

- Song 21 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **"Are You Wrestling for a Blessing?":** (10 min.)
Ge 32:24—Jacob wrestled with an angel (w03 8/15 25 ¶13)

Ge 32:25, 26—Jacob refused to give up until he received a blessing (*it-2* 190)

Ge 32:27, 28—Jacob was blessed for his perseverance (*it-1* 1228)

- **Digging for Spiritual Gems:** (10 min.)
Ge 32:11, 13-15—How can we imitate Jacob's diligent efforts to make peace? (w10 6/15 22 ¶10-11)

Ge 33:20—Why did Jacob name an altar "God, the God of Israel"? (*it-1* 980)

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 32:1-21 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **First Return Visit Video:** (5 min.) Discussion. Play the video. Then ask the audience the following questions: How did Elise give an accurate and convincing witness? How did Elise and Morgan cooperate to give a witness?
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LIVING AS CHRISTIANS


- Song 35
- **"What Is Most Important to Me?":** (15 min.) Discussion. Play the video *Stay Focused on Spiritual Goals* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) *jy* chap. 111 ¶10-21
- Concluding Comments (3 min. or less)
- Song 150 and Prayer

GENESIS 32-33 | Are You Wrestling for a Blessing?

32:24-28

To receive Jehovah's blessing, we must exert ourselves to keep Kingdom interests first in our life. (1Co 9:26, 27) Aged Jacob demonstrated the spirit with which we should fulfill our Christian responsibilities. We show that we earnestly seek Jehovah's blessing by . . .

- Preparing well for congregation meetings
- Participating regularly in the ministry
- Striving to help others in the congregation

 **ASK YOURSELF,** 'In what areas of my life can I put forth greater effort to obtain Jehovah's blessing?'



No matter how difficult your circumstances may be, pray constantly for Jehovah's help and seek his blessing on your diligent efforts to serve him.

Keep On Seeking First the Kingdom

(Matthew 6:33)

F B♭ B♭/A Cm/G F7 B♭ E♭/F F7 B♭ B♭/A B♭add9/G B♭/F

Some-thing pre - cious to Je - ho - vah, Bring - ing him such keen de -
 Why be anx - ious for to - mor - row, 'Will we hun - ger, will we
 So de - clare the King - dom good news; Help de - serv - ing ones to

E♭ G/D Cm G7 Cm Cm7 Gm7 C7

light, Is his King - dom by Christ Je - sus, Which will set all mat - ters
 thirst?' For our God will make pro - vi - sion If we seek his King - dom
 see That their hope is in Je - ho - vah And in his The - oc - ra -

F7sus4 F7 *Chorus* B♭ Dm7/A Gm B♭ma7/F F/E♭ E♭ G7 Cm7 F7

right.
 first.
 cy. Keep on seek - ing first the King - dom And Je - ho - vah's righ-teous-

F/B♭ B♭ F7 B♭ B♭/D D° Cm/E♭ E° B♭/F Cm7 F B♭

ness. Sing his praise a-mong the na-tions, Serv-ing him in faith-ful - ness.

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

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

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

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

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

49 and the Watchtower, for he said: “Let Jehovah keep watch between you and me when we are out of each other's sight.”

50 If you mistreat my daughters and if you start taking wives in addition to my daughters, though there is no man with us, remember that God will be a witness between you and me.”

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

31:42 *Lit., “the fear of Isaac.” **31:47** *An Aramaic expression meaning “Witness Pile.” ^aA Hebrew expression meaning “Witness Pile.”

CHAP. 31

a Ge 31:53

b Ge 31:24

c Ge 28:18

d Ge 31:22, 23

e Ge 31:44, 45

Second Col.

a Ge 17:1, 7

b Ge 31:42

c Ge 31:28

d Ge 24:59, 60

e Ge 27:43

Ge 28:2

CHAP. 32

f Ge 27:39

Ge 36:8

De 2:5

Jos 24:4

g Ge 25:30

h Ge 31:41

i Ge 30:43

Ge 33:11

j Ge 33:1, 2

k Ge 27:41

Ge 32:11

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

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

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

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

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

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

ple who were with him, as well as the flocks, the cattle, and the camels, into two camps. **8** He said: "If E'sau attacks the one camp, then the other camp will be able to escape."

9 After that Jacob said: "O God of my father Abraham and God of my father Isaac, O Jehovah, you who are saying to me, 'Return to your land and to your relatives, and I will deal well with you,'^a **10** I am unworthy of all the loyal love and of all the faithfulness that you have shown toward your servant,^b for with only my staff I crossed this Jordan and now I have become two camps.^c **11** Save me, I pray you,^d from the hand of my brother E'sau, for I am afraid of him that he may come and attack me,^e as well as the mothers and their children. **12** And you have said: 'I will certainly deal well with you, and I will make your offspring* like the grains of sand of the sea, which are too numerous to count.'"^f

13 And he spent the night there. Then he took some of his possessions as a gift for E'sau his brother:^g **14** 200 female goats, 20 male goats, 200 female sheep, 20 rams, **15** 30 camels nursing their young, 40 cows, 10 bulls, 20 female donkeys and 10 full-grown male donkeys.^h

16 He handed them over to his servants, one drove after another, and he said to his servants: "Cross over ahead of me, and you are to set a space between one drove and the next." **17** He also commanded the first one: "In case E'sau my brother should meet you and ask, 'To whom do you belong, and where are you going, and to whom do these ahead of you belong?' **18** then you should say, 'To your servant Jacob. It is a

CHAP. 32

a Ge 31:3, 13

b Ge 28:15
Ps 100:5

c Ge 28:10
Ge 30:43
Ge 32:7

d Ps 34:4

e Ge 27:41

f Ge 28:14
Ge 46:2, 3
Ex 1:7
Ex 32:13
Ac 7:17

g Ge 33:10

h Ge 30:43

Second Col.

a Ge 33:8

b Ge 43:11
1Sa 25:18

c Ge 29:30
Ru 4:11

d Ge 30:3, 9

e De 3:16
Jos 12:2
Jg 11:13

f Ho 12:3

g Ge 32:31, 32

h Ho 12:4

i Ge 35:10

j Ho 12:3

k Jg 13:17, 18

gift sent to my lord, to E'sau,^a and look! he himself is also behind us." **19** And he commanded also the second, the third, and all those following the droves: "According to this word, you are to speak to E'sau when you meet him. **20** And you should also say, 'Here is your servant Jacob behind us.'" For he said to himself: 'If I appease him by sending a gift ahead of me,^b then afterward when I see him, he may give me a kindly reception.' **21** So the gift crossed over ahead of him, but he himself spent the night in the camp.

