

# References for *Life and Ministry Meeting Workbook*

## SEPTEMBER 7-13

### TREASURES FROM GOD'S WORD | EXODUS 23-24

#### “Do Not Follow After the Crowd”

**(Exodus 23:1)** “You must not spread a report that is not true. Do not cooperate with a wicked one by becoming a malicious witness.

**w18.08 4 ¶7-8**

#### Do You Have the Facts?

<sup>7</sup>Are you the kind of person who enjoys sending e-mails and text messages to your friends and acquaintances? If so, when you see a newly published story in the news media or hear an experience, you might feel like a news reporter who wants to be the first to break an exciting story. However, before you send that text message or e-mail, ask yourself: ‘Am I certain that the information I am about to spread is true? Do I really have the facts?’ If you are not certain, you could unwittingly circulate false information among our brotherhood. If in doubt, hit the delete key, not the send button.

<sup>8</sup>There is another danger in quickly forwarding e-mails and text messages. In some lands, our work is under restriction or outright ban. Our opposers in such lands may purposely circulate reports designed to instill fear or to cause us to distrust one another. Consider what happened in the former Soviet Union. The secret police, known as the KGB, spread rumors that various prominent brothers had betrayed Jehovah’s people. Many put confidence in such false reports, and as a result, they separated themselves from Jehovah’s organization. How sad! Thankfully, many later returned, but some never did. Their faith was shipwrecked. (1 Tim. 1:19) How can we avoid such a disastrous outcome? Refuse to circulate negative or unsubstantiated reports. Do not be naive, or gullible. Be sure you have the facts.

**(Exodus 23:2)** You must not follow after the crowd to do evil, and you must not pervert justice by giving testimony to go along with the crowd.

**it-1 11 ¶3**

#### Aaron

It is noteworthy that in each of his three deflections, Aaron does not appear as the principal initiator of the wrong action but, rather, seems to have allowed the pressure of the circumstances or the influence of others to sway him from a course of rectitude. Particularly in his first trespass, he could have applied the principle underlying the command: “You must not follow after the crowd for evil ends.” (Ex 23:2) Nevertheless, his name is thereafter used in the Scriptures in an honorable way, and God’s Son, during his earthly lifetime, recognized the legitimacy of the Aaronic priesthood.—Ps 115:10, 12; 118:3; 133:1, 2; 135:19; Mt 5:17-19; 8:4.

**(Exodus 23:3)** You must show impartiality in the dispute of a poor person.

**it-1 343 ¶5**

#### Blindness

Miscarriage of justice through judicial corruption was symbolized by blindness, and many are the exhortations in the Law against bribery, gifts, or prejudice, as such things can blind a judge and prevent the impartial administration of justice. “The bribe blinds clear-sighted men.” (Ex 23:8) “The bribe blinds the eyes of wise ones.” (De 16:19) A judge, no matter how upright and discerning, may be consciously or even unconsciously affected by a gift from those involved in the case. God’s law thoughtfully considers the blinding effect not only of a gift but also of sentiment, as it states: “You must not treat the lowly with partiality, and you must not prefer the person of a great one.” (Le 19:15) So, for sentimentality or for popularity with the

crowd, a judge was not to render his verdict against the rich merely because they were rich. —Ex 23:2, 3.

## Digging for Spiritual Gems

**(Exodus 23:9)** “You must not oppress a foreign resident. You know how it feels to be a foreigner, because you were foreign residents in the land of Egypt.

**w16.10 9 ¶4**

### “Do Not Forget Kindness to Strangers”

<sup>4</sup> Rather than order the Israelites to respect foreigners, Jehovah appealed to their empathy. **(Read Exodus 23:9.)** They knew ‘how it felt to be a foreigner.’ Even before they were reduced to slavery, the Hebrews were likely shunned by the Egyptians because of racial pride or religious prejudice. (Gen. 43:32; 46:34; Ex. 1:11-14) The Israelites had experienced a bitter life as foreign residents, but Jehovah expected them to treat the foreigner “like a native” among them.—Lev. 19:33, 34.

