

WEEK STARTING SEPTEMBER 15

Song 105 and Prayer

□ **Congregation Bible Study:**

cl chap. 13 ¶1-10 (30 min.)

□ **Theocratic Ministry School:**

Bible reading: Numbers 26-29 (10 min.)

No. 1: Numbers 27:15–28:10 (4 min. or less)

No. 2: **God Did Not Create the Devil**—rs p. 363 ¶2 (5 min.)

No. 3: **Adam—The Terrible Consequences of Sin**—it-1 p. 45 ¶7–p. 46 ¶1 (5 min.)

□ **Service Meeting:**

Song 11

15 min: **What Have We Accomplished?** Talk by the service overseer. Review the congregation's activity during the past service year, including the special campaign in August. Focus on the good things that were accomplished, and give appropriate commendation. Invite the audience to relate any good experiences they had during August, and interview a publisher who expanded his ministry. Conclude by mentioning one or two aspects of the ministry that the congregation can work on during the coming year, and offer practical suggestions for improvement.

15 min: **"Take as a Pattern the Prophets—Nahum."** Questions and answers.

Song 46 and Prayer

Take as a Pattern the Prophets—Nahum

¹ The ruins of ancient Nineveh give evidence that just as Nahum prophesied, Jehovah takes vengeance against His enemies and that even the fiercest of rivals is unable to take a stand against Him. (Nah. 1:2, 6) A closer look at Nahum's prophecy provides lessons for us in our ministry.

² **Offer Comfort and Hope:** At first glance, the book of Nahum appears to be only a pronouncement of doom against Nineveh, the

1. What do we learn from the book of Nahum?
2. How can we keep our message positive?

proud capital of ancient Assyria. (Nah. 1:1; 3:7) However, this pronouncement came as welcome news to Jehovah's people. Nahum, whose name means "Comforter," reassured fellow Jews that their enemy would soon be no more! Nahum further confirmed that Jehovah is "a stronghold in the day of distress." (Nah. 1:7) As we preach, we too share good news and encourage others to seek refuge in Jehovah.—Nah. 1:15.

³ **Use Examples and Illustrations:** Jehovah inspired Nahum to compare Nineveh's end to that of the Egyptian city of Thebes (No-amon), which was previously destroyed by Assyria itself. (Nah. 3:8-10) As we speak to individuals about the end of this wicked system of things, we can highlight Bible prophecies that prove that Jehovah fulfills his word down to the very last detail. For example, when the Babylonians and the Medes came against the city of Nineveh in 632 B.C.E., heavy rains caused the Tigris River to overflow, collapsing a portion of the city's impenetrable walls. Nineveh was then quickly captured, just as Jehovah foretold.—Nah. 1:8; 2:6.

⁴ **Be Clear and Understandable:** Nahum's writing style was descriptive and dramatic. His points were clear. (Nah. 1:14; 3:1) Similarly, we want to use language that is easily understood. (1 Cor. 14:9) On the initial call, clearly explain the reason for your visit. As you study the Bible with individuals, help them to develop faith in Jehovah and his Word and to appreciate how the information applies to them personally.—Rom. 10:14.

⁵ Nahum's trust in the undeniable fulfillment of Jehovah's word shines through clearly in the Bible book bearing his name. As the end of Satan's system approaches, we find comfort in the divine decree: "Distress will not arise a second time."—Nah. 1:9.

3. How can we imitate Nahum in using examples or illustrations?
4. How can we be clear and understandable in the ministry?
5. What assurance do we find in Nahum's prophecy?

105 The Heavens Declare God's Glory **(Psalm 19)**

- 1. The heavens tell the glory of Jehovah.
The work of his own hand
in skies above we see.
And each new day brings to him rightful praise.
The starlit night proclaims his might
And his true majesty.**
- 2. Jehovah's law is perfect, life-restoring,
And his reminders guide
the steps of old and young.
His rulings prove to be true, right, and just.
His word is sure, his law so pure,
So sweet upon the tongue.**
- 3. The fear of God is pure and stands forever.
The worth of his commands
exceeds the finest gold.
His orders lead and preserve all his own.
His honor, fame, and holy name,
We loyally uphold.**

“The Law of Jehovah Is Perfect”

“LAW is a bottomless pit, it . . . devours everything.” That statement appeared in a book published back in 1712. Its author decried a legal system in which lawsuits sometimes dragged through the courts for years, bankrupting those seeking justice. In many lands, legal and judicial systems are so complex, so rife with injustice, prejudice, and inconsistencies, that contempt for law has become widespread.

² By way of contrast, consider these words written some 2,700 years ago: “How I do love your law!” (Psalm 119:97) Why did the psalmist feel so strongly? Because the law he praised originated, not with any secular government, but with Jehovah God. As you study Jehovah’s laws, you may come to feel more and more as the psalmist did. Such a study will give you insight into the greatest judicial mind in the universe.

The Supreme Lawgiver

³ “One there is that is lawgiver and judge,” the Bible tells us. (James 4:12) Indeed, Jehovah is the only true Lawgiver. Even the movements of the heavenly bodies are governed by his “celestial laws.” (Job 38:33, *The New Jerusalem Bible*) Jehovah’s myriads of holy angels are likewise governed by divine law, for they are organized into definite ranks and serve under Jehovah’s command as his ministers.—Psalm 104:4; Hebrews 1:7, 14.

⁴ Jehovah has given laws to mankind as well. Each of us

1, 2. Why do many people have little regard for law, yet how may we come to feel about God’s laws?

3, 4. In what ways has Jehovah proved to be Lawgiver?

has a conscience, a reflection of Jehovah's sense of justice. A kind of internal law, the conscience can help us to distinguish right from wrong. (Romans 2:14) Our first parents were blessed with a perfect conscience, so they needed but a few laws. (Genesis 2:15-17) Imperfect man, however, needs more laws to guide him in the doing of God's will. Such patriarchs as Noah, Abraham, and Jacob received laws from Jehovah God and transmitted these to their families. (Genesis 6:22; 9:3-6; 18:19; 26:4, 5) Jehovah caused himself to become Lawgiver in an unprecedented way when he gave the nation of Israel a Law code by means of Moses. This legal code offers us extensive insight into Jehovah's sense of justice.

The Mosaic Law—An Overview

⁵ Many seem to think that the Mosaic Law was an unwieldy, complex set of laws. Such a notion is far from the truth. There are over 600 laws in the entire code. That may sound like a lot, but just think: By the end of the 20th century, the federal laws of the United States filled over 150,000 pages of legal books. Every two years some 600 more laws are added! So in terms of sheer volume, the mountain of human laws dwarfs the Mosaic Law. Yet, God's Law governed the Israelites in areas of life that modern laws do not even begin to touch. Consider an overview.

⁶ *The Law exalted Jehovah's sovereignty.* Thus, the Mosaic Law is beyond comparison with any other law code. The greatest of its laws was this: "Listen, O Israel: Jehovah our God is one Jehovah. And you must love Jehovah

5. Was the Mosaic Law an unwieldy, complex set of laws, and why do you so answer?

6, 7. (a) What differentiates the Mosaic Law from any other law code, and what is that Law's greatest commandment? (b) How could the Israelites show their acceptance of Jehovah's sovereignty?

your God with all your heart and all your soul and all your vital force." How were God's people to express love for him? They were to serve him, submitting to his sovereignty.—Deuteronomy 6:4, 5; 11:13.