22 Later during that night, he rose and took his two wives^c and his two female servants^d and his 11 young sons and crossed over the ford of Jab'bok.^e **23** So he took them and brought them across the stream,^f and he brought over everything else he had.

24 Finally Jacob was left by himself. Then a man began to wrestle with him until the dawn broke.^f **25** When he saw that he had not prevailed over him, he touched the socket of his hip; and the socket of Jacob's hip was dislocated during his wrestling with him.^g **26** After that he said: "Let me go, for the dawn is breaking." To this he said: "I am not going to let you go until you bless me."^h **27** So he said to him: "What is your name?" to which he said: "Jacob." **28** Then he said: "Your name will no longer be Jacob but Israel,ⁱ for you have contended with God^j and with men and you have at last prevailed." **29** In turn Jacob inquired: "Tell me, please, your name." However, he said: "Why is it that you ask my name?"^k With that he blessed

32:23 *Or "torrent valley; wadi." 32:28

*Meaning "Contender (Perseverer) With God" or "God Contends."

him there. **30** So Jacob named the place Pe-ni'el,*^a for he said, "I have seen God face-to-face, yet my life^b was preserved."^b

31 And the sun rose upon him as soon as he passed by Penu'el,* but he was limping because of his hip.^c **32** That is why to this day the sons of Israel are not accustomed to eat the thigh sinew,* which is on the socket of the hip joint, because he touched the socket of Jacob's hip joint by the thigh sinew.

33 Now Jacob raised his eyes and saw E'sau coming, and 400 men were with him.^d So he divided the children among Le'ah, Rachel, and the two female servants.^e **2** He put the female servants and their children in front,^f Le'ah and her children after them,^g and Rachel^h and Joseph behind them. **3** Then he himself went ahead of them and bowed down to the earth seven times as he came near to his brother.

4 But E'sau ran to meet him, and he embraced him and kissed him, and they burst into tears. **5** When he raised his eyes and saw the women and the children, he said: "Who are these with you?" to which he said: "The children with whom God has favored your servant."ⁱ **6** At that the female servants came forward with their children and bowed down, **7** and Le'ah too came forward with her children, and they bowed down. Then Joseph came forward with Rachel, and they bowed down.^j

8 E'sau said: "What is the purpose of all this camp of travelers that I have met?"^k He replied: "In order to find favor in the eyes of my lord."^l **9** Then E'sau said: "I have a great

CHAP. 32

a 1Ki 12:25

b Ge 16:7, 13

Jg 6:22

Joh 1:18

c Ge 32:25

CHAP. 33

d Ge 32:6

e Ge 32:22

f Ge 30:7, 12

g Ge 30:19

h Ge 30:22-24

i Ge 32:22

Ps 127:3

j Ge 33:2

k Ge 32:16

l Ge 32:4, 5

Second Col.

a Ge 36:6, 7

b Ge 32:11, 20

c Ge 32:13-15

d Ge 30:43

e Ge 31:17

f Ge 32:3

g Jos 13:24, 27

1Ki 7:46

h Ge 25:20

Ge 28:6

i Jos 24:1

j Ge 10:19

Ge 12:6

many possessions, my brother.^a Keep what is yours." **10** However, Jacob said: "No, please. If I have found favor in your eyes, you must take my gift from my hand, because I brought it so that I could see your face. And I have seen your face as though seeing God's face, in that you received me with pleasure.^b **11** Take, please, the gift conveying my blessing that was brought to you,^c for God has favored me and I have everything I need."^d And he continued to urge him, so that he took it.

12 Later E'sau said: "Let us move out and go, and let me go in advance of you." **13** But he said to him: "My lord is aware that the children are delicate^e and that in my care are sheep and cattle nursing their young. If they are driven too quickly for one day, then the whole flock will die. **14** Let my lord, please, go on ahead of his servant, but I will continue the journey more slowly at the pace of my livestock and of the children until I come to my lord at Se'ir."^f **15** Then E'sau said: "Please, let me leave some of my people with you." To this he said: "Why do this? Just let me find favor in the eyes of my lord." **16** So that day E'sau went on his way back to Se'ir.

17 And Jacob journeyed to Suc'coth,^g and he built a house for himself and he made shelters for his herd. That was why he named the place Suc'coth.*

18 After journeying from Pad'dan-a'ram,^h Jacob arrived safely at the city of She'chemⁱ in the land of Ca'naan,^j and he set up his camp near the city. **19** Then he acquired a portion of the field where he pitched his tent from the sons of Ha'mor, the father of She'chem, for 100

32:30 *Meaning "Face of God." ^aOr "soul." 32:31 *Or "Peniel." 32:32 *Lit., "the sinew of the thigh nerve."

33:17 *Meaning "Booths; Shelters."

pieces of money.^a **20** There he set up an altar and called it God, the God of Israel.^b

34 Now Di'nah, Jacob's daughter by Le'ah,^c used to go out to spend time with* the young women of the land.^d **2** When She'chem, the son of Ha'mor the Hi'vite,^e a chieftain of the land, saw her, he took her and lay down with her and violated her. **3** And he* became very attached to Di'nah, the daughter of Jacob, and he fell in love with the young woman and spoke persuasively to her.^f **4** Finally She'chem said to Ha'mor^f his father: "Get me this young woman to be my wife."

5 When Jacob heard that he had defiled Di'nah his daughter, his sons were with his herd in the field. So Jacob kept silent until they returned. **6** Later Ha'mor, She'chem's father, went out to speak with Jacob. **7** But the sons of Jacob heard about it and returned from the field right away. They were offended and very angry because he had disgraced Israel by lying down with Jacob's daughter,^g something that should not be done.^h

8 Ha'mor spoke with them, saying: "My son She'chem longs for* your daughter. Please give her to him as his wife, **9** and form marriage alliances* with us. Give us your daughters, and take our daughters for yourselves.ⁱ **10** You may dwell with us, and the land will become available for you. Dwell and carry on trade in it and settle in it." **11** Then She'chem said to her father and to her brothers: "Let me find favor in your eyes, and I will give you whatever you ask

34:1 *Or "to see." **34:3** *Or "his soul."
^aLit., "spoke to the heart of the young woman." **34:8** *Or "The soul of my son Shechem is attached to." **34:9** *Or "and intermarry."

CHAP. 33

a Jos 24:32
Ac 7:15, 16

b Ge 35:1, 7

CHAP. 34

c Ge 30:19, 21
Ge 46:15

d Ge 26:34, 35
Ge 27:46

e De 7:1
1Ch 1:13-15

f Ge 33:18, 19

g 2Sa 13:22

h Heb 13:4

i Ge 24:2, 3

Second Col.

a Ge 24:53
Ho 3:2

b Ge 17:9, 12

c Ge 17:10

d Ge 33:18, 19

e Ge 34:2

f Ge 34:15

g Zec 8:16

h Ge 34:8, 9

i Ge 17:11

me. **12** You can demand from me a very high bride price and gift.^a I am willing to give whatever you may say to me. Just give me the young woman as a wife."

