

- Song 140 and Prayer
- Opening Comments (3 min. or less)
- **TREASURES FROM GOD'S WORD**
- **“Learn From the Laws on Leprosy”: (10 min.)**

13:4, 5, 45, 46, 52, 57

What can the principles behind the laws on leprosy teach us about protecting our spiritual health?

• Jehovah taught the priests how to identify leprosy quickly. Christian shepherds today are quick to give attention to any who require spiritual assistance.—Jas 5:14, 15

• Israelites had to destroy any items infected with leprosy to prevent further contamination. Christians too must be willing to give up even something precious to them rather than allowing it to lead them into sin. (Mt 18:8, 9) This may include such things as habits, associations, or entertainment

How can a Christian show a firm desire to accept Jehovah's help?



- (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.

- (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.
- (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.
- (James 5:14, 15) Is there anyone sick among you? Let him call the elders of the congregation to him, and let them pray over him, applying oil to him in the name of Jehovah. 15 And the prayer of faith will make the sick one well, and Jehovah will raise him up. Also, if he has committed sins, he will be forgiven.
- (Matthew 18:8, 9) If, then, your hand or your foot makes you stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown with two hands or two feet into the everlasting fire. 9 Also, if your eye makes you stumble, tear it out and throw it away from you. It is better for you to enter one-eyed into life than to

be thrown with two eyes into the fiery Ge·hen'na.

Le 13:4, 5—People with leprosy were quarantined (wp18.1 7)

(Leviticus 13:4, 5) 4 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 No. 1 p. 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.

Le 13:45, 46—Lepers had to avoid infecting others (wp16.4 9 ¶1)

(Leviticus 13:45, 46) 45 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 No. 4 p. 9 par. 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.

Le 13:52, 57—Contaminated articles had to be destroyed (it-2 238 ¶3)

(Leviticus 13:52) 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) 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 p. 238 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.

- (Leviticus 13:47-59) "If the disease of leprosy contaminates a garment, whether a woolen or a linen garment, 48 either in the warp or in the woof of the linen or of the wool, or in a skin or in anything made of skin, 49 and the yellowish-green or reddish stain from the disease contaminates the garment, a skin, the warp, the woof, or any article of skin, it is a contamination from leprosy, and it should be shown to the priest. 50 The priest will examine the disease, and he must quarantine the disease for seven days. 51 When he examines the disease on the seventh day and sees that it has spread in the garment, in the warp, in the woof, or in the skin (regardless of what the skin is used for), the disease is malignant leprosy, and it is unclean. 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. 53 "But if the priest examines it and the disease has not spread in the garment or in the warp or in the woof or in any article of skin, 54 the priest will then command that they should wash the contaminated item, and he will quarantine it for another seven days. 55 The priest will then examine the contaminated item after it has been thoroughly washed. If the appearance of the contamination has not changed, even if the disease has not spread, it is unclean. You should burn it in the fire because it has been eaten away, either from its underside or from its outside. 56 "But if the priest has examined it and the contaminated part is faded after it has been thoroughly washed, he will then tear it out of the garment or the skin or the warp or the woof. 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. 58 But when the contamination disappears from the garment or the warp or the woof or any article of skin that you wash, it should then be washed a second time, and it will be clean. 59 "This is the law of the disease of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, for declaring it clean or unclean."

- (Leviticus 14:33-57) Then Jehovah said to Moses and Aaron: 34 "When you come into the land of Ca'naan, which I am giving you as a possession, and I contaminate a house in your land with the disease of leprosy, 35 the one to whom the house belongs should then come and tell the priest, 'Some kind of contamination has appeared in my house.' 36 The priest will give orders to clear out the house before he comes to examine the contamination, in order that he may not declare everything that is in the house unclean; and after that the priest will come in to inspect the house. 37 He will examine the affected area, and if the walls of the house are contaminated with yellowish-green or reddish depressions and they appear to be deeper than the wall surface, 38 the priest will then go out of the house to the entryway of the house and quarantine the house for seven days. 39 "Then the priest will return on the seventh day and make an inspection. If the contamination has spread in the walls of the house, 40 the priest will then give orders, and the contaminated stones must be torn out and thrown outside the city into an unclean place. 41 Then he is to have the inside of the house thoroughly scraped, and the plaster and mortar that is removed should be discarded outside the city in an unclean place. 42 They will then insert other stones in the place of the stones they removed, and he should use different mortar and have the house

