

- Song 132 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **“A Wife for Isaac”:** (10 min.)
 Ge 24:2-4—Abraham sent his servant to find a wife for Isaac among those who worshipped Jehovah (wp16.3 14 ¶3)
 Ge 24:11-15—Abraham’s servant met Rebekah at a well (wp16.3 14 ¶4)
 Ge 24:58, 67—Rebekah agreed to marry Isaac (wp16.3 14 ¶6-7)
- **Digging for Spiritual Gems:** (10 min.)
 Ge 24:19, 20—What lessons can we learn from Rebekah’s actions in these verses? (wp16.3 12-13)

Ge 24:65—Why did Rebekah cover her head, and what lesson does this teach? (wp16.3 15 ¶3)

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

- **Bible Reading:** (4 min. or less) Ge 24:1-21 (2)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Discussion. Play the video, and then ask the audience the following questions: How did the publisher make good use of questions? How did the publisher respond to the householder’s reply about the identity of Jesus?
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LIVING AS CHRISTIANS

- Song 25
- **Memorial Campaign to Begin Saturday, March 14:** (8 min.) Discussion. Give everyone in the audience a copy of the invitation, and review it. Play and discuss the sample presentation. Outline local arrangements for covering the territory.
- **“Whom Will I Invite?”:** (7 min.) Discussion.
- **Congregation Bible Study:** (30 min.) jy chap. 107
- Concluding Comments (3 min. or less)
- Song 9 and Prayer

GENESIS 24 | A Wife for Isaac



24:2-4, 11-15, 58, 67

Abraham’s servant sought Jehovah’s direction when choosing a wife for Isaac. (Ge 24:42-44) We too should seek Jehovah’s direction before making major decisions. How?

- Pray
- Consult God’s Word and Christian publications
- Seek help from spiritually mature Christians

Now We Are One

(Genesis 2:23, 24)

Db Absus4/Db Ab7/Db Bbm9 Bbm

This is at last bone of my bone, Flesh of my flesh; now

Gb Ebm Fm Ebm/Gb Bbm Dbma7/Ab

I'm not a-lone. God has pro - vid - ed a part - ner,

Gb Gb/Ab Ab7 Db

Some - one to call my own. Now we are one;

Ab7sus4/Db Ab7/Db Bbm9 Bbm Gb

now there can be Bless-ings to share for you and for me.

Now We Are One

Ebm Fm Ebm/Gb Bbm Dbma7/Ab Gb

As man and wom - an to - geth - er, We are a

Detailed description: This system contains the first two lines of music. The top staff is a treble clef with a key signature of three flats (Bb, Eb, Ab) and a common time signature. It features a series of chords: Ebm, Fm, Ebm/Gb, Bbm, Dbma7/Ab, and Gb. The bottom staff is a bass clef with the same key signature and time signature, providing a bass line for the chords. The lyrics 'As man and wom - an to - geth - er, We are a' are positioned between the two staves.

Gb/Ab Ebm6/Gb Fsus4 F Bbm/F

fam - i - ly. Ev - 'ry day we'll serve our

Detailed description: This system contains the third and fourth lines of music. The top staff continues with chords: Gb/Ab, Ebm6/Gb, Fsus4, F, and Bbm/F. The bottom staff continues the bass line. The lyrics 'fam - i - ly. Ev - 'ry day we'll serve our' are positioned between the two staves.

Fsus4 F Fsus4 F F/C Bb/C C7 Fsus4 F

God a - bove. As he shows the way,

Detailed description: This system contains the fifth and sixth lines of music. The top staff continues with chords: Fsus4, F, Fsus4, F, F/C, Bb/C, C7, Fsus4, and F. The bottom staff continues the bass line. The lyrics 'God a - bove. As he shows the way,' are positioned between the two staves.

Bbm/F C/E E° Ebm7 Gb/Ab

Un - fail - ing love we'll dis - play.

Detailed description: This system contains the seventh and eighth lines of music. The top staff continues with chords: Bbm/F, C/E, E°, Ebm7, and Gb/Ab. The bottom staff continues the bass line. The lyrics 'Un - fail - ing love we'll dis - play.' are positioned between the two staves.

Now We Are One

Db Ab7sus4/Db Ab7/Db Bbm9 Bbm

As we have vowed, so may it be. Sea - sons of joy, may

Detailed description: This system contains the first two lines of music. The treble staff features a melody with eighth and quarter notes, while the bass staff provides a simple accompaniment with quarter notes. The lyrics are positioned below the treble staff.

Gb Ebm Fm Ebm/Gb Bbm Dbma7/Ab

we come to see. Oh, may we hon - or Je - ho - vah,

Detailed description: This system contains the next two lines of music. The treble staff continues the melody, and the bass staff has a more active line with eighth notes. The lyrics are placed below the treble staff.

Gb Ebm7 Gb/Ab Fm/Ab Ab7

And may you al - ways be my

Detailed description: This system contains the third and fourth lines of music. The treble staff has a long note with a fermata over it, and the bass staff has a rhythmic accompaniment. The lyrics are below the treble staff.

Db

love.

Detailed description: This system contains the final two lines of music. The treble staff has a melody that ends with a whole note chord, and the bass staff has a long, sustained note with a fermata. The lyrics are below the treble staff.

(See also Gen. 29:18; Eccl. 4:9, 10; 1 Cor. 13:8.)

