

References for *Life and Ministry Meeting Workbook*

NOVEMBER 2-8

TREASURES FROM GOD'S WORD | EXODUS 39-40

"Moses Carefully Followed Instructions"

(Exodus 39:32) So all the work for the tabernacle, the tent of meeting, was completed, and the Israelites did everything that Jehovah had commanded Moses. They did just so.

w11 9/15 27 ¶13

Are You Known by Jehovah?

¹³ In contrast, Moses was "by far the meekest of all the men who were upon the surface of the ground." (Num. 12:3) He manifested his meekness and humility by his determination to follow Jehovah's direction. (Ex. 7:6; 40:16) There is no indication that Moses often questioned Jehovah's way of doing things or got annoyed at having to follow procedures that Jehovah set out. For example, Jehovah gave commands regarding the tabernacle construction down to the smallest detail, such as the color of the thread and the number of loops to be used in making the tent cloths. (Ex. 26:1-6) If a human overseer in God's organization provides you with instructions that seem extremely detailed, you might at times feel frustrated. Jehovah, however, is a perfect overseer, who delegates generously and trusts his servants. When he gives many details, he does so for good reason. Take note, though, that Moses did not become irritated with Jehovah for giving that level of detail, as if Jehovah were demeaning him or stifling his creativity or freedom. Rather, Moses made sure that the workers "did just so" in following God's directions. (Ex. 39:32) What a humble course! Moses recognized that it was Jehovah's work and that he was just a tool being used to get that work done.

(Exodus 39:43) When Moses inspected all their work, he saw that they had done it just as Jehovah had commanded; and Moses blessed them.

(Exodus 40:1, 2) Then Jehovah said to Moses: ² "On the first day of the first month, you are to set up the tabernacle, the tent of meeting.

(Exodus 40:16) Moses did according to all that Jehovah had commanded him. He did just so.

w05 7/15 27 ¶3

Are You Faithful in All Things?

³ "Moses as an attendant was faithful," states Hebrews 3:5. What made the prophet Moses faithful? In the construction and setting up of the tabernacle, "Moses proceeded to do according to all that Jehovah had commanded him. He did just so." (Exodus 40:16) As worshippers of Jehovah, we show faithfulness by obediently serving him. This certainly includes our remaining loyal to Jehovah while facing difficult tests or severe trials. However, success in dealing with big tests is not the sole factor that determines our faithfulness. "The person faithful in what is least is faithful also in much," stated Jesus, "and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) We must remain faithful even in seemingly small matters.

Digging for Spiritual Gems

(Exodus 39:34) its covering of ram skins dyed red, its covering of sealskins, the curtain for the screen;

it-2 884 ¶3

Sealskin

How Obtainable by Israelites. If the *ta'chash* of the Bible does designate a kind of seal, then a

question may arise as to how it was possible for the Israelites to obtain sealskins. While seals are generally associated with Arctic and Antarctic regions, some seals favor warmer climates. Today a few monk seals still inhabit part of the Mediterranean Sea, as well as other warmer waters. Over the centuries man has greatly reduced the number of seals, and in Bible times these animals may have been abundant in the Mediterranean and in the Red Sea. As late as 1832 an English edition of Calmet's *Dictionary of the Holy Bible* (p. 139) observed: "On many of the small islands of the Red sea, around the peninsula of Sinai, are found seals."—See also *The Tabernacle's Typical Teaching*, by A. J. Pollock, London, p. 47.

(Exodus 40:34) And the cloud began to cover the tent of meeting, and Jehovah's glory filled the tabernacle.

w15 7/15 21 ¶1

Does It Matter Who Notices Your Work?

When the tabernacle was completed, a cloud "began to cover the tent of meeting, and Jehovah's glory filled the tabernacle." (Ex. 40:34) What a clear indication of Jehovah's approval! How do you think Bezalel and Oholiab felt at that moment? Although their names were not engraved on their handiwork, they must have felt satisfaction in knowing that God's blessing was on all their efforts. (Prov. 10:22) In the years that followed, it surely warmed their hearts to see that their handiwork continued to be used in Jehovah's service. When they come back to life in the new world, Bezalel and Oholiab will no doubt be thrilled to learn that the tabernacle was used in true worship for some 500 years!

