

OUR KINGDOM MINISTRY

FEBRUARY 2014

WEEK STARTING FEBRUARY 10

Song 57 and Prayer

❑ Congregation Bible Study:

cl chap. 2 ¶21-24, box on p. 24 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Genesis 25-28 (10 min.)

No. 1: Genesis 25:19-34 (4 min. or less)

No. 2: Those Resurrected to Rule With Christ Will Be Like Him—rs p. 335 ¶4–p. 336 ¶2 (5 min.)

No. 3: Abhorrent Thing—Jehovah’s View of Idolatry and Disobedience—it-1 p. 17 (5 min.)

❑ Service Meeting:

Song 94

15 min: What Do We Learn? Discussion. Have John 4:6-26 read. Consider how this account can help us in our ministry.

15 min: “Improving Our Skills in the Ministry—Making a Record of the Interest.” Discussion. When considering each bulletted point under “How to Do It,” invite comments on why the suggestions are beneficial.

Song 98 and Prayer

Improving Our Skills in the Ministry—Making a Record of the Interest

“Pay constant attention to yourself and to your teaching.” (1 Tim. 4:16) This inspired counsel from the apostle Paul to Timothy indicates that, whether we are new or experienced, we should endeavor to make progress. To help us do that, a new series entitled “Improving Our Skills in the Ministry” will appear in *Our Kingdom Ministry*. Each article will discuss an important skill and provide some suggestions on how to develop it. During the month, all are encouraged to give that skill special attention. After the month concludes, a Service Meeting part

will give us an opportunity to comment on how we benefited from concentrating on that skill. This month we are encouraged to work on making a record of the interest.

Why Important: To fulfill our commission, we must do more than preach. We must return to those who show interest and teach them, watering the seeds of truth that we have planted. (Matt. 28:19, 20; 1 Cor. 3:6-9) This requires finding the person again, talking about his concerns, and building on our previous conversation. Therefore, when we find interest, it is necessary to make a record of it.

How to Do It:

- Make sure that you have tools in your witnessing case for recording interest. Keep your records neat, well-organized, and up-to-date. Make a record as soon as you finish the call.
- Write down information about the householder. What is his name and contact information, such as his address, phone number, or e-mail address? What did you observe about him and his family that may be significant?
- Write down the details of your conversation. What scriptures did you read? What did he say about his beliefs? What literature did you leave? Record the time, the day of the week, and the date of the visit.
- Write down what you plan to do next time. What did you promise to discuss? When did you say you would return?
- Update your record each time you return. No harm is done if you write down more information than you need.

Try This During the Month:

- When making a record, tell those with whom you are working what you are writing down.

The Meditation of My Heart

(Psalm 19:14)



The med - i - ta - tion of my heart, The thoughts I pon - der through the
What - ev - er things are chaste and true, What - ev - er vir - tue there may



day— May they be pleas - ing to you, Lord, And keep me
be, What - ev - er things well - spo - ken of— May thoughts of



stead - fast in your way. When wor - ries weigh up - on my
these bring peace to me. How pre - cious are your thoughts, O



mind And make me rest - less in the night, Then
God! Be - yond all count - ing is their sum. So



may I med - i - tate on you And things I know to be up - right.
may I pon - der your own words, Ab - sorbed in them may I be - come.

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?

corresponding to Jehovah’s four cardinal attributes: power, justice, wisdom, and love. Each section opens with an overview of the quality. The next few chapters discuss how Jehovah manifests that quality in its various aspects. Each section also contains a chapter showing how Jesus exemplified the quality, as well as a chapter examining how we can reflect it in our lives.

²³ Starting with this chapter, there is a special feature entitled “Questions for Meditation.” For example, look at the box on page 24. The scriptures and questions are not designed as a review of the chapter. Rather, their purpose is to help you reflect on other important aspects of the subject. How can you make effective use of this feature? Look up each of the cited texts, and read the verses carefully. Then consider the question accompanying each citation. Ponder over the answers. You might do some research. Ask yourself some additional questions: ‘What does this information tell me about Jehovah? How does it affect my life? How can I use it to help others?’

²⁴ Such meditation can help us draw ever closer to Jehovah. Why? The Bible associates meditation with the heart. (Psalm 19:14) When we reflect appreciatively on what we learn about God, the information filters into our figurative heart, where it affects our thinking, stirs our feelings, and ultimately moves us to action. Our love for God deepens, and that love, in turn, moves us to want to please him as our dearest Friend. (1 John 5:3) To come into such a relationship, we must get to know Jehovah’s qualities and ways. First, though, let us discuss an aspect of God’s nature that provides a compelling reason for drawing close to him—his holiness.

23, 24. (a) Explain the special feature “Questions for Meditation.”
(b) How does meditation help us draw ever closer to God?

"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'umim.

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."

Then he breathed his last and died and was gathered to his people.* **18** And they took up dwelling from Hav'i-lah^a near Shur,^b which is close to Egypt, as far as As-syr'i-a. He settled near all his brothers.*^c

19 And this is the history of Isaac the son of Abraham.^d

Abraham became father to Isaac. **20** Isaac was 40 years old when he married Re-bek'-ah, the daughter of Be-thu'el^e the A-ra-mae'an of Pad'dan-a'ram, the sister of La'ban the A-ra-mae'an. **21** And Isaac kept pleading with Jehovah regarding his wife, because she was barren; so Jehovah responded to his plea, and his wife Re-bek'-ah became pregnant. **22** And the sons within her began to struggle with each other,^f so that she said: "If this is the way it is, why should I go on living?" So she inquired of Jehovah. **23** And Jehovah said to her: "Two nations are in your womb,^g and two peoples will be separated from within you;^h and the one nation will be stronger than the other nation,ⁱ and the older will serve the younger."^j

24 When the time came for her to give birth, look! twins were in her womb. **25** Then the first came out red all over and was like a garment of hair,^k so they named him E'sau.*^l **26** After that his brother came out and his hand was holding onto the heel of E'sau,^m so he named him Jacob.*ⁿ Isaac was 60 years old when she gave birth to them.

