

- Song 93 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

- “**Jacob Marries**”: (10 min.)  
 Ge 29:18-20—Jacob agreed to serve Laban for seven years to marry Rachel (*w03 10/15 29 ¶6*)  
 Ge 29:21-26—Laban tricked Jacob and gave him Leah instead (*w07 10/1 8-9; it-2 341 ¶3*)  
 Ge 29:27, 28—Jacob made the best of a difficult situation

- **Digging for Spiritual Gems**: (10 min.)  
 Ge 30:3—Why did Rachel consider children born to Jacob and Bilhah as her own? (*it-1 50*)

Ge 30:14, 15—Why may Rachel have relinquished an opportunity to conceive in exchange for some mandrakes? (*w04 1/15 28 ¶7*)

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 30:1-21 (2)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching**: (10 min.) Discussion. Play the video *Upbuilding and Positive*, and then discuss study 16 of the *Teaching* brochure.
- **Bible Study**: (5 min. or less) *bhs 59 ¶21-22* (18)

**LIVING AS CHRISTIANS**

- Song 57
- “**Improving Our Skills in the Ministry—Witnessing to the Blind**”: (10 min.) Discussion by the service overseer. Ask the following questions: Why is it important to give attention to the needs of the blind? Where can we locate blind people? How should we approach them? What tools are available to assist blind ones to progress spiritually?
- **Organizational Accomplishments**: (5 min.) Play the *Organizational Accomplishments* video for March.
- **Congregation Bible Study**: (30 min.) *jj chap. 110*
- Concluding Comments (3 min. or less)
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GENESIS 29-30 | **Jacob Marries**

**29:18-28**

Jacob did not know in advance the trials that he would face as a result of marriage. Rachel and Leah became rivals. (Ge 29:32; 30:1, 8) Despite trials, however, Jacob saw that Jehovah was with him. (Ge 30:29, 30, 43) Ultimately, his offspring became the nation of Israel.—Ru 4:11.

In our day, those who choose to marry will face challenges. (1Co 7:28) Nevertheless, they can have a successful marriage and a measure of happiness by relying on Jehovah and applying Bible principles.—Pr 3:5, 6; Eph 5:33.



# 93      *Bless Our Meeting Together*

(Hebrews 10:24, 25)

1. Bless us as we meet together,  
    O Jehovah, we now pray.  
    We are thankful for our meetings;  
    May your spirit with us stay.
2. Help us, Lord, refine our worship;  
    With your Word, oh, do us fill.  
    Train our minds and tongues to witness;  
    Love within our hearts instill.
3. Loving Father, bless our meetings;  
    Grant us peace and unity.  
    May our words and may our actions  
    Magnify your Sov'reignty.

## Genesis 29-30

**29** After that Jacob resumed his journey and traveled on to the land of the people of the East. <sup>2</sup> 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. <sup>3</sup> 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.

<sup>4</sup> So Jacob said to them: "My brothers, what place are you from?" to which they said: "We are from Ha'ran." <sup>5</sup> He said to them: "Do you know La'ban the grandson of Na'hor?" to which they said: "We know him." <sup>6</sup> At this he said to them: "Is he well?" They replied: "He is well. And here is his daughter Rachel coming with the sheep!" <sup>7</sup> 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." <sup>8</sup> 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."

<sup>9</sup> While he was yet speaking with them, Rachel came with her father's sheep, for she was a shepherdess. <sup>10</sup> 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.

<sup>11</sup> Then Jacob kissed Rachel and raised his voice and burst

into tears. <sup>12</sup> 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.

<sup>13</sup> As soon as La'ban 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. <sup>14</sup> La'ban said to him: "You are indeed my bone and my flesh." So he stayed with him a full month.

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

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

Zil'pah to his daughter Le'ah as a servant. <sup>25</sup> 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>26</sup> To this La'ban said: "It is not our custom here to give the younger woman before the firstborn. <sup>27</sup> 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>28</sup> Jacob did so and celebrated the week of this woman, after which he gave him his daughter Rachel as a wife. <sup>29</sup> Besides, La'ban gave his female servant Bil'hah to his daughter Rachel as her servant.

<sup>30</sup> Then Jacob had relations also with Rachel, and he loved Rachel more than Le'ah, and he served him for another seven years. <sup>31</sup> When Jehovah saw that Le'ah was unloved, he then enabled her to become pregnant, but Rachel was barren. <sup>32</sup> So Le'ah became pregnant and gave birth to a son and named him Reu'ben, for she said: "It is because Jehovah has looked upon my affliction, for now my husband will begin to love me." <sup>33</sup> 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>34</sup> 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>35</sup> And she became pregnant once more and gave birth to a son and then said: "This time I will praise Jehovah." She therefore named him Judah. 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."<sup>2</sup> 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?"<sup>3</sup> So she said: "Here is my slave girl Bil'hah. Have relations with her in order that she may bear children for me and that through her, I too may have children."<sup>4</sup> With that she gave him her servant Bil'hah as a wife, and Jacob had relations with her.<sup>5</sup> Bil'hah became pregnant and in time bore Jacob a son.<sup>6</sup> 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>7</sup> Bil'hah, Rachel's servant, became pregnant once more and in time bore Jacob a second son.<sup>8</sup> 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>9</sup> 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>10</sup> And Le'ah's servant Zil'pah bore a son to Jacob.<sup>11</sup> Then Le'ah said: "With good fortune!" So she named him Gad.<sup>12</sup> After that Zil'pah, Le'ah's servant, bore a second son to Jacob.<sup>13</sup> Then Le'ah said: "With my happiness! For the daughters will certainly pronounce me happy." So she named him Ash'er.

