

References for *Life and Ministry Meeting Workbook*

DECEMBER 7-13

TREASURES FROM GOD'S WORD | LEVITICUS 10-11

"Love for Jehovah Stronger Than Love for Family"

(Leviticus 10:1, 2) Later Aaron's sons Na'dab and A-bi'hu each took his fire holder and put fire in it and placed incense on it. Then they began offering before Jehovah unauthorized fire, which he had not commanded them to do. ² At this a fire came out from before Jehovah and consumed them, so that they died before Jehovah.

it-1 1174

Illegitimate

Illegitimate Fire and Incense. At Leviticus 10:1 the Hebrew word *zar* (feminine, *za-rah'*; literally, strange) is used with regard to "illegitimate fire, which [God] had not prescribed for them" but which Aaron's sons Nadab and Abihu presented before Jehovah and for which he executed them by fire. (Le 10:2; Nu 3:4; 26:61) Subsequently, Jehovah said to Aaron: "Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die. It is a statute to time indefinite for your generations, both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean, and in order to teach the sons of Israel all the regulations that Jehovah has spoken to them by means of Moses." (Le 10:8-11) This seems to indicate that Nadab and Abihu were in a state of intoxication, which condition emboldened them to offer fire not prescribed. Such fire was likely illegal as to its time, place, or manner of offering, or it could have been incense other than of the composition described at Ex-

odus 30:34, 35. Their inebriated condition did not excuse their sin.

(Leviticus 10:4, 5) So Moses called Mish'a-el and El-za'phan, the sons of Uz'zi-el, Aaron's uncle, and said to them: "Come here, carry your brothers from in front of the holy place to a place outside the camp." ⁵ So they came forward and carried the men away in their robes to a place outside the camp, just as Moses had told them.

(Leviticus 10:6, 7) Moses then said to Aaron and his other sons El-e-a'zar and Ith'a-mar: "Do not let your heads go ungroomed or tear your garments, so that you may not die and that God may not become indignant against all the assembly. Your brothers of the whole house of Israel will weep over those whom Jehovah has killed by the fire. ⁷ You must not go out from the entrance of the tent of meeting or you will die, for Jehovah's anointing oil is upon you." So they did according to Moses' word.

w11 7/15 31 ¶16

God's Rest—Have You Entered Into It?

¹⁶ Moses' brother, Aaron, faced a difficult situation with regard to two of his sons. Think of how he must have felt when his sons Nadab and Abihu offered illegitimate fire to Jehovah and He struck them dead. Of course, that ended any association those men could have had with their parents. But there is more. Jehovah instructed Aaron and his faithful sons: "Do not let your heads go ungroomed, and you must not tear your garments [in mourning], that you may not die and that [Jehovah] may not become indignant against all the assembly." (Lev. 10:1-6) The message is clear. Our love for Jehovah must be stronger than our love for unfaithful family members.

Digging for Spiritual Gems

(Leviticus 10:8-11) Then Jehovah said to Aaron: ⁹ “Do not drink wine or other alcoholic beverages, you and your sons with you, when you come into the tent of meeting, so that you will not die. It is a permanent statute for your generations. ¹⁰ This is to distinguish between the holy thing and the profane and between the unclean thing and the clean, ¹¹ and to teach the Israelites all the regulations that Jehovah has spoken to them through Moses.”

w14 11/15 17 ¶18

We Must Be Holy in All Our Conduct

¹⁸ To be holy, we must weigh the Scriptures carefully and do what God asks of us. Consider Aaron’s sons Nadab and Abihu, who were executed for offering “unauthorized fire,” perhaps while inebriated. (Lev. 10:1, 2) Note what God then told Aaron. **(Read Leviticus 10:8-11.)** Does that passage mean that we must not drink anything alcoholic before going to a Christian meeting? Think about these points: We are not under the Law. (Rom. 10:4) In some lands, our fellow believers use alcoholic beverages *in moderation* at meals before attending meetings. Four cups of wine were used at the Passover. When instituting the Memorial, Jesus had his apostles drink wine that represented his blood. (Matt. 26:27) The Bible condemns heavy drinking and drunkenness. (1 Cor. 6:10; 1 Tim. 3:8) And many Christians would feel impelled by their conscience to abstain completely from alcoholic beverages before engaging in any form of sacred service. However, circumstances vary from one country to another, and the important thing is for Christians to “distinguish between the holy thing and the profane” so as to conduct themselves with holiness that pleases God.

