

WEEK STARTING FEBRUARY 3

Song 22 and Prayer

- ❑ **Congregation Bible Study:**
cl chap. 2 ¶12-20 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Genesis 21-24 (10 min.)
No. 1: Genesis 23:1-20 (4 min. or less)
No. 2: Why Did Jesus Appear in Materialized Bodies?—rs p. 334 ¶4–p. 335 ¶2 (5 min.)
No. 3: Abel—Exercise Faith That Pleases God—it-1 p. 15, Abel No. 1 (5 min.)
- ❑ **Service Meeting:**
Song 81
10 min: Offer the Magazines During February. Discussion. Start by demonstrating how the magazines may be offered, using the sample presentations on this page. Then analyze the sample presentations from beginning to end by reading each part, a sentence or two at a time, and inviting the audience to comment on its purpose. Remind publishers that they should use their own words, and they can choose to alter the sample presentation or prepare another one. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in their distribution.
10 min: Local needs.
10 min: By Their Fruits You Will Recognize Them. (Matt. 7:16) Discussion based on the *2013 Yearbook*, page 47, paragraphs 1-2; and page 52, paragraph 1, to page 53, paragraph 1. Invite audience to comment on the lessons learned.
Song 25 and Prayer

Announcements

- Literature offer for **January and February:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **March and April:** The *Watchtower* and *Awake!* magazines.
- Since March has five full weekends, it would be an excellent month to auxiliary pioneer.

Sample Presentations

To Start Bible Studies on the First Saturday in February

“People we speak to have different opinions about the Bible. Some believe it’s God’s Word, while others view it as just an ordinary book. How do you feel about the Bible?” Allow for response. Show the back of the February 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

 **February 1**
ANNOUNCING JEHOVAH'S KINGDOM

“Most people would like to see an end to war. Do you think that world peace is a realistic goal? [Allow for response.] Notice what the Scriptures promise. [Read Psalm 46:9.] Interestingly, events that occurred during World War I and thereafter give us confidence that very soon God will fulfill this prophecy and end war forever. This magazine explains.”

Awake!® February

“We’re visiting briefly to discuss a common problem. It seems that there’s never enough time to accomplish everything. Do you think that our schedules are full because we have too much to do or because we waste too much of our time? [Allow for response.] Many are not aware that the Bible gives practical advice to help us manage time. Here’s one example. [Read Philippians 1:10a.] This magazine outlines four strategies that have helped many people to use their time more wisely.”

Field Service Highlights

We are happy to report that 4,705 newly dedicated ones were baptized during the month of July 2013. Also, 804 books, 351 brochures, and 291 magazines were requested by interested persons submitting coupons found in our publications. Like leaven, the Kingdom-preaching work promotes spiritual growth with Jehovah’s blessing.—Matt. 13:33.



“Jehovah Is My Shepherd”

(Psalm 23)

1. Jehovah God is my Shepherd;
So why should I fear or fret?
For he who cares for his sheep so much
Will none of his own forget.
By quiet waters he leads me,
My soul does restore and bless.
He guides my steps for his own name's sake
In pathways of righteousness.
He guides my steps for his own name's sake
In pathways of righteousness.
2. Alone in depths of deep shadow,
I walk, yet I fear no harm.
For my Great Shepherd is always near;
His staff keeps me from alarm.
My head with oil he refreshes;
My cup he has filled up well.
His loving-kindness will follow me,
And there in his house I'll dwell.
His loving-kindness will follow me,
And there in his house I'll dwell.

3. How wise and loving my Shepherd!
His praises with joy I sing.
The cheering news of his tender care
To sheeplike ones I will bring.
His Word I'll faithfully follow,
Walk carefully in his way.
My glorious treasure of serving him,
I'll gratefully use each day.
My glorious treasure of serving him,
I'll gratefully use each day.

(See also Ps. 28:9; 80:1.)

behalf of his people. Is it not reassuring to know that our prayers go up to a powerful God who “is for us a refuge and strength, a help that is readily to be found during distresses”?—Psalm 46:1.

¹² Jehovah, who is a spirit, has done even more to help us know him. As humans we are bound by visible realities and therefore cannot see into the spirit realm. For God to describe himself to us in spirit terms would be like trying to explain details of your appearance, such as your eye color or freckles, to someone born blind. Rather, Jehovah kindly helps us to “see” him in terms we can understand. At times, he employs metaphors and similes, likening himself to things that are known to us. He even describes himself as having certain human features.*

¹³ Notice the description of Jehovah found at Isaiah 40:11: “Like a shepherd he will shepherd his own drove. With his arm he will collect together the lambs; and in his bosom he will carry them.” Jehovah is here compared to a shepherd who picks up lambs with “his arm.” This denotes God’s ability to protect and support his people, even the more vulnerable ones. We can feel safe in his strong arms, for if we are loyal to him, he will never forsake us. (Romans 8:38, 39) The Great Shepherd carries the lambs “in his bosom”—an expression referring to

* For example, the Bible speaks of God’s face, eyes, ears, nostrils, mouth, arms, and feet. (Psalm 18:15; 27:8; 44:3; Isaiah 60:13; Matthew 4:4; 1 Peter 3:12) Such figurative expressions are not to be taken literally, any more than are such references to Jehovah as “the Rock” or “a shield.”—Deuteronomy 32:4; Psalm 84:11.

12. How does Jehovah help us to “see” him in terms we can understand?

13. What mental picture does Isaiah 40:11 create, and how does it affect you?

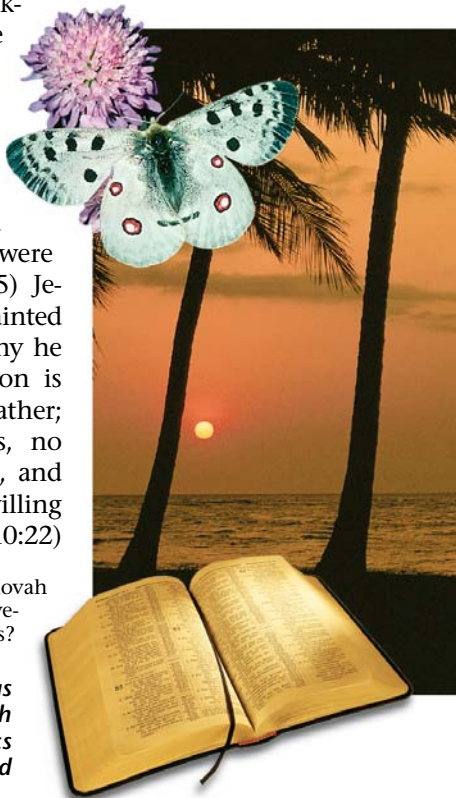
the loose folds of the upper garment, in which a shepherd would at times carry a newborn lamb. We are thus assured that Jehovah cherishes and tenderly cares for us. It is only natural to want to be close to him.

