

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.



Praising Earth's New King (Revelation 7:9)

1. A multitude is gathering
from ev'ry tribe and nation,
Collected by the Christ and his
anointed congregation.
God's Kingdom has been brought to birth;
His will shall soon be done on earth.
This hope is a gift of priceless worth,
giving joy and consolation.

(CHORUS)

*Praise our God, Jehovah;
Praise his Son, Christ Jesus,
Who through the ransom have set us free.
Now we have the hope to live on the earth
And serve God eternally.*

2. We hail the Christ, our reigning King,
with sounds of jubilation.
This Prince of Peace shall do God's will
and bring about salvation.
We see the joys that lie ahead:
An earth released from fear and dread,
The grand resurrection of the dead.
What a time for exultation!

(Chorus)

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?

Questions for Meditation

Isaiah 11:1-5 How does Jesus manifest “the spirit of . . . mightiness,” and what confidence can we thus have in his rule?

Mark 2:1-12 Jesus’ miraculous healings demonstrate that he has been granted what authority?

John 6:25-27 Although Jesus miraculously satisfied people’s physical needs, what was the primary thrust of his ministry?

John 12:37-43 Why did some eyewitnesses of Jesus’ miracles not put faith in him, and what can we learn from this?

hunger. Indeed, an abundance of food, distributed fairly, will end hunger forever. (Psalm 72:16) His mastery over sickness and disease tells us that sick, blind, deaf, maimed, and lame people will be healed—completely and permanently. (Isaiah 33:24; 35:5, 6) His ability to resurrect the dead ensures that his mightiness as a heavenly King includes the power to resurrect the countless millions whom his Father is pleased to remember.—John 5: 28, 29.

²⁴ As we reflect on the power of Jesus, let us keep in mind that this Son perfectly imitates his Father. (John 14:9) Jesus’ use of power thus gives us a clear picture of how Jehovah uses power. For example, think about the tender way that Jesus healed a certain leper. Moved with pity, Jesus touched the man and said: “I want to.” (Mark 1:40-42) By means of accounts such as this, Jehovah is, in effect, saying, ‘That is how I use my power!’ Are you not moved to praise our almighty God and give thanks that he uses his power in such a loving way?

24. As we reflect on the power of Jesus, what should we keep in mind, and why?

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."

blood that makes atonement^a by means of the life* in it. **12** That is why I have said to the Israelites: "None* of you should eat blood, and no foreigner who is residing in your midst^b should eat blood."^c

13 "If one of the Israelites or some foreigner who is residing in your midst is hunting and catches a wild animal or a bird that may be eaten, he must pour its blood out^d and cover it with dust. **14** For the life* of every sort of flesh is its blood, because the life* is in it. Consequently, I said to the Israelites: "You must not eat the blood of any sort of flesh because the life* of every sort of flesh is its blood. Anyone eating it will be cut off."^e **15** If anyone,* whether a native or a foreigner, eats an animal found dead or one torn by a wild animal,^f he must then wash his garments and bathe in water and be unclean until the evening;^g then he will be clean. **16** But if he does not wash them and does not bathe himself,* he will answer for his error."^h

18 Jehovah continued to speak to Moses, saying: **2** "Speak to the Israelites and say to them, 'I am Jehovah your God.'ⁱ **3** You must not behave as they do in the land of Egypt, where you were dwelling, and you must not do what they do in the land of Ca'naan, where I am bringing you.^j And you must not walk in their statutes. **4** You should carry out my judicial decisions, and you should keep my statutes and walk in them.^k I am Jehovah your God. **5** You must keep my statutes and my judicial decisions; anyone who does so will live by means of them.^l I am Jehovah.

17:11, 14 *Or "soul." 17:12 *Or "No soul." 17:14 #Or "put to death." 17:15 *Or "any soul." 17:16 *Lit., "his flesh."