(Leviticus 11:8) You must not eat any of their flesh or touch their dead body. They are unclean for you.

it-1 111 ¶5

Animals

These dietary limitations applied only to those who were under the Mosaic Law, for the statement of Leviticus 11:8 is: “They are unclean for you,” that is, for the Israelites. With the abrogation of the Law on the basis of the sacrificial death of Christ Jesus, the prohibitions were canceled, and once more all humans could consider themselves under the same broad provision announced to Noah following the Deluge. —Col 2:13-17; Ge 9:3, 4.

Bible Reading

(Leviticus 10:1-15) Later Aaron’s sons Na’dab and A-bi’hu each took his fire holder and put fire in it and placed incense on it. Then they began offering before Jehovah unauthorized fire, which he had not commanded them to do. ² At this a fire came out from before Jehovah and consumed them, so that they died before Jehovah. ³ Then Moses said to Aaron: “This is what Jehovah has said, ‘I will be made holy among those near to me, and I will be glorified before all the people.’” And Aaron kept silent. ⁴ So Moses called Mish’a-el and El-za’phan, the sons of Uz’zi-el, Aaron’s uncle, and said to them: “Come here, carry your brothers from in front of the holy place to a place outside the camp.” ⁵ So they came forward and carried the men away in their robes to a place outside the camp, just as Moses had told them. ⁶ Moses then said to Aaron and his other sons El-e-a’zar and Ith’a-mar: “Do not let your heads go ungroomed or tear your garments, so that you may not die and that God may not become indignant against all the assembly. Your brothers of the whole house of Israel will weep over those whom Jehovah has killed by the fire. ⁷ You must not go out from the entrance of the tent of meeting or you will die, for Jehovah’s anointing oil is upon you.” So they

did according to Moses' word. ⁸ Then Jehovah said to Aaron: ⁹ "Do not drink wine or other alcoholic beverages, you and your sons with you, when you come into the tent of meeting, so that you will not die. It is a permanent statute for your generations. ¹⁰ This is to distinguish between the holy thing and the profane and between the unclean thing and the clean, ¹¹ and to teach the Israelites all the regulations that Jehovah has spoken to them through Moses." ¹² Then Moses spoke to Aaron and to El-e-a'zar and Ith'a-mar, his sons who were left: "Take what was left of the grain offering from Jehovah's offerings made by fire and eat it as unleavened bread near the altar, because it is something most holy. ¹³ You must eat it in a holy place, because it is your allowance and the allowance of your sons from Jehovah's offerings made by fire, for this is what I have been commanded. ¹⁴ You will also eat the breast of the wave offering and the leg of the sacred portion in a clean place, you and your sons and your daughters with you, because these things have been given as your allowance and the allowance of your sons from the communion sacrifices of the Israelites. ¹⁵ They will bring the leg of the sacred portion and the breast of the wave offering along with the offerings of fat made by fire, in order to wave the wave offering back and forth before Jehovah; and it will serve as a permanent allowance for you and your sons with you, just as Jehovah has commanded."

DECEMBER 14-20

TREASURES FROM GOD'S WORD | LEVITICUS 12-13

"Learn From the Laws on Leprosy"

(Leviticus 13:4, 5) But if the blotch on his skin is white and its appearance is not

deeper than the skin and the hair has not turned white, the priest will then quarantine the infected person for seven days. ⁵ The priest will then examine him on the seventh day, and if it appears that the infection has stopped and has not spread on the skin, the priest will quarantine him for another seven days.

wp18.1 7

Outdated or Ahead of Its Time?

• Isolating sick people.

The Mosaic Law prescribed keeping people with leprosy separate from others. Not until the plagues of the Middle Ages did medical doctors learn to apply this principle, which is still deemed effective.—Leviticus, chapters 13 and 14.

(Leviticus 13:45, 46) As for the leper who has the disease, his garments should be torn and his head should be left ungroomed and he should cover over his mustache and call out, 'Unclean, unclean!' ⁴⁶ He will be unclean the whole time that he has the disease. Since he is unclean, he should live in isolation. His dwelling place will be outside the camp.

wp16.4 9 ¶1

Did You Know?

