

## WEEK STARTING FEBRUARY 17

Song 15 and Prayer

### ☐ **Congregation Bible Study:**

*c/* chap. 3 ¶1-10 (30 min.)

### ☐ **Theocratic Ministry School:**

**Bible reading:** Genesis 29-31 (10 min.)

**No. 1:** Genesis 29:21-35 (4 min. or less)

**No. 2: What the Resurrection Will Mean for Mankind in General—*rs*** p. 336 ¶3–p. 337 ¶13 (5 min.)

**No. 3: Abiathar—An Act of Disloyalty Can Nullify Years of Faithful Service—*it*** pp. 18-19 (5 min.)

### ☐ **Service Meeting:**

Song 92

**10 min: Preach With Warmth.** Discussion based on the *Ministry School* book, page 118, paragraph 1, to page 119, paragraph 5.

**5 min: Are You Using jw.org in Your Ministry?**

Discussion. Invite audience to relate good experiences they have had using jw.org in the ministry. Encourage the audience to publicize jw.org at every appropriate opportunity.

**15 min: “Make This Memorial Season a Joyful One!”** Questions and answers. Invite those planning to auxiliary pioneer despite health challenges or a full schedule to relate the adjustments they will make in order to expand their ministry. When considering paragraph 3, invite the service overseer to outline local arrangements for meetings for field service during March, April, and May.

Song 8 and Prayer

faction from worshipping him as we fulfill our inborn spiritual need. (Matt. 5:3) He also designed us in such a way that we can gain happiness from giving to others. (Acts 20:35) The ministry allows us to do both—to worship God and to help people. It stands to reason that having an increased share in the ministry results in even greater joy. In addition, the more we preach, the more skillful we may become. As we gain skill, we build our confidence and minimize our nervousness. We will have more opportunities to give a witness and to start Bible studies. All of this makes the ministry more enjoyable.

<sup>3</sup> March and April will be especially good months to auxiliary pioneer because we can choose either a 30- or a 50-hour requirement. In addition, beginning Saturday, March 22, and continuing until the Memorial on Monday, April 14, we will participate in an enjoyable campaign to invite others to attend the Memorial. Congregations will be abuzz with excitement, as many will be working “shoulder to shoulder” to cover as much of the territory as possible in the allotted time.—Zeph. 3:9.

<sup>4</sup> **Prepare Now:** If you have not already done so, take time to review your schedule and see what adjustments you can make to expand your ministry during one or more months. Make it a matter of prayer. (Jas. 1:5) Talk about it with your family and others in the congregation. (Prov. 15:22) You may find that despite health challenges or a full work schedule, you too can experience the joy that comes from auxiliary pioneering.

<sup>5</sup> Jehovah wants his servants to be joyful. (Ps. 32:11) By exerting ourselves to expand our ministry this Memorial season, not only will it increase our joy but it will also bring joy to our heavenly Father.—Prov. 23:24; 27:11.

## Make This Memorial Season a Joyful One!

<sup>1</sup> Would you like to increase your joy during March, April, and May? One way to do that is to expand your ministry and, if possible, auxiliary pioneer. How will this add to your joy?

<sup>2</sup> **Increase Your Joy:** Jehovah created us with the capacity to experience joy and satis-

1. What is one way to increase our joy during this Memorial season?
2. How will expanding our ministry result in increased joy?

3. Why will March and April be especially good months to auxiliary pioneer?

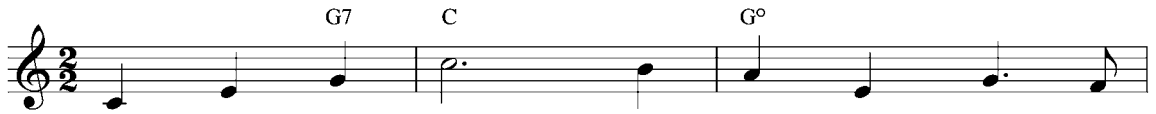
4. If we want to auxiliary pioneer, what should we do?

5. What will result if we expand our ministry this Memorial season?

# 15

# Creation Reveals Jehovah's Glory

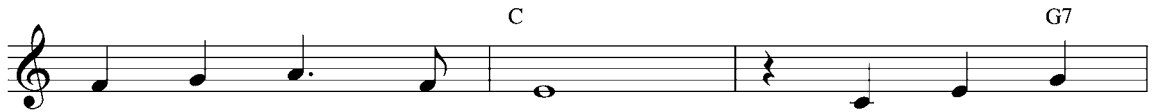
(Psalm 19)



Je - ho - vah God, my soul is well a -  
 For you have made the sun and moon and  
 Your laws are pure, and your com - mands are



ware.  
 stars.  
 true.  
 A Great Day host o - ceans af - ter stars, stop day, your where re -

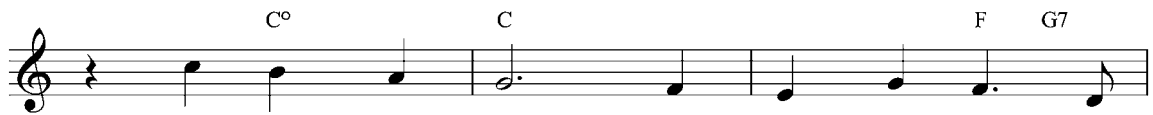


glo - ry does de - clare. From day to  
 you have set their bars. We lift our  
 mind - ers come from you. They make us

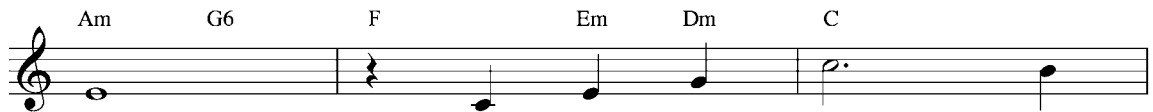


day and night to night they speak  
 eyes and see your heav - ens grand.  
 wise, are bet - ter than fine gold.

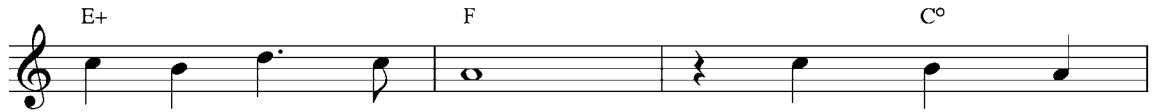
# Creation Reveals Jehovah's Glory



And with - out words bring knowl - edge to the  
 We stand in awe that you re - mem - ber  
 Oh, may we keep them, al - ways to them



meek. From day to day and  
 man. We lift our eyes and  
 hold. They make us wise, are



night to night they speak And with - out  
 see your heav - ens grand. We stand in  
 bet - ter than fine gold. Oh, may we



words bring knowl - edge to the meek.  
 awe that you re - mem - ber man.  
 keep them, al - ways to them hold.

## “Holy, Holy, Holy Is Jehovah”

ISAIAH was overcome with awe at the scene before him—a vision from God. It seemed so real! Isaiah later wrote that he actually “got to see Jehovah” on His lofty throne. Jehovah’s flowing raiment filled the huge temple in Jerusalem.—Isaiah 6:1, 2.