Bible Reading

(Exodus 39:1-21) From the blue thread, the purple wool, and the scarlet material, they made finely woven garments for ministering

in the holy place. They made the holy garments that were for Aaron, just as Jehovah had commanded Moses. ² He made the eph'od of gold, blue thread, purple wool, scarlet material, and fine twisted linen. ³ They hammered plates of gold into thin sheets, and he cut it into threads to work in with the blue thread, the purple wool, the scarlet material, and the fine linen, and it was embroidered. ⁴ They made shoulder pieces for it that were attached, and it was joined to them at its two edges. ⁵ And the woven belt, which was attached to the eph'od for tying it securely in position, was made of the same material, of gold, blue thread, purple wool, scarlet material, and fine twisted linen, just as Jehovah had commanded Moses. ⁶ Then they mounted the onyx stones in gold settings, and they engraved them with the names of the sons of Israel, as they would engrave a seal. ⁷ He placed them on the shoulder pieces of the eph'od as memorial stones for the sons of Israel, just as Jehovah had commanded Moses. ⁸ Then he made the breastpiece with the workmanship of an embroiderer, like the workmanship of the eph'od, out of gold, blue thread, purple wool, scarlet material, and fine twisted linen. ⁹ It was square when doubled. They made the breastpiece, which, when doubled, was as long and as wide as the span of the hand. ¹⁰ They set four rows of stones in it. The first row was ruby, topaz, and emerald. ¹¹ The second row was turquoise, sapphire, and jasper. ¹² The third row was *lesh'em* stone, agate, and amethyst. ¹³ And the fourth row was chrys'o-lite, onyx, and jade. They were mounted in settings of gold. ¹⁴ The stones corresponded to the names of the 12 sons of Israel, and the names were engraved like a seal, each name representing one of the 12 tribes. ¹⁵ Then they made wreathed chains on the breastpiece,

like cords of pure gold. ¹⁶ And they made two settings of gold and two rings of gold and attached the two rings to the two corners of the breastpiece. ¹⁷ After that they put the two cords of gold through the two rings at the corners of the breastpiece. ¹⁸ Then they put the two ends of the two cords through the two settings and attached them to the shoulder pieces on the front of the eph'od. ¹⁹ Next they made two rings of gold and set them at the two ends on the inside edge of the breastpiece, facing the eph'od. ²⁰ Then they made two more rings of gold and put them on the front of the eph'od, below the two shoulder pieces, close to where it is joined, above the woven belt of the eph'od. ²¹ Finally, they tied the breastpiece with a blue cord from its rings to the rings of the eph'od, in order to keep the breastpiece in its place on the eph'od, above the woven belt, just as Jehovah had commanded Moses.

NOVEMBER 9-15

TREASURES FROM GOD'S WORD | LEVITICUS 1-3

“The Purpose of Offerings”

(Leviticus 1:3) “If his offering is a burnt offering from the herd, he should present a sound male animal. He should present it of his own free will before Jehovah at the entrance of the tent of meeting.

(Leviticus 2:1) “Now if someone presents a grain offering to Jehovah, his offering must be fine flour, and he should pour oil on it and put frankincense on it.

(Leviticus 2:12) “You may present them to Jehovah as an offering of the firstfruits, but they must not be brought to the altar as a pleasing aroma.

it-2 525 Offerings

Burnt offerings. Burnt offerings were presented in their entirety to God; no part of the animal being retained by the worshiper. (Compare Jg 11:30, 31, 39, 40.) They constituted an appeal to Jehovah to accept, or to signify acceptance of, the sin offering that sometimes accompanied them. As a “burnt offering” Jesus Christ gave himself wholly, fully.

it-2 528 ¶4 Offerings

Grain offerings. Grain offerings were made along with communion offerings, burnt offerings, and sin offerings, and also as firstfruits; at other times they were made independently. (Ex 29:40-42; Le 23:10-13, 15-18; Nu 15:8, 9, 22-24; 28:9, 10, 20, 26-28; chap 29) These were in recognition of God's bounty in supplying blessings and prosperity. They were often accompanied by oil and frankincense. Grain offerings could be in the form of fine flour, roasted grain, or ring-shaped cakes or wafers that were baked, griddle cooked, or from the deep-fat kettle. Some of the grain offering was put on the altar of burnt offering, some was eaten by the priests, and in communion offerings the worshiper partook. (Le 6:14-23; 7:11-13; Nu 18:8-11) None of the grain offerings presented on the altar could contain leaven or “honey” (apparently referring to the syrup of figs or juice of fruits) that might ferment.—Le 2:1-16.