The ancient Jews had a fear of the form of leprosy common in Bible times. That dreaded disease could attack the sufferer's nerve endings and lead to permanent damage and disfigurement. There was no known cure for leprosy. Rather, those afflicted by it were quarantined and were obliged to warn others of their condition.—Leviticus 13:45, 46.

(Leviticus 13:52) He should burn the garment or the warp or the woof in the wool or in the linen or any article of skin in which the disease has developed, for it is malignant leprosy. It should be burned in the fire.

(Leviticus 13:57) However, if it still appears in another part of the garment or in the warp or in the woof or in any article of skin, it is spreading, and you should burn any contaminated item in the fire.

it-2 238 ¶3

Leprosy

In garments and houses. Leprosy could also affect woolen or linen garments, or an article of skin. The plague might disappear with washing, and there were arrangements for quarantining the article. But where this yellowish-green or reddish plague persisted, malignant leprosy was present and the article was to be burned. (Le 13:47-59) If yellowish-green or reddish depressions appeared in the wall of a house, the priest imposed a quarantine. It might be necessary to tear out affected stones and have the house scraped off inside, the stones and scraped-off mortar being disposed of in an unclean place outside the city. If the plague returned, the house was declared unclean and was pulled down, and the materials were disposed of in an unclean place. But for the house pronounced clean there was an arrangement for purification. (Le 14:33-57) It has been suggested that the leprosy affecting garments or houses was a type of mildew or mold; however, about this there is uncertainty.

Digging for Spiritual Gems

(Leviticus 12:2) “Tell the Israelites, ‘If a woman becomes pregnant and gives birth to a male, she will be unclean for seven days, just as she is in the days of the impurity when she is menstruating.

(Leviticus 12:5) “‘If she should give birth to a female, she will then be unclean for 14 days, just as she would be during her menstruation. She will continue cleansing herself from the blood for the next 66 days.

w04 5/15 23 ¶2

Highlights From the Book of Leviticus

12:2, 5—Why did childbirth make a woman “unclean”? The reproductive organs were made to pass on perfect human life. However, because of the inherited effects of sin, imperfect and sinful life was passed on to the offspring. The temporary periods of ‘unclean-ness’ associated with childbirth, as well as other matters, such as menstruation and seminal emissions, called this hereditary sinfulness to mind. (Leviticus 15:16-24; Psalm 51:5; Romans 5:12) The required purification regulations would help the Israelites to appreciate the need for a ransom sacrifice to cover mankind’s sinfulness and restore human perfection. Thus the Law became their “tutor leading to Christ.”—Galatians 3:24.

(Leviticus 12:3) On the eighth day, the flesh of his foreskin will be circumcised.

wp18.1 7

Outdated or Ahead of Its Time?

• Timing of circumcision.

God’s Law stipulated that a male child should be circumcised on the eighth day of life. (Leviticus 12:3) In newborn babies, the blood’s ability to clot is understood to reach normal levels after the first week. In Bible times, before advanced medical treatments were available, waiting for over a week before circumcision was a wise protection.

Bible Reading

(Leviticus 13:9-28) “If the disease of leprosy develops in a man, he must then be brought to the priest, ¹⁰ and the priest will examine him. If there is a white swelling on the skin and it has turned the hair white and there is an open sore in the swelling, ¹¹ it is chronic leprosy on his skin, and the priest will declare him unclean. He should not quarantine him, for he is unclean. ¹² Now if the leprosy

breaks out all over the skin and the leprosy covers the person with the disease from head to foot, as far as the priest can see, ¹³ and the priest has examined him and sees that the leprosy has covered all his skin, he will then declare the infected person clean. All of it has turned white, and he is clean. ¹⁴ But whenever an open sore appears in it, he will be unclean. ¹⁵ When the priest sees the open sore, he will declare him unclean. The open sore is unclean. It is leprosy. ¹⁶ But if the open sore again turns white, he will then come to the priest. ¹⁷ The priest will examine him, and if the infection has turned white, the priest will then declare the infected person clean. He is clean. ¹⁸ “If a person develops a boil on his skin and it heals, ¹⁹ but in the place of the boil a white swelling or a reddish-white blotch has developed, he must then show himself to the priest. ²⁰ The priest will examine it, and if it appears to be deeper than the skin and its hair has turned white, the priest will then declare him unclean. It is the disease of leprosy that has broken out in the boil. ²¹ But if the priest examines it and sees that there is no white hair in it and it is not deeper than the skin and appears faded, the priest will then quarantine him for seven days. ²² And if it has clearly spread on the skin, the priest will then declare him unclean. It is a disease. ²³ But if the blotch stays in one place and has not spread, it is only the inflammation from the boil, and the priest will declare him clean. ²⁴ “Or if someone has a scar from the fire and the raw flesh of the scar becomes a reddish-white blotch or a white one, ²⁵ the priest will then examine it. If the hair in the blotch has turned white and it appears to be deeper than the skin, it is leprosy that has broken out in the scar, and the priest will declare him unclean. It is the disease of leprosy. ²⁶ But if the priest examines it and sees