<sup>2</sup> Isaiah was also awed by what he heard—singing so powerful that it shook the temple to its very foundations. The song was coming from seraphs, spirit creatures of very high rank. Their mighty harmony rang out in words of simple majesty: “Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.” (Isaiah 6:3, 4) Singing the word “holy” three times gave it special emphasis, and rightly so, for Jehovah is holy to the superlative degree. (Revelation 4:8) Jehovah’s holiness is emphasized throughout the Bible. Hundreds of verses associate his name with the words “holy” and “holiness.”

<sup>3</sup> Clearly, then, one of the primary things that Jehovah wants us to grasp about him is that he is holy. Yet, many today are put off by the very idea. Some mistakenly associate holiness with self-righteousness or false piety. People who struggle with a negative view of themselves may find God’s holiness more daunting than appealing. They may fear that they could never be worthy of drawing close to this holy God. Hence, many turn away from God because of his holiness. That is sad, for God’s holiness is really a compelling reason for drawing close to him.

---

1, 2. What vision did the prophet Isaiah receive, and what does it teach us about Jehovah?

3. How do mistaken views of Jehovah’s holiness lead many to turn away from God instead of drawing close to him?

Why? Before we answer that question, let us discuss what true holiness is.

### What Is Holiness?

<sup>4</sup> That God is holy does not mean that he is smug, haughty, or disdainful of others. On the contrary, he hates such qualities. (Proverbs 16:5; James 4:6) So, what does the word "holy" really mean? In Biblical Hebrew, the word is derived from a term meaning "separate." In worship, "holy" applies to that which is separated from common use, or held sacred. Holiness also strongly conveys the idea of cleanness and purity. How does this word apply to Jehovah? Does it mean that he is "separate" from imperfect humans, far removed from us?

<sup>5</sup> Not at all. As "the Holy One of Israel," Jehovah described himself as dwelling "in the midst of" his people, sinful though they were. (Isaiah 12:6; Hosea 11:9) So his holiness does not make him distant. How, then, is he "separate"? In two important ways. First, he is separate from all creation in that he alone is the Most High. His purity, his cleanness, is absolute and infinite. (Psalm 40:5; 83:18) Second, Jehovah is entirely separated from all sinfulness, and that is a comforting thought. Why?

<sup>6</sup> We live in a world where true holiness is a rarity. Everything about human society alienated from God is polluted in some way, tainted with sin and imperfection. We all have to war against the sin within us. And all of us are in danger of being overcome by sin if we let down our guard. (Romans 7:15-25; 1 Corinthians 10:12) Jehovah is in no such danger. Completely removed from sinfulness,

---

4, 5. (a) What does holiness mean, and what does it not mean? (b) In what two important ways is Jehovah "separate"?

6. Why can we find comfort in Jehovah's absolute separation from sinfulness?

he will never be tainted by the slightest trace of sin. This reaffirms our impression of Jehovah as the ideal Father, for it means that he is completely reliable. Unlike many sinful human fathers, Jehovah will never turn corrupt, dissolute, or abusive. His holiness makes any such thing quite impossible. Jehovah has on occasion even sworn oaths by his own holiness, for nothing could be more trustworthy. (Amos 4:2) Is that not reassuring?

<sup>7</sup> Holiness is intrinsic to Jehovah's very nature. What does that mean? To illustrate: Consider the words "man" and "imperfect." You cannot describe the former without invoking the latter. Imperfection pervades us and colors everything we do. Now consider two very different words—"Jehovah" and "holy." Holiness pervades Jehovah. Everything about him is clean, pure, and upright. We cannot get to know Jehovah as he really is without coming to grips with this profound word—"holy."

### **"Holiness Belongs to Jehovah"**

<sup>8</sup> Since Jehovah embodies the quality of holiness, it may rightly be said that he is the source of all holiness. He does not selfishly hoard this precious quality; he imparts it to others, and he does so generously. Why, when God spoke to Moses through an angel at the burning bush, even the surrounding ground became holy as a result of its connection with Jehovah!—Exodus 3:5.

<sup>9</sup> Can imperfect humans become holy with Jehovah's help? Yes, in a relative sense. God gave his people Israel the prospect of becoming "a holy nation." (Exodus 19:6) He blessed that nation with a system of worship that was holy, clean, pure. Holiness is thus a recurring theme of

---

7. Why can it be said that holiness is intrinsic to Jehovah's nature?  
8, 9. What shows that Jehovah helps imperfect humans to become holy in a relative sense?

the Mosaic Law. In fact, the high priest wore a golden plate across the front of his turban, where all could see it glittering in the light. Engraved upon it were the words: "Holiness belongs to Jehovah." (Exodus 28:36) So a high standard of cleanness and purity was to distinguish their worship and, indeed, their way of life. Jehovah told them: "You should prove yourselves holy, because I Jehovah your God am holy." (Leviticus 19:2) As long as the Israelites lived by God's counsel to the extent possible for imperfect humans, they were holy in a relative sense.

<sup>10</sup> This emphasis on holiness was in stark contrast with the worship of the nations surrounding Israel. Those pagan nations worshiped gods whose very existence was a lie and a sham, gods who were portrayed as violent, greedy, and promiscuous. They were unholy in every possible sense. The worship of such gods made people unholy. Thus, Jehovah warned his servants to keep separate from pagan worshipers and their polluted religious practices.—Leviticus 18:24-28; 1 Kings 11:1, 2.

<sup>11</sup> At its best, Jehovah's chosen nation of ancient Israel could provide only a dim reflection of the holiness of God's heavenly organization. The millions of spirit creatures who loyally serve God are referred to as his "holy myriads." (Deuteronomy 33:2; Jude 14) They perfectly reflect the bright, pure beauty of God's holiness. And remember the seraphs that Isaiah saw in his vision. The content of their song suggests that these mighty spirit creatures play an important role in making Jehovah's holiness known throughout the universe. One spirit creature, though, is above all of these—the only-begotten

---

10. When it came to holiness, what contrast existed between ancient Israel and the surrounding nations?

11. How is the holiness of Jehovah's heavenly organization evident in (a) the angels? (b) the seraphs? (c) Jesus?

ascending and descending on it.<sup>a</sup>

**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.<sup>b</sup> The land on which you are lying, to you I am going to give it and to your offspring."<sup>c</sup>

**14** And your offspring\* will certainly become like the dust particles of the earth,<sup>d</sup> 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.<sup>e</sup> **15** I am with you, and I will safeguard you wherever you go, and I will return you to this land.<sup>f</sup> I will not leave you until I have done what I have promised you.<sup>g</sup>

**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,<sup>h</sup> and this is the gate of the heavens."<sup>i</sup> **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.<sup>j</sup> **19** So he named that place Beth'el,\* but previously the city's name was Luz.<sup>k</sup>

**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,<sup>l</sup> 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."<sup>a</sup> **5** He said to them: "Do you know La'ban<sup>b</sup> the grandson of Na'hor?"<sup>c</sup> 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<sup>d</sup> 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



the relative\* of her father and that he was the son of Re-bek'-ah. And she ran off and told her father.