<sup>14</sup> Now Reu'ben 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."<sup>15</sup> At this she

said to her: "Is it a small matter that you took my husband? 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."

<sup>16</sup> 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. <sup>17</sup> And God heard and answered Le'ah, and she became pregnant and in time bore to Jacob a fifth son.

<sup>18</sup> 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>19</sup> And Le'ah became pregnant once more and in time bore a sixth son to Jacob. <sup>20</sup> Then Le'ah said: "God has endowed me, yes, me, with a good endowment. At last, my husband will tolerate me, for I have borne him six sons." So she named him Zeb'u-lun. <sup>21</sup> Afterward she bore a daughter and named her Di'nah.

<sup>22</sup> Finally God remembered Rachel, and God heard and answered her by enabling her to become pregnant. <sup>23</sup> And she became pregnant and gave birth to a son. Then she said: "God has taken away my reproach!" <sup>24</sup> So she named him Joseph, saying: "Jehovah is adding another son to me."

<sup>25</sup> 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>26</sup> 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>27</sup> 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.” <sup>28</sup> And he added: “Stipulate your wages to me, and I will give them.” <sup>29</sup> So Jacob said to him: “You know how I have served you and how your herd has fared with me; <sup>30</sup> 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>31</sup> 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>32</sup> 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 become my wages. <sup>33</sup> 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.”

<sup>34</sup> To this La'ban said: “That is fine! Let it be according to your word.” <sup>35</sup> 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. <sup>36</sup> 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.

<sup>37</sup> 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. <sup>38</sup> 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.

<sup>39</sup> So the flocks would get into heat in front of the staffs, and the flocks would produce striped, speckled, and color-patched offspring. <sup>40</sup> 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. <sup>41</sup> And whenever the robust animals would get into heat, Jacob would place the staffs in the gutters before the eyes of the flocks, that they might get into heat by the staffs. <sup>42</sup> 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>43</sup> And the man grew very prosperous, and he acquired great flocks and male and female servants and camels and donkeys.

- Song 93 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

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- **Digging for Spiritual Gems**: (10 min.)  
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**LIVING AS CHRISTIANS**

- Song 57
- “**Improving Our Skills in the Ministry—Witnessing to the Blind**”: (10 min.) Discussion by the service overseer. Ask the following questions: Why is it important to give attention to the needs of the blind? Where can we locate blind people? How should we approach them? What tools are available to assist blind ones to progress spiritually?
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GENESIS 29-30 | **Jacob Marries**

**29:18-28**

Jacob did not know in advance the trials that he would face as a result of marriage. Rachel and Leah became rivals. (Ge 29:32; 30:1, 8) Despite trials, however, Jacob saw that Jehovah was with him. (Ge 30:29, 30, 43) Ultimately, his offspring became the nation of Israel.—Ru 4:11.

In our day, those who choose to marry will face challenges. (1Co 7:28) Nevertheless, they can have a successful marriage and a measure of happiness by relying on Jehovah and applying Bible principles.—Pr 3:5, 6; Eph 5:33.



## **March 30–April 5 / Genesis 29-30**

- Song 93 and Prayer
- Opening Comments (1 minutes)

### **Treasures From God's Word**

**"Jacob Marries":** (10 minutes)

Genesis 29:18-28

Jacob did not know in advance the trials that he would face as a result of marriage. Rachel and Leah became rivals. (Genesis 29:32; 30:1,8) Despite trials, however, Jacob saw that Jehovah was with him. (Genesis 30:29,30,43) Ultimately, his offspring became the nation of Israel.—Ruth 4:11.

In our day, those who choose to marry will face challenges. (1 Corinthians 7:28) Nevertheless, they can have a successful marriage and a measure of happiness by relying on Jehovah and applying Bible principles.—Proverbs 3:5,6; Ephesians 5:33.

## **Genesis 29:18-20—Jacob agreed to serve Laban for seven years to marry Rachel**

**Genesis 29:18-20:** Jacob had fallen in love with Rachel, so he said: "I am willing to serve you seven years for your younger daughter Rachel." To this Laban said: "It is better for me to give her to you than to give her to another man. Keep dwelling with me." And Jacob served seven years for Rachel, but in his eyes they were like just a few days because of his love for her.

### **w03 10/15 29 paragraph 6**

Betrothal was effected by the payment of a bride-price to the bride's family. The Mosaic Law later set at 50 silver shekels the price for virgins who had been seduced. Scholar Gordon Wenham believes that this was "the maximum marriage gift" but that most were "much lower." (Deuteronomy 22:28,29) Jacob could not arrange for a payment. He offered Laban seven years' service. "Since casual laborers received between one-half and one shekel a month in old Babylonian times" (from 42 to 84 shekels in seven full years), continues Wenham, "Jacob was offering Laban a very handsome

marriage gift in exchange for Rachel's hand." Laban readily accepted.—Genesis 29:19.

