

## WEEK STARTING JULY 21

Song 73 and Prayer

### ❑ **Congregation Bible Study:**

*cl* chap. 10 ¶8-17 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Leviticus 25-27 (10 min.)

**No. 1:** Leviticus 26:1-17 (4 min. or less)

**No. 2:** Will All Humans Eventually Be Saved?—*rs* p. 357 ¶1 (5 min.)

**No. 3:** Accident, Accidental—Ways in Which the Scriptures Differentiate Between Accidental and Intentional Occurrences—*it-1* p. 38 (5 min.)

### ❑ **Service Meeting:**

Song 67

**10 min:** Respected for Our Good Conduct and Christian Neutrality. Discussion based on the *2014 Yearbook*, pages 120 and 149. Invite audience to comment on the lessons learned.

**10 min:** Will You Auxiliary Pioneer in August? Talk. Interview two or three publishers who plan to auxiliary pioneer in August despite being infirm or having a busy schedule. What adjustments are they making in order to auxiliary pioneer? Invite the service overseer to review the arrangements for the meetings for field service during August.

**10 min:** “How Do I Appear to Jehovah?” Questions and answers.

Song 65 and Prayer

## How Do I Appear to Jehovah?

<sup>1</sup> How often do you look into a mirror? Most of us do so daily because this helps us see aspects of our physical appearance that need attention. The Bible has been likened to a mirror. Reading God’s Word enables us to see our inner self, the person whom Jehovah sees. (1 Sam. 16:7; Jas. 1:22-24) God’s Word can “discern thoughts and intentions of the heart.” (Heb. 4:12) How can reading and meditating on the Bible every day help

1. How is the Bible like a mirror?

us to see areas that we should strengthen in order to be more successful evangelizers?—Ps. 1:1-3.

<sup>2</sup> **Use the Bible as a Mirror:** Bible accounts of faithful servants of Jehovah teach us what qualities are beautiful to him. For example, David demonstrated zeal for God’s name. (1 Sam. 17:45, 46) Isaiah courageously volunteered to preach in difficult territory. (Isa. 6:8, 9) Jesus’ deep love for his heavenly Father caused him to view the ministry as a source of refreshment and satisfaction rather than an unpleasant burden. (John 4:34) First-century Christians preached with zeal, relied on Jehovah, and were determined not to give up. (Acts 5:41, 42; 2 Cor. 4:1; 2 Tim. 4:17) Meditating on such examples helps us to look at ourselves with the objective of improving the quality of our sacred service.

<sup>3</sup> **Act to Correct Defects:** Of course, it does us no good to look in a mirror and then ignore a defect. We can ask Jehovah to help us see ourselves objectively and then to help us make needed adjustments. (Ps. 139:23, 24; Luke 11:13) Because the time left is reduced and lives are involved, we must not procrastinate about making necessary changes.—1 Cor. 7:29; 1 Tim. 4:16.

<sup>4</sup> A person’s inner self—what Jehovah takes note of—is far more important than his outward appearance. (1 Pet. 3:3, 4) What happens to the man who peers into God’s Word and then *acts on* what he discovers? He “has become, not a forgetful hearer, but a doer of the work; and he will be happy in what he does.” (Jas. 1:25) Yes, we will be happy and effective ministers because we “reflect like mirrors the glory of Jehovah.”—2 Cor. 3:18.

2. How can the Bible help us to make a self-examination?

3. Why should we not procrastinate in making needed adjustments?

4. What happens to the man who peers into God’s Word and acts on what he discovers?

# 73      *Love Intensely From the Heart* (1 Peter 1:22)

1. Love must come from deep in our hearts,  
    There is the place affection starts;  
Real fellow feeling it imparts  
    For all our brothers dear.  
We will find the way to express  
    Loving intentions we possess,  
Practicing God's large heartedness,  
    Proving our love sincere.  
Let us love in word and deed,  
    Being generous to those in need,  
Letting goodness take the lead  
    With each opportunity.  
Honor and respect we display;  
    Kindly concern will be our way.  
Our brothers' faults we won't betray.  
    Ever loyal we will be,  
    Guarding precious unity.
2. When our love is pure and intense,  
    We will be slow to take offense;  
Reason we have for confidence  
    In all our brothers true.  
Loyal friendships, we cultivate;  
    Each other we appreciate.  
Pleasurably we congregate,  
    Gaining our strength anew.

Day by day we all transgress;  
Thoughtless words can often cause distress.  
So we must show tenderness  
To those whom our God does love.  
True companions we'll ever be,  
Strengthening bonds with constancy.  
Let love be your identity.  
Magnifying God above,  
Imitate Jehovah's love.

(See also 1 Pet. 2:17; 3:8; 4:8; 1 John 3:11.)

than that. The original-language terms used for “fear” often refer to a profound reverence and awe of God. The Bible thus associates fear with love for God. (Deuteronomy 10:12, 13) This reverential awe includes a healthy fear of displeasing God—not simply because we fear the consequences but because we truly love him.

<sup>7</sup> To illustrate: Think about the wholesome relationship between a little boy and his father. The boy senses his father’s warm, loving interest in him. But the boy is also aware of what his father requires of him, and he knows that his father will discipline him if he misbehaves. The boy does not live in morbid fear of his father. On the contrary, he dearly loves his father. The youngster delights in doing what will bring his father’s smile of approval. So it is with godly fear. Because we love Jehovah, our heavenly Father, we dread doing anything that would make him feel “hurt at his heart.” (Genesis 6:6) Rather, we long to make his heart rejoice. (Proverbs 27:11) That is why we want to use our power aright. Let us take a closer look at how we may do so.

### Within the Family

<sup>8</sup> Consider first the family circle. “A husband is head of his wife,” says Ephesians 5:23. How is a husband to exercise this God-given authority? The Bible tells husbands to dwell with their wives “according to knowledge, assigning them honor as to a weaker vessel.” (1 Peter 3:7) The Greek noun rendered “honor” means “price, value, . . . respect.” Forms of this word are translated “gifts” and “precious.” (Acts 28:10; 1 Peter 2:7) A husband who honors his wife would never assault her physically; neither would

---

8. (a) What authority do husbands have in the family, and how is it to be exercised? (b) How can a husband demonstrate that he honors his wife?

he humiliate or disparage her, causing her to feel worthless. Rather, he recognizes her value and treats her with respect. He shows by his words and deeds—in private and in public—that she is precious to him. (Proverbs 31:28) Such a husband gains not only his wife's love and respect but, more important, God's approval.

<sup>9</sup> Wives too have a measure of power in the family. The Bible tells of godly women who, within the framework of proper headship, took the initiative to influence their husbands in a positive way or to help them avoid errors in judgment. (Genesis 21:9-12; 27:46-28:2) A wife may have a keener mind than her husband has, or she may have other abilities that he does not have. Yet, she is to have "deep respect" for her husband and to "be in subjection" to him "as to the Lord." (Ephesians 5:22, 33) Thinking in terms of pleasing God can help a wife to use her abilities to support her husband rather than belittling him or trying to dominate him. Such a "truly wise woman" cooperates closely with her husband to build up the family. She thereby maintains peace with God.—Proverbs 14:1.