**13** As soon as La'ban<sup>a</sup> heard the report about Jacob the son of his sister, he ran to meet him. He embraced him and kissed him and brought him into his house. And he began to tell La'-ban all these things. **14** La'ban said to him: "You are indeed my bone and my flesh."<sup>\*</sup> So he stayed with him a full month.

**15** La'ban then said to Jacob: "Just because you are my relative,<sup>\*b</sup> should you serve me for nothing? Tell me, what are your wages to be?"<sup>c</sup> **16** Now La'ban had two daughters. The name of the older was Le'ah, and the name of the younger, Rachel.<sup>d</sup> **17** But the eyes of Le'ah had no luster, whereas Rachel had become a very attractive and beautiful woman. **18** Jacob had fallen in love with Rachel, so he said: "I am willing to serve you seven years for your younger daughter Rachel."<sup>e</sup> **19** To this La'ban said: "It is better for me to give her to you than to give her to another man. Keep dwelling with me." **20** And Jacob served seven years for Rachel,<sup>f</sup> but in his eyes they were like just a few days because of his love for her.

**21** Then Jacob said to La'ban: "Give over my wife because my days are up, and let me have relations with her." **22** With that La'ban gathered all the men of the place and made a feast. **23** But during the evening, he resorted to taking his daughter Le'ah and bringing her to him that he might have relations with her. **24** La'ban also gave his female servant Zil'pah to his daughter Le'ah as a ser-

**29:12, 15** \*Lit., "brother." **29:14** \*Or "my blood relative."

CHAP. 29

a Ge 24:29

b Ge 28:5

c Ge 30:27, 28  
Ge 31:7

d Ru 4:11

e Ge 31:41

f Ge 30:26  
Ho 12:12

Second Col.

a Ge 16:1, 2  
Ge 30:9  
Ge 46:18

b Ge 31:7, 42

c Ge 31:41

d Ge 35:22

e Ge 30:1, 3

f Ho 12:12

g Ge 46:15  
Ru 4:11

h Ge 30:22

i Ge 35:22  
Ge 37:22  
Ge 49:3, 4  
Ex 6:14  
1Ch 5:1

j Ge 30:20  
1Sa 1:5, 6  
Lu 1:24, 25

k Ge 34:25  
Ge 49:5  
1Ch 4:24

l Ge 34:25  
Ge 49:5  
Ex 6:16  
Nu 3:12  
1Ch 6:1

vant.<sup>a</sup> **25** In the morning Jacob saw that it was Le'ah! So he said to La'ban: "What have you done to me? Was it not for Rachel that I served you? Why have you tricked me?"<sup>b</sup> **26** To this La'ban said: "It is not our custom here to give the younger woman before the first-born. **27** Celebrate the week of this woman. After that you will also be given this other woman in exchange for serving me seven more years."<sup>c</sup> **28** Jacob did so and celebrated the week of this woman, after which he gave him his daughter Rachel as a wife. **29** Besides, La'ban gave his female servant Bil'hah<sup>d</sup> to his daughter Rachel as her servant.<sup>e</sup>

**30** Then Jacob had relations also with Rachel, and he loved Rachel more than Le'ah, and he served him for another seven years.<sup>f</sup> **31** When Jehovah saw that Le'ah was unloved,<sup>\*</sup> he then enabled her to become pregnant,<sup>g</sup> but Rachel was barren.<sup>h</sup> **32** So Le'ah became pregnant and gave birth to a son and named him Reu'ben,<sup>\*i</sup> for she said: "It is because Jehovah has looked upon my affliction,<sup>j</sup> for now my husband will begin to love me." **33** And she again became pregnant and gave birth to a son and then said: "It is because Jehovah has listened, in that I was unloved, so he gave me this one also." Then she named him Sim'e-on.<sup>\*k</sup> **34** And she became pregnant yet again and gave birth to a son and then said: "Now this time my husband will join himself to me, because I have borne him three sons." Therefore, he was named Le'-vi.<sup>\*l</sup> **35** And she became pregnant once more and gave birth to

**29:31** \*Lit., "hated." <sup>#</sup>Lit., "he opened her womb." **29:32** \*Meaning "See, a Son!" **29:33** \*Meaning "Hearing." **29:34** \*Meaning "Adherence; Joined."

a son and then said: "This time I will praise Jehovah." She therefore named him Judah.\*<sup>a</sup> After that she stopped giving birth.

**30** When Rachel saw that she had borne no children to Jacob, she became jealous of her sister and began to say to Jacob: "Give me children or else I will die." **2** At this Jacob's anger flared up against Rachel, and he said: "Am I in the place of God, who has prevented you from having children?"\* **3** So she said: "Here is my slave girl Bil'hah.<sup>b</sup> Have relations with her in order that she may bear children for me\* and that through her, I too may have children." **4** With that she gave him her servant Bil'hah as a wife, and Jacob had relations with her.<sup>c</sup> **5** Bil'hah became pregnant and in time bore Jacob a son. **6** Then Rachel said: "God has acted as my judge and has also listened to my voice, so that he gave me a son." That is why she named him Dan.\*<sup>d</sup> **7** Bil'hah, Rachel's servant, became pregnant once more and in time bore Jacob a second son. **8** Then Rachel said: "With strenuous wrestlings I have wrestled with my sister. I have also come off the winner!" So she named him Naph'ta-li.\*<sup>e</sup>

**9** When Le'ah saw that she had stopped having children, she took her servant Zil'pah and gave her to Jacob as a wife.<sup>f</sup> **10** And Le'ah's servant Zil'pah bore a son to Jacob. **11** Then Le'ah said: "With good fortune!" So she named him Gad.\*<sup>g</sup> **12** After that Zil'pah, Le'ah's

**29:35** \*Meaning "Praised; Object of Praise." **30:2** \*Or "has withheld the fruit of the womb from you?" **30:3** \*Lit., "give birth upon my knees." **30:6** \*Meaning "Judge." **30:8** \*Meaning "My Wrestlings." **30:11** \*Meaning "Good Fortune."

CHAP. 29

a Ge 35:23  
Ge 37:26  
Ge 44:18  
Ge 49:8  
1Ch 2:3  
Re 5:5

CHAP. 30

b Ge 29:29  
  
c Ge 35:22  
  
d Ge 35:25  
Ge 46:23  
Ge 49:16  
  
e Ge 35:25  
Ge 46:24  
Ge 49:21  
De 33:23  
  
f Ge 35:26  
  
g Ge 49:19  
Nu 32:33

Second Col.

a Lu 1:46, 48  
  
b Ge 35:26  
Ge 46:17  
Ge 49:20  
De 33:24  
  
c Ge 29:32  
  
d Ge 29:30  
  
e Ge 35:23  
Ge 46:13  
Ge 49:14  
De 33:18  
  
f Ru 4:11  
  
g Ge 29:32  
  
h Ge 35:23  
Ge 46:15  
Ps 127:3

i Ge 46:14  
Ge 49:13  
De 33:18

j Ge 34:1

servant, bore a second son to Jacob. **13** Then Le'ah said: "With my happiness! For the daughters will certainly pronounce me happy."<sup>a</sup> So she named him Ash'er.\*<sup>b</sup>

**14** Now Reu'ben<sup>c</sup> was walking in the days of the wheat harvest, and he found mandrakes in the field. So he brought them to his mother Le'ah. Then Rachel said to Le'ah: "Give me, please, some of your son's mandrakes." **15** At this she said to her: "Is it a small matter that you took my husband?<sup>d</sup> Would you now take my son's mandrakes also?" So Rachel said: "Very well. He will lie down with you tonight in exchange for your son's mandrakes."