**(Exodus 23:20, 21)** “I am sending an angel ahead of you to guard you on the way and to bring you into the place that I have prepared. <sup>21</sup> Pay attention to him, and obey his voice. Do not rebel against him, for he will not pardon your transgressions, because my name is in him.

## it-2 393

### Michael

**1.** The only holy angel other than Gabriel named in the Bible, and the only one called “archangel.” (Jude 9) The first occurrence of the name is in the tenth chapter of Daniel, where Michael is described as “one of the foremost princes”; he came to the aid of a lesser angel who was opposed by “the prince of the royal realm of Persia.” Michael was called “the prince of [Daniel’s] people,” “the great prince who is standing in behalf of the sons of [Daniel’s] people.” (Da 10:13, 20, 21; 12:1) This points to Michael as the

angel who led the Israelites through the wilderness. (Ex 23:20, 21, 23; 32:34; 33:2) Lending support to this conclusion is the fact that “Michael the archangel had a difference with the Devil and was disputing about Moses’ body.” —Jude 9.

## Bible Reading

**(Exodus 23:1-19)** “You must not spread a report that is not true. Do not cooperate with a wicked one by becoming a malicious witness. <sup>2</sup> You must not follow after the crowd to do evil, and you must not pervert justice by giving testimony to go along with the crowd. <sup>3</sup> You must show impartiality in the dispute of a poor person. <sup>4</sup> “If you come upon your enemy’s bull or his donkey straying, you must return it to him. <sup>5</sup> If you see that the donkey of someone who hates you has fallen under its load, you must not ignore it and leave. You must help him release the animal. <sup>6</sup> “You are not to pervert the judgment of the poor one among you in his legal case. <sup>7</sup> “Have nothing to do with a false accusation, and do not kill the innocent and the righteous, for I will not declare the wicked one righteous. <sup>8</sup> “You must not accept a bribe, for the bribe blinds clear-sighted men and can distort the words of righteous men. <sup>9</sup> “You must not oppress a foreign resident. You know how it feels to be a foreigner, because you were foreign residents in the land of Egypt. <sup>10</sup> “You are to sow your land with seed and gather its produce for six years. <sup>11</sup> But the seventh year you should leave it uncultivated and let it lie fallow, and the poor among your people will eat of it, and what they leave, the wild animals of the field will eat. That is what you should do with your vineyard and your olive grove. <sup>12</sup> “Six days you are to do your work; but on the seventh day, you are to cease from your labor, in order that your bull and your donkey may rest and the son of your slave girl and

the foreign resident may refresh themselves. <sup>13</sup> “You must be careful to do all that I have said to you, and you must not mention the names of other gods; they should not be heard on your lips. <sup>14</sup> “Three times a year you are to celebrate a festival to me. <sup>15</sup> You will observe the Festival of Unleavened Bread. You will eat unleavened bread for seven days, just as I have commanded you, at the appointed time in the month of A’bib, for at that time you came out of Egypt. No one is to appear before me empty-handed. <sup>16</sup> Also, you are to observe the Festival of Harvest of the first ripe fruits of your labors, of what you sow in the field; and the Festival of Ingathering at the end of the year, when you gather in from the field the results of your labors. <sup>17</sup> Three times a year all your men are to appear before the true Lord, Jehovah. <sup>18</sup> “You must not offer the blood of my sacrifice with anything leavened. And the sacrifices of fat offered at my festivals should not stay overnight until the morning. <sup>19</sup> “You are to bring the best of the first ripe fruits of your ground to the house of Jehovah your God. “You must not boil a young goat in its mother’s milk.

## SEPTEMBER 14-20

### TREASURES FROM GOD’S WORD | EXODUS 25-26

#### “The Central Object of the Tabernacle”

**(Exodus 25:9)** You are to make it, the tabernacle and all its furnishings, following exactly the pattern that I am showing you.

