

- Song 8 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

- “**Jehovah Delivers Joseph**”: (10 min.)  
Ge 41:9-13—Joseph came to the attention of Pharaoh (w15 2/1 14 ¶4-5)  
Ge 41:16, 29-32—Jehovah gave Joseph the interpretation of Pharaoh’s dreams (w15 2/1 14-15)  
Ge 41:38-40—Joseph became the ruler second to Pharaoh in Egypt (w15 2/1 15 ¶3)
- **Digging for Spiritual Gems**: (10 min.)  
Ge 41:14—Why did Joseph shave before seeing Pharaoh? (w15 11/1 9 ¶1-3)

Ge 41:33—What can we discern from the way that Joseph spoke to Pharaoh? (w09 11/15 28 ¶14)

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 40:1-23 (2)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **First Return Visit Video**: (5 min.) Discussion. Play the video, and then ask the audience: What shows that the husband and wife prepared together for this return visit? How did the brother make the scripture application clear?
- **First Return Visit**: (4 min. or less) Use the sample conversation. (11)
- **First Return Visit**: (5 min. or less) Begin with the sample conversation. Offer a publication from our Teaching Toolbox. (13)

**LIVING AS CHRISTIANS**


- Song 128
- **Be Like Joseph—Endure Despite Unjust Treatment**: (6 min.) Begin by playing the video *Become Jehovah’s Friend—Endure Despite Unjust Treatment* (video category CHILDREN). Then invite children to the platform, and ask them: What unjust treatment did Caleb and Sophia experience? What do you think they learned from Joseph’s experience?
- **Local Needs**: (9 min.)
- **Congregation Bible Study**: (30 min.) jy chap. 115
- **Concluding Comments** (3 min. or less)
- Song 124 and Prayer

GENESIS 40-41 | Jehovah Delivers Joseph

**41:9-13, 16, 29-32, 38-40**

Joseph suffered as a slave and a prisoner for about 13 years before Jehovah delivered him. Rather than becoming bitter, Joseph let this experience refine him. (Ps 105:17-19) He knew that Jehovah never abandoned him. How did Joseph make the best of his situation?

- He showed industriousness and trustworthiness, giving Jehovah a basis to bless him.—Ge 39:21, 22
- He took an interest in others instead of plotting revenge against those who mistreated him.—Ge 40:5-7

 **How does Joseph’s experience help me endure my problems?**

Until Jehovah delivers me at Armageddon, how can I make the best of my situation?



# Jehovah Is Our Refuge

(Psalm 91)

C7 F F/A Dm

Je - ho - vah is our ref - uge, Our  
Though thou - sands will have fall - en And  
He'll keep us and pro - tect us From

Bb C7/G Gm C C7 F F/A

God in whom we trust. His shad - ow is our  
man - y at our side, The righ - teous and the  
snares a - long our way, From ter - rors in the

Dm Gm/Bb Gm D/A Gm/Bb C7 C13

shel - ter; Re - main in it we must. His  
meek ones Will nev - er be de - nied. So  
night - time, And ar - rows by the day. Yes,

F F/A Ab°

faith - ful ones he will de - fend, On  
in our hearts we need not fear; Ca -  
there will be no cause for dread, No

# Jehovah Is Our Refuge

Gm D7/A Gm/Bb G7/B C G C7

this we know we can de - pend. Je -  
lam - i - ty we will not come near. From  
place where we will fear to tread. Je -

F Dm Gm/Bb D/A

ho - vah is a strong - hold, Ev - er  
dan - ger he will shield us, For be -  
ho - vah is our ref - uge, Ev - er

Gm Eb7/G C7/G Am/C C7 F

faith - ful, loy - al, and just.  
neath God's wings - we'll re - side.  
guard - ing us on our way.

14 she began to cry out to the men of her house and to say to them: "Look! He brought to us this Hebrew man to make us a laughingstock. He came to me to lie down with me, but I began to cry out at the top of my voice. 15 Then as soon as he heard me raising my voice and screaming, he left his garment beside me and fled outside." 16 After that she laid his garment beside her until his master came to his house.

17 Then she told him the same thing, saying: "The Hebrew servant whom you brought to us came to me to make me a laughingstock. 18 But as soon as I raised my voice and began to scream, he left his garment beside me and fled outside." 19 As soon as his master heard the words his wife spoke to him, saying: "These are the things your servant did to me," his anger blazed. 20 So Joseph's master took him and gave him over to the prison, the place where the prisoners of the king were kept under arrest, and he remained there in the prison.<sup>a</sup>

21 But Jehovah continued with Joseph and kept showing loyal love to him and granting him favor in the eyes of the chief officer of the prison.<sup>b</sup> 22 So the chief officer of the prison put Joseph in charge of all the prisoners in the prison, and everything that they were doing there, he was the one having it done.<sup>c</sup> 23 The chief officer of the prison was looking after absolutely nothing that was in Joseph's care, for Jehovah was with Joseph and Jehovah made whatever he did successful.<sup>d</sup>

**40** After these things, the chief cupbearer<sup>e</sup> of the king of Egypt and the chief baker sinned against their lord, the king of Egypt. 2 So Phar'aoah grew indignant at his two of-