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

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

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

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

CHAP. 23
a Ac 7:15, 16

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

CHAP. 24
c Ge 13:2

d Ge 15:2, 3

Second Col.

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

b Ge 22:20-23

c Ge 11:27, 28
Ge 15:7

d Heb 11:15

e Ge 12:1
Heb 11:8

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

g Heb 11:18

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

i Heb 1:7, 14

j Ge 12:5

k Ge 24:2, 3

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

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

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

24:7 *Lit., "seed."

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

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

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

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

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

CHAP. 24
a Ge 22:23

b Ge 11:29

c Ge 11:26

d Ge 22:23

e Ge 11:29

Second Col.

a Ge 25:20
Ge 29:10

b Ge 15:2, 3

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

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

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

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

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

24:32 *Probably referring to Laban.

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

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

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

CHAP. 24

a Ge 25:5

b Ge 24:2, 3
Ge 28:1

c Ge 22:20-23

d Ge 24:4

e Ge 24:5

f Ge 48:15

g Heb 1:7, 14

h Ge 11:25

i Ge 24:9

j Ge 24:16

k Ge 24:14

l Ge 24:15, 17

m Ge 24:18

Second Col.

a Ge 24:22, 23

b Ge 24:27

c Ge 24:8

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

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

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

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

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

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

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

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

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

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

CHAP. 24

a Ge 28:5

b Ge 35:8

c Ge 22:15, 17

d Ge 16:14
Ge 25:11

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

f Ps 77:12
Ps 143:5

g Heb 11:9

h Ge 26:8

i Ge 23:2, 19

CHAP. 25

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

k 1Ch 1:32, 33

Second Col.

a Ge 24:36

b Ge 21:14

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

d Ge 23:2, 19

e Ge 17:19
Ge 26:12-14

f Ge 16:14

g Ge 16:10, 11

h Ga 4:24

i Ge 36:2, 3
Isa 60:7

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

k 1Ch 1:29-31

l Ge 17:20

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

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

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

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

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GENESIS 24 | A Wife for Isaac



24:2-4, 11-15, 58, 67

Abraham’s servant sought Jehovah’s direction when choosing a wife for Isaac. (Ge 24:42-44) We too should seek Jehovah’s direction before making major decisions. How?

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March 9-15 / Genesis 24

Treasures From God's Word

"A Wife for Isaac": (10 minutes)

Genesis 24:2-4—Abraham sent his servant to find a wife for Isaac among those who worshipped Jehovah

Genesis 24:2-4: Abraham said to his servant, the oldest one of his household, who was managing all he had: "Please put your hand under my thigh, and I will make you swear by Jehovah, the God of the heavens and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I am dwelling. You must go instead to my country and to my relatives and take a wife for my son, for Isaac."

***wp16.3* 14 paragraph 3**

Abraham made Eliezer take an oath that he would not select a wife for Isaac from among the women of Canaan. Why? Because the Canaanites neither respected nor worshipped Jehovah God. Abraham knew that Jehovah intended in due time to punish those people for their wicked practices. Abraham did not want his beloved son, Isaac, to be bound to those people and their immoral ways. He also knew that his son had a vital role to play in fulfilling God's promises.—Genesis 15:16; 17:19; 24:2-4.

Genesis 24:11-15—Abraham's servant met Rebekah at a well

Genesis 24:11-15: He had the camels kneel down at a well of water outside the city. It was about evening, the time when the women would go out to draw water. Then he said: "Jehovah the God of my master Abraham, please grant me success this day, and show your loyal love to my master Abraham. Here I am standing at a spring of water, and the daughters of the men of the city are coming out to draw water. May it happen that the young woman to whom I say, 'Please let down your water jar so that I may take a drink,' and who replies, 'Take a drink, and I will also water your camels,' let this be the one you choose for your servant Isaac; and by this let me know that you have shown your loyal love to my master." Even before he finished speaking, Rebekah, who was the daughter of Bethuel the son of Milcah the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder.

wp16.3 14 paragraph 4

Eliezer went on to tell his hosts that when he arrived at the well near Haran, he prayed to Jehovah God. He asked Jehovah, in effect, to choose the young woman for Isaac to marry. How? Eliezer asked God to ensure that the girl He wanted Isaac to wed would come to the well. When asked for a drink, she should volunteer not only to give Eliezer a drink but to water his camels as well. (Genesis 24:12-14) And who had come along and done precisely that? Rebekah! Imagine how she might have felt if she overheard the story Eliezer told her family members!

Genesis 24:58,67—Rebekah agreed to marry Isaac

Genesis 24:58: They called Rebekah and said to her: "Will you go with this man?" She replied: "I am willing to go."

Genesis 24:67: After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah as his wife; and he fell in love with her, and Isaac found comfort after the loss of his mother.

wp16.3 14 paragraphs 6-7

Weeks earlier, Eliezer had raised that very issue with Abraham, asking: "What if the woman is unwilling to come with me?" Abraham had responded: "This will release you from your oath." (Genesis 24:39,41) In the house of Bethuel too, the young woman's preferences mattered. Eliezer was so enthusiastic about the success of his mission that on the following morning, he asked if he could return to Canaan with Rebekah immediately. The family, however, wanted her to remain with them for at least another ten days. Finally, they resolved the matter this way: "Let us call the young woman and inquire of her."—Genesis 24:57.