**16** When Jacob was coming from the field in the evening, Le'ah went out to meet him and said: "It is with me you are going to have relations, because I have hired you outright with my son's mandrakes." So he lay down with her that night.

**17** And God heard and answered Le'ah, and she became pregnant and in time bore to Jacob a fifth son. **18** Then Le'ah said: "God has given me my wages\* because I have given my servant to my husband." So she named him Is'sa-char.\*<sup>e</sup>

**19** And Le'ah became pregnant once more and in time bore a sixth son to Jacob.<sup>f</sup> **20** Then Le'ah said: "God has endowed me, yes, me, with a good endowment. At last, my husband will tolerate me,<sup>g</sup> for I have borne him six sons."<sup>h</sup> So she named him Zeb'u-lun.\*<sup>i</sup> **21** Afterward she bore a daughter and named her Di'nah.<sup>j</sup>

**22** Finally God remembered Rachel, and God heard and

**30:13** \*Meaning "Happy; Happiness." **30:18** \*Or "a hireling's wages." <sup>a</sup>Meaning "He Is Wages." **30:20** \*Meaning "Toleration."

answered her by enabling her to become pregnant.\*<sup>a</sup> **23** And she became pregnant and gave birth to a son. Then she said: "God has taken away my reproach!"<sup>b</sup> **24** So she named him Joseph,<sup>c</sup> saying: "Jehovah is adding another son to me."

**25** After Rachel had given birth to Joseph, Jacob immediately said to La'ban: "Send me away so that I may go to my place and to my land.<sup>d</sup> **26** Give over my wives and my children, for whom I have served with you, that I may go, for you well know how I have served you."<sup>e</sup> **27** Then La'ban said to him: "If I have found favor in your eyes,—I have understood by the omens\* that Jehovah is blessing me because of you." **28** And he added: "Stipulate your wages to me, and I will give them."<sup>f</sup> **29** So Jacob said to him: "You know how I have served you and how your herd has fared with me;<sup>g</sup> **30** you had little before my coming, but your herd has increased and multiplied, and Jehovah has blessed you since I arrived. So when will I do something for my own house?"<sup>h</sup>

**31** Then he said: "What should I give you?" And Jacob said: "You will give me nothing whatsoever! If you will do this one thing for me, I will resume shepherding your flock and guarding it.<sup>i</sup> **32** I will pass through your whole flock today. You set aside from there every sheep speckled and with color patches and every dark-brown sheep among the young rams and any color-patched and speckled one among the she-goats. From now on, these must

**30:22** \*Lit., "and God listened to her and opened her womb." **30:24** \*A shortened form of Josiphiah, which means "May Jah Add (Increase)." **30:27** \*Or "from the evidence."

CHAP. 30  
a Ge 29:31

b Lu 1:24, 25

c Ge 35:24  
Ge 45:4  
De 33:13  
Ac 7:9

d Ge 28:15  
Ge 31:13

e Ge 31:41  
Ho 12:12

f Ge 31:7

g Ge 31:38

h Ge 32:9, 10

i Ho 12:12

Second Col.  
a Ge 31:7

b Ge 31:8

become my wages.<sup>a</sup> **33** And my righteousness\* must speak for me on a future day when you come to look over my wages; every one that is not speckled and color-patched among the she-goats and dark brown among the young rams will be considered stolen if it is with me."

**34** To this La'ban said: "That is fine! Let it be according to your word."<sup>b</sup> **35** Then on that day, he set aside the he-goats striped and color-patched and all the she-goats speckled and color-patched, every one in which there was any white and every one dark brown among the young rams, and gave them into the care of his sons. **36** After that he set a distance of three days' journey between himself and Jacob, and Jacob was shepherding the flocks of La'ban that remained over.

**37** Jacob then took freshly cut staffs of the storax, almond, and plane trees, and he peeled white spots in them by exposing the white wood of the staffs. **38** Then he placed the staffs that he had peeled in front of the flock, in the gutters, in the drinking troughs, where the flocks would come to drink, that they might get into heat in front of them when they came to drink.

**39** So the flocks would get into heat in front of the staffs, and the flocks would produce striped, speckled, and color-patched offspring. **40** Then Jacob separated the young rams and turned the flocks to face the striped ones and all the dark-brown ones among the flocks of La'ban. Then he separated his own flocks and did not mix them with La'ban's flocks. **41** And whenever the robust animals would get into heat, Jacob would place the staffs in

**30:33** \*Or "honesty."

the gutters before the eyes of the flocks, that they might get into heat by the staffs. **42** But when the animals were weak, he would not place the staffs there. So the weak ones always came to be La'ban's, but the robust ones became Jacob's.<sup>a</sup>

**43** And the man grew very prosperous, and he acquired great flocks and male and female servants and camels and donkeys.<sup>b</sup>

**31** In time he heard what the sons of La'ban were saying: "Jacob has taken everything that belonged to our father, and from what belonged to our father, he has amassed all this wealth."<sup>c</sup> **2** When Jacob would look at the face of La'ban, he saw that his attitude toward him was not what it used to be.<sup>d</sup> **3** Finally Jehovah said to Jacob: "Return to the land of your fathers and to your relatives,<sup>e</sup> and I will continue with you." **4** Then Jacob sent a message to Rachel and Le'ah to come out to the field to his flock, **5** and he said to them:

"I have seen that your father's attitude toward me has changed,<sup>f</sup> but the God of my father has been with me.<sup>g</sup> **6** You yourselves certainly know that I have served your father with all my power.<sup>h</sup> **7** And your father has tried to cheat me and has changed my wages ten times; but God has not allowed him to do me harm. **8** If on the one hand he would say, 'The speckled ones will be your wages,' then the whole flock produced speckled ones; but if on the other hand he would say, 'The striped ones will be your wages,' then the whole flock produced striped ones.<sup>i</sup> **9** So God kept taking your father's livestock away from him and giving it to me. **10** Once when the flock got into heat, I raised

CHAP. 30

a Ge 31:9

b Ge 32:5  
Ge 36:6, 7

CHAP. 31

c Ge 30:33

d Ge 30:27

e Ge 28:15  
Ge 32:9  
Ge 35:27

f Ge 30:27

g Ge 48:15

h Ge 30:29, 30

i Ge 30:32

Second Col.