(Leviticus 3:1) “If his offering is a communion sacrifice and if he is presenting it from the herd, whether a male or a female, he should present a sound animal before Jehovah.

it-2 526 ¶1 Offerings

Communion offerings (or peace offerings). Communion offerings acceptable to Jehovah

denoted peace with him. The worshiper and his household partook (in the courtyard of the tabernacle; according to tradition, booths were set up around the inside of the curtain surrounding the courtyard; in the temple, dining rooms were provided). The officiating priest received a portion, and the priests on duty, another portion. Jehovah, in effect, received the pleasing smoke of the burning fat. The blood, representing the life, was given to God as his. Therefore the priests, the worshipers, and Jehovah were as if together at the meal, signifying peaceful relationships. The person partaking while in a state of uncleanness (any of the uncleannesses mentioned in the Law) or who ate the flesh after it had been kept beyond the prescribed time (in the warm climate it would begin to putrefy) was to be cut off from his people. He defiled or desecrated the meal, because of either being unclean himself or eating that which was foul before Jehovah God, showing disrespect for sacred things.—Le 7:16-21; 19:5-8.

Digging for Spiritual Gems

(Leviticus 2:13) “‘Every grain offering you make is to be seasoned with salt; and you must not allow the salt of the covenant of your God to be missing from your grain offering. Along with every offering of yours, you will present salt.

(Ezekiel 43:24) You are to present them to Jehovah, and the priests must throw salt on them and offer them up as a whole burnt offering to Jehovah.

w04 5/15 22 ¶1

Highlights From the Book of Leviticus

2:13—Why did salt have to be presented “with every offering”? This was not done to enhance the flavor of the sacrifices. Around the world, salt is used as a preservative. It was likely presented with offerings because it represents freedom from corruption and decay.

(Leviticus 3:17) “‘It is a lasting statute for your generations, in all your dwelling places: You must not eat any fat or any blood at all.’”

it-1 813

Fat

Reason for the law. Under the Law covenant, both the blood and fat were looked upon as exclusively Jehovah's. The blood contains the life, which only Jehovah can give; therefore it belongs to him. (Le 17:11, 14) The fat was viewed as the richest part of the flesh of the animal. The offering of the fat of the animal would evidently be in recognition of the fact that the best parts belong to Jehovah, who provides abundantly, and it would demonstrate the desire of the worshiper to offer the best to God. Because it was symbolic of the Israelites' devotion of their best to Jehovah, it was said to smoke upon the altar as “food” and for “a restful odor” to him. (Le 3:11, 16) To eat fat, therefore, was an illegal appropriation of what was sanctified to God, an invasion of the rights of Jehovah. Eating fat would incur the death penalty. Unlike blood, however, fat could be used for other purposes, at least in the case of an animal that died of itself or was killed by another beast.—Le 7:23-25.

w04 5/15 22 ¶2

Highlights From the Book of Leviticus

3:17. Since the fat was regarded as the best or the richest part, the prohibition against eating it evidently impressed upon the Israelites that the best part belonged to Jehovah. (Genesis 45:18) This reminds us that we should give our very best to Jehovah.—Proverbs 3:9, 10; Colossians 3:23, 24.

Bible Reading

(Leviticus 1:1-17) And Jehovah called Moses and spoke to him from the tent of meeting, saying: ² “Speak to the Israelites and tell them, ‘If any one of you would present an

offering to Jehovah from the domestic animals, you should present your offering from the herd or from the flock. ³ “‘If his offering is a burnt offering from the herd, he should present a sound male animal. He should present it of his own free will before Jehovah at the entrance of the tent of meeting. ⁴ He is to lay his hand on the head of the burnt offering, and it will be accepted in his behalf to make atonement for him. ⁵ “‘Then the young bull must be slaughtered before Jehovah, and the sons of Aaron, the priests, will present the blood and sprinkle the blood on all sides of the altar, which is at the entrance of the tent of meeting. ⁶ The burnt offering should be skinned and cut into pieces. ⁷ The sons of Aaron, the priests, are to put fire on the altar and arrange wood on the fire. ⁸ The sons of Aaron, the priests, will arrange the pieces of the offering with the head and the suet over the wood that is on the fire on the altar. ⁹ Its intestines and its shanks will be washed with water, and the priest is to make all of it smoke on the altar as a burnt offering, an offering made by fire of a pleasing aroma to Jehovah. ¹⁰ “‘If his offering for a burnt offering is from the flock, from the young rams or the goats, he should present a sound male. ¹¹ It is to be slaughtered at the north side of the altar before Jehovah, and the sons of Aaron, the priests, will sprinkle its blood on all sides of the altar. ¹² He will cut it up into pieces, and with its head and its suet, the priest will arrange them over the wood on the fire on the altar. ¹³ He will wash the intestines and the shanks with water, and the priest will present all of it and make it smoke on the altar. It is a burnt offering, an offering made by fire of a pleasing aroma to Jehovah. ¹⁴ “‘However, if he offers birds as a burnt offering to Jehovah, he will present his offering from the turtle-doves or the young pigeons. ¹⁵ The priest will