Here, then, was a great crossroads in Rebekah's life. What would she say? Would she play on the sympathy of her father and brother, pleading for a release from this journey into the unknown? Or would she view it as a privilege to have a part in events that were clearly being guided by Jehovah? When she answered, she revealed how she felt about this sudden, perhaps daunting, change in her life. She simply said: "I am willing to go."—Genesis 24:58.

Digging for Spiritual Gems

Genesis 24:19,20—What lessons can we learn from Rebekah’s actions in these verses?

Genesis 24:19,20: When she finished giving him a drink, she said: “I will also draw water for your camels until they are done drinking.” So she quickly emptied her jar into the drinking trough and ran again and again to the well to draw water, and she kept drawing water for all his camels.

wp16.3 12-13

One evening, after she had filled her jar, an elderly man ran up to meet her. He said to her: “Please give me a little sip of water from your jar.” It was such a modest request and so politely made! Rebekah could see that the man had traveled far. So she quickly swung her water jar from her shoulder and let the man drink, not a mere sip, but a real drink of the fresh, cool water. She noticed that he had a train of ten camels kneeling nearby and that the trough had not yet been filled to water them. She could see that his kind eyes were watching her attentively, and she wanted to be as generous as she could. So she said: “I will also draw water for your camels until they are done drinking.”—Genesis 24:17-19.

Note that Rebekah offered not merely to give the ten camels a drink but to water them until they were satisfied. If very thirsty, one camel might drink over 25 gallons (95 liters) of water! If all ten camels were that thirsty, Rebekah faced hours of hard work. As matters turned out, it seems unlikely that the camels were extremely thirsty.* But did Rebekah know that when she made her offer? No. She was willing, even eager, to work as hard as need be to show hospitality to this elderly stranger. He accepted her offer. Then he watched her intently as she ran back and forth, filling and refilling her jar and emptying it into the trough again and again.—Genesis 24:20,21.

*It was already evening. The account contains no indication that Rebekah was detained at the well for hours. It does not imply that her family was asleep by the time she finished or that anyone came to see why her errand was taking so long.

Genesis 24:65—Why did Rebekah cover her head, and what lesson does this teach?

Genesis 24:65: 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.

wp16.3 15 paragraph 3

Finally, the day came that we described at the outset of this article. As the caravan traversed the Negeb and twilight began to fall over the land, Rebekah saw a man out walking in the fields. He looked thoughtful, contemplative. "She quickly got down from the camel," we read—perhaps not even waiting for the beast to kneel down—and she asked her guide: "Who is that man there walking in the field to meet us?" When she learned that it was Isaac, she covered her head with her shawl. (Genesis 24:62-65) Why? Evidently the gesture was a sign of respect for her future husband. That kind of submission may strike some today as old-fashioned. Really, though, men as well as women may take a lesson from Rebekah's humility, for who of us does not need more of that lovely quality?

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

Bible Reading: (4 minutes or less) Genesis 24:1-21 (*th* study 2)

- Song 132 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **“A Wife for Isaac”:** (10 min.)
 Ge 24:2-4—Abraham sent his servant to find a wife for Isaac among those who worshipped Jehovah (wp16.3 14 ¶3)
 Ge 24:11-15—Abraham’s servant met Rebekah at a well (wp16.3 14 ¶4)
 Ge 24:58, 67—Rebekah agreed to marry Isaac (wp16.3 14 ¶6-7)
- **Digging for Spiritual Gems:** (10 min.)
 Ge 24:19, 20—What lessons can we learn from Rebekah’s actions in these verses? (wp16.3 12-13)

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APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Discussion. Play the video, and then ask the audience the following questions: How did the publisher make good use of questions? How did the publisher respond to the householder’s reply about the identity of Jesus?
- **Initial Call:** (2 min. or less) Use the sample conversation. (1)
- **Initial Call:** (3 min. or less) Begin with the sample conversation. Respond to an objection common in your territory. (12)
- **Memorial Invitation:** (3 min. or less) Begin with the sample conversation. The householder shows interest. Introduce and discuss (but do not play) the video *Remember Jesus’ Death*. (11)

LIVING AS CHRISTIANS

- Song 25
- **Memorial Campaign to Begin Saturday, March 14:** (8 min.) Discussion. Give everyone in the audience a copy of the invitation, and review it. Play and discuss the sample presentation. Outline local arrangements for covering the territory.
- **“Whom Will I Invite?”:** (7 min.) Discussion.
- **Congregation Bible Study:** (30 min.) jy chap. 107
- Concluding Comments (3 min. or less)
- Song 9 and Prayer

GENESIS 24 | A Wife for Isaac



24:2-4, 11-15, 58, 67

Abraham’s servant sought Jehovah’s direction when choosing a wife for Isaac. (Ge 24:42-44) We too should seek Jehovah’s direction before making major decisions. How?