plastered. 43 “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. 46 But whoever enters the house any of the days it is quarantined will be unclean until the evening; 47 and whoever lies down in the house should wash his garments, and whoever eats in the house should wash his garments. 48 “However, if the priest comes and sees that the contamination has not spread in the house after the house was replastered, the priest will then declare the house clean, because the contamination has been healed. 49 In order to purify the house from uncleanness, he will take two birds, cedarwood, scarlet material, and hyssop. 50 He is to kill the one bird in an earthenware vessel over running water. 51 Then he will take the cedarwood, the hyssop, the scarlet material, and the live bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times. 52 And he will purify the house from uncleanness with the blood of the bird, the running water, the live bird, the cedarwood, the hyssop, and the scarlet material. 53 He will then set the live bird free outside the city in the open field and make atonement for the house, and it will be clean. 54 “This is the law respecting any case of leprosy, infection of the scalp or the beard, 55 leprosy of the garment or the house, 56 and respecting swellings, scabs, and blotches, 57 in order to determine when

something is unclean and when something is clean. This is the law about leprosy.”

Digging for Spiritual Gems:

Le 12:2, 5—Why did childbirth make a woman “unclean”? (w04 5/15 23 ¶2)

(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 p. 23 par. 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 ‘uncleanness’ 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 12:2) “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.
- (Leviticus 15:16-24) “Now if a man has an emission of semen, he should bathe his whole body in water and be unclean until the evening. 17 He must wash with water any garment and any skin with semen on it, and it will be unclean until the evening. 18 “When a man lies with a woman and has an emission of semen, they should bathe in water and be unclean until the evening. 19 “If a woman has a discharge of blood from her body, she will continue in her menstrual impurity for seven days. Anyone touching her will be unclean until the evening. 20 Anything she lies down on in her menstrual impurity will be unclean, and everything she sits on will be unclean. 21 Anyone touching her bed should wash his garments, bathe in water, and be unclean until the evening. 22 Anyone touching any article she sat on should wash his garments, bathe in water, and be unclean until the evening. 23 If she sat on the bed or on another article, his touching it will make him unclean until the evening. 24 And if a man lies down with her and her menstrual impurity comes on him, he will then be unclean for seven days, and any bed on which he lies down will be unclean.
- (Psalm 51:5) Look! I was born guilty of error, And my mother conceived me in sin.
- (Romans 5:12) That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.

- (Galatians 3:24) So the Law became our guardian leading to Christ, so that we might be declared righteous through faith.

Le 12:3—Why might Jehovah have required circumcision on the eighth day? (wp18.1 7)

flesh of his foreskin will be circumcised.

*** wp18 No. 1 p. 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.

What spiritual gems from this week's Bible reading would you like to share regarding Jehovah God, the field ministry, or something else?

**Bible Reading:) (4 min. or less) • Le 13:9-28
(th study 5)**

(Leviticus 13:9-28) 9 "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.

**APPLY YOURSELF TO THE FIELD
MINISTRY**

• Return Visit Video: (4 min.) Discussion.
Play the video. Then ask the audience:
How did Tony make effective use of
questions? How did he make the
scripture application clear?

How did Tony make effective use of questions?

How did he make the scripture application clear?

• **Return Visit: (4 min. or less) Begin with the sample conversation. Overcome a common objection. (th study 19)**

○● RETURN VISIT

Question: What effect can the love of money and possessions have on our happiness?