that there is no white hair in the blotch and it is not deeper than the skin and it is faded, the priest will then quarantine him for seven days. ²⁷ The priest will examine him on the seventh day, and if it has clearly spread on the skin, the priest will then declare him unclean. It is the disease of leprosy. ²⁸ But if the blotch stays in one place and has not spread over the skin and it is faded, it is only a swelling of the scar, and the priest will declare him clean, because it is an inflammation of the scar.

DECEMBER 21-27

TREASURES FROM GOD’S WORD | LEVITICUS 14-15

“Pure Worship Requires Cleanness”

(Leviticus 15:13-15) “When the discharge stops and the person becomes clean from it, he will then count seven days for his purification, and he must wash his garments, bathe himself in running water, and he will be clean. ¹⁴ On the eighth day, he should take two turtledoves or two young pigeons and come before Jehovah at the entrance of the tent of meeting and give them to the priest. ¹⁵ And the priest will offer them, the one as a sin offering and the other as a burnt offering, and the priest will make atonement for him before Jehovah concerning his discharge.

it-1 263

Bathing

Ceremonial bathing on the part of the Israelites in general was required for various reasons. Anyone who recovered from leprosy, anyone who contacted things touched by those with “a running discharge,” a man who had an emission of semen, a woman after menstruation or hemorrhaging, or anyone having sexual intercourse was “unclean” and had to bathe. (Le 14:8, 9; 15: 4-27) One in a tent with, or touching, a human

corpse was “unclean” and had to be purified with cleansing water. If anyone refused to comply with this regulation, he “must be cut off from the midst of the congregation, because it is Jehovah’s sanctuary that he has defiled.” (Nu 19:20) Appropriately, then, washing is used figuratively to denote a clean standing before Jehovah. (Ps 26:6; 73:13; Isa 1:16; Eze 16:9) Bathing with Jehovah’s word of truth, symbolized by water, has power to cleanse.—Eph 5:26.

(Leviticus 15:28-30) “‘However, when she is clean from her discharge, she will count for herself seven days, and afterward she will be clean. ²⁹ On the eighth day, she should take two turtledoves or two young pigeons, and she will bring them to the priest at the entrance of the tent of meeting. ³⁰ The priest will make the one a sin offering and the other a burnt offering, and the priest will make atonement for her before Jehovah concerning her unclean discharge.

it-2 372 ¶2

Menstruation

The woman was also viewed as unclean for the duration of an irregular running discharge of blood or “a flow longer than her menstrual impurity,” at which time she made the articles on which she lay or sat as well as persons touching these items unclean. After the abnormal discharge ceased, she was to count seven days, and she then became clean. On the eighth day the woman brought two turtledoves or two young pigeons to the priest, who made atonement for her, presenting one of these creatures to Jehovah as a sin offering and the other as a burnt offering.—Le 15:19-30; see CLEAN, CLEANNESS.

(Leviticus 15:31) “‘Thus you must keep the Israelites separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle, which is in their midst.

it-1 1133

Holy Place

2. The *tent of meeting* and, later, the *temple*. The entire arrangement, including the courtyard of the tabernacle and the temple courts, was a holy place. (Ex 38:24; 2Ch 29:5; Ac 21:28) The primary items located in the courtyard were the altar of sacrifice and the copper basin. These were holy objects. Only those persons ceremonially clean could enter into the tabernacle courtyard at any time; likewise, no one could go into the temple courts in an unclean state. For example, a woman in the unclean state could not touch any holy thing or come into the holy place. (Le 12:2-4) Evidently even a state of continued uncleanness on the part of the Israelites was considered to be a defiling of the tabernacle. (Le 15:31) Those presenting offerings for cleansing from leprosy brought their sacrifice only as far as the gate of the courtyard. (Le 14:11) No unclean person could partake of a communion sacrifice at the tabernacle or the temple, on pain of death.—Le 7:20, 21.