- Pray
- Consult God’s Word and Christian publications
- Seek help from spiritually mature Christians



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

INITIAL CALL

- Question: Who was Jesus?
- Scripture: **Mt 16:16**
- Link: Why did Jesus die?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 41 ¶5

FIRST RETURN VISIT

- Question: Why did Jesus die?
- Scripture: **Mt 20:28**
- Link: How can we show our appreciation for Jesus' ransom sacrifice?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 52 ¶2

SECOND RETURN VISIT

- Question: How can we show our appreciation for Jesus' ransom sacrifice?
- Scripture: **Joh 17:3**
- Link: What happens at meetings of Jehovah's Witnesses?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



• *bhs* 58 ¶19

MEMORIAL INVITATION CAMPAIGN

(March 14–April 7):

“We’re here to invite you to a special event that will be attended by millions of people. It’s the anniversary of Jesus’ death.” Hand the person an invitation. “This invitation shows the time and location of the event in our area. We also invite you to a special talk the weekend before.”

Link When Interest Is Shown: Why did Jesus die?

A Special Possession

(1 Peter 2:9)

F Fsus4

God has a new cre - a - tion, His
 They are a ho - ly na - tion, Who
 Faith - ful to their com - mis - sion, They

C/E F

spir - it - a - noint - ed sons. He has
 han - dle the truth a - right. God has
 gath - er the oth - er sheep. To the

Dm7 Gm7

bought them from man - kind; His ap -
 called them from dark - ness To his
 Lamb they are loy - al. His com -

E \flat C/E Chorus

prov - al they've won.
 won - der - ful light.
 mand - ments they keep. A

A Special Possession

spe - cial pos - ses - sion, They're a peo - ple for your

The first system of music features a treble clef with a key signature of one flat (Bb) and a common time signature. The melody is written in the treble clef, and the bass line is in the bass clef. Chords are indicated above the staff: F, Bb/F, and C/E. The lyrics are: "spe - cial pos - ses - sion, They're a peo - ple for your".

name. They love you. They praise you. As

The second system of music continues the melody and bass line. Chords are indicated above the staff: Dm, Dm/C, Bb, Gm/Bb, and F/A. The lyrics are: "name. They love you. They praise you. As".

one they de - clare a - broad your fame.

The third system of music concludes the piece. Chords are indicated above the staff: Gm7, C7sus4, and F. The lyrics are: "one they de - clare a - broad your fame.".

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- Opening Comments (1 min.)

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- Pray
- Consult God’s Word and Christian publications
- Seek help from spiritually mature Christians

WHAT

A commemoration of the death of Jesus Christ.

WHY

To remember what he did in giving his life for us.

WHEN
AND
WHERE

See inside for the date, time, and location.

There is no admittance fee, and no collections will be taken.



Scan code or visit jw.org to watch the brief video *Why Did Jesus Die?*

(Look under ABOUT US > MEMORIAL)



**You Are
Welcome
to Attend!**



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On the night before he died, Jesus told his followers to commemorate his death. He said:

“Keep doing this in remembrance of me.”

—Luke 22:19.



In connection with this event, a special Bible talk will be given in thousands of locations around the world. The topic, date, time, and location will be:

Whose Leadership Can You Trust?

Please join us for the **annual commemoration of the death of Jesus Christ**. The date, time, and location will be:

Tuesday, April 7, 2020

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A PUBLIC MEETING NEAR YOU

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additional locations



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Whom Will I Invite?



Each year we make a special effort to invite people in the territory to join us in observing the Memorial. Most of them are strangers to us. We should also invite people whom we know. People who receive an invitation from an acquaintance are often more likely to attend. (yb08 11 ¶3; 14 ¶1)
Who are some individuals whom you could invite?

- Relatives
- Workmates or schoolmates
- Neighbors
- Return visits and past and present Bible students

In addition, the elders will invite those who are inactive. What if an acquaintance does not live in your area? You can find out the time and location of the Memorial where he lives by clicking the ABOUT US tab at the top of the jw.org home page and selecting “Memorial.” As you prepare for this year’s observance, think about those you can invite, and then extend a personal invitation.



A KING CALLS THOSE INVITED TO A MARRIAGE FEAST

MATTHEW 22:1-14

As Jesus' ministry draws to an end, he continues to use illustrations to expose the scribes and the chief priests. Hence, they want to kill him. (Luke 20:19) But Jesus is not finished exposing them. He relates another illustration:

"The Kingdom of the heavens may be likened to a king who made a marriage feast for his son. And he sent his slaves to call those invited to the marriage feast, but they were unwilling to come." (Matthew 22:2, 3) Jesus introduces his illustration by mentioning "the Kingdom of the heavens." Logically, then, the "king" must be Jehovah God. What of the king's son and those invited to the marriage feast? Again, it is not difficult to identify the king's son as Jehovah's Son, who is there presenting the illustration, and to grasp that those invited are the ones who will be with the Son in the Kingdom of the heavens.

Who are the first ones to be invited? Well, to whom have Jesus and the apostles been

preaching about the Kingdom? It has been to the Jews. (Matthew 10:6, 7; 15:24) This nation accepted the Law covenant in 1513 B.C.E., thereby coming first in line to make up "a kingdom of priests." (Exodus 19:5-8) But when would they actually be called to "the marriage feast"? Logically, that invitation went out in 29 C.E. when Jesus began preaching about the Kingdom of the heavens.

And how did most Israelites respond to the invitation? As Jesus said, "they were unwilling to come." The majority of the religious leaders and the people did not accept him as the Messiah and as God's designated King.