⁷ Each Israelite showed his acceptance of Jehovah's sovereignty by submitting to those placed in authority over him. Parents, chieftains, judges, priests and, eventually, the king all represented divine authority. Jehovah viewed any rebellion against those in authority as rebellion against him. On the other hand, those in authority risked Jehovah's wrath if they dealt unjustly or arrogantly with his people. (Exodus 20:12; 22:28; Deuteronomy 1:16, 17; 17:8-20; 19:16, 17) Both sides were thus responsible for upholding God's sovereignty.

⁸ *The Law upheld Jehovah's standard of holiness.* The words "holy" and "holiness" occur over 280 times in the Mosaic Law. The Law helped God's people to distinguish between what was clean and unclean, pure and impure, citing about 70 different things that could render an Israelite ceremonially unclean. These laws touched on physical hygiene, diet, and even waste disposal. Such laws provided remarkable health benefits.* But they had a higher purpose—that of keeping the people in Jehovah's favor, separate from the sinful practices of the debased nations surrounding them. Consider an example.

⁹ Statutes of the Law covenant stated that sexual relations and childbirth—even among married people—brought on

* For instance, laws requiring the burying of human waste, the quarantining of the sick, and the washing of anyone who touched a dead body were many centuries ahead of the times.—Leviticus 13:4-8; Numbers 19:11-13, 17-19; Deuteronomy 23:13, 14.

8. How did the Law uphold Jehovah's standard of holiness?
9, 10. The Law covenant included what statutes regarding sexual relations and childbirth, and what benefits did such laws provide?

a period of uncleanness. (Leviticus 12:2-4; 15:16-18) Such statutes did not denigrate these clean gifts from God. (Genesis 1:28; 2:18-25) Rather, those laws upheld Jehovah's holiness, keeping his worshipers free from contamination. It is noteworthy that the nations surrounding Israel tended to mix worship with sex and fertility rites. Canaanite religion included male and female prostitution. Degradation of the worst sort resulted and spread. In contrast, the Law made the worship of Jehovah entirely separate from sexual matters.* There were other benefits too.

¹⁰ Those laws served to teach a vital truth.[#] How, after all, is the stain of Adam's sin transmitted from one generation to the next? Is it not through sexual relations and child-birth? (Romans 5:12) Yes, God's Law reminded his people of the ever-present reality of sin. All of us, in fact, are born in sin. (Psalm 51:5) We need forgiveness and redemption in order to draw close to our holy God.

¹¹ *The Law upheld Jehovah's perfect justice.* The Mosaic Law advocated the principle of equivalence, or balance, in matters of justice. Thus, the Law stated: "Soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deuteronomy 19:21) In criminal cases, then, the punishment had to fit the crime. This aspect of divine justice permeated the Law and to this day is essential

* Whereas Canaanite temples featured rooms set aside for sexual activity, the Mosaic Law stated that those in an unclean state could not even enter the temple. Thus, since sexual relations brought on a period of uncleanness, no one could lawfully make sex a part of worship at Jehovah's house.

[#] Teaching was a primary purpose of the Law. In fact, the *Encyclopaedia Judaica* notes that the Hebrew word for "law," *toh-rah'*, means "instruction."

11, 12. (a) The Law advocated what vital principle of justice? (b) What safeguards against the perversion of justice did the Law include?

And they will afflict E'ber.
But he too will utterly perish."

25 Then Ba'laam^a got up and went and returned to his place. Ba'lak also went his own way.

25 When Israel was dwelling in Shit'tim,^b the people started to commit sexual immorality with the daughters of Mo'ab.^c **2** The women invited the people to the sacrifices of their gods,^d and the people began to eat and to bow down to their gods.^e **3** So Israel joined in worship of* the Ba'al of Pe'or,^f and Jehovah became enraged with Israel. **4** Jehovah said to Moses: "Take all the leaders* of these people and hang them up before Jehovah in broad daylight,^g that the burning anger of Jehovah may turn back from Israel." **5** Then Moses said to the judges of Israel:^g "Each one of you should kill his men who joined in worship of* the Ba'al of Pe'or."^h

6 But just then, there came one of the Israelites bringing near to his brothers a Mid'i-an-ite womanⁱ before the eyes of Moses and of all the assembly of the Israelites, while they were weeping at the entrance of the tent of meeting. **7** When Phin'e-has^j the son of El-e-a'zar the son of Aaron the priest saw it, he immediately rose up from the midst of the assembly and took a spear* in his hand. **8** Then he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman through her genital parts. At that the scourge on the Israelites was halted.^k **9** Those who died from the scourge amounted to 24,000.^l

25:3 *Or "attached itself to." 25:4 *Lit., "heads." ^aLit., "in front of the sun." 25:5 *Or "attached themselves to." 25:7 *Or "lance."

CHAP. 24
a Nu 31:7, 8

CHAP. 25

b Jos 2:1
Mic 6:5
c Nu 31:16
1Co 10:8
Re 2:14
d Ex 34:15
1Co 10:20
e Ex 20:5
f De 4:3
Jos 22:17
Ps 106:28, 29
Ho 9:10
g Ex 18:21
h Ex 22:20
Ex 32:25, 27
De 13:6-9
i Nu 25:14, 15
j Ex 6:25
Jos 22:30
k Ps 106:30
l Nu 25:4
De 4:3
1Co 10:8

Second Col.

a Nu 25:7
b Ps 106:30, 31
c Ex 20:5
Ex 34:14
De 4:24
d 1Ch 6:4
Ezr 7:1, 5
Ezr 8:1, 2
e 1Ki 19:10
f Nu 31:7, 8
Jos 13:21
g 1Ch 1:32, 33
h Nu 31:1, 2
i Nu 25:3
Nu 31:16
j Nu 25:8, 15
k Nu 25:9

CHAP. 26

l Nu 25:7, 8
m Ex 30:12
Ex 38:26
Nu 1:2
n Nu 20:26
o Nu 22:1
Nu 33:48
p Jos 6:1

10 Then Jehovah said to Moses: **11** "Phin'e-has^a the son of El-e-a'zar the son of Aaron the priest has turned my wrath away from the people of Israel because he tolerated no rivalry at all toward me among them.^b So I have not exterminated the Israelites in my insistence on exclusive devotion.^c **12** Therefore, say, 'I am giving him my covenant of peace. **13** And it will serve as the covenant of a lasting priesthood for him and his offspring after him,^d because he tolerated no rivalry toward his God^e and he made atonement for the people of Israel.'"