Digging for Spiritual Gems

(Leviticus 14:14) “Then the priest will take some of the blood of the guilt offering, and the priest will put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot.

(Leviticus 14:17) Then the priest will put some of the remaining oil in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot over the blood of the guilt offering.

(Leviticus 14:25) He will then slaughter the young ram of the guilt offering, and the priest will take some of the blood of the guilt offering and put it on the right earlobe of the one cleansing himself and on the thumb of

his right hand and on the big toe of his right foot.

(Leviticus 14:28) And the priest will put some of the oil that is in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot on the same places that he put the blood of the guilt offering.

it-1 665 ¶5

Ear

At the installation of the priesthood in Israel, Moses was commanded to take some of the blood of the ram of the installation and put it on the lobe of the right ear of Aaron and of each of his sons, as well as on the right hand and right foot, indicating that what they listened to, the work they did, and the way they walked should be directly affected by what was there taking place. (Le 8:22-24) Similarly, in the case of the cleansed leper, the Law said that the priest was to put some of the blood of the ram offered as a guilt offering, as well as some of the oil offered, on the lobe of the leper's right ear. (Le 14:14, 17, 25, 28) An arrangement of comparable nature was found in the provision made for the man who wished to continue in slavery to his master to time indefinite. In such case the slave was to be brought to the doorpost, and his master was to pierce his ear through with an awl. This prominent mark, being made on the organ for hearing, evidently represented the slave's desire to continue in obedient attention to his master.—Ex 21:5, 6.

(Leviticus 14:43-45) “If, though, the contamination returns and breaks out in the house after the stones were torn out and the house was scraped and replastered, ⁴⁴ the priest will then go in and inspect it. If the contamination has spread in the house, it is malignant leprosy in the house. The house is unclean. ⁴⁵ He will then have the house pulled down—its stones, its timbers, and all

the plaster and mortar of the house—and carried outside the city to an unclean place.

g 1/06 14, box

Mold—Friend and Foe!

MOLD IN BIBLE TIMES?

The Bible mentions “the plague of leprosy in a house,” meaning in the building itself. (Leviticus 14:34-48) It has been suggested that this phenomenon, also called “malignant leprosy,” was a form of mildew or mold, but about this there is uncertainty. Whatever the case, God's Law instructed homeowners to remove infected stones, scrape out the entire inside of the house, and discard all the suspect matter outside the city in “an unclean place.” If the plague returned, the whole house was to be declared unclean, pulled down, and disposed of. Jehovah's detailed instructions reflected his deep love for his people and for their physical welfare.

Bible Reading

(Leviticus 14:1-18) Jehovah continued to speak to Moses, saying: ² “This is to be the law of the leper on the day his purification is established, when he is to be brought to the priest. ³ The priest will go outside the camp and examine him. If the leper has been cured of the leprosy, ⁴ the priest will command him to bring two live clean birds, cedarwood, scarlet material, and hyssop for his cleansing. ⁵ The priest will command that the one bird be killed in an earthenware vessel over running water. ⁶ But he should take the living bird along with the cedarwood, the scarlet material, and the hyssop, and dip them together in the blood of the bird that was killed over the running water. ⁷ Then he will spatter it seven times on the one cleansing himself from the leprosy and declare him clean, and he will set the living bird free in the open field. ⁸ “The one cleansing himself must wash