27 As the boys got bigger, E'sau became a skilled hunter,^o a man of the field, but Jacob was a blameless man, dwell-

25:17 *This is a poetic expression for death. 25:18 *Or possibly, "He lived in hostility to all his brothers." 25:25 *Meaning "Hairy." 25:26 *Meaning "One Seizing the Heel; Supplanter."

CHAP. 25

a 1Sa 15:7

b Ge 16:7, 8

c Ge 16:11, 12

d Ge 22:2
Mt 1:1, 2

e Ge 22:23

f Ro 9:10

g Ps 139:15

h Ge 36:31
Nu 20:14

i Ge 27:29, 30
De 2:4

j 2Sa 8:14
Mal 1:2, 3
Ro 9:10-13

k Ge 27:11

l Ge 27:32
Ge 36:9
Mal 1:3

m Ho 12:3

n Ge 27:36

o Ge 27:3, 5

Second Col.

a Heb 11:9

b Ge 27:6, 7, 46

c Ge 36:1

d De 21:16, 17

e Heb 12:16

CHAP. 26

f Ge 12:10

g Ge 20:1
Heb 11:8, 9

h Ge 12:7
Ge 15:18

i Ge 22:16-18
Ps 105:9-11
Heb 6:13, 14

j Ge 15:1, 5
Heb 11:12

k De 34:4

l Ge 12:1-3
Ac 3:25
Ga 3:8

ing in tents.^a **28** And Isaac loved E'sau because it meant game in his mouth, whereas Re-bek'ah loved Jacob.^b **29** On one occasion Jacob was boiling some stew when E'sau returned from the field exhausted. **30** So E'sau said to Jacob: "Quick, please, give me some* of the red stew that you have there,^c for I am exhausted!"^d That is why his name was E'dom.^e **31** To this Jacob said: "First sell me your right as firstborn!"^f **32** And E'sau continued: "Here I am about to die! What use is a birth-right to me?" **33** And Jacob added: "Swear to me first!" So he swore to him and sold his right as firstborn to Jacob.^g **34** Then Jacob gave E'sau bread and lentil stew, and he ate and drank, and he got up and went away. Thus E'sau despised the birth-right.

26 Now there was a famine in the land, in addition to the first famine that occurred in the days of Abraham,^f so that Isaac went to A-bim'e-lech king of the Phi-lis'tines, in Ge'rar. **2** Then Jehovah appeared to him and said: "Do not go down to Egypt. Dwell in the land that I designate to you. **3** Reside as a foreigner in this land,^g and I will continue with you and bless you because to you and to your offspring* I will give all these lands,^h and I will carry out the oath that I swore to your father Abraham:ⁱ **4** 'I will multiply your offspring* like the stars of the heavens;^j and I will give to your offspring* all these lands;^k and by means of your offspring,* all nations of the earth will obtain a blessing for themselves,^l **5** on account of the fact that Abraham listened to my voice and continued

25:30 *Or "give me a swallow." ^fLit., "the red, this the red." ^gOr "famished."
^hMeaning "Red." 26:3, 4 *Lit., "seed."

to keep my requirements, my commands, my statutes, and my laws.”^a **6** So Isaac continued to dwell in Ge’rar.^b

7 When the men of the place kept asking about his wife, he would say: “She is my sister.”^c He was afraid to say, “She is my wife,” for he said, “The men of the place might kill me because of Re-bek’ah,” for she was beautiful in appearance.^d **8** After some time had passed, A-bim’e-lech king of the Phi-lis’tines was looking out of the window, and he saw Isaac displaying affection for* Re-bek’ah his wife.^e **9** At once A-bim’e-lech called Isaac and said: “She is actually your wife! Why did you say, ‘She is my sister?’” At this Isaac said to him: “I said it for fear I should die because of her.”^f **10** But A-bim’e-lech continued: “What have you done to us?^g One of the people could easily have lain down with your wife, and you would have brought guilt upon us!”^h **11** Then A-bim’e-lech commanded all the people, saying: “Anybody touching this man and his wife will surely be put to death!”

12 And Isaac began to sow seed in that land, and in that year he reaped 100 times what he sowed, for Jehovah was blessing him.ⁱ **13** The man became wealthy, and he continued to prosper until he became very wealthy. **14** He acquired flocks of sheep and herds of cattle and a large body of servants,^j and the Phi-lis’tines began to envy him.

15 So the Phi-lis’tines took soil and stopped up all the wells that his father’s servants had dug in the days of Abraham.^k **16** A-bim’e-lech then said to Isaac: “Move from our neighborhood, for you have grown far stronger than we are.” **17** So Isaac moved from there and en-

26:8 *Or “embracing.”