<sup>10</sup> Parents also have authority granted them by God. The Bible admonishes: "Fathers, do not be irritating your children, but go on bringing them up in the discipline and mental-regulating of Jehovah." (Ephesians 6:4) In the Bible, the word "discipline" can mean "upbringing, training, instruction." Children need discipline; they thrive under clear-cut guidelines, boundaries, and limits. The Bible associates such discipline, or instruction, with love. (Proverbs 13:24) Therefore, "the rod of discipline" should

- 
9. (a) Wives have what power in the family? (b) What can help a wife to use her abilities to support her husband, and with what result?
10. (a) God has granted what authority to parents? (b) What is the meaning of the word "discipline," and how should it be administered? (See also footnote.)

never be abusive—emotionally or physically.\* (Proverbs 22:15; 29:15) Discipline that is rigid or harsh with no sense of love is an abuse of parental authority and can crush a child’s spirit. (Colossians 3:21) On the other hand, balanced discipline that is properly administered conveys to children that their parents love them and care about the kind of person they are becoming.

<sup>11</sup> What about children? How can they use their power aright? “The beauty of young men is their power,” says Proverbs 20:29. Surely there is no finer way for young people to use their strength and vigor than in serving our “Grand Creator.” (Ecclesiastes 12:1) Young ones do well to remember that their actions can affect the feelings of their parents. (Proverbs 23:24, 25) When children obey their God-fearing parents and hold to a right course, they bring joy to their parents’ hearts. (Ephesians 6:1) Such conduct is “well-pleasing in the Lord.”—Colossians 3:20.

### Within the Congregation

<sup>12</sup> Jehovah has provided overseers to take the lead in the Christian congregation. (Hebrews 13:17) These qualified men are to use their God-given authority to provide needed assistance and to contribute to the welfare of the flock. Does their position entitle elders to lord it over their fellow believers? Not at all! Elders need to have a balanced, humble view of their role in the congregation. (1 Peter 5: 2, 3) The Bible tells overseers: “Shepherd the congregation

---

\* In Bible times, the Hebrew word for “rod” meant a stick or a staff, such as the one a shepherd used to guide his sheep. (Psalm 23:4) Similarly, “the rod” of parental authority suggests loving guidance, not harsh or brutal punishment.

11. How can children use their power aright?  
 12, 13. (a) What view should elders have of their authority in the congregation? (b) Illustrate why elders should treat the flock with tenderness.

of God, which he purchased with the blood of his own Son.” (Acts 20:28) Therein lies a powerful reason for treating each member of the flock with tenderness.

<sup>13</sup> We might illustrate it this way. A close friend asks you to care for a cherished possession. You know that your friend paid a high price for the item. Would you not treat it delicately, with great care? Similarly, God has entrusted elders with the responsibility to care for a truly valued possession: the congregation, whose members are likened to sheep. (John 21:16, 17) Jehovah’s sheep are dear to him—so dear, in fact, that he purchased them with the precious blood of his only-begotten Son, Jesus Christ. Jehovah could not have paid a higher price for his sheep. Humble elders keep that in mind and treat Jehovah’s sheep accordingly.

### **“The Power of the Tongue”**

<sup>14</sup> “Death and life are in the power of the tongue,” says the Bible. (Proverbs 18:21) Indeed, the tongue can do much damage. Who of us has never felt the sting of a thoughtless or even disparaging remark? But the tongue also has the power to mend. “The tongue of the wise ones is a healing,” says Proverbs 12:18. Yes, positive, wholesome words can be like an application of soothing, healing balm to the heart. Consider some examples.

<sup>15</sup> “Speak consolingly to the depressed souls,” urges 1 Thessalonians 5:14. Yes, even faithful servants of Jehovah may at times struggle with depression. How can we help such ones? Offer specific, genuine commendation to help them see their own value in Jehovah’s eyes. Share with them the powerful words of Bible texts showing that Jehovah truly cares about and loves those who

---

14. The tongue has what power?

15, 16. In what ways may we use the tongue to encourage others?

are “broken at heart” and “crushed in spirit.” (Psalm 34:18) When we use the power of our tongue to console others, we show that we are imitating our compassionate God, “who comforts the depressed.”—2 Corinthians 7:6, *New American Standard Bible*.

<sup>16</sup> We can also use the power of our tongue to provide much-needed encouragement to others. Has a fellow believer lost a loved one in death?

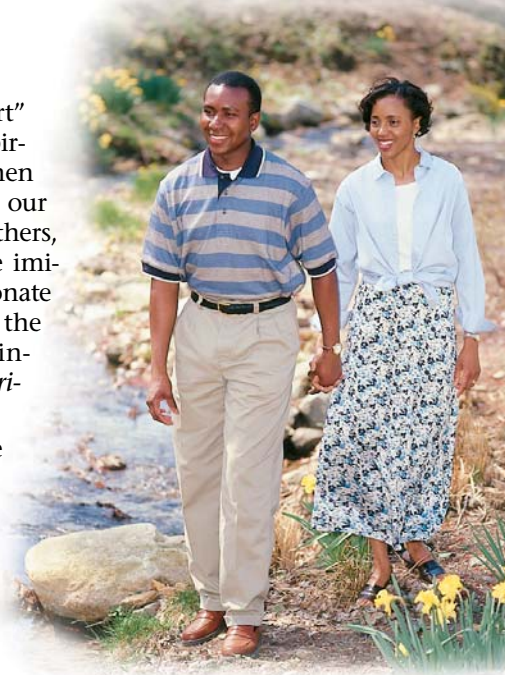
Sympathetic words expressing our care and concern can comfort a grieving heart. Is an elderly brother or sister feeling unneeded? A thoughtful tongue can reassure older

ones that they are valued and appreciated. Is someone struggling with a chronic illness? Kind words shared on the phone or in person can do much to lift the spirits of one who is sick. How pleased our Creator must be when we use the power of speech to utter sayings that are “good for building up!”—Ephesians 4:29.

<sup>17</sup> There is no more important way to use the power of

---

17. In what important way can we use our tongue to benefit others, and why should we do so?



***Husbands and wives  
use their power aright  
by treating each other  
with love and respect***



the tongue than by our sharing the good news of God's Kingdom with others. "Do not hold back good from those to whom it is owing, when it happens to be in the power of your hand to do it," says Proverbs 3:27. We owe it to others to share with them the lifesaving good news. It would not be right to keep to ourselves the urgent message that Jehovah has so generously granted us. (1 Corinthians 9:16, 22) But to what extent does Jehovah expect us to share in this work?

### **Serving Jehovah With Our "Whole Strength"**

<sup>18</sup> Our love for Jehovah moves us to have a full share in

18. What does Jehovah expect of us?

*Sharing the good news  
—an excellent way to use our power*



should arrange to keep the lamps lit from evening to morning before Jehovah constantly. It is a permanent statute for all your generations. **4** He should set the lamps in order on the lampstand<sup>a</sup> of pure gold before Jehovah constantly.

**5** "You will take fine flour and bake it into 12 ring-shaped loaves. Two tenths of an e'phah\* should go into each loaf. **6** You will place them in two sets of layers, six to the layer set,<sup>b</sup> on the table of pure gold before Jehovah.<sup>c</sup> **7** You should put pure frankincense on each layer set, and it will serve as the bread for a token offering<sup>\*d</sup> made by fire to Jehovah. **8** On each Sabbath day, he should regularly arrange it before Jehovah.<sup>e</sup> It is a lasting covenant with the Israelites. **9** It will become Aaron's and his sons',<sup>f</sup> and they will eat it in a holy place,<sup>g</sup> because it is something most holy for him from Jehovah's offerings made by fire, as a lasting regulation."

