

WEEK STARTING JUNE 30

Song 5 and Prayer

❑ Congregation Bible Study:

cl chap. 9 ¶8-20 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 14-16 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 58

10 min: “Prompt Follow-Through Needed.”

Talk. Afterward, briefly demonstrate how to start a Bible study on the first Saturday in July using the sample presentation on page 8.

20 min: Personal Study Makes Strong Ministers. Discussion based on the *Ministry School* book, pages 27-32. Interview a publisher who is known for his good study habits.

Song 69 and Prayer

Prompt Follow-Through Needed

Since our redesigned Web site was launched, online requests for Bible studies have increased dramatically. Additional requests have been generated by new public witnessing initiatives. The branch office processes these as quickly as possible. For example, if a request is made on jw.org, the elders in the interested person’s territory often receive notification from the branch office just two days later. Reports from the field indicate, however, that some who request a Bible study have not been contacted for several weeks. How can we ensure that help is given before the person’s interest fades?—Mark 4:14, 15.

If a person who does not live in your territory shows interest, *promptly* fill out a *Please Follow Up* (S-43) form and give it to the secretary *no later than your next meeting*. *Within a day or two*, the secretary should give the information to the appropriate congregation or submit it to the branch office using the Congregation tab on jw.org. Elders should check the Web site *regularly*. If they receive a notice to call on someone, they should follow through *quickly*. Any publisher asked to make the call should consider it a *priority*. If the person is not at home, perhaps you could leave a note with your contact information.

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning June 30, 2014.

1. Why is the principle recorded at Exodus 23:2 so important when choosing entertainment and recreation? [May 5, *w11* 7/15 pp. 10-11 pars. 3-7]
2. How serious was the command requiring priests to wash before offering sacrifices to Jehovah, and how does it serve as a strong reminder for God’s servants today? (Ex. 30:18-21) [May 19, *w96* 7/1 p. 9 par. 9]
3. Why was Aaron not punished for making the golden calf? (Ex. 32:1-8, 25-35) [May 19, *w04* 3/15 p. 27 par. 4]
4. How does the Christian view of courtship and marriage relate to God’s forbidding Israelites to marry people who worshipped other gods? (Ex. 34:12-16) [May 26, *w89* 11/1 pp. 20-21 pars. 11-13]
5. Why is the experience of Bezalel and Oholiab particularly encouraging to us? (Ex. 35:30-35) [May 26, *w10* 9/15 p. 10 par. 13]
6. “The holy sign of dedication” on the turban worn by Israel’s high priest provided what reminder, and what does this sign teach us about dedication? (Ex. 39:30) [June 2, *w01* 2/1 p. 14 pars. 2-3]
7. What responsibility do all Christians have in reporting the serious wrongdoing of a fellow Christian? (Lev. 5:1) [June 9, *w97* 8/15 p. 27]
8. What important role did communion sacrifices play in Israel’s day, and what does this provision symbolize for us today? (Lev. 7:31-33) [June 16, *w12* 1/15 p. 19 pars. 11-12]
9. What may have been involved in the sin of Aaron’s sons Nadab and Abihu, and what lessons do we learn from this account? (Lev. 10:1, 2, 9) [June 23, *w04* 5/15 p. 22 pars. 6-8]
10. Why did childbirth make a woman “unclean”? (Lev. 12:2, 5) [June 23, *w04* 5/15 p. 23 par. 2]

5 *Christ, Our Exemplar* (Romans 5:8)

1. What love Jehovah showed,
 What blessings from him flowed,
 When for all mankind he gave his dear Son.
Christ then became our bread,
 That we might all be fed,
 And life eternal in peace might be won.
2. Christ taught us ev'ry day
 For God's great name to pray,
 The name Jehovah to be sanctified.
Pray that his Kingdom come
 And that his will be done.
 Pray that he daily our bread will provide.
3. God's truth Christ Jesus taught
 And tender comfort brought
 To those who followed as his faithful sheep.
May seeds of Kingdom praise
 Be sown through all our days.
 Then satisfaction and joy we will reap.

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?

⁹ How was Jesus powerful in word? He often taught in the open air—on lakeshores and hillsides as well as on the streets and in marketplaces. (Mark 6:53-56; Luke 5:1-3; 13:26) His listeners could simply walk away if his words did not hold their interest. In the era before printed books, appreciative listeners had to carry his words in their mind and heart. So Jesus' teaching needed to be thoroughly arresting, plainly understood, and easily remembered. But this challenge posed no problem for Jesus. Consider, for example, his Sermon on the Mount.

¹⁰ One morning early in 31 C.E., a crowd gathered on a hillside near the Sea of Galilee. Some had come from Judea and Jerusalem, 60 to 70 miles away. Others had come from the seacoast area of Tyre and Sidon, to the north. Many sick people drew close to Jesus to touch him, and he healed them all. When there was not even one seriously ill person left among them, he began to teach. (Luke 6:17-19) When he finished speaking some time later, they were amazed by what they had heard. Why?

¹¹ Years later, one who had heard that sermon wrote: "The crowds were astounded at his way of teaching; for he was teaching them as a person having authority." (Matthew 7:28, 29) Jesus spoke with a power they could feel. He spoke for God and backed up his teaching with the authority of God's Word. (John 7:16) Jesus' statements were clear, his exhortations persuasive, and his arguments irrefutable. His words got to the heart of issues as well as to the hearts of his listeners. He taught them how to find happiness, how to pray, how to seek God's Kingdom, and how to build for a secure future. (Matthew 5:3-7:27) His words

9-11. (a) Where did Jesus do much of his teaching, and what challenge did he face? (b) Why were the crowds astounded at Jesus' way of teaching?

"They beheld Jesus walking upon the sea"



awakened the hearts of those hungering for truth and righteousness. Such ones were willing to “disown” themselves and abandon everything in order to follow him. (Matthew 16:24; Luke 5:10, 11) What a testimony to the power of Jesus’ words!

“Powerful in Work”

¹² Jesus was also “powerful in work.” (Luke 24:19) The Gospels report over 30 specific miracles performed by him—all in “Jehovah’s power.”* (Luke 5:17) Jesus’ miracles touched the lives of thousands. Just two miracles—the feeding of 5,000 men and later 4,000 men “besides women and young children”—involved crowds probably totaling some 20,000 people!—Matthew 14:13-21; 15:32-38.

¹³ There was great diversity in Jesus’ miracles. He had authority over demons, expelling them with ease. (Luke 9:37-43) He had power over physical elements, turning water into wine. (John 2:1-11) To the amazement of his disciples, he walked on the windswept Sea of Galilee. (John 6:18, 19) He had mastery over disease, curing organic defects, chronic illness, and life-threatening sickness. (Mark 3:1-5; John 4:46-54) He performed such healings in various ways. Some were healed from a distance, whereas others felt Jesus’ personal touch. (Matthew 8:2, 3, 5-13) Some were healed instantly, others gradually.—Mark 8:22-25; Luke 8:43, 44.

¹⁴ Outstandingly, Jesus had the power to undo death.

* In addition, the Gospels at times group many miracles under a single, general description. For example, on one occasion a “whole city” came to see him, and he cured “many” sick ones.—Mark 1:32-34.

12, 13. In what sense was Jesus “powerful in work,” and what diversity was there in his miracles?

14. Under what circumstances did Jesus demonstrate that he had the power to undo death?

On three recorded occasions, he raised the dead, giving a 12-year-old daughter back to her parents, an only child to his widowed mother, and a beloved brother to his sisters. (Luke 7:11-15; 8:49-56; John 11:38-44) No circumstance proved too formidable. He raised the 12-year-old girl from her deathbed shortly after she died. He resurrected the widow's son from the funeral bier, no doubt on the day of his death. And he raised Lazarus from the burial tomb after he had been dead for four days.

Unselfish, Responsible, and Considerate Use of Power

¹⁵ Can you imagine the potential for abuse if Jesus' power were placed in the hands of an imperfect ruler? But Jesus was sinless. (1 Peter 2:22) He refused to be tainted by the selfishness, ambition, and greed that drive imperfect men to use their power to hurt others.

¹⁶ Jesus was unselfish in the use of his power, never employing it for personal gain. When he was hungry, he refused to turn stones into bread for himself. (Matthew 4:1-4) His meager possessions were evidence that he did not profit materially from the use of his power. (Matthew 8:20) There is further proof that his powerful works sprang from unselfish motives. When he performed miracles, he did so at some cost to himself. When he cured the sick, power went out of him. He was sensitive to this outflow of power, even in the case of just one cure. (Mark 5:25-34) Yet, he let *crowds* of people touch him, and they were healed. (Luke 6:19) What a selfless spirit!