## CHAP. 39

a Ps 105:17, 18

b Ge 40:2, 3  
Ps 105:19  
Ac 7:9

c Ge 39:6

d Ge 49:22, 25  
Ac 7:9, 10

## CHAP. 40

e Ge 40:11

## Second Col.

a Ge 40:20-22

b Ge 37:36

c Ge 39:20  
Ps 105:17, 18

d Ge 39:22

e Ge 41:15, 16  
Da 2:28, 45

f Ge 41:12, 13

g Ge 40:20, 21

ficers, the chief cupbearer and the chief baker,<sup>a</sup> 3 and he committed them to the jail of the house of the chief of the guard,<sup>b</sup> to the place where Joseph was a prisoner.<sup>c</sup> 4 Then the chief of the guard assigned Joseph to be with them and to take care of them,<sup>d</sup> and they remained in jail for some time.\*

5 The cupbearer and the baker of the king of Egypt, who were confined in the prison, each had a dream on the same night, and each dream had its own interpretation. 6 The next morning, when Joseph came in and saw them, they looked dejected. 7 So he asked the officers of Phar'aoah who were in custody with him in his master's house: "Why are your faces gloomy today?" 8 At this they said to him: "We each had a dream, but there is no interpreter with us." Joseph said to them: "Do not interpretations belong to God?<sup>e</sup> Relate it to me, please."

9 So the chief cupbearer related his dream to Joseph, saying to him: "In my dream, there was a vine before me. 10 And on the vine, there were three twigs, and as it was sprouting shoots, it blossomed, and its clusters ripened into grapes. 11 And Phar'aoah's cup was in my hand, and I took the grapes and squeezed them out into Phar'aoah's cup. After that I put the cup in Phar'aoah's hand." 12 Then Joseph said to him: "This is its interpretation: The three twigs are three days. 13 Three days from now, Phar'aoah will bring you out,<sup>f</sup> restoring you to your office,<sup>g</sup> and you will put Phar'aoah's cup into his hand as you did before when you were his cupbearer.<sup>h</sup> 14 Nevertheless, you must remember me

40:4 \*Lit., "days." 40:13 \*Lit., "lift up your head."

when things go well with you. Please show me loyal love and mention me to Phar'aoh, in order to get me out of this place. **15** I was, in fact, kidnapped from the land of the Hebrews,<sup>a</sup> and I have not done anything here for which they should put me in prison."<sup>\*b</sup>

**16** When the chief baker saw that Joseph had interpreted something good, he said to him: "I too was in my dream, and there were three baskets of white bread on my head, **17** and in the top basket, there were all sorts of baked goods for Phar'aoh, and there were birds eating them out of the basket on top of my head." **18** Then Joseph answered, "This is its interpretation: The three baskets are three days. **19** Three days from now, Phar'aoh will behead you\* and will hang you on a stake, and the birds will eat your flesh from you."<sup>c</sup>

**20** Now the third day was Phar'aoh's birthday,<sup>d</sup> and he made a feast for all his servants, and he brought out\* both the chief cupbearer and the chief baker in the presence of his servants. **21** And he returned the chief cupbearer to his post of cupbearer, and he continued to hand the cup to Phar'aoh. **22** But he hanged the chief baker, just as Joseph had interpreted to them.<sup>e</sup> **23** However, the chief cupbearer did not remember Joseph; he kept forgetting him.<sup>f</sup>

**41** At the end of two full years, Phar'aoh dreamed<sup>g</sup> that he was standing by the Nile River. **2** And there, coming up from the river, were seven fine-looking, fat cows, and they were feeding on the Nile grass.<sup>h</sup>

40:15; 41:14 \*Lit., "the cistern; the pit."  
 40:19 \*Lit., "lift up your head from you."  
 40:20 \*Lit., "he lifted up the head of."

CHAP. 40

a Ge 37:28

b Ge 39:7, 8

c Ge 40:20, 22

d Mr 6:21

e Ge 40:8

f Ge 40:14

CHAP. 41

g Da 2:1

h Ge 41:18-21

Second Col.

a Ge 41:22-24

b Ge 40:2, 3

c Ge 40:5

d Ge 39:1

e Ge 40:8

f Ge 40:21, 22

g Ps 105:20

h Ge 40:15

**3** There were seven other cows that looked ugly and thin coming up after them from the Nile, and they stood alongside the fat cows by the bank of the Nile. **4** Then the ugly, thin cows began to eat up the seven fine-looking, fat cows. At this Phar'aoh woke up.

**5** Then he went back to sleep and had a second dream. There were seven ears of grain coming up on one stalk, full and choice.<sup>a</sup>

**6** And growing up after them were seven ears of grain that were thin and scorched by the east wind. **7** And the thin ears of grain began to swallow up the seven full and choice ears of grain. At this Phar'aoh woke up and realized that it was a dream.

**8** But in the morning, his spirit became agitated. So he sent for all the magic-practicing priests of Egypt and all her wise men. Phar'aoh related his dreams to them, but there was no one who could interpret them for Phar'aoh.

**9** At that the chief cupbearer spoke with Phar'aoh, saying: "I am confessing my sins today. **10** Phar'aoh was indignant at his servants. So he committed me to the jail of the house of the chief of the guard, both me and the chief baker.<sup>b</sup> **11** After that we each had a dream on the same night. He and I each had a dream with its own interpretation.<sup>c</sup> **12** And there with us was a young Hebrew man, a servant of the chief of the guard.<sup>d</sup> When we related them to him,<sup>e</sup> he interpreted for us the meaning of each dream. **13** It happened exactly as he had interpreted to us. I was restored to my office, but the other man was hanged."<sup>f</sup>

**14** So Phar'aoh sent for Joseph,<sup>g</sup> and they brought him quickly from the prison.<sup>h</sup> He shaved and changed his clothes and went in to Phar'aoh.