**10** Now among the Israelites was a son of an Israelite woman and an Egyptian man,<sup>h</sup> and a fight broke out between him and an Israelite man in the camp. **11** The son of the Israelite woman began to abuse the Name\* and to curse<sup>#</sup> it.<sup>i</sup> So they brought him to Moses.<sup>j</sup> Incidentally, his mother was She-lo'mith, the daughter of Dib'ri of the tribe of Dan. **12** They placed him in custody until Jehovah's decision was made clear to them.<sup>k</sup>

**13** Then Jehovah said to Moses: **14** "Bring the one who cursed to the outside of the camp, and all those who heard

24:5 \*Two tenths of an ephah equaled 4.4 L (4 dry qt). See App. B14. 24:7 \*Or "as a memorial (representative) portion of it." 24:11 \*That is, the name Jehovah, as indicated by vs. 15 and 16. #Or "call down evil upon."

CHAP. 24

- a Ex 25:31  
Ex 39:33, 37  
Heb 9:2
- b Ex 40:22, 23  
1Sa 21:4  
Mr 2:25, 26
- c Ex 25:23, 24  
IKI 7:48
- d Le 2:2  
Le 6:15
- e Nu 4:7  
1Ch 9:32  
2Ch 2:4
- f Le 21:22  
Le 22:10  
1Sa 21:4, 6  
Mt 12:3, 4  
Lu 6:3, 4
- g Le 6:14, 16
- h Ex 12:38  
Nu 11:4
- i Ex 20:7  
Ex 22:28  
Le 19:12
- j Ex 18:22
- k Ex 18:15, 16  
Nu 15:32, 34

Second Col.

- a Nu 15:32, 35  
De 17:7
- b De 5:11
- c Ge 9:6  
Ex 21:12  
Nu 35:31  
De 19:11-13
- d Ex 21:23, 24
- e De 19:21  
Mt 5:38
- f Ex 22:1
- g Ge 9:6  
Ex 21:12
- h Ex 12:49  
Le 17:10  
Le 19:34  
Nu 9:14  
Nu 15:16
- i Nu 15:33, 36  
De 17:7

CHAP. 25

- j Ge 15:16
- k Le 26:34  
2Ch 36:20, 21

him must lay their hands on his head, and then the entire assembly must stone him.<sup>a</sup> **15** And you should tell the Israelites, 'If any man curses his God, he will answer for his sin. **16** So the abuser of Jehovah's name should be put to death without fail.<sup>b</sup> The entire assembly should stone him without fail. The foreign resident should be put to death the same as the native for his abusing the Name.

**17** "If a man takes a human life,\* he should be put to death without fail.<sup>c</sup> **18** Anyone who strikes and kills a domestic animal\* should make compensation for it, life for life.<sup>#</sup> **19** If a man injures his fellow man, then what he has done should be done to him.<sup>d</sup> **20** Fracture for fracture, eye for eye, tooth for tooth, the same sort of injury he inflicted should be inflicted on him.<sup>e</sup> **21** The man who strikes and kills an animal should make compensation for it,<sup>f</sup> but the one who strikes and kills a man should be put to death.<sup>g</sup>

**22** "One judicial decision will apply for you, whether a foreign resident or a native,<sup>h</sup> because I am Jehovah your God."<sup>i</sup>

**23** Moses then spoke to the Israelites, and they brought the one who uttered the curse to the outside of the camp, and they stoned him.<sup>j</sup> Thus the Israelites did just as Jehovah had commanded Moses.

**25** Jehovah spoke further to Moses on Mount Si'nai, saying: **2** "Speak to the Israelites and tell them, 'When you eventually come into the land that I am giving you,<sup>k</sup> then the land will observe a sabbath to Jehovah.<sup>k</sup> **3** Six years you

24:17 \*Or "fatally strikes any human soul." 24:18 \*Or "And one who fatally strikes the soul of an animal." #Or "soul for soul."

should sow your field with seed, and six years you should prune your vineyard, and you will gather the land's produce.<sup>a</sup> **4** But in the seventh year, there should be a sabbath of complete rest for the land, a sabbath to Jehovah. You should not sow your field with seed or prune your vineyard. **5** You must not reap what grows on its own from the grain left after the harvest, and the grapes of your unpruned vine you must not gather. There should be a year of complete rest for the land. **6** However, you may eat the food that grows in the land during its sabbath; you, your male and female slaves, your hired worker, and the foreign settlers who are residing with you may eat it, **7** as well as the domestic and the wild animals in your land. Everything the land produces may be eaten.

**8** "You will count off seven sabbath years, seven times seven years, and the days of the seven sabbath years will amount to 49 years. **9** You will then sound the horn loudly in the seventh month, on the tenth of the month; on the Day of Atonement,<sup>b</sup> you should cause the sound of the horn to be heard in all your land. **10** You must sanctify the 50th year and proclaim liberty in the land to all its inhabitants.<sup>c</sup> It will become a Jubilee for you, and each of you will return to his property and each of you should return to his family.<sup>d</sup> **11** A Jubilee is what that 50th year will become for you. You will not sow seed or reap what grew on its own from leftover grain nor gather the grapes of unpruned vines.<sup>e</sup> **12** For it is a Jubilee. It is to be holy to you. You may eat only what the land produces by itself.<sup>f</sup>

**13** "In this year of the Jubilee, each of you should re-

## CHAP. 25

a Ex 23:10, 11

b Le 16:30  
Le 23:27, 28c Isa 61:1, 2  
Lu 4:18, 19  
Ro 8:20, 21d Le 27:24  
Nu 36:4  
De 15:1

e Le 25:5

f Ex 23:11  
Le 25:6

## Second Col.

a Le 25:29, 30  
Le 27:24b 1Sa 12:3  
Pr 14:31

c Le 27:18

d Le 19:13  
Pr 22:22e Le 25:43  
Pr 1:7  
Pr 8:13

f Isa 33:22

g De 12:10  
Ps 4:8  
Pr 1:33

h Ps 67:6

i Le 26:3-5

j Le 25:4, 5  
Mt 6:25k Ge 26:12  
De 28:8  
Mal 3:10

l 1Ki 21:3

m Ps 24:1

n 1Ch 29:15

o Ru 2:20  
Ru 4:4-6

turn to his property.<sup>a</sup> **14** If you sell anything to your fellow man or if you buy from him, do not exploit one another.<sup>b</sup>

**15** You should buy from your fellow man, taking into account the number of the years after the Jubilee, and he should sell to you according to the remaining years for crops.<sup>c</sup> **16** If there are many years remaining, he may increase its purchase price, and when there are few years left, he should reduce its purchase price, because he is selling you the number of crops to be produced. **17** No one among you should exploit his fellow man,<sup>d</sup> and you must be in fear of your God,<sup>e</sup> for I am Jehovah your God.<sup>f</sup> **18** By your carrying out my statutes and keeping my judicial decisions, you will dwell in security in the land.<sup>g</sup> **19** The land will give its fruitage,<sup>h</sup> and you will eat to satisfaction and dwell there in security.<sup>i</sup>

**20** "But if you should say: "What will we eat in the seventh year if we may not sow seed or gather our crops?"<sup>j</sup> **21** I will command my blessing for you in the sixth year, and the land will yield a crop sufficient for three years.<sup>k</sup> **22** Then you will sow seed in the eighth year and eat from the old crop until the ninth year. Until its crop arrives, you will eat from the old.