CHAP. 17

a Mt 26:28
Ro 3:25
Ro 5:9
Eph 1:7
Heb 9:22
Heb 13:12
1Pe 1:2
1Jo 1:7
Re 1:5

b Ex 12:49

c De 12:23

d De 12:16
De 15:23

e Le 17:10, 11

f Ex 22:31
De 14:21

g Le 11:40

h Nu 19:20

CHAP. 18

i Ge 17:7
Ex 6:7

j Ex 23:24
Le 20:23

k Le 20:22
De 4:1

l Lu 10:27, 28
Ro 10:5
Ga 3:12

Second Col.

a Le 20:17

b Ge 35:22
Ge 49:4
Le 20:11
De 27:20
2Sa 16:21
1Co 5:1

c Le 20:17
De 27:22
2Sa 13:10-12

d Le 20:19

e Le 20:20

f Le 20:12

6 "No man among you should approach any of his close relatives to have sexual relations.*^a I am Jehovah. **7** You must not have sexual relations with your father, and you must not have sexual relations with your mother. She is your mother, and you must not have sexual relations with her.

8 "You must not have sexual relations with your father's wife.^b It is exposing your father to shame.*

9 "You must not have sexual relations with your sister, either the daughter of your father or the daughter of your mother, whether she is born in the same household or born outside of it.^c

10 "You must not have sexual relations with the daughter of your son or the daughter of your daughter, because they are your own nakedness.

11 "You must not have sexual relations with the daughter of your father's wife, the offspring of your father, because she is your sister.

12 "You must not have sexual relations with your father's sister. She is your father's blood relative.^d

13 "You must not have sexual relations with your mother's sister, because she is your mother's blood relative.

14 "You must not expose your father's brother to shame* by having sexual relations with his wife. She is your aunt.^e

15 "You must not have sexual relations with your daughter-in-law.^f She is your son's wife, and you must not have relations with her.

18:6 *Lit., "to uncover nakedness," here and in subsequent occurrences. 18:8 *Lit., "It is your father's nakedness." 18:14 *Lit., "expose the nakedness of your father's brother."

16 "You must not have sexual relations with your brother's wife,^a because it is exposing your brother to shame.*

17 "You must not have sexual relations with a woman and her daughter.^b You must not take the daughter of her son and the daughter of her daughter in order to have relations. They are her close relatives; it is an obscene act.*

18 "You must not take a woman in addition to her sister as a rival wife^c and have sexual relations with her while her sister is alive.

19 "You must not approach a woman during her menstrual impurity to have sexual relations with her.^d

20 "You must not have sexual intercourse with the wife of your fellow man,* making yourself unclean.^e

21 "You must not allow any of your offspring to be offered^f to Mo'lech.^f You must not profane the name of your God in that way.^g I am Jehovah.

22 "You must not lie down with a male in the same way that you lie down with a woman.^h It is a detestable act.

23 "A man must not have sexual intercourse with an animal to become unclean by it; nor should a woman offer herself to an animal to have intercourse with it.ⁱ It is a violation of what is natural.

24 "Do not make yourselves unclean by any of these things, for it is by all these things that the nations that I am driving out from before you have made themselves unclean.^j 25 Therefore, the land is unclean, and I

18:16 *Lit., "it is your brother's nakedness." 18:17 *Or "shameful conduct; lewdness." 18:20 *Or "your neighbor; your associate." 18:21 *Or "devoted; sacrificed."

CHAP. 18

- a Le 20:21
De 25:5
Mr 6:17,18
b Le 20:14
De 27:23
c Ge 30:15
d Le 15:19, 24
Le 20:18
e Ex 20:14
Le 20:10
De 22:22
Pr 6:29
Mt 5:27, 28
1Co 6:9,10
Heb 13:4
f Le 20:2
De 18:10
1Ki 11:7
2Ki 23:10
g Le 20:3
h Ge 19:5
Le 20:13
Jg 19:22
Ro 1:26, 27
1Co 6:9,10
Jude 7
i Ex 22:19
Le 20:15, 16
j Le 20:23
De 18:12

Second Col.

