heaven and on the earth.” (Matthew 28:18) Yes, Jesus has been granted the ability and the right to exercise power

4, 5. (a) Jehovah delegated what power and authority to his only-begotten Son? (b) How was this Son equipped to carry out his Father’s creative purposes?

6. Following his death on earth and his resurrection, Jesus was granted what power and authority?

universally. As “King of kings and Lord of lords,” he has been authorized to bring to “nothing all government and all authority and power”—visible and invisible—that stand in opposition to his Father. (Revelation 19:16; 1 Corinthians 15:24-26) God has “left nothing that is not subject to” Jesus—that is, with the exception of Jehovah himself.—Hebrews 2:8; 1 Corinthians 15:27.

⁷ Do we need to worry that Jesus might misuse his power? Absolutely not! Jesus really loves his Father and would never do anything to displease him. (John 8:29; 14:31) Jesus well knows that Jehovah never misuses his almighty power. Jesus has observed firsthand that Jehovah searches for opportunities “to show his strength in behalf of those whose heart is complete toward him.” (2 Chronicles 16:9) Indeed, Jesus shares his Father’s love for mankind, so we can trust that Jesus will always use his power for good. (John 13:1) Jesus has established a flawless record in this regard. Let us consider the power he had while on earth and how he was moved to use it.

“Powerful in . . . Word”

⁸ Evidently, Jesus performed no miracles when he was a boy growing up in Nazareth. But that changed after he was baptized in 29 C.E., at about 30 years of age. (Luke 3:21-23) The Bible tells us: “God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil.” (Acts 10:38) “Doing good”—does that not indicate that Jesus used his power aright? After his anointing, he “became a prophet powerful in work and word.”—Luke 24:19.

7. Why can we be sure that Jesus will never misuse the power that Jehovah has placed in his hands?

8. Following his anointing, what was Jesus empowered to do, and how did he use his power?

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."

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

it had been burned up. So he grew indignant at El-e-a'zar and Ith'a-mar, Aaron's sons who were left, and he said: **17** "Why did you not eat the sin offering in the holy place,^a since it is something most holy and he has given it to you so that you may answer for the error of the assembly and make atonement for them before Jehovah? **18** Look! Its blood has not been brought inside the holy place.^b You certainly should have eaten it in the holy place, just as I was commanded." **19** Aaron replied to Moses: "Look! Today they presented their sin offering and their burnt offering before Jehovah,^c and yet these things happened to me. If I had eaten the sin offering today, would that have been pleasing to Jehovah?" **20** When Moses heard that, he was satisfied.

11 Then Jehovah said to Moses and Aaron: **2** "Tell the Israelites, 'These are the living creatures of the earth* that you may eat:^d **3** Every animal that has a split hoof and a cleft in its hooves and that chews the cud may be eaten.

4 "But you must not eat these animals that chew the cud or have a split hoof: the camel, which chews the cud but does not have a split hoof. It is unclean for you.^e **5** Also the rock badger,^f because it chews the cud but does not have a split hoof. It is unclean for you. **6** Also the hare, because it chews the cud but does not have a split hoof. It is unclean for you. **7** Also the pig,^g because it has a split hoof and a cleft in the hoof but does not chew the cud. It is unclean for you. **8** You must not eat any of their flesh or touch their dead body. They are unclean for you.^h

11:2 *Or "the land animals."

CHAP. 10

a Le 6:25, 26
Eze 44:29

b Le 6:29, 30

c Le 9:8, 12

CHAP. 11

d De 14:4-6
Eze 4:14

e De 14:7, 8

f Pr 30:26

g Isa 65:4
Isa 66:3, 17

h Ac 10:14

Second Col.

a De 14:9, 10

b De 14:3

c Job 39:27, 30

d De 14:12-19

e Mt 3:4
Mr 1:6

f Le 14:46, 47
Le 15:8
Le 17:15
Le 22:4-6

9 "This is what you may eat of everything in the waters: Anything in the waters that has fins and scales, whether in the seas or in the rivers, it you may eat.^a

10 But anything in the seas and in the rivers that has no fins and scales, among all the swarming creatures and of every other living creature* that is in the waters, it is a loathsome thing for you. **11** Yes, they should be loathsome to you, and you must not eat any of their flesh^b and you must loathe their carcasses. **12** Everything in the waters that has no fins and scales is a loathsome thing to you.

