

WEEK STARTING JULY 28

Song 58 and Prayer

❑ **Congregation Bible Study:**

c/ chap. 10 ¶18-21, box on p. 106 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: Numbers 1-3 (10 min.)

No. 1: Numbers 3:21-38 (4 min. or less)

No. 2: “All Sorts of Men” Will Be Saved—*rs*
p. 357 ¶2 (5 min.)

No. 3: Accusation—How Were Accusations
Handled Under Hebrew and Roman Law?—*it-1*
p. 39 ¶4-8 (5 min.)

❑ **Service Meeting:**

Song 89

10 min: Are You Prepared for the New School Year? Discussion. Invite audience to outline some of the challenges Christian youths face at school. Explain how parents can use our Web site and other theocratic tools to prepare their children. (1 Pet. 3:15) Choose one or two common challenges, and relate some of the helpful information provided by the organization. Invite audience to comment on how they were able to give a witness while at school.

10 min: Interview the Secretary. What does caring for your assignment involve? How can group overseers and publishers help you to compile a congregation service report that is accurate and on time? How does an accurate report help the elders, the circuit overseer, and the branch office to provide needed encouragement?

10 min: “Take as a Pattern the Prophets—Zephaniah.” Questions and answers.
Song 70 and Prayer

Take as a Pattern the Prophets—Zephaniah

¹ It was the mid-seventh century B.C.E., and Baal worship was being openly practiced in Judah. Bad King Amon had recently been murdered, and now young King Josiah was reigning. (2 Chron. 33:21–34:1) During that time, Jehovah raised up Zephaniah to declare His judgment message. Although Zephaniah may have been a member of Judah’s royal house, he did not water down Jehovah’s message of

1. In what setting did Zephaniah serve as a prophet, and how is he a good example for us today?

condemnation to Judah’s leadership. (Zeph. 1:1; 3:1-4) Similarly, we strive to imitate Zephaniah’s courage and avoid allowing family ties to impact our worship of Jehovah in a negative way. (Matt. 10:34-37) What message did Zephaniah declare, and with what results?

² **Seek Jehovah:** Only Jehovah can save individuals in the day of his anger. Thus, Zephaniah urged the people of Judah to seek Jehovah, seek righteousness, and seek meekness while time still remained. (Zeph. 2:2, 3) The same is true in our day. Like Zephaniah, we encourage others to seek Jehovah, but we too must act, being determined never to “turn away from following Jehovah.” (Zeph. 1:6) Rather, we seek Jehovah by carefully studying his Word and by praying for his guidance. We seek righteousness by living a morally clean life. We seek meekness by cultivating a submissive attitude and by readily responding to direction from Jehovah’s organization.

³ **Positive Results:** Zephaniah’s judgment message struck a responsive chord with at least some in Judah but likely most notably with young Josiah, who started to search for Jehovah while he was still a boy. Josiah later carried out a vigorous campaign against idolatry in the land. (2 Chron. 34:2-5) Today, although some Kingdom seed falls alongside the road, on rocky ground, or among the thorns, some also falls on the fine soil and yields fruit. (Matt. 13:18-23) We are confident that Jehovah will continue to bless our efforts as we stay busy spreading Kingdom seed.—Ps. 126:6.

⁴ Some in Judah felt that Jehovah would never act. However, Jehovah assured all that his great day was near. (Zeph. 1:12, 14) Salvation would come only to those who took refuge in him. (Zeph. 3:12, 17) As we ‘keep ourselves in expectation of Jehovah,’ may we find delight in serving unitedly with fellow worshippers of our great God!—Zeph. 3:8, 9.

2. What action must we take to be concealed in the day of Jehovah’s anger?

3. Why should we maintain a positive attitude in the ministry?

4. Why should we ‘keep ourselves in expectation of Jehovah’?

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

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

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"

¹⁸ 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*



the Christian ministry. What does Jehovah expect of us in this regard? Something that all of us, no matter what our situation in life, can give: "Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." (Colossians 3:23) In stating the greatest commandment, Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) Yes, Jehovah expects each one of us to love and serve him in a whole-souled way.

¹⁹ What does it mean to serve God whole-souled? The soul refers to the entire person, with all his physical and mental abilities. Since the soul embraces the heart, the mind, and the strength, why are these other faculties mentioned at Mark 12:30? Consider an illustration. In Bible times, a person might sell himself (his soul) into slavery. Yet, the slave might not serve his master wholeheartedly; he might not use his full strength or his full mental abilities to advance his master's interests. (Colossians 3:22) Hence, Jesus evidently mentioned these other faculties in order to emphasize that we must not hold anything back in our service to God. Serving God whole-souled means giving of ourselves, using our strength and energies to the fullest extent possible in his service.

²⁰ Does serving whole-souled mean that we must all spend the same amount of time and energy in the ministry? That could hardly be possible, for circumstances and abilities differ from one person to another. For example, a young person with good health and physical stamina may be able to spend more time in preaching than can

19, 20. (a) Since the soul includes the heart, the mind, and the strength, why are these other faculties mentioned at Mark 12:30? (b) What does it mean to serve Jehovah whole-souled?