“The Son Is Willing to Reveal Him”

¹⁴ In his Word, Jehovah provides the most intimate revelation of himself through his beloved Son, Jesus. No one could reflect God’s thinking and feelings more closely or explain Him more vividly than Jesus did. After all, that first-born Son existed alongside his Father before other spirit creatures and the physical universe were created. (Colossians 1:15) Jesus was intimately acquainted with Jehovah. That is why he could say: “Who the Son is no one knows but the Father; and who the Father is, no one knows but the Son, and he to whom the Son is willing to reveal him.” (Luke 10:22)

14. Why can it be said that Jehovah provides the most intimate revelation of himself through Jesus?

*Jehovah has
revealed himself through
his creative works
and his written Word*



When on earth as a man, Jesus revealed his Father in two important ways.

¹⁵ First, Jesus' *teachings* help us to know his Father. Jesus described Jehovah in terms that touch our heart. For example, to explain the merciful God who welcomes back repentant sinners, Jesus likened Jehovah to a forgiving father who is so deeply moved at the sight of his returning prodigal son that he runs and falls upon his son's neck and tenderly kisses him. (Luke 15:11-24) Jesus also portrayed Jehovah as a God who "draws" righthearthed people because he loves them as individuals. (John 6:44) He even knows when a tiny sparrow falls to the earth. "Have no fear," Jesus explained, "you are worth more than many sparrows." (Matthew 10:29, 31) We cannot help but feel drawn to such a caring God.

¹⁶ Second, Jesus' *example* shows us what Jehovah is like. Jesus so perfectly reflected his Father that he could say: "He that has seen me has seen the Father also." (John 14:9) Thus, when we read in the Gospels about Jesus—the feelings he displayed and the way he dealt with others—we are in a sense seeing a living portrait of his Father. Jehovah could hardly have given us a clearer revelation of his qualities than that. Why?

¹⁷ To illustrate: Imagine trying to explain what kindness is. You might define it with words. But if you can point to someone actually performing a kind deed and say, "That is an example of kindness," the word "kindness" takes on added meaning and becomes easier to understand. Jehovah has done something similar to help us grasp what he is like. As well as describing himself in words, he has provided us with the living example of his Son. In Jesus,

15, 16. In what two ways did Jesus reveal his Father?

17. Illustrate what Jehovah has done to help us grasp what he is like.

the qualities of God are seen in action. Through the Gospel accounts describing Jesus, Jehovah is, in effect, saying: “That is what I am like.” How does the inspired record describe Jesus when on earth?

¹⁸ The four main attributes of God found beautiful expression in Jesus. He had *power* over disease, hunger, even death. Yet, unlike selfish men who abuse their power, he never used miraculous power in his own behalf or to hurt others. (Matthew 4:2-4) He loved *justice*. His heart was filled with righteous indignation at seeing unfair merchants exploiting the people. (Matthew 21:12, 13) He treated the poor and downtrodden with impartiality, helping such ones to “find refreshment” for their souls. (Matthew 11:4, 5, 28-30) There was matchless *wisdom* in the teachings of Jesus, who was “more than Solomon.” (Matthew 12:42) But Jesus never made a showy display of his wisdom. His words reached the hearts of common people, for his teachings were clear, simple, and practical.

¹⁹ Jesus was an outstanding example of *love*. Throughout his ministry, he displayed love in its many facets, including empathy and compassion. He could not see the suffering of others without feeling pity. Over and over again, that sympathetic regard moved him to action. (Matthew 14:14) Although he healed the sick and fed the hungry, Jesus expressed compassion in a far more vital way. He helped others to know, accept, and love the truth about God’s Kingdom, which will bring

18. How did Jesus express the attributes of power, justice, and wisdom?

19, 20. (a) How was Jesus an outstanding example of love? (b) As we read and reflect on the example of Jesus, what should we keep in mind?

Questions for Meditation

Psalm 15:1-5 What does Jehovah expect of those who want to be his friends?

Psalm 34:1-18 Jehovah is near to whom, and such ones can have what confidence in him?

Psalm 145:18-21 What activity on our part will bring us close to Jehovah?

2 Corinthians 6:14-7:1 What conduct is essential if we are to maintain a close relationship with Jehovah?

permanent blessings to mankind. (Mark 6:34; Luke 4:43) Above all, Jesus showed self-sacrificing love by willingly surrendering his soul in behalf of others.—John 15:13.

²⁰ Is it any wonder that people of all ages and backgrounds felt drawn to this man of tender warmth and deep feelings? (Mark 10:13-16) However, as we read about and reflect on the living example of Jesus, let us keep ever in mind that in this Son we are seeing a clear reflection of his Father.—Hebrews 1:3.

A Study Aid to Help Us

²¹ By revealing himself so clearly in his Word, Jehovah leaves no doubt that he wants us to be close to him. At the same time, he does not force us to seek an approved relationship with him. It is up to us to search for Jehovah “while he may be found.” (Isaiah 55:6) Searching for Jehovah involves coming to know his qualities and ways as revealed in the Bible. The study aid that you are now reading is designed to help you in this endeavor.

²² You will notice that this book is divided into sections

21, 22. What is involved in searching for Jehovah, and what does this study aid contain to help us in this endeavor?

barren* because of Sarah, Abraham's wife.^a

21 Jehovah turned his attention to Sarah just as he had said, and Jehovah did for Sarah what he had promised.^b

2 So Sarah became pregnant^c and then bore a son to Abraham in his old age at the appointed time God had promised him.^d

3 Abraham named his newborn son, whom Sarah bore to him, Isaac.^e **4** And Abraham circumcised his son Isaac when he was eight days old, just as God had commanded him.^f **5** Abraham was 100 years old when his son Isaac was born to him. **6** Then Sarah said: "God has brought me laughter; everybody hearing of it will laugh with me."^g **7** And she added: "Who would have said to Abraham, 'Sarah will certainly nurse children'? Yet, I have given birth to a son for him in his old age."

8 Now the child grew and was weaned, and Abraham prepared a big feast on the day that Isaac was weaned. **9** But Sarah kept noticing that the son of Ha'gar^g the Egyptian, whom she had borne to Abraham, was mocking Isaac.^h **10** So she said to Abraham: "Drive out this slave girl and her son, for the son of this slave girl is not going to be an heir along with my son, with Isaac!"ⁱ **11** But what she said about his son was very displeasing to Abraham.^j **12** Then God said to Abraham: "Do not be displeased by what Sarah is saying to you about the boy and about your slave girl. Listen to her,^k for what will be called your offspring[#] will be through Isaac.^k **13** As for the son of the slave girl,^l I will also make a nation out

20:18 *Or "had completely closed every womb of the house of Abimelech." 21:6 *Or possibly, "laugh at me." 21:12 *Lit., "to her voice." 21:12, 13 #Lit., "seed."