- a Ge 15:16
b Le 20:22
De 4:1, 40
c Ex 12:49
d De 20:17, 18
2Ki 16:2, 3
2Ki 21:1, 2
e Le 18:3
Le 20:23
De 18:9

CHAP. 19

- f Le 11:44
Isa 6:3
1Pe 1:15, 16
Re 4:8
g Ex 20:12
Eph 6:2
Heb 12:9
h Ex 20:8, 11
Ex 31:13
Lu 6:5
i Le 26:1
Ps 96:5
Hab 2:18
1Co 10:14
j Ex 20:4, 23
De 27:15
k Le 3:1
l Le 7:11, 12
m Le 7:17, 18

will bring punishment on it for its error, and the land will vomit its inhabitants out.^a 26 But you yourselves must keep my statutes and my judicial decisions,^b and you must not do any of these detestable things, whether a native or a foreigner who is residing among you.^c 27 For all these detestable things were done by the men who lived in the land before you,^d and now the land is unclean. 28 Then the land will not have to vomit you out for defiling it in the same way that it will vomit out the nations that were before you. 29 If anyone does any of these detestable things, all those* doing them must be cut off[#] from among their people. 30 You must keep your obligation to me by not practicing any of the detestable customs that were carried on before you,^e so that you do not make yourselves unclean by them. I am Jehovah your God.^f

19 Jehovah spoke further to Moses, saying: 2 "Speak to the entire assembly of the Israelites and tell them, 'You should be holy, because I, Jehovah your God, am holy.^f

3 "Each of you should respect* his mother and his father,^g and you should keep my sabbaths.^h I am Jehovah your God. 4 Do not turn to worthless godsⁱ or make for yourselves gods of cast metal.^j I am Jehovah your God.

5 "Now if you offer a communion sacrifice to Jehovah,^k you should sacrifice it in such a way that you gain approval for yourselves.^l 6 It should be eaten on the day of your sacrifice and on the next day, but what is left over until the third day should be burned in the fire.^m 7 If,

18:29 *Or "the souls." #Or "put to death." 19:3 *Lit., "fear."

though, any of it is eaten on the third day, it is an offensive thing that will not be accepted with approval. **8** The one eating it will answer for his error because he has profaned a holy thing of Jehovah, and that person* must be cut off[#] from his people.

9 "When you reap the harvest of your land, you must not reap the edge of your field completely and you must not pick up the gleaning* of your harvest.^a

10 Also, you must not gather the leftovers of your vineyard or pick up the scattered grapes of your vineyard. You should leave them for the poor*^b and the foreign resident. I am Jehovah your God.

11 "You must not steal,^c you must not deceive,^d and you must not deal falsely with one another.

12 You must not swear to a lie in my name^e and thus profane the name of your God. I am Jehovah. **13** You must not defraud your fellow man,^f and you must not rob.^g You should not withhold the wages of a hired worker all night until morning.^h

14 "You must not curse* a deaf man or put an obstacle before a blind man,ⁱ and you must be in fear of your God.^j I am Jehovah.

15 "You must not be unjust in your judgment. You must not show partiality to the poor or show preference to the rich.^k With justice you should judge your fellow man.

16 "You must not go around spreading slander among your people!^l You must not stand up against the life* of your fellow man.^m I am Jehovah.

19:8 *Or "soul." #Or "put to death."

19:9 *Or "what is left." 19:10 *Or "afflicted." 19:14 *Or "call down evil upon." 19:16 *Lit., "blood." #Or possibly, "You must not stand by when your fellow man's life is endangered."