Questions for Meditation

Proverbs 3:9, 10 What “valuable things” do we possess, and how can we use these to honor Jehovah?

Ecclesiastes 9:5-10 Why should you use your strength now in a manner that God will approve?

Acts 8:9-24 What abuse of power is described here, and how can we avoid giving in to such wrongdoing?

Acts 20:29-38 What might those with responsible positions in the congregation learn from Paul’s example?

one whose strength is sapped by advancing age. A single person who is free from family obligations may be able to do more than can one who has to care for a family. If we have the strength and circumstances that enable us to do much in the ministry, how thankful we should be! Of course, we would never want to have a critical spirit, comparing ourselves with others in this regard. (Romans 14:10-12) Rather, we want to use our power to encourage others.

²¹ Jehovah has set the perfect example in using his power aright. We want to imitate him to the best of our ability as imperfect humans. We can use our power aright by treating with dignity those over whom we have a measure of authority. In addition, we want to be whole-souled in carrying out the lifesaving preaching work that Jehovah has given us to accomplish. (Romans 10:13, 14) Remember, Jehovah is pleased when you give the best that you—your soul—can give. Does not your heart move you to want to do all you can in serving such an understanding and loving God? There is no better or more important way to use your power.

21. What is the best and most important way to use our power?

1 And Jehovah spoke to Moses in the wilderness of Si'nai,^a in the tent of meeting,^b on the first day of the second month, in the second year of their coming out of the land of Egypt.^c He said: **2** "Take a census^d of the whole assembly of the Israelites* individually^e according to their families, according to their paternal houses, according to the count of the names of all the males. **3** You and Aaron are to register by their companies* all those from 20 years old and up^e who can serve in the army in Israel.

4 "Take with you one man from each tribe; each one is to be a head of his paternal house.^f **5** These are the names of the men who will stand with you: of Reu'ben, E-li'zur^g the son of Shed'e-ur; **6** of Sim'e-on, She-lu'mi-el^h the son of Zu-ri-shad'dai; **7** of Judah, Nah'shonⁱ the son of Am-min'a-dab; **8** of Is'sachar, Ne-than'el^j the son of Zu'ar; **9** of Zeb'u-lun, E-li'ab^k the son of He'lon; **10** of the sons of Joseph: from E'phra-im,^l E'lish'ama the son of Am-mi'hud; from Ma-nas'seh, Ga-ma'li-el the son of Pe-dah'zur; **11** of Benjamin, Ab'i-dan^m the son of Gid-e-o-ni; **12** of Dan, A-hi-e'zerⁿ the son of Am-mi-shad'dai; **13** of Ash'er, Pa'gi-el^o the son of Och'ran; **14** of Gad, E-li'a-saph^p the son of Deu'el; **15** of Naph'ta-li, A-hi'ra^q the son of E'nan. **16** These are the ones summoned from the assembly. They are the chieftains^r of the tribes of their fathers, the heads of the thousands of Israel."^s

17 So Moses and Aaron took these men who had been designated by name. **18** They gathered all the assembly on the first

CHAP. 1

- a Ex 19:1
 Ac 7:38
 b Ex 25:22
 c Ex 40:17
 d Ex 30:12
 e Ex 30:14
 f Ex 18:25
 Nu 1:16
 Jos 22:13,14
 Jos 23:2
 1Ch 27:1
 g Nu 2:10
 h Nu 7:11, 36
 i Ru 4:20
 Lu 3:23, 32
 j Nu 10:15
 k Nu 7:11, 24
 l Ge 48:20
 m Nu 2:22
 n Nu 7:11, 66
 o Nu 7:11, 72
 p Nu 2:14
 Nu 7:11, 42
 Nu 10:20
 q Nu 2:29
 Nu 10:27
 r Ex 18:21
 Nu 7:2
 s De 1:15

Second Col.

- a Ex 30:14
 b Nu 26:1, 2
 c Ge 29:32
 Nu 2:10, 11
 d Ge 29:33
 Ge 46:10
 Nu 2:12, 13
 e Ge 30:10, 11
 Ge 46:16
 Nu 2:14, 15
 f Ge 29:35
 Ge 46:12
 Nu 2:3, 4
 1Ch 5:2
 Mt 1:2
 Heb 7:14
 g Ge 30:17, 18
 Ge 46:13
 Nu 2:5, 6
 h Ge 30:20
 Nu 2:7, 8

day of the second month, so that they might be registered individually by name, by family, and by their paternal houses, from 20 years old and up,^a **19** just as Jehovah had commanded Moses. So he registered them in the wilderness of Si'nai.^b

20 The sons of Reu'ben, the descendants of Israel's first-born,^c were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted individually, **21** and the number registered of the tribe of Reu'ben was 46,500.

22 The descendants of Sim'e-on^d were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted individually, **23** and the number registered of the tribe of Sim'e-on was 59,300.

24 The descendants of Gad^e were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **25** and the number registered of the tribe of Gad was 45,650.

26 The descendants of Judah^f were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **27** and the number registered of the tribe of Judah was 74,600.

28 The descendants of Is'sachar^g were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **29** and the number registered of the tribe of Is'sachar was 54,400.