#### *it-1* 165

##### Ark of the Covenant

**Pattern and Design.** The first thing Jehovah gave Moses, when instructing him to build the tabernacle, was the pattern and design of the Ark, for indeed it was the central and paramount object of the tabernacle and the whole

camp of Israel. The chest itself measured 2.5 cubits long, 1.5 cubits wide, and 1.5 cubits high (c. 111 × 67 × 67 cm; 44 × 26 × 26 in.). It was made of acacia wood, overlaid inside and out with pure gold. An artistic “border of gold” served as a crowning wreath “round about upon it.” The second section of the Ark, its cover, was made of solid gold, not just wood overlaid with gold, and was the full length and breadth of the chest. Mounted on this cover were two golden cherubs of hammered workmanship, one at each end of the cover facing each other, with heads bowed and wings extending upward and overspreading the Ark. (Ex 25:10, 11, 17-22; 37: 6-9) This cover was also known as the “mercy seat” or “propitiatory cover.”—Ex 25:17; Heb 9:5, ftn; see PROPITIATORY COVER.

**(Exodus 25:21)** You will put the cover on the Ark, and in the Ark you will place the Testimony that I will give you.

#### *it-1* 166 ¶2

##### Ark of the Covenant

The Ark served as a holy archive for the safe-keeping of sacred reminders or testimony, the principal contents being the two tablets of the testimony, or the Ten Commandments. (Ex 25: 16) A “golden jar having the manna and the rod of Aaron that budded” were added to the Ark but were later removed sometime before the building of Solomon’s temple. (Heb 9:4; Ex 16:32-34; Nu 17:10; 1Ki 8:9; 2Ch 5:10) Just before Moses died, he gave a copy of the “book of the law” to the Levitical priests with instructions that it should be kept, not within, but “at the side of the ark of the covenant of Jehovah your God, . . . as a witness there against you.” —De 31:24-26.

**(Exodus 25:22)** I will present myself to you there and speak with you from above the cover. From between the two cherubs that are on the ark of the Testimony, I will make known to you all that I will command you for the Israelites.

### **it-1 166 ¶3**

#### **Ark of the Covenant**

**Associated with God's presence.** The Ark was associated with God's presence throughout its history. Jehovah promised: "I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony." "In a cloud I shall appear over the cover." (Ex 25:22; Le 16:2) Samuel wrote that Jehovah "is sitting upon the cherubs" (1Sa 4:4); hence the cherubs served as "the representation of the chariot" of Jehovah. (1Ch 28:18) Accordingly, "whenever Moses went into the tent of meeting to speak with [Jehovah], then he would hear the voice conversing with him from above the cover that was upon the ark of the testimony, from between the two cherubs; and he would speak to him." (Nu 7:89) Later, Joshua and High Priest Phinehas also inquired of Jehovah before the Ark. (Jos 7:6-10; Jg 20:27, 28) However, only the high priest actually entered the Most Holy and saw the Ark, one day a year, not to communicate with Jehovah, but in carrying out the Atonement Day ceremony.—Le 16:2, 3, 13, 15, 17; Heb 9:7.

#### **Digging for Spiritual Gems**

**(Exodus 25:20)** The cherubs are to spread out their two wings upward, overshadowing the cover with their wings, and they will face each other. The faces of the cherubs will be turned toward the cover.

### **it-1 432 ¶1**

#### **Cherub**

Representative figures of cherubs were included in the furnishings of the tabernacle set up in the wilderness. Rising above each end of the Ark's cover were two cherubs of hammered gold. They were facing each other and bowing toward the cover in an attitude of worship. Each had two wings that spread upward and screened over the cover in a guarding and protecting manner. (Ex 25:10-21; 37:7-9) Also, the

inner covering of tent cloths for the tabernacle and the curtain dividing the Holy from the Most Holy had embroidered cherub figures.—Ex 26:1, 31; 36:8, 35.