CHAP. 19

a Le 23:22

De 24:19

b De 15:7

c Ex 20:15

Eph 4:28

d Le 6:2

Pr 12:22

Eph 4:25

e Ex 20:7

Mt 5:33, 37

Jas 5:12

f Pr 22:16

Mr 10:19

g Pr 22:22

h De 24:15

Jer 22:13

Jas 5:4

i De 27:18

j Le 25:17

Ne 5:15

Pr 1:7

Pr 8:13

1Pe 2:17

k Ex 23:3

De 1:16, 17

De 16:19

2Ch 19:6

Ro 2:11

Jas 2:9

l Ps 15:1, 3

m Ex 20:16

1Ki 21:13

Second Col.

a Pr 10:18

1Jo 2:9

1Jo 3:15

b Ps 141:5

Pr 9:8

Mt 18:15

c Pr 20:22

Ro 12:19

d Mt 5:43, 44

Mt 22:39

Ro 13:9

Ga 5:14

Jas 2:8

e De 22:9

f De 22:11

g Le 6:6, 7

h De 26:1, 2

Pr 3:9

i Le 3:17

Le 17:13

De 12:23

Ac 15:20, 29

17 "You must not hate your brother in your heart.^a You should by all means reprove your fellow man,^b so that you will not bear sin along with him.

18 "You must not take vengeance^c nor hold a grudge against the sons of your people, and you must love your fellow man as yourself.^d I am Jehovah.

19 "You should keep my statutes: You must not interbreed two sorts of your domestic animals. You must not sow your field with two sorts of seed,^e and you must not wear a garment made with two sorts of thread mixed together.^f

20 "Now if a man lies down with a woman and has intercourse with her and she is a servant who is designated for another man, but she has not been redeemed or given her freedom, there should be a punishment. However, they should not be put to death, for she was not yet set free. **21** He should bring his guilt offering to Jehovah to the entrance of the tent of meeting, a ram of guilt offering.^g **22** The priest will make atonement for him with the ram of the guilt offering before Jehovah for the sin that he committed, and he will be forgiven for the sin that he committed.

23 "When you come into the land and you plant any tree for food, you must consider its fruitage impure and forbidden.* For three years it will be forbidden[#] to you. It must not be eaten. **24** But in the fourth year, all its fruit will be holy for rejoicing before Jehovah.^h **25** Then in the fifth year, you may eat its fruit in order to add its produce to your harvest. I am Jehovah your God.

26 "You must eat nothing containing blood.ⁱ

19:23 *Lit., "as its foreskin." #Lit., "uncircumcised."

“You must not look for omens or practice magic.^a

27 “You must not shave* the hair on the side of your head^a or disfigure the edges of your beard.^b

28 “You must not make cuts in your flesh for a dead person,^c and you must not make tattoo markings on yourselves. I am Jehovah.

29 “Do not dishonor your daughter by making her a prostitute,^d so that the land may not commit prostitution and be filled with loose morals.^e

30 “You must keep my sabbaths,^f and you must show reverence* for my sanctuary. I am Jehovah.

31 “Do not turn to the spirit mediums,^g and do not consult fortune-tellers^h so as to become unclean by them. I am Jehovah your God.

32 “Before gray hair you should rise up,ⁱ and you must show honor to an older man,^j and you must be in fear of your God.^k I am Jehovah.

33 “If a foreigner resides with you in your land, you must not mistreat him.^l **34** The foreigner who resides with you should become to you like a native among you;^m and you must love him as yourself, for you were foreign residents in the land of Egypt.ⁿ I am Jehovah your God.

35 “You must not use dishonest standards in measuring length, weight, or volume.^o

36 You should use accurate scales, accurate weights, an accurate dry measure,^p and an accurate liquid measure.^{pp} I am Je-

19:27 *Or “trim; cut.” ^aOr “cut your sidelocks.” 19:28 *Or “for a soul.” The Hebrew word *ne'phesh* here refers to a dead person. 19:30 *Or “stand in awe of.” Lit., “fear.” 19:36 *Lit., “an accurate ephah.” See App. B14. ^pLit., “an accurate hin.” See App. B14.