a Ge 30:39

b Ge 29:25  
Ge 31:39

c Ge 12:8, 9  
Ge 35:15

d Ge 28:18, 22

e Ge 35:14  
Ge 37:1

f Ge 31:41  
Ho 12:12

g Ge 31:1

h Ge 31:3

i Ge 33:13

j Ge 30:42, 43

k Ge 35:27

l Ge 35:2  
Jos 24:2

m Ge 31:14

n Ge 15:18

o Nu 32:1

my eyes and saw in a dream that the he-goats mating with the flock were striped, speckled, and spotty.<sup>a</sup> **11** Then the angel of the true God said to me in the dream, 'Jacob!' to which I said, 'Here I am.' **12** And he continued, 'Raise your eyes, please, and see that all the he-goats mating with the flock are striped, speckled, and spotty, for I have seen all that La'ban is doing to you.<sup>b</sup> **13** I am the true God of Beth'el,<sup>c</sup> where you anointed a pillar and where you made a vow to me.<sup>d</sup> Now get up, go out of this land, and return to the land of your birth."<sup>e</sup>

**14** At this Rachel and Le'ah answered him: "Is there any share left for us to inherit in our father's house? **15** Does he not consider us as foreigners, since he has sold us and has been using up the money given for us?" **16** All the riches that God has taken away from our father are ours and our children's.<sup>g</sup> So, then, do everything that God has told you to do."<sup>h</sup>

**17** Then Jacob got up and lifted his children and his wives on the camels,<sup>i</sup> **18** and he began driving all his herd and all the goods that he had accumulated,<sup>j</sup> the livestock in his possession that he had accumulated in Pad'dan-a'ram, to go to Isaac his father in the land of Ca'naan.<sup>k</sup>

**19** Now La'ban had gone to shear his sheep, and Rachel stole the teraphim statues<sup>\*i</sup> that belonged to her father.<sup>m</sup> **20** Moreover, Jacob outwitted La'ban the A-ra-mae'an, for he had not told him that he was running away. **21** And he ran away and crossed the River,<sup>\*n</sup> he and all he had. Then he headed toward the mountainous region of Gil'e-ad.<sup>o</sup> **22** On the third day, La'ban was

31:19 \*Or "household gods; idols."  
31:21 \*That is, the Euphrates.

told that Jacob had run away. **23** So he took his brothers\* with him and pursued him for a journey of seven days and caught up with him in the mountainous region of Gil'e-ad. **24** Then God came to La'ban the A-ra-mae'an<sup>a</sup> in a dream by night<sup>b</sup> and said to him: "Be careful about what you say to Jacob, either good or bad."<sup>c</sup>

**25** So La'ban approached Jacob, as Jacob had pitched his tent in the mountain and La'ban had encamped with his brothers in the mountainous region of Gil'e-ad. **26** Then La'ban said to Jacob: "What have you done? Why have you resorted to outwitting me and carrying my daughters off like captives taken by the sword? **27** Why did you run away secretly and outwit me and not tell me? If you had told me, I could have sent you away with rejoicing and with songs, with tambourine and with harp. **28** But you did not give me a chance to kiss my grandchildren\* and my daughters. You have acted foolishly. **29** It is in my power to do harm to you, but the God of your father spoke to me last night, saying, 'Be careful about what you say to Jacob, either good or bad.'<sup>d</sup> **30** Now you have gone because you have been longing to return to the house of your father, but why have you stolen my gods?"<sup>e</sup>

**31** Jacob answered La'ban: "It was because I was afraid, for I said to myself, 'You might take your daughters away from me by force.' **32** Anyone with whom you find your gods will not live. Before our brothers, examine what I have, and take what is yours." But Jacob did not know

**31:23** \*Or "relatives." **31:24** \*Lit., "Watch yourself that you do not speak with Jacob from good to bad." **31:28** \*Lit., "sons."

CHAP. 31

a Ge 25:20  
Ho 12:12

b Ge 20:3

c Ps 105:15

d Ge 31:24

e Ge 31:19  
Ge 35:2

Second Col.

a Ge 46:18, 25

b Le 15:19

c Ge 31:19

d Ge 30:27

e 1Sa 17:34

f Ge 47:9

g Ge 31:7

h Ge 28:13  
Ge 31:29

that Rachel had stolen them. **33** So La'ban went into the tent of Jacob and into the tent of Le'ah and into the tent of the two slave girls,<sup>a</sup> but did not find them. Then he came out of Le'ah's tent and went into Rachel's tent. **34** Meanwhile, Rachel had taken the teraphim statues and put them in the woman's saddle basket of the camel, and she was sitting on them. So La'ban searched through the whole tent but did not find them. **35** Then she said to her father: "Do not be angry, my lord, because I am not able to get up before you, for the customary thing with women is upon me."<sup>b</sup> So he searched on carefully but did not find the teraphim statues.<sup>c</sup>

**36** At that Jacob became angry and began to criticize La'ban. Jacob then said to La'ban: "What is my offense, and for what sin are you hotly pursuing me? **37** Now that you have searched through all my goods, what have you found that belongs to your house? Put it here in front of my brothers and your brothers, and let them decide between the two of us. **38** During these 20 years that I have been with you, your sheep and your goats never miscarried,<sup>d</sup> and I never ate the rams of your flock. **39** I did not bring you any animal torn by wild beasts.<sup>e</sup> I would stand the loss of it myself. Whether the animal was stolen by day or was stolen by night, you would demand compensation from me. **40** By day the heat consumed me, and the cold by night, and sleep would flee from my eyes.<sup>f</sup> **41** This makes 20 years for me in your house. I have served you 14 years for your two daughters and 6 years for your flock, and you kept changing my wages ten times.<sup>g</sup> **42** If the God of my father,<sup>h</sup> the God of Abraham and

the One whom Isaac fears,<sup>a</sup> had not been on my side, you would now have sent me away empty-handed. God has seen my affliction and the toil of my hands, and that is why he reproved you last night.”<sup>b</sup>

**43** Then La'ban answered Jacob: “The daughters are my daughters and the children my children and the flock my flock, and everything you are looking at is mine and my daughters’. What can I do today against these or against their children whom they have borne?”

**44** Now come, let us make a covenant, you and I, and it will serve as a witness between us.”

**45** So Jacob took a stone and set it up as a pillar.<sup>c</sup> **46** Then Jacob said to his brothers: “Pick up stones!” And they took stones and made a pile. After that they ate there on the pile of stones. **47** And La'ban began calling it Je'gar-sa-ha-du'tha,\* but Jacob called it Gal'e-ed.”

**48** La'ban then said: “This pile of stones is a witness between me and you today.” That is why he named it Gal'e-ed,<sup>d</sup>

**49** and the Watchtower, for he said: “Let Jehovah keep watch between you and me when we are out of each other's sight. **50** If you mistreat my daughters and if you start taking wives in addition to my daughters, though there is no man with us, remember that God will be a witness between you and me.”

**51** La'ban went on to say to Jacob: “Here is this pile of stones, and here is the pillar that I have erected between you and me. **52** This pile of stones is a witness, and the pillar is something that bears witness,<sup>e</sup> that I

31:42 \*Lit., “the fear of Isaac.” 31:47 \*An Aramaic expression meaning “Witness Pile.” <sup>a</sup>A Hebrew expression meaning “Witness Pile.”