¹⁷ Jesus was responsible in the use of his power. Never

15, 16. What evidence is there that Jesus was unselfish in the use of his power?

17. How did Jesus demonstrate that he was responsible in the use of his power?

did he perform powerful works for mere showy display or purposeless theatrics. (Matthew 4:5-7) He was unwilling to perform signs merely to satisfy Herod's wrongly motivated curiosity. (Luke 23:8, 9) Far from advertising his power, Jesus often instructed those whom he healed not to tell anyone. (Mark 5:43; 7:36) He did not want people to reach conclusions about him on the basis of sensational reports.—Matthew 12:15-19.

¹⁸ This powerful man, Jesus, was nothing like those rulers who have wielded power in callous disregard for the needs and suffering of others. Jesus cared about people. The mere sight of the afflicted touched him so deeply that he was motivated to relieve their suffering. (Matthew 14:14) He was considerate of their feelings and needs, and this tender concern influenced the way he used his power. A moving example is found at Mark 7:31-37.

¹⁹ On this occasion, great crowds found Jesus and brought to him many who were sick, and he cured them all. (Matthew 15:29, 30) But Jesus singled out one man for special consideration. The man was deaf and hardly able to talk. Jesus may have sensed this man's particular nervousness or embarrassment. Thoughtfully, Jesus took the man aside—away from the crowd—to a private place. Then Jesus used some signs to convey to the man what he was about to do. He “put his fingers into the man's ears and, after spitting, he touched his tongue.”* (Mark 7:33) Next,

* Spitting was a means or sign of healing accepted by both Jews and Gentiles, and the use of saliva in cures is reported in rabbinic writings. Jesus may have spit simply to convey to the man that he was about to be healed. Whatever the case, Jesus was not using his saliva as a natural healing agent.

18-20. (a) What influenced the way in which Jesus used his power? (b) How do you feel about the manner in which Jesus healed a certain deaf man?

Jesus looked up to heaven and uttered a prayerful sigh. These actions would say to the man, 'What I am about to do for you is due to power from God.' Finally, Jesus said: "Be opened." (Mark 7:34) At that, the man's hearing was restored, and he was able to speak normally.

²⁰ How touching to think that even when using his God-given power to heal the afflicted, Jesus showed a sympathetic regard for their feelings! Is it not reassuring to know that Jehovah has placed the Messianic Kingdom in the hands of such a caring, considerate Ruler?

A Portent of Things to Come

²¹ The powerful works that Jesus performed on earth were just foregleams of even grander blessings to come under his kingly rule. In God's new world, Jesus will once again work miracles—but on a global scale! Consider some of the thrilling prospects ahead.

²² Jesus will restore the earth's ecology to perfect balance. Recall that he demonstrated control of natural forces by calming a windstorm. Surely, then, under Christ's Kingdom rule, mankind will have no need to fear being harmed by typhoons, earthquakes, volcanic eruptions, or other natural disasters. Since Jesus is the Master Worker, whom Jehovah used to create the earth and all life on it, he fully understands the makeup of the earth. He knows how to use its resources properly. Under his rule, this entire earth will be turned into Paradise.—Luke 23:43.

²³ What about mankind's needs? Jesus' ability to feed thousands bountifully, using only a few meager provisions, assures us that his rule will bring freedom from

21, 22. (a) What did the miracles of Jesus portend? (b) Because Jesus has control of natural forces, what can we expect under his Kingdom rule?

23. As King, how will Jesus satisfy mankind's needs?

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.

it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.

15 And the priest will take some of the log measure of oil^a and pour it into his own left palm.

16 The priest will then dip his right finger into the oil that is in his left palm and spatter some of the oil with his finger seven times before Jehovah.

17 Then the priest will put some of the remaining oil in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot over the blood of the guilt offering. **18** The priest will put what is left over of the oil in his palm on the head of the one cleansing himself, and the priest will make atonement for him before Jehovah.^b

19 "The priest will sacrifice the sin offering^c and make atonement for the one cleansing himself from his impurity, and afterward he will slaughter the burnt offering. **20** And the priest will offer up the burnt offering and the grain offering^d on the altar, and the priest will make atonement for him,^e and he will be clean.^f

21 "However, if he is poor and does not have enough means, he will then take one young ram as a guilt offering for a wave offering, in order to make atonement for himself, along with one tenth of an e'phah* of fine flour mixed with oil as a grain offering, a log measure of oil, **22** and two turtledoves or two young pigeons, according to his means. The one will serve as a sin offering, and the other as a burnt offering.^g **23** On the eighth day,^h he will bring them for establishing his purification

14:21 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14.

CHAP. 14
a Le 14:10

b Le 6:7
1Jo 1:7
1Jo 2:1, 2

c Le 5:6

d Le 2:1
Le 14:10
Nu 15:4

e Mt 8:4

f Le 14:9
Mr 1:44
Lu 5:14
Lu 17:14

g Le 1:14
Le 5:7
Le 12:8

h Le 15:13, 14

Second Col.

a Le 14:10, 11

b Le 6:6

c Le 14:12

d Le 14:14

e Le 14:15-18

f Le 12:8
Le 14:22

g Le 5:7

h Le 14:20

i Nu 35:10

to the priest at the entrance of the tent of meeting before Jehovah.^a

24 "The priest will take the young ram of the guilt offering^b and the log measure of oil, and the priest will wave them back and forth as a wave offering before Jehovah.^c **25** He will then slaughter the young ram of the guilt offering, and the priest will take some of the blood of the guilt offering and put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.^d **26** The priest will pour some of the oil into his own left palm,^e **27** and he will then spatter with his right finger some of the oil that is in his left palm seven times before Jehovah. **28** And the priest will put some of the oil that is in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot on the same places that he put the blood of the guilt offering.

29 The priest will then put what is left over of the oil in his palm on the head of the one cleansing himself, in order to make atonement for him before Jehovah.

30 "He will offer up one of the turtledoves or one of the young pigeons, according to his means,^f **31** the one he can afford, as a sin offering and the other as a burnt offering^g along with the grain offering; and the priest will make atonement for the one cleansing himself before Jehovah.^h

32 "This is the law for the one in whom the disease of leprosy was but who does not have the means when establishing his purification."

33 Then Jehovah said to Moses and Aaron: **34** "When you come into the land of Ca'naan,ⁱ which I am giving you

as a possession,^a and I contaminate a house in your land with the disease of leprosy,^b **35** the one to whom the house belongs should then come and tell the priest, 'Some kind of contamination has appeared in my house.' **36** The priest will give orders to clear out the house before he comes to examine the contamination, in order that he may not declare everything that is in the house unclean; and after that the priest will come in to inspect the house. **37** He will examine the affected area, and if the walls of the house are contaminated with yellowish-green or reddish depressions and they appear to be deeper than the wall surface, **38** the priest will then go out of the house to the entryway of the house and quarantine the house for seven days.^c

39 "Then the priest will return on the seventh day and make an inspection. If the contamination has spread in the walls of the house, **40** the priest will then give orders, and the contaminated stones must be torn out and thrown outside the city into an unclean place. **41** Then he is to have the inside of the house thoroughly scraped, and the plaster and mortar that is removed should be discarded outside the city in an unclean place. **42** They will then insert other stones in the place of the stones they removed, and he should use different mortar and have the house plastered.

43 "If, though, the contamination returns and breaks out in the house after the stones were torn out and the house was scraped and replastered, **44** the priest will then go in and inspect it. If the contamination has spread in the house, it is malignant leprosy^d in the house. The house is unclean. **45** He will then have the house pulled

CHAP. 14
a Ge 17:8

b De 7:12, 15

c Le 13:4, 50
Nu 12:15

d Le 13:51

Second Col.

a Le 14:41

b Le 14:38

c Le 11:23-25
Le 15:8
Le 17:15
Le 22:4-6

d Le 14:3, 4
Nu 19:6, 7

e Le 14:6, 7

f Le 13:30

g Le 13:47

h Le 14:34

i Le 13:2

j Le 10:10
Eze 44:23

k De 24:8

down—its stones, its timbers, and all the plaster and mortar of the house—and carried outside the city to an unclean place.^a **46** But whoever enters the house any of the days it is quarantined^b will be unclean until the evening;^c **47** and whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments.