CHAP. 19

- a Ex 8:7
De 18:10-12
Ga 5:19, 20
Re 21:8
b Le 21:1, 5
c De 14:1
d De 23:17
e Heb 13:4
1Pe 4:3
f Ex 20:10
Ex 31:13
g Le 20:6
De 18:10-12
1Ch 10:13
Isa 8:19
h Le 20:27
Ac 16:16
i Pr 16:31
Pr 20:29
j Job 32:6
Pr 23:22
1Ti 5:1
k Job 28:28
Pr 1:7
Pr 8:13
1Pe 2:17
l Ex 23:9
m Ex 12:49
n Ex 22:21
o De 25:13, 15
Pr 20:10
p Pr 11:1

Second Col.

- a Le 18:5
De 4:6

CHAP. 20

- b Le 18:21
De 18:10
c Eze 5:11
d De 13:6-9
e Ex 20:5
f Le 19:31
De 18:10-12
Ga 5:19, 20
Re 21:8
g Le 20:27
Ac 16:16
h 1Ch 10:13
i Le 11:44
1Pe 1:15, 16
j Le 18:4
Ec 12:13
k Ex 31:13
Le 21:8
1Th 5:23
2Th 2:13

hovah your God, who brought you out of the land of Egypt.

37 So you must keep all my statutes and all my judicial decisions, and you must follow them.^a I am Jehovah.^b

20 Jehovah went on speaking to Moses, saying: **2** “You are to say to the Israelites, ‘Any man of Israel and any foreigner who resides in Israel who gives any of his offspring to Mo’lech should be put to death without fail.^b The people of the land should stone him to death.

3 I myself will set my face against that man, and I will cut him off^c from among his people, because he has given some of his offspring to Mo’lech and has defiled my holy place^c and has profaned my holy name. **4** If the people of the land should deliberately close their eyes to what that man does when he gives his offspring to Mo’lech and they do not put him to death,^d

5 then I myself will certainly set my face against that man and his family.^e I will cut off* that man from his people along with all who join him in prostituting themselves to Mo’lech.

6 “As for the person* who turns to the spirit mediums^f and the fortune-tellers^g so as to commit spiritual prostitution with them, I will certainly turn against that person* and cut him off^h from his people.^h

7 “You must sanctify yourselves and become holy,ⁱ because I am Jehovah your God.

8 And you must keep my statutes and carry them out.^j I am Jehovah, who is sanctifying you.^k

9 “If there is any man who curses* his father or his mother, he should be put to death

20:3, 6 *Or “put him to death.” 20:5 *Or “put to death.” 20:6 *Or “soul.” 20:9 *Or “calls down evil upon.”

without fail.^a Since he has cursed his father or his mother, his own blood is upon him.

10 "Now regarding a man who commits adultery with another man's wife: The one who commits adultery with the wife of his fellow man should be put to death without fail, the adulterer and the adulteress.^b

11 A man who lies down with his father's wife has exposed his father to shame.^{*c} Both of them should be put to death without fail. Their own blood is upon them. **12** If a man lies down with his daughter-in-law, both of them should be put to death without fail. They have violated what is natural. Their own blood is upon them.^d

13 "If a man lies down with a male the same as one lies down with a woman, both of them have done a detestable thing.^e They should be put to death without fail. Their own blood is upon them.

14 "If a man takes a woman and her mother, it is an obscene act.^{*f} They should burn him and them in the fire,^g so that obscene conduct may not continue among you.

15 "If a man has intercourse with a beast, he should be put to death without fail, and you should kill the beast.^h **16** If a woman approaches any beast to have intercourse with it,ⁱ you must kill the woman and the beast. They should be put to death without fail. Their own blood is upon them.

17 "If a man has sexual relations with his sister, the daughter of his father or the daughter of his mother, and he sees her nakedness and she sees his nakedness, it is a disgrace.^j They

20:11 *Lit., "his father's nakedness."
20:14 *Or "shameful conduct; lewdness."