15 Then Phar'aoth said to Joseph: "I had a dream, but there is no one to interpret it. Now I have heard it said about you that you can hear a dream and interpret it."<sup>a</sup> 16 At this Joseph answered Phar'aoth: "I need not be considered! God will speak concerning Phar'aoth's welfare."<sup>b</sup>

17 Phar'aoth went on to say to Joseph: "In my dream I was standing on the bank of the Nile River. 18 And there, coming up from the Nile, were seven fine-looking, fat cows, and they began to feed on the Nile grass.<sup>c</sup> 19 And there were seven other cows coming up after them, poor and very bad-looking and thin. I have never seen such bad-looking cows in all the land of Egypt. 20 And the skinny, bad cows began to eat up the first seven fat cows. 21 But when they had consumed them, no one could have known that they had done so, since their appearance was just as bad as at the start. At that I woke up.

22 "After that I saw in my dream seven ears of grain coming up on one stalk, full and choice.<sup>d</sup> 23 Growing up after them were seven ears of shriveled grain, thin and scorched by the east wind. 24 Then the thin ears of grain began to swallow up the seven choice ears of grain. So I told it to the magic-practicing priests,<sup>e</sup> but there was no one who could explain it to me."<sup>f</sup>

25 Then Joseph said to Phar'aoth: "The dreams of Phar'aoth are one and the same. The true God has told to Phar'aoth what He will do.<sup>g</sup> 26 The seven good cows are seven years. Likewise, the seven good ears of grain are seven years. The dreams are one and the same. 27 The seven skinny and bad cows that came up after them are seven years, and the seven empty

CHAP. 41

a Da 5:12  
Ac 7:9,10b Ge 40:8  
Da 2:23,28

c Ge 41:2-4

d Ge 41:5-7

e Ge 41:8  
Da 2:2f Da 2:27  
Da 4:7g Da 2:28  
Am 3:7

Second Col.

a Ac 7:11

b Ge 41:26,47

c Ge 41:48,49  
Ac 7:12d Ge 45:9,11  
Ge 47:13,19

ears of grain, scorched by the east wind, will prove to be seven years of famine. 28 This is just as I told to Phar'aoth: The true God has caused Phar'aoth to see what He will do.

29 "There are to be seven years of great abundance in all the land of Egypt. 30 But seven years of famine will certainly arise after them, and all the abundance in the land of Egypt will certainly be forgotten, and the famine will exhaust the land.<sup>a</sup>

31 And the previous abundance in the land will not be remembered because of the famine afterward, for it will be very severe. 32 The dream was given twice to Phar'aoth because the matter has been firmly established by the true God, and the true God will soon carry it out.

33 "So now let Phar'aoth look for a man who is discreet and wise and place him over the land of Egypt. 34 Let Phar'aoth take action and appoint overseers in the land, and he should collect one fifth of the produce of Egypt during the seven years of abundance.<sup>b</sup> 35 And let them collect all the food during these coming good years, and let them stockpile grain under Phar'aoth's authority as food to be stored in the cities and safeguarded there.<sup>c</sup> 36 The food should serve as a supply for the land for the seven years of famine that will occur in the land of Egypt, so that the land may not perish in the famine."<sup>d</sup>

37 This proposal seemed good to Phar'aoth and all his servants. 38 So Phar'aoth said to his servants: "Can another man be found like this one in whom there is the spirit of God?" 39 Phar'aoth then said to Joseph: "Since God has caused you to know all of this, there is no one as discreet and wise as you. 40 You will personally be over

my house, and all my people will obey you implicitly.<sup>a</sup> Only in my role as king\* will I be greater than you.” **41** And Phar’aoth added to Joseph: “See, I am putting you over all the land of Egypt.”<sup>b</sup> **42** Then Phar’aoth removed his signet ring from his own hand and put it on Joseph’s hand and clothed him with garments of fine linen and placed a necklace of gold around his neck. **43** Moreover, he had him ride in the second chariot of honor that he had, and they would call out ahead of him, “*A-urékhl!*”<sup>c</sup> Thus he put him over all the land of Egypt.

**44** Phar’aoth further said to Joseph: “I am Phar’aoth, but without your authorization, no man may do a single thing\* in all the land of Egypt.”<sup>c</sup> **45** After that Phar’aoth gave Joseph the name Zaph’e-nath-pa-ne’ah and gave him As’e-nath<sup>d</sup> the daughter of Pot’i’phe-ra the priest of On\* as a wife. And Joseph began to oversee<sup>e</sup> the land of Egypt.<sup>e</sup> **46** Joseph was 30 years old<sup>f</sup> when he stood before\* Phar’aoth king of Egypt.

Then Joseph went out from before Phar’aoth and traveled throughout all the land of Egypt. **47** And during the seven years of abundance, the land went on producing plentifully.\* **48** And he kept collecting all the food of the seven years from the land of Egypt, and he would stockpile the food in the cities. In each city he would store the food from the fields around it. **49** Joseph continued stockpiling grain in very great quantity, like

**41:40** \*Or “Only with regard to the throne.” **41:43** \*Apparently a term calling for honor and dignity to be shown. **41:44** \*Lit., “lift up his hand or his foot.” **41:45** \*That is, Heliopolis. <sup>e</sup>Or “travel through.” **41:46** \*Or “when he entered the service of.” **41:47** \*Lit., “by handfuls.”