Jesus indicates, though, that the Jews were to have another opportunity: "Again [the king] sent other slaves, saying, 'Tell those invited: "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and everything is ready. Come to the marriage feast."' But unconcerned they went off, one to his own



field, another to his business; but the rest, seizing his slaves, treated them insolently and killed them.” (Matthew 22:4-6) That corresponds to what would occur once the Christian congregation was established. At that time, the Jews still had the opportunity to be in the Kingdom, yet most spurned this call, even abusing ‘the king’s slaves.’—Acts 4:13-18; 7:54, 58.

With what outcome for the nation? Jesus relates: “The king grew wrathful and sent his armies and killed those murderers and burned their city.” (Matthew 22:7) The Jews experienced that in 70 C.E. when the Romans destroyed “their city,” Jerusalem.

Does their refusing the king’s call mean that no one else would be invited? Not according to Jesus’ illustration. He goes on to say: “Then [the king] said to his slaves, ‘The marriage feast is ready, but those invited were not worthy. Therefore, go to the roads leading out of the city, and invite anyone you find to the marriage

feast.’ Accordingly, those slaves went out to the roads and gathered all they found, both wicked and good; and the room for the wedding ceremonies was filled with those dining.”—Matthew 22:8-10.

Significantly, the apostle Peter would later begin helping Gentiles—ones who were not Jews by birth or conversion—to become true Christians. In 36 C.E., Roman army officer Cornelius and his family received God’s spirit, coming in line for a place in the Kingdom of the heavens that Jesus mentioned.—Acts 10:1, 34-48.

Jesus indicates that not all who come to the feast will finally prove acceptable to “the king.” He says: “When the king came in to inspect the guests, he caught sight of a man not wearing a marriage garment. So he said to him, ‘Fellow, how did you get in here without a marriage garment?’ He was speechless. Then the king said to his servants, ‘Bind him hand and foot and throw him into the darkness outside. There is where his weeping and the gnashing of his teeth will be.’ For there are many invited, but few chosen.”—Matthew 22:11-14.

The religious leaders hearing Jesus may not understand the meaning or implications of all that he is saying. Nevertheless, they are displeased and more determined than ever to rid themselves of the one causing them such embarrassment.



-
- ◇ In Jesus’ illustration, who is “the king,” who is “his son,” and who are those first invited to the wedding feast?
 - ◇ When is the call extended to the Jews, and who afterward are invited?
 - ◇ What is indicated by the fact that many are called but few are chosen?

Jehovah Is Our King!

(Psalm 97:1)

D7 G Gsus4 G D7/A

Re - joice, give glo - ry to Je - ho - vah, For the
His glo - ry tell a - mong the na - tions; For Je -
His righ - teous rule is now es - tab - lished. On his

G/B G/D D7 G G/D C/D G G/B

heav - ens pro - claim all his righ - teous - ness. Let us
ho - vah to us is a God who saves. Yes, Je -
throne, he has placed his a - noint - ed Son. Let the

C E7/B Am D G/B D7/A G Em

sing to our God joy - ful songs to his praise; Let us
ho - vah is King; he de - serves all the praise. So we
gods of this world be brought down and be shamed, For the

Am/C D7 C/G G A D Em11 D/F# Chorus

speak to all of his great acts. Let the
bow be - fore his might - y throne. Let the
praise be - longs to God a - lone.

Jehovah Is Our King!

D7/C G/B Am/C B7 Em Em/D

heav - ens re - joice, Let the earth joy - ful be, For Je -

The first system of music is written in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The treble staff has a melody with notes G4, A4, B4, G4, F#4, E4, D4. The bass staff has a bass line with notes G3, G3, F#3, E3, D3, C3. Chords are indicated above the treble staff: D7/C, G/B, Am/C, B7, Em, and Em/D.

Am/C D7/A C/D G/D A D Em11 D/F#

ho - vah has be - come our King! Let the

The second system of music continues the melody. The treble staff has notes G4, F#4, E4, D4, C4, B3, A3, G3. The bass staff has notes G3, G3, F#3, E3, D3, C3, B2, A2. Chords are indicated above the treble staff: Am/C, D7/A, C/D, G/D, A, D, Em11, and D/F#.

D7/C G/B Am/C B7 Em Em/D

heav - ens re - joice, Let the earth joy - ful be, For Je -

The third system of music repeats the first system's melody. The treble staff has notes G4, A4, B4, G4, F#4, E4, D4. The bass staff has notes G3, G3, F#3, E3, D3, C3. Chords are indicated above the treble staff: D7/C, G/B, Am/C, B7, Em, and Em/D.

C A7/C# G/D D7 G

ho - vah has be - come our King!

R.H.

The fourth system of music concludes the piece. The treble staff has notes G4, A4, B4, G4, F#4, E4, D4. The bass staff has notes G3, G3, F#3, E3, D3, C3. Chords are indicated above the treble staff: C, A7/C#, G/D, D7, and G. The right hand (R.H.) is indicated above the final bass staff note.

JANUARY 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



OUR YEARETEXT FOR 2020:

“Go, therefore, and make disciples . . . ,
baptizing them.”—MATT. 28:19.



STUDY ARTICLES FOR:
MARCH 2–APRIL 5, 2020

IN THIS ISSUE

Study Article 1: March 2-8	2
“Go, Therefore, and Make Disciples”	
<hr/>	
Study Article 2: March 9-15	8
You Can Be “a Source of Great Comfort”	
<hr/>	
Study Article 3: March 16-22	14
Jehovah Your God Values You!	
<hr/>	
Study Article 4: March 23-29	20
“The Spirit Itself Bears Witness”	
<hr/>	
Study Article 5: March 30–April 5	26
We Will Go With You	

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Solomone moved to the United States, hoping to find a better life. Instead, he began abusing drugs and ended up in prison. What helped him to straighten out his life?