**(Exodus 25:30)** And you will put the showbread on the table before me constantly.

### **it-2 936**

#### **Showbread**

Twelve cakes of bread that were placed on a table in the Holy compartment of the tabernacle or temple and that were replaced with fresh ones each Sabbath. (Ex 35:13; 39:36; 1Ki 7:48; 2Ch 13:11; Ne 10:32, 33) The literal Hebrew designation for the showbread is the "bread of the face." The word for "face" sometimes denotes "presence" (2Ki 13:23), and so the showbread was in front of Jehovah's face as an offering before him constantly. (Ex 25:30, ftn) The showbread is also referred to as "layer bread" (2Ch 2:4), "loaves of presentation" (Mr 2:26), and simply "the loaves" (Heb 9:2).

#### **Bible Reading**

**(Exodus 25:23-40)** "You will also make a table of acacia wood, two cubits long and a cubit wide and a cubit and a half high. <sup>24</sup> You will overlay it with pure gold and make a golden border around it. <sup>25</sup> You will make a rim around it a handbreadth wide and a border of gold to go around the rim. <sup>26</sup> You will make for it four rings of gold and place the rings on the four corners, where the four legs are attached. <sup>27</sup> The rings are to be close to the rim as holders for the poles for carrying the table. <sup>28</sup> You will make the poles of acacia wood and overlay them with gold and carry the table with them. <sup>29</sup> "You will also make its dishes, its cups, and its pitchers and bowls from which they will pour drink offerings. You are to make them out of pure gold. <sup>30</sup> And you will put the showbread on the table before me constantly. <sup>31</sup> "You will make

a lampstand of pure gold. The lampstand is to be made of hammered work. Its base, its stem, its branches, its cups, its knobs, and its blossoms will be one piece. <sup>32</sup> And six branches will extend out from the sides of the lampstand, three branches from one side and three branches from the other side. <sup>33</sup> Three cups shaped like almond flowers will be on the one set of branches, with knobs and blossoms alternating, and three cups shaped like almond flowers on the other set of branches, with knobs and blossoms alternating. This is how the six branches will extend out from the stem of the lampstand. <sup>34</sup> On the stem of the lampstand are four cups shaped like almond flowers, with its knobs and its blossoms alternating. <sup>35</sup> A knob will be under the first two branches that extend out of the stem and a knob under the next two branches and a knob under the next two branches, for the six branches extending out from the stem. <sup>36</sup> The knobs and the branches and the whole lampstand are to be one piece of pure, hammered gold. <sup>37</sup> You will make seven lamps for it, and when the lamps are lit, they will shine on the area in front of it. <sup>38</sup> Its snuffers and its fire holders are to be of pure gold. <sup>39</sup> It should be made, along with these utensils, from a talent of pure gold. <sup>40</sup> See that you make them after their pattern that was shown to you on the mountain.

## SEPTEMBER 21-27

### TREASURES FROM GOD'S WORD | EXODUS 27-28

#### "What Can We Learn From the Priests' Garments?"

**(Exodus 28:30)** You will put the U'rim and the Thum'mim into the breastpiece of judgment, and they must be over Aaron's heart when he comes in before Jehovah, and Aaron

must carry the means for making judgments of the Israelites over his heart before Jehovah constantly.

#### it-2 1143

#### Urim and Thummim

A number of Bible commentators believe that the Urim and the Thummim were lots. They are called "the sacred lots" in James Moffatt's translation of Exodus 28:30. Some suppose that they consisted of three pieces, one inscribed with the word "yes," one with "no," and the other blank. These would be drawn, giving the answer to the question propounded, unless the blank piece was drawn, in which case no answer was forthcoming. Others think that they may have been two flat stones, white on one side and black on the other. When thrown down, two white sides up would mean "yes," two black sides "no," and a black and a white would mean no answer. On one occasion, when Saul had inquired through the priest as to whether to resume an attack on the Philistines, he received no answer. Feeling that someone among his men had sinned, he petitioned: "O God of Israel, do give Thummim!" Saul and Jonathan were taken from among those present; after that, lots were cast to decide between the two. In this account the appeal, "Do give Thummim," seems to be separate from the lot casting, though it may give indication that there was some connection between the two.—1Sa 14:36-42.