**23** "The land should not be sold on a permanent basis,<sup>l</sup> because the land is mine.<sup>m</sup> For you are foreign residents and settlers from my standpoint.<sup>n</sup> **24** Throughout the land of your possession, you should grant the right of buying back the land.

**25** "If your brother becomes poor and has to sell some of his property, a repurchaser who is closely related to him must come and buy back what his brother sold.<sup>o</sup> **26** If anyone has

no repurchaser but he becomes prosperous and finds the means to repurchase it, **27** he should calculate its value for the years since he sold it and refund the difference to the man whom he sold it to. Then he may return to his property.<sup>a</sup>

**28** "But if he does not find the means to get it back from him, what he sold will remain with the purchaser until the Jubilee year;<sup>b</sup> and it will revert to him in the Jubilee, and he will return to his property.<sup>c</sup>

**29** "Now if a man should sell a home in a walled city, his right of repurchase will also continue until the end of the year from the time of his completing the sale; his right of repurchase<sup>d</sup> will be valid a whole year. **30** But if it is not bought back by the end of one full year, the house within the walled city will become the permanent property of its purchaser throughout his generations. It should not be released in the Jubilee. **31** However, the houses of settlements with no surrounding wall should be considered to be part of the field of the countryside. The right of repurchase should continue for it, and it should be released in the Jubilee.

**32** "As for the houses of the Levites within their cities,<sup>e</sup> the Levites will have the permanent right to repurchase them. **33** When the property of the Levites is not bought back, the house sold in the city belonging to them will also be released in the Jubilee,<sup>f</sup> because the houses of the cities of the Levites are their property among the Israelites.<sup>g</sup> **34** Moreover, the field of pasture ground<sup>h</sup> surrounding their cities may not be sold, for it is their permanent possession.

**35** "If your brother who is nearby becomes poor and cannot support himself, you must

## CHAP. 25

- a Le 25:50
- b Le 27:24
- c Le 25:10, 13
- d Le 25:25-27
- e Nu 35:2, 8
- f Le 25:28
- g Nu 18:20  
Nu 35:2, 4  
De 18:1
- h Nu 35:7  
Jos 14:4

## Second Col.

- a De 15:7  
Ps 41:1  
Ps 112:5  
Pr 3:27  
Pr 19:17  
Mr 14:7  
Ac 11:29  
1Ti 6:18  
1Jo 3:17
- b Ex 22:21  
Ex 23:9  
Le 19:34  
De 10:18
- c Ex 22:25  
De 23:19  
Ps 15:5  
Pr 28:8
- d Pr 8:13
- e De 23:20  
Lu 6:34, 35
- f Ex 20:2  
1Ki 8:51
- g Ex 6:7
- h Ex 21:2  
De 15:12
- i 1Ki 9:22
- j Le 25:53
- k Ex 21:3  
Le 25:10
- l Ex 1:13, 14  
Ex 19:5  
Le 25:55
- m Ex 3:7  
Eph 6:9  
Col 4:1
- n Le 25:17  
Ec 12:13
- o Ex 12:38  
Jos 9:21
- p Le 25:39, 43

sustain him<sup>a</sup> as you would a foreign resident and a settler,<sup>b</sup> so that he may keep alive with you. **36** Do not take interest or make a profit\* from him.<sup>c</sup> You must be in fear of your God,<sup>d</sup> and your brother will keep alive with you. **37** You must not lend him your money on interest<sup>e</sup> or give out your food for profit. **38** I am Jehovah your God, who brought you out of the land of Egypt<sup>f</sup> to give you the land of Ca'naan, to prove myself your God.<sup>g</sup>

**39** "If your brother who lives nearby becomes poor and he has to sell himself to you,<sup>h</sup> you must not force him to do slave labor.<sup>i</sup> **40** He should be treated like a hired worker,<sup>j</sup> like a settler. He should serve with you until the Jubilee year. **41** Then he will leave you, he and his children\* with him, and return to his family. He should return to the property of his forefathers.<sup>k</sup> **42** For they are my slaves whom I brought out of the land of Egypt.<sup>l</sup> They should not sell themselves the way a slave is sold. **43** You must not treat him cruelly,<sup>m</sup> and you must be in fear of your God.<sup>n</sup> **44** Your male and female slaves are to come from the nations around you, from them you may buy a male or a female slave. **45** Also from the sons of the foreign settlers who are residing with you,<sup>o</sup> from them and from their families that are born to them in your land you may buy slaves, and they will become your possession. **46** You may pass them on as an inheritance to your sons after you to inherit as a permanent possession. You may use them as workers, but you must not subject your Israelite brothers to cruel treatment.<sup>p</sup>

**47** "But if a foreign resident or a settler among you be-

25:36 \*Or "take usury." 25:41 \*Lit., "sons."

comes wealthy and your brother has become poor alongside him and must sell himself to the foreign resident or the settler who lives among you, or to a member of the family of the foreign resident, **48** he will continue to have the right of repurchase after he has sold himself. One of his brothers may buy him back,<sup>a</sup> **49** or his uncle or the son of his uncle may buy him back, or any close relative,\* one of his family, may buy him back.

“Or if he himself has become wealthy, he may also buy himself back.<sup>b</sup> **50** He should calculate with his purchaser the time from the year he sold himself to him until the Jubilee year,<sup>c</sup> and the money of his sale will correspond to the number of years.<sup>d</sup> His workdays during that time will be assessed at the rate of a hired worker.<sup>e</sup> **51** If there are many years remaining, he should pay his repurchase price in proportion to the years that are left. **52** But if only a few years remain until the Jubilee year, he should then calculate for himself and pay his repurchase price in proportion to the years remaining. **53** He should continue to serve him year by year as a hired worker; and you should see to it that he does not treat him cruelly.<sup>f</sup> **54** However, if he cannot buy himself back on these terms, he will then go free in the year of Jubilee,<sup>g</sup> he and his children\* with him.

**55** “For the Israelites are my own slaves. They are my slaves whom I brought out of the land of Egypt.<sup>h</sup> I am Jehovah your God.

**26** “You must not make worthless gods for yourselves,<sup>i</sup> and you must not set up a carved image<sup>j</sup> or a sacred pil-

**25:49** \*Or “any blood relative.” **25:54** \*Lit., “sons.”

#### CHAP. 25

- a Le 25:25
- b Le 25:26, 27
- c Le 25:10
- d Le 25:15, 16
- e De 15:18
- f Le 25:40, 43  
Col 4:1
- g Ex 21:3
- h Ex 20:2  
Le 25:42

#### CHAP. 26

- i Ex 20:4  
Le 19:4  
Ac 17:29  
1Co 8:4
- j De 5:8

#### Second Col.

- a Nu 33:52
- b Da 3:18  
1Co 10:14
- c De 11:13-15  
Ec 12:13
- d De 28:12  
Isa 30:23  
Eze 34:26  
Joe 2:23
- e Ps 67:6  
Ps 85:12
- f Le 25:18
- g 1Ch 22:9  
Ps 29:11  
Hag 2:9
- h Mic 4:4
- i De 28:7  
Jos 23:10  
Jg 7:15, 16  
Jg 15:15, 16  
1Ch 11:20
- j De 28:4
- k Ex 6:4
- l Ex 25:8  
Eze 37:26  
Re 21:3
- m De 23:14
- n Ex 6:7  
2Co 6:16

lar for yourselves, and you must not put a stone figure<sup>a</sup> in your land in order to bow down toward it;<sup>b</sup> for I am Jehovah your God. **2** You should keep my sabbaths and show reverence for\* my sanctuary. I am Jehovah.