CHAP. 41

a Ge 39:6  
Ps 105:21  
Ac 7:9, 10

b Da 5:7

c Ge 44:18  
Ge 45:8  
Ac 7:9, 10

d Ge 46:20

e Ps 105:21

f Nu 4:3  
2Sa 5:4  
Lu 3:23

Second Col.

a Ge 48:5

b Ge 50:23  
Nu 1:34, 35

c Ge 48:17  
Nu 1:32, 33  
De 33:17  
Jos 14:4

d Ps 105:17, 18  
Ac 7:9, 10

e Ge 41:26

f Ge 41:30  
Ac 7:11

g Ge 45:9, 11  
Ge 47:17

h Ge 47:13

i Ps 105:21

j Ge 43:1

k Ge 41:48, 49  
Ge 47:16

l Ge 47:4

CHAP. 42

m Ge 41:48, 49

the sand of the sea, until finally they gave up measuring it because it could not be measured.

**50** Before the year of the famine arrived, two sons were born to Joseph,<sup>a</sup> whom As’e-nath the daughter of Pot’i’phe-ra the priest of On\* bore to him. **51** Joseph named the firstborn Ma-nas’sseh,<sup>b</sup> for he said, “God has made me forget all my trouble and all the house of my father.” **52** And he named the second one E’phra-im,<sup>c</sup> for he said, “God has made me fruitful in the land of my affliction.”<sup>d</sup>

**53** Then the seven years of abundance in the land of Egypt ended,<sup>e</sup> **54** and the seven years of famine began, just as Joseph had said.<sup>f</sup> The famine developed in all the lands, but in all the land of Egypt there was bread.<sup>g</sup> **55** Eventually, all the land of Egypt suffered from the famine, and the people began to cry to Phar’aoth for bread.<sup>h</sup> Then Phar’aoth said to all the Egyptians: “Go to Joseph, and do whatever he tells you.”<sup>i</sup> **56** The famine continued over all the surface of the earth.<sup>j</sup> Then Joseph began to open up all the granaries that were among them and to sell to the Egyptians,<sup>k</sup> as the famine had a strong grip on the land of Egypt. **57** Moreover, people of all the earth came to Egypt to buy from Joseph, because the famine had a strong grip on all the earth.<sup>l</sup>

**42** When Jacob learned that there was grain in Egypt,<sup>m</sup> he said to his sons: “Why do you just keep looking at one another?” **2** He added: “I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may stay alive and

**41:50** \*That is, Heliopolis. **41:51** \*Meaning “One Making Forgetful; One Who Makes Forget.” **41:52** \*Meaning “Doubly Fruitful.” **41:54** \*Or “food.”

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- “**Jehovah Delivers Joseph**”: (10 min.)  
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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 40:1-23 (2)

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**LIVING AS CHRISTIANS**


- Song 128
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GENESIS 40-41 | Jehovah Delivers Joseph

**41:9-13, 16, 29-32, 38-40**

Joseph suffered as a slave and a prisoner for about 13 years before Jehovah delivered him. Rather than becoming bitter, Joseph let this experience refine him. (Ps 105:17-19) He knew that Jehovah never abandoned him. How did Joseph make the best of his situation?

- He showed industriousness and trustworthiness, giving Jehovah a basis to bless him.—Ge 39:21, 22
- He took an interest in others instead of plotting revenge against those who mistreated him.—Ge 40:5-7

 **How does Joseph’s experience help me endure my problems?**

Until Jehovah delivers me at Armageddon, how can I make the best of my situation?





**May 18-24**

**Treasures From God's Word**

**"Jehovah Delivers Joseph":** (10 minutes)

**Genesis 41:9-13—Joseph came to the attention of Pharaoh**

**Genesis 41:9-13:** At that the chief cupbearer spoke with Pharaoh, saying: "I am confessing my sins today. Pharaoh was indignant at his servants. So he committed me to the jail of the house of the chief of the guard, both me and the chief baker. After that we each had a dream on the same night. He and I each had a dream with its own interpretation. And there with us was a young Hebrew man, a servant of the chief of the guard. When we related them to him, he interpreted for us the meaning of each dream. It happened exactly as he had interpreted to us. I was restored to my office, but the other man was hanged."

**w15 2/1 14 paragraphs 4-5**

The cupbearer may have forgotten Joseph, but Jehovah never did. One night, he sent Pharaoh a pair of unforgettable dreams. In the first, the king saw seven fine-looking, fat cows emerge from the Nile River, followed by seven ugly, thin cows. The thin ones devoured the fat ones. Later, Pharaoh dreamed that he saw a stalk of grain sprouting seven choice ears. But then another seven ears, wind-parched and sickly, sprouted up and devoured the choice ones. In the morning, Pharaoh awoke deeply agitated over the dreams, so he called on all his wise men and magic-practicing priests to interpret them. They all failed. (Genesis 41:1-8) Whether that means that they were dumbfounded or that they came up with a variety of conflicting ideas, we do not know. At any rate, Pharaoh was let down—yet he was more desperate than ever to find an answer to this puzzle.

Finally, the cupbearer remembered Joseph! His conscience stung him, and he told Pharaoh about the remarkable young man in prison who two years earlier had correctly interpreted his dream and that of the baker. Immediately, Pharaoh had Joseph summoned from prison.—Genesis 41:9-13.

**Genesis 41:16, 29-32—Jehovah gave Joseph the interpretation of Pharaoh's dreams**

**Genesis 41:16:** At this Joseph answered Pharaoh: "I need not be considered! God will speak concerning Pharaoh's welfare."

**Genesis 41:29-32:** "There are to be seven years of great abundance in all the land of Egypt. But seven years of famine will certainly arise after them, and all the abundance in the land of Egypt will certainly be forgotten, and the famine will exhaust the land. And the previous abundance in the land will not be remembered because of the famine afterward, for it will be very severe. The dream was given twice to Pharaoh because the matter has been firmly established by the true God, and the true God will soon carry it out.