Scripture: 1Ti 6:9, 10

Link: What are the benefits of maintaining a positive attitude?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• fg lesson 11 ¶7

- (1 Timothy 6:9, 10) But those who are determined to be rich fall into temptation and a snare and many senseless and harmful desires that plunge men into destruction and ruin. 10 For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.

• **Return Visit: (5 min. or less) Begin with the sample conversation. Introduce the Good News brochure, and start a Bible study in lesson 11. (th study 9)**

○● RETURN VISIT

Question: What effect can the love of money and possessions have on our happiness?

Scripture: 1Ti 6:9, 10

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LIVING AS CHRISTIANS

Song 125

• **Local Needs: (15 min.)**

Congregation Bible Study: (30 min. or less)

rr chap. 2 ¶1-9, intro video
CHAPTER 2

“God Approved” Their Gifts

(Hebrews 11:4) By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts,

and although he died, he still speaks through his faith.

Paragraph 2

(Hebrews 11:4) By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith.

(Hebrews 11:1-40) Faith is the assured expectation of what is hoped for, the evident demonstration of realities that are not seen. 2 For by means of it, the men of ancient times had witness borne to them. 3 By faith we perceive that the systems of things were put in order by God's word, so that what is seen has come into existence from things that are not visible. 4 By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith. 5 By faith E'noch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before he was transferred he received the witness that he had pleased God well. 6 Moreover, without faith it is impossible to please God well, for whoever approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him. 7 By faith Noah, after receiving divine warning of things not yet seen, showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that results from faith. 8 By faith Abraham, when he was called, obeyed by going out to a place he was to receive as an inheritance; he went out, although not knowing where he was going. 9 By faith he lived as a foreigner in the land of the promise as in a foreign land, living in tents with Isaac and Jacob, the heirs with him of the very same promise. 10 For he was awaiting the city having real foundations, whose designer

and builder is God. 11 By faith also Sarah received power to conceive offspring, even when she was past the age, since she considered Him faithful who made the promise. 12 For this reason, from one man who was as good as dead, there were born children, as many as the stars of heaven in number and as innumerable as the sands by the seaside. 13 In faith all of these died, although they did not receive the fulfillment of the promises; but they saw them from a distance and welcomed them and publicly declared that they were strangers and temporary residents in the land. 14 For those who speak in such a way make it evident that they are earnestly seeking a place of their own. 15 And yet, if they had kept remembering the place from which they had departed, they would have had opportunity to return. 16 But now they are reaching out for a better place, that is, one belonging to heaven. Therefore, God is not ashamed of them, to be called on as their God, for he has prepared a city for them. 17 By faith Abraham, when he was tested, as good as offered up Isaac—the man who had gladly received the promises attempted to offer up his only-begotten son— 18 although it had been said to him: "What will be called your offspring will be through Isaac." 19 But he reasoned that God was able to raise him up even from the dead, and he did receive him from there in an illustrative way. 20 By faith also Isaac blessed Jacob and E'sau concerning things to come. 21 By faith Jacob, when about to die, blessed each of the sons of Joseph and worshipped while leaning on the top of his staff. 22 By faith Joseph, nearing his end, spoke of the exodus of the sons of Israel, and he gave instructions concerning his bones. 23 By faith Moses was hid by his parents for three months after his birth, because they saw that the young child was beautiful and they did not fear the order of the king. 24 By faith Moses, when grown up, refused to be called the son of Phar'ao's daughter, 25 choosing to be mistreated with the people of God rather than to have the temporary enjoyment of sin, 26 because he considered the reproach of the Christ to be riches greater than the treasures of