## **Genesis 29:21-26—Laban tricked Jacob and gave him Leah instead**

**Genesis 29:21-26:** Then Jacob said to Laban: "Give over my wife because my days are up, and let me have relations with her." With that Laban gathered all the men of the place and made a feast. But during the evening, he resorted to taking his daughter Leah and bringing her to him that he might have relations with her. Laban also gave his female servant Zilpah to his daughter Leah as a servant. In the morning Jacob saw that it was Leah! So he said to Laban: "What have you done to me? Was it not for Rachel that I served you? Why have you tricked me?" To this Laban said: "It is not our custom here to give the younger woman before the firstborn.

### **w07 10/1 8-9**

Did Leah conspire to deceive Jacob? Or was she simply

obliged to obey her father? And where was Rachel? Did she know what was going on? If so, how did she feel? Could she defy the will of her authoritarian father? The Bible provides no answer to these questions. Whatever Rachel and Leah thought about the matter, afterward the scheme outraged Jacob. And it was with Laban, not his daughters, that Jacob remonstrated: "Was it not for Rachel that I served with you? So why have you tricked me?" Laban's response? "It is not customary . . . to give the younger woman before the firstborn. Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more." (Genesis 29:25-27) Thus Jacob was maneuvered into a polygamous marriage that was to spawn bitter jealousy.

### ***it-2 341 paragraph 3***

Celebration. While the wedding itself had no formal ceremony, there was, nevertheless, a very joyous celebration of weddings in Israel. On the day of the wedding, at her own home the bride usually made elaborate preparations. First she would bathe herself and rub herself with perfumed oil.

(Compare Ruth 3:3; Ezekiel 23:40.) At times assisted by woman attendants, she put on breastbands and a white robe, often richly embroidered, according to her financial status. (Jeremiah 2:32; Revelation 19:7,8; Psalm 45:13,14) She decked herself with ornaments and jewels, if she was able to do so (Isaiah 49:18; 61:10; Revelation 21:2), and then covered herself with a light garment, a form of veil, that extended from head to foot. (Isaiah 3:19,23) This explains why Laban could so easily practice a deception on Jacob so that Jacob did not know that Laban was giving him Leah instead of Rachel. (Genesis 29:23,25) Rebekah put on a head covering when she approached to meet Isaac. (Genesis 24:65) This symbolized the subjection of the bride to the bridegroom—to his authority.—1 Corinthians 11:5,10.

### **Genesis 29:27,28—Jacob made the best of a difficult situation**

**Genesis 29:27,28:** Celebrate the week of this woman. After that you will also be given this other woman in exchange for serving me seven more years." Jacob did so and celebrated

the week of this woman, after which he gave him his daughter Rachel as a wife.

## **Digging for Spiritual Gems**

### **Genesis 30:3—Why did Rachel consider children born to Jacob and Bilhah as her own?**

**Genesis 30:3:** So she said: "Here is my slave girl Bilhah. Have relations with her in order that she may bear children for me and that through her, I too may have children.

#### ***it-1* 50**

Rachel and Leah both considered the children born to Jacob by their handmaids as their own sons, 'born upon their knees.' (Genesis 30:3-8,12,13,24) These children inherited along with those born directly of Jacob's legal wives. They were natural sons of the father, and since the slave girls were property of the wives, Rachel and Leah had property rights in these children.



## **Genesis 30:14,15—Why may Rachel have relinquished an opportunity to conceive in exchange for some mandrakes?**

**Genesis 30:14,15:** Now Reuben was walking in the days of the wheat harvest, and he found mandrakes in the field. So he brought them to his mother Leah. Then Rachel said to Leah: "Give me, please, some of your son's mandrakes." At this she said to her: "Is it a small matter that you took my husband? 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."

### **w04 1/15 28 paragraph 7**

Why did Rachel relinquish an opportunity to conceive in exchange for some mandrakes? In ancient times, the fruit of the mandrake plant was used in medicine as a narcotic and for preventing or relieving spasms. The fruit was also credited with the capacity to excite sexual desire and to increase human fertility or aid in conception. (Song of Solomon 7:13) While the Bible does not reveal Rachel's motive for the exchange, she may have thought that the

mandrakes would help her conceive and end her reproach of being barren. However, it was some years before Jehovah “opened her womb.”—Genesis 30:22-24.

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**Bible Reading:** (4 minutes or less) Genesis 30:1-21 (*th*  
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# Upbuilding and Positive

**SUMMARY:** Focus on things that improve a situation and that inspire confidence.



Job 16:5

## HOW TO DO IT:

- **Cultivate a positive view of your listeners.** Assume that your fellow believers want to please Jehovah. Even if you must give counsel, first sincerely commend whenever possible.



Let love, not irritation, motivate what you say. Smile warmly to build a rapport with your listeners.

- **Limit negative material.** Include negative aspects of a topic only to the extent that they serve a useful purpose. The overall tone of your presentation should be positive.
- **Make good use of God's Word.** Draw attention to what Jehovah has done, is doing, and will do for humankind. Impart hope and courage to your listeners.