### **w15 2/1 14-15**

Jehovah loves humble, faithful people, so it is no wonder that he gave Joseph the answer that had eluded the wise men and priests. Joseph explained that Pharaoh's two dreams had the same meaning. By repeating the message, Jehovah was signifying that the matter was "firmly established"—absolutely sure of fulfillment. The fat cows and the healthy ears of grain represented seven years of plenty in Egypt, while the lean cows and the sickly ears of grain pictured seven years of famine that would follow the years of plenty. That famine would devour the land's abundance.—Genesis 41:25-32.

### **Genesis 41:38-40—Joseph became the ruler second to Pharaoh in Egypt**

**Genesis 41:38-40:** So Pharaoh said to his servants: "Can another man be found like this one in whom there is the spirit of God?" Pharaoh then said to Joseph: "Since God has caused you to know all of this, there is no one as discreet and wise as you. You will personally be over my house, and all my people will obey you implicitly. Only in my role as king will I be greater than you."

### **w15 2/1 15 paragraph 3**

Pharaoh was as good as his word. Joseph was soon clothed in fine linen. Pharaoh gave him a gold necklace, a signet ring, a royal chariot, and full authority to travel through the land and put his plan into effect. (Genesis 41:42-44) Within the space of a day, then, Joseph went from prison to palace. He awoke a lowly convict, and he fell asleep as the ruler second to Pharaoh. How clear that Joseph's faith in Jehovah God was justified! Jehovah saw all the injustices that his servant had suffered through the years. He addressed those issues at just the right time and in just the right way. Jehovah had in mind not only correcting the wrongs done to Joseph but also preserving the future nation of Israel. We will see how that was so in a future article in this series.

## Digging for Spiritual Gems

### Genesis 41:14—Why did Joseph shave before seeing Pharaoh?

**Genesis 41:14:** So Pharaoh sent for Joseph, and they brought him quickly from the prison. He shaved and changed his clothes and went in to Pharaoh.

#### w15 11/1 9 paragraphs 1-3

According to the Genesis account, Pharaoh ordered that the Hebrew prisoner Joseph be quickly brought before him to interpret his troubling dreams. By this time, Joseph had been imprisoned for a number of years. Despite the urgency of Pharaoh's summons, Joseph took the time to shave. (Genesis 39:20-23; 41:1, 14) That the writer mentions this seemingly insignificant detail at all shows that he was familiar with Egyptian customs.

Letting one's beard grow was the norm among many ancient nations, including the Hebrews. In contrast, "the ancient Egyptians were the only Oriental nation who objected to wearing the beard," says McClintock and Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*.

Was shaving limited to the beard? The magazine *Biblical Archaeology Review* suggests that some Egyptian ceremonial customs required a man to prepare to appear before Pharaoh as he would to enter a temple. In such a case, Joseph would have had to shave all the hair of his head and body.

### Genesis 41:33—What can we discern from the way that Joseph spoke to Pharaoh?

**Genesis 41:33:** "So now let Pharaoh look for a man who is discreet and wise and place him over the land of Egypt.

#### w09 11/15 28 paragraph 14

Godly parents in Bible times made sure that their children learned basic points of courtesy in the home. Consider the polite way in which Abraham and his son Isaac addressed each other at Genesis 22:7. The good training from his parents was evident also in the case of Joseph. When imprisoned, he was courteous even to his fellow prisoners. (Genesis 40:8, 14) His words to Pharaoh show that he had learned the proper way to address a person of high office.—Genesis 41:16, 33, 34.

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

**Bible Reading:** (4 minutes or less) Genesis 40:1-23 (*th* study 2)

- Song 8 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

- “**Jehovah Delivers Joseph**”: (10 min.)  
 Ge 41:9-13—Joseph came to the attention of Pharaoh (w15 2/1 14 ¶4-5)  
 Ge 41:16, 29-32—Jehovah gave Joseph the interpretation of Pharaoh’s dreams (w15 2/1 14-15)  
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 Ge 41:14—Why did Joseph shave before seeing Pharaoh? (w15 11/1 9 ¶1-3)

Ge 41:33—What can we discern from the way that Joseph spoke to Pharaoh? (w09 11/15 28 ¶14)

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 40:1-23 (2)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **First Return Visit Video**: (5 min.) Discussion. Play the video, and then ask the audience: What shows that the husband and wife prepared together for this return visit? How did the brother make the scripture application clear?
- **First Return Visit**: (4 min. or less) Use the sample conversation. (11)
- **First Return Visit**: (5 min. or less) Begin with the sample conversation. Offer a publication from our Teaching Toolbox. (13)

**LIVING AS CHRISTIANS**


- Song 128
- **Be Like Joseph—Endure Despite Unjust Treatment**: (6 min.) Begin by playing the video *Become Jehovah’s Friend—Endure Despite Unjust Treatment* (video category CHILDREN). Then invite children to the platform, and ask them: What unjust treatment did Caleb and Sophia experience? What do you think they learned from Joseph’s experience?
- **Local Needs**: (9 min.)
- **Congregation Bible Study**: (30 min.) jy chap. 115
- **Concluding Comments** (3 min. or less)
- Song 124 and Prayer

GENESIS 40-41 | Jehovah Delivers Joseph

**41:9-13, 16, 29-32, 38-40**

Joseph suffered as a slave and a prisoner for about 13 years before Jehovah delivered him. Rather than becoming bitter, Joseph let this experience refine him. (Ps 105:17-19) He knew that Jehovah never abandoned him. How did Joseph make the best of his situation?