his garments and shave off all his hair and bathe in water, and he will be clean. Afterward, he may come into the camp, but he will dwell outside his tent for seven days. ⁹ On the seventh day, he should shave off all the hair on his head and his chin and his eyebrows. After he shaves off all his hair, he will wash his garments and bathe himself in water, and he will be clean. ¹⁰ “On the eighth day, he will take two sound young rams, one sound female lamb in its first year, three tenths of an e’phah of fine flour mixed with oil as a grain offering, and one log measure of oil; ¹¹ and the priest who declares him clean will present the man who is cleansing himself, along with the offerings, before Jehovah at the entrance of the tent of meeting. ¹² The priest will take the one young ram and offer it as a guilt offering together with the log measure of oil, and he will wave them back and forth as a wave offering before Jehovah. ¹³ Then he will slaughter the young ram in the place where the sin offering and the burnt offering are usually slaughtered, in a holy place, because, like the sin offering, the guilt offering belongs to the priest. It is something most holy. ¹⁴ “Then the priest will take some of the blood of the guilt offering, and the priest will put it on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot. ¹⁵ And the priest will take some of the log measure of oil and pour it into his own left palm. ¹⁶ The priest will then dip his right finger into the oil that is in his left palm and spatter some of the oil with his finger seven times before Jehovah. ¹⁷ Then the priest will put some of the remaining oil in his palm on the right earlobe of the one cleansing himself and on the thumb of his right hand and on the big toe of his right foot over the blood of the guilt offering. ¹⁸ The priest will

put what is left over of the oil in his palm on the head of the one cleansing himself, and the priest will make atonement for him before Jehovah.

DECEMBER 28–JANUARY 3

TREASURES FROM GOD’S WORD | LEVITICUS 16-17

“Atonement Day and You”

(Leviticus 16:12) “He will then take the fire holder full of burning coals from the altar before Jehovah and two handfuls of fine perfumed incense, and he will bring them inside the curtain.

w19.11 21 ¶4

Lessons We Can Learn From the Book of Leviticus

4 Read Leviticus 16:12, 13. Visualize the scene on Atonement Day: The high priest enters the tabernacle. This is the first of three times he must enter the Most Holy on that day. In one hand, he holds a container filled with perfumed incense, and in the other, he balances a golden fire holder full of burning coals. He pauses before the curtain that covers the entrance to the Most Holy. With deep respect, he enters the Most Holy and stands before the ark of the covenant. In a symbolic sense, he is in the very presence of Jehovah God! Now the priest carefully pours the holy incense onto the fiery coals, and the room fills with a sweet-smelling aroma. Later he will reenter the Most Holy with the blood of the sin offerings. Notice that he burns the incense **before** he presents the blood of the sin offerings.

(Leviticus 16:13) He will also put the incense on the fire before Jehovah, and the cloud of the incense will envelop the Ark cover, which is on the Testimony, so that he may not die.

w19.11 21 ¶5

Lessons We Can Learn From the Book of Leviticus

⁵ What can we learn from the use of incense on Atonement Day? The Bible indicates that the acceptable prayers of Jehovah's faithful worshippers are like incense. (Ps. 141:2; Rev. 5:8) Recall that it was with great respect that the high priest brought the incense into the presence of Jehovah. Similarly, when we approach Jehovah in prayer, we do so with deep respect. We are in awe of him. We deeply appreciate that the Creator of the universe allows us to approach him and draw close to him, as a child to a father. (Jas. 4:8) He accepts us as his friends! (Ps. 25:14) We appreciate this privilege so much that we would never want to disappoint him.

(Leviticus 16:14, 15) “He will take some of the bull's blood and spatter it with his finger in front of the cover on the east side, and he will spatter some of the blood with his finger seven times before the cover. ¹⁵ “He will then slaughter the goat of the sin offering, which is for the people, and bring its blood inside the curtain and do with its blood the same as he did with the bull's blood; he is to spatter it toward the cover and before the cover.

w19.11 21 ¶6

Lessons We Can Learn From the Book of Leviticus

⁶ Remember that the high priest had to burn the incense **before** he could offer up the sacrifices. In that way, he made sure that he would have God's approval when offering up the sacrifices. What can we learn from that? While on earth, Jesus had to do something important—something more important than providing salvation for mankind—before he could offer up his life in sacrifice. What was that? By living a life of integrity and loyalty, Jesus had to prepare the way for Jehovah to accept his sacrifice. In that way, Jesus would prove that doing things Jeho-

vah's way is the right way to live. Jesus would vindicate—or prove right and just—his Father's sovereignty, or way of ruling.