13 "These are the flying creatures that you are to loathe; they should not be eaten, for they are loathsome: the eagle,^c the osprey, the black vulture,^d **14** the red kite and every kind of black kite, **15** every kind of raven, **16** the ostrich, the owl, the gull, every kind of falcon, **17** the little owl, the cormorant, the long-eared owl, **18** the swan, the pelican, the vulture, **19** the stork, every kind of heron, the hoopoe, and the bat. **20** Every winged swarming creature* that goes on all fours is something loathsome to you.

21 "Of the winged swarming creatures that move on all fours, you may eat only those that have jointed legs above their feet for leaping on the ground. **22** Of these you may eat: various kinds of migratory locusts, other edible locusts,^e crickets, and grasshoppers. **23** All other winged swarming creatures with four legs are something loathsome to you. **24** By these you would make yourselves unclean. Everyone touching their dead bodies will be unclean until the evening.^f **25** Anyone carrying any

11:10 *Or "soul." 11:20 *Or "Every insect."

of their dead bodies should wash his garments;^a he will be unclean until the evening.

26 "Any animal that has a split hoof but does not have a cleft and does not chew its cud is unclean to you. Everyone touching them will be unclean.^b **27** Every living creature that walks on paws among the creatures that walk on all fours is unclean to you. Everyone touching their dead bodies will be unclean until the evening. **28** The one who carries their dead bodies should wash his garments,^c and he will be unclean until the evening.^d They are unclean to you.

29 "These are the swarming creatures of the earth that are unclean to you: the mole rat, the mouse,^e every kind of lizard, **30** the gecko, the large lizard, the newt, the sand lizard, and the chameleon. **31** These swarming creatures are unclean to you.^f Everyone touching their dead bodies will be unclean until the evening.^g

32 "Now anything they fall on when they die will be unclean, whether a wooden utensil, a garment, a skin, or a piece of sackcloth. Any utensil that is used should be immersed in water, and it will be unclean until the evening; then it will be clean. **33** If they fall into an earthenware vessel, you are to smash it, and anything that was in it will be unclean.^h **34** Any kind of food that comes in contact with water from such a vessel will be unclean, and any drinkable liquid in such a vessel will be unclean. **35** Anything their dead bodies fall on will be unclean. Whether oven or small stove, it should be broken into pieces. They are unclean, and they will remain unclean to you. **36** Only a spring and a cistern for storing water will continue clean, but anyone touching their dead bod-

CHAP. 11

a Le 14:2, 8
Le 15:2, 5
Nu 19:10

b De 14:7, 8

c Le 17:15, 16

d Le 5:2

e Isa 66:17

f De 14:19

g Le 11:24
Le 22:4, 5

h Le 15:12

Second Col.

a Le 11:23, 24
Nu 19:11, 16

b Le 17:15
Le 22:3, 8
De 14:21
Eze 4:14
Eze 44:31

c Le 11:21

d De 14:3

e Le 20:25

f Ex 20:2

g Ex 19:6
Le 19:2
De 14:2
1Th 4:7

h 1Pe 1:15, 16
Re 4:8

i Ex 6:7
Ex 29:46
Ho 11:1

j Ex 22:31
Nu 15:40
De 7:6

k Le 20:7, 26
Jos 24:19
1Sa 2:2

ies will be unclean. **37** If their dead bodies fall on a plant seed that is to be sown, it is clean. **38** But if water is put on a seed and part of their dead body falls on it, the seed is unclean to you.