- He showed industriousness and trustworthiness, giving Jehovah a basis to bless him.—Ge 39:21, 22
- He took an interest in others instead of plotting revenge against those who mistreated him.—Ge 40:5-7

 **How does Joseph’s experience help me endure my problems?**

Until Jehovah delivers me at Armageddon, how can I make the best of my situation?



## Sample Conversation-May 2020

### First Return Visit

**Question:** Is death the end of it all?

**Scripture:** Job 14:14, 15 <sup>14</sup> "If a man dies, can he live again? I will wait all the days of my compulsory service until my relief comes. <sup>15</sup> You will call, and I will answer you. You will long for the work of your hands."

**Link:** What will life be like when God resurrects our dead loved ones?

**1<sup>st</sup> Publisher (Lisa- wife):** It's great to see you again. I brought my husband, Ron,

**Householder:** Nice to meet you.

**2<sup>nd</sup> Publisher (Ron- husband):** You too.

**1<sup>st</sup> Publisher (Lisa- wife):** When i was here yesterday we left off with a question, 'Is death the end of it all?' Have you had a chance to give that any thought?

**Householder:** I've been thinking about it all day. I really hope the answer is 'no.'

**2<sup>nd</sup> Publisher (Ron- husband):** You're right. The answer is 'no.' The Bible clearly teaches there is hope for those who die. For example, consider what the faithful man Job said to God. Lisa, would you like to read what Job 14:14,15 says?

**1<sup>st</sup> Publisher (Lisa- wife):** Sure. Reads Job 14:14, 15 <sup>14</sup> "If a man dies, can he live again? I will wait all the days of my compulsory service until my relief comes. <sup>15</sup> You will call, and I will answer you. You will long for the work of your hands."

**2<sup>nd</sup> Publisher (Ron- husband):** Thank you. Did you notice the confidence that Job had? What did he believe would happen after he died?

**Householder:** He would live again.

**2<sup>nd</sup> Publisher (Ron- husband):** Yes. He said that God would call him from the grave and he Job would answer.

*(Ron- husband thinking undertone: "When preparing for this return visit Lisa and I discussed how we might emphasize the latter part of this verse 15 to show that Jehovah yearns to resurrect those who have died. This seems like a good opportunity to further a conversation in that direction)."*

There's also something interesting in verse 15. It says that God will long or yearn for the work of his hands. So, how do you think God feels about resurrecting his servant Job?

**Householder:** It seems like he really wants to do it.

**1<sup>st</sup> Publisher (Lisa- wife):** Is that a comforting thought?

**Householder:** Definitely.

**2<sup>nd</sup> Publisher (Ron- husband):** Of course, you may wonder what life will be like when God does this. Let's discuss the Bible's answer on our next visit.



# Our Christian Life and Ministry

## MEETING WORKBOOK

### Sample Conversations

Joseph relies on Jehovah while imprisoned in Egypt

#### ● INITIAL CALL

○ Question: What happens when we die?

Scripture: **Ec 9:5a**

Link: Is death the end of it all?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



● **bhs 63 ¶16**

#### ○ FIRST RETURN VISIT

○ Question: Is death the end of it all?

Scripture: **Job 14:14, 15**

Link: What will life be like when God resurrects our dead loved ones?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



● **bhs 76 ¶14**

#### ○ SECOND RETURN VISIT

○ Question: What will life be like when God resurrects our dead loved ones?

Scripture: **Isa 32:18**

Link: How will God bring peace to the earth?

FIND THIS SCRIPTURE IN THE TEACHING TOOLBOX:



● **bhs 35 ¶18**

# Enduring to the End

(Matthew 24:13)

E♭ B♭7 E♭ B♭7/D E♭ E♭sus4 E♭ E♭/G Fm/A♭ A♭ B♭7 E♭

God's Word and all it prom - is - es Give rea - son to en - dure.  
Main - tain the love you had at first, Which some - how could be lost.  
All those en - dur - ing to the end Are those who will be saved.

B♭7 E♭ D°7 Cm/E♭ G7/D Cm Fm/A♭ A♭ma7 B♭ B♭7 E♭

The things you've learned and come to love Are all well - found - ed and sure.  
De - spite the tri - als you will meet, En - dure no mat - ter the cost.  
The book of life will list their names, A rec - ord clear - ly en - graved.

A♭ E♭/B♭ A♭/C A° E♭/B♭ B♭7 E♭ Fm/C C7 Fm E♭/G Fm/A♭ F7/A B♭

Be sta - bi - lized in ho - ly faith, Keep - ing God's day close in mind.  
What - ev - er test may come your way, Nev - er yield to doubt or fear.  
So let en - dur - ance be your aim; Let it have its work com - plete.

B♭7/D E♭ B♭7 E♭ B♭7/D E♭ E♭sus4 E♭ A♭ E♭/G Fm/A♭ E♭/B♭ B♭7 E♭

Stand firm in your in - teg - ri - ty; By tests you will be re - fined.  
Je - ho - vah will pro - vide es - cape, Our God ev - er will be near.  
Je - ho - vah's fa - vor you will know; With joy you will be re - plete.



- Song 8 and Prayer
- Opening Comments (1 min.)

**TREASURES FROM GOD’S WORD**

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- Song 124 and Prayer

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- He took an interest in others instead of plotting revenge against those who mistreated him.—Ge 40:5-7

 **How does Joseph’s experience help me endure my problems?**

Until Jehovah delivers me at Armageddon, how can I make the best of my situation?





## JESUS' FINAL PASSOVER APPROACHES

MATTHEW 26:1-5, 14-19 MARK 14:1, 2, 10-16 LUKE 22:1-13

Jesus finishes teaching the four apostles on the Mount of Olives, answering their question about his future presence and the conclusion of the system of things.