CHAP. 20
a Ge 12:17

CHAP. 21
b Ge 18:10

c Heb 11:11

d Ge 17:21
Ge 18:10, 14
Ro 9:9

e Ge 17:19
Jos 24:3
Ro 9:7

f Ge 17:12
Le 12:3
Ac 7:8

g Ge 16:4, 15

h Ge 15:13
Ga 4:22, 29

i Ge 15:2, 4
Ga 4:30

j Ge 17:18

k Ge 17:19
Ro 9:7
Heb 11:18

l Ga 4:22

Second Col.

a Ge 16:9, 10
Ge 17:20
Ge 25:12, 16

b Ge 25:5, 6

c Ge 22:19

d Ge 16:11

e Ge 16:7, 8

f 1Ch 1:29-31

g Ge 16:16

h Nu 10:12

i Ge 20:17, 18
Ge 26:26, 28

of him,^a because he is your offspring."[#]

14 So Abraham got up early in the morning and took bread and a skin bottle of water and gave it to Ha'gar. He set these on her shoulder and then sent her away along with the boy.^b So she departed and wandered about in the wilderness of Be'er-she'ba.^c

15 Finally the water in the skin bottle was used up, and she pushed the boy under one of the bushes. **16** Then she went on and sat down by herself, about the distance of a bowshot away, because she said: "I do not want to watch the boy die." So she sat down at a distance and began to cry aloud and to weep.

17 At that God heard the voice of the boy,^d and God's angel called to Ha'gar from the heavens and said to her:^e "What is the matter with you, Ha'gar? Do not be afraid, for God has heard the voice of the boy there where he is. **18** Get up, lift the boy and take hold of him with your hand, for I will make him a great nation."^f **19** Then God opened her eyes and she saw a well of water, and she went and filled the skin bottle with water and gave the boy a drink.

20 And God was with the boy^g as he grew up. He lived in the wilderness and became an archer. **21** He took up dwelling in the wilderness of Pa'ran,^h and his mother took a wife for him from the land of Egypt.

22 At that time A-bim'e-lech together with Phi'col the chief of his army said to Abraham: "God is with you in everything you are doing.ⁱ **23** So now swear to me here by God that you will not deal falsely with me and with my offspring and with my descendants, and that you will deal with me and with the land where you have been residing with the same loyal love that I

have shown you.”^a **24** So Abraham said: “I swear to this.”

25 However, Abraham complained to A-bim'e-lech about the well of water that the servants of A-bim'e-lech had violently seized.^b **26** A-bim'e-lech replied: “I do not know who did this; you did not tell me about it, and I heard nothing about it until today.” **27** At that Abraham took sheep and cattle and gave them to A-bim'e-lech, and the two of them made a covenant. **28** When Abraham set seven female lambs apart from the flock by themselves, **29** A-bim'e-lech said to Abraham: “Why have you set these seven female lambs here by yourselves?” **30** Then he said: “You are to accept the seven female lambs from my hand as a witness that I dug this well.” **31** That is why he called that place Be'er-she'ba,^{*c} because there both of them had taken an oath. **32** So they made a covenant^d at Be'er-she'ba, after which A-bim'e-lech got up together with Phi'col the chief of his army, and they returned to the land of the Phi-lis'tines.^e **33** After that he planted a tamarisk tree at Be'er-she'ba, and there he called on the name of Jehovah,^f the everlasting God.^g **34** And Abraham stayed* in the land of the Phi-lis'tines for a long time.^h

22 Now after this the true God put Abraham to the test,ⁱ and he said to him: “Abraham!” to which he replied: “Here I am!” **2** Then he said: “Take, please, your son, your only son whom you so love,^j Isaac,^k and travel to the land of Mo-ri'ah' and offer him up there as a burnt of-

21:31 *Meaning “Well of the Oath; Well of Seven.” **21:34** *Or “resided as a foreigner.” ^aLit., “many days.”

CHAP. 21

a Ge 20:14, 15

b Ge 26:15, 20

c Ge 26:32, 33

d Ge 26:26, 28

e Ge 10:13, 14
Ge 26:1

f Ge 12:8, 9
Ge 26:25

g Ps 90:2
Isa 40:28
1Ti 1:17

h Heb 11:8, 9

CHAP. 22

i Heb 11:17

j Joh 3:16

k Ge 17:19
Jos 24:3
Ro 9:7

l 2Ch 3:1

Second Col.

a Joh 1:29
1Pe 1:18, 19

b Joh 10:17, 18

c Heb 11:17

fering on one of the mountains that I will designate to you.”

3 So Abraham got up early in the morning and saddled his donkey and took two of his servants along with him and his son Isaac. He split the wood for the burnt offering, and then he rose and traveled to the place that the true God indicated to him. **4** On the third day, Abraham looked up and saw the place from a distance. **5** Abraham now said to his servants: “You stay here with the donkey, but the boy and I will go over there and worship and return to you.”

6 So Abraham took the wood for the burnt offering and put it on his son Isaac. Then he took in his hands the fire and the knife,^{*} and the two of them walked on together. **7** Then Isaac said to his father Abraham: “My father!” He replied: “Yes, my son!” So he continued: “Here are the fire and the wood, but where is the sheep for the burnt offering?” **8** To this Abraham said: “God himself will provide the sheep for the burnt offering,^a my son.” And both of them walked on together.

9 Finally they reached the place that the true God had indicated to him, and Abraham built an altar there and arranged the wood on it. He bound his son Isaac hand and foot and put him on the altar on top of the wood.^b **10** Then Abraham reached out his hand and took the knife^{*} to kill his son.^c **11** But Jehovah's angel called to him from the heavens and said: “Abraham, Abraham!” to which he answered: “Here I am!” **12** Then he said: “Do not harm the boy, and do not do anything at all to him, for now I do know that you are God-fearing because you have not withheld your

22:6, 10 *Or “slaughtering knife.”

son, your only one, from me."^a
13 At that Abraham looked up, and there just beyond him was a ram caught by its horns in a thicket. So Abraham went and took the ram and offered it up as a burnt offering in place of his son. **14** And Abraham named that place Je-ho'vah-ji'reh.* This is why it is still said today: "In the mountain of Jehovah it will be provided."^b

15 And Jehovah's angel called to Abraham a second time from the heavens, **16** saying: "'By myself I swear,' declares Jehovah,^c 'that because you have done this and you have not withheld your son, your only one,^d **17** I will surely bless you and I will surely multiply your offspring* like the stars of the heavens and like the grains of sand on the seashore,^e and your offspring* will take possession of the gate^f of his enemies.^f **18** And by means of your offspring*^g all nations of the earth will obtain a blessing for themselves because you have listened to my voice."^h

19 After that Abraham returned to his servants, and they got up and went back together to Be'er-she'ba;ⁱ and Abraham continued to dwell at Be'er-she'ba.