**(Exodus 28:36)** "You are to make a shining plate of pure gold and engrave on it as one would engrave a seal: 'Holiness belongs to Jehovah.'

#### it-1 849 ¶3

#### Forehead

**Israel's High Priest.** In Israel the high priest's turban had on its front, over the priest's forehead, a gold plate, "the holy sign of dedication," upon which were inscribed "with the engravings of a seal" the words "Holiness belongs to

Jehovah.” (Ex 28:36-38; 39:30) As Israel’s chief representative of Jehovah’s worship, it was fitting that the high priest keep his office holy, and this inscription would also serve as a reminder to all Israel of the need of constant holiness in the service of Jehovah. It also served as a suitable picture of the great High Priest, Jesus Christ, and his being dedicated by Jehovah to this priestly service that upholds God’s holiness. —Heb 7:26.

**(Exodus 28:42, 43)** Also make linen shorts for them to cover their naked flesh. These are to extend from the hips to the thighs. <sup>43</sup> These must be worn by Aaron and his sons when they come into the tent of meeting or when they approach the altar to minister in the holy place, so that they may not incur guilt and die. It is a permanent statute for him and his offspring after him.

**w08 8/15 15 ¶17**

### **Honor Jehovah by Displaying Dignity**

<sup>17</sup> Special attention should be given to displaying dignity when we approach Jehovah in worship. “Guard your feet whenever you go to the house of the true God,” says Ecclesiastes 5:1. Both Moses and Joshua were commanded to remove their sandals when in a holy place. (Ex. 3:5; Josh. 5:15) They were to do this as a gesture of respect or reverence. Israelite priests were obliged to wear linen drawers “to cover the naked flesh.” (Ex. 28:42, 43) This prevented indecent exposure when they served at the altar. Every member of a priest’s family was to uphold the godly standard of dignity.

### **Digging for Spiritual Gems**

**(Exodus 28:15-21)** “You are to have an embroiderer make the breastpiece of judgment. It should be made like the eph’od, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen. <sup>16</sup> It should be square when doubled, a span long and a span wide. <sup>17</sup> You

should set in it mounted stones, four rows of stones. The first row is ruby, topaz, and emerald. <sup>18</sup> The second row is turquoise, sapphire, and jasper. <sup>19</sup> The third row is *lesh’em* stone, agate, and amethyst. <sup>20</sup> The fourth row is chrys’o-lite, onyx, and jade. They should be mounted in settings of gold. <sup>21</sup> The stones will correspond to the names of the 12 sons of Israel. Each one should be engraved like a seal, each name representing one of the 12 tribes.

**w12 8/1 26 ¶1-3**

### **Did You Know?**

#### **Where did the precious stones on the breastpiece of Israel’s high priest come from?**

After the Israelites left Egypt and entered the wilderness, God gave them orders to make this breastpiece. (Exodus 28:15-21) The breastpiece had stones of ruby, topaz, emerald, turquoise, sapphire, jasper, *leshem*, agate, amethyst, chrysolite, onyx, and jade. Did the Israelites really have access to those types of gems?

In Bible times, people prized precious stones and traded them. The ancient Egyptians, for example, obtained gemstones from as far away as what is now modern-day Iran, Afghanistan, and possibly even India. Egyptian mines produced a number of different precious stones. The Egyptian monarchs had a monopoly on mineral extraction in the territories they controlled. The patriarch Job described how his contemporaries used shafts and underground galleries to search for treasures. Among other items dug from the ground, sapphire and topaz are specifically mentioned by Job.—Job 28:1-11, 19.