What a busy day Nisan 11 has been! It is perhaps while they are returning to Bethany for the night when Jesus tells the apostles: "You know that two days from now the Passover takes place, and the Son of man will be handed over to be executed on the stake."—Matthew 26:2.

Jesus apparently spends the next day, Wednesday, quietly with his apostles. On Tuesday, he had rebuked the religious leaders and exposed them publicly. They are seeking to kill him. Hence, he does not openly show himself on Nisan 12 so that nothing will prevent his celebrating the Passover with his apostles after sunset the next evening, as Nisan 14 begins.

But the chief priests and the older men of the people are not remaining quiet before the Passover. They gather in the courtyard of the high priest, Caiaphas. Why? They are upset because Jesus has been exposing them. Now they conspire together "to seize Jesus by cunning and to kill him." How and when will they do so? They say: "Not at the festival, so that there may not be an uproar among the people." (Matthew 26: 4, 5) They are in fear because Jesus enjoys the favor of many.

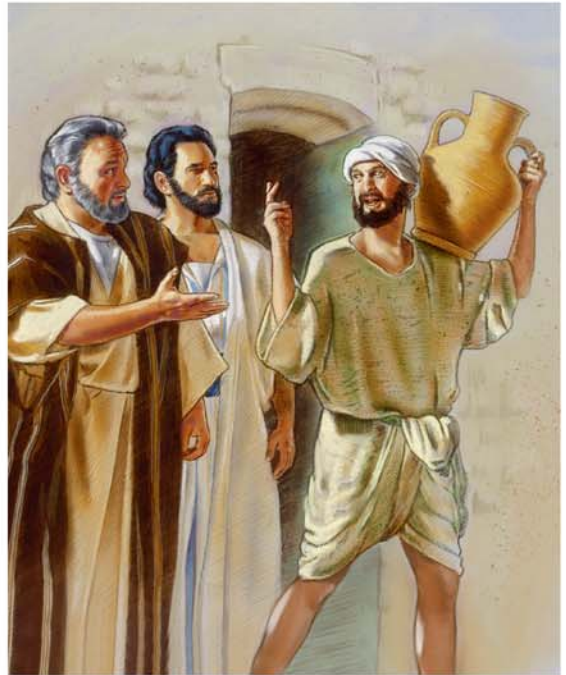
Meanwhile, the religious leaders receive a visitor. To their surprise, it is one of Jesus' own apostles, Judas Iscariot. Satan has implanted in him the idea of betraying his Master! Judas asks them: "What will you give me to betray him to you?" (Matthew 26:15) Delighted at this, they "agree to give him silver money." (Luke



22:5) How much? They gladly consent to give him 30 silver pieces. It is significant that the price of a slave is 30 shekels. (Exodus 21:32) The religious leaders thus show contempt for Jesus, that he is of little value. Judas now starts “looking for a good opportunity to betray him to them without a crowd around.”—Luke 22:6.

Nisan 13 begins at sundown Wednesday, and this is the sixth and last night Jesus spends in Bethany. The next day, final preparations will need to be made for the Passover. A lamb must be obtained so that it can be slaughtered and roasted whole after Nisan 14 begins. Where will they have the meal, and who will prepare it? Jesus has not provided such details. Thus, Judas cannot pass them on to the chief priests.

Probably early Thursday afternoon, Jesus dispatches Peter and John from Bethany, saying: “Go and get the Passover ready for us to eat.” They respond: “Where do you want us to get it ready?” Jesus explains: “When you enter into the city, a man carrying an earthenware water jar will meet you. Follow him into the house that he enters. And say to the landlord of the house, ‘The Teacher says to you: “Where is the guest room where I may eat the Passover with my disciples?”’ And that man will show you a large, furnished upper room. Get it ready there.”—Luke 22:8-12.



No doubt the landlord is a disciple of Jesus. He may anticipate Jesus’ request to use his house for this occasion. When the two apostles get to Jerusalem, they find everything just as Jesus had told them. So they see to it that the lamb is ready and that the other arrangements for the Passover meal are in place to care for the needs of the 13—Jesus and his 12 apostles.

- 
- ◇ What does Jesus apparently do Wednesday, Nisan 12, and why?
  - ◇ Why do the religious leaders meet, and why does Judas go to them?
  - ◇ Whom does Jesus send into Jerusalem on Thursday, and what do they do?

# Ever Loyal

(Psalm 18:25)

Bb7sus4 Bb7 Eb Fm11 Bb7/F Eb/G Ab

Ev - er loy - al to Je - ho - vah, Loy - al  
 Ev - er loy - al to our broth - ers, Stick - ing  
 Ev - er loy - al to their guid - ance When our

R.H.

Eb/Bb Gm Gm7 Ab C7sus4 C7

love we wish to show. As a  
 close in times of need. Ev - er  
 broth - ers lead the way. When they

Fm Gm11 C7/G Fm/Ab Bb/C C7

peo - ple, ded - i - cat - ed, His com -  
 car - ing, al - ways trust - ing, Ev - er  
 give us clear di - rec - tion, May we

R.H.

Fm Ab/Eb Dm11 G7

mands we want to know. His ad -  
 kind in word and deed. We show  
 loy - al - ly o - bey. Then the

# Ever Loyal

Cm                      Ab                      Eb/G                      G7

vice      will    nev - er      fail    us,      And    his  
 hon -    or    to      our    broth -    ers  
 bless -    ing    from    Je -    ho -    vah      Will    be

R.H.