CHAP. 31  
a Ge 31:53

b Ge 31:24

c Ge 28:18

d Ge 31:22, 23

e Ge 31:44, 45

Second Col.

a Ge 17:1, 7

b Ge 31:42

c Ge 31:28

d Ge 24:59, 60

e Ge 27:43  
Ge 28:2

CHAP. 32

f Ge 27:39  
Ge 36:8  
De 2:5  
Jos 24:4

g Ge 25:30

h Ge 31:41

i Ge 30:43  
Ge 33:11

j Ge 33:1, 2

k Ge 27:41  
Ge 32:11

will not pass beyond this pile of stones to bring harm to you and you will not pass beyond this pile of stones and this pillar to bring harm to me. **53** Let the God of Abraham<sup>a</sup> and the God of Na'hor, the God of their father, judge between us.” And Jacob swore by the One whom his father Isaac fears.<sup>b</sup>

**54** After that Jacob offered a sacrifice in the mountain and invited his brothers to eat bread. So they ate and spent the night in the mountain. **55** However, La'ban got up early in the morning and kissed his grandchildren<sup>c</sup> and his daughters and blessed them.<sup>d</sup> Then La'ban departed and returned home.<sup>e</sup>

**32** Jacob then went on his way, and the angels of God met up with him. **2** As soon as he saw them, Jacob said: “This is the camp of God!” So he named that place Ma-ha-na'im.\*

**3** Then Jacob sent messengers ahead of him to his brother E'sau in the land of Se'ir,<sup>f</sup> the territory\* of E'dom,<sup>g</sup> **4** and he commanded them: “This is what you will say to my lord, to E'sau, ‘This is what your servant Jacob says: “I have resided\* with La'ban for a long time until now.”<sup>h</sup> **5** And I have acquired bulls, donkeys, sheep, and male and female servants,<sup>i</sup> and I send this message to inform my lord, in order to find favor in your eyes.””

**6** In time the messengers returned to Jacob, saying: “We met your brother E'sau, and he is now on his way to meet you, and there are 400 men with him.”<sup>j</sup> **7** And Jacob became very frightened and anxious.<sup>k</sup> So he divided the peo-

31:53 \*Lit., “by the fear of his father Isaac.” 31:55 \*Lit., “sons.” 32:2 \*Meaning “Two Camps.” 32:3 \*Lit., “field.” 32:4 \*Or “resided as a foreigner.”

***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

him go.” (If Jesus had thus called Lazarus back from a state of bliss in another life, that would have been no kindness. But Jesus’ raising Lazarus up from a lifeless state was a kindness both to him and to his sisters. Once again Lazarus became a living human.)

Mark 5:35-42: “Some men from the home of the presiding officer of the synagogue came and said: ‘Your daughter died! Why bother the teacher any longer?’ But Jesus, overhearing the word being spoken, said to the presiding officer of the synagogue: ‘Have no fear, only exercise faith.’ . . . He took along the young child’s father and mother and those with him, and he went in where the young child was. And, taking the hand of the young child, he said to her: *‘Tal’i-tha cu’mi,’* which, translated, means: ‘Maiden, I say to you, Get up!’ And immediately the maiden rose and began walking, for she was twelve years old. And at once they were beside themselves with great ecstasy.” (When the general resurrection takes place on earth during Christ’s Millennial Reign, doubtless many millions of parents and their offspring will be overjoyed when they are reunited.)

### **What prospects will await those raised to life on earth?**

Luke 23:43: “Truly I tell you today, You will be with me in Paradise.” (All the earth will be transformed into a paradise under the rule of Christ as King.)

Rev. 20:12, 13: “I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. . . . They were judged individually according to their deeds.” (The opening of scrolls evidently points to a time of education in the divine will, in harmony with Isaiah 26:9. The fact that “the scroll of life” is opened indicates that there is opportunity for those who heed that education to have their names written in that scroll. Ahead of them will be the prospect of eternal life in human perfection.)

See also pages 227-232, under “Kingdom.”



It appears that Korah's sons did not join their father in his rebellion, along with Dathan and Abiram, against Moses and Aaron. Hence, these sons did not die with their father at that time. (Nu 26:9-11) Thus, at a later period, we find reference made to "the sons of Korah" in the superscriptions of many of the Psalms (42, 44-49, 84, 85, 87, 88), although this term has, basically, the meaning of "the descendants of Korah," or "the house of Korah."

**ABIATHAR** (A-bi'a-thar) [Father of Excellence; Father of More Than Enough (Overflow)] A son of High Priest Ahimelech, of the tribe of Levi and of the line of Eli. (1Sa 14:3; 22:11; 23:6) He lived during the reigns of Saul, David, and Solomon, and during David's reign he became high priest. He had two sons, Jonathan and Ahimelech (the same name as Abiathar's father).—2Sa 15:27, 36; 8:17.

Abiathar was living in Nob, "the city of the priests," a short distance from Jerusalem, when King Saul had Doeg the Edomite slaughter Abiathar's father, the high priest, and other priests (85 in all), because of their supposed support of David. Doeg also struck down with the sword all the other residents of the city. Only Abiathar escaped. He fled to David, himself a fugitive, evidently at Keilah, several miles to the SW. David, feeling a certain personal responsibility for the tragedy, told Abiathar: "I well knew on that day, because Doeg the Edomite was there, that he would without fail tell Saul. I personally have wronged every soul of the house of your father. Just dwell with me. Do not be afraid, for whoever looks for my soul looks for your soul, for you are one needing protection with me."—1Sa 22:12-23; 23:6.

Abiathar now traveled with David during the remainder of his outlawed state and served as priest for David's forces. First Samuel 23:6 shows that Abiathar had brought with him an ephod, and while the priests in general wore an ephod of linen (1Sa 22:18), verses 9-12 of chapter 23 indicate that this was apparently the ephod of Abiathar's father, the high priest, containing the Urim and Thummim.

#### **During the Kingships of David and Solomon.**

It appears that when David finally gained the throne, Abiathar was made the high priest. Some scholars suggest that, after High Priest Ahimelech's death, King Saul had Zadok installed as high priest to replace Ahimelech, thereby not recognizing Abiathar, who was in the company of Saul's future successor, David. They hold that, following his ascension to the throne, David made Abiathar an associate high priest along with Zadok. Such

view is evidently taken due to the fact that Zadok and Abiathar are regularly mentioned together as though sharing a high position in the priesthood. (2Sa 15:29, 35; 17:15; 19:11; 20:25; 1Ki 1:7, 8, 25, 26; 4:4; 1Ch 15:11) However, the inspired record nowhere mentions any appointment of Zadok as high priest under King Saul. It is possible that Zadok's prominence is due to his being a seer or prophet, just as the prophet Samuel received greater mention in the divine record than the high priest of his time. (2Sa 15:27) The evidence indicates that Abiathar was the sole high priest during David's reign and that Zadok then occupied a position secondary to him.—1Ki 2:27, 35; Mr 2:26.