39 "Now if an animal that you use for food dies, whoever touches its dead body will be unclean until the evening.^a

40 Whoever eats any of its dead body should wash his garments, and he will be unclean until the evening.^b Whoever carries off its dead body should wash his garments, and he will be unclean until the evening. **41** Every swarming creature of the earth is something loathsome.^c It must not be eaten. **42** You must not eat any creature that crawls on its belly, any creature that goes on all fours, or any of earth's swarming creatures with a great number of legs, for they are something loathsome.^d **43** Do not make yourselves* loathsome by means of any swarming creature, and do not defile yourselves and become unclean by them.^e **44** For I am Jehovah your God,^f and you must sanctify yourselves and become holy,^g because I am holy.^h So you must not make yourselves* unclean by any swarming creature that moves on the earth. **45** For I am Jehovah, who is leading you up out of the land of Egypt to prove myself God to you,ⁱ and you must be holy,^j because I am holy.^k

46 "This is the law about the animals, the flying creatures, every living creature* that moves through the waters, and concerning every creature* that swarms on the earth, **47** in order to make a distinction between the unclean and the clean and between the living creatures

11:43, 44 *Or "your souls." **11:46** *Or "soul."

that may be eaten and those that may not be eaten.”^a

12 Jehovah went on to say to Moses: **2** “Tell the Israelites, ‘If a woman becomes pregnant* and gives birth to a male, she will be unclean for seven days, just as she is in the days of the impurity when she is menstruating.^b **3** On the eighth day, the flesh of his foreskin will be circumcised.^c **4** She will continue cleansing herself from the blood for the next 33 days. She should not touch any holy thing, and she should not come into the holy place until she fulfills the days of her purification.

5 “If she should give birth to a female, she will then be unclean for 14 days, just as she would be during her menstruation. She will continue cleansing herself from the blood for the next 66 days. **6** When the days of her purification for a son or a daughter are completed, she will bring a young ram in its first year for a burnt offering^d and a young pigeon or a turtledove for a sin offering to the entrance of the tent of meeting, to the priest. **7** He will present it before Jehovah and make atonement for her, and she will be clean from her flow of blood. This is the law about the woman who gives birth to either a male or a female. **8** But if she cannot afford a sheep, she must then take two turtledoves or two young pigeons,^e one for a burnt offering and one for a sin offering, and the priest will make atonement for her, and she will be clean.”

13 Jehovah continued to speak to Moses and Aaron, saying: **2** “If a man develops on his skin* a swelling, a scab, or a blotch and it could become the disease of lepro-

12:2 *Or “conceives seed.” 13:2 *Lit., “in the skin of his flesh.”

CHAP. 11
a Le 20:25
Eze 44:23

CHAP. 12
b Le 15:19

c Ge 17:12
Ge 21:4
Lu 1:59
Lu 2:21, 22
Joh 7:22

d Le 1:10

e Le 1:14
Le 5:7
Le 14:21, 22
Lu 2:24

Second Col.

CHAP. 13
a Nu 12:10, 12
2Ch 26:19
Mt 8:3

b De 24:8
Eze 44:23
Mal 2:7
Lu 17:14

c Le 13:50
Le 14:38
Nu 12:15

d Mt 8:4
Mr 1:44
Lu 5:14
Lu 17:14

e Le 13:15, 25,
30, 42
Nu 12:10, 12

f Le 13:3

sy*^a on his skin, he must then be brought to Aaron the priest or to one of his sons, the priests.^b

3 The priest will examine the infection on his skin. When the hair in the infection has turned white and the appearance of the infection is deeper than the skin, it is the disease of leprosy. The priest will examine it and declare him unclean. **4** But if the blotch on his skin is white and its appearance is not deeper than the skin and the hair has not turned white, the priest will then quarantine the infected person for seven days.^c **5** The priest will then examine him on the seventh day, and if it appears that the infection has stopped and has not spread on the skin, the priest will quarantine him for another seven days.

6 “The priest should examine him again on the seventh day, and if the infection has faded and has not spread in the skin, the priest will declare him clean;^d it was only a scab. The man will then wash his garments and be clean. **7** But if the scab* has definitely spread on the skin after he appears before the priest to establish his purification, he will then appear again^e before the priest. **8** The priest will examine it, and if the scab has spread in the skin, the priest will then declare him unclean. It is leprosy.^e

9 “If the disease of leprosy develops in a man, he must then be brought to the priest, **10** and the priest will examine him.^f If there is a white swelling on the skin and it has turned the

13:2 *The Hebrew word rendered “leprosy” is broad in meaning and can include various contagious skin diseases. It may also include certain infections found on clothing and in houses. 13:7 *Or “the infection.” ^eOr “a second time.”