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YOUNG PEOPLE ASK

What if I Don't Fit In?

Is it more important to fit in with people who have questionable values or to stay true to who you are?

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On jw.org, go to [BIBLE TEACHINGS > TEENAGERS > YOUNG PEOPLE ASK](#).

COVER PICTURE:

When Jesus met with the apostles and others in Galilee after his resurrection, he instructed them to “go . . . and make disciples” (See study article 1, paragraphs 3-4)

Visit the jw.org[®] website, or scan code



Encourage One Another

(Hebrews 10:24, 25)

D Bm G D6/F#

As we en - cour - age one an - oth - er To
 A word when spo - ken at the right time Is,
 As we with eyes of faith are see - ing The

Em11 A7sus4 A7 D D/C# Gma7/B A13

serve Je - ho - vah faith - ful - ly, We
 oh, how com - fort - ing to hear! We
 near - ness of Je - ho - vah's day, We

D Bm G G#°

find the bonds of love are strength - ened; Fine
 hear these words of con - so - la - tion From
 need our gath - er - ing to - geth - er To

D/A D#° Em7 G/A A7 Dsus4 D

works bring peace and u - ni - ty. The
 friends so faith - ful and so dear. How
 keep us walk - ing in the way. U -

R.H.

Encourage One Another

G Gma7 G6 F#m Bm D7/A

love we find a - mong God's peo - ple Gives
 good it is to work to - geth - er With
 nit - ed with Je - ho - vah's peo - ple, We

Gma7 A9/G F#m7 Bm7 E13sus4 E7 G/A A13

each the cour - age to en - dure. Our
 those whose hopes and goals we share! We
 hope to serve e - ter - nal - ly. So

D Bm G G#o

con - gre - ga - tion is a ref - uge, A
 seek to strength - en one an - oth - er And
 we en - cour - age one an - oth - er To

D/A D#o Em7 G/A A7 D

place where we can feel se - cure.
 help each one his bur - den bear.
 hold to our in - teg - ri - ty.

(See also Luke 22:32; Acts 14:21, 22; Gal. 6:2; 1 Thess. 5:14.)

SONG 90

Encourage One Another

PREVIEW

The apostle Paul experienced many difficulties in his life. During hard times, certain fellow workers were of great comfort to him. We will identify three specific qualities that made these fellow workers so good at comforting others. We will also consider how we can follow their example in practical ways.

You Can Be “a Source of Great Comfort”

“These are my fellow workers for the Kingdom of God, and they have become a source of great comfort to me.”

—COL. 4:11.

AROUND the world, many servants of Jehovah are facing stressful, even painful, situations. Have you noticed this in your congregation? Some Christians are dealing with a serious illness or with the death of a loved one. Others are enduring the intense pain of seeing a family member or close friend leave the truth. Still others are coping with the effects of natural disasters. All such brothers and sisters need comfort. How can we help them?

² The apostle Paul faced one life-threatening situation after another. (2 Cor. 11:23-28) He also had to endure “a thorn in the flesh,” possibly some sort of health problem. (2 Cor. 12:7) And he had to cope with disappointment when Demas, his onetime fellow worker, abandoned him “because [Demas] loved the present system of things.” (2 Tim. 4:10) Paul was a courageous spirit-anointed Christian who unselfishly helped others, but at times even he felt discouraged.—Rom. 9:1, 2.

³ Paul received the comfort and support he needed. How? Jehovah certainly used His holy spirit to strengthen him. (2 Cor. 4:7; Phil. 4:13) Jehovah also comforted him through fellow Christians. Paul described some of his fellow workers as “a source of great comfort.”

1. What stressful situations are many faithful servants of Jehovah facing?
2. Why did the apostle Paul at times need to be comforted?
3. From whom did Paul receive comfort and support?



Like Aristarchus, we can be a loyal friend by sticking to our brothers and sisters during “times of distress”

(See paragraphs 4-5)

(Col. 4:11) Among the ones he mentioned by name were Aristarchus, Tychicus, and Mark. They strengthened Paul, helping him to endure. What qualities allowed these three Christians to be so comforting? How can we follow their fine example as we try to comfort and encourage one another?

LOYAL LIKE ARISTARCHUS

⁴ Aristarchus, a Macedonian Christian from Thessalonica, proved to be a loyal friend to Paul. We first read about Aristarchus when Paul visited Ephesus on his third missionary tour. While accompanying Paul, Aristarchus was captured by a mob. (Acts 19:29) When he was finally set free, he did not seek his own safety but loyally stayed with Paul. Some months later, in Greece, Aristarchus was still at Paul’s side even though opposers continued to threaten Paul’s life. (Acts 20:2-4) In about 58 C.E. when Paul

was sent to Rome as a prisoner, Aristarchus accompanied him on the long journey, and together they endured shipwreck along the way. (Acts 27:1, 2, 41) Once in Rome, he apparently spent some time in prison with Paul. (Col. 4:10) Little wonder that Paul felt encouraged and comforted by such a loyal companion!