14 Incidentally, the name of the Israelite man who was put to death along with the Mid'i-an-ite^f was Zim'ri the son of Sa'lu, a chieftain of a paternal house of the Sim'e-on-ites. **15** The name of the Mid'i-an-ite woman who was put to death was Coz'bi the daughter of Zur;^g he was a leader of the clans of a paternal house in Mid'i-an.^g

16 Jehovah later said to Moses: **17** "Harass the Mid'i-an-ites and strike them down,^h **18** because they have been harassing you with their cunning dealings against you in the affair of Pe'orⁱ and of Coz'bi the daughter of a chieftain of Mid'i-an, their sister who was put to death^j in the day of the scourge over the affair of Pe'or."^k

26 After the scourge,^l Jehovah said to Moses and El-e-a'zar the son of Aaron the priest: **2** "Take a census of the whole assembly of the Israelites from 20 years of age and up, by their paternal houses, counting all those who can serve in the army in Israel."^m **3** So Moses and El-e-a'zarⁿ the priest spoke with them in the desert plains of Mo'ab^o by the Jordan at Jer'i-cho,^p saying: **4** "Take a census of them from the age of 20 years

and up, just as Jehovah commanded Moses."^a

Now the sons of Israel who went out of the land of Egypt were: **5** Reu'ben,^b Israel's first-born; Reu'ben's sons^c were: of Ha'noch, the family of the Ha'noch-ites; of Pal'lu, the family of the Pal'lu-ites; **6** of Hez'ron, the family of the Hez'ron-ites; of Car'mi, the family of the Car'mites. **7** These were the families of the Reu'ben-ites, and their registered ones amounted to 43,730.^d

8 The son of Pal'lu was E-li'ab. **9** And the sons of E-li'ab were Nem'u-el, Da'than, and A-bi'ram. This Da'than and A-bi'ram were chosen ones of the assembly who fought against Moses^e and Aaron along with Kor'ah's group^f when they fought against Jehovah.^g

10 Then the earth opened* and swallowed them up. As for Kor'ah, he died with his supporters when the fire consumed 250 men.^h And they became a warning example.ⁱ **11** However, the sons of Kor'ah did not die.^j

12 The sons of Sim'e-on^k by their families were: of Nem'u-el, the family of the Nem'u-el-ites; of Ja'min, the family of the Ja'min-ites; of Ja'chin, the family of the Ja'chin-ites; **13** of Ze'rah, the family of the Ze'rah-ites; of Sha'ul, the family of the Sha-ulites. **14** These were the families of the Sim'e-on-ites: 22,200.^l

15 The sons of Gad^m by their families were: of Ze'phon, the family of the Ze'phon-ites; of Hag'gi, the family of the Hag-gites; of Shu'ni, the family of the Shu'nites; **16** of Oz'ni, the family of the Oz'nites; of E'ri, the family of the E'rites; **17** of Ar'od, the family of the Ar'od-ites; of A-re'li, the family of the A-re'lites. **18** These were the fami-

CHAP. 26

a Nu 1:3
b Ge 29:32
c Ge 46:8, 9
Ex 6:14
d Nu 1:21
e Nu 16:12
f Nu 16:1
g Nu 16:5, 19
De 11:6
Ps 106:17
h Nu 16:32, 35
Ps 106:18
i Nu 16:38
1Co 10:10, 11
j Ex 6:24
Nu 26:58
Ps 42:Sup
k Ge 35:23
Ge 46:10
Ex 6:15
1Ch 4:24
l Nu 1:23
m Ge 35:26
Ge 46:16

Second Col.

a Nu 1:25
b Ge 29:35
Ge 46:12
c Ge 38:2-4
d Ge 38:7-10
e Ge 38:2, 5
Ge 38:26
1Ch 4:21
f Ge 38:29
Ru 4:18
Mt 1:3
g Ge 38:30
1Ch 2:4
h Ru 4:19
i 1Ch 2:5
j Nu 1:27
k Ge 30:18
Ge 35:23
Ge 46:13
1Ch 7:1
l 1Ch 7:2
m Nu 1:29
n Ge 30:20
Ge 46:14
o Nu 1:31
p Ge 30:24
Ge 35:24
Ge 46:20
q Ge 41:52
r Ge 41:51
s Ge 50:23
De 3:15
1Ch 7:14
t Jos 17:1

lies of the sons of Gad, and their registered ones were 40,500.^a

19 The sons of Judah^b were Er and O'nan.^c However, Er and O'nan died in the land of Ca'naan.^d **20** And the sons of Judah by their families were: of She'lah,^e the family of the She-la'nites; of Pe'rez,^f the family of the Per'e-zites; of Ze'rah,^g the family of the Ze'rah-ites. **21** And the sons of Pe'rez were: of Hez'ron,^h the family of the Hez'ron-ites; of Ha'mul,ⁱ the family of the Ha-mu'lites. **22** These were the families of Judah, and their registered ones were 76,500.^j

23 The sons of Is'sa-char^k by their families were: of To'la,^l the family of the To'la-ites; of Pu'vah, the family of the Pu'nites; **24** of Ja'shub, the family of the Jash'u-bites; of Shim'ron, the family of the Shim'ron-ites. **25** These were the families of Is'sa-char, and their registered ones were 64,300.^m

26 The sons of Zeb'u-lunⁿ by their families were: of Se'rad, the family of the Ser'e-dites; of E'lon, the family of the E'lon-ites; of Jah'le-el, the family of the Jah'le-el-ites. **27** These were the families of the Ze-bu'lunites, and their registered ones were 60,500.^o

28 The sons of Joseph^p by their families were: Ma-nas'seh and E'phra-im.^q **29** The sons of Ma-nas'seh^r were: of Ma'chir,^s the family of the Ma'chir-ites; and Ma'chir became father to Gil'e-ad;^t of Gil'e-ad, the family of the Gil'e-ad-ites. **30** These were the sons of Gil'e-ad: of Ie'zer, the family of the Ie'zer-ites; of He'lek, the family of the He'lek-ites; **31** of As'ri-el, the family of the As'ri-el-ites; of She'chem, the family of the She'chem-ites; **32** of She-mi'da, the family of the She-mi'da-ites; of He'pher, the family of the

26:10 *Lit., "opened its mouth."

He'pher-ites. **33** Now Ze-lo'phe-had the son of He'pher had no sons, only daughters,^a and the names of the daughters of Ze-lo'phe-had^b were Mah'lah, Noah, Hog'lah, Mil'cah, and Tir'zah. **34** These were the families of Ma-nas'seh, and their registered ones were 52,700.^c

35 These were the sons of E'phra-im^d by their families: of Shu'the-lah,^e the family of the Shu'thel-a'hites; of Be'cher, the family of the Be'cher-ites; of Ta'-han, the family of the Ta'-han-ites. **36** And these were the sons of Shu'the-lah: of E'ran, the family of the E'ran-ites. **37** These were the families of the sons of E'phra-im, and their registered ones were 32,500.^f These were the sons of Joseph by their families.