hair white and there is an open sore^a in the swelling, **11** it is chronic leprosy on his skin, and the priest will declare him unclean. He should not quarantine him,^b for he is unclean. **12** Now if the leprosy breaks out all over the skin and the leprosy covers the person with the disease from head to foot, as far as the priest can see, **13** and the priest has examined him and sees that the leprosy has covered all his skin, he will then declare the infected person clean.* All of it has turned white, and he is clean. **14** But whenever an open sore appears in it, he will be unclean. **15** When the priest sees the open sore, he will declare him unclean.^c The open sore is unclean. It is leprosy.^d **16** But if the open sore again turns white, he will then come to the priest. **17** The priest will examine him,^e and if the infection has turned white, the priest will then declare the infected person clean. He is clean.

18 "If a person develops a boil on his skin and it heals, **19** but in the place of the boil a white swelling or a reddish-white blotch has developed, he must then show himself to the priest. **20** The priest will examine it,^f and if it appears to be deeper than the skin and its hair has turned white, the priest will then declare him unclean. It is the disease of leprosy that has broken out in the boil. **21** But if the priest examines it and sees that there is no white hair in it and it is not deeper than the skin and appears faded, the priest will then quarantine him for seven days.^g **22** And if it has clearly spread on the skin, the priest will then declare him unclean. It is a disease. **23** But if the blotch stays in one place and has

CHAP. 13

a Le 13:24, 25

b Le 13:4

c De 24:8

d Le 13:8

e Lu 5:14

Lu 17:14

f Eze 44:23

g Le 13:4, 50

Le 14:38

Nu 12:15

Second Col.

a Mt 8:4

Mr 1:44

Lu 5:14

Lu 17:14

b Le 13:4, 50

Le 14:38

Nu 12:15

c De 24:8

Mal 2:7

d Le 13:4, 50

Le 14:38

Nu 12:15

not spread, it is only the inflammation from the boil, and the priest will declare him clean.^a

24 "Or if someone has a scar from the fire and the raw flesh of the scar becomes a reddish-white blotch or a white one, **25** the priest will then examine it. If the hair in the blotch has turned white and it appears to be deeper than the skin, it is leprosy that has broken out in the scar, and the priest will declare him unclean. It is the disease of leprosy. **26** But if the priest examines it and sees that there is no white hair in the blotch and it is not deeper than the skin and it is faded, the priest will then quarantine him for seven days.^b **27** The priest will examine him on the seventh day, and if it has clearly spread on the skin, the priest will then declare him unclean. It is the disease of leprosy. **28** But if the blotch stays in one place and has not spread over the skin and it is faded, it is only a swelling of the scar, and the priest will declare him clean, because it is an inflammation of the scar.

29 "When a man or a woman develops an infection on the head or on the chin, **30** the priest will then examine the infection.^c If it appears to be deeper than the skin and the hair is yellow and thin, the priest will then declare such one unclean; it is an infection of the scalp or the beard. It is leprosy of the head or of the chin. **31** But if the priest sees that the infection does not appear to be deeper than the skin and there is no black hair in it, the priest should quarantine the infected person for seven days.^d **32** The priest will examine the infection on the seventh day, and if the infected area has not spread and no yellow hair has developed in it and the appearance of the infected

area is not deeper than the skin, **33** the person should have himself shaved, but he will not have the infected area shaved. Then the priest will quarantine the infected person for seven days.

34 "The priest will again examine the infected area on the seventh day, and if the infection of the scalp and beard has not spread on the skin and it does not appear deeper than the skin, the priest must then declare him clean, and he should wash his garments and be clean. **35** But if the infection clearly spreads on the skin after his purification, **36** the priest will examine him, and if the infection has spread on the skin, the priest does not need to look for yellow hair; that person is unclean. **37** But if the examination shows that the infection has not spread and black hair has grown on it, the infection has been healed. He is clean, and the priest will declare him clean.^a

38 "If a man or a woman develops blotches on the skin* and the blotches are white, **39** the priest will examine them.^b If the skin blotches are faded white, it is a harmless rash that has broken out on the skin. That person is clean.