The Exodus account states that the Israelites “stripped the Egyptians” of their valuables when leaving the land. (Exodus 12:35, 36) So it is possible that the Israelites obtained from Egypt the stones used on the high priest’s breastpiece.

**(Exodus 28:38)** It will be on Aaron’s forehead, and Aaron will bear responsibility when

someone commits an error against the holy things, which the Israelites sanctify when they offer them as holy gifts. It must always remain on his forehead, so that they may gain approval before Jehovah.

## **it-1 1130 ¶2**

### **Holiness**

**Animals and Produce.** The firstborn males of cattle, sheep, and goats were counted as holy to Jehovah and were not to be redeemed. They were to be sacrificed, and a portion went to the sanctified priests. (Nu 18:17-19) The firstfruits and the tithe were holy, as were all sacrifices and all gifts sanctified to the service of the sanctuary. (Ex 28:38) All things holy to Jehovah were sacred and could not be considered lightly or used in a common, or profane, way. An example is the law regarding the tithe. If a man set aside the portion to be tithed, say, of his wheat crop, and then he or one of his household unintentionally took some of it for home use, such as cooking, the man was guilty of violating God's law respecting holy things. The Law required that he make compensation to the sanctuary of an equal amount plus 20 percent, besides offering up a sound ram of the flock as a sacrifice. Thus, great respect was engendered for the holy things belonging to Jehovah.—Le 5:14-16.

### **Bible Reading**

**(Exodus 27:1-21)** “You will make the altar of acacia wood; it will be five cubits long and five cubits wide. The altar should be square and three cubits high. <sup>2</sup> You will make horns on its four corners; the horns will be part of the altar, and you will overlay the altar with copper. <sup>3</sup> You will make buckets for clearing away its ashes, along with shovels, bowls, forks, and fire holders, and you will make all its utensils of copper. <sup>4</sup> You will make a grating for the altar, a network of copper, and

on the network four rings of copper at its four corners. <sup>5</sup> You will set it down below the rim of the altar, and the network will extend partway down into the altar. <sup>6</sup> You will make poles of acacia wood for the altar and overlay them with copper. <sup>7</sup> The poles will be inserted into the rings so that the poles are on the two sides of the altar when it is carried. <sup>8</sup> You will make the altar in the form of a hollow chest of planks. It should be made just as He showed you on the mountain. <sup>9</sup> “You will make the courtyard of the tabernacle. For the south side, facing south, the courtyard will have hanging curtains of fine twisted linen, 100 cubits long for the one side. <sup>10</sup> It will have 20 pillars with 20 copper socket pedestals. The hooks of the pillars and their connectors are of silver. <sup>11</sup> The hanging curtains for the north side will also be 100 cubits long, along with its 20 pillars and their 20 copper socket pedestals, with silver hooks and connectors for the pillars. <sup>12</sup> There are to be hanging curtains on the west side for 50 cubits across the width of the courtyard, with ten pillars and ten socket pedestals. <sup>13</sup> The width of the courtyard on the east side toward the sunrise is 50 cubits. <sup>14</sup> There will be 15 cubits of hanging curtains on the one side, with three pillars and three socket pedestals. <sup>15</sup> And for the other side, there will be 15 cubits of hanging curtains, with three pillars and three socket pedestals. <sup>16</sup> “The entrance of the courtyard should have a screen 20 cubits long made of blue thread, purple wool, scarlet material, and fine twisted linen woven together, with four pillars and their four socket pedestals. <sup>17</sup> All the pillars surrounding the courtyard will have silver fasteners and silver hooks, but their socket pedestals will be of copper. <sup>18</sup> The courtyard is to be 100 cubits long, 50 cubits wide, and 5 cubits high, made from fine twisted linen, and it should have copper socket pedestals. <sup>19</sup> All

the utensils and the items used in the service of the tabernacle, as well as its tent pins and all the pins of the courtyard, are to be of copper. <sup>20</sup> “You are to command the Israelites to bring you pure, beaten olive oil for the lighting, in order to keep the lamps burning constantly. <sup>21</sup> In the tent of meeting, outside the curtain that is near the Testimony, Aaron and his sons will arrange to keep the lamps lit from evening until morning before Jehovah. It is a lasting statute for all their generations to be carried out by the Israelites.