20 After this it was reported to Abraham: "Here Mil'cah has also borne sons to Na'hor your brother;^j **21** Uz his firstborn, Buz his brother, Kem-u'el the father of A'ram, **22** Che'sed, Ha'zo, Pil'dash, Jid'laph, and Be-thu'el."^k **23** Be-thu'el became the father of Re-bek'ah.^l Mil'cah bore these eight to Na'hor the brother of Abraham. **24** His concubine, whose name was Reu'mah, also bore sons: Te'bah, Ga'ham, Ta'hash, and Ma'a-cah.

22:14 *Meaning "Jehovah Will Provide; Jehovah Will See to It." **22:17, 18** *Lit., "seed." **22:17** [#]Or "the cities."

CHAP. 22

- a Heb 11:17-19
Jas 2:21
- b Ge 22:2
2Ch 3:1
- c Heb 6:13, 14
- d Joh 3:16
Ro 8:32
Heb 11:17
- e Ge 13:14, 16
Ge 15:1, 5
Ac 3:25
- f Ps 2:8
Da 2:44
- g Ge 3:15
Ro 9:7
Ga 3:16
- h Ga 3:8
- i Ge 21:31
- j Ge 11:26, 29
- k Ge 25:20
- l Ge 24:15
Ro 9:10

Second Col.

CHAP. 23

- a Ge 17:17
- b Jos 14:15
- c Ge 35:27
Nu 13:22
- d Ge 12:5
- e Ge 10:15
- f Ge 17:1, 8
Heb 11:9, 13
- g Ge 21:22
- h 1Ch 1:13
- i Ge 23:15
- j Ge 25:9, 10
Ge 49:29-33
Ge 50:13, 14
- k Ru 4:1

23 And Sarah lived for 127 years; these were the years of Sarah's life.^a **2** So Sarah died in Kir'i-ath-ar'ba,^b that is, Heb'ron,^c in the land of Ca'naan,^d and Abraham began to mourn and to weep over Sarah. **3** Then Abraham got up from before his dead wife and he said to the sons of Heth:^e **4** "I am a foreigner and settler among you.^f Give me a property to serve as a burial place in your midst so that I may remove my dead for burial." **5** At this the sons of Heth answered Abraham: **6** "Hear us, my lord. You are a chieftain of God* among us.^g You may bury your dead in the choicest of our burial places. None of us will hold back his burial place from you to prevent you from burying your dead."

7 So Abraham got up and bowed down to the people of the land, to the sons of Heth,^h **8** and said to them: "If you* agree to let me remove my dead for burial, then listen to me and urge E'phron the son of Zo'har **9** to sell me the cave of Mach-pe'lah, which belongs to him; it is at the edge of his field. Let him sell it to me in your presence for the full amount of silverⁱ so that I may have a property for a burial place."^j

10 Now E'phron was sitting among the sons of Heth. So E'phron the Hit'tite answered Abraham in the hearing of the sons of Heth, and before all who entered the gate of his city,^k saying: **11** "No, my lord! Listen to me. I give you both the field and the cave that is in it. In the presence of the sons of my people, I give it to you. Bury your dead."^l **12** At that Abraham bowed down before the people of the land **13** and spoke to

23:6 *Or possibly, "a great chieftain."
 23:8 *Or "your souls."

E'phron in the hearing of the people, saying: "Listen to me, if you will! I will give you the full amount of silver for the field. Take it from me, in order that I may bury my dead there."

14 Then E'phron answered Abraham: **15** "My lord, listen to me. This land is worth 400 silver shekels,* but what is that between me and you? So bury your dead." **16** Abraham listened to E'phron, and Abraham weighed out to E'phron the amount of silver that he had mentioned in the hearing of the sons of Heth, 400 silver shekels* according to the weight accepted by the merchants.^a **17** Thus the field of E'phron in Mach-pe'lah, which was in front of Mam're—the field and the cave in it and all the trees within the boundaries of the field—became confirmed as **18** Abraham's purchased property in the presence of the sons of Heth, before all those entering the gate of his city. **19** After that Abraham buried his wife Sarah in the cave of the field of Mach-pe'lah in front of Mam're, that is, Heb'ron, in the land of Ca'naan. **20** Thus the field and the cave that was in it were transferred by the sons of Heth to Abraham as property for a burial place.^b

24 Abraham was now old, advanced in years, and Jehovah had blessed Abraham in everything.^c **2** Abraham said to his servant, the oldest one of his household, who was managing all he had:^d "Please put your hand under my thigh, **3** and I will make you swear by Jehovah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Ca'naanites, among whom I am dwell-

23:15, 16 *A shekel equaled 11.4 g (0.367 oz t). See App. B14.

CHAP. 23
a Ac 7:15, 16

b Ge 25:9, 10
Ge 49:29-33
Ge 50:13, 14

CHAP. 24
c Ge 13:2

d Ge 15:2, 3

Second Col.

a Ge 28:1
De 7:1, 3
2Co 6:14

b Ge 22:20-23

c Ge 11:27, 28
Ge 15:7

d Heb 11:15

e Ge 12:1
Heb 11:8

f Mic 7:20
Lu 1:72, 73
Heb 6:13, 14

g Heb 11:18

h Ge 13:14, 15
Ge 26:3, 4
De 34:4
Ac 7:4, 5

i Heb 1:7, 14

j Ge 12:5

k Ge 24:2, 3

ing.^a **4** You must go instead to my country and to my relatives^b and take a wife for my son, for Isaac."