CHAP. 26

a Ge 17:10, 23
Ge 22:3, 12
Heb 11:8
Jas 2:21

b Ge 26:17

c Ge 12:11-13

d Ge 24:16

e Ge 24:67

f Ge 20:11

g Ge 12:18

h Ge 20:9

i Ge 24:34, 35

j Ge 12:16

k Ge 21:27, 30

Second Col.

a Ge 10:19
Ge 20:1

b Ge 21:25

c Ge 21:31

d Ge 17:5, 6
Ge 28:1, 3

e Ge 21:31

f Ge 17:1
Ge 28:13

g Ge 15:1

h Ge 17:19
Ps 105:9-11

i Ge 12:8, 9

j Heb 11:9

k Ge 21:32

camped in the valley* of Ge’rar^a and began dwelling there. **18** And Isaac again dug the wells that had been dug in the days of his father Abraham but that the Phi-lis’tines had stopped up after Abraham’s death,^b and he called them by the names that his father had given them.^c

19 When the servants of Isaac were digging in the valley,* they found a well of fresh water. **20** And the shepherds of Ge’rar began quarreling with the shepherds of Isaac, saying: “The water is ours!” So he named the well E’sek,* because they had quarreled with him. **21** And they started digging another well, and they began quarreling over it also. So he named it Sit’nah.* **22** Later he moved away from there and dug another well, but they did not quarrel over it. So he named it Re-ho’both* and said: “It is because now Jehovah has given us ample room and has made us fruitful in the land.”^d

23 Then he went up from there to Be’er-she’ba.^e **24** That night Jehovah appeared to him and said: “I am the God of your father Abraham.^f Do not be afraid,^g for I am with you, and I will bless you and multiply your offspring* on account of Abraham my servant.”^h **25** So he built an altar there and called on the name of Jehovah.ⁱ And Isaac pitched his tent there,^j and his servants dug a well there.

26 Later A-bim’e-lech came to him from Ge’rar with A-huz’zath his personal adviser and Phi-col the chief of his army.^k **27** At this Isaac said to them: “Why have you come to me, seeing that you hated me and sent me

26:17, 19 *Or “wadi.” 26:20 *Meaning “Contention.” 26:21 *Meaning “Accusation.” 26:22 *Meaning “Broad Places.” 26:24 *Lit., “seed.”

away from your neighborhood?"

28 To this they said: "We have clearly seen that Jehovah has been with you.^a So we said, 'Let there, please, be an oath of obligation between us and you, and let us make a covenant with you'^b **29** that you will do nothing bad to us just as we have not harmed you, seeing that we have done only good to you in that we sent you away in peace. You now are the blessed of Jehovah."^c **30** Then he made a feast for them, and they ate and drank. **31** In the morning they got up early and swore an oath to each other.^c After that Isaac sent them away, and they went from him in peace.

32 On that day the servants of Isaac came and reported to him about the well that they had dug,^d and they told him: "We have found water!" **33** So he named it Shi'bah. That is why the name of the city is Be'er-she'ba^e to this day.

34 When E'sau was 40 years old, he took as wife Ju'dith the daughter of Be-eri the Hit'tite and also Bas'e-math the daughter of E'lon the Hit'tite.^f **35** They were a source of great grief^{*} to Isaac and Re-bek'ah.^g

27 Now when Isaac was old and his eyes were too weak to see, he called E'sau^h his older son to him and said: "My son!" He replied: "Here I am!" **2** And he went on to say: "I have now grown old. I do not know the day of my death. **3** So at this time take, please, your weapons, your quiver and your bow, and go out to the field and hunt some wild game for me.ⁱ **4** Then make the kind of tasty dish that I am fond of and bring it to me. Then I will eat it so that I* may bless you before I die."

26:35 *Lit., "bitterness of spirit." 27:4 *Or "my soul."

CHAP. 26

a Ge 21:22

b Ge 21:27

c Ge 21:22-24

d Ge 26:18

e Jg 20:1

f Ge 36:2, 3

g Ge 27:46
Ge 28:8

CHAP. 27

h Ge 25:28

i Ge 25:27

Second Col.

a Ge 27:30

b Ge 25:28

c Ge 27:30, 31

d Ge 27:13, 43

e Ge 25:25
Ge 27:23

f Ge 27:21

g Ge 27:8, 43

h Ge 25:23, 26

i Ge 25:25
Ge 27:11

j Ge 27:9

5 However, Re-bek'ah was listening while Isaac spoke to E'sau his son. And E'sau went out into the field to hunt game and to bring it in.^a **6** And Re-bek'ah said to Jacob her son:^b "I just heard your father speaking to your brother E'sau, saying, **7** 'Bring me some game and make me a tasty dish. Then let me eat so that I may bless you before Jehovah before my death.'^c **8** And now, my son, listen carefully and do what I am instructing you.^d **9** Go, please, to the herd and get me two of the best young goats from there so that I may prepare from them a tasty dish for your father, just the way he likes it. **10** Then take it to your father to eat, in order that he may bless you before his death."