13 And Jacob's sons answered She'chem and Ha'mor his father deceitfully because he had defiled Di'nah their sister.

14 They said to them: "We cannot possibly do such a thing, to give our sister to a man who is not circumcised,^{*b} for that is a disgrace to us. **15** We can only consent on this condition: that you become like us and circumcise all your males.^c **16** Then we will give our daughters to you, and we will take your daughters for ourselves, and we will dwell with you and become one people. **17** But if you do not listen to us and get circumcised, then we will take our daughter and go."

18 Their words pleased Ha'mor^d and She'chem, Ha'mor's son.^e **19** The young man did not delay in doing what they asked,^f because he found delight in Jacob's daughter, and he was the most honorable of the whole house of his father.

20 So Ha'mor and his son She'chem went to the city gate and spoke to the men of their city,^g saying: **21** "These men wish to be at peace with us. Let them dwell in the land and carry on trade in it, for the land is large enough to accommodate them. We can take their daughters as wives, and our daughters we can give to them.^h **22** Only on this one condition will the men consent to dwell with us in order to become one people: that every male among us be circumcised just the way they are circumcised.ⁱ **23** Then, will not

34:14 *Lit., "who has a foreskin."

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32:24-28

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April 20-26 / Genesis 32-33

Treasures From God's Word

"Are You Wrestling for a Blessing?": (10 minutes)

Genesis 32:24—Jacob wrestled with an angel

Genesis 32:24: Finally Jacob was left by himself. Then a man began to wrestle with him until the dawn broke.

w03 8/15 25 paragraph 3

The Scriptures abound with examples of those who put forth concerted efforts in seeking Jehovah. One such person was Jacob, who strenuously grappled with God's materialized angel till dawn. As a result, Jacob was given the name Israel (Contender with God) because he "contended," or "persisted," "exerted [himself]," "persevered," with God. The angel blessed him for his earnest endeavor.—Genesis 32:24-30, footnote.

Genesis 32:25,26—Jacob refused to give up until he received a blessing

Genesis 32:25,26: When he saw that he had not prevailed over him, he touched the socket of his hip; and the socket of Jacob's hip was dislocated during his wrestling with him. After that he said: "Let me go, for the dawn is breaking." To this he said: "I am not going to let you go until you bless me."

it-2 190

Jacob's Lameness. When Jacob was about 97 years old, he had the experience of grappling all night with a materialized angel of God. He prevailed in detaining the angel until the angel gave him a blessing. During the contest, the angel touched the socket of Jacob's thigh joint, throwing it out of place. The result was that Jacob walked with a limp. (Genesis 32:24-32; Hosea 12:2-4) Jacob thereafter had a reminder that, although he had "contended with God [God's angel] and with men so that [he] at last prevailed," as the angel said, he did not in reality defeat a powerful angel of God. It was only by God's purpose and permission that Jacob was allowed to contend with the angel, so as to provide proof of Jacob's great appreciation of the need of God's blessing.

Genesis 32:27,28—Jacob was blessed for his perseverance

Genesis 32:27,28: So he said to him: “What is your name?” to which he said: “Jacob.” Then he said: “Your name will no longer be Jacob but Israel, for you have contended with God and with men and you have at last prevailed.”

***it-1* 1228**

The name God gave to Jacob when he was about 97 years old. It was during the night that Jacob crossed the torrent valley of Jabbok on his way to meet his brother Esau that he began struggling with what turned out to be an angel. Because of Jacob’s perseverance in the struggle, his name was changed to Israel as a token of God’s blessing. In commemoration of these events, Jacob named the place Peniel or Penuel. (Genesis 32:22-31; see JACOB Number 1.) Later, at Bethel the change in name was confirmed by God, and from then on to the end of his life Jacob was frequently called Israel. (Genesis 35:10,15; 50:2; 1 Chronicles 1:34) Many of the more than 2,500 occurrences of the name Israel, however, are in reference to Jacob’s descendants as a nation.—Exodus 5:1,2.

Digging for Spiritual Gems

Genesis 32:11,13-15—How can we imitate Jacob’s diligent efforts to make peace?

Genesis 32:11: Save me, I pray you, from the hand of my brother Esau, for I am afraid of him that he may come and attack me, as well as the mothers and their children.

Genesis 32:13-15: And he spent the night there. Then he took some of his possessions as a gift for Esau his brother: 200 female goats, 20 male goats, 200 female sheep, 20 rams, 30 camels nursing their young, 40 cows, 10 bulls, 20 female donkeys and 10 full-grown male donkeys.

***w10* 6/15 22 paragraphs 10-11**

10 Gracious speech and good communication help to establish and sustain peaceful relationships. In fact, doing what we can to improve our relationships with others can improve our communication with them. Reaching out to others with sincere, kind acts—finding opportunities to help, giving a gift from the heart, extending hospitality—can contribute to open communication. It can even “heap fiery coals” on a person and may bring out good qualities, making it easier to talk things out.—Romans 12:20,21.

11 The patriarch Jacob understood this. His twin brother, Esau, was so angry with him that Jacob fled for fear Esau would kill him. After many years, Jacob returned. Esau came out to meet him, along with

400 men. Jacob prayed for Jehovah's help. Then he sent ahead to Esau a large gift of livestock. The gift achieved its purpose. When they met, Esau's heart had softened, and he ran and embraced Jacob.—Genesis 27:41-44; 32:6,11,13-15; 33:4,10.

Genesis 33:20—Why did Jacob name an altar “God, the God of Israel”?

Genesis 33:20: There he set up an altar and called it God, the God of Israel

***it-1* 980**

As a result of his encounter at Peniel with the angel of Jehovah, Jacob was given the name Israel, and after a peaceable meeting with his brother Esau, he dwelt at Succoth and then Shechem. Here he acquired a tract of land from the sons of Hamor and pitched his tent upon it. (Genesis 32:24-30; 33:1-4,17-19) “After that he set up there an altar and called it God the God of Israel,” or “God Is the God of Israel.” (Genesis 33:20) In identifying himself by his newly given name Israel with the name of the altar, Jacob indicated his acceptance and appreciation of that name and of God's guiding him safely back into the Promised Land. The expression occurs only once in the Scriptures.

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- Preparing well for congregation meetings
- Participating regularly in the ministry
- Striving to help others in the congregation

 **ASK YOURSELF,** 'In what areas of my life can I put forth greater effort to obtain Jehovah's blessing?'



No matter how difficult your circumstances may be, pray constantly for Jehovah's help and seek his blessing on your diligent efforts to serve him.