Egypt, for he looked intently toward the payment of the reward. 27 By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible. 28 By faith he observed the Passover and the splashing of the blood, so that the destroyer might not harm their firstborn. 29 By faith they passed through the Red Sea as on dry land, but when the Egyptians attempted it, they were swallowed up. 30 By faith the walls of Jer'i-cho fell down after the people had marched around them for seven days. 31 By faith Ra'hab the prostitute did not perish with those who acted disobediently, because she received the spies in a peaceable way. 32 And what more will I say? For time will fail me if I go on to relate about Gid'e-on, Ba'rak, Samson, Jeph'thah, David, as well as Samuel and the other prophets. 33 Through faith they defeated kingdoms, brought about righteousness, obtained promises, stopped the mouths of lions, 34 quenched the force of fire, escaped the edge of the sword, from a weak state were made powerful, became mighty in war, routed invading armies. 35 Women received their dead by resurrection, but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. 36 Yes, others received their trial by mockings and scourgings, indeed, more than that, by chains and prisons. 37 They were stoned, they were tried, they were sawn in two, they were slaughtered by the sword, they went about in sheepskins, in goatskins, while they were in need, in tribulation, mistreated; 38 and the world was not worthy of them. They wandered about in deserts and mountains and caves and dens of the earth. 39 And yet all of these, although they received a favorable witness because of their faith, did not obtain the fulfillment of the promise, 40 because God had foreseen something better for us, so that they might not be made perfect apart from us.

Paragraph 4

(Genesis 4:2-5) Later she again gave birth, to his brother Abel. Abel became a shepherd of the flock, but Cain became a cultivator of the ground. 3 After some time, Cain brought some fruits of the land as an offering to Jehovah. 4 But Abel brought some firstlings of his flock, including their fat. While Jehovah looked with favor on Abel and on his offering, 5 he did not look with any favor on Cain and on his offering. So Cain grew hot with anger and was dejected.

- (Genesis 4:1, 2) Now Adam had sexual relations with his wife Eve, and she became pregnant. When she gave birth to Cain, she said: "I have produced a male child with the help of Jehovah." 2 Later she again gave birth, to his brother Abel. Abel became a shepherd of the flock, but Cain became a cultivator of the ground.
- (Genesis 4:25) Adam again had sexual relations with his wife, and she gave birth to a son. She named him Seth because, as she said, "God has appointed for me another offspring in place of Abel, because Cain killed him."
- (Genesis 5:3) Adam lived for 130 years and then became father to a son in his likeness, in his image, and he named him Seth.

(Genesis 3:24) So he drove the man out, and he posted at the east of the garden of E'den the cherubs and the flaming blade of a sword that was turning continuously to guard the way to the tree of life.

(Genesis 1:24-28) Then God said: "Let the earth bring forth living creatures according to their kinds, domestic animals and creeping animals and wild animals of the earth according to their kinds." And it was so. 25 And God went on to make the wild animals of the earth according to their kinds and the domestic animals according to their kinds and all the creeping animals of the ground according to their kinds. And God saw that it was good. 26 Then God said: "Let us make man in our

image, according to our likeness, and let them have in subjection the fish of the sea and the flying creatures of the heavens and the domestic animals and all the earth and every creeping animal that is moving on the earth.” 27 And God went on to create the man in his image, in God’s image he created him; male and female he created them. 28 Further, God blessed them, and God said to them: “Be fruitful and become many, fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving on the earth.”

Paragraph 5

(Genesis 3:4-6) At this the serpent said to the woman: “You certainly will not die. 5 For God knows that in the very day you eat from it, your eyes will be opened and you will be like God, knowing good and bad.” 6 Consequently, the woman saw that the tree was good for food and that it was something desirable to the eyes, yes, the tree was pleasing to look at. So she began taking of its fruit and eating it. Afterward, she also gave some to her husband when he was with her, and he began eating it.

(Genesis 3:14, 15) Then Jehovah God said to the serpent: “Because you have done this, you are the cursed one out of all the domestic animals and out of all the wild animals of the field. On your belly you will go, and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman and between your offspring and her offspring. He will crush your head, and you will strike him in the heel.”

(Genesis 4:1) Now Adam had sexual relations with his wife Eve, and she became pregnant. When she gave birth to Cain, she said: “I have produced a male child with the help of Jehovah.”