**3** “If you continue walking in my statutes and keeping my commandments and you carry them out,<sup>c</sup> **4** I will give you showers of rain at their proper time,<sup>d</sup> and the land will yield its produce,<sup>e</sup> and the trees of the field will give their fruit.

**5** Your threshing season will extend until your grape harvest, and the grape harvest will extend until the sowing season; and you will eat your bread to satisfaction and dwell in security in your land.<sup>f</sup> **6** I will put peace in the land,<sup>g</sup> and you will lie down with no one making you afraid;<sup>h</sup> and I will rid the land of vicious wild animals, and a sword of war will not pass through your land. **7** You will certainly pursue your enemies, and they will fall before you by the sword. **8** Five of you will pursue 100, and 100 of you will pursue 10,000, and your enemies will fall before you by the sword.<sup>i</sup>

**9** “I will direct my favor to\* you and make you fruitful and multiply you,<sup>j</sup> and I will keep my covenant with you.<sup>k</sup> **10** While you are still eating the old produce of the preceding year, you will need to clear out the old to make way for the new. **11** And I will place my tabernacle in your midst,<sup>l</sup> and I\* will not reject you. **12** I will walk among you and be your God,<sup>m</sup> and you for your part will be my people.<sup>n</sup> **13** I am Jehovah your God, who brought you out of the land of Egypt to

**26:2** \*Or “stand in awe of.” Lit., “fear.” **26:9** \*Lit., “will turn to.” **26:11** \*Or “my soul.”

be their slaves no longer, and I broke the bars of your yoke and made you walk with heads held high.\*

**14** "However, if you will not listen to me or keep all these commandments,<sup>a</sup> **15** and if you reject my statutes,<sup>b</sup> and if you\* abhor my judicial decisions so that you do not keep all my commandments, and you violate my covenant,<sup>c</sup> **16** I, for my part, will do the following to you: I will punish you with distress, with tuberculosis and burning fever, making your eyes fail and your life\* waste away. You will sow your seed simply for nothing, for your enemies will eat it.<sup>d</sup> **17** I will set my face against you, and you will be defeated by your enemies;<sup>e</sup> and those who hate you will tread on you,<sup>f</sup> and you will flee when no one is pursuing you.<sup>g</sup>

**18** "If even this does not make you listen to me, I will have to chastise you seven times as much for your sins. **19** I will break your stubborn pride and make your heavens like iron<sup>h</sup> and your earth like copper. **20** You will exhaust your strength for nothing, as your land will not yield its produce,<sup>i</sup> and the trees of the land will not produce fruit.

**21** "But if you keep walking in opposition to me and refuse to listen to me, I will then have to strike you seven times as much, according to your sins. **22** I will send the wild animals of the field among you,<sup>j</sup> and they will bereave you of children<sup>k</sup> and annihilate your domestic animals and reduce your numbers, and your roads will be deserted.<sup>l</sup>

**23** "If in spite of these things you do not accept my correction<sup>m</sup> and you insist on walking

**26:13** \*Lit., "walk erect." **26:15** \*Or "your souls." **26:16** \*Or "soul."

CHAP. 26

- a De 28:15
- b 2Ki 17:15
- c Ex 24:7
- De 31:16
- Heb 8:9
- d De 28:22, 33
- Jg 6:3
- e De 28:15, 25
- Jg 2:14
- 1Sa 4:10
- f Ps 106:41
- La 1:5
- g Le 26:36
- h De 11:17
- 1Ki 17:1
- i Jer 12:13
- Hag 1:6, 10
- j De 32:24
- Jer 15:3
- k Eze 5:17
- l Jg 5:6
- Isa 33:8
- Zec 7:14
- m Isa 1:16
- Jer 2:30
- Jer 5:3

Second Col.

- a Ex 24:7
- b De 28:21
- Jer 24:10
- Am 4:10
- c Jg 2:14
- 1Sa 4:10
- d Eze 5:16
- e Eze 4:16
- f Isa 9:20
- Mic 6:14
- Hag 1:6
- g Jer 21:5
- h De 28:53
- 2Ki 6:29
- Jer 19:9
- La 4:10
- Eze 5:10
- i 2Ch 34:3
- Isa 27:9
- j 1Ki 13:2
- 2Ki 23:8, 20
- Eze 6:5
- k Ps 78:58, 59
- l 2Ki 25:9, 10
- 2Ch 36:17
- Ne 2:3
- Isa 1:7
- Jer 4:7
- m Jer 9:11
- n De 28:37
- De 29:22-24
- Jer 18:16
- La 2:15
- Eze 5:15
- o Ps 44:11
- p Jer 9:16
- Eze 12:14
- q Zec 7:14

in opposition to me, **24** then I too will walk in opposition to you, and I myself will strike you seven times for your sins. **25** I will bring an avenging sword upon you for breaking the covenant.<sup>a</sup> If you gather yourselves into your cities, I will send disease into your midst,<sup>b</sup> and you will be given into the hand of an enemy.<sup>c</sup> **26** When I destroy your supply\* of bread,<sup>d</sup> ten women will be able to bake your bread in only one oven and then ration your bread by weight;<sup>e</sup> and you will eat but you will not be satisfied.<sup>f</sup>

**27** "If in spite of this you will not listen to me and you insist on walking in opposition to me, **28** I will intensify my opposition to you,<sup>g</sup> and I myself will have to chastise you seven times for your sins. **29** So you will have to eat the flesh of your sons, and you will eat the flesh of your daughters.<sup>h</sup> **30** I will annihilate your sacred high places<sup>i</sup> and cut down your incense stands and pile your carcasses on the carcasses of your disgusting idols,<sup>j</sup> and I<sup>k</sup> will turn away from you in disgust.<sup>k</sup> **31** I will give your cities to the sword<sup>l</sup> and make your sanctuaries desolate, and I will not smell the pleasing\* aromas of your sacrifices. **32** I myself will make the land desolate,<sup>m</sup> and your enemies who are dwelling in it will stare in amazement over it.<sup>n</sup> **33** And I will scatter you among the nations,<sup>o</sup> and I will unsheathe a sword after you;<sup>p</sup> and your land will be made desolate,<sup>q</sup> and your cities will be devastated.

**26:26** \*Lit., "rod." Possibly referring to rods used for storing bread. #Or "food." **26:30** \*The Hebrew term may be related to a word for "dung" and is used as an expression of contempt. #Or "my soul." **26:31** \*Or "appeasing; soothing." Lit., "restful."

**34** "At that time the land will pay off its sabbaths all the days it lies desolate, while you are in the land of your enemies. At that time the land will rest,\* as it must repay its sabbaths.<sup>a</sup>

**35** All the days it lies desolate it will rest, because it did not rest during your sabbaths when you were dwelling on it.