30 The descendants of Zeb'u-lun^h were listed by name, by

1:2 *Lit., "sons of Israel." ^eOr "head by head of them." 1:3 *Lit., "according to their armies."

family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **31** and the number registered of the tribe of Zeb'u-lun was 57,400.

32 The descendants of Joseph through E'phra-im^a were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **33** and the number registered of the tribe of E'phra-im was 40,500.

34 The descendants of Ma-nas'seh^b were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **35** and the number registered of the tribe of Ma-nas'seh was 32,200.

36 The descendants of Benjamin^c were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **37** and the number registered of the tribe of Benjamin was 35,400.

38 The descendants of Dan^d were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **39** and the number registered of the tribe of Dan was 62,700.

40 The descendants of Ash'er^e were listed by name, by family, and by their paternal houses. All the males from 20 years old and up who could serve in the army were counted, **41** and the number registered of the tribe of Ash'er was 41,500.

42 The descendants of Naph'ta-li^f were listed by name, by family, and by their paternal houses. All the males from

CHAP. 1

a Ge 41:51, 52
Ge 46:20
Ge 48:17-19
Nu 2:18, 19

b Nu 2:20, 21

c Ge 43:29
Ge 46:21
Nu 2:22, 23

d Ge 30:4-6
Ge 46:23
Nu 2:25, 26
Nu 10:25

e Ge 35:26
Nu 2:27, 28

f Ge 30:7, 8
Ge 46:24
Nu 2:29, 30
Nu 26:48

Second Col.

a Ge 13:16
Ge 22:17
Ge 46:3
Ex 38:26
Nu 2:32

b Ge 29:34
Ge 46:11
Nu 3:12

c Nu 2:33
Nu 26:63, 64

d Nu 26:62, 63

e Ex 31:18

f Ex 38:21
Nu 3:6, 8

g Nu 4:15
Nu 4:24-26
Nu 4:31-33

h Nu 3:30, 31
Nu 4:12

i Nu 2:17
Nu 3:23, 29
Nu 3:35, 38

j Nu 10:17, 21

k Nu 3:10
Nu 18:22

l Nu 2:2, 34

m Nu 8:19
Nu 18:5

20 years old and up who could serve in the army were counted, **43** and the number registered of the tribe of Naph'ta-li was 53,400.

44 These were registered by Moses together with Aaron and the 12 chieftains of Israel, each representing his paternal house. **45** All the Israelites from 20 years old and up who could serve in the army in Israel were registered by their paternal house, **46** and the total number registered was 603,550.^a

47 But the Levites^b were not registered in among them by the tribe of their fathers.^c **48** So Jehovah told Moses: **49** "Only the tribe of Le'vi you are not to register, and you should not include the number of them along with the other Israelites.^d **50** You should appoint the Levites over the tabernacle of the Testimony^e and over all its utensils and over everything that belongs to it.^f They will carry the tabernacle and all its utensils,^g and they will minister at it,^h and they are to camp around the tabernacle.ⁱ **51** Whenever the tabernacle is to be moved, the Levites should take it down;^j and when the tabernacle is to be reassembled, the Levites should set it up; and any unauthorized person* who comes near should be put to death.^k

52 "Each Israelite should set up his tent in his assigned camp, each man according to his three-tribe division^l by their companies.^m **53** And the Levites should encamp around the tabernacle of the Testimony, so that no indignation may arise against the assembly of the Israelites;^m and the Levites must be

1:51 *Lit., "any stranger," that is, a non-Levite. 1:52 *Or "by his standard (banner)." ^lLit., "according to their armies."

responsible for the care of* the tabernacle of the Testimony.”^a

54 The people of Israel did all that Jehovah had commanded Moses. They did just so.

2 Jehovah now spoke to Moses and Aaron, saying: **2** “The Israelites should encamp where their three-tribe division^b is assigned, each man near the banner* of his paternal house. They should camp facing the tent of meeting, all around it.

3 “Those camping on the east side, toward the sunrise, will be the three-tribe division of the encampment of Judah by their companies;* the chieftain for the sons of Judah is Nah’shon^c the son of Am-min’a-dab. **4** Those registered in his army are 74,600.^d **5** Camping alongside him will be the tribe of Is’sa-char; the chieftain for the sons of Is’sa-char is Ne-than’el^e the son of Zu’ar. **6** Those registered in his army are 54,400.^f **7** Next is the tribe of Zeb’u-lun; the chieftain for the sons of Zeb’u-lun is E-li’-ab^g the son of He’lon. **8** Those registered in his army are 57,400.^h

9 “All those registered in the armies of the camp of Judah are 186,400. They should break camp first.ⁱ

10 “The three-tribe division of the encampment of Reu’-ben^j by their companies* will be toward the south; the chieftain for the sons of Reu’ben is E-li’zur^k the son of Shed’e-ur. **11** Those registered in his army are 46,500.^l **12** Camping alongside him will be the tribe of Sim’e-on; the chieftain for the sons of Sim’e-on is She-lu’mi-el^m the son of Zu-ri-shad’dai. **13** Those registered in his army are 59,300.ⁿ **14** Next is the tribe of

1:53 *Or “for guarding; for carrying out their service at.” 2:2 *Or “sign.” 2:3, 10, 18, 25 *Lit., “according to their armies.”