**IN THE MINISTRY:** Consider each person as a potential fellow believer.



As we learn about Jehovah, we will become his friend and our love for him will deepen

**21 Attend the Memorial of Christ's death.** The evening before Jesus died, he taught us that we should have a memorial of his death. We do this each year, and it is called the Memorial or "the Lord's Evening Meal." (1 Corinthians 11:20; Matthew 26:26-28) Jesus wants us to remember that he gave his perfect life as a ransom for us. He said: "Keep doing this in remembrance of me." (**Read Luke 22:19.**) When you attend the Memorial, you show that you remember the ransom and the great love that Jehovah and Jesus have for us.—See End-note 16.

**22** The ransom is the greatest gift we could ever receive. (2 Corinthians 9:14, 15) That precious gift will even benefit millions of people who have already died. Chapters 6 and 7 will discuss how that is possible.

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21, 22. (a) Why should we attend the Memorial of Christ's death each year? (b) What will be discussed in Chapters 6 and 7?

# 57 *Preaching to All Sorts of People*

(1 Timothy 2:4)

1. We really want to imitate our God,  
To be impartial, as we know he is.  
To save all sorts of people is his will;  
He welcomes all to come and to be his.

*(CHORUS)*

*It's the person, not the place;  
It's the heart and not the face.  
God's message to all people we extend.  
So because we really care,  
We keep preaching ev'rywhere:  
"All sorts of people can become God's friend."*

2. It doesn't matter where they may be found  
Or what at first they might appear to be.  
What really counts is what they are at heart—  
The inner self, the one Jehovah sees.

*(Chorus)*

3. Jehovah welcomes all who make the choice  
To leave the world and all its ways behind.  
This we have learned, and this we want to share,  
And so we preach to people of all kinds.

*(Chorus)*

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 Ge 30:3—Why did Rachel consider children born to Jacob and Bilhah as her own? (*it-1 50*)

Ge 30:14, 15—Why may Rachel have relinquished an opportunity to conceive in exchange for some mandrakes? (*w04 1/15 28 ¶7*)

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 30:1-21 (2)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching**: (10 min.) Discussion. Play the video *Upbuilding and Positive*, and then discuss study 16 of the *Teaching* brochure.
- **Bible Study**: (5 min. or less) *bhs 59 ¶¶21-22 (18)*

**LIVING AS CHRISTIANS**

- Song 57
- “**Improving Our Skills in the Ministry—Witnessing to the Blind**”: (10 min.) Discussion by the service overseer. Ask the following questions: Why is it important to give attention to the needs of the blind? Where can we locate blind people? How should we approach them? What tools are available to assist blind ones to progress spiritually?
- **Organizational Accomplishments**: (5 min.) Play the *Organizational Accomplishments* video for March.
- **Congregation Bible Study**: (30 min.) *jj chap. 110*
- Concluding Comments (3 min. or less)
- Song 30 and Prayer

GENESIS 29-30 | **Jacob Marries**

**29:18-28**

Jacob did not know in advance the trials that he would face as a result of marriage. Rachel and Leah became rivals. (Ge 29:32; 30:1, 8) Despite trials, however, Jacob saw that Jehovah was with him. (Ge 30:29, 30, 43) Ultimately, his offspring became the nation of Israel.—Ru 4:11.

In our day, those who choose to marry will face challenges. (1Co 7:28) Nevertheless, they can have a successful marriage and a measure of happiness by relying on Jehovah and applying Bible principles.—Pr 3:5, 6; Eph 5:33.



## IMPROVING OUR SKILLS IN THE MINISTRY

### Witnessing to the Blind



**WHY IMPORTANT:** Many who are blind do not feel comfortable talking to strangers. Therefore, it takes skill to give such ones a witness. Jehovah shows loving concern for the blind. (Le 19:14) We can imitate his example by taking the initiative to help the blind spiritually.

#### HOW TO DO IT:

- **“Search out” the blind.** (Mt 10:11) Do you know someone who has a blind family member? Does your territory have schools, nursing homes, or other facilities that would like publications designed for the blind?
- **Show personal interest.** Your genuine friendliness and sincere interest will help put a blind person at ease. Try to start a conversation on a subject of local interest
- **Provide spiritual help.** To assist those who are visually impaired, the organization has produced literature in various formats. Ask the individual how he prefers to learn. The service overseer should confirm that the literature servant fills requests for literature in a blind person’s preferred format

Literature for the visually impaired is available in several languages in these formats:

- Audio files from our app and website
- Large print
- Braille
- Electronic files for notetakers (portable electronic devices with a speech synthesizer and a refreshable braille display)
- Electronic files for screen readers (computer programs that read audibly whatever is on the monitor)

Using a braille publication and a braille notetaker ▶





# JESUS' FINAL DAY AT THE TEMPLE

MATTHEW 23:25–24:2    MARK 12:41–13:2  
LUKE 21:1-6

---

- JESUS FURTHER CONDEMNNS THE RELIGIOUS LEADERS
  - THE TEMPLE WILL BE DESTROYED
  - A POOR WIDOW CONTRIBUTES TWO SMALL COINS
- 

During Jesus' last appearance at the temple, he continues to expose the hypocrisy of the scribes and Pharisees, openly calling them hypocrites. He uses illustrative language, saying: "You cleanse the outside of the cup and of the dish, but inside they are full of greediness and self-indulgence. Blind Pharisee, cleanse first the inside of the cup and of the dish, so that the outside of it may also become clean." (Matthew 23:25, 26) While the Pharisees are scrupulous when it comes to ceremonial cleanness and outward appearance, they are neglecting the inner person and are failing to purify their figurative heart.