present it at the altar and nip off its head and make it smoke on the altar, but its blood should be drained out on the side of the altar. ¹⁶ He should remove its crop and its feathers and throw them beside the altar, to the east, to the place for the ashes. ¹⁷ He will split it at its wings without dividing it into two parts. Then the priest will make it smoke on the altar over the wood that is on the fire. It is a burnt offering, an offering made by fire of a pleasing aroma to Jehovah.

NOVEMBER 16-22

TREASURES FROM GOD’S WORD | LEVITICUS 4-5

“Give Jehovah Your Best”

(Leviticus 5:5, 6) “‘If he becomes guilty as respects one of these things, then he must confess in what way he has sinned. ⁶ He will also bring his guilt offering to Jehovah for the sin that he committed, namely, a female from the flock, either a female lamb or a young female goat, for a sin offering. Then the priest will make atonement for him for his sin.

it-2 527 ¶9 Offerings

Guilt offerings. Guilt offerings were also offerings because of sin, for guilt of any sort involves sin. They were for special sins by which a person had contracted guilt, and they differed slightly from other sin offerings in that they appear to have been to satisfy or restore a right. Either a right of Jehovah or a right of his holy nation had been violated. The guilt offering was to satisfy Jehovah on the right that had been violated, or to restore or recover certain covenant rights for the repentant wrongdoer and to get relief from the penalty for his sin.—Compare Isa 53:10.

(Leviticus 5:7) “‘If, though, he cannot afford a sheep, he must bring to Jehovah two

turtledoves or two young pigeons as his guilt offering for the sin, one for a sin offering and one for a burnt offering.

w09 6/1 26 ¶3

He Is Considerate of Our Limitations

Reflecting Jehovah's tender consideration, the Law said: "If, though, he cannot afford enough for a sheep, then he must bring as his guilt offering for the sin that he has committed two turtledoves or two young pigeons to Jehovah." (Verse 7) The phrase "if . . . he cannot afford" may also be rendered "if . . . his hand cannot reach." If an Israelite was too poor to afford a sheep, then God was pleased to accept something that was within the offerer's reach—two turtledoves or two pigeons.

(Leviticus 5:11) "'Now if he cannot afford two turtledoves or two young pigeons, he must bring as his offering for his sin a tenth of an e'phah of fine flour for a sin offering. He should not add oil to it or place frankincense on it, for it is a sin offering.

w09 6/1 26 ¶4

He Is Considerate of Our Limitations

What if the individual did not have the means even for the two birds? "Then he must bring as his offering for the sin he has committed the tenth of an ephah [eight or nine cups] of fine flour for a sin offering," the Law stated. (Verse 11) For the very poor, Jehovah chose to make an exception and allow a sin offering without blood. In Israel, poverty denied no one the blessing of atonement or the privilege of making peace with God.

Digging for Spiritual Gems

(Leviticus 5:1) "'If someone sins because he has heard a public call to testify and he is a witness or has seen or learned about it and he does not report it, then he will answer for his error.

w16.02 30 ¶14

Learn From Jehovah's Loyal Servants

¹⁴ Kindness can help you to deal with a conflict of loyalties. For example, you may have definite knowledge that a certain fellow believer is guilty of serious misconduct. You may feel loyal to him, especially if he is a close friend or a relative. But if you were to cover up the wrongdoing, you would be disloyal to God. Of course, your loyalty to Jehovah should come first. So like Nathan, be kind yet firm. Urge your friend or relative to seek the help of the elders. If he or she does not do so within a reasonable period of time, loyalty to God should move you to report the matter to the elders. In doing this, you are being loyal to Jehovah and kind to your friend or relative, for Christian elders will try to readjust such an individual with mildness.

—**Read Leviticus 5:1; Galatians 6:1.**

(Leviticus 5:15, 16) "If someone behaves unfaithfully by unintentionally sinning against the holy things of Jehovah, he is to bring to Jehovah a sound ram from the flock as a guilt offering; its value in silver shekels is set according to the standard shekel of the holy place. ¹⁶ And he will make compensation for the sin he has committed against the holy place and he will also add a fifth of its value. He will give it to the priest, so that the priest may make atonement for him with the ram of the guilt offering, and it will be forgiven him.