## SEPTEMBER 28–OCTOBER 4

### TREASURES FROM GOD’S WORD | EXODUS 29-30

#### “A Contribution to Jehovah”

(Exodus 30:11, 12) Then Jehovah said to Moses: <sup>12</sup> “Whenever you take a census and count the sons of Israel, each one must give a ransom for his life to Jehovah at the time of the census. This is so that no plague may be brought upon them when they are registered.

#### it-2 764-765

##### Registration

**At Sinai.** At Jehovah’s command the first registration took place during the encampment at Sinai in the second month of the second year following the Exodus from Egypt. To assist Moses in this undertaking, a chieftain was selected out of each tribe to take the responsibility and oversight of the registration in his tribe. Not only were all males listed who were 20 years old and upward—eligible for service in the army—but the Law also placed on the registered ones a head tax of half a shekel (\$1.10) for the service of the tabernacle. (Ex 30:11-16; Nu 1:1-16, 18, 19) The total number listed amounted to 603,550, excluding the Levites, who would have no inheritance in the land. These paid no taber-

nacle tax and were not required to serve in the army.—Nu 1:44-47; 2:32, 33; 18:20, 24.

**(Exodus 30:13-15)** This is what all those who are registered will give: a half shekel by the standard shekel of the holy place. Twenty ge’rahs equal a shekel. A half shekel is the contribution to Jehovah. <sup>14</sup> Everyone registered who is 20 years old and up will give Jehovah’s contribution. <sup>15</sup> The rich should not give more and the poor should not give less than the half shekel as a contribution to Jehovah to make atonement for your lives.

#### it-1 502

##### Contribution

Some contributions were required under the Law. When Moses took a census of the Israelites, each male 20 years old and upward was to give a ransom for his soul, “a half shekel [probably \$1.10] by the shekel of the holy place.” It was “Jehovah’s contribution” in order to make atonement for their souls and “in behalf of the service of the tent of meeting.” (Ex 30:11-16) According to the Jewish historian Josephus (*The Jewish War*, VII, 218 [vi, 6]), this “sacred tax” was thereafter paid annually.—2Ch 24:6-10; Mt 17:24; see TAXATION.

**(Exodus 30:16)** You are to take the silver money of the atonement from the Israelites and give it in behalf of the service of the tent of meeting, that it may serve as a remembrance before Jehovah for the Israelites, to make atonement for your lives.”

#### w11 11/1 12 ¶1-2

##### Did You Know?

#### How were the services at Jehovah’s temple in Jerusalem financed?

The various temple services were maintained through taxation, mainly obligatory tithing. But other forms of taxation were also used. For example, at the time of the construction of the tabernacle, Jehovah instructed Moses to collect



half a silver shekel from every registered Israelite, as a “contribution to Jehovah.”—Exodus 30:12-16.

Apparently, it became customary for each Jew to contribute this fixed amount as an annual temple tax. It was this tax that Jesus instructed Peter to pay with a coin taken from a fish’s mouth.—Matthew 17:24-27.

## Digging for Spiritual Gems

**(Exodus 29:10)** “You are now to present the bull before the tent of meeting, and Aaron and his sons will lay their hands on the bull’s head.