5 However, the servant said to him: "What if the woman is not willing to come with me to this land? Must I then return your son to the land from which you came?"^c **6** At this Abraham said to him: "See that you do not take my son there.^d **7** Jehovah the God of the heavens, who took me from my father's house and from the land of my relatives^e and who spoke with me and swore to me:^f 'To your offspring^g I am going to give this land,'^h he will send his angel ahead of you,ⁱ and you will certainly take a wife for my son from there.^j **8** But if the woman is unwilling to come with you, you will be free from this oath. But you must not take my son there." **9** With that the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.^k

10 So the servant took ten of his master's camels and departed, taking along all sorts of good things from his master. Then he went on his way to Mes-oppo-ta'mi-a, to the city of Na'hor. **11** He had the camels kneel down at a well of water outside the city. It was about evening, the time when the women would go out to draw water. **12** Then he said: "Jehovah the God of my master Abraham, please grant me success this day, and show your loyal love to my master Abraham. **13** Here I am standing at a spring of water, and the daughters of the men of the city are coming out to draw water. **14** May it happen that the young woman to whom I say, 'Please let down your water jar so that I may take a drink,' and who

24:7 *Lit., "seed."

replies, "Take a drink, and I will also water your camels," let this be the one you choose for your servant Isaac; and by this let me know that you have shown your loyal love to my master."

15 Even before he finished speaking, Re-bek'ah, who was the daughter of Be-thu'el^a the son of Mil'cah^b the wife of Na'hor,^c Abraham's brother, came out with her water jar on her shoulder. **16** Now the young woman was very beautiful, a virgin; no man had had sexual relations with her. She went down to the spring, filled her water jar, and then came back up. **17** At once the servant ran to meet her and said: "Please give me a little sip of water from your jar."

18 In turn she said: "Drink, my lord." With that she quickly lowered her jar upon her hand and gave him a drink. **19** When she finished giving him a drink, she said: "I will also draw water for your camels until they are done drinking." **20** So she quickly emptied her jar into the drinking trough and ran again and again to the well to draw water, and she kept drawing water for all his camels. **21** The whole time the man silently stared at her in amazement, wondering whether Jehovah had made his trip successful or not.

22 When the camels had finished drinking, the man took out for her a gold nose ring weighing a half shekel* and two bracelets of gold weighing ten shekels.* **23** and he said: "Please tell me, whose daughter are you? Is there any room at your father's house for us to spend the night?" **24** At that she said to him: "I am the daughter of Be-thu'el^d the son of Mil'cah, whom she bore to Na'hor."^e **25** And she added: "We have both straw and

24:22 *A shekel equaled 11.4 g (0.367 oz t). See App. B14.

CHAP. 24
a Ge 22:23

b Ge 11:29

c Ge 11:26

d Ge 22:23

e Ge 11:29

Second Col.

a Ge 25:20
Ge 29:10

b Ge 15:2, 3

c Ge 12:15, 16
Ge 13:2
Ge 24:1

d Ge 21:1, 2
Ro 4:19
Heb 11:11

much fodder and also a place to spend the night." **26** Then the man bowed down and prostrated himself before Jehovah **27** and said: "May Jehovah be praised, the God of my master Abraham, for he has not abandoned his loyal love and his faithfulness toward my master. Jehovah has guided me to the house of the brothers of my master."

28 And the young woman ran to tell her mother's household about these things. **29** Now Re-bek'ah had a brother whose name was La'ban.^a So La'ban ran to the man who was outside at the spring. **30** When he saw the nose ring and the bracelets on the hands of his sister and heard the words of his sister Re-bek'ah, who was saying, "This is the way the man spoke to me," he came to meet the man, who was still there standing by the camels at the spring. **31** At once he said: "Come, you who are blessed by Jehovah. Why do you keep standing out here? I have made the house ready and a place for the camels." **32** With that the man came into the house, and he* unharnessed the camels and gave straw and fodder to the camels and water to wash his feet and the feet of the men who were with him. **33** However, when something to eat was set before him, he said: "I will not eat until I have told you what I have to say." So La'ban said: "Speak!"

34 Then he said: "I am Abraham's servant.^b **35** And Jehovah has blessed my master very much, and he has made him very wealthy by giving him sheep and cattle, silver and gold, male and female servants, and camels and donkeys.^c **36** Further, Sarah the wife of my master bore a son to my master after she grew old,^d and he will give him

24:32 *Probably referring to Laban.

everything he has.^a **37** So my master made me swear, saying: 'You must not take a wife for my son from the daughters of the Ca'naan-ites, in whose land I am dwelling.^b **38** No, but you will go to the house of my father and to my family,^c and you must take a wife for my son.'^d **39** But I said to my master: 'What if the woman is unwilling to come with me?'^e **40** He said to me: 'Jehovah, before whom I have walked,^f will send his angel^g with you and will certainly give success to your journey, and you must take a wife for my son from my family and from the house of my father.^h **41** You will be released from your oath to me if you go to my family and they will not give her to you. This will release you from your oath.'ⁱ

42 "When I got to the spring today, I said: 'Jehovah the God of my master Abraham, if you will make my journey successful, **43** here I am standing at a spring. What must take place is that when a young woman comes out to draw water, I will say, "Please, let me drink a little water from your jar," **44** and she will say to me, "You take a drink, and I will also draw water for your camels." Let that woman be the one whom Jehovah has chosen for the son of my master.'^k

45 "Before I was finished speaking in my heart, there was Re-bek'ah coming out with her jar on her shoulder, and she made her way down to the spring and began to draw water. Then I said to her: 'Give me a drink, please.'^l **46** So she quickly lowered her jar from her shoulder and said: 'Take a drink,^m and I will also water your camels.' Then I took a drink, and she also watered the camels. **47** After that I asked her, 'Whose daughter are you?' to which she re-

CHAP. 24

a Ge 25:5

b Ge 24:2, 3
Ge 28:1

c Ge 22:20-23

d Ge 24:4

e Ge 24:5

f Ge 48:15

g Heb 1:7, 14

h Ge 11:25

i Ge 24:9

j Ge 24:16

k Ge 24:14

l Ge 24:15, 17

m Ge 24:18

Second Col.

a Ge 24:22, 23

b Ge 24:27

c Ge 24:8

plied, 'The daughter of Be-thu'el the son of Na'hor, whom Mil'cah bore to him.' So I put the ring on her nose and the bracelets on her hands.^a **48** And I bowed down and prostrated myself before Jehovah and praised Jehovah the God of my master Abraham,^b who had led me on the right path to take the daughter of the brother of my master for his son. **49** And now tell me if you wish to show loyal love and faithfulness toward my master; but if not, tell me, so that I may proceed one way or the other."^{*c}

50 Then La'ban and Be-thu'el answered: "This is from Jehovah. We are not able to say yes or no to you.* **51** Here is Re-bek'ah before you. Take her and go, and let her become a wife to the son of your master, just as Jehovah has spoken." **52** When Abraham's servant heard their words, he at once bowed down on the ground before Jehovah. **53** And the servant began to bring out articles of silver and of gold and garments and to give them to Re-bek'ah, and he gave valuable things to her brother and to her mother. **54** After that he and the men with him ate and drank, and they spent the night there.