48 "However, if the priest comes and sees that the contamination has not spread in the house after the house was replastered, the priest will then declare the house clean, because the contamination has been healed. **49** In order to purify the house from uncleanness,* he will take two birds, cedarwood, scarlet material, and hyssop.^d **50** He is to kill the one bird in an earthenware vessel over running water. **51** Then he will take the cedarwood, the hyssop, the scarlet material, and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times.^e **52** And he will purify the house from uncleanness* with the blood of the bird, the running water, the live bird, the cedarwood, the hyssop, and the scarlet material. **53** He will then set the live bird free outside the city in the open field and make atonement for the house, and it will be clean.

54 "This is the law respecting any case of leprosy, infection of the scalp or the beard,^f **55** leprosy of the garment^g or the house,^h **56** and respecting swellings, scabs, and blotches,ⁱ **57** in order to determine when something is unclean and when something is clean.^j This is the law about leprosy."^k

14:49, 52 *Lit., "sin."

15 Jehovah continued to speak to Moses and Aaron, saying: **2** "Speak to the Israelites and tell them, 'If a man has a discharge from his genital organ,* this discharge makes him unclean.^a **3** He is unclean from the discharge, whether the discharge continues to flow from his genitals or is obstructed, he is still unclean.

4 "Any bed that the one with the discharge lies on will be unclean, and anything he sits on will be unclean. **5** A man who touches his bed must wash his garments, and he should bathe in water and be unclean until the evening.^b **6** Anyone who sits on an article that the one having a discharge sat on should wash his garments, bathe in water, and be unclean until the evening. **7** Whoever touches the flesh of the one having a discharge should wash his garments, bathe in water, and be unclean until the evening. **8** If the one who has a discharge spits on someone clean, that person must wash his garments, bathe in water, and be unclean until the evening. **9** Any saddle that the one with the discharge rides on will be unclean. **10** Anyone touching anything that was under him will be unclean until the evening, and anyone who carries those items will wash his garments, bathe in water, and be unclean until the evening. **11** If the one with the discharge^c has not washed his hands in water and he touches someone, that person must then wash his garments, bathe in water, and be unclean until the evening. **12** An earthenware vessel that the one having a discharge touches should be smashed, and any wooden vessel should be washed with water.^d

15:2 *Lit., "his flesh."

CHAP. 15

- a Le 22:4
Nu 5:2
- b Le 11:24, 25
Le 14:46, 47
Le 17:15
Le 22:6

c Le 15:2

d Le 11:32, 33

Second Col.

a Le 14:8

b Le 1:14

c Le 22:4
De 23:10, 11

d Ex 19:15
1Sa 21:5

e Le 12:2, 5

f Le 20:18

g Le 15:4-6

h Le 15:10

13 "When the discharge stops and the person becomes clean from it, he will then count seven days for his purification, and he must wash his garments, bathe himself in running water, and he will be clean.^a **14** On the eighth day, he should take two turtledoves or two young pigeons^b and come before Jehovah at the entrance of the tent of meeting and give them to the priest. **15** And the priest will offer them, the one as a sin offering and the other as a burnt offering, and the priest will make atonement for him before Jehovah concerning his discharge.

16 "Now if a man has an emission of semen, he should bathe his whole body in water and be unclean until the evening.^c **17** He must wash with water any garment and any skin with semen on it, and it will be unclean until the evening.

18 "When a man lies with a woman and has an emission of semen, they should bathe in water and be unclean until the evening.^d

19 "If a woman has a discharge of blood from her body, she will continue in her menstrual impurity for seven days.^e Anyone touching her will be unclean until the evening.^f **20** Anything she lies down on in her menstrual impurity will be unclean, and everything she sits on will be unclean.^g **21** Anyone touching her bed should wash his garments, bathe in water, and be unclean until the evening. **22** Anyone touching any article she sat on should wash his garments, bathe in water, and be unclean until the evening. **23** If she sat on the bed or on another article, his touching it will make him unclean until the evening.^h **24** And if a man lies down with her and her menstrual impurity comes

on him,^a he will then be unclean for seven days, and any bed on which he lies down will be unclean.

25 "When a woman's discharge of blood flows for many days^b when it is not the regular time of her menstruation,^c or if she should have a flow longer than her usual menstruation, she will be unclean during all the days of her discharge, as in the days of her menstrual impurity. **26** Any bed she lies on during the days of her discharge will become like the bed of her menstrual impurity,^d and any article she sits on will become unclean like the uncleanness of her menstrual impurity. **27** Anyone touching them will be unclean, and he must wash his garments, bathe in water, and be unclean until the evening.^e

28 "However, when she is clean from her discharge, she will count for herself seven days, and afterward she will be clean.^f **29** On the eighth day, she should take two turtledoves or two young pigeons,^g and she will bring them to the priest at the entrance of the tent of meeting.^h **30** The priest will make the one a sin offering and the other a burnt offering, and the priest will make atonement for her before Jehovah concerning her unclean discharge.ⁱ

31 "Thus you must keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle, which is in their midst.^j

32 "This is the law about the man having a discharge, the man who is unclean because of an emission of semen,^k **33** the woman during her menstrual impurity,^l any male or female who has a discharge flowing from the body,^m and a man who lies down with an unclean woman."

CHAP. 15

- a Le 18:19
Le 20:18
b Mt 9:20
Lu 8:43
c Le 15:19
d Le 15:21
e Le 15:22
f Le 15:13
g Le 1:14
h Le 15:14, 15
i Le 12:7
j Le 19:30
Nu 5:3
Nu 19:20
k Le 15:16
l Le 15:19
m Le 15:2, 25

Second Col.

CHAP. 16

- a Le 10:1, 2
b Le 23:27
c Ex 40:21
Heb 6:19
Heb 9:3, 7
d Nu 4:19, 20
e Ex 25:22
f Ex 40:34
g Le 4:3
h Le 1:3
i Ex 28:39
j Ex 28:42
k Ex 39:27, 29
l Ex 28:4
m Ex 28:2
n Ex 30:20
Heb 10:22
o Heb 7:27
p Heb 5:1-3
q Pr 16:33
r Le 14:7, 53
Le 16:21, 22
Isa 53:4
Ro 15:3

16 Jehovah spoke to Moses after the death of Aaron's two sons who died for approaching Jehovah.^a **2** Jehovah said to Moses: "Tell Aaron your brother that he may not come at just any time into the holy place^b inside the curtain,^c in front of the cover on the Ark, so that he may not die,^d for I will appear over the cover^e in a cloud.^f

3 "This is what Aaron should bring when he comes into the holy place: a young bull for a sin offering^g and a ram for a burnt offering.^h **4** He should put on the holy linen robe,ⁱ and the linen shorts^j should cover his body,^k and he should wrap himself with the linen sash^k and his head with the linen turban.^l They are holy garments.^m He will bathe himself in waterⁿ and put them on.

5 "He should take from the assembly of the Israelites^o two young male goats for a sin offering and one ram for a burnt offering.

6 "Aaron must then present the bull of the sin offering, which is for himself, and he will make atonement in behalf of himself^p and his house.

7 "He will then take the two goats and make them stand before Jehovah at the entrance of the tent of meeting. **8** Aaron will draw lots over the two goats, the one lot for Jehovah and the other lot for A-za'zel.* **9** Aaron will present the goat that was designated by lot^q for Jehovah and make it a sin offering. **10** But the goat designated by lot for A-za'zel should be brought alive to stand before Jehovah in order to perform the atonement upon it, so that it may be sent away for A-za'zel into the wilderness.^r

16:4 *Or "undergarments." ^rOr "his exposed flesh." **16:8** *Possibly meaning "Goat That Disappears."

11 "Aaron will present the bull of the sin offering, which is for himself, and make atonement in behalf of himself and his house; afterward he will slaughter the bull of the sin offering, which is for himself.^a

12 "He will then take the fire holder^b full of burning coals from the altar^c before Jehovah and two handfuls of fine perfumed incense,^d and he will bring them inside the curtain.^e

13 He will also put the incense on the fire before Jehovah,^f and the cloud of the incense will envelop the Ark cover,^g which is on the Testimony,^h so that he may not die.

14 "He will take some of the bull's bloodⁱ and spatter it with his finger in front of the cover on the east side, and he will spatter some of the blood with his finger seven times before the cover.^j

15 "He will then slaughter the goat of the sin offering, which is for the people,^k and bring its blood inside the curtain^l and do with its blood^m the same as he did with the bull's blood; he is to spatter it toward the cover and before the cover.