40 "If a man loses the hair of his head and becomes bald, he is clean. **41** If he loses the hair on the front of his head and becomes bald there, he is clean. **42** But if a reddish-white sore develops on the bald part of his scalp or on his forehead, it is leprosy breaking out on his scalp or on his forehead. **43** The priest will examine him, and if the swelling from the infection is reddish-white on the bald spot on top of his head or on his forehead and it looks like leprosy on his skin, **44** he is a lep-

CHAP. 13

a Mt 8:4
Mr 1:44
Lu 5:14
Lu 17:14

b Le 13:2

Second Col.

a Nu 5:2
Nu 12:14
2Ki 7:3
2Ch 26:20, 21

b Le 13:4
Le 14:38
Nu 12:15

er. He is unclean, and the priest should declare him unclean because of the disease on his head. **45** As for the leper who has the disease, his garments should be torn and his head should be left ungroomed and he should cover over his mustache and call out, 'Unclean, unclean!' **46** He will be unclean the whole time that he has the disease. Since he is unclean, he should live in isolation. His dwelling place will be outside the camp.^a

47 "If the disease of leprosy contaminates a garment, whether a woolen or a linen garment, **48** either in the warp or in the woof of the linen or of the wool, or in a skin or in anything made of skin, **49** and the yellowish-green or reddish stain from the disease contaminates the garment, a skin, the warp, the woof, or any article of skin, it is a contamination from leprosy, and it should be shown to the priest. **50** The priest will examine the disease, and he must quarantine the disease for seven days.^b **51** When he examines the disease on the seventh day and sees that it has spread in the garment, in the warp, in the woof, or in the skin (regardless of what the skin is used for), the disease is malignant leprosy, and it is unclean.^c **52** He should burn the garment or the warp or the woof in the wool or in the linen or any article of skin in which the disease has developed, for it is malignant leprosy. It should be burned in the fire.

53 "But if the priest examines it and the disease has not spread in the garment or in the warp or in the woof or in any article of skin, **54** the priest will then command that they should wash the contaminated item, and he will quarantine it for another seven days. **55** The priest will then examine the contaminated

13:38 *Lit., "in the skin of their flesh."

c Le 14:44, 45

item after it has been thoroughly washed. If the appearance of the contamination has not changed, even if the disease has not spread, it is unclean. You should burn it in the fire because it has been eaten away, either from its underside or from its outside.

56 "But if the priest has examined it and the contaminated part is faded after it has been thoroughly washed, he will then tear it out of the garment or the skin or the warp or the woof.

57 However, if it still appears in another part of the garment or in the warp or in the woof or in any article of skin, it is spreading, and you should burn any contaminated item in the fire.^a

58 But when the contamination disappears from the garment or the warp or the woof or any article of skin that you wash, it should then be washed a second time, and it will be clean.

59 "This is the law of the disease of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, for declaring it clean or unclean."

14 Jehovah continued to speak to Moses, saying:

2 "This is to be the law of the leper on the day his purification is established, when he is to be brought to the priest.^b

3 The priest will go outside the camp and examine him. If the leper has been cured of the leprosy,

4 the priest will command him to bring two live clean birds, cedarwood, scarlet material, and hyssop for his cleansing.^c

5 The priest will command that the one bird be killed in an earthenware vessel over running water. **6** But he should take the living bird along with the cedarwood, the scarlet material, and the hyssop, and dip them together in the blood of the bird that was killed over the

CHAP. 13

a Le 13:52

CHAP. 14

b Le 13:2

Mt 8:4

Mr 1:44

Lu 5:14

Lu 17:14

c Le 14:49-53

Nu 19:6, 9

Ps 51:7

Second Col.

a Le 16:22

b Le 4:32

c Le 2:1

d Mr 1:44

e Le 6:6

f Le 14:21, 24

g Le 1:10, 11

Le 4:3, 4

h Le 2:3

Le 7:7

1Co 9:13

1Co 10:18

i Le 6:25

running water. **7** Then he will spatter it seven times on the one cleansing himself from the leprosy and declare him clean, and he will set the living bird free in the open field.^a

8 "The one cleansing himself must wash his garments and shave off all his hair and bathe in water, and he will be clean. Afterward, he may come into the camp, but he will dwell outside his tent for seven days. **9** On the seventh day, he should shave off all the hair on his head and his chin and his eyebrows. After he shaves off all his hair, he will wash his garments and bathe himself in water, and he will be clean.