When he got up in the morning, he said: "Send me off to my master." **55** To this her brother and her mother said: "Let the young woman stay with us at least ten days. Then she can go." **56** But he said to them: "Do not detain me, seeing that Jehovah has made my journey successful. Send me off, in order that I may go to my master." **57** So they said: "Let us call the young woman and inquire of her." **58** They called Re-bek'ah and said to her:

24:49 *Lit., "turn to the right hand or to the left." **24:50** *Or "We are unable to speak bad or good to you."

"Will you go with this man?" She replied: "I am willing to go."

59 So they sent off their sister Re-bek'ah^a and her nurse^{*b} and Abraham's servant and his men. **60** And they blessed Re-bek'ah and said to her: "Our sister, may you become thousands times ten thousand,* and let your offspring[#] take possession of the gate^Δ of those who hate them."^c **61** Then Re-bek'ah and her female attendants rose, got on the camels, and followed the man. So the servant took Re-bek'ah and went on his way.

62 Now Isaac had come from the direction of Be'er-la'hai-roi,^d for he was dwelling in the land of the Neg'eb.^e **63** And Isaac was out walking in the field about nightfall to meditate.^f When he looked up, why, he saw that camels were coming! **64** When Re-bek'ah looked up, she caught sight of Isaac, and she quickly got down from the camel. **65** Then she asked the servant: "Who is that man there walking in the field to meet us?" And the servant said: "It is my master." So she took her veil to cover herself. **66** And the servant told Isaac all the things he had done. **67** After that Isaac brought her into the tent of Sarah his mother.^g Thus he took Re-bek'ah as his wife; and he fell in love with her,^h and Isaac found comfort after the loss of his mother.ⁱ

25 Now Abraham again took a wife, and her name was Ke-tu'rah. **2** In time she bore him Zim'ran, Jok'shan, Me'dan, Mid'i-an,^j Ish'bak, and Shu'ah.^k

3 Jok'shan became father to She'ba and De'dan.

24:59 *That is, her nurse who now served as an attendant. 24:60 *Or "become the mother of thousands of myriads." #Lit., "seed." ΔOr "the cities."

CHAP. 24

a Ge 28:5

b Ge 35:8

c Ge 22:15, 17

d Ge 16:14
Ge 25:11

e Ge 12:9
Ge 20:1
Nu 13:22
Jg 1:9

f Ps 77:12
Ps 143:5

g Heb 11:9

h Ge 26:8

i Ge 23:2, 19

CHAP. 25

j Ge 37:28
Ex 2:15
Nu 31:2
Jg 6:2

k 1Ch 1:32, 33

Second Col.

a Ge 24:36

b Ge 21:14

c Ge 23:8, 9
Ge 49:29, 30

d Ge 23:2, 19

e Ge 17:19
Ge 26:12-14

f Ge 16:14

g Ge 16:10, 11

h Ga 4:24

i Ge 36:2, 3
Isa 60:7

j Ps 120:5
Jer 49:28
Eze 27:21

k 1Ch 1:29-31

l Ge 17:20

The sons of De'dan were As-shu'rim, Le-tu'shim, and Lem'um'mim.

4 The sons of Mid'i-an were E'phah, E'pher, Ha'noch, A-bi'da, and El-da'ah.

All of these were the sons of Ke-tu'rah.

5 Later on Abraham gave everything he had to Isaac,^a

6 but Abraham gave gifts to his sons by his concubines. Then while he was still alive, he sent them eastward, away from Isaac his son,^b to the land of the East.

7 The years of Abraham's life were 175 years. **8** Then Abraham breathed his last and died at a good old age, old and satisfied, and was gathered to his people.* **9** His sons Isaac and Ish'ma-el buried him in the cave of Mach-pe'lah in the field of E'phron the son of Zo'har the Hit'tite that is in front of Mam're,^c

10 the field that Abraham had purchased from the sons of Heth. There Abraham was buried, with his wife Sarah.^d **11** After Abraham's death, God continued to bless his son Isaac,^e and Isaac was dwelling near Be'er-la'hai-roi.^f

12 This is the history of Ish'ma-el^g the son of Abraham whom Ha'gar^h the Egyptian, the servant of Sarah, bore to Abraham.

13 Now these are the names of the sons of Ish'ma-el, by their names according to their family origins: Ish'ma-el's firstborn Ne-ba'ioth,ⁱ then Ke'dar,^j Ad'be-el, Mib'sam,^k **14** Mish'ma, Du'mah, Mas'sa, **15** Ha'dad, Te'ma, Je'tur, Na'phish, and Ked'e-mah. **16** These are the sons of Ish'ma-el, and these are their names by their settlements,* **12** chieftains according to their clans.^l **17** And Ish'ma-el lived for 137 years.

25:8 *This is a poetic expression for death. 25:16 *Or "walled camps."

375-378. For evidence as to the origin of Christendom's belief in an immaterial, immortal soul, see pages 379, 380.

Was Jesus raised in a body of flesh, and does he have such a body in heaven now?

1 Pet. 3:18: "Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit ["by the Spirit," *KJ*; "in the spirit," *RS, NE, Dy, JB*]." (At his resurrection from the dead, Jesus was brought forth with a spirit body. In the Greek text the words "flesh" and "spirit" are put in contrast to each other, and both are in the dative case; so, if a translator uses the rendering "by the spirit" he should also consistently say "by the flesh," or if he uses "in the flesh" he should also say "in the spirit.")

Acts 10:40, 41: "God raised this One [Jesus Christ] up on the third day and granted him to become manifest, not to all the people, but to witnesses appointed beforehand by God." (Why did not others see him too? Because he was a spirit creature and when, as angels had done in the past, he materialized fleshly bodies to make himself visible, he did so only in the presence of his disciples.)

1 Cor. 15:45: "It is even so written: 'The first man Adam became a living soul.' The last Adam [Jesus Christ, who was perfect as was Adam when created] became a life-giving spirit."

What does Luke 24:36-39 mean regarding the body in which Jesus was resurrected?

Luke 24:36-39: "While they [the disciples] were speaking of these things he himself stood in their midst and said to them: 'May you have peace.' But because they were terrified, and had become frightened, they were imagining they beheld a spirit. So he said to them: 'Why are you troubled, and why is it doubts come up in your hearts? See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have flesh and bones just as you behold that I have.'"