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

INITIAL CALL

Question: What is God's purpose for humans?

Scripture: **Ge 1:28**

Link: How do we know that God will accomplish his purpose for humans?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• **bhs 29 ¶1**



FIRST RETURN VISIT

Question: How do we know that God will accomplish his purpose for humans?

Scripture: **Isa 55:11**

Link: What will life be like when God fulfills his purpose?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• **bhs 29 ¶2**



SECOND RETURN VISIT

Question: What will life be like when God fulfills his purpose?

Scripture: **Ps 37:10, 11**

Link: What must we do to benefit from God's promises?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:

• **bhs 35 ¶17**



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?

35 “Make Sure of the More Important Things”

(Philippians 1:10)

D C#m11 F#7/C C7 Am/B B7

How great our need to - day for dis - cern - ment, To
And what could be of great - er im - por - tance Than
If we take care to do what's im - por - tant, Then

Em7 G/A A7 Dma7 Gma7 G

know the things that are true, To
shar - ing King - dom good news, To
true con - tent - ment we'll find. The

Em9/C# F#7 Em9/C# F#7

know which things have great - er im - por - tance, To
search for those who hun - ger for truth And to
peace sur - pass - ing all un - der - stand - ing Will

Bm Em/C# C#° F#/D Bm/D Chorus D#° Am7/E F#°

know which things we must do! Love what is
help guard them God's way to choose? Love what is
guard our heart and our mind.

“Make Sure of the More Important Things”

Em7 G/A F#m/A A7 Dma7 Gma7 G6 Gma7

good; Hate what is bad. Make God's heart

Em/C# Em/F# F#7+5 F#7 Bm9 Bm A/B D#° Am7/E F#°

glad; Oh, what rich bless - ings it brings when we

Em7 G/A F#m/A Em/G F#m7 B7b9 Am7/B B7b9

learn, When we dis - cern, And when we

Em7 F#m G6 Gma7/A A7b9 D

do the im - por - tant things!

- Song 21 and Prayer
- Opening Comments (1 min.)

TREASURES FROM GOD'S WORD

- **“Are You Wrestling for a Blessing?”:** (10 min.)
Ge 32:24—Jacob wrestled with an angel (w03 8/15 25 ¶13)

Ge 32:25, 26—Jacob refused to give up until he received a blessing (*it-2* 190)

Ge 32:27, 28—Jacob was blessed for his perseverance (*it-1* 1228)

- **Digging for Spiritual Gems:** (10 min.)
Ge 32:11, 13-15—How can we imitate Jacob's diligent efforts to make peace? (w10 6/15 22 ¶10-11)

Ge 33:20—Why did Jacob name an altar “God, the God of Israel”? (*it-1* 980)

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 32:1-21 (5)

APPLY YOURSELF TO THE FIELD MINISTRY

- **First Return Visit Video:** (5 min.) Discussion. Play the video. Then ask the audience the following questions: How did Elise give an accurate and convincing witness? How did Elise and Morgan cooperate to give a witness?
- **First Return Visit:** (3 min. or less) Use the sample conversation. (12)
- **First Return Visit:** (5 min. or less) Begin with the sample conversation. Then introduce and discuss (but do not play) the video *What Happens at a Bible Study?* (16)

LIVING AS CHRISTIANS


- Song 35
- **“What Is Most Important to Me?”:** (15 min.) Discussion. Play the video *Stay Focused on Spiritual Goals* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) *jy* chap. 111 ¶10-21
- Concluding Comments (3 min. or less)
- Song 150 and Prayer

GENESIS 32-33 | Are You Wrestling for a Blessing?

32:24-28

To receive Jehovah's blessing, we must exert ourselves to keep Kingdom interests first in our life. (1Co 9:26, 27) Aged Jacob demonstrated the spirit with which we should fulfill our Christian responsibilities. We show that we earnestly seek Jehovah's blessing by . . .

- Preparing well for congregation meetings
- Participating regularly in the ministry
- Striving to help others in the congregation

 **ASK YOURSELF,** 'In what areas of my life can I put forth greater effort to obtain Jehovah's blessing?'



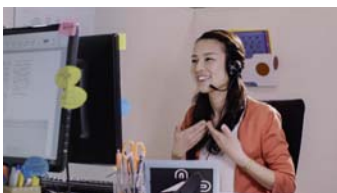
No matter how difficult your circumstances may be, pray constantly for Jehovah's help and seek his blessing on your diligent efforts to serve him.

What Is Most Important to Me?

Jacob wrestled with an angel for something very important—Jehovah’s blessing. (Ge 32:24-31; Ho 12:3, 4) What about us? Are we willing to put forth earnest effort to obey Jehovah and obtain his blessing? For instance, if we must choose between attending a congregation meeting and working secularly for a few extra hours, what choice will we make? When we give Jehovah the best of our time, energy, and resources, he pours out on us “a blessing until there is nothing lacking.” (Mal 3:10) He will guide and protect us and care for our needs.—Mt 6:33; Heb 13:5.



WATCH THE VIDEO DRAMATIZATION *STAY FOCUSED ON SPIRITUAL GOALS*, AND THEN ANSWER THE FOLLOWING QUESTIONS:



- How was the sister tested by something she loved?



- How could our employment be a test for us?



- Why did Timothy need to keep setting goals even when he was a grown spiritual man?—1Ti 4:16



- How do we show what our “number one job” is?

What is most important in your life?



THE APOSTLES ASK FOR A SIGN

MATTHEW 24:3-51 MARK 13:3-37 LUKE 21:7-38



It is Tuesday afternoon, and Nisan 11 is drawing to a close. Also ending are days of intense activity here on earth for Jesus. By day he has been teaching in the temple, and by night he has lodged outside the city. There has been great interest among the people, who “would come to him early in the morning to hear him in the temple.” (Luke 21:37, 38) Now that is past, and Jesus is seated on the Mount of Olives with four apostles—Peter, Andrew, James, and John.

These four have come to him privately. They are concerned about the temple because Jesus has just foretold that not a stone of it will be left upon a stone. They have more on their minds, though. Jesus had earlier urged them: “Keep ready, because at an hour that you do not think likely, the Son of man is coming.” (Luke 12:40) He had also spoken about the “day when the Son of man is revealed.” (Luke 17:30) Are those comments somehow related to what he just said about the temple? The apostles are very curious. “Tell us,” they say, “when will these things be, and what will be the sign of your presence and of the conclusion of the system of things?”—Matthew 24:3.