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

(Leviticus 4:27-5:4) “If any one of the people of the land sins unintentionally and becomes guilty by doing one of the things that Jehovah commands should not be done,²⁸ or if he becomes aware of a sin that he has committed, then he should bring a sound young female goat as his offering for the sin he has committed.²⁹ He will lay his hand on the head of the sin offering and slaughter the sin offering in the same place as the burnt offering.³⁰ The priest will take some of its blood with his finger and put it on the horns of the altar of burnt offering, and he will pour all the rest of its blood at the base of the altar.³¹ He will remove all its fat, just as the fat is removed from the communion sacrifice, and the priest will make it smoke on the altar as a pleasing aroma to Jehovah; and the priest will make atonement for him, and it will be forgiven him.³² “‘But if he offers a lamb as his sin offering, he should bring a sound female lamb.³³ He will lay his hand on the head of the sin offering and slaughter it as a sin offering in the place where the burnt offering is slaughtered.³⁴ The priest will take some of the blood of the sin offering with his finger and put it on the horns of the

altar of burnt offering, and he will pour all the rest of its blood at the base of the altar.³⁵ He will remove all its fat the same way that the fat of the young ram of the communion sacrifice is removed, and the priest will make them smoke on the altar on top of Jehovah's offerings made by fire; and the priest will make atonement for him for the sin that he has committed, and it will be forgiven him.

5 “‘If someone sins because he has heard a public call to testify and he is a witness or has seen or learned about it and he does not report it, then he will answer for his error.² “‘Or when a person touches anything unclean, whether the dead body of an unclean wild animal, an unclean domestic animal, or an unclean swarming creature, he is unclean and has become guilty even if he does not realize it.³ Or in case someone without being aware of it touches human uncleanness—anything unclean that may make him unclean—and he comes to know it, then he becomes guilty.⁴ “‘Or if someone rashly swears to do something—whether it is to do good or to do evil, no matter what it may be—and he was unaware of it, but then he realizes that he has sworn rashly, he becomes guilty.

NOVEMBER 23-29

TREASURES FROM GOD'S WORD | LEVITICUS 6-7

“An Expression of Thanksgiving”

(Leviticus 7:11, 12) “‘Now this is the law of the communion sacrifice that one may present to Jehovah: ¹² If he presents it as an expression of thanksgiving, he will present along with the thanksgiving sacrifice unleavened ring-shaped loaves mixed with oil, unleavened wafers spread with oil, and ring-shaped loaves made with fine flour, well-mixed and blended with oil.

w19.11 22 ¶9

Lessons We Can Learn From the Book of Leviticus

⁹ Second lesson: We serve Jehovah because we are grateful to him. To highlight this, let us consider the communion offerings, another important aspect of true worship in ancient Israel. In the book of Leviticus, we learn that an Israelite could offer a communion sacrifice “as an expression of thanksgiving.” (Lev. 7:11-13, 16-18) He made this offering, not because he had to, but because he wanted to. So this was a voluntary offering that the individual made because he loved his God, Jehovah. The person making the offering, his family, and the priests would eat the meat of the sacrificed animal. But certain parts of the animal sacrifice were offered up exclusively to Jehovah. Which parts?

(Leviticus 7:13-15) He will present his offering along with ring-shaped loaves of leavened bread and the thanksgiving sacrifice of his communion sacrifices. ¹⁴ He is to present from it one of each offering as a sacred portion to Jehovah; it will belong to the priest who sprinkles the blood of the communion sacrifices. ¹⁵ The flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the day he offers it. He must not save any of it until morning.

w00 8/15 15 ¶15

Sacrifices That Pleased God

¹⁵ Another voluntary offering was the communion sacrifice, described in Leviticus chapter 3. The name can also be translated “a sacrifice of peace offerings.” In Hebrew, the word “peace” denotes much more than simply being free from war or disturbance. “In the Bible, it denotes this, and also the state or relation of peace with God, prosperity, joy, and happiness,” says the book *Studies in the Mosaic Institutions*. Thus, communion sacrifices were offered, not to secure peace with God, as if to appease him, but to ex-

press gratitude for or to celebrate the blessed condition of peace with God enjoyed by those who are approved by him. The priests and the offerer partook of the sacrifice after the blood and fat were offered to Jehovah. (Leviticus 3:17; 7:16-21; 19:5-8) In a beautiful and symbolic way, the offerer, the priests, and Jehovah God were sharing in a meal, signifying the peaceful relationship that existed among them.