**36** "As for those who survive,<sup>b</sup> I will fill their hearts with despair in the lands of their enemies; and the sound of a blowing leaf will cause them to flee, and they will flee like someone running from the sword and fall without anyone pursuing them.<sup>c</sup>

**37** They will stumble over one another like those running from a sword, though no one is pursuing them. You will not be able to resist your enemies.<sup>d</sup> **38** You will perish among the nations,<sup>e</sup> and the land of your enemies will consume you. **39** Those of you who remain will be left to rot in the lands of your enemies<sup>f</sup> because of your error. Yes, they will rot away because of the errors of their fathers.<sup>g</sup>

**40** Then they will confess their own error<sup>h</sup> and the error and unfaithfulness of their fathers and admit that they behaved unfaithfully by walking in opposition to me.<sup>i</sup> **41** Then I also walked in opposition to them<sup>j</sup> by bringing them into the land of their enemies.<sup>k</sup>

"Perhaps then their uncircumcised\* heart will be humbled,<sup>l</sup> and then they will pay off their error. **42** And I will remember my covenant with Jacob,<sup>m</sup> and my covenant with Isaac,<sup>n</sup> and I will remember my covenant with Abraham,<sup>o</sup> and I will remember the land. **43** While the land was abandoned by them, it was paying

**26:34** \*Or "keep sabbath." **26:41** \*Or "stubborn."

CHAP. 26

a 2Ch 36:20, 21

b Isa 24:6

c Le 26:17  
Isa 30:17

d Jos 7:12  
Jg 2:14  
Jer 37:10

e De 4:27  
De 28:48  
Jer 42:17

f De 28:65

g Ex 20:5  
Nu 14:18

h 1Ki 8:33  
Ne 9:2  
Eze 6:9  
Da 9:5

i Eze 36:31

j Le 26:24

k 1Ki 8:47  
2Ch 36:20

l De 30:6  
Jer 4:4  
Ac 7:51

m Ge 28:13

n Ge 26:3

o Ge 12:7  
De 4:31  
Ps 106:45

Second Col.

a Le 26:34  
2Ch 36:20, 21

b 2Ki 17:15

c De 4:31  
2Ki 13:23  
Ne 9:31

d De 4:13  
Jer 14:21

e Ex 24:3, 8  
De 9:9

f Eze 20:9

g Le 27:34  
De 6:1

CHAP. 27

h De 23:21  
Jg 11:30, 31  
1Sa 1:11

off its sabbaths<sup>a</sup> and lying desolate without them, and they were paying for their error, because they rejected my judicial decisions and they\* abhorred my statutes.<sup>b</sup> **44** But despite all of this, while they are in the land of their enemies, I will never completely reject them<sup>c</sup> nor cast them away to the point of exterminating them, which would violate my covenant<sup>d</sup> with them, for I am Jehovah their God. **45** For their sakes I will remember the covenant with their ancestors<sup>e</sup> whom I brought out of the land of Egypt under the eyes of the nations,<sup>f</sup> in order to prove myself their God. I am Jehovah."

**46** These are the regulations, the judicial decisions, and the laws that Jehovah established between himself and the Israelites on Mount Si'nai through Moses.<sup>g</sup>

**27** Jehovah continued to speak to Moses, saying: **2** "Speak to the Israelites and tell them, 'If a man makes a special vow<sup>h</sup> to offer the estimated value of a person\* to Jehovah, **3** the estimated value of a male from 20 to 60 years old will be 50 shekels\* of silver by the standard shekel of the holy place."

**4** But if it is a female, the estimated value will be 30 shekels. **5** If the age is from 5 to 20 years old, the estimated value of the male will be 20 shekels and 10 shekels for the female. **6** If the age is from one month up to five years old, the estimated value of the male will be five shekels of silver and three shekels of silver for the female.

**7** "If the age is 60 years and over, the estimated value will be 15 shekels for the male and

**26:43** \*Or "their souls." **27:2** \*Or "soul." **27:3** \*A shekel equaled 11.4 g (0.367 oz t). See App. B14. \*Or "by the holy shekel."

10 shekels for the female. **8** But if he is too poor to pay the estimated value,<sup>a</sup> the person will stand before the priest, and the priest will set a value on him. The priest will make the valuation according to what the one making the vow can afford.<sup>b</sup>

**9** "If the vow involves an animal that is suitable for offering to Jehovah, whatever may be given to Jehovah will become something holy. **10** He may not replace it or exchange it with good for bad or with bad for good. But if he should exchange it with one animal for another animal, the original and what is exchanged for it will both become holy. **11** If it is an unclean animal<sup>c</sup> that may not be presented as an offering to Jehovah, he will then stand the animal before the priest. **12** The priest will then set its value, as to whether it is good or bad. The value estimated by the priest will stand. **13** But if he ever wants to buy it back, he must then give a fifth of it in addition to the estimated value.<sup>d</sup>

**14** "Now if a man should sanctify his house as something holy to Jehovah, the priest will then set its value, whether it is good or bad. According to the value that the priest sets, that is what it will cost.<sup>e</sup> **15** But if the one who sanctifies his house wants to buy it back, he must then give a fifth of the money of the estimated value in addition to it, and it will become his.

**16** "If a man sanctifies to Jehovah some of the field that he possesses, the value will be estimated in proportion to the seed needed to sow it: a ho'mer\* of barley seed will be 50 shekels of silver. **17** If he sanctifies his field from the year of Jubi-

lee,<sup>a</sup> the estimated value stands.

**18** If he sanctifies his field after the Jubilee, the priest will calculate for him the price in proportion to the years that are left until the next year of Jubilee, and a deduction should be made from the estimated value.<sup>b</sup> **19** But if the one who sanctified it should ever buy the field back, he must then give a fifth of the money of the estimated value in addition to it, and it will remain his. **20** Now if he should not buy the field back and the field is sold to another man, it may not be bought back again. **21** When the field is released in the Jubilee, it will become something holy to Jehovah, as a field that is devoted to him. It will become the property of the priests.<sup>c</sup>

**22** "If a man sanctifies to Jehovah a field he purchased that is not part of his hereditary property,<sup>d</sup> **23** the priest will calculate for him the amount of the valuation up until the year of Jubilee, and he will give the estimated value on that day.<sup>e</sup> It is something holy to Jehovah. **24** In the year of Jubilee, the field will return to the one he bought it from, to the one the land belongs to.<sup>f</sup>

**25** "Every value should be estimated by the standard shekel of the holy place. The shekel should amount to 20 ge'rahs.\*

**26** "However, no one should sanctify the firstborn of the animals, since it is born as the firstborn for Jehovah.<sup>g</sup> Whether bull or sheep, it already belongs to Jehovah.<sup>h</sup> **27** If it is among the unclean animals and he redeems it according to the estimated value, he should give a fifth of it in addition to it.<sup>i</sup> But if it is not bought back, it will be sold according to the estimated value.

27:16 \*A homer equaled 220 L (200 dry qt). See App. B14.

27:25 \*A gerah equaled 0.57 g (0.01835 oz t). See App. B14.

CHAP. 27  
a Le 5:7, 11  
Le 12:8  
Le 14:21  
b Lu 21:2-4  
2Co 8:12  
c Le 20:25  
De 14:7, 8  
d Le 27:19  
e Le 27:11, 12  
Second Col.  
a Le 25:10  
b Le 25:15, 16  
c Nu 18:8, 14  
d Le 25:25  
e Le 27:11, 12  
Le 27:18  
f Le 25:10, 28  
g Ex 13:2  
Nu 18:17  
h Ex 22:30  
De 15:19  
i Le 27:11-13



**28** “But no devoted thing that a man devotes unconditionally\* to Jehovah from his belongings may be sold or bought back, whether from mankind or animals or the field he possesses. Every devoted thing is something most holy to Jehovah.<sup>a</sup> **29** Furthermore, no condemned\* person who is set apart for destruction may be redeemed.<sup>b</sup> He should be put to death without fail.<sup>c</sup>

**30** “Every tenth part\*<sup>d</sup> of the land, whether from the produce of the field or the fruit of the trees, belongs to Jehovah. It is something holy to Jeho-

**27:28** \*Or “devotes to destruction.”  
**27:29** \*Or “devoted.” **27:30** \*Or “Every tithe.”

CHAP. 27

a Nu 18:8, 14

b Nu 21:2

c Jos 6:17  
 1Sa 15:3, 18

d Ge 14:20  
 Ge 28:22  
 Nu 18:21, 26  
 De 14:22  
 2Ch 31:5  
 Ne 13:12  
 Mal 3:10  
 Lu 11:42  
 Heb 7:5

Second Col.

a Le 27:9, 10

b Ex 3:1  
 Nu 1:1

vah. **31** If a man ever wants to buy any of his tenth part back, he should give a fifth of it in addition to it. **32** As for every tenth part of the herd and flock, everything that passes under the shepherd’s staff, the tenth animal\* should become something holy to Jehovah. **33** He should not examine whether it is good or bad, neither should he exchange it. But if he would ever try to exchange it, both the original and what is exchanged for it should become something holy.<sup>a</sup> It may not be bought back.”