16 "He must make atonement for the holy place concerning the acts of uncleanness of the Israelites and concerning their transgressions and their sins,ⁿ and that is what he should do for the tent of meeting, which is located among them in the midst of their acts of uncleanness.

17 "No other man should be in the tent of meeting from the time he goes in to make atonement in the holy place until he comes out. He will make atonement in behalf of himself and his house^o and in behalf of the entire congregation of Israel.^p

18 "He will then come out to the altar,^q which is before Jehovah, and make atonement for

CHAP. 16

- a Le 16:6
- b Heb 9:4
- c Ex 40:29
Le 6:13
Nu 16:46
- d Ex 30:34-36
Re 5:8
Re 8:3-5
- e Le 16:2
Heb 6:19
Heb 10:19, 20
- f Ex 25:22
2Ki 19:15
- g Ex 25:18, 21
1Ch 28:11
- h Ex 34:29
- i Heb 9:22
- j Ro 3:25
Heb 9:12
Heb 9:24, 25
Heb 10:4, 12
- k Le 16:5
Heb 2:17
Heb 5:1-3
Heb 9:26
1Jo 2:1, 2
- l Heb 6:19
Heb 9:3, 7
Heb 10:19, 20
- m Le 17:11
- n Ec 7:20
- o Le 16:6
- p Mr 10:45
Heb 2:9
Heb 7:27
Heb 9:7, 12
Re 1:5
- q Ex 38:1

Second Col.

- a Heb 9:23
- b Le 16:16
- c Le 16:8, 10
- d Isa 53:5, 6
2Co 5:21
- e Isa 53:12
Eph 1:7
Heb 9:28
1Pe 2:24
1Jo 3:5
- f Ps 103:12
Heb 13:12
- g Le 16:10
- h Ex 30:20
- i Ex 28:4
Le 8:7
- j Le 16:3
- k Le 16:5
- l Eph 1:7
- m Le 16:8, 21

it, and he will take some of the bull's blood and some of the goat's blood and put it on the horns of the altar on all sides.

19 He will also spatter some of the blood on it with his finger seven times and cleanse it and sanctify it from the acts of uncleanness of the Israelites.

20 "When he has finished making atonement^a for the holy place and the tent of meeting and the altar,^b he will also present the live goat.^c 21 Aaron will lay both his hands on the head of the live goat and confess over it all the errors of the Israelites and all their transgressions and all their sins, and he will put them on the head of the goat^d and send it away into the wilderness by the hand of a man designated to do this.* 22 The goat will carry upon itself all their errors^e into a desert land,^f and he will send the goat away into the wilderness.^g

23 "Aaron will then enter into the tent of meeting and take off the linen garments that he put on when he went into the holy place, and he will lay them down there. 24 He must bathe himself* in water^h in a holy place and put on his garments;ⁱ then he will come out and offer up his burnt offering^j and the people's burnt offering^k and make atonement in his own behalf and in behalf of the people.^l 25 He will make the fat of the sin offering smoke on the altar.

26 "The man who sent away the goat for A-za'zel^m should wash his garments and bathe himself in water, and after that he may come into the camp.

27 "And the bull of the sin offering and the goat of the sin offering, whose blood was brought into the holy place to make

16:21 *Or "a man standing ready."
16:24 *Lit., "his flesh."

atonement, will be taken outside the camp, and their skins and their flesh and their dung will be burned in the fire.^a **28** The one who burns them should wash his garments and bathe himself in water, and after that he may come into the camp.

29 "It will serve as a lasting statute for you: In the seventh month, on the tenth of the month, you should afflict yourselves,* and you must not do any work,^b whether a native or a foreigner who is residing among you. **30** On this day atonement^c will be made for you, to declare you clean. You will be clean from all your sins before Jehovah.^d **31** It is a sabbath of complete rest for you, and you should afflict yourselves.^e It is a lasting statute.

32 "The priest who is anointed^f and installed* to serve as priest^g in place of his father^h will make atonement and put on the linen garments,ⁱ the holy garments.^j **33** He will make atonement for the holy sanctuary,^k the tent of meeting,^l and the altar;^m and he will make atonement for the priests and for all the people of the congregation.ⁿ **34** This will serve as a lasting statute for you,^o to make atonement for the Israelites concerning all their sins once each year."^p

So he did just as Jehovah had commanded Moses.

17 Jehovah went on to say to Moses: **2** "Speak to Aaron and his sons and all the Israelites and say to them, "This is what Jehovah has commanded:

3 "If any man of the house of Israel slaughters a bull or a young ram or a goat in the camp

16:29 *Or "your souls." To "afflict oneself" is generally understood to mean various forms of self-denial, including fasting. **16:31; 17:11** *Or "your souls." **16:32** *Lit., "whose hand will be filled."

CHAP. 16

- a Le 4:11, 12
Heb 13:11, 12
b Le 23:27, 28
Nu 29:7
c Joh 3:16
Ro 8:32
Tit 2:13, 14
1Jo 1:7
1Jo 3:16
d Jer 33:8
Heb 9:13, 14
Heb 10:2
e Le 23:32
f Ex 29:4, 7
Le 8:12
g Le 8:33
h Nu 20:26
i Ex 28:39
Ex 39:27, 28
j Ex 28:2
Ex 29:29
Le 16:4
k Le 16:16
l Le 16:20
m Le 16:18
n Le 16:24
1Jo 2:1, 2
o Le 23:31
Nu 29:7
p Ex 30:10
Heb 9:7

Second Col.

CHAP. 17

- a Le 3:1, 2
Le 7:11
b Le 3:3-5
Le 7:29-31
c De 32:17
Jos 24:14
d Ex 34:15
De 31:16
e Le 1:3
De 12:5, 6
De 12:13, 14
f Ge 9:4
Le 3:17
Le 7:26
Le 19:26
1Sa 14:33
Ac 15:20, 29
g Le 17:14
De 12:23
h Le 8:15
Le 16:18

or if he slaughters it outside the camp, **4** instead of bringing it to the entrance of the tent of meeting to present it as an offering to Jehovah before the tabernacle of Jehovah, bloodguilt will be counted to that man. He has shed blood, and that man must be cut off* from among his people. **5** This is so that the Israelites will bring the sacrifices, which they now sacrifice in the open field, to Jehovah, to the entrance of the tent of meeting, to the priest. They are to sacrifice these as communion sacrifices to Jehovah.^a **6** And the priest will sprinkle the blood on Jehovah's altar at the entrance of the tent of meeting and make the fat smoke as a pleasing* aroma to Jehovah.^b **7** So they should no longer offer sacrifices to the goatlike demons,^c with which they are prostituting themselves.^d This will serve as a lasting statute for you throughout your generations."^e

8 "You should say to them, 'Any man of the house of Israel or any foreigner who is residing in your midst who offers up a burnt offering or a sacrifice **9** and does not bring it to the entrance of the tent of meeting to offer it to Jehovah must be cut off* from his people.'^e

10 "If any man of the house of Israel or any foreigner who is residing in your midst eats any sort of blood,^f I will certainly set my face against the one* who is eating the blood, and I will cut him off* from among his people. **11** For the life* of the flesh is in the blood,^g and I myself have given it on the altar^h for you to make atonement for yourselves,^h because it is the

17:4, 9 *Or "put to death." **17:6** *Or "appeasing; soothing." Lit., "restful." **17:7** *Lit., "the goats." **17:10, 11** *Or "soul." **17:10** *Or "put him to death."

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning June 30, 2014.

1. Why is the principle recorded at Exodus 23:2 so important when choosing entertainment and recreation?

[w11 7/15 pp. 10-11 pars. 3-7] Do Not Follow “After the Crowd”

³ In taking a long journey, what would you do if you felt unsure about which way to go? You might feel tempted to follow other travelers—especially if you saw a great many making the same choice. Such a course is risky. After all, those travelers may not be heading toward your destination, or they too may be lost. In this connection, consider a principle that underlies one of the laws given to ancient Israel. Those who served as judges or as witnesses in judicial matters were warned of the danger of ‘following after the crowd.’ (*Read Exodus 23:2.*) Without doubt, it is all too easy for imperfect humans to bow to peer pressure, perverting justice. However, is the principle about not following the crowd restricted to judicial matters? Not at all.