(Genesis 3:8-10) Later they heard the voice of Jehovah God as he was walking in the garden about the breezy part of the day, and the man and his wife hid from the face of Jehovah God

among the trees of the garden. 9 And Jehovah God kept calling to the man and saying to him: “Where are you?” 10 Finally he said: “I heard your voice in the garden, but I was afraid because I was naked, so I hid myself.”

(Genesis 4:6) Then Jehovah said to Cain: “Why are you so angry and dejected?”

Paragraph 6

(Numbers 15:8, 9) “But if you should offer a male of the herd as a burnt offering or a sacrifice to perform a special vow or communion sacrifices to Jehovah, 9 you should also present together with the male of the herd a grain offering of three tenths of an e'phah measure of fine flour mixed with half a hin of oil.

(Genesis 1:29) Then God said: “Here I have given to you every seed-bearing plant that is on the entire earth and every tree with seed-bearing fruit. Let them serve as food for you.

(Genesis 3:17-19) And to Adam he said: “Because you listened to your wife’s voice and ate from the tree concerning which I gave you this command, ‘You must not eat from it,’ cursed is the ground on your account. In pain you will eat its produce all the days of your life. 18 It will grow thorns and thistles for you, and you must eat the vegetation of the field. 19 In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken. For dust you are and to dust you will return.”

Paragraph 8

(Hebrews 11:4) By faith Abel offered God a sacrifice of greater worth than that of Cain, and through that faith he received the witness that he was righteous, for God approved his gifts, and although he died, he still speaks through his faith.

(1 John 3:11, 12) For this is the message that you have heard from the beginning, that we should love one another; 12 not like Cain, who originated with the wicked one and slaughtered

his brother. And for what reason did he slaughter him? Because his own works were wicked, but those of his brother were righteous.

(Genesis 4:5-8) he did not look with any favor on Cain and on his offering. So Cain grew hot with anger and was dejected. 6 Then Jehovah said to Cain: "Why are you so angry and dejected? 7 If you turn to doing good, will you not be restored to favor? But if you do not turn to doing good, sin is crouching at the door, and its craving is to dominate you; but will you get the mastery over it?" 8 After that Cain said to his brother Abel: "Let us go over into the field." So while they were in the field, Cain assaulted his brother Abel and killed him.

(Galatians 5:19, 20) Now the works of the flesh are plainly seen, and they are sexual immorality, uncleanness, brazen conduct, idolatry, spiritism, hostility, strife, jealousy, fits of anger, dissensions, divisions, sects,

Paragraph 9

(Genesis 4:17-24) Afterward Cain had sexual relations with his wife, and she became pregnant and gave birth to E'noch. Then he engaged in building a city and named the city after his son E'noch. 18 Later I'rad was born to E'noch. And I'rad became father to Me·hu'ja·el, and Me·hu'ja·el became father to Me·thu'sha·el, and Me·thu'sha·el became father to La'mech. 19 La'mech took two wives for himself. The name of the first was A'dah, and the name of the second was Zil'lah. 20 A'dah gave birth to Ja'bal. He was the founder of those who dwell in tents and have livestock. 21 His brother's name was Ju'bal. He was the founder of all those who play the harp and the pipe. 22 Also, Zil'lah gave birth to Tu'bal-cain, who forged every sort of tool of copper and iron. And the sister of Tu'bal-cain was Na'a-mah. 23 Then La'mech composed these words for his wives A'dah and Zil'lah: "Hear my voice, you wives of La'mech; Give ear to my saying: A man I have killed for wounding me, Yes, a young man for striking me. 24 If 7 times Cain is to be avenged, Then La'mech 77 times."

1-3. (a) What questions will we consider?
 (b) What four key elements of pure worship will we discuss? (See opening picture.)

4, 5. What led Cain to conclude that the recipient of his gift would be Jehovah?

6, 7. Was there something wrong with the quality or manner of Cain's sacrifice? Explain.

8, 9. (a) Why did Jehovah not look with any favor on Cain or his offering? (b) What do you find noteworthy about the information that the Bible records about Cain and Abel?

• Concluding Comments (3 min. or less)

• Song 28 and Prayer