Humans cannot see spirits, so the disciples evidently thought they

were seeing an apparition or a vision. (Compare Mark 6:49, 50.) Jesus assured them that he was no apparition; they could see his body of flesh and could touch him, feeling the bones; he also ate in their presence. Similarly, in the past, angels had materialized in order to be seen by men; they had eaten, and some had even married and fathered children. (Gen. 6:4; 19:1-3) Following his resurrection, Jesus did not always appear in the same body of flesh (perhaps to reinforce in their minds the fact that he was then a spirit), and so he was not immediately recognized even by his close associates. (John 20:14, 15; 21:4-7) However, by his repeatedly appearing to them in materialized bodies and then saying and doing things that they would identify with the Jesus they knew, he strengthened their faith in the fact that he truly had been resurrected from the dead.

If the disciples had actually seen Jesus in the body that he now has in heaven, Paul would not later have referred to the glorified Christ as being “the exact representation of [God’s] very being,” because God is a Spirit and has never been in the flesh.—Heb. 1:3; compare 1 Timothy 6:16.

When reading the reports of Jesus’ postresurrection appearances, we are helped to understand them properly if we keep in mind 1 Peter 3:18 and 1 Corinthians 15:45, quoted on page 334.

See also pages 217, 218, under “Jesus Christ.”

Who will be resurrected to share heavenly life with Christ, and what will they do there?

Luke 12:32: “Have no fear, *little flock*, because your Father has approved of giving you the kingdom.” (These do not include all who have exercised faith; the number is limited. Their being in heaven is for a purpose.)

Rev. 20:4, 6: “I saw thrones, and there were those who sat down on them, and power of judging was given them. . . . Happy and holy is anyone having part in the first resurrection; over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years.”

See also pages 162-168, under the heading “Heaven.”

Abednego (Azariah), along with his two Hebrew companions, was subsequently denounced before the king by certain Chaldeans for refusing to bow down to the king's golden image in response to particular music. (Da 3:5, 8, 12) When they were questioned by the enraged king, their firm refusal to violate their conscience and their expression of faith in Jehovah resulted in the king's having them thrown into a superheated furnace, where they were miraculously protected by God's angelic representative. Following their release by the shaken king, and after members of the royal court saw that the three men had escaped unharmed, they were restored to royal favor.—Da 3:15-30; see MESHACH; SHADRACH.

ABEL (A'bel).

1. [possibly, Exhalation; Vanity]. The second son of Adam and his wife Eve, and the younger brother of their firstborn son, Cain.—Ge 4:2.

It is probable that, while yet alive, Abel had sisters; the record mentions the birth of daughters to his parents, but their names are not recorded. (Ge 5:1-4) As a man, he became a herder of sheep; his brother, a farmer.—Ge 4:2.

After an indefinite period of time, Abel made an offering to Jehovah God. Cain did likewise. Each brought of what he had: Abel, of the firstlings of his flocks; Cain, of his produce. (Ge 4:3, 4) They both had belief in God. They undoubtedly learned of Him from their parents and must have known why they all were outside the garden of Eden and denied entry to it. Their offerings indicated a recognition of their alienated state and of their desire for God's favor. God expressed favor toward Abel's offering but not Cain's. How the approval and the rejection were manifested the record does not show, but it was undoubtedly evident to both men. The reason for God's approval of only Abel's offering is made clear by later writings. The apostle Paul lists Abel as the first man of faith, at Hebrews 11:4, and shows that this resulted in his sacrifice being of "greater worth" than Cain's offering. By contrast, 1 John 3:11, 12 shows Cain's heart attitude to have been bad; and his later rejection of God's counsel and warning, as well as his premeditated murder of his brother Abel, demonstrated this.

While it cannot be said that Abel had any foreknowledge of the eventual outworking of the divine promise at Genesis 3:15 concerning the promised "seed," he likely had given much thought to that promise and believed that blood would have to be shed, someone would have to be 'bruised in the heel,' so that mankind might be uplifted again to the state of perfection that Adam

and Eve had enjoyed before their rebellion. (Heb 11:4) In the light of this, Abel's offering of the firstlings of his flock certainly was appropriate and undoubtedly was a factor in God's expression of approval. To the Giver of life, Abel gave as his gift life, even though it was only from among the flock.—Compare Joh 1:36.

Jesus shows Abel to have been the first martyr and object of religious persecution waged by his intolerant brother Cain. In doing so, Jesus speaks of Abel as living at "the founding of the world." (Lu 11:48-51) The Greek word for "world" is *kosmos* and in this text refers to the world of mankind. The term "founding" is a rendering of the Greek *kata-bo-le'* and literally means "throwing down [of seed]." (Heb 11:11, *Int*) By the expression "the founding of the world," Jesus manifestly referred to the birth of children to Adam and Eve, thereby producing a world of mankind. Paul includes Abel among the "cloud of witnesses" of pre-Christian times.—Heb 11:4; 12:1.

How does the blood of Jesus 'speak in a better way than that of Abel'?

Because of his faith and divine approval, the record of which continues to bear witness, it could be said that Abel, "although he died, yet speaks." (Heb 11:4) At Hebrews 12:24 the apostle refers to "Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood." Though shed in martyrdom, Abel's blood did not ransom or redeem anyone, any more than did the blood of his sacrificed sheep. His blood in effect cried to God for vengeance upon assassin Cain. The blood of Jesus, here presented as validating the new covenant, speaks in a better way than Abel's in that it calls to God for mercy upon all persons of faith like Abel, and is the means by which their ransoming is possible.

Since Seth was evidently born shortly after Abel's death and when Adam was 130 years of age, it is possible that Abel may have been as much as 100 years old at the time of his martyrdom.—Ge 4:25; 5:3.

2. [Watercourse]. A town also called Abel-beth-maacah or Abel of Beth-maacah. Elsewhere used as a prefix to the names of various places.—2Sa 20:18; see ABEL-BETH-MAACAH.

3. At 1 Samuel 6:18 the *King James Version* refers to "the great stone of Abel," while the marginal reading says, "Or, great Abel, that is, mourning." However, modern translations generally read

“Give Us More Faith”

(Luke 17:5)

1. Because we are imperfect, O Jehovah,
The inclination of our heart is flawed.
There is a sin that easily ensnares us—
A lack of faith in you, the living God.

(CHORUS)

*Give us more faith, we beg of you, Jehovah.
Please help us out according to our need.
Give us more faith, according to your mercy,
That we may honor you in word and deed.*

2. Apart from faith, no one can fully please you.
We must believe our faith will be repaid.
And as a shield, our faith provides a refuge.
We face the future firm and unafraid.