⁴ In truth, the pressure to “follow after the crowd” can affect us at almost any time. It may arise suddenly, and it can be very difficult to resist. Think, for example, of the peer pressure that Joshua and Caleb once faced. They were part of a group of 12 men who went into the Promised Land to spy it out. Upon their return, ten of those men gave a very negative and discouraging report. They even claimed that some of the land’s inhabitants were giants descended from the Nephilim, the offspring of rebel angels and women. (Gen. 6:4) Now, that claim was absurd. Those wicked hybrids had been wiped out in the Deluge many centuries earlier, leaving not a single descendant behind. But even the most baseless ideas can exert power over those weak in faith. The negative reports from those ten spies quickly spread fear and panic among the people. Before long, most were sure that it would be a mistake to enter the Promised Land as Jehovah had directed. In that volatile situation, what did Joshua and Caleb do?—Num. 13:25-33.

⁵ They did not go following after the crowd. Although the crowd hated to hear it, those two men told the truth and stuck to it—even when threatened with death by stoning! Where did they get the courage? No doubt, a good part of it came from their faith. People with faith see clearly the difference between the baseless claims of men and the sacred promises of Jehovah God. Both men later expressed how they felt about Jehovah’s record in fulfilling his every promise. (*Read Joshua 14:6, 8; 23:2, 14.*) Joshua and Caleb were attached to their faithful God, and they could not imagine hurting him for the sake of following a faithless crowd. So they stood firm, setting a sterling example for us today.—Num. 14:1-10.

⁶ Do you ever feel pressured to follow after the crowd? People who are alienated from Jehovah and who scoff at his moral standards certainly form a vast crowd today. When it comes to entertainment and recreation, that crowd often promote baseless ideas. They may insist that the immorality, violence, and spiritism so prevalent in television programs, movies, and video games are harmless. (2 Tim. 3:1-5) When you choose entertainment and recreation for yourself or your family, do you allow the lax consciences of others to influence your decisions and to mold your conscience? Would that not, in effect, amount to following after the crowd?

⁷ Jehovah has given us a precious gift to help us make decisions—our “perceptive powers.” However, these powers need to be trained “through use.” (Heb. 5:14) Following the crowd would not train our perceptive powers; nor, on the other hand, would a host of rigid rules in matters of conscience. That is why, for example, Jehovah’s people are not given a list of films, books, and Internet sites to avoid. Because this world changes so fast, such a list would be outdated soon after it was made. (1 Cor. 7:31) Worse, it would deprive us of the vital work of weighing Bible principles carefully and prayerfully and then making decisions on the basis of those principles.—Eph. 5:10.

2. How serious was the command requiring priests to wash before offering sacrifices to Jehovah, and how does it serve as a strong reminder for God’s servants today? (Ex. 30:18-21)

[w96 7/1 p. 9 par. 9]⁹ The tabernacle also had a courtyard, surrounded by a fence of tent cloths. In this courtyard was a large basin where the priests washed their hands and feet before entering the Holy. They also had to wash before offering sacrifices on the altar that was situated in the courtyard. (Exodus 30:18-21) This requirement of cleanliness is a strong reminder to God’s servants today that they must strive for physical, moral, mental, and spiritual purity if they want their worship to be acceptable to God. (2 Corinthians 7:1) In time the wood for the fire on the altar and the water for the basin were supplied by non-Israelite temple slaves.—Joshua 9:27.

3. Why was Aaron not punished for making the golden calf? (Ex. 32:1-8, 25-35)

[w04 3/15 p. 27 par. 4] Aaron was not in heartfelt sympathy with the idolatry. Later, he apparently joined fellow Levites in taking a stand for God and against those who resisted Moses. After the guilty were slain, Moses reminded the people that they had sinned greatly, indicating that others besides Aaron also received Jehovah’s mercy.

4. How does the Christian view of courtship and marriage relate to God’s forbidding Israelites to marry people who worshipped other gods? (Ex. 34:12-16)

[w89 11/1 pp. 20-21 pars. 11-13]¹¹ Heeding the Bible’s warning also spares us the painful consequences that often result when a Christian yokes himself with an unbeliever. There is, for example, the possibility that the unbeliever will turn the Christian mate from serving Jehovah. Consider Jehovah’s warning to ancient Israel. Marriage alliances with nonworshippers were prohibited. Why? “For he will turn your son from following me,” Jehovah warned, “and they will certainly serve other gods.” (Deuteronomy 7:3, 4) Faced with opposition from an unbelieving mate, there may be a tendency to drift toward the path of least resistance. It is easy to think, ‘It will not happen to me!’ But it happened to a man of Solomon’s wisdom. Could not the same happen to you?—1 Kings 11:1-6; compare 1 Kings 4:29, 30.

¹² Even if the believer is not turned away from true worship, there are still the problems and pressures often associated with a religiously divided home. Consider, again, God’s law to Israel. Suppose an Israelite girl agreed to marry a Canaanite man. Given the sexual practices that were prevalent in the land of Canaan, what respect would he have for the law of her God? Would he, for example, willingly refrain from sexual intercourse during menstruation, as required by the Mosaic Law? (Leviticus 18:19; 20:18; compare Leviticus 18:27.) In the case of an Israelite man who married a Canaanite girl, how supportive would she be when he journeyed to Jerusalem three times each year to attend the seasonal festivals? (Deuteronomy 16:16) Obviously, God’s law prohibiting such marriages served as a protection for the Israelites.

¹³ What about today? The moral standards of worldly people are a far cry from those of the Bible. No matter how clean-cut some worldly people may appear to be, they do not have a Bible-trained, Christian conscience. They have not spent years studying God’s Word, ‘making their mind over’ and ‘stripping off the old personality.’ (Romans 12:2; Colossians 3:9) Hence, the Christian who yokes himself to an unbeliever often exposes himself to much heartache and grief. Some face repeated pressure to share in perverted sex practices or to celebrate worldly holidays. And some even complain of loneliness. As one sister wrote: “The loneliness you feel when you are married to someone who doesn’t love Jehovah is the worst loneliness imaginable. You see, you have no one to share the truth with, which is the most important thing in your life.”

5. Why is the experience of Bezalel and Oholiab particularly encouraging to us? (Ex. 35:30-35)

[w10 9/15 p. 10 par. 13] ¹³ What if we feel inadequate to fulfill an assignment or to engage in the preaching work? We should ask Jehovah to give us his holy spirit to heighten whatever abilities we have in his service. (*Read Luke 11:13.*) God's spirit can qualify people for a work or a service privilege regardless of their previous circumstances or experience. For instance, right after the Exodus from Egypt, God's spirit enabled shepherds and slaves to vanquish their enemies in battle despite being inexperienced in warfare. (Ex. 17:8-13) Soon thereafter, that same spirit equipped Bezalel and Oholiab to carry out the exquisite, divinely inspired architectural plans for the tabernacle.—Ex. 31:2-6; 35:30-35.

6. “The holy sign of dedication” on the turban worn by Israel’s high priest provided what reminder, and what does this sign teach us about dedication? (Ex. 39:30)

[w01 2/1 p. 14 pars. 2-3] ² However, what does “dedication” mean in the Biblical sense? “Dedicate” translates a Hebrew verb that has the meaning “keep separate; be separated; withdraw.” In ancient Israel, High Priest Aaron wore on his turban “the holy sign of dedication,” which was a shining plate of pure gold engraved with the Hebrew words for “Holiness belongs to Jehovah.” That served as a reminder to the high priest that he must avoid doing anything that would profane the sanctuary “because the sign of dedication, the anointing oil of his God, [was] upon him.”—Exodus 29:6; 39:30; Leviticus 21:12.

³ We can see in this context that dedication is a serious matter. It implies voluntary identification as a servant of God, and it requires clean conduct. Therefore, we can appreciate why the apostle Peter quoted Jehovah as saying: “You must be holy, because I am holy.” (1 Peter 1:15, 16) As dedicated Christians, we bear a heavy responsibility to live up to our dedication, being faithful to the end. But what is involved in Christian dedication?—Leviticus 19:2; Matthew 24:13.

7. What responsibility do all Christians have in reporting the serious wrongdoing of a fellow Christian? (Lev. 5:1)

[w97 8/15 p. 27] David did not become angry with Nathan; neither did he try to defend himself nor did he resort to recriminations. Instead, Nathan's rebuke deeply moved his conscience. Cut to the heart, David confessed: “I have sinned against Jehovah.”—2 Samuel 12:13.

Nathan's exposure of David's sin, followed by godly reproof, bore good results. Though David was not shielded from the consequences of his wrong, he repented and became reconciled to Jehovah. How did David feel about such reproof? He wrote: “Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse.”—Psalm 141:5.

In our day too, Jehovah's servants can become involved in serious wrongdoing, even those who have been faithful for many years. Recognizing that the elders can assist, most take the initiative to approach them for help. (James 5:13-16) But sometimes a wrongdoer may try to cover up his sin, as did King David. What should we do if we come to know about serious wrongdoing in the congregation?