(Leviticus 7:20) “But any person who is unclean and eats the flesh of the communion sacrifice, which is for Jehovah, that person must be cut off from his people.

w00 8/15 19 ¶8

Sacrifices of Praise That Please Jehovah

⁸ What of the person making the offering? The Law stated that anyone coming before Jehovah had to be clean and undefiled. Someone who had become defiled for any reason first had to offer a sin or guilt offering to restore his clean standing before Jehovah so that his burnt offering or communion sacrifice could be acceptable to Him. (Leviticus 5:1-6, 15, 17) Do we, therefore, appreciate the importance of always maintaining a clean standing before Jehovah? If we want our worship to be acceptable to God, we must be swift about correcting any infractions of God’s laws. We should be quick to avail ourselves of the God-given means for help—“the older men of the congregation” and the “propitiatory sacrifice for our sins,” Jesus Christ. —James 5:14; 1 John 2:1, 2.

Digging for Spiritual Gems

(Leviticus 6:13) Fire will be kept constantly burning on the altar. It must not go out.

it-1 833 ¶1

Fire

As relates to the tabernacle and the temple. Fire figured in the worship carried on at the tabernacle and then later at the temple. Each morning and between the two evenings,

the high priest was to burn incense on the altar of incense. (Ex 30:7, 8) God's law required that the fire on the altar of burnt offering be kept burning continually. (Le 6:12, 13) The traditional Jewish view that the altar fire was originally kindled miraculously by God, though widely accepted, is not actually supported by the Scriptures. According to Jehovah's initial instructions to Moses, the sons of Aaron were to "put fire on the altar and set wood in order on the fire" before placing the sacrifice on the altar. (Le 1:7, 8) It was *after* the installation of the Aaronic priesthood, and therefore after the installation sacrifices had been offered, that fire from Jehovah, probably proceeding from the cloud over the tabernacle, consumed the offering then upon the altar. In view of this, the miraculous fire manifested itself, not in kindling the wood on the altar, but in "consuming the burnt offering and the fatty pieces upon the altar." The fire that then continued to burn on the altar, of course, was likely a result of the mixture of the fire from God and the fire already on the altar. (Le 8:14–9:24) Likewise, miraculous fire from Jehovah consumed the sacrifices right after Solomon's prayer at the dedication of the temple.—2Ch 7:1; see also Jg 6:21; 1Ki 18:21-39; 1Ch 21:26 for other examples of Jehovah's use of miraculous fire when accepting the offerings of his servants.

(Leviticus 6:25) "Tell Aaron and his sons, 'This is the law of the sin offering: In the place where the burnt offering is slaughtered, the sin offering will also be slaughtered before Jehovah. It is a most holy thing.

si 27 ¶15

Bible Book Number 3—Leviticus

¹⁵ (3) A sin offering is required for unintentional sins, or sins committed by mistake. The type of animal offered depends upon whose sin is being atoned for—that of the priest, the people as a whole, a chieftain, or an ordinary person. Unlike the voluntary burnt and communion offerings

for individuals, the sin offering is mandatory. —4:1-35; 6:24-30.

Bible Reading

(Leviticus 6:1-18) Jehovah went on to say to Moses: ² "If someone sins and behaves unfaithfully toward Jehovah by deceiving his neighbor in connection with something entrusted to him, or something deposited with him, or he robs or defrauds his neighbor, ³ or he finds something lost and is deceptive about it, and if he swears falsely over any such sin he may commit, this is what he should do: ⁴ If he has sinned and is guilty, he must return what he stole, what he extorted, what he took by fraud, what was entrusted to him, or the lost thing that he found, ⁵ or anything about which he swore falsely, and he must make full compensation for it, and he will add to it a fifth of its value. He will give it to the owner on the day his guilt is proved. ⁶ And he will bring to the priest as his guilt offering to Jehovah a sound ram from the flock according to the assessed value, for a guilt offering. ⁷ The priest will make atonement for him before Jehovah, and he will be forgiven for anything he may have done resulting in his guilt." ⁸ Jehovah continued to speak to Moses, saying: ⁹ "Command Aaron and his sons and say, 'This is the law of the burnt offering: The burnt offering will remain on the hearth on the altar all night long until the morning, and the fire will be kept burning on the altar. ¹⁰ The priest will clothe himself with his official dress of linen, and he will put the linen shorts on over his flesh. Then he will remove the ashes of the burnt offering that the fire had consumed on the altar and place them beside the altar. ¹¹ Then he will take off his garments and put on other garments and take the ashes to a clean place outside the camp. ¹² The fire will be