**34** These are the commandments that Jehovah gave to Moses for the Israelites on Mount Si’nai.<sup>b</sup>

**27:32** \*Lit., “head.”

# NUMBERS

## OUTLINE OF CONTENTS

- |  |  |
|--|--|
| <p>1 Registration of men for the army (1-46)<br/>           The Levites exempted from the army (47-51)<br/>           Orderly arrangement of the camp (52-54)</p> <p>2 Camp organized into three-tribe divisions (1-34)<br/>           Judah’s division toward the east (3-9)<br/>           Reuben’s division toward the south (10-16)<br/>           Levi’s camp in the middle (17)<br/>           Ephraim’s division toward the west (18-24)<br/>           Dan’s division toward the north (25-31)<br/>           Total number of registered males (32-34)</p> <p>3 Aaron’s sons (1-4)<br/>           The Levites chosen to minister (5-39)<br/>           Redemption of the firstborn (40-51)</p> <p>4 Service of the Kohathites (1-20)<br/>           Service of the Gershonites (21-28)</p> | <p>Service of the Merarites (29-33)<br/>           Summary of the census (34-49)</p> <p>5 Quarantine of the unclean (1-4)<br/>           Confession and compensation (5-10)<br/>           Water test for suspected adultery (11-31)</p> <p>6 Vow of Naziriteship (1-21)<br/>           Priestly blessing (22-27)</p> <p>7 Tabernacle inauguration offerings (1-89)</p> <p>8 Aaron lights the seven lamps (1-4)<br/>           Levites cleansed, begin to serve (5-22)<br/>           Age restrictions for Levitical service (23-26)</p> <p>9 Provision for late Passover (1-14)<br/>           Cloud and fire above the tabernacle (15-23)</p> <p>10 The silver trumpets (1-10)<br/>           Departure from Sinai (11-13)<br/>           Order of marching (14-28)<br/>           Hobab asked to guide Israel (29-34)</p> |
|--|--|

but is forbearing toward you, not wishing that any should perish [“he does not want anyone to be destroyed,” *TEV*], but that all should reach repentance.” (*RS*) It is God’s merciful desire that all of Adam’s offspring repent, and he has generously made provision for forgiveness of the sins of those who do. But he does not force anyone to accept that provision. (Compare Deuteronomy 30:15-20.) Many reject it. They are like a drowning man who pushes away a life preserver when it is thrown to him by someone who desires to help. It should be noted, however, that the alternative to repentance is not an eternity in hellfire. As 2 Peter 3:9 shows, those who do not repent will perish, or “be destroyed.” Verse 7 (*RS*) also refers to “*destruction* of ungodly men.” There is no thought of universal salvation here.—See also the main heading “Hell.”

*Does 1 Corinthians 15:22 prove that all humans will eventually be saved?* It says: “As in Adam all die, so also in Christ shall all be made alive.” (*RS*) As shown in the surrounding verses, what is under discussion here is resurrection. Who will be resurrected? All whose death is attributable to Adamic sin (see verse 21) but who have not also personally committed the willful transgressions set forth in Hebrews 10:26-29. As Jesus was raised from Hades (Acts 2:31), so all others who are in Hades will be “made alive” by means of the resurrection. (Rev. 1:18; 20:13) Will all of these gain eternal salvation? That opportunity will be open to them, but not everyone will take hold of it, as is indicated at John 5:28, 29, which shows that the outcome to some will be adverse “judgment.”

*What about texts such as Titus 2:11, which refers to “the salvation of all men,” according to the rendering of RS?* Other texts, such as John 12:32, Romans 5:18, and 1 Timothy 2:3, 4, convey a similar thought in *RS*, *KJ*, *NE*, *TEV*, etc. The Greek expressions rendered “all” and “everyone” in these verses are inflected forms of the word *pas*. As shown in Vine’s *Expository Dictionary of New Testament Words* (London, 1962, Vol. I, p. 46), *pas* can also mean “every kind or variety.” So, in the above verses, instead of “all,” the expression “every kind of” could be used; or “all sorts of,” as is done in *NW*. Which is correct—“all” or the

opportune period or season of favor before its end comes bringing the withdrawal of divine mercy and offer of salvation.—Ro 13:11-13; 1Th 5:6-11; Eph 5:15-20.

**ACCIDENT, ACCIDENTAL.** Unforeseen occurrences that result from ignorance, carelessness, or unavoidable events and that cause loss or injury are commonly called accidents. The Hebrew word *'a-sohn'* evidently literally means "a healing" and is used as a euphemism for "a fatal accident." (Compare Ge 42:4, ftn.) The Hebrew *miq-reh'*, which is derived from a root that means "meet; befall" (Ge 44:29; De 25:18), is rendered not only "accident" (1Sa 6:9) but also "eventuality" (Ec 2:14, 15; 3:19) and "by chance."—Ru 2:3.

Jacob feared that a fatal accident might befall his beloved son Benjamin if allowed to go to Egypt with his brothers. (Ge 42:4, 38) The Philistines returned the ark of Jehovah to prove whether the plague of piles they suffered really was from Jehovah or was just "an accident." (1Sa 6:9) Solomon recognized that anyone may become a victim of unforeseen occurrence.—Ec 9:11.

The Mosaic Law differentiated between an accident that proved fatal and one that was not. (Ex 21:22-25) It also distinguished between killing intentionally and unintentionally. For deliberate

murder, capital punishment was mandatory; for those guilty of accidental homicide, cities of refuge were set up. (Nu 35:11-25, 31; see CITIES OF REFUGE.) The law applied equally to native Israelite and alien resident, and instructions for the necessary sacrifices to atone for accidental or unintentional sins were provided.—Le 4:1-35; 5:14-19; Nu 15:22-29.

**ACCO** (Ac'co). A seaport city also known as Accho, Acre, and Ptolemais. It is located at the northern point of the yawning crescent-shaped Bay of Acco (or Bay of Haifa [Mifraz Hefa]). This bay is formed by the cape of Mount Carmel jutting out into the Mediterranean Sea about 13 km (8 mi) to the S.

In the period of the Judges, the Canaanite city was situated on a mound identified with Tell el-Fukhkhār (Tel 'Akko), about 1 km (0.6 mi) from the bay and 1.8 km (1 mi) E of the present-day Old City walls. During the Persian period, from the sixth century B.C.E., the city spread westward to include the peninsula that forms the N end of the Bay of Haifa. The port of the city was located there from the Persian period onward. By the time of the Christian Era, the location of Acco had come to include the peninsula and is included in the area of modern 'Akko.