Whose Responsibility Is It?

When elders learn about serious wrongdoing, they approach the individual involved to give needed help and correction. It is the elders' responsibility to judge such ones inside the Christian congregation. Keeping a close watch on its spiritual condition, they assist and admonish anyone who is taking an unwise or wrong step.—1 Corinthians 5:12, 13; 2 Timothy 4:2; 1 Peter 5:1, 2.

But what if you are not an elder and you come to know about some serious wrongdoing on the part of another Christian? Guidelines are found in the Law that Jehovah gave to the nation of Israel. The Law stated that if a person was a witness to apostate acts, sedition, murder, or certain other serious crimes, it was his responsibility to report it and to testify to what he knew. Leviticus 5:1 states: "Now in case a soul sins in that he has heard public cursing and he is a witness or he has seen it or has come to know of it, if he does not report it, then he must answer for his error."—Compare Deuteronomy 13:6-8; Esther 6:2; Proverbs 29:24.

Though not under the Mosaic Law, Christians today can be guided by the principles behind it. (Psalm 19:7, 8) So if you learn about the serious wrongdoing of a fellow Christian, what should you do?

Handling the Matter

First of all, it is important that there is valid reason to believe that serious wrongdoing has really occurred. "Do not become a witness against your fellowman without grounds," stated the wise man. "Then you would have to be foolish with your lips."—Proverbs 24:28.

You may decide to go directly to the elders. It is not wrong to do so. Usually, however, the most loving course is to approach the person involved. Perhaps the facts are not as they appear to be. Or perhaps the situation is already being handled by the elders. Calmly discuss the matter with the person. If there remains reason to believe that a serious wrong has been committed, encourage him or her to approach the elders for help, and explain the wisdom of doing so. Do not talk to others about the matter, for that would be gossip.

If the person does not report to the elders within a reasonable period of time, then you should. One or two elders will then discuss the matter with the accused. The elders need to "search and investigate and inquire thoroughly" to see if wrong has been done. If it has, they will handle the case according to Scriptural guidelines.—Deuteronomy 13:12-14.

At least two witnesses are required to establish a charge of wrongdoing. (John 8:17; Hebrews 10:28) If the person denies the charge and your testimony is the only one, the matter will be left in Jehovah's hands. (1 Timothy 5:19, 24, 25) This is done in the knowledge that all things are "openly exposed" to Jehovah and that if the person is guilty, eventually his sins will "catch up" with him.—Hebrews 4:13; Numbers 32:23.

8. What important role did communion sacrifices play in Israel's day, and what does this provision symbolize for us today? (Lev. 7:31-33)

[w12 1/15 p. 19 pars. 11-12] ¹¹ Certain sacrifices stipulated by the Mosaic Law were considered communion offerings. These signified peace with Jehovah. The person making such an offering and his family would eat the meat of the sacrificed animal, perhaps in one of the temple's dining rooms. The officiating priest received a portion of the meat, as did the other priests serving at the temple. (Lev. 3:1, ftn.; 7:31-33) The worshipper made his sacrifice purely out of the desire to enjoy a good relationship with God. It was as though the worshipper, his family, the priests, and Jehovah himself were joyfully partaking of a meal together, in peace.

¹² What greater privilege could there be than, in a symbolic way, to invite Jehovah to such a meal and for him to accept? Naturally, the host would want to offer his very best to such an honored guest. The provision of communion sacrifices, part of the Law's framework of truth, pointed to the fact that by means of Jesus' greater sacrifice, all those of mankind who desire to attain an intimate, peaceful relationship with their Creator can do so. Today, we can enjoy Jehovah's friendship and company as we voluntarily sacrifice our resources and energies in his service.

9. What may have been involved in the sin of Aaron's sons Nadab and Abihu, and what lessons do we learn from this account? (Lev. 10:1, 2, 9)

[w04 5/15 p. 22 pars. 6-8] 10:1, 2—What may have been involved in the sin of Aaron's sons Nadab and Abihu? Soon after Nadab and Abihu took liberties in performing their priestly duties, Jehovah forbade priests to use wine or intoxicating liquor while serving at the tabernacle. (Leviticus 10:9) This suggests that Aaron's two sons may have been under the influence of alcohol on the occasion here under consideration. However, the actual reason for their death was their offering "illegitimate fire, which [Jehovah] had not prescribed for them."

Lessons for Us:

10:1, 2. Responsible servants of Jehovah today must comply with divine requirements. Moreover, they must not be presumptuous as they care for their responsibilities.

10:9. We should not perform God-given duties while under the influence of alcoholic beverages.

10. Why did childbirth make a woman "unclean"? (Lev. 12:2, 5)

[w04 5/15 p. 23 par. 2] The reproductive organs were made to pass on perfect human life. However, because of the inherited effects of sin, imperfect and sinful life was passed on to the offspring. The temporary periods of 'uncleanness' associated with childbirth, as well as other matters, such as menstruation and seminal emissions, called this hereditary sinfulness to mind. (Leviticus 15:16-24; Psalm 51:5; Romans 5:12) The required purification regulations would help the Israelites to appreciate the need for a ransom sacrifice to cover mankind's sinfulness and restore human perfection. Thus the Law became their "tutor leading to Christ."—Galatians 3:24.

*My Prayer of Dedication**(Matthew 22:37)*

1. Take my heart and may it love
Truth and wisdom from above.
Take my mind, that I may serve
Fully, Lord, without reserve.
2. Take my feet and take my hands;
Let them serve your wise commands.
Take my voice and let it sing
Praises always to my King.
3. Take my life and bring it, Lord,
With your will, in full accord.
Take myself, may all I do
Be well-pleasing, Lord, to you.

WEEK STARTING JUNE 30

Song 5 and Prayer

❑ Congregation Bible Study:

cl chap. 9 ¶8-20 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Leviticus 14-16 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 58

10 min: “Prompt Follow-Through Needed.”

Talk. Afterward, briefly demonstrate how to start a Bible study on the first Saturday in July using the sample presentation on page 8.

20 min: Personal Study Makes Strong Ministers. Discussion based on the *Ministry School* book, pages 27-32. Interview a publisher who is known for his good study habits.

Song 69 and Prayer

Prompt Follow-Through Needed

Since our redesigned Web site was launched, online requests for Bible studies have increased dramatically. Additional requests have been generated by new public witnessing initiatives. The branch office processes these as quickly as possible. For example, if a request is made on jw.org, the elders in the interested person’s territory often receive notification from the branch office just two days later. Reports from the field indicate, however, that some who request a Bible study have not been contacted for several weeks. How can we ensure that help is given before the person’s interest fades?—Mark 4:14, 15.

If a person who does not live in your territory shows interest, *promptly* fill out a *Please Follow Up* (S-43) form and give it to the secretary *no later than your next meeting*. Within a day or two, the secretary should give the information to the appropriate congregation or submit it to the branch office using the Congregation tab on jw.org. Elders should check the Web site *regularly*. If they receive a notice to call on someone, they should follow through *quickly*. Any publisher asked to make the call should consider it a *priority*. If the person is not at home, perhaps you could leave a note with your contact information.

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning June 30, 2014.

1. Why is the principle recorded at Exodus 23:2 so important when choosing entertainment and recreation? [May 5, *w11* 7/15 pp. 10-11 pars. 3-7]
2. How serious was the command requiring priests to wash before offering sacrifices to Jehovah, and how does it serve as a strong reminder for God’s servants today? (Ex. 30:18-21) [May 19, *w96* 7/1 p. 9 par. 9]
3. Why was Aaron not punished for making the golden calf? (Ex. 32:1-8, 25-35) [May 19, *w04* 3/15 p. 27 par. 4]
4. How does the Christian view of courtship and marriage relate to God’s forbidding Israelites to marry people who worshipped other gods? (Ex. 34:12-16) [May 26, *w89* 11/1 pp. 20-21 pars. 11-13]
5. Why is the experience of Bezalel and Oholiab particularly encouraging to us? (Ex. 35:30-35) [May 26, *w10* 9/15 p. 10 par. 13]
6. “The holy sign of dedication” on the turban worn by Israel’s high priest provided what reminder, and what does this sign teach us about dedication? (Ex. 39:30) [June 2, *w01* 2/1 p. 14 pars. 2-3]
7. What responsibility do all Christians have in reporting the serious wrongdoing of a fellow Christian? (Lev. 5:1) [June 9, *w97* 8/15 p. 27]
8. What important role did communion sacrifices play in Israel’s day, and what does this provision symbolize for us today? (Lev. 7:31-33) [June 16, *w12* 1/15 p. 19 pars. 11-12]
9. What may have been involved in the sin of Aaron’s sons Nadab and Abihu, and what lessons do we learn from this account? (Lev. 10:1, 2, 9) [June 23, *w04* 5/15 p. 22 pars. 6-8]
10. Why did childbirth make a woman “unclean”? (Lev. 12:2, 5) [June 23, *w04* 5/15 p. 23 par. 2]

Study Is Rewarding

HAVE you ever watched people select fruit? Most observe its color and size to determine its ripeness. Some people smell the fruit. Others touch it, even squeeze it. Still others weigh it, putting one piece in each hand to detect which is heavier with juice. What are these people thinking? They are analyzing details, evaluating differences, remembering previous selections, and comparing what they now see with what they already know. A tasty reward awaits them because they give careful attention to the matter.