CHAP. 1

a Nu 8:24
Nu 18:2, 3
1Ch 23:32

CHAP. 2

b Nu 1:52

c Nu 7:12
Nu 10:14
Ru 4:20
Mt 1:4

d Nu 1:27

e Nu 7:11, 18
Nu 10:15

f Nu 1:29

g Nu 7:11, 24
Nu 10:16

h Nu 1:31

i Nu 10:14

j Nu 1:20

k Nu 7:11, 30
Nu 10:18

l Nu 1:21

m Nu 7:11, 36
Nu 10:19

n Nu 1:23

Second Col.

a Nu 7:11, 42
Nu 10:20

b Nu 1:25

c Nu 10:18

d Nu 1:51

e 1Co 14:33, 40

f Nu 7:11, 48
Nu 10:22

g Nu 1:33

h Ge 48:20

i Nu 7:11, 54
Nu 10:23

j Nu 1:35

k Nu 7:11, 60
Nu 10:24

l Nu 1:37

m Nu 10:22

n Nu 7:11, 66
Nu 10:25

o Nu 1:39

p Nu 7:11, 72
Nu 10:26

q Nu 1:41

r Nu 7:11, 78
Nu 10:27

Gad; the chieftain for the sons of Gad is E-li’a-saph^a the son of Reu’el. **15** Those registered in his army are 45,650.^b

16 “All those registered in the armies of the camp of Reu’-ben are 151,450, and they should break camp second.^c

17 “When the tent of meeting is moved,^d the camp of the Levites should be in the middle of the other camps.

“They should travel in the same order as they encamp,^e with each in his place, according to their three-tribe divisions.

18 “The three-tribe division of the encampment of E’phraim by their companies* will be toward the west; the chieftain for the sons of E’phraim is E-lish’a-ma^f the son of Am-mi’-hud. **19** Those registered in his army are 40,500.^g **20** Next to him will be the tribe of Ma-nas’-seh;^h the chieftain for the sons of Ma-nas’seh is Ga-ma’li-elⁱ the son of Pe-dah’zur. **21** Those registered in his army are 32,200.^j **22** Next is the tribe of Benjamin; the chieftain for the sons of Benjamin is Ab’i-dan^k the son of Gid-e-o’ni. **23** Those registered in his army are 35,400.^l

24 “All those registered in the armies of the camp of E’phraim are 108,100, and they should break camp third.^m

25 “The three-tribe division of the encampment of Dan by their companies* will be toward the north; the chieftain for the sons of Dan is A-hi’e-zerⁿ the son of Am-mi-shad’dai. **26** Those registered in his army are 62,700.^o **27** Camping alongside him will be the tribe of Ash’er; the chieftain for the sons of Ash’er is Pa’gi-el^p the son of Och’ran. **28** Those registered in his army are 41,500.^q **29** Next is the tribe of Naph’tali; the chieftain for the sons of Naph’ta-li is A-hi’ra^r the son of

E'nan. **30** Those registered in his army are 53,400.^a

31 "All those registered in the camp of Dan are 157,600. They should break camp last,^b according to their three-tribe divisions."

32 These were the Israelites who were registered according to their paternal houses; the total of those in the camps registered for the army was 603,550.^c

33 But the Levites did not get registered^d along with the other Israelites,^e just as Jehovah had commanded Moses. **34** The Israelites did everything that Jehovah had commanded Moses. This is how they encamped by their three-tribe divisions^f and how they broke camp,^g each by family and according to their paternal houses.

3 Now these were the family lines* of Aaron and Moses in the day that Jehovah spoke with Moses on Mount Si'nai.^h

2 These were the names of Aaron's sons: the firstborn Na'dab, and A-bi'hu,ⁱ El-e-a'zar,^j and Ith'a-mar.^k **3** These were the names of Aaron's sons, the anointed priests who had been installed* to serve as priests.^l **4** However, Na'dab and A-bi'hu died before Jehovah when they offered unauthorized fire before Jehovah^m in the wilderness of Si'nai, and they did not have any sons. But El-e-a'zarⁿ and Ith'a-mar^o continued to serve as priests along with Aaron their father.

5 Jehovah then said to Moses: **6** "Bring the tribe of Le'vi^p forward, and stand them before Aaron the priest, and they will minister^q to him. **7** They are to fulfill their responsibilities toward him and toward all the assembly before the tent of meeting by carrying out their service

3:1 *Lit., "the generations." 3:3 *Lit., "whose hands had been filled."

CHAP. 2

- a Nu 1:43
- b Nu 10:25
- c Ge 15:5
Ex 38:26
Nu 1:46
Nu 14:29
Nu 26:51, 64
- d Nu 1:47
Nu 26:62, 63
- e Nu 3:15
- f Nu 2:2
- g Nu 10:28

CHAP. 3

- h Ex 19:2
- i Le 10:1
1Ch 24:2
- j Ex 6:25
De 10:6
- k Ex 6:23
Ex 38:21
1Ch 6:3
- l Ex 28:1
Le 8:2, 3
- m Le 10:1, 2
- n Nu 3:32
Nu 20:26
- o Nu 4:28
Nu 7:8
- p Nu 8:6
Nu 18:2
- q Nu 1:50
Nu 8:11

Second Col.