Their hypocrisy is also manifest in their willingness to build and decorate tombs for the prophets. Yet, as Jesus mentions, they “are sons of those who murdered the prophets.” (Matthew 23:31) This they have proved in their efforts to kill Jesus.—John 5: 18; 7:1, 25.

Jesus then points to what awaits these religious leaders if they do not repent: “Serpents, offspring of vipers, how will you flee from the judgment of Gehenna?” (Matthew 23:33) The nearby Valley of Hinnom is used for burning garbage, a graphic image of the permanent destruction awaiting the wicked scribes and Pharisees.

Jesus’ disciples will represent him as “prophets and wise men and public instructors.” How will they be treated? Addressing the religious leaders, Jesus says: “Some of [my disciples] you will kill and execute on stakes, and some of them you will scourge in your synagogues and persecute from city to city, so that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah . . . whom

you murdered.” He warns: “Truly I say to you, all these things will come upon this generation.” (Matthew 23:34-36) That proves to be the case in 70 C.E. when the Roman armies destroy Jerusalem and many thousands of Jews perish.

Contemplating this frightful situation distresses Jesus. He says with sadness: “Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent to her—how often I wanted to gather your children together the way a hen gathers her chicks under her wings! But you did not want it. Look! Your house is abandoned to you.” (Matthew 23:37, 38) Those hearing these words must wonder what “house” he means. Could he possibly be referring to the magnificent temple there in Jerusalem, which God seems to be protecting?

Then Jesus adds: “I say to you, you will by no means see me from now until you say, ‘Blessed is the one who comes in Jehovah’s name!’” (Matthew 23:39) He is quoting from the prophetic words of Psalm 118:26: “Blessed is the one who comes in the name of Jehovah; we bless you from the house of



Jehovah.” Clearly, once this material temple is destroyed, no one will be coming to it in God’s name.

Jesus now moves to a section of the temple where there are trumpet-shaped treasury chests. People can put contributions in the small openings at the top. Jesus sees various Jews doing just that, the rich “dropping in many coins” as gifts. Then Jesus observes a poor widow who drops in “two small coins of very little value.” (Mark 12:41, 42) No doubt Jesus knows how pleased God is with her gift.

Calling his disciples over, Jesus says: “Truly I say to you that this poor widow put in more than all the others who put money into the treasury chests.” How is that so? He explains: “They all put in out of their surplus, but she, out of her want, put in everything she had, all she had to live on.” (Mark 12:43, 44) How she differs in thought and deed from the religious leaders!

As Nisan 11 progresses, Jesus leaves the temple for the last time. One of his disciples exclaims: “Teacher, see! what wonderful stones and buildings!” (Mark 13:1) Indeed, some of the stones in the

temple's walls are extremely large, contributing to the impression of its strength and permanence. It certainly seems strange, then, that Jesus says: "Do you see these great buildings? By no means will a stone be left here upon a stone and not be thrown down."—Mark 13:2.

After saying these things, Jesus and his apostles cross the Kidron Valley and climb to a spot on the Mount of Olives. At one point he is with four of the apostles—Peter, Andrew, James, and John. From that position, they can gaze down on the magnificent temple.

- ◇ What does Jesus do during his final visit to the temple?
- ◇ Jesus foretells what future for the temple?
- ◇ Why does Jesus say that the widow contributed more than the rich?

# 30 *My Father, My God and Friend* (Hebrews 6:10)

1. Life in this world can be hard.

Life in this world can bring tears and pain.  
Still ev'ry day I will say,  
"My life is not in vain."

*(CHORUS)*

*For God is not unrighteous,  
And he remembers the love I've shown.  
So he is ever near me;  
With Jehovah, I'm not alone.  
Yes, God is my provider  
and my protector down to the end.  
Yes, Jehovah is my Father,  
My God and Friend.*

2. Gone are the days of my youth;  
Days of calamity now are here.  
Still through the eyes of my faith,  
My hope is bright and clear.