⁵ Like Aristarchus, we can be a loyal friend by sticking to our brothers and sisters not only in good times but also during “times of distress.” **(Read Proverbs 17:17.)** Even after a trial ends, our brother or sister may still need to be comforted. Frances,* who lost both her parents to cancer within a three-month period, says: “I think that difficult trials affect us for a long time. And I appreciate loyal friends who remember that I am still in pain, even though some time has passed since my parents died.”

* Some of the names in this article have been changed.

4. How did Aristarchus prove to be a loyal friend to Paul?

5. According to Proverbs 17:17, how can we be a loyal friend?



Like Tychicus, we can be a trustworthy friend when others are struggling with problems (See paragraphs 7-9)

⁶ Loyal friends make sacrifices in order to support their brothers and sisters. For example, a brother named Peter was diagnosed with a very aggressive terminal illness. His wife, Kathryn, says: “A couple in our congregation took us to the appointment where we found out about Peter’s illness. They decided then and there that they would not let us go on this painful journey alone, and they have been by our side whenever we have needed them.” How comforting it is to have true friends, who can help us to endure our trials!

TRUSTWORTHY LIKE TYCHICUS

⁷ Tychicus, a Christian from the Roman district of Asia, stands out as a loyal companion to Paul. (Acts 20:4) About 55 C.E., Paul organized the collection of relief funds for Judean Christians, and he may have let Tychicus help with

6. What will loyalty move us to do?

7-8. According to Colossians 4:7-9, how did Tychicus prove trustworthy?

this important assignment. (2 Cor. 8:18-20) Later when Paul was imprisoned in Rome for the first time, Tychicus served as his personal messenger. He delivered Paul’s letters and messages of encouragement to the congregations in Asia. —Col. 4:7-9.

⁸ Tychicus remained Paul’s trustworthy friend. (Titus 3:12) Not all Christians back then were as dependable as Tychicus. About 65 C.E., during his second imprisonment, Paul wrote that many Christian men in the province of Asia avoided associating with him, possibly because they were afraid of opposers. (2 Tim. 1:15) In contrast, Paul could rely on Tychicus and gave him yet another assignment. (2 Tim. 4:12) Paul surely appreciated having a good friend like Tychicus.

⁹ We can imitate Tychicus by being a trustworthy friend. For example, we not only promise to help our brothers

9. How can we imitate Tychicus?

and sisters in need but also do practical things to assist them. (Matt. 5:37; Luke 16:10) When those who need help know that they can depend on us, they are genuinely comforted. One sister explains why. She says, “You do not have the added stress of wondering whether the person who offered to help will be there on time to do what he promised.”

¹⁰ Those coping with a trial or disappointment often find comfort by confiding in a trusted friend. (**Read Proverbs 18:24.**) After the disappointment of seeing his son disfellowshipped, Bijay said, “I needed to share my feelings with someone I could trust.” Carlos lost a cherished congregation privilege as the result of a personal failing. He says, “I needed a ‘safe place’ where I could freely express myself without fear of being judged.” Carlos found that safe place with the elders, who helped him get through his problem. He was also comforted in knowing that the elders were discreet and would keep what he said confidential.

¹¹ To be a trusted friend and confidant, we need to cultivate patience. When Zhanna’s husband left her, she found comfort in sharing her feelings with close friends. “They patiently listened to me,” she says, “although I probably said the same things over and over again.” You too can prove to be a good friend by being a good listener.

10. As stated at Proverbs 18:24, from whom can those coping with a trial or disappointment find comfort?

11. How can we be a trusted friend and confidant?

WILLING TO SERVE LIKE MARK

¹² Mark was a Jewish Christian from Jerusalem. His cousin Barnabas was a well-known missionary. (Col. 4:10) Mark’s family appears to have been materially well-off, yet Mark did not put material things first in his life. Throughout his life, Mark showed a willing spirit. He was happy to serve others. For example, at various times he served alongside both the apostle Paul and the apostle Peter as they fulfilled their responsibilities, with Mark possibly attending to their physical needs. (Acts 13:2-5; 1 Pet. 5:13) Paul described Mark as one of his “fellow workers for the Kingdom of God” and as “a strengthening aid” to him. —Col. 4:10, 11, fn.

¹³ Mark became one of Paul’s close friends. For example, when Paul was imprisoned for the last time in Rome, about 65 C.E., he wrote his second letter to Timothy. In that letter, Paul asked Timothy to come to Rome and to bring Mark along. (2 Tim. 4:11) Paul no doubt appreciated Mark’s past faithful service, so he asked for Mark’s presence at that crucial time. Mark helped Paul in practical ways, perhaps supplying him with food or items for his writing. The support and encouragement that Paul received likely helped him to endure the final days leading up to his execution.

¹⁴ **Read Matthew 7:12.** When we are

12. Who was Mark, and how did he show a willing spirit?

13. How does 2 Timothy 4:11 show that Paul appreciated Mark’s faithful service?

14-15. What can Matthew 7:12 teach us about assisting others in practical ways?



Mark's acts of kindness helped Paul to endure, and we can help our brothers during times of tragedy (See paragraphs 12-14)

going through a hard time, how we appreciate those who offer support in practical ways! “There are so many routine things that seem to be impossible to do when you are suffering,” says Ryan, whose father died unexpectedly in a tragic accident. “Practical assistance—even when it seems very little—goes a long way.”