Of course, the rewards for studying God’s Word are far greater. When such study occupies an important place in our lives, our faith becomes stronger, our love deepens, our ministry becomes more productive, and decisions that we make give greater evidence of discernment and godly wisdom. Concerning such rewards, Proverbs 3:15 says: “All other delights of yours cannot be made equal to it.” Are you experiencing such rewards? The way that you study may be a factor.—Col. 1:9, 10.

What is study? It is more than superficial reading. It involves using your mental faculties in careful or extended consideration of a subject. It includes analyzing what you read, comparing it with what you already know, and taking note of reasons given for statements made. When studying, think deeply on any ideas expressed that may be new to you. Consider, too, how you might personally apply Scriptural counsel more fully. As a Witness of Jehovah, you will also want to think about opportunities to use the material to help others. Obviously, study includes meditation.

Getting Into the Right Frame of Mind

When preparing to study, you lay out such things as your Bible, whatever publications you plan to use, a pencil or pen, and perhaps a notebook. But do you also prepare your heart? The Bible tells us that Ezra “prepared his heart to consult the law of Jehovah and to do it and to teach in

TO REAP THE GREATEST REWARDS

- Prepare your heart
- Preview the study material
- Isolate important facts
- Consider how the scriptures provide reasons for statements made
- Review the main points
- Meditate on how your own life should be influenced by what you study
- Seek opportunities to use the material to help others

Israel regulation and justice.” (Ezra 7:10) What does such heart preparation involve?

Prayer enables us to approach the study of God’s Word with the proper attitude. We want our heart, our inmost self, to be receptive to the instruction that Jehovah gives us. At the beginning of each study session, petition Jehovah for the help of his spirit. (Luke 11:13) Ask him to help you understand the meaning of what you will study, how it relates to his purpose, how it can help you to discern between good and bad, how you should apply his principles in your life, and how the material affects your relationship with him. (Prov. 9:10) As you study, “keep on asking God” for wisdom. (Jas. 1:5) Honestly evaluate yourself in the light of what you learn as you seek Jehovah’s help in getting rid of erroneous thoughts or hurtful desires. Always “respond to Jehovah with thanksgiving” for the things he reveals. (Ps. 147:7) This prayerful approach to study leads to intimacy with Jehovah, since it enables us to respond to him as he speaks to us through his Word. —Ps. 145:18.

Such receptiveness differentiates Jehovah’s people from other students. Among those who lack godly devotion, it is fashionable to doubt and challenge what is written. But that is not our attitude. We trust Jehovah. (Prov. 3:5-7) If we do not understand something, we do not presumptuously conclude that it must be in error. While searching and digging for the answers, we wait on Jehovah. (Mic. 7:7) Like Ezra, we have the goal of acting on and teaching what we learn. With this inclination of heart, we are in line to reap rich rewards from our study.

HOW TO PREVIEW STUDY MATERIAL

- Analyze the wording of the title
- Consider how each subheading relates to the title
- Examine any illustrations, charts, or teaching boxes

How to Study

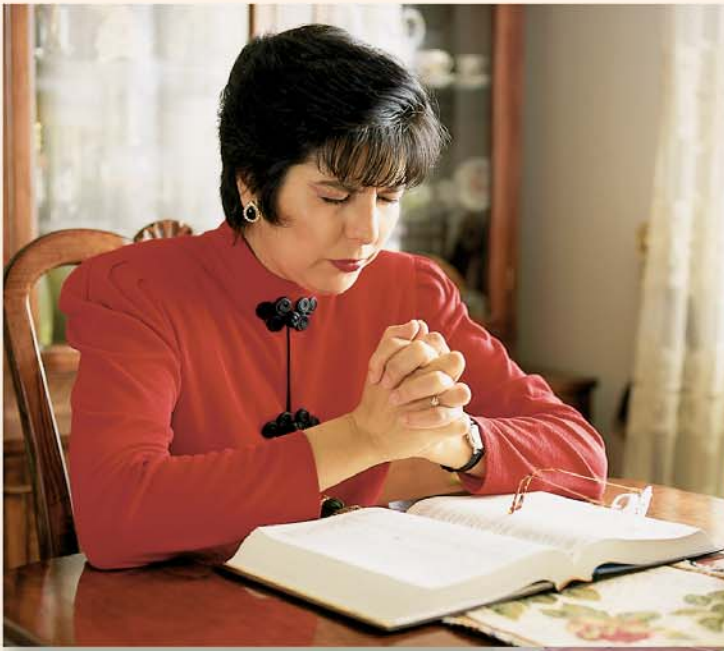
Instead of simply starting with paragraph 1 and working your way through to the end, first take time to preview the entire article or the chapter in the material. Begin by analyzing the wording of the title. This is the theme of what you will be studying. Then take careful note of how the subheadings relate to the theme. Examine any illustrations, charts, or teaching boxes that accompany the text. Ask yourself: ‘Based on this preview, what do I expect to learn? In what way will it be of value to me?’ This gives direction to your study.

Now get the facts. *Watchtower* study articles and some books include printed questions. As you read each paragraph, it is beneficial to mark the answers. Even if there are no study questions, you may still mark important points that you want to remember. If a thought is new to you, spend a little extra time on it to be sure that you understand it well. Be on the lookout for illustrations or lines of reasoning that will be useful to you in the field ministry or that might be incorporated in an upcoming talk assignment. Think of specific people whose faith might be strengthened if you share with them what you are studying. Mark the points that you want to use, and review them when you complete your study.

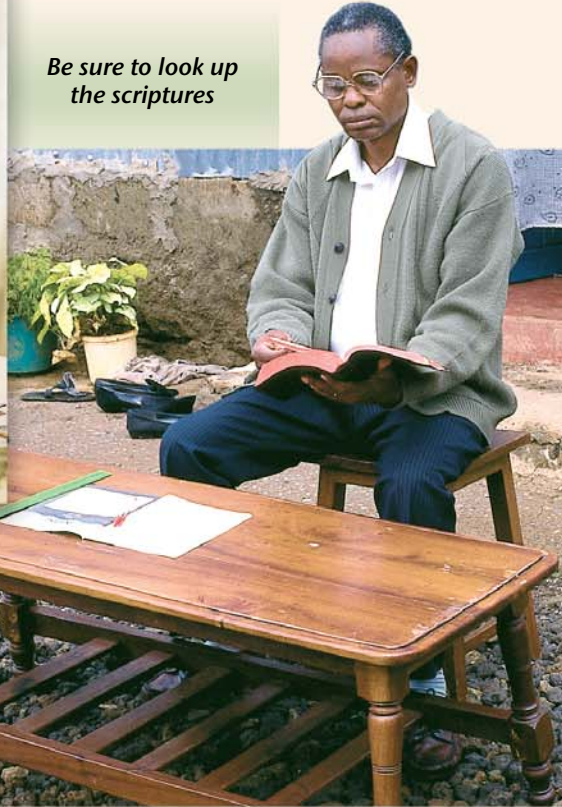
As you consider the material, look up the cited scriptures. Analyze how each scripture relates to the general thrust of the paragraph.

You may encounter points that you do not readily understand or that you would like to explore more thoroughly. Instead of letting them sidetrack you, make a note to give these further consideration later. Points are often clarified as you make your way through the material. If not, you can do additional research. What things might be noted for such attention? Perhaps there is a scripture quoted that you do not understand clearly. Or you may not readily see how it applies to the subject being discussed. Perhaps you feel that you understand a certain idea in the material but not well enough to explain it to someone else. Rather than simply passing these by, it may be wise to do research on them after you have finished what you started to study.