38 The sons of Benjamin^g by their families were: of Be'la,^h the family of the Be'la-ites; of Ash'-bel, the family of the Ash'-bel-ites; of A-hi'ram, the family of the A-hi'ram-ites; **39** of She-phu'pham, the family of the Shu'pham-ites; of Hu'pham, the family of the Hu'pham-ites. **40** The sons of Be'la were Ard and Na'a-man:ⁱ of Ard, the family of the Ard-ites; of Na'a-man, the family of the Na'a-mites. **41** These were the sons of Benjamin by their families, and their registered ones were 45,600.^j

42 These were the sons of Dan^k by their families: of Shu'ham, the family of the Shu'ham-ites. These were the families of Dan by their families. **43** All the families of the Shu'ham-ites, of their registered ones, were 64,400.^l

44 The sons of Ash'er^m by their families were: of Im'nah, the family of the Im'nites; of Ish'vi, the family of the Ish'-vites; of Be-ri'ah, the family of the Be-ri-ites; **45** of the sons of Be-ri'ah: of He'ber, the fami-

CHAP. 26

a Nu 27:7
1Ch 7:15

b Nu 36:11

c Nu 1:35

d Ge 41:52

e 1Ch 7:20

f Nu 1:33
Jos 17:17

g Ge 35:24
Ge 46:21
1Ch 8:1

h 1Ch 7:6

i 1Ch 8:3, 4

j Nu 1:37

k Ge 30:6

l Nu 1:39

m Ge 30:13
Ge 35:26
Ge 46:17
1Ch 7:30

Second Col.

a Nu 1:41

b Ge 30:8
Ge 35:25
Ge 46:24
1Ch 7:13

c Nu 1:43

d Ex 38:26
Nu 1:46, 49
Nu 14:29

e Jos 11:23
Jos 14:1

f Nu 33:54

g Nu 34:13
Jos 14:2
Jos 17:4
Jos 18:6
Pr 16:33

h Ge 46:11
Ex 6:16

i Nu 3:19

j Ex 6:17
Nu 3:18

k Nu 3:27

ly of the He'ber-ites; of Mal'chi-el, the family of the Mal'chi-el-ites. **46** The name of Ash'er's daughter was Se'rah. **47** These were the families of the sons of Ash'er, and their registered ones were 53,400.^a

48 The sons of Naph'ta-li^b by their families were: of Jah'ze-el, the family of the Jah'ze-el-ites; of Gu'ni, the family of the Gu'nites; **49** of Je'zer, the family of the Je'zer-ites; of Shil'lem, the family of the Shil'lem-ites. **50** These were the families of Naph'ta-li by their families, and their registered ones were 45,400.^c

51 This is the total of those registered of the Israelites: 601,730.^d

52 After that Jehovah said to Moses: **53** "Among these the land should be divided as an inheritance according to the list of the names."^e **54** For the larger groups, you should increase the inheritance, and for the smaller groups, you should reduce the inheritance.^f Each group's inheritance should be given in proportion to the number of those registered. **55** However, the land should be apportioned by lot.^g They should receive their inheritance according to the names of the tribes of their fathers. **56** Each inheritance will be determined by lot and apportioned among the larger and the smaller groups."

57 Now these were the registered ones of the Levites^h by their families: of Ger'shon, the family of the Ger'shon-ites; of Ko'hath,ⁱ the family of the Ko'hath-ites; of Me-rar'i, the family of the Me-rar-ites. **58** These were the families of the Levites: the family of the Lib'nites,^j the family of the Heb'ron-ites,^k the

26:53 * Or "proportionate to the number of names listed."

family of the Mah'lites,^a the family of the Mu'shites,^b the family of the Kor'ah-ites.^c

Ko'hath became father to Am'ram.^d **59** And the name of Am'ram's wife was Joch'e-bed,^e Le'vi's daughter, whom his wife bore to Le'vi in Egypt. And to Am'ram she bore Aaron and Moses and their sister Mir'i-am.^f **60** Then to Aaron there were born Na'dab, A-bi'hu, El-e-a'zar, and Ith'a-mar.^g **61** But Na'dab and A-bi'hu died for presenting unauthorized fire before Jehovah.^h

62 The total of those registered was 23,000, all males from a month old and up.ⁱ For they were not registered among the Israelites,^j because no inheritance was to be given to them among the Israelites.^k

63 These were the ones registered by Moses and El-e-a'zar the priest when they registered the Israelites in the desert plains of Mo'ab by the Jordan at Jer'i-cho. **64** But among them there was no one who had been registered by Moses and Aaron the priest in the census of the Israelites taken in the wilderness of Si'nai.^l **65** For Jehovah had said concerning them: "They will die without fail in the wilderness."^m So there was not a man left of them except Ca'leb the son of Jephun'neh and Joshua the son of Nun.ⁿ

27 Then the daughters of Ze-lo'phe-had,^o the son of He'pher, the son of Gil'e-ad, the son of Ma'chir, the son of Ma-nas'seh, of the families of Ma-nas'seh the son of Joseph, approached. The names of his daughters were Mah'lah, Noah, Hog'lah, Mil'cah, and Tir'zah. **2** They stood before Moses, El-e-a'zar the priest, the chieftains,^p and all the assembly at the entrance of the tent of meeting and said: **3** "Our father died in the wil-

CHAP. 26

- a Ex 6:19
Nu 3:33
b Nu 3:20
1Ch 23:23
c Ex 6:24
d Ex 6:18
Nu 3:19
e Ex 2:1
Ex 6:20
f Ex 15:20
Mic 6:4
g Ex 6:23
Ex 24:9
h Le 10:1, 2
Nu 3:2, 4
1Ch 24:2
i Nu 3:39
j Nu 1:49
k Nu 18:24
De 10:9
De 14:27
Jos 14:3
l Nu 1:2
De 2:14
1Co 10:5
m Heb 3:17
n Nu 14:29, 30
Jos 14:14
Jos 19:49

CHAP. 27

- o Nu 26:33
p Ex 18:25, 26

Second Col.

- a Nu 14:35
Nu 16:1, 2
Nu 16:19, 35
b Ex 18:15, 16
Ex 33:11
Le 24:11, 12
c Nu 36:2
Jos 17:3, 4
d Nu 33:47
De 32:48, 49
e Ge 13:14, 15
De 3:27
De 32:52
De 34:1
f Nu 31:2
De 34:7
g Nu 20:24, 28
Nu 33:38
De 10:6
De 32:50
h Nu 20:10, 12
De 1:37
i Ps 106:32, 33

derness, but he was not among the group who banded together against Jehovah, the supporters of Kor'ah,^a but he died for his own sin and he did not have any sons. **4** Why should the name of our father be lost from his family because he had no son? Give us a possession among our father's brothers." **5** So Moses presented their case before Jehovah.^b

6 Jehovah then said this to Moses: **7** "The daughters of Ze-lo'phe-had are correct. You should by all means give them the possession as an inheritance among their father's brothers and transfer their father's inheritance to them.^c **8** And tell the Israelites, 'If a man dies without having a son, you must then cause his inheritance to pass to his daughter. **9** And if he has no daughter, you will give his inheritance to his brothers. **10** And if he has no brothers, you will give his inheritance to his father's brothers. **11** And if his father has no brothers, you will give his inheritance to the closest blood relative in his family, and he will take possession of it. This will serve as a statute by judicial decision for the Israelites, just as Jehovah has commanded Moses."^d

12 Then Jehovah said to Moses: "Go up into this mountain of Ab'a-rim,^e and view the land that I will give the Israelites.^f **13** When you have seen it, you will also be gathered to your people,^g just as Aaron your brother was,^h **14** because when the assembly was quarrelling with me in the wilderness of Zin, you rebelled against my order to sanctify me before them by means of the waters.ⁱ These are the waters of Mer'i-bahⁱ at

27:13 *This is a poetic expression for death.