CHAP. 20

- a Ex 21:17
- De 27:16
- Pr 20:20
- Mt 15:4
- b De 5:18
- De 22:22
- Ro 7:3
- 1Co 6:9, 10
- c Le 18:8
- De 27:20
- d Le 18:15, 29
- e Ge 19:5
- Le 18:22
- Jg 19:22
- Ro 1:26, 27
- 1Co 6:9, 10
- Jude 7
- f Le 18:17
- De 27:23
- g Le 21:9
- h Ex 22:19
- De 27:21
- i Le 18:23
- j Le 18:9
- De 27:22

Second Col.

- a Le 18:19
- b Le 18:12, 13
- c Le 18:14
- d Le 18:16
- De 25:5
- e Ex 21:1
- De 5:1
- f Ec 12:13
- g Le 18:26, 28
- h Le 18:3, 24
- De 12:30
- i Le 18:27
- De 9:5
- j Ex 3:17
- Ex 6:8
- De 8:7-9
- Eze 20:6
- k Ex 19:5
- Ex 33:16
- 1Ki 8:53
- 1Pe 2:9

must be cut off* before the eyes of the sons of their people. He has exposed his sister to shame.[#] He should answer for his error.

18 "If a man lies down with a menstruating woman and has sexual relations with her, both he and she have exposed her flow of blood.^a Both of them must be cut off* from among their people.

19 "You must not have sexual relations with your mother's sister or your father's sister, because that would be exposing a blood relative to shame.^b They should answer for their error.

20 A man who lies down with his uncle's wife has exposed his uncle to shame.^{*c} They should answer for their sin. They should die childless. **21** If a man takes his brother's wife, it is something abhorrent.^d He has exposed his brother to shame.^{*} They should become childless.

22 "You must keep all my statutes and all my judicial decisions^e and carry them out,^f so that the land where I am bringing you to dwell will not vomit you out.^g **23** You must not walk in the statutes of the nations that I am driving out from before you;^h for they have done all these things and I abhor them.ⁱ **24** That is why I said to you: "You will take possession of their land, and I will give it to you as your possession, a land flowing with milk and honey.^j Jehovah your God I am, who has set you apart from the peoples."^k **25** You must make a distinction between the clean animal and the unclean and between the unclean bird and the

20:17, 18 *Or "put to death." 20:17 #Lit., "his sister's nakedness."
20:20 *Lit., "his uncle's nakedness." 20:21 *Lit., "his brother's nakedness."

clean;^a you must not make yourselves* loathsome by means of an animal or a bird or anything that creeps on the ground that I set apart for you to regard as unclean.^b **26** You must be holy to me, because I, Jehovah, am holy,^c and I am setting you apart from the peoples to become mine.^d

27 "Any man or woman who acts as a spirit medium or is a fortune-teller* should be put to death without fail.^e The people should stone them to death. Their own blood is upon them."

21 Jehovah went on to say to Moses: "Talk to the priests, Aaron's sons, and say to them, 'No one should defile himself for a dead person* among his people.^f **2** But he may do so for a close blood relative, for his mother, his father, his son, his daughter, his brother, **3** and he may defile himself for his sister if she is a virgin who is near to him and has not yet married. **4** He may not defile himself and make himself profane for a woman who belongs to a husband of his people. **5** They should not make their heads bald^g or shave off the fringe of their beard or make cuts on their body.^h **6** They should be holy to their God,ⁱ and they should not profane the name of their God,^j for they are presenting Jehovah's offerings made by fire, the bread* of their God, and they must be holy.^k **7** They should not marry a prostitute,^l a woman who has been defiled, or a woman divorced from her husband,^m because the priest is holy to his God. **8** You must sanctify him,ⁿ because he is one presenting the bread of your God. He

20:25 *Or "your souls." **20:27** *Or "has a spirit of prediction." **21:1** *Or "for a soul." **21:6** *Or "food," referring to sacrifices.