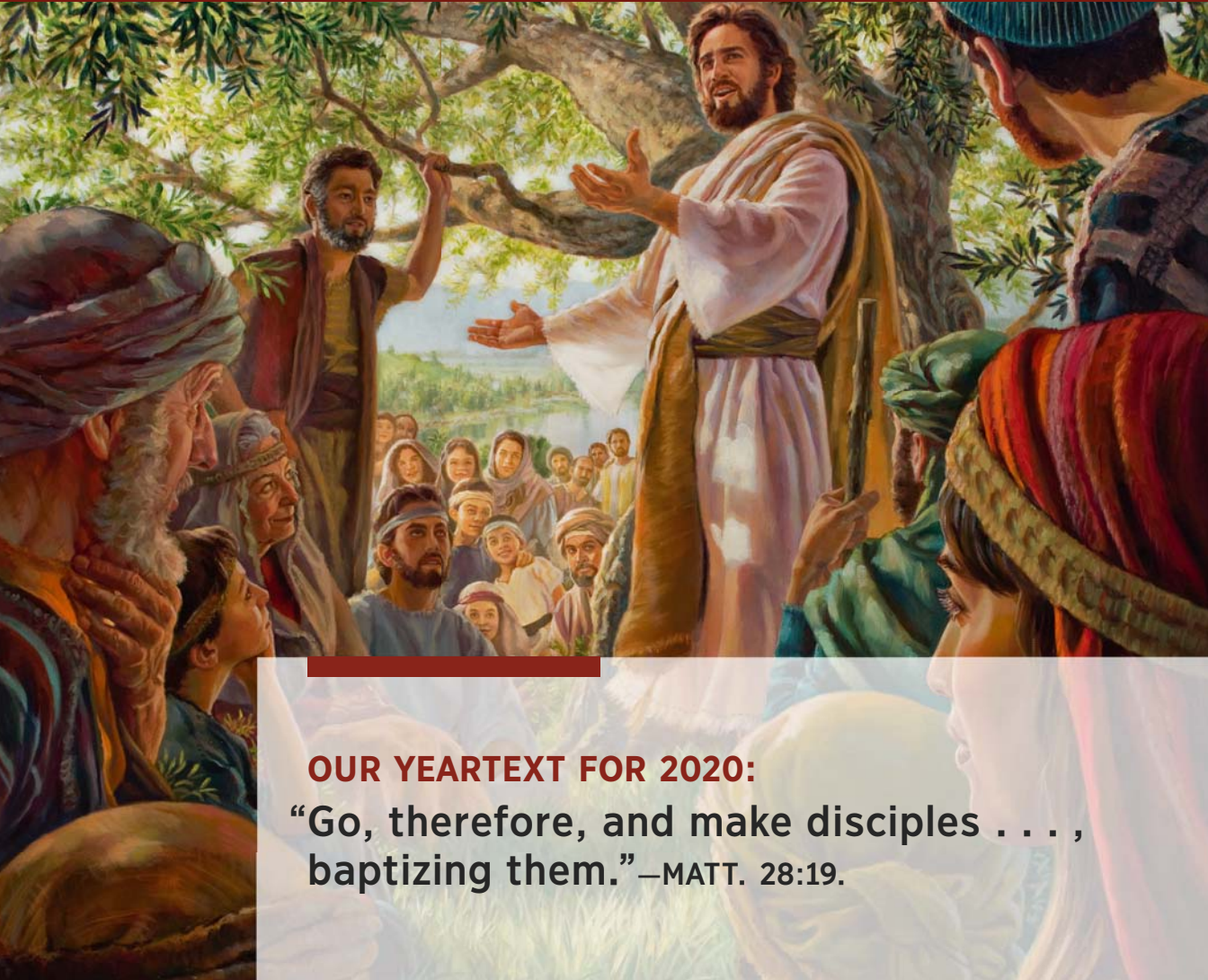
*(Chorus)*

JANUARY 2020

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

LARGE PRINT EDITION



**OUR YEARETEXT FOR 2020:**

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



**STUDY ARTICLES FOR:  
MARCH 2–APRIL 5, 2020**



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Study Article 1: March 2-8	2
<b>“Go, Therefore, and Make Disciples”</b>	

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Study Article 2: March 9-15	16
<b>You Can Be “a Source of Great Comfort”</b>	

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Study Article 3: March 16-22	28
<b>Jehovah Your God Values You!</b>	

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Study Article 4: March 23-29	40
<b>“The Spirit Itself Bears Witness”</b>	

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Study Article 5: March 30–April 5	52
<b>We Will Go With You</b>	

## 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)

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Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

*The Watchtower* (ISSN 0043-1087) January 2020 is published by Watchtower Bible and Tract Society of New York, Inc.; Harold L. Corkern, President; Mark L. Questell, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2019 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

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*You Did It for Me*

(Matthew 25:34-40)

1. Other sheep Jesus has, and they serve alongside those anointed to be Christ's heavenly bride.  
All the things that are done  
for their comfort and aid  
Are things he considers that must be repaid.

*(CHORUS)*

*"If you comforted them, you comforted me.  
If you did it for them, you did it for me.  
Your labors for them were your labors for me.  
You did it for them; you did it for me.  
If you did it for them, you did it for me."*

2. "Yes, you comforted me in my hunger and thirst,  
and whatever my need, you came to me first."  
"Tell us, when did we do this?"  
these ones will reply.  
The King will then answer them, telling them why:

*(Chorus)*

3. "You've been loyal to me, doing works that are fine,  
as you preach alongside these brothers of mine."  
So the King will then say  
to the sheep on his right:  
"Inherit the earth and perfection of life."

*(Chorus)*

# We Will Go With You

*“We want to go with you, for we have heard that God is with you people.”—ZECH. 8:23.*

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## SONG 26

You Did It for Me

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## PREVIEW

This year, the Memorial of Christ’s death will be observed on Tuesday, April 7. How should we view those who partake of the emblems that evening? Should we be concerned if the number of partakers continues to increase? We will find the answers to these questions in this article, which is based on one that appeared in the January 2016 *Watchtower*.



The other sheep (“ten men”) are honored to worship Jehovah  
along with the anointed (“a Jew”)

(See paragraphs 1-2)

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**JEHOVAH foretold about our time: “Ten men out of all the languages of the nations will take hold, yes, they will take firm hold of the robe of a Jew, saying: ‘We want to go with you, for we have heard that God is with you people.’” (Zech. 8:23) The “Jew” here represents those whom God has anointed by holy**

1. What did Jehovah say would happen in our time?

spirit. They are also called “the Israel of God.” (Gal. 6:16) The “ten men” represent those who have the hope of living forever on earth. They know that Jehovah has blessed this group of anointed ones and feel that it is an honor to worship him along with them.