The text at 2 Samuel 8:17 has caused some question in this regard, since it says that "Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests" then, but does not mention Abiathar as high priest. Some suggest that the names of Ahimelech and Abiathar were transposed by a scribal error so that the text should read "Abiathar the son of Ahimelech," even as it does in the Syriac *Peshitta*. However, the record at 1 Chronicles (18:16; 24:3, 6, 31) confirms the order of the names in this verse as found in the Masoretic text. It therefore appears more likely that Zadok and Ahimelech are mentioned simply as secondary priests under High Priest Abiathar, and that Abiathar's position was, in this instance, assumed to be understood.—1Ch 16:37-40; compare Nu 3:32.

Abiathar, along with other priests, shared in the privilege of bringing the ark of Jehovah up from Obed-edom's home to Jerusalem. (2Sa 6:12; 1Ch 15:11, 12) In addition to being high priest he was included in David's group of advisers.—1Ch 27:33, 34.

Toward the latter part of his father David's reign, Absalom formed a conspiracy against him. Abiathar again stayed by David when circumstances forced the king to flee from Jerusalem. As part of a plan to thwart the counsel of traitorous Ahithophel, David's previous counselor, Abiathar and Zadok as loyal priests were sent back to Jerusalem to serve as liaison officers to keep David advised of his rebellious son's plans. (2Sa 15:24-36; 17:15) After Absalom's death, Abiathar and Zadok served as intermediaries to arrange David's return to the capital.—2Sa 19:11-14.

In view of his faithful record of enduring many hardships in David's company during his time as a fugitive from Saul and again during Absalom's rebellion, and considering his having enjoyed David's confidence, friendship, and favor during some four decades, it is surprising to find Abiathar linking himself up with another son of David,

Adonijah, in a later conspiracy for the throne. Though the plot also had the support of Joab as head of the army, it failed; and Solomon was appointed as king, with loyal priest Zadok doing the anointing at David's instruction. (1Ki 1:7, 32-40) Abiathar's son Jonathan, who had previously served as a runner to bear news to David during Absalom's insurrection, now went to advise Adonijah of the plot's miscarriage. King Solomon took no immediate action against Abiathar, but when evidence showed that the plot was still smoldering, he ordered Adonijah's and Joab's death and banished priest Abiathar from Jerusalem, saying: "Go to Anathoth to your fields! For you are deserving of death; but on this day I shall not put you to death, because you carried the ark of the Sovereign Lord Jehovah before David my father, and because you suffered affliction during all the time that my father suffered affliction." (1Ki 2:26) Zadok was now assigned to replace Abiathar in his priestly position, and with this the office of high priest passed again to the line of Aaron's son Eleazar; and the priestly line of the house of Eli came to a complete end, in fulfillment of the prophecy at 1 Samuel 2:31.—1Ki 2:27; 1Sa 3:12-14.

While the record later, at 1 Kings 4:4, again refers to "Zadok and Abiathar" as priests of Solomon's reign, it is likely that Abiathar is listed only in an honorary capacity or in a historical sense. Some scholars suggest that Solomon, after demoting Abiathar, then assigned him to serve as Zadok's deputy, and that while one officiated on Mount Zion, where the Ark was kept, the other served at the tabernacle, which continued in Gibeon prior to the building of the temple. (See 1Ch 16:37-40.) However, 1 Kings 2:26 shows that Solomon sent Abiathar to his fields in Anathoth, and while Anathoth was not far from Gibeon, Solomon's order indicates that Abiathar was being removed from any active participation in the priesthood.

At Mark 2:26 most translations have Jesus saying that David went into the house of God and ate the showbread "when Abiathar was high priest." Since Abiathar's father, Ahimelech, was the high priest when that event took place, such translation would result in a historical error. It is noteworthy that a number of early manuscripts omit the above phrase, and it is not found in the corresponding passages at Matthew 12:4 and Luke 6:4. However, a similar Greek structure occurs at Mark 12:26 and Luke 20:37, and here many translations use the phrase "in the passage about." (RS; AT; JB) So, it appears that Mark 2:26 properly allows

for the translation given in the *New World Translation*, which reads: "How he entered into the house of God, *in the account* about Abiathar the chief priest." Since the account of the first exploits of Abiathar begins immediately following the record of David's entering the house of God to eat the showbread, and since Abiathar did later become Israel's high priest in David's reign, this translation maintains the historical accuracy of the record.

**ABIB** (A'bib) [Green Ears]. The original name of the first lunar month of the Jewish sacred calendar and of the seventh month of the secular calendar. (Ex 13:4; 23:15; 34:18; De 16:1) It corresponds, generally, with part of March and part of April.

The name Abib is understood to mean "Green Ears," the ears of grain being ripe but still soft. (Compare Le 2:14.) It was during this month that the barley harvest took place, followed some weeks later by the wheat harvest. The latter, or spring, rains also began and these helped to bring the Jordan River to flood stage. (Jos 3:15) It was designated by Jehovah as the initial month of the sacred year at the time of the Exodus from Egypt. (Ex 12:1, 2; 13:4) Following the Babylonian exile this name was replaced by the name Nisan.—See NISAN.

**ABIDA** (A-bi'da) [Father Has Known (Me)]. Abida was a son of Midian and a grandson of Abraham by his wife Keturah. He had four brothers, named Ephah, Ephraim, Hanoch, and Eldaah.—Ge 25:1, 2, 4; 1Ch 1:33.

**ABIDAN** (Ab'i-dan) [(My) Father Has Judged]. The chieftain of the tribe of Benjamin at the time of the census of Israel in the second year following the Exodus from Egypt. (Nu 1:11, 16) He was the head over the 35,400 men of Benjamin over 20 years of age who camped on the W side of the tabernacle.—Nu 2:18, 22, 23.

At the completion of the tabernacle and its inauguration (1512 B.C.E.), during 12 days each chieftain presented a noncompetitive offering of silver and gold dishware, worth about \$1,720, in addition to offerings of grain, oil, incense, and livestock, and it was on the ninth day that Abidan did so. (Nu 7:10, 60-65) He died during the 40-year journey in the wilderness.—Nu 14:29, 30.

**ABIEL** (A-bi'el) [(My) Father Is God].

1. A son of Zeror, and descendant of Bechorath and Aphiah, of the tribe of Benjamin. A comparison of 1 Chronicles 8:29-33 and 9:35-39 with 1 Samuel 9:1, 2 and 14:50, 51 gives basis for

# "Preach the Word"

(2 Timothy 4:2)



God has com - mand - ed us this day; He has  
 Sea - sons of trou - ble we will face; Op - po -  
 Sea - sons of fa - vor we will see, And the



giv - en us a charge to o - bey. At  
 si - tion may bring shame and dis - grace. Though  
 need for us to teach, there will be. The



all times, be read - y to im - part The  
 preach - ing may out of sea - son seem, Our  
 way to sal - va - tion we pro - claim And



rea - son for the hope with - in your heart.  
 trust is in our God, who is su - preme. So preach the  
 help to sanc - ti - fy Je - ho - vah's name.