Ka'desh^a in the wilderness of Zin."^b

15 Then Moses said to Jehovah: **16** "Let Jehovah, the God of the spirit of all people,* appoint over the assembly a man **17** who will go out and come in before them and who will lead them out and bring them in, so that Jehovah's assembly may not become like sheep that have no shepherd." **18** So Jehovah said to Moses: "Take Joshua the son of Nun, a man in whom there is spirit, and lay your hand on him.^c **19** Then stand him before El-e-a'zar the priest and before all the assembly, and you must commission him before their eyes.^d **20** You are to confer some of your authority* on him,^e so that all the assembly of the Israelites may listen to him.^f **21** He will stand before El-e-a'zar the priest, who will inquire in his behalf by the judgment of the U'rim^g before Jehovah. At his order they will go out and at his order they will come in, he and all the Israelites with him and all the assembly."

22 So Moses did just as Jehovah had commanded him. He took Joshua and stood him before El-e-a'zar the priest and before all the assembly, **23** and he laid his hands on him and commissioned him,^h just as Jehovah had spoken through Moses.ⁱ

28 Jehovah next said to Moses: **2** "Command the Israelites and tell them, 'You should take care that you present to me my offering, my bread. My offerings by fire as a pleasing[†] aroma to me must be made at their appointed times.'^j

3 "And say to them, 'This is the offering made by fire that

27:16 *Lit., "the spirits of all flesh."
27:20 *Or "dignity." 28:2, 6, 8 *Or "appeasing; soothing." Lit., "restful."

CHAP. 27

a De 1:2

b Jos 15:1

c De 34:9
Ac 6:5, 6

d De 31:7

e De 1:38
De 31:3
De 34:10

f Jos 1:17

g Ex 28:30
1Sa 23:9
1Sa 28:6
Ne 7:65

h Nu 27:18

i De 3:28
De 31:14, 23

CHAP. 28

j 2Ch 8:13
Ne 10:32, 33

Second Col.

a Ex 29:38
Le 6:9
Eze 46:15

b Ex 29:39

c Ex 29:40
Nu 15:4

d Ex 29:38, 42
2Ch 2:4
Ezr 3:3

e Ex 29:39, 40

f Ex 29:41

g Ex 16:29
Ex 20:10
Eze 20:12

h Nu 28:3, 7

i Nu 10:10
1Ch 23:31
2Ch 2:4
Ne 10:32, 33

j Le 2:11

k Le 1:10

you will present to Jehovah: two sound year-old male lambs a day as a burnt offering regularly.^a **4** The one male lamb you will offer in the morning, and the other male lamb you will offer at twilight,^{*b} **5** together with a tenth of an e'phah* of fine flour mixed with a fourth of a hin[#] of beaten oil as a grain offering.^c **6** It is a regular burnt offering,^d which was established at Mount Si'nai as a pleasing[†] aroma, an offering made by fire to Jehovah, **7** along with its drink offering, a fourth of a hin for each male lamb.^e Pour out the alcoholic drink in the holy place as a drink offering to Jehovah. **8** And you will offer the other male lamb at twilight.* With the same grain offering as that made in the morning and with its same drink offering, you will present it as an offering made by fire as a pleasing[†] aroma to Jehovah.^f

9 "However, on the Sabbath day,^g the offering should be two sound year-old male lambs and two tenths of an e'phah measure of fine flour mixed with oil as a grain offering, together with its drink offering. **10** This is the burnt offering for the Sabbath, along with the regular burnt offering and its drink offering.^h

11 "At the start of each month* you will present as a burnt offering to Jehovah two young bulls, one ram, and seven sound male lambs each a year old,ⁱ **12** and three tenth measures of fine flour mixed with oil as a grain offering/ for each bull and two tenth measures of fine flour mixed with oil as a grain offering for the one ram,^k

28:4, 8 *Lit., "between the two evenings." 28:5 *A tenth of an ephah equaled 2.2 L (2 dry qt). See App. B14. #A hin equaled 3.67 L (7.75 pt). See App. B14. 28:11 *Lit., "of your months."

13 and a tenth measure of fine flour mixed with oil as a grain offering for each male lamb, as a burnt offering, a pleasing* aroma,^a an offering made by fire to Jehovah. **14** And their drink offerings should be half a hin of wine for a bull^b and a third of a hin for the ram^c and a fourth of a hin for a male lamb.^d This is the monthly burnt offering each month throughout the year. **15** Also, one young goat should be offered as a sin offering to Jehovah in addition to the regular burnt offering together with its drink offering.

16 "In the first month, on the 14th day of the month, will be Jehovah's Passover.^e **17** And on the 15th day of this month, there will be a festival. Unleavened bread will be eaten for seven days.^f **18** On the first day there will be a holy convention. You must not do any hard work. **19** And you will present as a burnt offering made by fire to Jehovah two young bulls, one ram, and seven male lambs each a year old. You should offer sound animals.^g **20** You should offer them with their grain offerings of fine flour mixed with oil,^h three tenth measures for a bull and two tenth measures for the ram. **21** You will offer a tenth measure respectively for each male lamb of the seven male lambs, **22** as well as one goat as a sin offering to make atonement for you. **23** Aside from the morning burnt offering, which is for the regular burnt offering, you will offer these. **24** You will offer these in the same manner each day for seven days as food,ⁱ an offering made by fire as a pleasing* aroma to Jehovah. It should be offered along with the regular

28:13, 24, 27; 29:2 *Or "appeasing; soothing." Lit., "restful." 28:24 #Lit., "bread."

CHAP. 28

a Le 1:10, 13

b Nu 15:8, 10

c Nu 15:6, 7

d Nu 15:5

e Ex 12:14
Le 23:5
De 16:1
Eze 45:21
1Co 5:7f Ex 12:15
Le 23:6
1Co 5:8g Le 22:20, 22
De 15:21

h Le 2:1

Second Col.

a Ex 13:6

b Ex 12:16
Le 23:8
De 16:8

c Ex 23:16

d Le 23:15, 16

e Ex 34:22
De 16:10
Ac 2:1

f Le 23:16, 21

g Le 23:16, 18

h Le 23:16, 19

i Le 1:3

CHAP. 29

j Le 23:24, 25

k Nu 10:2
Ps 81:3

l Nu 28:11-13

m Nu 28:3, 5

burnt offering and its drink offering. **25** On the seventh day you should hold a holy convention.^a You must not do any hard work.^b

26 "On the day of the first ripe fruits,^c when you present a new grain offering to Jehovah,^d you should hold a holy convention in your feast of weeks.^e You must not do any hard work.^f

27 You will present as a burnt offering for a pleasing* aroma to Jehovah two young bulls, one ram, and seven male lambs each a year old,^g **28** and as their grain offering of fine flour mixed with oil, three tenth measures for each bull, two tenth measures for the one ram, **29** a tenth measure respectively for each male lamb of the seven male lambs, **30** as well as one young goat to make atonement for you.^h **31** You will offer them in addition to the regular burnt offering and its grain offering. They should be sound animals,ⁱ along with their drink offerings.

29 "And in the seventh month, on the first of the month, you should hold a holy convention. You must not do any hard work.^j It is a day on which you should sound the trumpet.^k **2** You will offer as a burnt offering for a pleasing* aroma to Jehovah one young bull, one ram, and seven male lambs each a year old, all of them sound, **3** and their grain offering of fine flour mixed with oil, three tenths of an e'phah measure for the bull, two tenth measures for the ram, **4** and one tenth measure for each male lamb of the seven male lambs, **5** and one young male goat as a sin offering to make atonement for you. **6** This is in addition to the monthly burnt offering and its grain offering^l and the regular burnt offering and its grain offering,^m together with their

drink offerings,^a according to the regular procedure for them, as a pleasing* aroma, an offering made by fire to Jehovah.