10 "On the eighth day, he will take two sound young rams, one sound female lamb^b in its first year, three tenths of an e'phah* of fine flour mixed with oil as a grain offering,^c and one log measure^d of oil;^d **11** and the priest who declares him clean will present the man who is cleansing himself, along with the offerings, before Jehovah at the entrance of the tent of meeting. **12** The priest will take the one young ram and offer it as a guilt offering^e together with the log measure of oil, and he will wave them back and forth as a wave offering before Jehovah.^f

13 Then he will slaughter the young ram in the place where the sin offering and the burnt offering are usually slaughtered,^g in a holy place, because, like the sin offering, the guilt offering belongs to the priest.^h It is something most holy.ⁱ

14 "Then the priest will take some of the blood of the guilt offering, and the priest will put

14:10 *Three tenths of an ephah equaled 6.6 L (6 dry qt). See App. B14.

^aA log equaled 0.31 L (0.66 pt). See App. B14.

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

with a crown of rays. Because of its pagan origin, the form was avoided in Early Christian art, but a simple circular nimbus was adopted by Christian emperors for their official portraits. From the middle of the 4th century, Christ was also shown with this imperial attribute . . . it was not until the 6th century that the halo became customary for the Virgin Mary and other saints.”—(1976), *Micropædia*, Vol. IV, p. 864.

Is it proper to mix Christianity with pagan symbolism?

“Light and darkness have nothing in common. Christ is not the ally of Beliar [Belial; Satan], nor has a believer anything to share with an unbeliever. The temple of God has no common ground with idols, and that is what we are—the temple of the living God. . . . Then come away from them and keep aloof, says the Lord. Touch nothing that is unclean, and I will welcome you and be your father, and you shall be my sons and daughters, says the Almighty Lord.”—2 Cor. 6:14-18, *JB*.

Might all the members of a religious group be saints and thus free from sin?

It certainly was true that all who made up the first-century Christian congregation were saints. (1 Cor. 14:33, 34; 2 Cor. 1:1; 13:13, *RS, KJ*) They are described as ones that received “forgiveness of sins” and were “sanctified” by God. (Acts 26:18; 1 Cor. 1:2, *RS, KJ*) Nevertheless, they did not claim to be free from all sin. They were born as descendants of the sinner Adam. This inheritance often made it a struggle for them to do what was right, as the apostle Paul humbly acknowledged. (Rom. 7:21-25) And the apostle John pointedly said: “If we say we have no sin, we deceive ourselves, and the truth is not in us.” (1 John 1:8, *RS*) So, being a saint in the sense that the term is used regarding Christ’s true followers does not mean that in the flesh they are free from all sin.

As to whether all true Christians today are saints with heavenly life before them, see pages 164-168.

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

1. The greatest of men was our Lord Jesus Christ;
By pride or ambition he was not enticed.
God's purpose gave him the most prominent part;
Yet, always he proved himself lowly in heart.
2. All you who are toiling with burdensome cares,
He bids you come under the yoke that he bears.
Refreshment you'll find as the Kingdom you seek.
Our Lord is mild-tempered; he favors the meek.
3. 'All you are just brothers,' our Lord Jesus said.
So never seek greatness; serve others instead.
The mild and the meek to our God have great
worth;
He promises they will inherit the earth.

WEEK STARTING JULY 7

Song 99 and Prayer

□ Congregation Bible Study:

cl chap. 9 ¶21-24, box on p. 96 (30 min.)

□ Theocratic Ministry School:

Bible reading: Leviticus 17-20 (10 min.)

No. 1: Leviticus 19:19-32 (4 min. or less)

No. 2: Why Spirit-Anointed Christians, or “Saints,” Are Not Free From Sin—rs p. 355 ¶2 (5 min.)

No. 3: Abyss—What the Bible Says About the Abyss—it-1 pp. 35-36 (5 min.)