(Chorus)

WEEK STARTING FEBRUARY 3

Song 22 and Prayer

- ❑ **Congregation Bible Study:**
cl chap. 2 ¶12-20 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Genesis 21-24 (10 min.)
No. 1: Genesis 23:1-20 (4 min. or less)
No. 2: Why Did Jesus Appear in Materialized Bodies?—rs p. 334 ¶4–p. 335 ¶2 (5 min.)
No. 3: Abel—Exercise Faith That Pleases God—it-1 p. 15, Abel No. 1 (5 min.)
- ❑ **Service Meeting:**
Song 81
10 min: Offer the Magazines During February. Discussion. Start by demonstrating how the magazines may be offered, using the sample presentations on this page. Then analyze the sample presentations from beginning to end by reading each part, a sentence or two at a time, and inviting the audience to comment on its purpose. Remind publishers that they should use their own words, and they can choose to alter the sample presentation or prepare another one. Conclude by briefly encouraging all to become well-acquainted with the magazines and to share enthusiastically in their distribution.
10 min: Local needs.
10 min: By Their Fruits You Will Recognize Them. (Matt. 7:16) Discussion based on the *2013 Yearbook*, page 47, paragraphs 1-2; and page 52, paragraph 1, to page 53, paragraph 1. Invite audience to comment on the lessons learned.
Song 25 and Prayer

Announcements

- Literature offer for **January and February:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*. **March and April:** The *Watchtower* and *Awake!* magazines.
- Since March has five full weekends, it would be an excellent month to auxiliary pioneer.

Sample Presentations

To Start Bible Studies on the First Saturday in February

“People we speak to have different opinions about the Bible. Some believe it’s God’s Word, while others view it as just an ordinary book. How do you feel about the Bible?” Allow for response. Show the back of the February 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

February 1

“Most people would like to see an end to war. Do you think that world peace is a realistic goal? [Allow for response.] Notice what the Scriptures promise. [Read Psalm 46:9.] Interestingly, events that occurred during World War I and thereafter give us confidence that very soon God will fulfill this prophecy and end war forever. This magazine explains.”

Awake!® February

“We’re visiting briefly to discuss a common problem. It seems that there’s never enough time to accomplish everything. Do you think that our schedules are full because we have too much to do or because we waste too much of our time? [Allow for response.] Many are not aware that the Bible gives practical advice to help us manage time. Here’s one example. [Read Philippians 1:10a.] This magazine outlines four strategies that have helped many people to use their time more wisely.”

Field Service Highlights

We are happy to report that 4,705 newly dedicated ones were baptized during the month of July 2013. Also, 804 books, 351 brochures, and 291 magazines were requested by interested persons submitting coupons found in our publications. Like leaven, the Kingdom-preaching work promotes spiritual growth with Jehovah’s blessing.—Matt. 13:33.



book *What Does the Bible Really Teach?* and he immediately began to attend meetings despite fierce opposition from his grandmother. He is resolved to stick to the truth and looks forward with great anticipation to the time of the resurrection when he hopes to be reunited with his mother and father. Calvin was baptized in August 2012.

“The God You Are Serving Is Strong”

Caro lives in **Uganda**. Just a month after she began to study the Bible, her husband, Martin, who practiced witchcraft, began to oppose her bitterly. “Because of your books, the ancestors can no longer enter the house,” he claimed. He mistreated her and threatened to kill her if she did not quit her Bible study. He also stopped providing for the family. Caro remained composed, provided for the family from the garden that she cultivated, and continued to take in accurate knowledge. Later, when it became clear that her life was actually in danger, Caro fled the home. She struggled to support herself. Yet, when she heard that the children were sick, she took the little money she had earned and bought medicine for them.

After some time, Caro received a phone call from her husband. “I want you to come back home,” he said. “I have seen that the God you are serving is strong and that he has been with you. I want you to tell those people who are teaching you to come and teach me too. I really want to change my life.” Martin was serious. The family is now united and happy. Both Martin and Caro were baptized at a convention in August 2012.

and *Awake!* magazines from the www.jw.org Web site and had realized that the entire family should go to the Kingdom Hall. A Bible study was started immediately, and the family began to attend all the meetings. After only two months of Bible study, the family started to have their own weekly Family Worship evening. They continue to make fine progress, and Josée gave her first student talk in the Theocratic Ministry School in May 2012.

'He Gave Me His Lunch and His Hat'

While attending the 2010 district convention in **Chile**, ten-year-old Marcelo noticed that the older gentleman who had sat down beside him didn't have any literature.

"The man doesn't have a Bible," he whispered to his mother.

"Share yours with him," she whispered back. So Marcelo moved over and shared his Bible with the man, named Victor, looking up each of the cited texts with him. As the intermission began, Marcelo turned to his mother and said, "He doesn't have a lunch." She suggested that he share his lunch with Victor. So Marcelo gave him a sandwich and a cup of hot tea. While Victor ate his lunch, Marcelo showed him all the Bible texts he could remember.

By the afternoon, the sun was beating down on them. Marcelo turned to his mother once again and said, "He doesn't have a hat."

His mother replied, "Give him yours." So he did. After the program ended, Marcelo and Victor said their good-byes.

At the following year's district convention, Marcelo looked around to see if Victor had come. To his delight, there he was, and this time he was wearing a tie! When Victor saw Marcelo, he announced: "I am here today because of this young man. Last year, I received an invitation to the convention, and I came. This boy shared his Bible with me and gave me his lunch and his hat. Now I'm studying the Bible!" Victor has become an unbaptized publisher.

Praise From a Journalist

In her newspaper column, a well-known journalist in **Venezuela** described her experience with the customer service of a national phone company that she had called for technical assistance. She was left none the wiser by the curt and impolite operator who took her call. Her second attempt was answered by a young man who identified himself as "Misael" and handled her inquiry politely and efficiently. She wrote: "The kindness, respect, willingness to help, and cooperative spirit that this young man showed throughout the whole process was exceptional. With his help, I was able to solve the problem and I also learned how to handle future cases."

When the woman commended him, he explained that as one of Jehovah's Witnesses, he endeavors to treat his neighbor in the manner taught by Jesus. The journalist asked to speak to Misael's supervisor. She praised his employee's outstanding service. In her article, she stated that Misael is an exemplary Venezuelan and one of Jehovah's Witnesses. She concluded her column by saying: "We need people like him in all areas of public contact."

Proof of Discipleship
(John 13:34, 35)

1. There is a law we must all obey
If we would live the Christian way.
This is the kingly law from above;
This is how we show Christlike love.
Such was the love of our Lord, the Christ;
His perfect life he sacrificed.
He left a model we follow closely;
His disciples, we prove to be.
2. Genuine love that will never fail
Tenderly aids the weak or frail.
Love is a debt that we must repay,
Serving willingly day by day.
No other place could we ever find
Friends showing love of this rare kind.
These are the bonds that we can be sure of;
May we follow the way of love.