They may have in mind the end of the very temple that they can see not far away. Also, they ask about the presence of the Son of man. They may recall that Jesus gave an illustration about “a man of noble birth” who ‘traveled to secure kingly power and then to return.’ (Luke 19:11, 12) And, finally, they wonder what “the conclusion of the system of things” will involve.

In his detailed response, Jesus provides a sign that identifies when the existing Jewish system of things, including its temple, will end. But he provides more. This sign will help Christians in the future to know when they are living during his “presence” and near the end of the entire system of things on earth.

As the years go by, the apostles observe Jesus’ prophecy being fulfilled. Yes, many things that he foretold start to occur in their lifetime. Thus, alert Christians who are living 37 years later, in 70 C.E., are not caught unawares by the approaching destruction of the Jewish system with its temple. However, not all that Jesus foretells actually takes place in the period leading up to and including 70 C.E. Hence, what will yet mark his presence in Kingdom power? Jesus reveals the answer to the apostles.

Jesus foretells that there will be “wars and reports of wars” and that “nation will rise against nation and kingdom against kingdom.” (Matthew 24:6, 7) He also says that “there will be great earthquakes, and in one place after another food shortages and pestilences.” (Luke 21:11) Jesus warns his disciples: “People will lay their hands on you and persecute you.” (Luke 21:12) False prophets will arise and mislead many. Lawlessness will increase, and the love of the greater number will grow cold. Additionally, he says that the “good news of the Kingdom will be preached in all the inhabited earth for a witness to all the nations, and then the end will come.”—Matthew 24:14.

-
- ◇ What prompts the apostles to ask about future events, but what else do they apparently have in mind?
 - ◇ When does Jesus’ prophecy start to be fulfilled, and how?
 - ◇ What are some conditions that are to mark Christ’s presence?

Although Jesus' prophecy is fulfilled in some respects prior to and during the destruction of Jerusalem by the Romans, might Jesus be including a later, larger fulfillment? Do you see the evidence that Jesus' momentous prophecy has been undergoing its major fulfillment in modern times?

One thing that Jesus includes in the sign of his presence is the appearance of "the disgusting thing that causes desolation." (Matthew 24:15) In 66 C.E., this disgusting thing appears in the form of the "encamped armies" of Rome, with their idolatrous standards, or ensigns. The Romans surround Jerusalem and undermine some of its walls. (Luke 21:20) Thus, "the disgusting thing" is standing where it ought not, in what the Jews consider "a holy place."

Jesus further foretells: "There will be great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." In 70 C.E., the Romans destroy Jerusalem. That destructive conquest of the Jews' 'holy city,' including its temple, proves to be a great tribulation, with many thousands being killed. (Matthew 4:5; 24:21) It is far greater than any destruction the city and the Jewish people have ever experienced, and it brings to an end the organized system of worship that the Jews had followed for centuries. Accordingly, any later, larger fulfillment of Jesus' prophetic words is certain to be horrific.

CONFIDENCE DURING THE FORETOLD DAYS

Jesus' discussion with his apostles regarding the sign of his presence in Kingdom power and of the end of the system of things is far from over. He now warns them about chasing after "false Christs and false prophets." Attempts will be made, he says, "to mislead, if possible, even the chosen ones." (Matthew 24:24) But these

chosen ones will not be misled. False Christs can make only a visible appearance. In contrast, Jesus' presence will not be visible.

Referring to a larger tribulation that would break out at the end of the present system of things, Jesus says: "The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken." (Matthew 24:29) The apostles hearing those chilling words do not know exactly what will occur, but it certainly will be awesome.

How will these shocking events affect mankind? Jesus says: "People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken." (Luke 21:26) Indeed, Jesus is describing what will be the darkest period of human existence.

Encouragingly, Jesus makes it clear to the apostles that not all will be lamenting when 'the Son of man comes with power and great glory.' (Matthew 24:30) He had already indicated that God will intervene "on account of the chosen ones." (Matthew 24:22) So how should such faithful disciples react to the shocking developments that Jesus is outlining? Jesus encourages his followers: "As these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near." —Luke 21:28.

How, though, would Jesus' disciples who are living during this foretold period be able to determine the nearness of the end? Jesus gives an illustration about a fig tree: "Just as soon as its young branch grows tender and sprouts its leaves, you know that summer is near. Likewise also you, when you see all these things, know that he is near at the doors. Truly I say to you that this generation will by no means pass away until all these things happen." —Matthew 24:32-34.

Thus, when his disciples see the many different features of the sign being fulfilled, they should realize that the end is near. Admonishing the disciples who will be alive during that momentous period, Jesus says:

“Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father. For just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the Flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark, and they took no note until the Flood came and swept them all away, so the presence of the Son of man will be.” (Matthew 24:36-39) The event that Jesus uses as a parallel—the historic Flood of Noah’s day—had a global impact.

The apostles listening to Jesus on the Mount of Olives must undoubtedly recognize the need to keep alert. Jesus says: “Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come upon all those dwelling on the face of the whole earth. Keep awake, then, all the time making supplication that you may succeed in escaping all these things that must occur and in standing before the Son of man.”—Luke 21:34-36.

Jesus is once again showing that what he is foretelling is not of limited scope. He is not prophesying about events that would occur in a few decades and that would affect only

the city of Jerusalem or the Jewish nation. No, he is pointing to developments that “will come upon all those dwelling on the face of the whole earth.”

He says that his disciples will need to keep alert, to be on the watch, and to be ready. Jesus underscores this warning with another illustration: “Know one thing: If the householder had known in what watch the thief was coming, he would have kept awake and not allowed his house to be broken into. On this account, you too prove yourselves ready, because the Son of man is coming at an hour that you do not think to be it.”—Matthew 24:43, 44.

Jesus goes on to give his disciples reason for optimism. He assures them that when his prophecy is being fulfilled, there will be a “slave” who is alert and active. Jesus draws on a situation that the apostles can readily picture: “Who really is the faithful and discreet slave whom his master appointed over his domestics, to give them their food at the proper time? Happy is that slave if his master on coming finds him doing so! Truly I say to you, he will appoint him over all his belongings.” If, though, the “slave” develops an evil attitude and mistreats others, the master will “punish him with the greatest severity.”—Matthew 24:45-51; compare Luke 12:45, 46.

However, Jesus is not saying that a group of his followers will develop an evil disposition. What, then, is the lesson that Jesus wants to impress upon his disciples? He wants them to stay alert and active, as he makes clear in yet another illustration.