11 Jacob said to his mother Re-bek'ah: "But E'sau my brother is a hairy man,^e and my skin is smooth. **12** What if my father feels me?^f Then I will certainly appear to be mocking him, and I will bring upon myself a curse rather than a blessing." **13** At this his mother said to him: "Upon me be the curse meant for you, my son. Just do as I say and go, get them for me."^g **14** So he went and got them and brought them to his mother, and his mother made a tasty dish, just the way his father liked it. **15** After that Re-bek'ah took her older son E'sau's finest garments, which she had in the house, and put them on her younger son Jacob.^h **16** She also put the skins of the young goats on his hands and on the hairless part of his neck.ⁱ **17** Then she handed the tasty dish and the bread that she had made to her son Jacob.^j

18 So he went in to his father and said: "My father!" to which he said: "Here I am! Who are you, my son?" **19** Jacob said to

his father: "I am E'sau your first-born.^a I have done just as you told me. Sit up, please, and eat some of my game, so that you* may bless me."^b **20** At that Isaac said to his son: "How were you so quick in finding it, my son?" He replied: "Because Jehovah your God brought it to me." **21** Then Isaac said to Jacob: "Come near, please, that I may feel you, my son, to know whether you are really my son E'sau or not."^c **22** So Jacob came near to his father Isaac, and he felt him, after which he said: "The voice is the voice of Jacob, but the hands are the hands of E'sau."^d **23** He did not recognize him because his hands were hairy like the hands of his brother E'sau. So he blessed him.^e

24 After that he asked: "Are you really my son E'sau?" to which he replied: "I am." **25** Then he said: "Bring me some of the wild game for me to eat, my son, then I* will bless you." With that he brought it to him and he ate, and he brought him wine and he drank. **26** Then Isaac his father said to him: "Come near, please, and kiss me, my son."^f **27** So he came near and kissed him, and he could smell the scent of his garments.^g Then he blessed him and said:

"See, the scent of my son is like the scent of the field that Jehovah has blessed. **28** May the true God give you the dew of the heavens^h and the fertile soils of the earthⁱ and an abundance of grain and new wine.^j **29** Let peoples serve you, and let nations bow low to you. Be master over your brothers, and let the sons of your mother bow low to you.^k Cursed be everyone

27:19, 31 *Or "your soul." 27:25 *Or "my soul."

CHAP. 27

a Ge 25:31-33
Ro 9:10-12

b Ge 27:4

c Ge 27:11, 12

d Ge 27:16

e Heb 11:20

f Ge 48:10

g Ge 25:27
Ge 27:15

h De 11:11

i Nu 13:26, 27

j Ge 27:37
De 7:13

k Ge 25:23

Second Col.

a Ge 12:1, 3
Ge 28:1, 3
Ge 31:42
Eze 25:12, 13

b Ge 27:3

c Ge 25:25, 31
Heb 12:16

d Heb 12:16, 17

e Ge 25:26
Ge 32:28
Ho 12:3

f Ge 25:32-34

g Ge 27:28

h Ge 25:23
Ge 27:29
Ro 9:10, 12

i De 33:28

who curses you, and blessed be everyone who blesses you."^a

30 Now Isaac had just finished blessing Jacob, and Jacob had barely left the presence of his father Isaac when his brother E'sau came back from his hunting.^b **31** He too prepared a tasty dish and brought it to his father, and he said to his father: "Let my father get up and eat some of his son's game, in order that you* may bless me." **32** At this his father Isaac said to him: "Who are you?" to which he said: "I am your son, your firstborn, E'sau."^c **33** And Isaac began to tremble violently, so he said: "Who was it, then, who hunted for game and brought it to me? I already ate it before you arrived, and I blessed him—and he will surely be blessed!"

34 On hearing his father's words, E'sau began to cry out in an extremely loud and bitter manner and to say to his father: "Bless me, yes, me too, my father!"^d **35** But he said: "Your brother came deceitfully so that he might get the blessing meant for you." **36** At this he said: "Is he not rightly named Jacob,* that he might supplant me these two times?^e My birthright he has already taken,^f and now he has taken my blessing!"^g Then he added: "Have you not reserved a blessing for me?" **37** But Isaac answered E'sau: "Here I have appointed him master over you,^h and I have given him all his brothers as servants, and I have bestowed grain and new wine for his support. What is left that I can do for you, my son?"

38 E'sau said to his father: "Is there just one blessing that you have, my father? Bless me, yes, me too, my father!" With that

27:36 *Meaning "One Seizing the Heel; Supplanter."

E'sau cried loudly and burst into tears.^a **39** So his father Isaac answered him:

"See, away from the fertile soils of the earth your dwelling will be, and away from the dew of the heavens above.^b **40** And by your sword you will live,^c and you will serve your brother.^d But when you grow restless, you will indeed break his yoke off your neck."^e

41 However, E'sau harbored animosity against Jacob because of the blessing his father had given him,^f and E'sau kept saying in his heart: "The days of mourning for my father are getting closer.^g After that I am going to kill Jacob my brother." **42** When the words of her older son E'sau were told to Re-bek'ah, she at once sent for her younger son Jacob and said to him: "Look! Your brother E'sau is planning to take revenge by killing you.* **43** Now, my son, do as I say. Get up and run away to my brother La'ban at Ha'ran.^h **44** Dwell with him for a while until your brother's rage calms down, **45** until your brother's anger toward you subsides and he forgets what you have done to him. Then I will send for you from there. Why should I lose both of you in one day?"

46 After that Re-bek'ah kept saying to Isaac: "I am disgusted with my life because of the daughters of Heth.ⁱ If Jacob ever takes a wife from the daughters of Heth, like these daughters of the land, what good is my life?"^j

28 So Isaac called Jacob and blessed him and commanded him, saying: "You must not take a wife from the daughters of Ca'naan.^k **2** Go away to Pad'dan-a'ram to the house of

27:42 *Or "comforting himself with thoughts of killing you."