¹⁵ By being attentive and observant, we can likely find practical ways to help others. For example, one sister took the initiative to help Peter and Kathryn, mentioned earlier, get to all their medical appointments. Neither Peter nor Kathryn could drive anymore, so the sister made a schedule that enabled volunteers from the congregation to take turns providing transportation. Did this arrangement help? Kathryn says, “We felt as if a burden had been lifted off our shoulders.” Never underestimate how comforting your practical yet simple acts of kindness can be.

¹⁶ The first-century disciple Mark certainly was a busy Christian. He had weighty theocratic assignments, including writing the Gospel that bears his name. Yet, Mark made time to comfort Paul, and Paul felt free to ask for Mark's assistance. Angela, who had to cope with the violent death of a family member, appreciated the similar willingness of those who comforted her. “When friends genuinely want to help, they are approachable,” she says. “They don't seem reluctant or hesitant.” We can ask ourselves, ‘Am I known for being willing to comfort fellow worshippers in practical ways?’

DETERMINED TO COMFORT OTHERS

¹⁷ We do not have to look far to find brothers and sisters who need comfort. We may even be able to share the

16. What important lesson about providing comfort do we learn from Mark's example?

17. How can meditating on 2 Corinthians 1:3, 4 motivate us to offer comfort?

same encouraging thoughts that others have used to comfort us. Nino, a sister who lost her grandmother in death, says: “Jehovah can comfort others through us if we allow ourselves to be used by him.” (Read **2 Corinthians 1:3, 4.**) Says Frances, quoted earlier: “There is real truth to 2 Corinthians 1:4. We can pass on to others the comfort we receive.”

¹⁸ We need to take the initiative to act despite our fears. For instance, we may fear not knowing what to say or what to do for someone who is in a distressing situation. An elder named Paul remembers the efforts some made after his father died. “I could tell that it was not easy for them to approach me,” he says. “They struggled with their words. But I still appreciated their desire to offer comfort and support.” Similarly, after experiencing a powerful earthquake, a brother named Tajon said: “I honestly don’t remember every message that people sent me in the days following the earthquake, but I do remember that they

18. (a) Why may some be afraid to offer comfort?
(b) How can we genuinely comfort others? Give an example.

cared enough to check on me.” We can be effective comforters if we show that we care.

¹⁹ As we get closer to the end of this system of things, world conditions will deteriorate and life will become more challenging. (2 Tim. 3:13) And the problems that we bring on ourselves because of inherited sin and imperfection mean that we will continue to need comfort. The apostle Paul was able to endure faithfully to the end of his life, thanks, in part, to the comfort he received from fellow Christians. May we be loyal like Aristarchus, trustworthy like Tychicus, and willing to serve like Mark. By doing so, we can help our brothers and sisters to remain firm in the faith.—1 Thess. 3: 2, 3.

19. Why are you determined to be “a source of great comfort”?

PICTURE DESCRIPTIONS **Page 9:** Aristarchus and Paul endured a shipwreck together. **Page 10:** Tychicus was entrusted with delivering Paul’s letters to the congregations. **Page 12:** Mark assisted Paul in practical ways.

HOW CAN YOU COMFORT OTHERS BY IMITATING . . .

- Aristarchus’ loyalty?
- Tychicus’ trustworthiness?
- Mark’s willingness to help in practical ways?

Our Reasons for Joy

(Matthew 5:12)

B \flat Eb/B \flat F/B \flat B \flat Eb/B \flat B \flat

Our rea - sons for joy are a - bun - dant, Like rich - es in - creas - ing in
We glad - ly be - hold his pro - duc - tions, The heav - ens, the sea, and the

Fsus4 F B \flat Eb/B \flat F/B \flat B \flat B \flat /D Eb Cm7 B \flat /F F7

worth. Those pre - cious to God from all na - tions Are join - ing us in all the
land. We gaze at the book of cre - a - tion, Ap - plaud - ing the work of his

B \flat F/A Eb/G B \flat /F

earth. The joy in our heart is well - found - ed, With
hands. Tri - um - phant - ly we now bear wit - ness, Pro -

E \flat B \flat /D C7sus4 F B \flat F/A

roots reach - ing deep in God's Word. We dai - ly par - take of its
claim - ing the King - dom of God. The news of its birth and its

E \flat /G B \flat /F E \flat Cm7 B \flat /F F7 B \flat

teach - ings; Faith fol - lows the things we have heard. Our
bless - ings, We joy - ous - ly spread all a - broad. E -

Our Reasons for Joy

F7sus4 F7 Bb/F Gm6/E A7

caus - es for joy are deep - seat - ed, Like em - bers that burn in our
 ter - nal re - joic - ing ap - proach - es, Like day - light that fol - lows the

Dm Bbm6/Db F/C

hearts. Though trou - bles and tri - als be - set us, En -
 night. The prom - ised new earth and new heav - ens Will

Bb/C C7 F Chorus F/Eb Gm/D F7/C Bb F/A

dur - ance Je - ho - vah im - parts. Je - ho - vah our God is our
 bring ev - er - last - ing de - light.

Gm7 Bb/F Eb Bb/D C7sus4 F

joy, The work of his hands our de - light. How deep are his

Gm Cm7 Bb/D Eb Bb/F Cm/F F7 Bb

thoughts, how great are his works, A - bound - ing in good - ness and might!