CHAP. 20

a Le 11:46, 47
De 14:4-20

b Le 11:43

c Le 19:2
Ps 99:5
1Pe 1:15, 16
Re 4:8

d De 7:6

e Ex 22:18
Le 19:31
Le 20:6
De 18:10-12
Re 21:8

CHAP. 21

f Nu 19:14

g De 14:1

h Le 19:27, 28

i Ex 29:44

j Le 18:21
Le 19:12
Le 22:32

k Isa 52:11
1Pe 1:15, 16

l Le 19:29

m De 24:1
Eze 44:22

n Ex 28:41

Second Col.

a Ex 28:36
Le 11:45
Le 20:7, 8

b Le 20:14

c Le 8:12

d Ex 28:2
Ex 29:29
Le 16:32

e Ge 37:34
Le 10:6

f Nu 6:7
Nu 19:11, 14

g Le 10:7

h Le 8:12

i Eze 44:22

j Ezr 9:2

should be holy to you, because I, Jehovah, the one sanctifying you, am holy.^a

9 "Now if the daughter of a priest should profane herself by committing prostitution, she is profaning her father. She should be burned in the fire.^b

10 "The high priest of his brothers, on whose head the anointing oil is poured^c and who has been installed* to wear the priestly garments,^d should not let his head go ungroomed or tear his garments.^e **11** He should not approach any dead person;^f he may not defile himself even for his father or his mother. **12** He should not go out from the sanctuary and should not profane the sanctuary of his God,^g for the sign of dedication, the anointing oil of his God,^h is upon him. I am Jehovah.

13 "He must take as a wife a woman who is a virgin.ⁱ **14** He may not marry a widow, a divorced woman, one who has been defiled, or a prostitute; but he should take a virgin from his people as a wife. **15** He should not profane his offspring* among his people,^j for I am Jehovah, who is sanctifying him."

16 Jehovah continued to speak to Moses, saying: **17** "Tell Aaron, 'No man of your offspring* throughout their generations who has a defect may approach to present the bread of his God. **18** If there is any man who has a defect, he may not approach: a man who is blind or lame or has a disfigured face* or one limb too long, **19** a man with a

21:10 *Lit., "whose hand was filled." **21:11** *Or "any dead soul." The Hebrew word *ne'phesh* is here connected to a Hebrew word meaning "dead." **21:15**, **17** *Lit., "seed." **21:18** *Lit., "or with his nose slit."

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

as well that the abyss is not the same as Tartarus.—See TARTARUS.

Romans 10:6, 7 aids in clearing up the meaning of "the abyss" in stating: "But the righteousness resulting from faith speaks in this manner: 'Do not say in your heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.'" (Compare De 30:11-13.) It is evident that "the abyss" here refers to the place in which Christ Jesus spent part of three days and from which place his Father resurrected him. (Compare Ps 71:19, 20; Mt 12:40.) Revelation 20:7 refers to the abyss as a "prison," and the confinement of absolute restraint resulting from death in the case of Jesus certainly harmonizes with this.—Compare Ac 2:24; 2Sa 22:5, 6; Job 38:16, 17; Ps 9:13; 107:18; 116:3.

Concerning the root meaning "unfathomable" as characteristic of "the abyss," it is of interest to note the statement in Hastings' *Encyclopædia of Religion and Ethics* (1913, Vol. I, p. 54), which, in commenting on Romans 10:6, 7, says: "The impression conveyed by St. Paul's language is of the vastness of that realm, as of one that we should vainly attempt to explore." Paul contrasts the inaccessibility of "heaven" and of the "abyss" with the accessibility of righteousness by faith. The use of the related word *ba'thos* made by Paul at Romans 11:33 illustrates this: "O the depth [*ba'thos*] of God's riches and wisdom and knowledge! How unsearchable his judgments are and *past tracing out* his ways are!" (See also 1Co 2:10; Eph 3:18, 19.) So, in harmony with Romans 10:6, 7, the place that is represented by "the abyss" would also evidently imply being out of the reach of anyone but God or his appointed angel with "the key of the abyss." (Re 20:1) Liddell and Scott's *Greek-English Lexicon* (p. 4) gives as one of the meanings of the word *a'byssos* "the infinite void."