Situated about 39 km (24 mi) S of Tyre, Acco was the most important seaport on the harbor-shy Palestinian coast until Herod the Great ran seawalls out from the shore to produce an artificial

---

***Acco (later known as Ptolemais).  
The apostle Paul stopped at this seaport  
city on his final trip to Jerusalem***



# **67**      *Pray to Jehovah Each Day* (1 Thessalonians 5:17)

1. Pray to Jehovah, the Hearer of prayer.  
    This is our priv'lege, for his name we bear.  
    Open your heart as you would to a friend,  
    Trust that on Him you can always depend.  
    Pray to Jehovah each day.
  
2. Pray to Jehovah, give thanks that we live,  
    Asking forgiveness as we do forgive.  
    May we confess to our God whom we trust.  
    He is our Maker and knows we are dust.  
    Pray to Jehovah each day.
  
3. Pray to Jehovah when troubles appear.  
    He is our Father and ever so near.  
    Seek his protection, and look for his aid;  
    Always be trusting and never afraid.  
    Pray to Jehovah each day.

## A Lapel Card Was Their “Passport”

---

“IN 1987, more than 1,000 delegates attended the ‘Trust in Jehovah’ District Convention in Guékédou, Guinea. Since the convention site was near the Sierra Leone and Liberia borders, many delegates from those countries decided to commute each day. However, they lacked the proper travel documents. So responsible brothers negotiated with the border authorities and reached an agreement. Delegates would need only one document—their convention lapel card! When the border police saw the bright-orange cards, they immediately waved the delegates through.”—Everett Berry, former missionary.

---

The brothers enjoyed the food at this convention





Later a rebel officer and four of his men commandeered my house. They told us to stay, so we continued to hold regular meetings and to discuss the daily text at home. Some soldiers said: “You are reading the daily text. You must be Jehovah’s Witnesses.” They were not interested in the Bible, but they respected us.

## **“You are reading the daily text. You must be Jehovah’s Witnesses”**

One day a senior commander came to inspect the troops who were billeted at my home. He saluted Brother Babawo and shook his hand. Addressing the soldiers, the commander barked: “This man is my boss and yours. If one hair falls from his head or the heads of those with him, it will mean trouble for you. Do you understand?” “Yes, sir!” they replied. The commander then gave us a letter ordering the Revolutionary United Front not to harm us because we were peaceful citizens.

Several months later, rebel factions began fighting each other, so we fled to neighboring Liberia. There we were threatened by another rebel group. “We are Jehovah’s Witnesses,” we told them. “Then what does John 3:16 say?” a soldier asked. When we recited the verse, he let us go.

Later, we met another rebel commander who ordered Brother Babawo and me to accompany him. We feared for our lives. Then the rebel told us that he had studied with the Witnesses before the war. He gave us money and took a letter from us and carried it to the brothers in a nearby congregation. Soon afterward, two brothers arrived with relief supplies and led us to safety.

## WEEK STARTING JULY 21

Song 73 and Prayer

### ❑ **Congregation Bible Study:**

*cl* chap. 10 ¶8-17 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Leviticus 25-27 (10 min.)

**No. 1:** Leviticus 26:1-17 (4 min. or less)

**No. 2:** Will All Humans Eventually Be Saved?—*rs* p. 357 ¶1 (5 min.)

**No. 3:** Accident, Accidental—Ways in Which the Scriptures Differentiate Between Accidental and Intentional Occurrences—*it-1* p. 38 (5 min.)

### ❑ **Service Meeting:**

Song 67

**10 min:** Respected for Our Good Conduct and Christian Neutrality. Discussion based on the *2014 Yearbook*, pages 120 and 149. Invite audience to comment on the lessons learned.

**10 min:** Will You Auxiliary Pioneer in August? Talk. Interview two or three publishers who plan to auxiliary pioneer in August despite being infirm or having a busy schedule. What adjustments are they making in order to auxiliary pioneer? Invite the service overseer to review the arrangements for the meetings for field service during August.

**10 min:** “How Do I Appear to Jehovah?” Questions and answers.

Song 65 and Prayer

## How Do I Appear to Jehovah?

<sup>1</sup> How often do you look into a mirror? Most of us do so daily because this helps us see aspects of our physical appearance that need attention. The Bible has been likened to a mirror. Reading God’s Word enables us to see our inner self, the person whom Jehovah sees. (1 Sam. 16:7; Jas. 1:22-24) God’s Word can “discern thoughts and intentions of the heart.” (Heb. 4:12) How can reading and meditating on the Bible every day help

1. How is the Bible like a mirror?

us to see areas that we should strengthen in order to be more successful evangelizers?—Ps. 1:1-3.

<sup>2</sup> **Use the Bible as a Mirror:** Bible accounts of faithful servants of Jehovah teach us what qualities are beautiful to him. For example, David demonstrated zeal for God’s name. (1 Sam. 17:45, 46) Isaiah courageously volunteered to preach in difficult territory. (Isa. 6:8, 9) Jesus’ deep love for his heavenly Father caused him to view the ministry as a source of refreshment and satisfaction rather than an unpleasant burden. (John 4:34) First-century Christians preached with zeal, relied on Jehovah, and were determined not to give up. (Acts 5:41, 42; 2 Cor. 4:1; 2 Tim. 4:17) Meditating on such examples helps us to look at ourselves with the objective of improving the quality of our sacred service.

<sup>3</sup> **Act to Correct Defects:** Of course, it does us no good to look in a mirror and then ignore a defect. We can ask Jehovah to help us see ourselves objectively and then to help us make needed adjustments. (Ps. 139:23, 24; Luke 11:13) Because the time left is reduced and lives are involved, we must not procrastinate about making necessary changes.—1 Cor. 7:29; 1 Tim. 4:16.

<sup>4</sup> A person’s inner self—what Jehovah takes note of—is far more important than his outward appearance. (1 Pet. 3:3, 4) What happens to the man who peers into God’s Word and then *acts on* what he discovers? He “has become, not a forgetful hearer, but a doer of the work; and he will be happy in what he does.” (Jas. 1:25) Yes, we will be happy and effective ministers because we “reflect like mirrors the glory of Jehovah.”—2 Cor. 3:18.

2. How can the Bible help us to make a self-examination?

3. Why should we not procrastinate in making needed adjustments?

4. What happens to the man who peers into God’s Word and acts on what he discovers?

*“This Is the Way”*  
(Isaiah 30:20, 21)

1. There is a way of peace,  
The way you’ve come to know.  
It is the way you learned,  
The way of long ago,  
The way that Jesus taught you  
When his voice you heard.  
This is the way of peace,  
Found in Jehovah’s Word.

*(CHORUS)*

*This is the Way to life; This is the Way.  
Don’t look aside; Not for a moment stray!  
God’s voice is calling: ‘This is the Way;  
Do not look back, for yes, This is the Way.’*

2. There is a way of love,  
No need to look around.  
God’s voice has shown the way  
He lets himself be found.  
His love is full and good;  
His love is warm and true.  
This is the way of love;  
It touches all we do.

*(Chorus)*



3. There is a way of life,  
No need to look behind.  
Our God has promised us:  
No better way we'll find,  
No higher way to peace,  
No finer way to love.  
This is the way to life,  
Thanks to our God above.

*(Chorus)*

(See also Ps. 32:8; 139:24; Prov. 6:23.)