□ Service Meeting:

Song 14

10 min: Offer the Magazines During July. Discussion. Start by demonstrating how the magazines may be offered, using the two sample presentations on this page. Then analyze the sample presentations from beginning to end. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in offering them.

10 min: Local needs.

10 min: What Did We Accomplish? Discussion by the secretary. Outline what was accomplished during the Memorial season, and commend the congregation for its activity. Invite audience to relate experiences enjoyed while distributing Memorial invitations or while serving as auxiliary pioneers.

Song 123 and Prayer

Announcements

■ Literature offer for **June:** *What Does the Bible Really Teach?* or one of the following tracts: *How Do You View the Bible?*, *How Do You View the Future?*, *What Is the Key to Happy Family Life?*, *Who Really Controls the World?*, or *Will Suffering Ever End?* **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **August:** Special campaign distribution of the tract to advertise the jw.org Web site. **September:** The *Watchtower* and *Awake!* magazines.

■ Beginning with the classes that will be held toward the end of the 2014 service year, the Pioneer Service School will be taught in six days, Monday through Saturday.

■ U.S. Selective Service regulations require that all men under the age of 26 who are (1) citizens and have reached 18 years of age or (2) noncitizens who move to

the United States must register within 30 days. From the time a man registers until he turns 26, he must notify Selective Service within ten days of any change of address. Elders should remind those to whom this applies or will soon apply of their duty to register.—Rom. 13:1.

■ Since August has five full weekends, it would be an excellent month to auxiliary pioneer.

Sample Presentations

To Start Bible Studies on the First Saturday in July

“How do you think God feels about our prayers? Do you think he *values* them or merely *tolerates* them?” Allow for response. Show the back of the July 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to discuss the next question.

THE WATCHTOWER® July 1 ANNOUNCING JEHOVAH'S KINGDOM

“Since God is almighty, do you think that he should be held responsible for all the bad things that happen in the world? [Allow for response. Then read James 1:13.] This magazine explains *why* bad things happen and what God will do to end evil and suffering.”

Awake!® July

“Sooner or later, almost everyone is faced with some type of tragedy, such as a natural disaster, a life-threatening illness, or the death of a loved one. When these things happen, do you think that it’s important to maintain a positive attitude? [Allow for response.] Many people have found the Bible to be helpful in coping with tragedies. [Read Romans 15:4.] This magazine explains how the Bible can help us when we experience a tragedy.”

Field Service Highlights

It is a pleasure to report increases in auxiliary pioneers for the month of December 2013 compared to the same month of the previous year. There was an increase of 62.5 percent in the Bahamas, 14.3 percent in Bermuda, 99.2 percent in Puerto Rico, and 72.7 percent in the United States. This contributed to an increase in hours of 7.2 percent for the Bahamas, 3.2 percent for Bermuda, 5.7 percent for Puerto Rico, and 2.3 percent for the United States. When can you next serve as an auxiliary pioneer?—Ps.110:3.



WEEK STARTING JUNE 23

Song 109 and Prayer

❑ Congregation Bible Study:

cl chap. 9 ¶1-7 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 10-13 (10 min.)

No. 1: Leviticus 12:1–13:8 (4 min. or less)

No. 2: The Truth About Venerating Relics and Images of “Saints”—rs p. 354 ¶1–p. 355 ¶1 (5 min.)

No. 3: Abusive Speech—Abusive Speech Is Displeasing to Jehovah—it-1 p. 35 (5 min.)

❑ Service Meeting:

Song 82

10 min: The Literature Offer for July. Discussion. Briefly consider features of the literature that will be offered. Have one or two demonstrations.

20 min: “How to Help Those Who Have Difficulty Reading.” Questions and answers.

Song 55 and Prayer

How to Help Those Who Have Difficulty Reading

¹ Householders who have difficulty reading may be interested in spiritual things, but they could be intimidated by the Bible and other books. Offering such people the *Bible Teach* book, at least initially, may meet with little success. How can we help them spiritually? We asked experienced publishers from over 20 different countries what they do. Their suggestions follow.