<sup>2</sup> Even though it is not possible to know the name of each individual member of the anointed on earth today,\* those who hope to live on earth can “go with” the anointed. How? The Bible says that the “ten men” would “take firm hold of the robe of *a Jew*, saying: ‘We want to go with *you*, for we have heard that God is with *you people*.’” The Bible verse mentions one Jew. But “you” and “you people” refer to more than one person. This means that this Jew is not just one person but represents *the whole group* of anointed ones. Those who are not anointed serve Jehovah along with the anointed. However, they do not view the anointed as their leaders, realizing that Jesus fills the role of Leader.—Matt. 23:10.

<sup>3</sup> Since there are still anointed Christians among God’s people today, some may wonder: (1) How

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\* According to Psalm 87:5, 6, God may in the future reveal the names of all those who are ruling with Jesus in heaven.—Rom. 8:19.

- 
2. How do the “ten men” “go with” the anointed?
  3. What questions will be answered in this article?

should anointed ones view themselves? (2) How should those who partake of the emblems at the Memorial be treated? (3) Should we be worried if the number of partakers increases? This article will answer those questions.

## **HOW SHOULD ANOINTED ONES VIEW THEMSELVES?**

<sup>4</sup> Anointed ones should think seriously about the warning found at **1 Corinthians 11:27-29**. (Read.) How might an anointed one partake “unworthily” at the Memorial? He would do so if he ate and drank the emblems but was not living up to Jehovah’s righteous standards. (Heb. 6:4-6; 10:26-29) Anointed ones realize that they must stay faithful if they want to receive “the prize of the upward call of God by means of Christ Jesus.”—Phil. 3:13-16.

<sup>5</sup> Jehovah’s holy spirit helps his servants to be humble, not proud. (Eph. 4:1-3; Col. 3:10, 12) So anointed ones do not feel that they are better than others. They know that Jehovah does not necessarily give anointed ones more holy spirit than he gives his other servants. They do not feel that they have a

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4. What warning found at 1 Corinthians 11:27-29 should anointed ones think seriously about, and why?

5. How should anointed Christians feel about themselves?

deeper understanding of Bible truths than anyone else. And they would never tell someone else that he too has been anointed and should start partaking at the Memorial. Instead, they humbly acknowledge that only Jehovah invites people to go to heaven.

<sup>6</sup> Although anointed ones feel that it is an honor to be invited to go to heaven, they do not expect others to treat them in a special way. (Phil. 2:2, 3) They also know that when Jehovah anointed them, he did not let everyone else know about it. So an anointed person is not surprised if some do not believe right away that he has been anointed. He realizes that the Bible tells us not to be quick to believe someone who says that God has given him a special responsibility. (Rev. 2:2) Not wanting to draw attention to himself, an anointed Christian would not tell those whom he meets for the first time that he is anointed. And he would certainly not boast about it to others.—Read **1 Corinthians 4:7, 8**.

<sup>7</sup> Anointed Christians do not feel that they should spend time only with other anointed ones, as if they were members of an exclusive club. They do not search out other anointed ones, hoping to dis-

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6. According to 1 Corinthians 4:7, 8, how should anointed Christians conduct themselves?

7. What will those who are anointed avoid doing, and why?

cuss their anointing with them or to form private groups for Bible study. (Gal. 1:15-17) The congregation would not be united if anointed ones did those things. They would be working against the holy spirit, which helps God’s people to have peace and unity.—Rom. 16:17, 18.

## HOW SHOULD THE ANOINTED BE TREATED?

<sup>8</sup> How should we treat anointed brothers and sisters? It would be wrong to admire a person too much, even if he is an anointed brother of Christ. (Matt. 23:8-12) When the Bible speaks of the elders, it encourages us to “imitate their *faith*,” but it does not tell us that we can make any *human* our leader. (Heb. 13:7) It is true that the Bible says that some are “worthy of double honor.” But this is because they “preside in a fine way” and “work hard in speaking and teaching,” not because they are anointed. (1 Tim. 5:17) If we give anointed ones too much praise and attention, we could embarrass them.\* Or even worse, we could cause them to become proud. (Rom. 12:3) None of us would want to do anything

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\* See the box “Love ‘Does Not Behave Indecently’” in *The Watchtower*, January 2016.

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8. Why do you need to be careful about the way you treat those who partake of the Memorial emblems? (See also footnote.)





We should not treat anointed ones or any others who take the lead as though they were celebrities  
(See paragraph 8)

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that might cause one of Christ's anointed brothers to make such a serious mistake!—Luke 17:2.

<sup>9</sup> How can we show that we respect those who are anointed by Jehovah? We would not ask them how they became anointed. This is a personal matter, which we do not have the right to know about. (1 Thess. 4:11; 2 Thess. 3:11) And we should not assume that their husband or wife, their parents, or other family members are also anointed. A person does not inherit his heavenly hope from his family. He receives it from God. (1 Thess. 2:12) We should also avoid asking questions that could hurt others.