7 "And on the tenth of this seventh month, you should hold a holy convention,^b and you must afflict yourselves.* You must not do any work.^c 8 And you will present as a burnt offering to Jehovah, as a pleasing* aroma, one young bull, one ram, and seven male lambs each a year old, all of them sound.^d 9 And as their grain offering of fine flour mixed with oil, three tenth measures for the bull, two tenth measures for the one ram, 10 a tenth measure respectively for each male lamb of the seven male lambs, 11 as well as one young goat as a sin offering, aside from the sin offering of atonement^e and the regular burnt offering and its grain offering, together with their drink offerings.

12 "And on the 15th day of the seventh month, you should hold a holy convention. You must not do any hard work, and you must celebrate a festival to Jehovah seven days.^f 13 And you will present as a burnt offering,^g an offering made by fire as a pleasing* aroma to Jehovah, 13 young bulls, 2 rams, and 14 male lambs each a year old, all of them sound.^h 14 And as their grain offering of fine flour mixed with oil, three tenth measures for each bull of the 13 bulls, two tenth measures for each ram of the 2 rams, 15 and a tenth measure for each male lamb of the 14 male lambs, 16 as well as one young goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering.ⁱ

29:6, 8, 13 *Or "appeasing; soothing." Lit., "restful." 29:7 *Or "your souls." To "afflict oneself" is generally understood to mean various forms of self-denial, including fasting.

CHAP. 29

a Nu 28:6, 7

b Le 16:29

c Le 23:27-31

d Le 1:3
Le 22:22
De 15:21
De 17:1

e Le 16:3

f Ex 23:16
Le 23:34-36
De 16:13-15
Ne 8:14-18

g Ezr 3:4

h Le 22:22
De 17:1

i Nu 28:3-8

Second Col.

a Le 22:22
De 17:1

b Nu 28:3-8

c Le 22:22
De 17:1

d Nu 28:3-8

e Le 22:22
De 17:1

f Nu 28:3-8

g De 15:21
De 17:1

h Nu 28:3-8

17 "And on the second day, 12 young bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^a 18 and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, 19 as well as one young goat as a sin offering, aside from the regular burnt offering and its grain offering, together with their drink offerings.^b

20 "And on the third day, 11 bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^c 21 and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, 22 as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering.^d

23 "And on the fourth day, 10 bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^e 24 their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, 25 as well as one young goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering.^f

26 "And on the fifth day, 9 bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^g 27 and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, 28 as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering.^h

29 "And on the sixth day, 8 bulls, 2 rams, and 14 male

lambs each a year old, all of them sound,^a **30** and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure, **31** as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offerings.^b

32 "And on the seventh day, 7 bulls, 2 rams, and 14 male lambs each a year old, all of them sound,^c **33** and their grain offering and their drink offerings for the bulls, the rams, and the male lambs by their number according to the regular procedure for them, **34** as well as one goat as a sin offering, aside from the regular burnt offering, its grain offering, and its drink offering.^d

35 "On the eighth day, you should hold a solemn assembly. You should not do any hard work.^e **36** You will present as a burnt offering, an offering made by fire as a pleasing* aroma to Jehovah, one bull, one ram, and seven male lambs each a year old, all of them sound,^f **37** and their grain offering and their drink offerings for the bull, the ram, and the male lambs by their number according to the regular procedure, **38** as well as one goat as a sin offering, aside from the regular burnt offering and its grain offering and its drink offering.^g

39 "These you will offer to Jehovah at your seasonal festivals,^h in addition to your vow offeringsⁱ and your voluntary offerings^j as your burnt offerings^k and your grain offerings^l and your drink offerings^m and your communion sacrifices."ⁿ **40** Moses told the Is-

29:36 *Or "appeasing; soothing." Lit., "restful."

CHAP. 29

- a Le 22:22
- De 17:1
- b Nu 28:3-8
- c Le 22:22
- De 17:1
- d Nu 28:3-8
- e Le 23:36, 39
- f Le 22:22
- De 17:1
- g Nu 28:3-8
- h Le 23:2
- De 16:16
- i De 12:5, 6
- j Le 7:16
- Le 22:21
- k Le 1:3
- l Le 2:1
- m Nu 15:5
- n Le 3:1

Second Col.

CHAP. 30

- a Ex 18:25
- b Ge 28:20-22
- Jg 11:30, 31
- c Ps 132:1-5
- d De 23:21
- Ps 116:14
- Ps 119:106
- Ec 5:4
- Mt 5:33
- e Ps 50:14
- Ps 66:13
- f Ex 20:12
- g Ro 7:2
- 1Co 11:3
- Eph 5:22

raelites everything that Jehovah had commanded him.

30 Then Moses spoke to the heads^a of the tribes of Israel, saying: "This is the word that Jehovah has commanded: **2** If a man makes a vow^b to Jehovah or swears an oath^c to impose on himself* a vow of abstinence, he must not violate his word.^d He should do everything he vowed he would do.^e

3 "And if a woman makes a vow to Jehovah or she imposes a vow of abstinence on herself when she is young and living in the house of her father **4** and her father hears her vow or her abstinence vow that she has imposed on herself* and her father offers no objection, all her vows will stand, and every abstinence vow that she has imposed on herself will stand. **5** But if her father forbids her when he hears that she has imposed vows or abstinence vows on herself, it will not stand. Jehovah will forgive her because her father forbade her.^f

6 "However, if she should marry a husband while under her vow or the rash promise that she has imposed on herself **7** and her husband hears of it and offers no objection on the day he hears of it, her vows or her abstinence vows that she has imposed on herself will stand. **8** But if her husband forbids her on the day he hears of it, he may annul the vow or the rash promise that she imposed on herself,^g and Jehovah will forgive her.

9 "But if a widow or a divorced woman makes a vow, everything that she has imposed on herself will be binding on her.

10 "However, if a woman imposed the vow or the abstinence vow on herself while in the

30:2 *Or "to bind an obligation upon his soul." **30:4** *Or "her soul."

the Greek word *di-a'bo-los'* is used to describe a bad quality that had developed in Judas Iscariot, in Luke 4:3 the expression *ho di-a'bo-los* (*the Devil*) is used, thus designating a particular person.

Is blaming the Devil just a device used in an effort to escape from responsibility for bad conditions?

Some people blame the Devil for what they themselves do. In contrast, the Bible shows that humans often bear much of the blame for the badness they experience, whether at the hands of other humans or as a result of their own conduct. (Eccl. 8:9; Gal. 6:7) Yet, the Bible does not leave us ignorant of the existence and devices of the superhuman foe who has brought so much grief to mankind. It shows how we can get out from under his control.

From where did Satan come?

All of Jehovah's works are perfect; he is not the author of unrighteousness; so he did not create anyone wicked. (Deut. 32:4; Ps. 5:4) The one who became Satan was originally a perfect spirit son of God. When saying that the Devil "did not stand fast in the truth," Jesus indicated that at one time that one was "in the truth." (John 8:44) But, as is true of all of God's intelligent creatures, this spirit son was endowed with free will. He abused his freedom of choice, allowed feelings of self-importance to develop in his heart, began to crave worship that belonged only to God, and so enticed Adam and Eve to listen to him rather than obey God. Thus by his course of action he made himself Satan, which means "adversary."—Jas. 1:14, 15; see also page 372, under the heading "Sin."