CHAP. 27

a Heb 12:16, 17

b Jos 24:4
Heb 11:20

c Ge 32:6
Nu 20:18

d Ge 25:23
2Sa 8:14
Mal 1:2, 3

e 2Ki 8:20
2Ch 28:17

f Am 1:11

g Ge 35:28, 29

h Ge 28:5

i Ge 26:34, 35
Ge 28:8

j Ge 24:2, 3

CHAP. 28

k Ge 24:34, 37
Ex 34:15, 16
1Ki 11:1-3
2Co 6:14

Second Col.

a Ge 29:16

b Ge 17:5
Ge 46:15, 19
1Ch 2:1, 2

c Ge 12:2, 3

d Ge 12:7
Ge 15:13
Ge 17:1, 8
Heb 11:9

e Ge 25:20

f Ge 24:29

g Ge 28:1
2Co 6:14

h Ge 27:43

i Ge 27:46

j Ge 36:2, 3

k Ge 11:31
Ge 27:43

l Ge 28:18, 19

Be-thu'el, your mother's father, and from there take for yourself a wife from the daughters of La'ban,^a your mother's brother. **3** God Almighty will bless you and make you fruitful and multiply you, and you will certainly become a congregation of peoples.^b **4** And he will give to you the blessing of Abraham,^c to you and to your offspring* with you, so that you may take possession of the land where you have been living as a foreigner, which God has given to Abraham."^d

5 So Isaac sent Jacob away, and he departed for Pad'dan-a'ram, to La'ban the son of Be-thu'el the A-ra-mae'an,^e the brother of Re-bek'ah,^f the mother of Jacob and E'sau.

6 E'sau saw that Isaac had blessed Jacob and had sent him away to Pad'dan-a'ram to take a wife from there and that when he blessed him, he commanded him, "Do not take a wife from the daughters of Ca'naan,"^g

7 and that Jacob obeyed his father and his mother and departed for Pad'dan-a'ram.^h **8** E'sau then realized that the daughters of Ca'naan were displeasing to his father Isaac,ⁱ **9** so E'sau went to Ish'ma-el and took as wife Ma'ha-lath the daughter of Abraham's son Ish'ma-el, the sister of Ne-ba'ioth, in addition to the other wives he already had.^j

10 Jacob departed from Be'er-she'ba and kept going toward Ha'ran.^k **11** In time he came to a place and prepared to spend the night there because the sun had set. So he took one of the stones of that place and set it to rest his head on and lay down there.^l **12** Then he had a dream, and look! there was a stairway* set on the earth, and its top reached up to the heavens; and there were God's angels

28:4 *Lit., "seed." 28:12 *Or "ladder."

ascending and descending on it.^a

13 And look! there was Jehovah stationed above it, and he said:

"I am Jehovah the God of Abraham your father and the God of Isaac.^b The land on which you are lying, to you I am going to give it and to your offspring."^c

14 And your offspring* will certainly become like the dust particles of the earth,^d and you will spread abroad to the west and to the east and to the north and to the south, and by means of you and by means of your offspring* all the families of the ground will certainly be blessed.^e **15** I am with you, and I will safeguard you wherever you go, and I will return you to this land.^f I will not leave you until I have done what I have promised you.^g

16 Then Jacob awoke from his sleep and said: "Truly Jehovah is in this place, and I did not know it." **17** And he grew fearful and added: "How awe-inspiring this place is! This can only be the house of God,^h and this is the gate of the heavens."ⁱ **18** So Jacob got up early in the morning and took the stone on which he had rested his head and set it up as a pillar and poured oil on top of it.^j **19** So he named that place Beth'el,* but previously the city's name was Luz.^k

20 Jacob then made a vow, saying: "If God will continue with me and will protect me on my journey and will give me bread to eat and garments to wear **21** and I return in peace to the house of my father, then Jehovah will certainly have proved to be my God. **22** And this stone that I have set up as a pillar will become a house of God,^l and without fail I will give

28:13, 14 *Lit., "seed." 28:14 #Or "will obtain a blessing for themselves." 28:19 *Meaning "House of God."

CHAP. 28

a Joh 1:51
Heb 1:7,14

b Ge 26:24, 25

c Ge 12:7
Ge 28:4
Ps 105:9-11

d Ge 13:14, 16
1Ki 4:20

e Ge 18:18
Ge 22:15, 18

f Ge 35:6

g Ge 31:3
Nu 23:19
Jos 23:14
Heb 6:18

h Ps 47:2

i Ge 35:1

j Ge 31:13

k Ge 35:6
Jos 16:1, 2

l Ge 35:1

Second Col.

CHAP. 29

a Ge 27:42, 43
Ac 7:2

b Ge 24:29

c Ge 24:24
Ge 31:53

d Ge 46:19
Ru 4:11

you a tenth of everything you give to me."

29 After that Jacob resumed his journey and traveled on to the land of the people of the East. **2** Now he saw a well in the field and three droves of sheep lying down next to it, because they usually watered the droves from that well. There was a large stone over the mouth of the well. **3** When all the droves had been gathered there, they rolled away the stone from the mouth of the well, and they watered the flocks, after which they returned the stone to its place over the mouth of the well.

4 So Jacob said to them: "My brothers, what place are you from?" to which they said: "We are from Ha'ran."^a **5** He said to them: "Do you know La'ban^b the grandson of Na'hor?"^c to which they said: "We know him." **6** At this he said to them: "Is he well?" They replied: "He is well. And here is his daughter Rachel^d coming with the sheep!" **7** Then he said: "It is still the middle of the day. It is not the time for gathering the herds. Water the sheep, and then go feed them." **8** To this they said: "We are not allowed to do so until all the droves are gathered and they roll the stone away from the mouth of the well. Then we water the sheep."