*“Preach the Word”*



Word, Oh, how vi - tal that all hear! Preach the



Word, As this sys - tem's end draws near. Preach the



Word, Help the meek to un - der - stand. Preach the



Word, Through - out the land!

## What do you need to do?

Speak in a manner that reflects the emotions you feel and that is consistent with what you are saying.

### WHY IS IT IMPORTANT?

It is essential if you are to reach the hearts of those listening.

EMOTION is a fundamental part of human life. When a person expresses his emotions, he reveals what is in his heart, the sort of person he is inside, how he feels about situations and people. Because of harsh experiences in their lives—and in some instances because of cultural influences—many people hide their emotions. But Jehovah encourages us to cultivate positive qualities in the inner person and then to give appropriate expression to what is there.—Rom. 12:10; 1 Thess. 2:7, 8.

When we speak, the words we use may correctly identify emotions. But if our words are not expressed with corresponding feeling, those who hear us may doubt our sincerity. On the other hand, if the words are expressed with appropriate feeling, our speech can take on a beauty and a richness that may touch the hearts of those who are listening.

**Expressing Warmth.** Warm feelings are frequently associated with thoughts about people. Thus, when we speak about Jehovah’s endearing qualities and when we express our appreciation for Jehovah’s goodness, our voice should be warm. (Isa. 63:7-9) And when speaking to fellow humans, our manner of speaking should also convey an appealing warmth.

A leper comes to Jesus and begs to be healed. Imagine Jesus’ tone of voice when he says: “I want to. Be made clean.” (Mark 1:40, 41) Picture, too, the scene as a woman subject to a flow of blood for 12 years quietly approaches Jesus from behind and touches the fringe of his outer garment. Upon realizing that she has not escaped notice, the woman comes forward trembling, falls at Jesus’ feet, and discloses before all the people why she has touched his garment and how she has been healed. Think of the manner in which Jesus says to her: “Daughter, your faith has made you well; go your way in peace.” (Luke 8: 42b-48) The warmth that Jesus displayed on those occasions touches our hearts down to this day.

When, like Jesus, we feel compassion for people and when we truly want to help them, it shows in the way we speak to them. Such an expression of warmth is sincere, not excessive. Our warmth can make a big difference in how people respond. Most of the things we say in the field ministry lend themselves to this kind of expression, especially when we are reasoning, encouraging, exhorting, and sympathizing.

If you have a warm feeling toward others, show it on your face. When you manifest warmth, your audience is drawn to you as to a fire on a cold night. If warmth is not evident on your face, your audience may not be convinced that you sincerely care about them. Warmth cannot be put on like a mask—it must be genuine.

Warmth should also be evident in your voice. If you have a hard, coarse voice, it might be difficult to express warmth in your speech. But with time and conscious effort, you can. One thing that might help, from a purely mechanical standpoint, is to remember that short, clipped sounds make speech hard. Learn to draw out the softer sounds in words. This will help to put warmth into your speech.

Of even greater importance, however, is the focus of your interest. If your thoughts are centered sincerely on those to whom you are speaking and you have an earnest desire to convey something that can benefit them, that feeling will be reflected in the way you speak.

A spirited delivery is stimulating, but tender feeling is also needed. It is not always enough for us to persuade the mind; we must also move the heart.

**Expressing Other Feelings.** Emotions such as anxiety, fear, and depression might be expressed by a person who is in distress. Joy is an emotion that should be prominent in our lives and that we freely express when speaking to others. On the other hand, some emotions need to be curbed. They are not consistent with the Christian personality. (Eph. 4:31, 32; Phil. 4:4) Emotions of all sorts can be conveyed by the words we choose, our tone of voice, the intensity with which we speak, our facial expression, and gestures.

#### HOW TO EXPRESS IT

Instead of being overly concerned about the words you are using, focus on your desire to help your listeners.

Both your tone of voice and your facial expression should reflect whatever emotion is appropriate for your material.

Learn by carefully observing others who speak expressively.

faction from worshipping him as we fulfill our inborn spiritual need. (Matt. 5:3) He also designed us in such a way that we can gain happiness from giving to others. (Acts 20:35) The ministry allows us to do both—to worship God and to help people. It stands to reason that having an increased share in the ministry results in even greater joy. In addition, the more we preach, the more skillful we may become. As we gain skill, we build our confidence and minimize our nervousness. We will have more opportunities to give a witness and to start Bible studies. All of this makes the ministry more enjoyable.

<sup>3</sup> March and April will be especially good months to auxiliary pioneer because we can choose either a 30- or a 50-hour requirement. In addition, beginning Saturday, March 22, and continuing until the Memorial on Monday, April 14, we will participate in an enjoyable campaign to invite others to attend the Memorial. Congregations will be abuzz with excitement, as many will be working “shoulder to shoulder” to cover as much of the territory as possible in the allotted time.—Zeph. 3:9.

<sup>4</sup> **Prepare Now:** If you have not already done so, take time to review your schedule and see what adjustments you can make to expand your ministry during one or more months. Make it a matter of prayer. (Jas. 1:5) Talk about it with your family and others in the congregation. (Prov. 15:22) You may find that despite health challenges or a full work schedule, you too can experience the joy that comes from auxiliary pioneering.

<sup>5</sup> Jehovah wants his servants to be joyful. (Ps. 32:11) By exerting ourselves to expand our ministry this Memorial season, not only will it increase our joy but it will also bring joy to our heavenly Father.—Prov. 23:24; 27:11.

3. Why will March and April be especially good months to auxiliary pioneer?

4. If we want to auxiliary pioneer, what should we do?

5. What will result if we expand our ministry this Memorial season?

---

## Make This Memorial Season a Joyful One!

---

<sup>1</sup> Would you like to increase your joy during March, April, and May? One way to do that is to expand your ministry and, if possible, auxiliary pioneer. How will this add to your joy?

<sup>2</sup> **Increase Your Joy:** Jehovah created us with the capacity to experience joy and satis-

1. What is one way to increase our joy during this Memorial season?

2. How will expanding our ministry result in increased joy?

## 8

*The Lord's Evening Meal*

(Matthew 26:26-30)



Je - ho - vah, our Fa - ther in heav - en, Oh,  
We're gath - ered to - geth - er be - fore you. As



this is a most sa - cred night! It was  
sheep of your pas - ture, we came To give



Ni - san four - teen when your glo - ry was seen, Your  
praise for your love that brought Christ from a - bove, To



love, jus - tice, wis - dom, and might. The  
hon - or your most ho - ly name. We



## The Lord's Evening Meal



Pass - o - ver lamb was then eat - en, And  
keep this Me - mo - rial oc - ca - sion Fixed



Is - ra - el's tribes went forth free. Cen - t'ries  
firm - ly in heart and in mind. Thus we'll



lat - er our Lord his own life - blood out - poured To ful -  
walk ev - 'ry day as Christ showed us the way, And then



fill this di - vine proph - e - cy.  
life ev - er - last - ing we'll find.