-
- ◆ How does a “disgusting thing” appear, and what events follow its appearance?
 - ◆ How will people react when they witness the fulfillment of Jesus’ prophecy?
 - ◆ Jesus gives what illustration to help his disciples discern when the end is near?
 - ◆ What indicates that the fulfillment of Jesus’ prophecy is global?
 - ◆ What admonition does Jesus provide for his disciples living near the end of the system of things?
-

Seek God for Your Deliverance

(Zephaniah 2:3)

Bm Gm6 Bm/F# Gm/E Bm/D Em Bm/D F#7/C# Bm Gm6/Bb D/A Gm6

Na - tions a - lign as one, Op - pos - ing Je - ho - vah's
 Peo - ple on earth now choose, Re - spond - ing to this good

R.H. R.H.

D/F# F#/E Bm/D C/E Bm/F# Em/G C#/G# C#

Son. Their time of hu - man rul - er - ship By God's de - cree now is
 news. We of - fer to all men the choice To hear or proud - ly re -

F# /E /D /C# Bm Gm6 Bm/F# Gm/E Bm/D C#m11 Bm A D Gm/Bb D/A Gm6

done. Rul - ers have had their day; God's King - dom is here to
 fuse. Tri - als, al - though se - vere, Need not fill our hearts with

R.H. R.H.

D/F# A7/E D C° Em/B A° Em/G F#m11 Em /D /C# Em7/B

stay. Soon Christ will crush earth - ly en - e - mies. No
 fear. Je - ho - vah cares for his loy - al ones; Our

Seek God for Your Deliverance

Chorus

F#/A# G#m11 C#7/G# F# A7/E A7 D A/C# Bm7 D/A

more cries will there be de - lay. Seek God for your de -

cries for help he will hear. he will hear.

G Em7 A Bm D/A G D/F# Em7 A A/G F#m G A7 Bm A7

liv-er-ance, Yes, look to him with con-fi-dence. Seek his righ - teous-ness, Show your

G B7/F# Em Em/D C# B/D# C#/E# F# E/G# F#/A# Bm Gm/Bb

faith - ful - ness, For his sov - 'reign - ty, take your stand. Then

D/A A/G D/F# Bm7 G Em7 D/A A7sus4 A7 D

see our God de - liv-er you By his might - y hand.

R.H.

(See also 1 Sam. 2:9; Ps. 2:2, 3, 9; Prov. 2:8; Matt. 6:33.)

FEBRUARY 2020

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



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APRIL 6–MAY 3, 2020

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COVER PICTURE:

A young Israelite runs to Moses and Joshua to report that two men in the camp are behaving like prophets. Joshua asks Moses to restrain the men, but Moses refuses. Instead, he tells Joshua that he is happy that Jehovah put His spirit on the two men (See study article 8, paragraph 10)

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Our Possession of Peace

(John 14:27)

B \flat Eb/B \flat B \flat B \flat /D Cm11 B \flat B \flat F/C B \flat /D Cm/E \flat F/A B \flat



Praise Je - ho - vah, God of peace, God of u - ni - ty.
We have left off an - gry words, Mak - ing quar - rels cease.
Peace from God gives proof to all; He has blessed our way.

B \flat Cm/A D7 Gm D/A Gm/B \flat G7/B C7 C7/E C7 F F7



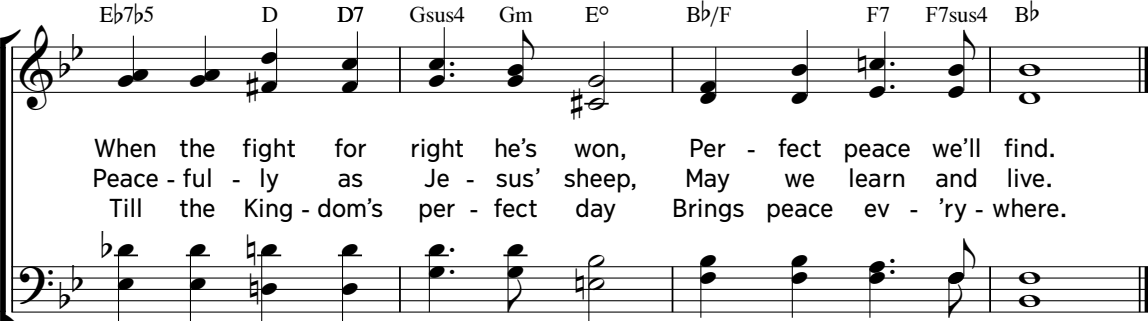
He will make all wars to cease, Bring in har - mo - ny.
We have made from spears and swords, Im - ple - ments of peace.
His com - mands we glad - ly keep, Read - y to o - bey.

B \flat F7/C B \flat /D B \flat ma7/D F/E \flat Eb G7/D C7 Gm7/D C7/E C7 F



Prince of Peace is Christ his Son, Ten - der, calm, and kind.
If this peace we want to keep, Then we must for - give.
We would rec - om - mend our way, Show our peace - ful care

E \flat 7 \flat 5 D D7 Gsus4 Gm E $^{\circ}$ B \flat /F F7 F7sus4 B \flat



When the fight for right he's won, Per - fect peace we'll find.
Peace - ful - ly as Je - sus' sheep, May we learn and live.
Till the King - dom's per - fect day Brings peace ev - 'ry - where.

(See also Ps. 46:9; Isa. 2:4; Jas. 3:17, 18.)

SONG 113

Our Possession of Peace

PREVIEW

Jehovah's organization is peaceful. But this peace can be disturbed if we allow feelings of envy to grow. In this article, we will identify what causes envy. We will also discuss how to fight this harmful trait and how to promote peace.

Pursue Peace by Fighting Envy

“Let us pursue the things making for peace and the things that build one another up.”—ROM. 14:19.

JACOB loved all his sons, but he had special affection for 17-year-old Joseph. How did Joseph's brothers react? They became envious of him, and that envy made them bitter. Joseph had done nothing to deserve the hatred his brothers felt toward him. Even so, they sold Joseph into slavery and lied to their father, saying that a wild animal had killed his favorite son. Envy caused them to disrupt the peace of the family and to break their father's heart.—Gen. 37:3, 4, 27-34.

² In the Scriptures, envy* is listed among the death-dealing “works of the flesh” that can disqualify a person from inheriting God's Kingdom. (**Read Galatians 5:19-21.**) Envy is often the root cause of such poisonous fruits as hostility, strife, and fits of anger.

³ The example of Joseph's brothers shows how envy can damage relationships and disturb the peace that once existed in a family. Although we would never do what Joseph's brothers did, we all have an imperfect and treacherous heart. (Jer. 17:9) Little wonder, then, that we may at times struggle with feelings of envy. Let us review some warning examples in the Bible that help us

* **EXPRESSION EXPLAINED:** As described in the Bible, **envy** can cause a person not only to want something others have but also to deprive them of what they have.