Digging for Spiritual Gems

(Leviticus 16:10) But the goat designated by lot for A-za'zel should be brought alive to stand before Jehovah in order to perform the atonement upon it, so that it may be sent away for A-za'zel into the wilderness.

it-1 226 ¶3

Azazel

As the apostle Paul explained, by Jesus' offering of his own perfect human life as a sacrifice for the sins of mankind, he accomplished far more than had been achieved by “the blood of bulls and of goats.” (Heb 10:4, 11, 12) He thus served as “the scapegoat,” being the ‘carrier of our sicknesses,’ the one “pierced for our transgression.” (Isa 53:4, 5; Mt 8:17; 1Pe 2:24) He ‘carried away’ the sins of all who exercise faith in the value of his sacrifice. He demonstrated the provision of God to take sinfulness into complete oblivion. In these ways the goat “for Azazel” pictures the sacrifice of Jesus Christ.

(Leviticus 17:10, 11) “‘If any man of the house of Israel or any foreigner who is residing in your midst eats any sort of blood, I will certainly set my face against the one who is eating the blood, and I will cut him off from among his people. ¹¹ For the life of the flesh is in the blood, and I myself have given it on the altar for you to make atonement for yourselves, because it is the blood that makes atonement by means of the life in it.

w14 11/15 10 ¶10

Why We Must Be Holy

¹⁰ **Read Leviticus 17:10.** Jehovah commanded the Israelites not to eat “any sort of blood.” Abstaining from blood—animal or human—is a Christian requirement as well. (Acts 15:28,

29) We shudder at the very thought of having God 'set his face against us' and cut us off from his congregation. We love him and want to obey him. Even when confronted with a life-threatening situation, we are determined not to cave in to the pleas and demands of those who do not know Jehovah and who do not care to obey him. Yes, we expect to be ridiculed for abstaining from blood, but we choose to be obedient to God. (Jude 17, 18) What view on this subject will strengthen us to "be firmly resolved" not to eat blood or accept a blood transfusion? —Deut. 12:23.

Bible Reading

(Leviticus 16:1-17) Jehovah spoke to Moses after the death of Aaron's two sons who died for approaching Jehovah. ² Jehovah said to Moses: "Tell Aaron your brother that he may not come at just any time into the holy place inside the curtain, in front of the cover on the Ark, so that he may not die, for I will appear over the cover in a cloud. ³ "This is what Aaron should bring when he comes into the holy place: a young bull for a sin offering and a ram for a burnt offering. ⁴ He should put on the holy linen robe, and the linen shorts should cover his body, and he should wrap himself with the linen sash and his head with the linen turban. They are holy garments. He will bathe himself in water and put them on. ⁵ "He should take from the assembly of the Israelites two young male goats for a sin offering and one ram for a burnt offering. ⁶ "Aaron must then present the bull of the sin offering, which is for himself, and he will make atonement in behalf of himself and his house. ⁷ "He will then take the two goats and make them stand before Jehovah at the entrance of the tent of meeting. ⁸ Aaron will draw lots over the two goats, the one lot for Jehovah and the other lot for A-za'-

zel. ⁹ Aaron will present the goat that was designated by lot for Jehovah and make it a sin offering. ¹⁰ But the goat designated by lot for A-za'zel should be brought alive to stand before Jehovah in order to perform the atonement upon it, so that it may be sent away for A-za'zel into the wilderness. ¹¹ "Aaron will present the bull of the sin offering, which is for himself, and make atonement in behalf of himself and his house; afterward he will slaughter the bull of the sin offering, which is for himself. ¹² "He will then take the fire holder full of burning coals from the altar before Jehovah and two handfuls of fine perfumed incense, and he will bring them inside the curtain. ¹³ He will also put the incense on the fire before Jehovah, and the cloud of the incense will envelop the Ark cover, which is on the Testimony, so that he may not die. ¹⁴ "He will take some of the bull's blood and spatter it with his finger in front of the cover on the east side, and he will spatter some of the blood with his finger seven times before the cover. ¹⁵ "He will then slaughter the goat of the sin offering, which is for the people, and bring its blood inside the curtain and do with its blood the same as he did with the bull's blood; he is to spatter it toward the cover and before the cover. ¹⁶ "He must make atonement for the holy place concerning the acts of uncleanness of the Israelites and concerning their transgressions and their sins, and that is what he should do for the tent of meeting, which is located among them in the midst of their acts of uncleanness. ¹⁷ "No other man should be in the tent of meeting from the time he goes in to make atonement in the holy place until he comes out. He will make atonement in behalf of himself and his house and in behalf of the entire congregation of Israel.