kept burning on the altar. It must not go out. The priest must burn wood on it each morning and arrange the burnt offering over it, and he will make the fat of the communion sacrifices smoke over it. ¹³ Fire will be kept constantly burning on the altar. It must not go out. ¹⁴ “Now this is the law of the grain offering: You sons of Aaron are to present it before Jehovah in front of the altar. ¹⁵ One of them will take a handful from the fine flour of the grain offering and some of its oil and all the frankincense that is on the grain offering, and he will make it smoke on the altar as a pleasing aroma for a token offering to Jehovah. ¹⁶ Aaron and his sons will eat what is left of it. It will be eaten as unleavened bread in a holy place. They will eat it in the courtyard of the tent of meeting. ¹⁷ It should not be baked with anything leavened. I have given it as their share out of my offerings made by fire. It is something most holy, like the sin offering and like the guilt offering. ¹⁸ Every male among the sons of Aaron will eat it. It is their permanent allowance throughout your generations from Jehovah’s offerings made by fire. Everything that touches them will become holy.’”

NOVEMBER 30–DECEMBER 6

TREASURES FROM GOD’S WORD | LEVITICUS 8-9

“Evidence of Jehovah’s Blessing”

(Leviticus 8:6-9) So Moses brought Aaron and his sons near and washed them with water. ⁷ After that he put the robe on him, wrapped him with the sash, clothed him with the sleeveless coat, and put the eph’od on him and tied it with the woven belt of the eph’od, binding it securely on him. ⁸ Next he placed the breastpiece on him and put the

U’rim and the Thum’mim in the breastpiece. ⁹ Then he placed the turban on his head, and he put on the front of the turban the shining plate of gold, the holy sign of dedication, just as Jehovah had commanded Moses.

(Leviticus 8:12) Finally he poured some of the anointing oil on Aaron’s head and anointed him in order to sanctify him.

it-1 1207

Installation

Moses washed Aaron and Aaron’s sons Nadab, Abihu, Eleazar, and Ithamar (or, he commanded them to wash themselves) at the copper basin in the courtyard and put upon Aaron the glorious garments of the high priest. (Nu 3:2, 3) Now clothed in beautiful apparel, Aaron was invested with the garments representing the qualities and responsibilities of his office. Moses then anointed the tabernacle, all its furnishings and utensils, and the altar of burnt offering, as well as the basin and the utensils used in connection with them. This sanctified them, set them aside for the exclusive use and service of God for which they would now be employed. Finally Moses anointed Aaron by pouring the oil upon his head.—Le 8:6-12; Ex 30:22-33; Ps 133:2.

(Leviticus 9:1-5) On the eighth day, Moses called Aaron and his sons and the elders of Israel. ² He said to Aaron: “Take for yourself a young calf for a sin offering and a ram for a burnt offering, sound ones, and present them before Jehovah. ³ But you will say to the Israelites, ‘Take a male goat for a sin offering and a calf and a young ram, each a year old, sound ones, for a burnt offering, ⁴ and a bull and a ram for communion sacrifices, to sacrifice them before Jehovah, and a grain offering mixed with oil, for today Jehovah will appear to you.’” ⁵ So they took what Moses had commanded before the tent of meeting.

Then the whole assembly came forward and stood before Jehovah.

it-1 1208 ¶8

Installation

On the eighth day, fully equipped and installed in office, the priesthood officiated (without Moses' assistance) for the first time, performing an atonement service for the nation of Israel, especially in need of cleansing not only because of their natural sinfulness but also because of their recent disobedience in connection with the golden calf, which had brought Jehovah's displeasure. (Le 9:1-7; Ex 32:1-10) At the conclusion of this first service by the newly installed priesthood, Jehovah manifested his approval and confirmation of them in office by sending miraculous fire, doubtless from the pillar of cloud above the tabernacle, devouring the remainder of the sacrifice on the altar.—Le 9:23, 24.