1. How did envy affect Joseph's family?
2. According to Galatians 5:19-21, why is envy so dangerous?
3. What will we discuss in this article?

identify reasons why feelings of envy may take root in our heart. We will then consider some practical ways to fight envy and promote peace.

WHAT CAN CAUSE ENVY?

⁴ **Material prosperity.** Isaac was a wealthy man, and the Philistines envied Isaac's prosperity. (Gen. 26:12-14) They even stopped up the wells that Isaac depended on in order to water his flocks and herds. (Gen. 26:15, 16, 27) Like the Philistines, some people today become envious of those who have more material possessions than they do. They not only want the things others have but also want to deprive them of what they have.

⁵ **Being appreciated.** The Jewish religious leaders envied Jesus because he was much appreciated by the common people. (Matt. 7:28, 29) Jesus was God's representative, and he was teaching the truth. Even so, these religious leaders spread wicked lies and slander to ruin Jesus' good name. (Mark 15:10; John 11:47, 48; 12:12, 13, 19) What warning lesson can we learn from this account? We must fight any tendency to envy those who have qualities that endear them to the congregation. Instead, we should try to imitate their loving ways.—1 Cor. 11:1; 3 John 11.

⁶ **Theocratic privileges.** In the first century, Diotrephes envied those who took the lead in the Christian congregation. He wanted "to have the first place" among congregation members, so he spread malicious talk to discredit the

apostle John and other responsible brothers. (3 John 9, 10) Although not going as far as Diotrephes, we too could begin to envy a fellow Christian who receives an assignment that we had hoped to get—especially if we feel that we are just as qualified as he is to care for that responsibility.

⁷ Envy is like a poisonous weed. Once the seed of envy takes root in our heart, it can be difficult to destroy. Envy feeds on other negative feelings, such as improper jealousy, pride, and selfishness. Envy can choke the development of good qualities, such as love, compassion, and kindness. As soon as we see envy starting to sprout, we need to uproot it from our heart. How can we fight envy?

CULTIVATE HUMILITY AND CONTENTMENT

⁸ We can fight envy by cultivating humility and contentment. When our heart is full of these good qualities, envy will have no room to grow. Humility will help us not to think too highly of ourselves. A humble person does not feel that he deserves more than everyone else. (Gal. 6:3, 4) Someone who is content is satisfied with what he has and does not compare himself with others. (1 Tim. 6:7, 8) When a person who is humble and content sees someone receive something good, he is happy for him.

⁹ We need the help of God's holy spirit if we are to avoid the fleshly trait of envy and instead cultivate humility

4. Why did the Philistines envy Isaac?

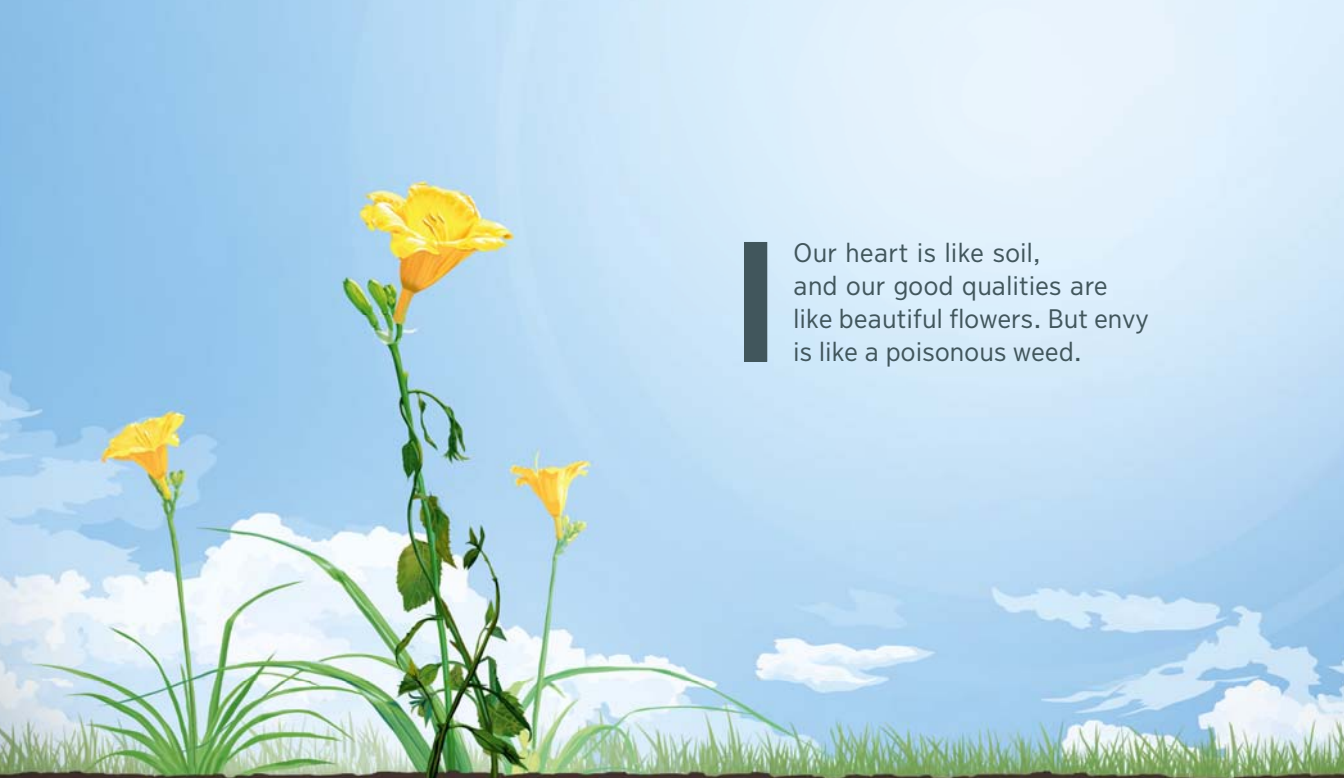
5. Why did the religious leaders envy Jesus?

6. How did Diotrephes show envy?

7. What effect can envy have on us?

8. What qualities can help us to fight envy?

9. According to Galatians 5:16 and Philippians 2:3, 4, what will holy spirit help us to do?



Our heart is like soil,
and our good qualities are
like beautiful flowers. But envy
is like a poisonous weed.



Envy can choke the development of
good qualities, such as love, compassion,
and kindness
(See paragraph 7)



How can we fight weedlike envy? With the
help of God's holy spirit, we can uproot
envy and replace it with humility and
contentment
(See paragraphs 8-9)

and contentment. (**Read Galatians 5:16; Philippians 2:3, 4.**) Jehovah's holy spirit can help us to examine our innermost thoughts and motives. With God's help, we can replace harmful thoughts and feelings with upbuilding ones. (Ps. 26:2; 51:10) Consider the examples of Moses and Paul, men who successfully fought the tendency to envy.