- a Nu 4:12
- b Nu 1:51
- c Nu 8:15, 16
Nu 18:6
- d Ex 40:15
Nu 18:7
- e Nu 16:39, 40
1Sa 6:19
2Ch 26:16, 18
- f Nu 3:41, 45
- g Ex 13:2
Ex 34:19
Nu 18:15
Lu 2:23
- h Ex 13:15
- i Le 27:26
- j Ex 19:1
- k Nu 3:39
- l Ex 6:16
Nu 26:57
1Ch 23:6
- m Ex 6:17
- n Ex 6:18
- o 1Ch 6:29
- p Ex 6:19

in connection with the tabernacle. **8** They are to take care of all the utensils^a of the tent of meeting and to carry out their responsibilities toward the Israelites by taking care of the services related to the tabernacle.^b

9 You are to give the Levites to Aaron and his sons. They are given ones, given to him from the Israelites.^c **10** You should appoint Aaron and his sons, and they are to carry out their priestly duties,^d and any unauthorized person* who comes near should be put to death."^e

11 Jehovah continued to speak to Moses, saying: **12** "As for me, look! I take the Levites from among the Israelites in place of all the firstborn* of the Israelites,^f and the Levites will become mine. **13** For every firstborn is mine.^g In the day that I struck every firstborn in the land of Egypt,^h I sanctified to myself every firstborn in Israel from man to beast.ⁱ They are to become mine. I am Jehovah."

14 Jehovah spoke further to Moses in the wilderness of Si'nai,^j saying: **15** "Register the sons of Le'vi by their paternal houses and by their families. You should register every male from a month old and up."^k **16** So Moses registered them at the order of Jehovah, just as he had been commanded. **17** These were the names of the sons of Le'vi: Ger'shon, Ko'hath, and Me-rar'i.^l

18 Now these were the names of the sons of Ger'shon by their families: Lib'ni and Shim'e-i.^m

19 The sons of Ko'hath by their families were Am'ram, Iz'har, Heb'ron, and Uz'zi-el.ⁿ

20 The sons of Me-rar'i by their families were Mah'li^o and Mu'shi.^p

3:10 *Lit., "any stranger," that is, a man not of Aaron's family. 3:12 *Lit., "of every firstborn opening the womb."

These were the families of the Levites by their paternal houses.

21 From Ger'shon came the family of the Lib'nites^a and the family of the Shim'e-ites. These were the families of the Ger'shon-ites. **22** The number of all their males a month old and up who were registered was 7,500.^b

23 The families of the Ger'shon-ites were encamped behind the tabernacle^c toward the west.

24 The chieftain of the paternal house of the Ger'shon-ites was Eli'a-saph the son of La'el. **25** The responsibility of the sons of Ger'shon^d in the tent of meeting was to care for the tabernacle and the tent,^e its covering,^f the screen^{*g} of the entrance of the tent of meeting, **26** the hanging curtains^h of the courtyard, the screen^{*i} of the entrance of the courtyard that surrounds the tabernacle and the altar, its tent cords, and all the service connected with these.

27 From Ko'hath came the family of the Am'ram-ites, the family of the Iz'har-ites, the family of the Heb'ron-ites, and the family of the Uz'zi-el-ites. These were the families of the Ko'hath-ites.^j **28** The number of all the males from a month old and up was 8,600; they were responsible for taking care of the holy place.^k **29** The families of the sons of Ko'hath camped on the south side of the tabernacle.^l

30 The chieftain of the paternal house of the families of the Ko'hath-ites was Eli-za'phan the son of Uz'zi-el.^m **31** Their responsibility was to care for the Ark,ⁿ the table,^o the lampstand,^p the altars,^q the utensils^r used to minister in the holy place, the screen,^{*s} and all the service connected with these.^t

32 The head chieftain of the Levites was El-e-a'zar^u the son of

3:25, 26, 31 *Or "curtain."

CHAP. 3

a 1Ch 6:20

b Nu 4:38-40

c Nu 1:53

d Nu 4:24-26

e Ex 26:7

f Ex 26:14

g Ex 26:36

h Ex 27:9

i Ex 27:16

j Nu 3:19

k Nu 4:34-36

l Nu 1:53

m Ex 6:22
1Ch 6:18

n Ex 25:10

o Ex 25:23

p Ex 25:31

q Ex 27:1, 2
Ex 30:1-3

r Ex 38:3

s Ex 26:31

t Nu 4:15

u Nu 4:16
Nu 20:28

Second Col.

a Nu 3:20
Nu 26:58

b Nu 4:42-44

c Nu 1:53

d Ex 36:20

e Ex 36:31

f Ex 26:32, 37
Ex 36:37, 38

g Ex 27:19

h Nu 4:31, 32

i Ex 27:10, 11

j Nu 3:10

k Nu 3:15

l Nu 3:12

Aaron the priest, who had the oversight of those taking care of the responsibilities of the holy place.