9 While he was yet speaking with them, Rachel came with her father's sheep, for she was a shepherdess. **10** When Jacob saw Rachel, the daughter of La'ban his mother's brother, and the sheep of La'ban, Jacob immediately approached and rolled the stone away from the mouth of the well and watered the sheep of La'ban his mother's brother. **11** Then Jacob kissed Rachel and raised his voice and burst into tears. **12** And Jacob began to tell Rachel that he was

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.”

Will those raised to heavenly life eventually have glorified physical bodies there?

Phil. 3:20, 21: “The Lord Jesus Christ . . . will refashion our humiliated body to be conformed to his glorious body according to the operation of the power that he has.” (Does this mean that it is their body of flesh that will eventually be made glorious in the heavens? Or does it mean that, instead of having a lowly body of flesh, they will be clothed with a glorious spirit body when raised to heavenly life? Let the following scripture answer.)

1 Cor. 15:40, 42-44, 47-50: “There are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. So also is the resurrection of the dead. . . . It is sown a physical body, it is raised up a spiritual body. . . . The first man [Adam] is out of the earth and made of dust; the second man [Jesus Christ] is out of heaven. As the one made of dust is, so those made of dust are also; and as the heavenly one is, so those who are heavenly are also. And just as we have borne the image of the one made of dust, we shall bear also the image of the heavenly one. However, this I say, brothers, that flesh and blood cannot inherit God’s kingdom.” (There is no allowance here for any mixing of the two sorts of bodies or the taking of a fleshly body to heaven.)

How did Jesus demonstrate what resurrection will mean for mankind in general?

John 11:11, 14-44: “[Jesus said to his disciples:] ‘Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep.’ . . . Jesus said to them outspokenly: ‘Lazarus has died.’ . . . When Jesus arrived, he found he [Lazarus] had already been four days in the memorial tomb. . . . Jesus said to her [Martha, a sister of Lazarus]: ‘I am the resurrection and the life.’ . . . He cried out with a loud voice: ‘Lazarus, come on out!’ The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them: ‘Loose him and let

ABEL OF BETH-MAACAH. See ABEL-BETH-MAACAH.

ABEL-SHITTIM. See SHITTIM No. 1.

ABHORRENT THING. The Hebrew word *nid-dah'* occurs 30 times in the Hebrew Scriptures and is possibly derived from the root word *na-dhah'*, which means "exclude; put out of mind (refuse to think of)." (Isa 66:5; Am 6:3) *Nid-dah'* indicates impurity, something abhorrent, whether physically, as for example, from menstruation (Le 12:2, 5; 15:20, 24, 25, 33), or morally, as from idolatry. (Ezr 9:11; 2Ch 29:5) The same Hebrew word is used with regard to the "water for *cleansing*" (Nu 19:9-21; 31:23, *NW*; "water used in case of menstruation," Nu 19:9, *NW*, ftn; "water of separation," *KJ*; "water for impurity," *RS*, *AT*; "lustral water," *JB*), indicating water used to remove that which is impure or unclean.

Thus, at Lamentations 1:17 Jeremiah says that Jerusalem in her desolation "has become an abhorrent thing ["as a menstruous woman," *KJ*; "*objeto de abominación*," *NC* (Spanish); "abhorrent," *AT*] in among them [that is, among the surrounding nations]."

Prior to Jerusalem's destruction by Babylon, Jehovah said of the people of Israel through his prophet Ezekiel: "The house of Israel were dwelling upon their soil, and they kept making it unclean with their way and with their dealings. Like the uncleanness of menstruation [*nid-dah'*] their way has become before me." (Eze 36:17) Due to idolatrous practices, Israel was spiritually impure and would thus be avoided by her husbandly owner, Jehovah God, and would be reunited with him spiritually only after cleansing. Thus, at verse 25, Jehovah says: "And I will sprinkle upon you clean water, and you will become clean; from all your impurities and from all your dungy idols I shall cleanse you."—Compare Eze 18:6.

At Ezekiel 7:19, 20 God expresses his anger against Israel for having made religious images with their silver and their gold and says that he will, therefore, cause them to throw their silver and their gold into the streets as an "abhorrent thing [*nid-dah'*]."—Compare Isa 30:22; see DISGUSTING THING, LOATHSOME THING.

Abhorrence. Other Hebrew expressions having the sense of "abhorrence" are *quts*, referring to the emotional reaction and defined as "abhor; have an abhorrence of; feel a sickening dread of" (Ge 27:46; 1Ki 11:25; Nu 22:3), and *ga'al'*, also meaning "abhor," but indicating a rejection of the object abhorred. (Le 26:11, 15, 30; 2Sa 1:21, ftn) In the Greek *Septuagint* these Hebrew words at times are rendered *pro-so-khthi'zo*, signifying "be-

come disgusted" (Ge 27:46; Le 26:15; compare Heb 3:10), and *bde-ly'so-mai*, conveying the sense of "express abhorrence of; have disgust for."—Le 20:23; 26:11; compare Ro 2:22.