¹⁰ **Moses** had a lot of authority over God's people, but he did not jealously guard that privilege. For example, on one occasion, Jehovah took away some of his holy spirit from Moses and gave it to a group of Israelite elders who were standing near the tent of meeting. Shortly thereafter, Moses heard that two elders who had not gone out to the tent of meeting had also received holy spirit and had begun to behave as prophets. How did he react when Joshua asked him to restrain the two elders? Moses did not become envious of the attention these two men were getting from Jehovah. Instead, he humbly rejoiced with them in their privilege. (Num. 11:24-29) What lesson can we learn from Moses?

¹¹ If you are an elder, have you ever been asked to train someone else to care for a privilege in the congregation that you truly love? For example, you might love the privilege of conducting the *Watchtower* Study each week. But if you are humble like Moses, you will not feel threatened if you are asked to train another brother so that, in time, he will be able to handle this privilege. Instead, you will be happy to help your brother.

10. What situation could have tested Moses? (See cover picture.)

11. How can elders imitate Moses?

¹² Consider another situation that many older brothers are facing. For several decades, they have served as coordinators of the bodies of elders. But when they turn 80, they willingly give up their assignment. Circuit overseers who reach 70 years of age humbly give up that privilege and accept their reassignment to a different form of service. And in recent years, many Bethel family members around the world have begun new assignments in the field. These faithful brothers and sisters do not resent those who may now care for the assignments that they once had.

¹³ **The apostle Paul** is another good example of someone who cultivated contentment and humility. Paul did not allow envy to develop. He worked hard in the ministry, but he humbly said: "I am the least of the apostles, and I am not worthy of being called an apostle." (1 Cor. 15:9, 10) The 12 apostles followed Jesus during his earthly ministry, but Paul did not become a Christian until after Jesus' death and resurrection. Although he was eventually appointed to be "an apostle to the nations," Paul did not qualify for the special privilege of becoming one of the 12 apostles. (Rom. 11:13; Acts 1:21-26) Rather than envying those 12 men and the close association they had enjoyed with Jesus, Paul remained content with what he had.

¹⁴ If we are content and humble, we will be like Paul and show respect for

12. How are many Christians today showing contentment and humility?

13. Why might Paul have been tempted to envy the 12 apostles?

14. What will we do if we are content and humble?



How can Christian elders imitate the humble disposition of Moses?

(See paragraphs 11-12)

the authority that Jehovah has given to others. (Acts 21:20-26) He has arranged for appointed men to take the lead in the Christian congregation. Despite their imperfections, Jehovah considers them “gifts in men.” (Eph. 4:8, 11) When we respect these appointed men and humbly follow their direction, we stay close to Jehovah and enjoy peace with our fellow Christians.

“PURSUE THE THINGS MAKING FOR PEACE”

¹⁵ Peace cannot survive if envy is allowed to thrive. We need to weed out envy from our own heart and avoid planting feelings of envy in others. We

15. What do we need to do?

must take these important steps if we are to obey Jehovah’s command to “pursue the things making for peace and the things that build one another up.” (Rom. 14:19) What specifically can we do to help others fight envy, and how can we promote peace?

¹⁶ Our attitude and actions can have a big influence on others. The world wants us to make a “showy display” of the things we own. (1 John 2:16) But that attitude promotes envy. We can avoid nurturing envy in others if we choose not to talk constantly about the things we own or plan to buy. Another way we can avoid promoting envy is by being

16. How can we help others to fight envy?

modest about the privileges we have in the congregation. If we draw attention to the privileges that we have, we create fertile ground in which envy can grow. By contrast, when we show genuine personal interest in others and acknowledge the good that they do, we help them feel content and we promote unity and peace in the congregation.

¹⁷ We can win the battle against envy! Consider again the example of Joseph's brothers. Years after they had mistreated Joseph, they met him in Egypt. Before Joseph revealed his real identity to his brothers, he tested them to find out if they had changed. He arranged a meal at which he gave the youngest brother, Benjamin, significantly more attention than he gave the others. (Gen. 43:33, 34) Yet, there is no indication that his brothers became envious of Benjamin. Instead, they showed genuine concern for their brother and for their father, Jacob. (Gen. 44:30-34) Because Joseph's brothers had let go of envy, they were able to help re-

17. What were Joseph's brothers able to do, and why?

store peace in their family. (Gen. 45:4, 15) Similarly, if we uproot any feelings of envy, we will help to keep our family and our congregation peaceful.

¹⁸ Jehovah wants us to fight envy and to pursue peace. We must work hard to do both of those things. As discussed in this article, we have a tendency to envy. (Jas. 4:5) And we are surrounded by a world that promotes envy. But if we cultivate humility, contentment, and appreciation, we will leave no room for envy. Instead, we will help to create a peaceful environment in which righteous fruit can grow.—**Read James 3:17, 18.**

18. According to James 3:17, 18, what will happen if we help to create a peaceful environment?

PICTURE DESCRIPTIONS Page 18: During a meeting of the body of elders, an older brother who conducts the *Watchtower* Study in the congregation is asked to train a younger elder to care for this privilege. Though the older brother loves his assignment, he wholeheartedly supports the elders' decision by giving the younger brother practical suggestions and heartfelt commendation.

TO FIGHT ENVY, . . .

- how can holy spirit help us?
- how can contentment and humility help us?
- how can our having the right attitude help others?

Be Forgiving

(Psalm 86:5)

B \flat F/A Gm Dm/F E \flat

Lov - ing - ly Je - ho - vah Made pro - vi - sion through his Son
We re - ceive such mer - cy When we act like God a - bove
Mer - cy is a vir - tue That we all should cul - ti - vate.

B \flat /D Cm11 B \flat /D E \flat F7sus4

For our sins to be for - giv - en And for death to be un - done.
And for - give each oth - er free - ly, Show - ing em - pa - thy and love.
It will keep us from re - sent - ment, From the bit - ter - ness of hate.

F7 B \flat Cm7 B \flat /D F/E \flat E \flat Cm Dm7 Cm/E \flat Cm7 F

If we tru - ly are re - pen - tant, His for - give - ness we can claim
Put - ting up with one an - oth - er, Put - ting hurt - ful - ness a - way;
When we im - i - tate Je - ho - vah, Who is un - sur - passed in love,

D7sus4 D7 Gm9 Gm E \flat m/G \flat B \flat /F F7sus4 F7 B \flat

On the ba - sis of Christ's ran - som, Ask - ing par - don in his name.
Show - ing hon - or to our broth - er, Show - ing love's sur - pass - ing way.
We will tru - ly be for - giv - ing; We will be like God a - bove.