Why did not God destroy Satan promptly after he rebelled?

Serious issues were raised by Satan: (1) *The righteousness and rightfulness of Jehovah's sovereignty.* Was Jehovah withholding from mankind freedom that would contribute to their happiness? Were mankind's ability to govern their affairs successfully and their continued life truly dependent on their obedience to God? Had Jehovah

In what way was Adam made in the likeness of God?

Made in the likeness of his Grand Creator, Adam had the divine attributes of love, wisdom, justice, and power; hence he possessed a sense of morality involving a conscience, something altogether new in the sphere of earthly life. In the image of God, Adam was to be a global administrator and have in subjection the sea and land creatures and the fowl of the air.

It was not necessary for Adam to be a spirit creature, in whole or in part, to possess Godlike qualities. Jehovah formed man out of the dust particles of the ground, put in him the force of life so that he became a living soul, and gave him the ability to reflect the image and likeness of his Creator. "The first man is out of the earth and made of dust." "The first man Adam became a living soul." (Ge 2:7; 1Co 15:45, 47) That was in the year 4026 B.C.E. It was likely in the fall of the year, for mankind's most ancient calendars began counting time in the autumn around October 1, or at the first new moon of the lunar civil year.—See YEAR.

Adam's home was a very special paradise, a veritable garden of pleasure called Eden (see EDEN No. 1), providing him with all the necessary physical things of life, for "every tree desirable to one's sight and good for food" for his perpetual sustenance was there. (Ge 2:9) All around Adam were peaceful animals of every kind and description. But Adam was alone. There was no other creature 'according to his kind' with which to talk. Jehovah recognized that "it is not good for the man to continue by himself." So by divine surgery, the first and only case of its kind, Jehovah took a rib from Adam and fashioned it into a female counterpart to be his wife and the mother of his children. Overjoyed with such a beautiful helper and constant companion, Adam burst forth in the first recorded poetry, "This is at last bone of my bones and flesh of my flesh," and she was called *woman* "because from man this one was taken." Later Adam called his wife Eve. (Ge 2:18-23; 3:20) The truthfulness of this account is attested to by Jesus and the apostles.—Mt 19:4-6; Mr 10:6-9; Eph 5:31; 1Ti 2:13.

Furthermore, Jehovah blessed these newlyweds with plenty of enjoyable work. (Compare Ec 3:13; 5:18.) They were not cursed with idleness. They were to keep busy and active dressing and taking care of their garden home, and as they multiplied

and filled the earth with billions of their kind, they were to expand this Paradise to earth's limits. This was a divine mandate.—Ge 1:28.

"God saw everything he had made and, look! it was very good." (Ge 1:31) Indeed, from the very beginning Adam was perfect in every respect. He was equipped with the power of speech and with a highly developed vocabulary. He was able to give meaningful names to the living creatures all around him. He was capable of carrying on a two-way conversation with his God and with his wife.

For all these reasons and many more, Adam was under obligation to love, worship, and strictly obey his Grand Creator. More than that, the Universal Lawgiver spelled out for him the simple law of obedience and fully informed him of the just and reasonable penalty for disobedience: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Ge 2:16, 17; 3:2, 3) Notwithstanding this explicit law carrying a severe penalty for disobedience, he did disobey.

Results of Sin. Eve was thoroughly deceived by Satan the Devil, but "Adam was not deceived," says the apostle Paul. (1Ti 2:14) With full knowledge Adam willfully and deliberately chose to disobey and then as a criminal he tried to hide. When brought to trial, instead of showing sorrow or regret or asking for forgiveness, Adam attempted to justify himself and pass the responsibility off on others, even blaming Jehovah for his own willful sin. "The woman whom *you* gave to be with me, she gave me fruit from the tree and so I ate." (Ge 3:7-12) So Adam was cast out of Eden into an unsubdued earth that was cursed to produce thorns and thistles, there to sweat out an existence, harvesting the bitter fruits of his sin. Outside the garden, awaiting death, Adam fathered sons and daughters, the names of only three being preserved—Cain, Abel, and Seth. To all of his children Adam passed on hereditary sin and death, since he himself was sinful.—Ge 3:23; 4:1, 2, 25.

This was the tragic start Adam gave the human race. Paradise, happiness, and everlasting life were forfeited, and in their place sin, suffering, and death were acquired through disobedience. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "Death ruled as king from Adam down." (Ro 5:12, 14) But Jehovah in his wisdom and love provided a "second man," "the last Adam," who is the Lord Jesus Christ. By means of this obedient "Son of God" the way was

opened up whereby descendants of the disobedient "first man Adam" could regain Paradise and everlasting life, the church or congregation of Christ even gaining heavenly life. "For just as in Adam all are dying, so also in the Christ all will be made alive."—Joh 3:16, 18; Ro 6:23; 1Co 15:22, 45, 47.

After sinner Adam's expulsion from Eden he lived to see the murder of his own son, banishment of his killer-son, abuse of the marriage arrangement, and profanation of Jehovah's sacred name. He witnessed the building of a city, the development of musical instruments, and the forging of tools out of iron and copper. He watched and was condemned by the example of Enoch, "the seventh one in line from Adam," one who "kept walking with the true God." He even lived to see Noah's father Lamech of the ninth generation. Finally, after 930 years, most of which was spent in the slow process of dying, Adam returned to the ground from which he was taken, in the year 3096 B.C.E., just as Jehovah had said.—Ge 4:8-26; 5:5-24; Jude 14; see LAMECH No. 2.

2. A city mentioned at Joshua 3:16 as being at the side of Zarethan. It is generally identified with Tell ed-Damiyeh (Tel Damiya'), a site E of the Jordan River about 1 km (0.6 mi) S of the confluence of the Jordan and the torrent valley of Jab-bok; it is about 28 km (17 mi) NNE of Jericho. The name of the city may be derived from the color of the alluvial clay, which is abundant in that region.—1Ki 7:46.

The Bible record indicates that the damming up of the Jordan's waters at the time of Israel's crossing the river took place at Adam. The Jordan Valley narrows considerably, beginning at the site of Tell ed-Damiyeh (Tel Damiya') northward, and history records that in the year 1267 a blockage of the river occurred at this very point due to the falling of a lofty mound across the river, stopping the flow of water for some 16 hours. In modern times, earth tremors in the summer of 1927 again caused landslides that dammed up the Jordan so that the flow of water was cut off for 21½ hours. (*The Foundations of Bible History: Joshua, Judges*, by J. Garstang, London, 1931, pp. 136, 137) If this was the means God saw fit to employ, then such a damming of the river in the days of Joshua was miraculously timed and effected so as to synchronize with the crossing of the Jordan on the day previously announced by Jehovah through Joshua.—Jos 3:5-13.

ADAMAH (Ad'a-mah) [Ground]. One of the fortified cities in the territory assigned to the tribe of Naphtali. Its location is not definitely known.—Jos 19:32, 36.