Because the Canaanites were guilty of sexual immorality and perversion, idolatry, and spiritistic practices, the Most High abhorred them, and this resulted in his decreeing their destruction. (Le 20:2-23) The Israelites were warned that, if they became disobedient, Jehovah would also abhor them, withdrawing his protection and blessing. By reason of loyalty to his covenant made with Israel, however, he would not abhor them to the point of bringing about their complete extermination. (Le 26:11-45) In the case of those who will prove to be wicked, the resurrection will turn out to be one to eternal "abhorrence" (Heb., *de-ra'ohn'*). It will be a resurrection to condemnatory judgment resulting in everlasting cutting-off.—Da 12:2; Joh 5:28, 29.

Deliberate rejection of Jehovah's commands, reproof, and provisions constitutes an improper abhorrence. The Israelites were guilty of this when they refused to follow Jehovah's commands, as well as when they came to abhor the manna as "contemptible bread." (Nu 21:5; Le 26:15) Proverbs 3:11 counsels against 'abhorring Jehovah's reproof.'

At Romans 12:9 Christians are admonished: "Abhor what is wicked." The Greek term here rendered "abhor" (*a-po-sty-ge'o*) is the intensive form of the Greek verb meaning "hate," and thus literally means "hate intensely." A person's failing to abhor what is wicked, no longer loathing it, can result in his becoming an object of Jehovah's abhorrence.

ABI. See ABIJAH No. 7.

ABI-ALBON (A'bi-al'bon). A Benjamite and an outstanding warrior listed among 37 of King David's most valiant fighters. (2Sa 23:31) He is evidently the Abiel referred to in a parallel passage at 1 Chronicles 11:32. He is called the Arbathite, perhaps because of coming from the city of Beth-arabah, which lay near the frontier between Benjamin and Judah above the N end of the Dead Sea. (Jos 15:6; 18:18, 21, 22) His fighting valor was in accord with Jacob's deathbed prophecy concerning the tribe of Benjamin.—Ge 49:27.

ABIASAPH (A'bi'a-saph) [(My) Father Has Gathered]. One of the three sons of Korah the Levite, and a descendant of Kohath. (Ex 6:16-24) His brothers were Elkanah and Assir. He is apparently referred to as Ebiasaph at 1 Chronicles 6:37 and perhaps at 1 Chronicles 9:19 and 1 Chronicles 6:23.

Content With God's Good Gifts

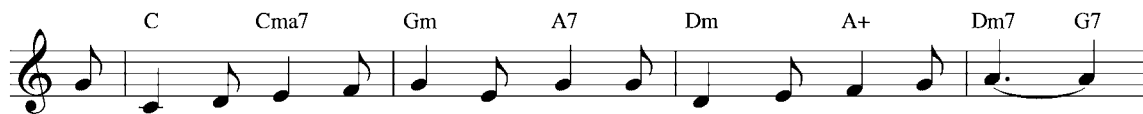
(James 1:17)



All per - fect pres - ents, each good gift, The things we're fond - est of,
We have no cause for anx - ious care Con - cern - ing dai - ly needs;
The loft - y things in hu - man eyes, To God are mere - ly vain.



The tru - ly wor - thy things in life, Come down from God a - bove.
We know the lov - ing care by him Who birds of heav - en feeds.
Let's use the days we're grant - ed now For things of last - ing gain.



With him there is no wa - ver - ing, No change, how - ev - er slight.
We give no place to worth - less things, No years to hurt - ful strife.
The rich - es that we store with God Are safe, though we may die.



Je - ho - vah is our Grand Pro - vid - er, The Source of life and light.
But sat - is - fied with God's pro - vi - sions, We lead a sim - ple life.
We prize the gift of true con - tent - ment And keep a sim - ple eye.

4 When the Lord became aware that the Pharisees had heard that Jesus was making and baptizing^a more disciples than John— **2** although Jesus himself did no baptizing but his disciples did— **3** he left Ju-de'a and departed again for Gal'i-lee. **4** But it was necessary for him to go through Sa-mar'i-a. **5** So he came to a city of Sa-mar'i-a called Sy'char, near the field that Jacob had given to his son Joseph.^b **6** In fact, Jacob's well was there.^c Now Jesus, tired out as he was from the journey, was sitting at the well.* It was about the sixth hour.^d

7 A woman of Sa-mar'i-a came to draw water. Jesus said to her: "Give me a drink." **8** (For his disciples had gone off into the city to buy food.) **9** So the Sa-mar'i-tan woman said to him: "How is it that you, despite being a Jew, ask me for a drink even though I am a Sa-mar'i-tan woman?" (For Jews have no dealings with Sa-mar'i-tans.)^d **10** In answer Jesus said to her: "If you had known of the free gift of God^e and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."^f **11** She said to him: "Sir, you do not even have a bucket for drawing water, and the well is deep. From what source, then, do you have this living water? **12** You are not greater than our forefather Jacob, who gave us the well and who together with his sons and his cattle drank out of it, are you?" **13** In answer Jesus said to her: "Everyone drinking from this water will get thirsty again. **14** Whoever drinks from the water that I will give him will never get thirsty at all,^g but the water that I will give him will become in him a spring of water

4:6 *Or "fountain; spring." ^dThat is, about 12:00 noon.