33 From Me-rar'i came the family of the Mah'lites and the family of the Mu'shites. These were the families of Me-rar'i.^a **34** The number of all the males from a month old and up who were registered was 6,200.^b

35 The chieftain of the paternal house of the families of Me-rar'i was Zu'ri-el the son of Ab'i-ha-il. They were encamped on the north side of the tabernacle.^c **36** The sons of Me-rar'i were responsible for overseeing the panel frames^d of the tabernacle, its bars,^e its pillars,^f its socket pedestals, all its utensils,^g and all the service connected with these,^h **37** as well as the pillars that were all around the courtyard and their socket pedestals,ⁱ their tent pins, and their tent cords.

38 Those camping in front of the tabernacle toward the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons. They were responsible for taking care of the sanctuary as their obligation in behalf of the Israelites. Any unauthorized person* coming near would be put to death.^j

39 All the Levite males from a month old and up, whom Moses and Aaron registered by their families at the order of Jehovah, were 22,000.

40 Then Jehovah said to Moses: "Register all the firstborn males of the Israelites from a month old and up,^k count them, and make a list of their names.

41 You must take the Levites for me—I am Jehovah—in place of all the firstborn of the Israelites,^l and take the domestic animals

3:38 *Lit., "Any stranger," that is, a non-Levite.

of the Levites in place of all the firstborn of the domestic animals of the Israelites.”^a **42** Moses then registered all the firstborn among the Israelites, just as Jehovah had commanded him. **43** The number of all the firstborn males who were registered by name from a month old and up was 22,273.

44 Jehovah continued to speak to Moses, saying: **45** “Take the Levites in place of all the firstborn among the Israelites, and take the domestic animals of the Levites in place of their domestic animals, and the Levites must become mine. I am Jehovah. **46** As the ransom price^b of the 273 of the firstborn of the Israelites who are in excess of the Levites,^c **47** you are to take five shekels* for each individual,^d according to the standard shekel of the holy place.^e A shekel is 20 ge’rahs.^{Δe} **48** You are to give the money to Aaron and his sons as the ransom price of those who are in excess of them.” **49** So Moses took the money of the redemption price from those who were in excess of the ransom price of the Levites. **50** He took the money from the firstborn of the Israelites, 1,365 shekels, according to the standard shekel of the holy place. **51** Then Moses gave the money of the ransom price to Aaron and his sons according to the word* of Jehovah, just as Jehovah had commanded Moses.

4 Jehovah now spoke to Moses and Aaron, saying: **2** “A census should be taken of the sons of Ko’hath^f from among the sons of Le’vi, by their families and by their paternal hous-

3:47 *A shekel equaled 11.4 g (0.367 oz t). See App. B14. ^ΔOr “by the holy shekel.” ^ΔA gerah equaled 0.57 g (0.01835 oz t). See App. B14. **3:51** *Lit., “mouth.”

CHAP. 3

a Ex 13:2
Nu 18:15

b Nu 18:15

c Nu 3:39, 43

d Nu 18:15, 16

e Le 27:25

CHAP. 4

f Nu 3:19, 27

Second Col.

a 1Ch 23:3
Lu 3:23

b Nu 8:25, 26

c Nu 4:30
1Ch 6:48

d Nu 3:30, 31
Nu 4:15

e Ex 26:31
Ex 40:3
Le 16:2

f Ex 25:10

g Ex 25:13

h Ex 25:23, 24

i Ex 25:29

j Le 24:5, 6

k Ex 25:28

l Ex 25:31

m Ex 25:37

n Ex 25:38

o Ex 30:1
Ex 37:25, 26

p Ex 30:5

q Nu 3:30, 31

r Le 6:12

es, **3** all those from 30^a to 50 years old^b who are in the group assigned to work in the tent of meeting.^c

4 “This is the service of the sons of Ko’hath in the tent of meeting.^d It is something most holy: **5** Aaron and his sons will come in when the camp is departing and take down the screening curtain^e and cover the ark^f of the Testimony with it. **6** They will put a sealskin covering over it and spread out a solid blue cloth over it and put its carrying poles^g in place.

7 “They will also spread out a blue cloth over the table of showbread,^h and they will put on it the dishes, the cups, the bowls, and the pitchers of the drink offering;ⁱ the regular offering of bread^j should remain on it. **8** They will spread out a scarlet cloth over them and cover it with a sealskin covering and put its carrying poles^k in place. **9** Then they will take a blue cloth and cover the lampstand^l for the light, along with its lamps,^m its snuffers,^{*} its fire holders,ⁿ and all its containers for oil that are used to maintain it. **10** They will wrap it and all its utensils in a sealskin covering and put it on a carrying bar. **11** And they will spread out a blue cloth over the golden altar,^o cover it with a sealskin covering, and put its carrying poles^p in place. **12** They will then take all the utensils^q of the ministry with which they regularly minister in the holy place and put them in a blue cloth and cover them with a sealskin covering and put them on a carrying bar.