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9. How can we show that we respect anointed Christians?

For example, we would not ask the wife of an anointed brother how she feels about the prospect of living forever on earth without her husband. After all, we can be absolutely sure that in the new world, Jehovah will “satisfy the desire of every living thing.” —Ps. 145:16.

<sup>10</sup> If we do not treat anointed ones as more important than others, we also protect ourselves. How? The Bible tells us that some anointed ones might not remain faithful. (Matt. 25:10-12; 2 Pet. 2:20, 21) But if we avoid “admiring personalities,” we will never follow others, even those who are anointed or well-known or those who have served Jehovah for a long time. (Jude 16, ftn.) Then, if they become unfaithful or leave the congregation, we will not lose our faith in Jehovah or stop serving him.

## **DO WE NEED TO WORRY ABOUT THE NUMBER OF THOSE PARTAKING?**

<sup>11</sup> For many years, the number of those partaking at the Memorial kept going down. But in recent years, that number has been going up every year. Do

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**10.** How do we protect ourselves if we avoid “admiring personalities”?

**11.** What has been happening to the number of those who partake at the Memorial?

we need to worry about this? No. Let us consider some key factors to keep in mind.

<sup>12</sup> *“Jehovah knows those who belong to him.”* (2 Tim. 2:19) Unlike Jehovah, the brothers who count the number of those partaking at the Memorial do not know who truly is anointed. So the number in-

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12. Why should we not worry about the number of those who partake of the emblems at the Memorial?

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How should we react if someone partakes of the Memorial emblems?  
(See paragraph 14)



cludes those who think that they are anointed but are not. For example, some who used to partake later stopped. Others may have mental or emotional problems that make them believe that they will rule with Christ in heaven. Clearly, we do not know exactly how many anointed ones are left on earth.

<sup>13</sup> *There will be anointed ones in many parts of the earth when Jesus comes to take them to heaven.* (Matt. 24:31) The Bible does say that during the last days, there will be a small number of anointed ones left on earth. (Rev. 12:17) But it does not say how many of them will be left when the great tribulation begins.

<sup>14</sup> *Jehovah decides when he will choose anointed ones.* (Rom. 8:28-30) Jehovah began choosing anointed ones after Jesus was resurrected. It seems that in the first century, all true Christians were anointed. In the centuries that followed, most of those who claimed that they were Christians did not really follow Christ. Even so, during those years, Jehovah anointed the few who were true Christians. They were like the wheat that Jesus said would grow among the weeds. (Matt. 13:24-30) During the last days, Jehovah has continued to choose people who

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**13.** Does the Bible say how many anointed ones will be on earth when the great tribulation starts?

**14.** As shown at Romans 9:11, 16, what do we need to understand about the choosing of anointed ones?

will be part of the 144,000.\* So if God decides to choose some of these just before the end, surely we should not question his wisdom. (Read Romans 9:11, 16.)# We must be careful not to react like the workers whom Jesus described in one of his illustrations. They complained about the way their master treated those who started working in the last hour.—Matt. 20:8-15.

<sup>15</sup> *Not all who have the hope of living in heaven are part of “the faithful and discreet slave.”* (Read Matthew 24:45-47.) Just as in the first century, Jehovah and Jesus today are using a few brothers to feed, or teach, many. Only a few anointed Christians in the first century were used to write the Christian Greek Scriptures. Today, only a few anointed Christians have the responsibility to give God’s people “food at the proper time.”

<sup>16</sup> What has this article taught us? Jehovah has decided to give everlasting life on earth to the vast ma-

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\* Although Acts 2:33 shows that holy spirit is poured out through Jesus, it is Jehovah who invites each person.

# For more information, see “Questions From Readers” in *The Watchtower*, May 1, 2007.

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**15.** Are all the anointed part of “the faithful and discreet slave,” mentioned at Matthew 24:45-47? Explain.

**16.** What have you learned from this article?

jority of his people and life in heaven to those few who will rule with Jesus. Jehovah rewards all his servants—the “Jew” as well as the “ten men”—and he requires them to obey the same laws and remain faithful. All must stay humble. All must serve him together and be united. And all must work to keep the peace in the congregation. As we get closer to the end, let us all keep serving Jehovah and following Christ as “one flock.”—John 10:16.

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**PICTURE DESCRIPTION Page 58:** Imagine if a headquarters representative and his wife were mobbed by picture takers at a convention. How disrespectful!

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### HOW WOULD YOU EXPLAIN?

- How should anointed ones view themselves?
- How should others view anointed ones?
- Why should we not be troubled by the increase in the number of those partaking at the Memorial?

## *Walking in Integrity*

(Psalm 26)

1. Please judge me, Lord, observe my loyalty;  
Observe my trust in you and my integrity.  
Examine me, and put me to the test;  
My mind and heart refine, that my soul might be blessed.

*(CHORUS)*

*But as for me, Determined I will be  
to walk eternally In my integrity.*

2. I do not sit with wicked men of lies.  
I hate the company of those who truth despise.  
Jehovah, please, don't take away my life  
With men who take delight in bribery and strife.

*(Chorus)*

3. For I have loved the dwelling of your house.  
Your worship, oh, so pure, I daily will espouse.  
And I will march around your altar grand,  
To make thanksgiving heard aloud throughout the land.

*(Chorus)*