The plural form of the Hebrew word *metsoh-lah'* (or *metso-lah'*) is translated "large abyss" in Psalm 88:6 and literally means "abysses," or "depths." (Compare Zec 10:11.) It is related to *tsu-lah'*, meaning "watery deep."—Isa 44:27.

ACACIA [Heb., *shit-tah'*]. A tree that grew well in the wilderness, where the Israelites sojourned. It was capable of providing rather large boards (nearly 4.5 m; 15 ft long, according to Ex 36:20, 21), which the Israelites used in constructing the portable tabernacle. Since this tree practically disappears from the Bible record after the entry into the Promised Land, this may also indicate a tree not commonly found throughout Palestine. Such description fits the acacia types known as *Acacia*

seyal and *Acacia tortilis* far better than any other plant life in the area. These acacia trees are still common in the Negeb and the Sinai area and some are found along the Jordan Valley S of the Sea of Galilee, but not in northern Palestine.

It is interesting to note that the word *seyal* is Arabic for "torrent," and the habitat of the acacia is in the torrent valleys, or wadis, down which water rushes during the rainy season and which are found in the otherwise arid, desert regions around the Dead Sea area and southward into the Arabian Desert and the Sinai Peninsula. Thus Joel's prophecy (3:18) says: "Out of the house of Jehovah there will go forth a spring, and it must irrigate the torrent valley of the Acacia Trees," which is clearly a place that would otherwise usually be dry. (See SHITTIM.) At Isaiah 41:19 Jehovah says: "In the wilderness I shall set the cedar tree, the acacia and the myrtle and the oil tree." Here three trees that normally grow in rich and fertile soils are prophesied to become the companions of the desert-loving acacia, as a result of divine provision for irrigation.—Isa 41:17, 18.

The acacia has many long thorns extending out from the widely spreading branches. These branches usually interlace with those of the neighboring acacias to form tangled thickets; this fact doubtless explains why the plural form *shit-tim'* is almost always used in the Bible record. The acacia may grow to heights of 6 to 8 m (20 to 26 ft), but often is bushlike in appearance. It has soft, feathery leaves and is covered with pleasingly fragrant yellow blossoms, producing curved tapering pods as its fruit. The rough, black bark covers a very hard, fine-grained, heavy wood that is immune to insect attack. These characteristics and its availability in the desert made the acacia especially well suited as a building material for the tabernacle and its furnishings. It was employed to construct the ark of the covenant (Ex 25:10; 37:1), the table of showbread (Ex 25:23; 37:10), altars (Ex 27:1; 37:25; 38:1), poles for carrying these items (Ex 25:13, 28; 27:6; 30:5; 37:4, 15, 28; 38:6), pillars for the curtain and screen (Ex 26:32, 37; 36:36), and the panel frames (Ex 26:15; 36:20) and their connecting bars (Ex 26:26; 36:31).

Acacia is still prized for cabinetwork because of its fine grain, rich orange-brown color, and durability. The ancient Egyptians clamped their mummy coffins shut with acacia and used it in the construction of their boats. Certain types of the tree also produce the gum arabic of commerce.

ACCAD (Ac'cad). One of the four cities founded by Nimrod that formed "the beginning of his kingdom." (Ge 10:10) Accad (Akkad) has been identi-

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.



123 *Shepherds—Gifts in Men* (Ephesians 4:8)

1. Help in our lives, Jehovah provides,
 Shepherds to tend his flock.
 By their example they serve as guides,
 Showing us how to walk.

(CHORUS)

*God gives us men who have earned our trust,
Men who are loyal and true.
They show concern for his precious flock;
Love them for all that they do.*

2. Shepherds who love us care how we feel;
 Gently they guide the way.
 When we are hurt, they help us to heal,
 Kind in the words they say.

(Chorus)

3. Godly advice and counsel they give,
 That we may never stray.
 Thus they assist us, God's way to live,
 Serving him ev'ry day.

(Chorus)