13 “They should remove the ashes* from the altar^r and spread out a cloth of purple

4:9 *Or “tongs.” **4:13** *Or “fatty ashes,” that is, ashes soaked with the fat of the sacrifices.

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

port at Caesarea. Acco was inferior to the Phoenician ports to the N and provided but poor shelter from the sea winds. However, it was strategically located close to the approach to the rich Plain of Jezreel (Esdraelon), and several commercial trade routes connected the port with Galilee, the Jordan Valley, and other points to the east. Timber, artistic commodities, and grain were exported through Acco.

Acco pertained to the territorial division assigned to Asher in the Promised Land, but Asher failed to drive out the Canaanites who were then living there. (Jg 1:31, 32) Mentioned only once in the Hebrew Scriptures, the city is more frequently referred to in non-Biblical records. Its name occurs several times in the Amarna Tablets. Other records show that it was subjugated by the Assyrian kings Sennacherib and Ashurbanipal. The city is mentioned in the Apocrypha as a center of opposition during the rule of the Maccabees. (1 Maccabees 5:15, 22, 55; 12:45-48; 13:12) By then its name had been changed to Ptolemais, a name originated by Ptolemy II Philadelphus of Egypt.

Under Emperor Claudius, the city of Ptolemais (Acco) became a Roman colony, and in apostolic times there was a group of Christians there. When returning from his third missionary tour, Paul put in at Acco (then known as Ptolemais) and spent the day visiting the brothers there before traveling on to Caesarea and Jerusalem.—Ac 21:7.

Today 'Akko is eclipsed in importance by the modern city of Haifa, located directly across the bay.

ACCUSATION. A charge of wrongdoing. The one accused is called to account.

One Hebrew word rendered "accusation" (*sit-nah'*) comes from the root verb *satan'*, meaning "resist." (Ezr 4:6; compare Zec 3:1.) The most common Greek word for "accuse" is *kate-gore'o*, carrying the idea of 'speaking against' someone, usually in a judicial or legal sense. (Mr 3:2; Lu 6:7) At Luke 16:1 the Greek word *diabolos*, rendered 'accuse,' may also be translated 'slander.' (*Int*) It is related to *diabolos* (slanderer), root of the word "Devil."

The Greek term translated 'accuse falsely' in Luke 3:14 (*sykophante'o*) is rendered 'extort by false accusation' in Luke 19:8. It literally means "take by fig-showing." Of the various explanations of the origin of this word, one is that in ancient Athens the exporting of figs from the province was prohibited. One who denounced others, accusing them of attempting to export figs, was termed a "fig-shower." The term came to design-

nate a malignant informer, a person who accused others out of a love of gain, a false accuser, a blackmailer.

One might be called to account and charged with wrong, yet be entirely innocent, blameless, the victim of a false accuser. Hebrew law, therefore, set forth the responsibility each one in the nation had to bring to account wrongdoers, and at the same time it adequately provided protection for the accused. A few examples from the Mosaic Law will serve to illustrate these principles. If a person had any knowledge respecting a crime, he had to bring the accusation before the proper authorities. (Le 5:1; 24:11-14) The authorities, in turn, were to "search and investigate and inquire thoroughly" into the accusations to determine their validity before administering punishment. (De 13:12-14) An observer was not to hide wrongdoing or fail to bring an accusation against a guilty one, even if the person was a close relative like a brother, son, daughter, or marriage mate. (De 13:6-8; 21:18-20; Zec 13:3) The testimony of two or three witnesses was required, and not just the word of a single accuser.—Nu 35:30; De 17:6; 19:15; Joh 8:17; Heb 10:28.

The Law of Moses also gave the accused the right to face his accuser before a court of justice in order that the truth of the charges might be fully established. (De 19:16-19; 25:1) A classic instance of this was the case of the two prostitutes who, with a baby, appeared before wise King Solomon for him to decide which one was its mother.—1Ki 3:16-27.

Roman law likewise required the accusers to appear in court. So, when the Roman citizen Paul stood trial before governors Felix and Festus, his accusers were ordered to appear also. (Ac 22:30; 23:30, 35; 24:2, 8, 13, 19; 25:5, 11, 16, 18) Paul's appearance before Caesar in Rome, however, was on his own appeal that he might win an acquittal, and not that he might accuse his own nation. (Ac 28:19) Not Paul, not even Jesus, but Moses, by his conduct and by what he wrote, accused the Jewish nation of wrongdoing.—Joh 5:45.

Three Hebrews were accused of not worshiping Nebuchadnezzar's gold image and were pitched into the furnace. The accusation was true, though based on a bad law. However, they were innocent of wrongdoing, and upon appeal to the Supreme Court of Heaven they were cleared of any guilt by Jehovah. (Da 3:8-25) Similarly, Daniel was delivered from death, and the accusers who hatched the plot against him were thrown to the lions. (Da 6:24) The word "accused" in these two accounts translates an Aramaic phrase literally meaning

Jehovah's Warm Appeal:
"Be Wise, My Son"
(Proverbs 27:11)

1. Young man and young woman,
do give your heart to me.
My foe who now taunts me
will then be made to see.
Your youth and devotion
to me you freely give;
You show all the world
that for me you really live.