² If the student has limited or no reading ability, you might start with a bro-

1. Teaching the Bible to those who have difficulty reading presents what challenge?
2. What tools are effective in helping someone who has difficulty reading?

chure, either *Listen to God* or *Listen to God and Live Forever*. One pioneer from the United States shows the person both brochures and asks which one he is more comfortable with. The branch office in Kenya reports that these tools have been very effective there because in African society, people are traditionally taught through storytelling rather than question-and-answer discussions. Whereas an educated person might easily accept reading and questioning, that method might make someone with little formal education uncomfortable. If the student has some reading ability, many publishers like to start in the brochures *Good News from God!* or *You Can Be God’s Friend!* or perhaps *My Book of Bible Stories*.

³ **Commend:** Those who have not learned to read may feel embarrassed, and many have low self-worth. Helping them feel comfortable is often the first step toward teaching them the truth. Most people who cannot read are intelligent and are able to learn. Show them due respect, and treat them with dignity. (1 Pet. 3: 15) They will be motivated to continue the study if they feel that their efforts are worthwhile and that they are making spiritual progress. So be generous in commending them.

⁴ Even if the student has limited reading ability, encourage him to prepare for his study. Some publishers in South Africa encourage their students to ask a family member or friend who can read well to help the students. A publisher in Britain motivates his students to prepare by letting them use his book for a few

3. What insights regarding those who cannot read will help us to be effective in teaching them?
4. How can we encourage those with limited reading ability to prepare for the study?

paragraphs during the study so that they can see how much easier it is to find the answers when they are underlined. One brother in India encourages his students to look at the pictures in the lesson for the next week and meditate on them in advance.

⁵ **Be Patient:** Regardless of the publication you use, focus on the main points, and help your student to understand them well. In the beginning, discussions of 10 to 15 minutes may be best. Do not try to cover too much material, perhaps just a few paragraphs each session. Be patient if the student reads slowly. He will likely be motivated to improve his reading ability as he develops appreciation for Jehovah. To help your student do that, it is good to invite him to attend the meetings from the start.

⁶ If Bible students learn how to read, they will make faster spiritual progress. (Ps. 1:1-3) Many have helped their students by using the publication *Apply Yourself to Reading and Writing* for a few minutes at the end of each study. If the student gets discouraged, perhaps you can build up his confidence by pointing out some things that he was able to learn how to do. Assure him that Jehovah will bless his efforts, and encourage him to pray for help. (Prov. 16:3; 1 John 5:14, 15) Some publishers in Britain encourage their students to set reasonable but progressive goals—perhaps first mastering the alpha-

5. How can we demonstrate patience when conducting the study?

6. How can we help individuals learn how to read?

bet, then finding and reading selected scriptures, and finally reading from simplified Bible publications. Helping people learn how to read often involves motivating them to *want* to do it, not just teaching them how.

⁷ Jehovah does not look down on those with little secular education. (Job 34:19) It is the person's heart that Jehovah is searching. (1 Chron. 28:9) So do not hold back from introducing the truth to those who have difficulty reading. You have many excellent tools that you can start with. Eventually, you can transfer the study to the *Bible Teach* book and give him a more rounded understanding of the Scriptures.

7. Why should we not hold back from introducing the truth to those who have difficulty reading?

Those who have not learned to read may feel embarrassed, and many have low self-worth. Helping them feel comfortable is often the first step toward teaching them the truth

If the householder cannot read, try this:

- Initially use *Listen to God, Listen to God and Live Forever*, or another suitable publication.
- Treat him with dignity, and commend generously.
- Keep discussions brief, and do not try to cover too much material.
- Help him develop his reading skills.

As he demonstrates appreciation for the truth and an appetite for learning, you may be able to transfer the study to the *Bible Teach* book.

55 *Life Without End—At Last!* (John 3:16)

1. Can you see with your mind's eye,
Peoples dwelling together?
Sorrow has passed. Peace at last!
Life without tears or pain.

(CHORUS)

*Sing out with joy of heart!
You too can have a part.
Live for the day when you'll say,
"Life without end, at last!"*

2. In those days old will grow young,
Flesh revived as in childhood.
Troubles are gone, from now on,
No need to weep or fear.

(Chorus)

3. Paradise all will enjoy
As we sing of God's glory.
Long as we live, we will give
To God, our Maker, thanks.

(Chorus)