ADAMI-NEKEB (Ad'a-mi-ne'keb) [Ground of Piercing (Boring)]. A place in the southern part of Naphtali. (Jos 19:33) Its site is generally identified as Khirbet et-Tell (Tel Adami), above and W of Khirbet ed-Damiyeh, about 16 km (10 mi) ENE of Nazareth and approximately midway between Tiberias and Mount Tabor. Its position commanded a pass on an old caravan route between Gilead and the Plain of Acco.

ADAR (A'dar). The postexilic name of the 12th Jewish lunar month of the sacred calendar, but the 6th of the secular calendar. (Es 3:7) It corresponds to part of February and part of March. It is after the month Adar that the intercalary month, called Veadar, or the second Adar, is added in certain years.

During this month, which came at the close of the winter season and led into spring, the carob trees began to blossom in parts of Palestine, and in the warm lowlands the orange and lemon trees were ready for harvesting.

By a royal decree of King Ahasuerus of Persia the 13th day of Adar was to mark the destruction of all the Jews in the jurisdictional districts of his domain, this at the instigation of his prime minister, Haman. A new decree, issued through Queen Esther's mediation, enabled the Jews to gain a victory over their would-be assassins, and thereafter Mordecai ordered the 14th and 15th days of Adar to be celebrated in commemoration of their deliverance. (Es 3:13; 8:11, 12; 9:1, 15, 20, 21, 27, 28) This Jewish festival is known as Purim, a name derived from "Pur, that is, the Lot."—Es 9:24-26; see PURIM.

Adar is also the month in which Governor Zerubbabel finished the reconstruction of the temple in Jerusalem. (Ezr 6:15) Elsewhere in the Bible it is mentioned only as "the twelfth month."—2Ki 25:27; 1Ch 27:15; Jer 52:31; Eze 32:1.

ADBEEL (Ad'be-el). A grandson of Abraham, listed third among the 12 sons of Ishmael, his mother being an Egyptian. He was the chieftain of a tribal clan bearing his name.—Ge 21:21; 25:13-16; 1Ch 1:29.

ADDAR (Ad'dar).

1. A son of Bela, a Benjaminite.—1Ch 8:1, 3.

2. A southern border town of Judah located near Kadesh-barnea. (Jos 15:3) In Joshua's account it is listed as lying between Hezron and Karka, but at Numbers 34:4 it appears that the name Hezron (meaning "Courtyard; Settlement") is combined with Addar to form Hazar-addar, since the accounts are parallel. The book *Biblical*

11 ***Making Jehovah's Heart Glad*** **(Proverbs 27:11)**

- 1. Great God, we've vowed to do your will;
 In wisdom your work we'll fulfill.
For then we know we'll have a part
 In making glad your loving heart.**
- 2. Your slave, your steward here on earth,
 Proclaims your greatness and your worth,
Feeds us with nourishment when due,
 Thus strengthens us your will to do.**
- 3. Impart to us your active force,
 That we may keep a faithful course
And bring forth fruitage to your praise
 And thus make glad your heart always.**

(See also Matt. 24:45-47; Luke 11:13; 22:42.)

WEEK STARTING SEPTEMBER 15

Song 105 and Prayer

□ **Congregation Bible Study:**

cl chap. 13 ¶1-10 (30 min.)

□ **Theocratic Ministry School:**

Bible reading: Numbers 26-29 (10 min.)

No. 1: Numbers 27:15–28:10 (4 min. or less)

No. 2: **God Did Not Create the Devil**—rs p. 363 ¶2 (5 min.)

No. 3: **Adam—The Terrible Consequences of Sin**—it-1 p. 45 ¶7–p. 46 ¶1 (5 min.)

□ **Service Meeting:**

Song 11

15 min: What Have We Accomplished? Talk by the service overseer. Review the congregation's activity during the past service year, including the special campaign in August. Focus on the good things that were accomplished, and give appropriate commendation. Invite the audience to relate any good experiences they had during August, and interview a publisher who expanded his ministry. Conclude by mentioning one or two aspects of the ministry that the congregation can work on during the coming year, and offer practical suggestions for improvement.

15 min: "Take as a Pattern the Prophets—Nahum." Questions and answers.

Song 46 and Prayer

Take as a Pattern the Prophets—Nahum

¹ The ruins of ancient Nineveh give evidence that just as Nahum prophesied, Jehovah takes vengeance against His enemies and that even the fiercest of rivals is unable to take a stand against Him. (Nah. 1:2, 6) A closer look at Nahum's prophecy provides lessons for us in our ministry.

² **Offer Comfort and Hope:** At first glance, the book of Nahum appears to be only a pronouncement of doom against Nineveh, the

1. What do we learn from the book of Nahum?
2. How can we keep our message positive?

proud capital of ancient Assyria. (Nah. 1:1; 3:7) However, this pronouncement came as welcome news to Jehovah's people. Nahum, whose name means "Comforter," reassured fellow Jews that their enemy would soon be no more! Nahum further confirmed that Jehovah is "a stronghold in the day of distress." (Nah. 1:7) As we preach, we too share good news and encourage others to seek refuge in Jehovah.—Nah. 1:15.

³ **Use Examples and Illustrations:** Jehovah inspired Nahum to compare Nineveh's end to that of the Egyptian city of Thebes (No-amon), which was previously destroyed by Assyria itself. (Nah. 3:8-10) As we speak to individuals about the end of this wicked system of things, we can highlight Bible prophecies that prove that Jehovah fulfills his word down to the very last detail. For example, when the Babylonians and the Medes came against the city of Nineveh in 632 B.C.E., heavy rains caused the Tigris River to overflow, collapsing a portion of the city's impenetrable walls. Nineveh was then quickly captured, just as Jehovah foretold.—Nah. 1:8; 2:6.

⁴ **Be Clear and Understandable:** Nahum's writing style was descriptive and dramatic. His points were clear. (Nah. 1:14; 3:1) Similarly, we want to use language that is easily understood. (1 Cor. 14:9) On the initial call, clearly explain the reason for your visit. As you study the Bible with individuals, help them to develop faith in Jehovah and his Word and to appreciate how the information applies to them personally.—Rom. 10:14.

⁵ Nahum's trust in the undeniable fulfillment of Jehovah's word shines through clearly in the Bible book bearing his name. As the end of Satan's system approaches, we find comfort in the divine decree: "Distress will not arise a second time."—Nah. 1:9.

3. How can we imitate Nahum in using examples or illustrations?
4. How can we be clear and understandable in the ministry?
5. What assurance do we find in Nahum's prophecy?

Jehovah Is Our King!

(Psalm 97:1)

1. Rejoice, give glory to Jehovah,
For the heavens have told forth his righteousness.
Let us sing to our God joyful songs to his praise
And concern ourselves with his great acts.

(CHORUS)

*Let the heavens rejoice, Let the earth joyful be,
For Jehovah has become our King!
Let the heavens rejoice, Let the earth joyful be,
For Jehovah has become our King!*

2. His glory tell among the nations;
Of his great saving acts tell from day to day.
For Jehovah is King; He deserves all the praise.
We bow down before his mighty throne.

(Chorus)

3. His righteous rule is now established.
On his throne, he has placed his anointed Son.
Let the gods of this world
suffer shame and bow down,
For the praise belongs to God alone.

(Chorus)