### it-1 1029 ¶4

#### Hand

**Laying On of Hands.** Aside from mere handling, *hands were laid on* a person or object for various purposes. The general meaning of the act, however, was that of a designation, a pointing out of the person or thing as being acknowledged, or recognized, in a certain way. During the ceremony at the installation of the priesthood, Aaron and his sons laid their hands on the head of the bull and the two rams to be sacrificed, thereby acknowledging that these animals were being sacrificed for them for the sake of their becoming priests of Jehovah God. (Ex 29:10, 15, 19; Le 8:14, 18, 22) When appointing Joshua as his successor at God’s command, Moses laid his hand on Joshua, who consequently was “full of the spirit of wisdom” and so was able to lead Israel properly. (De 34:9) Hands were laid on persons when designating them as receivers of a blessing. (Ge 48:14; Mr 10:16) Jesus Christ touched, or laid his hands on, some persons he healed. (Mt 8:3; Mr 6:5; Lu 13:13) The gift of the holy spirit was granted in some instances through the laying on of the hands of the apostles.—Ac 8:14-20; 19:6.

**(Exodus 30:31-33)** “You will speak to the Israelites, saying, ‘This is to continue as a holy

anointing oil to me during your generations. <sup>32</sup> It is not to be applied to the flesh of mankind, and you must not make anything with a composition like it. It is something holy. It is to continue as something holy for you. <sup>33</sup> Anyone who makes an ointment like it and who puts some of it on an unauthorized person must be cut off from his people.’”

### it-1 114 ¶1

#### Anointed, Anointing

In the Law Jehovah gave to Moses, he prescribed a formula for the anointing oil. It was of a special composition of the choicest ingredients—myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil. (Ex 30:22-25) It was a capital offense for anyone to compound this mixture and to use it for any common or unauthorized purpose. (Ex 30:31-33) This figuratively demonstrated the importance and sacredness of an appointment to office that had been confirmed by anointing with sacred oil.

## Bible Reading

**(Exodus 29:31-46)** “You will take the ram of installation and boil its flesh in a holy place. <sup>32</sup> Aaron and his sons will eat the flesh of the ram and the bread that is in the basket at the entrance of the tent of meeting. <sup>33</sup> They are to eat the things with which atonement was made to install them as priests and to sanctify them. But an unauthorized person may not eat them, for they are something holy. <sup>34</sup> If any of the flesh of the installation sacrifice and of the bread is left over until the morning, then you must burn what is left with fire. It must not be eaten, for it is something holy. <sup>35</sup> “You are to do this way to Aaron and his sons, according to all that I have commanded you. You will take seven days to install them as priests. <sup>36</sup> You will offer the bull of the sin offering daily for an atonement, and you are to purify the altar from

sin by making atonement for it, and you must anoint it to sanctify it. <sup>37</sup> You will take seven days to make atonement for the altar, and you must sanctify it so that it may become a most holy altar. Anyone who touches the altar is to be holy. <sup>38</sup> “This is what you will offer on the altar: two one-year-old rams each day, continually. <sup>39</sup> Offer the one young ram in the morning and the other ram at twilight. <sup>40</sup> A tenth part of an e’phah measure of fine flour mixed with a fourth of a hin of beaten oil, and a drink offering of a fourth of a hin of wine, will go for the first young ram. <sup>41</sup> You will offer the second young ram at twilight, along with the same grain and drink offerings as in the morning. You will render it as a pleasing aroma, an offering made by fire to Jehovah. <sup>42</sup> It is to be a regular burnt offering throughout your generations at the entrance of the tent of meeting before Jehovah, where I will present myself to you to speak to you there. <sup>43</sup> “I will present myself there to the Israelites, and it will be sanctified by my glory. <sup>44</sup> I will sanctify the tent of meeting and the altar, and I will sanctify Aaron and his sons so that they may serve as priests to me. <sup>45</sup> I will reside among the people of Israel, and I will be their God. <sup>46</sup> And they will certainly know that I am Jehovah their God, who brought them out of the land of Egypt so that I may reside among them. I am Jehovah their God.