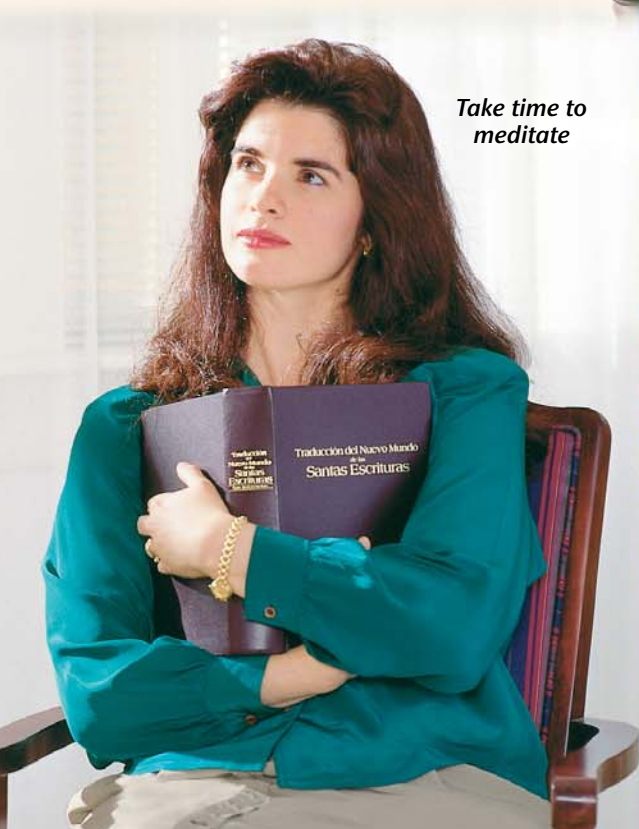
When the apostle Paul wrote his detailed letter to the Hebrew Christians, he paused midway through it to say: "This is the main point." (Heb. 8:1) Do you give yourself a reminder like that from time to time? Consider why Paul did so. In the preceding chapters of his inspired letter, he had already shown that Christ as God's great High Priest had entered heaven itself. (Heb. 4:14-5:10; 6:20) Yet, by isolating and emphasizing that main point at the beginning of chapter 8, Paul prepared the minds of his readers to think deeply on how it related to their lives. He pointed out that Christ had appeared before the person of God in their behalf and had opened the way for their own entry into that heavenly "holy place." (Heb. 9:24; 10:19-22) The surety of their hope would help move them to apply the further counsel that this letter contained regarding faith, endurance, and Christian



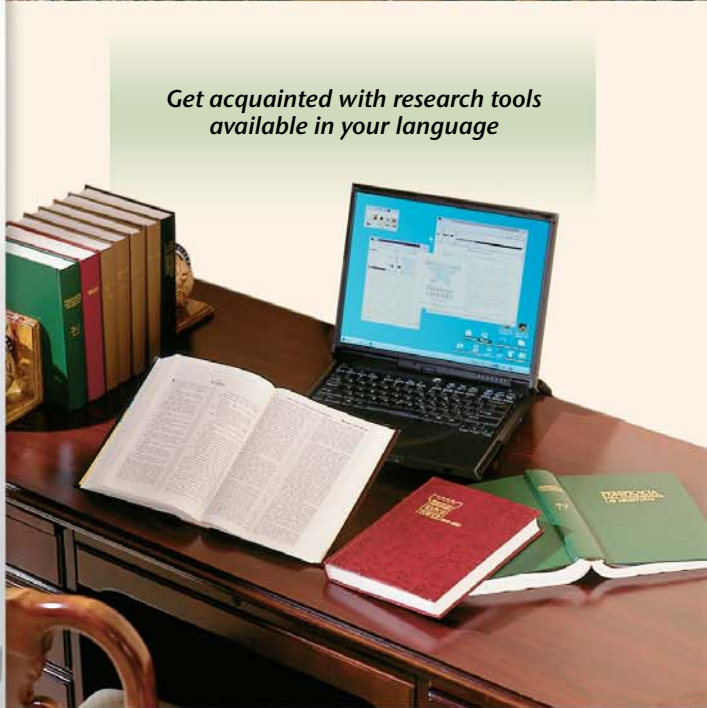
To benefit fully from your personal study, prepare your heart



Be sure to look up the scriptures



Take time to meditate



Get acquainted with research tools available in your language

conduct. Similarly, when we study, focusing on the main points will help us discern the development of the theme and will impress on our minds the sound reasons for acting in harmony with it.

Will your personal study move you to act? This is a vital question. When you learn something, ask yourself: ‘How should this affect my attitude and my goals in life? How can I apply this information in solving a problem, making a decision, or reaching a goal? How can I use it with my family, in the field ministry, in the congregation?’ Consider these questions prayerfully, contemplating real situations in which you can put your knowledge to work.

After completing a chapter or an article, take time for a brief review. See if you can recall the main points and the supporting arguments. This step will help you to retain the information for future use.

What to Study

As Jehovah’s people, we have plenty to study. But where should we start? Each day, we do well to study the text and comments from *Examining the Scriptures Daily*. Each week, we attend congregation meetings, and study done in preparation for these will help us to benefit to a greater extent. In addition to this, some have wisely invested time in studying some of our Christian publications that were printed prior to their learning the truth. Others select some portion of their weekly Bible reading and do deeper study of those verses.

What if your circumstances do not permit you to study carefully all the information that will be considered at the weekly congregation meetings? Avoid the pitfalls of rushing through the material just to get it done or, worse, of not studying any of it because you cannot do it all. Instead, determine how much you can study, and do that well. Do it each week. In time, endeavor to broaden out to include the other meetings.

“Build Up Your Household”

Jehovah recognizes that family heads must work hard to provide for their loved ones. “Prepare your work out of doors,” says Proverbs 24:27, “and make it ready for yourself in the field.” Yet, your family’s spiritual needs cannot be overlooked. Hence, the verse continues: “Afterward you must also build up your household.” How can family heads do this? Proverbs 24:3 says: “By discernment [a household] will prove firmly established.”

How can discernment benefit your household? Discernment is the mental ability to look beyond the obvious. It could well be said that an effective family study begins with a study of your family itself. How are your family members progressing spiritually? Listen carefully during your conversations with them. Is there a spirit of complaint or resentment? Are materialistic pursuits the big thing? When you are in the field ministry with your children, do they feel comfortable identifying themselves before their peers as Jehovah's Witnesses? Do they enjoy your program of family Bible reading and study? Are they really making Jehovah's way their way of life? Careful observation will reveal what you, as a family head, need to do in order to establish and build up spiritual qualities in each family member.

Check *The Watchtower* and *Awake!* for articles that deal with specific needs. Then tell the family in advance what will be studied so that they can give thought to the information. Maintain a loving atmosphere during the study. Without chastising or embarrassing any family member, highlight the value of the material under consideration, making specific application to your family's needs. Keep each member involved. Help each one to see how Jehovah's Word is "perfect" in providing just what is needed in life.—Ps. 19:7.

Reaping the Rewards

Observant people without spiritual comprehension can study the universe, world events, and even themselves but fail to comprehend the real meaning of what they are seeing. On the other hand, with the help of God's spirit, people who regularly study God's Word can discern in these things the handiwork of God, the fulfillment of Bible prophecy, and the unfolding of God's purpose for blessing obedient humans.—Mark 13:4-29; Rom. 1:20; Rev. 12:12.

Marvelous as that is, it should not cause us to become proud. Instead, daily examination of God's Word helps us to remain humble. (Deut. 17:18-20) It also shields us from "the deceptive power of sin" because when God's Word is alive in our hearts, the appeal of sin is less likely to overpower our determination to resist it. (Heb. 2:1; 3:13; Col. 3:5-10) Thus, we will "walk worthily of Jehovah to the end of fully pleasing him as [we] go on bearing fruit in every good work." (Col. 1:10) Doing so is our objective in studying God's Word, and accomplishing it is the greatest reward.

69 *Make Me Know Your Ways*

(Psalm 25:4)

1. We're gathered together Jehovah, our God,
Accepting your warm invitation.
Your Word is a lamp that lights up our roadway,
The source of divine education.

(CHORUS)

*Teach me your ways, and make me understand;
Incline my ear to hear your wise command.
Cause me to walk in ways of truth and right,
And make your law my principal delight.*

2. Unreachably high is your wisdom, O God;
Your judgments we find reassuring.
Your Word is a source of unending wonder;
Your sayings of truth are enduring.

(Chorus)