(Leviticus 9:23, 24) Finally Moses and Aaron went into the tent of meeting and came out and blessed the people. Jehovah's glory now appeared to all the people, ²⁴ and fire came out from Jehovah and began consuming the burnt offering and the pieces of fat on the altar. When all the people saw it, they started shouting and they fell with their faces to the ground.

w19.11 23 ¶13

Lessons We Can Learn From the Book of Leviticus

¹³ **Fourth lesson: Jehovah is blessing the earthly part of his organization.** Consider what happened in 1512 B.C.E. when the tabernacle was set up at the foot of Mount Sinai. (Ex. 40:17) Moses presided over a ceremony to install Aaron and his sons as priests. The nation of Israel assembled to witness the priests presenting their first animal sacrifices. (Lev. 9:1-5) How did Jehovah show his approval of the newly installed priesthood? As Aaron and Moses

blessed the people, Jehovah caused fire to consume the remainder of the sacrifice on the altar. —Read **Leviticus 9:23, 24.**

Digging for Spiritual Gems

(Leviticus 8:6) So Moses brought Aaron and his sons near and washed them with water.

w14 11/15 9 ¶6

Why We Must Be Holy

⁶ The requirement that Israel's priesthood be physically clean has real meaning for Jehovah's people today. Those with whom we study the Bible often notice that our places of worship are clean and also how neat and well-dressed we are. Yet, the cleanness of the priesthood helps us to realize that anyone who ascends the elevated mountain of Jehovah's worship must have "a pure heart." (Read **Psalms 24:3, 4**; Isa. 2:2, 3.) Our sacred service to God must be rendered with cleansed minds and hearts as well as with clean bodies. This calls for frequent self-examination, after which some may need to make significant changes so that they can be holy. (2 Cor. 13:5) For instance, a baptized person who deliberately views pornography should ask himself, 'Am I proving myself holy?' Then he ought to get help to end that vile practice.—Jas. 5:14.

(Leviticus 8:14-17) Then he brought the bull of the sin offering, and Aaron and his sons laid their hands on the head of the bull of the sin offering. ¹⁵ Moses slaughtered it and took the blood with his finger and put it on the horns of the altar on all sides, and he purified the altar from sin, but the rest of the blood he poured at the base of the altar, in order to sanctify it to make atonement on it. ¹⁶ After that he took all the fat that was on the intestines, the appendage of the liver, and the two kidneys and their fat, and Moses made them smoke on the altar. ¹⁷ Then he had the rest of the bull, its skin, its flesh, and its dung,

burned with fire outside the camp, just as Jehovah had commanded Moses.

it-2 437 ¶3

Moses

God constituted Moses mediator of the Law covenant with Israel, an intimate position such as no man has ever held before God except Jesus Christ, the Mediator of the new covenant. With the blood of animal sacrifices Moses sprinkled the book of the covenant, representing Jehovah as one “party,” and the people (no doubt the representative older men) as the other “party.” He read the book of the covenant to the people, who replied, “All that Jehovah has spoken we are willing to do and be obedient.” (Ex 24:3-8; Heb 9:19) In his office of mediator, Moses was privileged to oversee the building of the tabernacle and the making of its utensils, the pattern of which God gave to him, and to install the priesthood in office, anointing the tabernacle and Aaron the high priest with the oil of special composition. Then he took oversight of the first official services of the newly consecrated priesthood.—Ex chaps 25-29; Le chaps 8, 9.

Bible Reading

(Leviticus 8:31–9:7) Then Moses said to Aaron and his sons: “Boil the flesh at the entrance of the tent of meeting, and you will eat it there with the bread that is in the installation basket, just as I was commanded, ‘Aaron and his sons will eat it.’”³² What is left over of the flesh and the bread you will burn with fire.³³ You must not go out from the entrance of the tent of meeting for seven days, until the days for completing your installation are over, because it will take seven days to install you as priests.³⁴ Jehovah commanded that we do what we have done today in order to make atonement for you.³⁵ You will stay at the entrance of the tent of meeting day

and night for seven days and carry out your obligation to Jehovah, so that you may not die; for so I have been commanded.”³⁶ And Aaron and his sons did all the things that Jehovah had commanded by means of Moses.

9 On the eighth day, Moses called Aaron and his sons and the elders of Israel.² He said to Aaron: “Take for yourself a young calf for a sin offering and a ram for a burnt offering, sound ones, and present them before Jehovah.”³ But you will say to the Israelites, ‘Take a male goat for a sin offering and a calf and a young ram, each a year old, sound ones, for a burnt offering,’⁴ and a bull and a ram for communion sacrifices, to sacrifice them before Jehovah, and a grain offering mixed with oil, for today Jehovah will appear to you.’”⁵ So they took what Moses had commanded before the tent of meeting. Then the whole assembly came forward and stood before Jehovah.⁶ And Moses said: “This is what Jehovah has commanded you to do, so that the glory of Jehovah may appear to you.”⁷ Then Moses said to Aaron: “Approach the altar and present your sin offering and your burnt offering, and make atonement in your own behalf and in behalf of your house; and present the offering of the people, and make atonement in their behalf, just as Jehovah has commanded.”