CHAP. 4

a Joh 3:22

b Ge 33:18, 19
Jos 24:32

c Joh 4:12

d 2Ki 17:24
Ac 10:28

e Eph 2:8

f Joh 7:37

g Joh 6:35

Second Col.

a Joh 7:38
Ro 6:23
1Jo 5:20b Lu 7:16
Joh 9:17c De 12:5, 6
1Ki 9:3
2Ch 7:12
Ps 122

d 2Ki 17:29, 33

e Isa 2:3
Ro 9:4

f 2Ch 16:9

g 2Co 3:17
1Ti 1:17
Heb 11:27

h Ro 12:1

i Joh 9:35-37

bubbling up to impart everlasting life."^a **15** The woman said to him: "Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water."

16 He said to her: "Go, call your husband and come to this place." **17** The woman replied: "I do not have a husband." Jesus said to her: "You are right in saying, 'I do not have a husband.' **18** For you have had five husbands, and the man you now have is not your husband. This you have said truthfully." **19** The woman said to him: "Sir, I see that you are a prophet.^b **20** Our forefathers worshipped on this mountain, but you people say that in Jerusalem is the place where people must worship."^c **21** Jesus said to her: "Believe me, woman, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. **22** You worship what you do not know,^d we worship what we know, because salvation begins with the Jews.^e **23** Nevertheless, the hour is coming, and it is now, when the true worshippers will worship the Father with spirit and truth, for indeed, the Father is looking for ones like these to worship him.^f **24** God is a Spirit,^g and those worshipping him must worship with spirit and truth."^h **25** The woman said to him: "I know that Mes-si'ah is coming, who is called Christ. Whenever that one comes, he will declare all things to us openly." **26** Jesus said to her: "I am he, the one speaking to you."ⁱ

27 Just then his disciples arrived, and they were surprised because he was speaking with a woman. Of course, no one said: "What are you looking for?" or "Why are you talking to her?" **28** So the woman left her water

OUR KINGDOM MINISTRY

FEBRUARY 2014

will give us an opportunity to comment on how we benefited from concentrating on that skill. This month we are encouraged to work on making a record of the interest.

Why Important: To fulfill our commission, we must do more than preach. We must return to those who show interest and teach them, watering the seeds of truth that we have planted. (Matt. 28:19, 20; 1 Cor. 3:6-9) This requires finding the person again, talking about his concerns, and building on our previous conversation. Therefore, when we find interest, it is necessary to make a record of it.

How to Do It:

- Make sure that you have tools in your witnessing case for recording interest. Keep your records neat, well-organized, and up-to-date. Make a record as soon as you finish the call.
- Write down information about the householder. What is his name and contact information, such as his address, phone number, or e-mail address? What did you observe about him and his family that may be significant?
- Write down the details of your conversation. What scriptures did you read? What did he say about his beliefs? What literature did you leave? Record the time, the day of the week, and the date of the visit.
- Write down what you plan to do next time. What did you promise to discuss? When did you say you would return?
- Update your record each time you return. No harm is done if you write down more information than you need.

Try This During the Month:

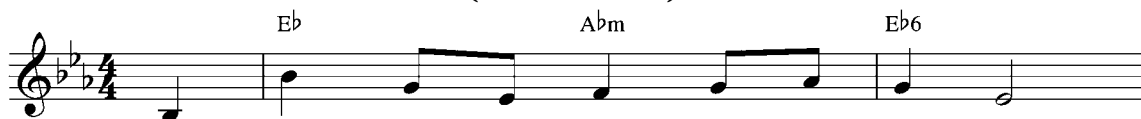
- When making a record, tell those with whom you are working what you are writing down.

Improving Our Skills in the Ministry —Making a Record of the Interest

“Pay constant attention to yourself and to your teaching.” (1 Tim. 4:16) This inspired counsel from the apostle Paul to Timothy indicates that, whether we are new or experienced, we should endeavor to make progress. To help us do that, a new series entitled “Improving Our Skills in the Ministry” will appear in *Our Kingdom Ministry*. Each article will discuss an important skill and provide some suggestions on how to develop it. During the month, all are encouraged to give that skill special attention. After the month concludes, a Service Meeting part

Sowing Kingdom Seed

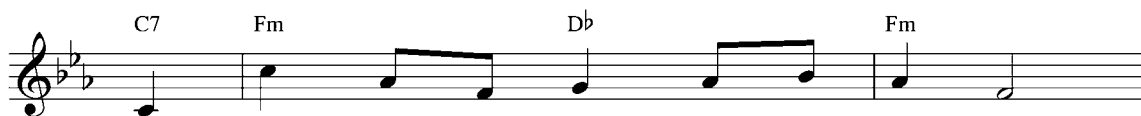
(Matthew 13:4-8)



Oh, come all you slaves of Je - ho - vah,
Some seed that you sow will be scat - tered
How much of your work is suc - cess - ful



Who've giv - en your heart and your soul.
On hearts as re - sis - tant as stone.
May of - ten de - pend much on you.



Come out to the work of our Mas - ter,
Though these may re - spond for a sea - son,
With pa - tience and love for your neigh - bors,



And learn from his steps and his role.
The want of their hearts will be known.
Their hearts may be o - pened a - new.

Sowing Kingdom Seed



The seed of the truth, you sow with - out fear
 When thorns choke the word, then greed fills their hearts;
 By be - ing a - lert you'll ward off their fears,



On hearts that are a - ble to yield
 The things of the world they pre - fer.
 With mea - sures some gen - tle some bold.



Fine fruit to God's praise as you faith - ful - ly work,
 Yet, some seed may pros - per; you will see re - sults
 And thus with re - joic - ing you can hope to reap



And you do your full share in the field.
 From the ground that is good, fine, and pure.
 At least thir - ty if not hun - dred - fold.