(CHORUS)

*Beloved son and precious daughter,
Be wise and make my heart rejoice.
That out of your own heart you serve me,
And furnish praise by your own choice.*

2. Rejoice and take pleasure
in giving me your all,
And though you may stumble,
I'll raise you if you fall.
No matter who fails you
or proves to be untrue,
Take comfort in knowing
I'll always cherish you.

(Chorus)

WEEK STARTING JULY 28

Song 58 and Prayer

❑ **Congregation Bible Study:**

c/ chap. 10 ¶18-21, box on p. 106 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: Numbers 1-3 (10 min.)

No. 1: Numbers 3:21-38 (4 min. or less)

No. 2: “All Sorts of Men” Will Be Saved—*rs*
p. 357 ¶2 (5 min.)

No. 3: Accusation—How Were Accusations
Handled Under Hebrew and Roman Law?—*it-1*
p. 39 ¶4-8 (5 min.)

❑ **Service Meeting:**

Song 89

10 min: Are You Prepared for the New School Year? Discussion. Invite audience to outline some of the challenges Christian youths face at school. Explain how parents can use our Web site and other theocratic tools to prepare their children. (1 Pet. 3:15) Choose one or two common challenges, and relate some of the helpful information provided by the organization. Invite audience to comment on how they were able to give a witness while at school.

10 min: Interview the Secretary. What does caring for your assignment involve? How can group overseers and publishers help you to compile a congregation service report that is accurate and on time? How does an accurate report help the elders, the circuit overseer, and the branch office to provide needed encouragement?

10 min: “Take as a Pattern the Prophets—Zephaniah.” Questions and answers.
Song 70 and Prayer

Take as a Pattern the Prophets—Zephaniah

¹ It was the mid-seventh century B.C.E., and Baal worship was being openly practiced in Judah. Bad King Amon had recently been murdered, and now young King Josiah was reigning. (2 Chron. 33:21–34:1) During that time, Jehovah raised up Zephaniah to declare His judgment message. Although Zephaniah may have been a member of Judah’s royal house, he did not water down Jehovah’s message of

1. In what setting did Zephaniah serve as a prophet, and how is he a good example for us today?

condemnation to Judah’s leadership. (Zeph. 1:1; 3:1-4) Similarly, we strive to imitate Zephaniah’s courage and avoid allowing family ties to impact our worship of Jehovah in a negative way. (Matt. 10:34-37) What message did Zephaniah declare, and with what results?

² **Seek Jehovah:** Only Jehovah can save individuals in the day of his anger. Thus, Zephaniah urged the people of Judah to seek Jehovah, seek righteousness, and seek meekness while time still remained. (Zeph. 2:2, 3) The same is true in our day. Like Zephaniah, we encourage others to seek Jehovah, but we too must act, being determined never to “turn away from following Jehovah.” (Zeph. 1:6) Rather, we seek Jehovah by carefully studying his Word and by praying for his guidance. We seek righteousness by living a morally clean life. We seek meekness by cultivating a submissive attitude and by readily responding to direction from Jehovah’s organization.

³ **Positive Results:** Zephaniah’s judgment message struck a responsive chord with at least some in Judah but likely most notably with young Josiah, who started to search for Jehovah while he was still a boy. Josiah later carried out a vigorous campaign against idolatry in the land. (2 Chron. 34:2-5) Today, although some Kingdom seed falls alongside the road, on rocky ground, or among the thorns, some also falls on the fine soil and yields fruit. (Matt. 13:18-23) We are confident that Jehovah will continue to bless our efforts as we stay busy spreading Kingdom seed.—Ps. 126:6.

⁴ Some in Judah felt that Jehovah would never act. However, Jehovah assured all that his great day was near. (Zeph. 1:12, 14) Salvation would come only to those who took refuge in him. (Zeph. 3:12, 17) As we ‘keep ourselves in expectation of Jehovah,’ may we find delight in serving unitedly with fellow worshippers of our great God!—Zeph. 3:8, 9.

2. What action must we take to be concealed in the day of Jehovah’s anger?

3. Why should we maintain a positive attitude in the ministry?

4. Why should we ‘keep ourselves in expectation of Jehovah’?

*“Make Sure of the
More Important Things”
(Philippians 1:10)*

1. How great our need today for discernment,
 To know the things that are true,
To know which things have greater importance,
 To know which things we must do!
Love what is good; Hate what is bad.
 Make God’s heart glad;
Find all the joy that it brings. Always pray;
 Study each day.
Yes, may we do these important things.
2. And what could be of greater importance
 Than sharing Kingdom good news,
To find our Father’s lost little sheep,
 And to help them his way to choose?
They need to hear; They need to know.
 Oh, may we show
Love for our neighbors and help them to see,
 Help them get free!
Preaching is such an important thing.

3. If we take care to do what's important,
Our faith will make us secure.
We'll know the peace beyond human thinking
And keep our hope ever sure.
True friends we'll find; True love we'll know.
This love will grow.
Oh, what rich blessings it brings when we learn,
When we discern,
And when we do the important things!

(See also Ps. 97:10; Matt. 22:37; John 21:15-17; Acts 10:42.)