Cm                      Eb/F                      F9                      Bb                      Bb/Ab                      Eb/G

coun -    sel    we      o -    bey.      He    is  
 spect    them    from    the    heart.      Ev -    er  
 ours    to    make    us    strong.      When    we're

Fm7                      Bb    Bb/Ab                      Eb/G                      Cm9    Cm

loy -    al;      we    can      trust    him.      From    his  
 loy -    al,      ev -    er      clos -    er,      From    their  
 loy -    al,      ev -    er      faith -    ful,      To    Je -

R.H.                      R.H.

Fm7                      Bb7sus4                      Bb7                      Eb

side      we'll    nev - er      stray.  
 side      we'll    nev - er      part.  
 ho -    vah    we'll    be -    long.

R.H.



MARCH 2020

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
MAY 4-31, 2020

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### COVER PICTURE:

On his last night with his apostles, Jesus emphasized love (See study article 13, paragraphs 1-2)

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# Ever Loyal

(Psalm 18:25)

Bb7sus4 Bb7 Eb Fm11 Bb7/F Eb/G Ab

Ev - er loy - al to Je - ho - vah, Loy - al  
 Ev - er loy - al to our broth - ers, Stick - ing  
 Ev - er loy - al to their guid - ance When our

R.H.

Eb/Bb Gm Gm7 Ab C7sus4 C7

love we wish to show. As a  
 close in times of need. Ev - er  
 broth - ers lead the way. When they

Fm Gm11 C7/G Fm/Ab Bb/C C7

peo - ple, ded - i - cat - ed, His com -  
 car - ing, al - ways trust - ing, Ev - er  
 give us clear di - rec - tion, May we

R.H.

Fm Ab/Eb Dm11 G7

mands we want to know. His ad -  
 kind in word and deed. We show  
 loy - al - ly o - bey. Then the

# Ever Loyal

Cm                      Ab                      Eb/G                      G7

vice will nev - er fail us, And his  
hon - or to our broth - ers, And re -  
bless - ing from Je - ho - vah, Will be

R.H.

Cm                      Eb/F                      F9                      Bb                      Bb/Ab                      Eb/G

coun - sel we o - bey. He is  
spect - them from the us heart. Ev - er  
ours to make us strong. When we're

Fm7                      Bb                      Bb/Ab                      Eb/G                      Cm9                      Cm

loy - al; we can trust him. From his  
loy - al, ev - er clos - er, From their  
loy - al, ev - er faith - ful, To Je -

R.H.

Fm7                      Bb7sus4                      Bb7                      Eb

side we'll nev - er stray.  
side we'll nev - er part.  
ho - vah we'll be - long.

R.H.



**SONG 124**

Ever Loyal

**PREVIEW**

God's Word contains principles that can help us know when to speak and when to be silent. When we know and apply what the Bible says, our speech will please Jehovah.

## When Is the Right Time to Speak?

*“There is . . . a time to be silent and a time to speak.”*

—ECCLES. 3:1, 7.

SOME of us like to talk a lot. Others like to be quiet. As the theme text of this article points out, there is both a time to speak and a time to be silent. **(Read Ecclesiastes 3:1, 7.)** Still, we may wish that some of our brothers and sisters would talk more. And we may want some to talk less.

<sup>2</sup> Speech is a gift from Jehovah. (Ex. 4:10, 11; Rev. 4:11) In his Word, he helps us to understand how to use that gift properly. In this article, we will consider Scriptural examples that will help us know when to speak and when to be silent. We will also see how Jehovah feels about what we say to others. First, let us consider when we should speak.

### WHEN SHOULD WE SPEAK?

<sup>3</sup> We should always be ready to speak about Jehovah and the Kingdom. (Matt. 24:14; **read Romans 10:14.**) In so doing, we imitate Jesus. One of the main reasons why Jesus came to earth was to tell others the truth about his Father. (John 18:37) But we must remember that *how* we speak is also important. So when talking to others about Jehovah, we must do so with “a mild temper and deep respect,” and we should show consideration for the other person's feelings and beliefs. (1 Pet. 3:15) Then we will do more than just talk; we will teach and possibly reach the person's heart.

1. What does Ecclesiastes 3:1, 7 teach us?
2. Who has the right to set the standards for when and how we should speak?
3. According to Romans 10:14, when should we speak?

Abigail set a good example in choosing the right time to speak (See paragraphs 7-8)



<sup>4</sup> Elders should not hesitate to speak up if they see that a brother or a sister needs counsel. Of course, they would choose the right time to speak so that they do not needlessly embarrass the person. They would want to wait until they are in a private setting. Elders always endeavor to speak in a way that preserves the dignity of the listener. Still, they do not hold back from sharing Bible principles that can help others to act wisely. **(Read Proverbs 9:9.)** Why is it so important that we have the courage to speak up when necessary? Consider two contrasting examples: In one case, a man needed to correct his sons, and in the other, a woman had to confront a future king.

<sup>5</sup> High Priest Eli had two sons for whom he had deep affection. Those sons, however, had no respect for Jehovah. They held important positions as priests serving at the tabernacle. But they abused their authority, showed gross disrespect for the offerings given to Jehovah, and

---

4. In line with Proverbs 9:9, how can our speech help others?

5. When did High Priest Eli fail to speak up?

brazenly committed sexual immorality. (1 Sam. 2:12-17, 22) According to the Mosaic Law, Eli's sons deserved to die, but permissive Eli merely reproved them mildly and allowed them to continue serving at the tabernacle. (Deut. 21:18-21) How did Jehovah view the way that Eli handled matters? He said to Eli: "Why do you keep honoring your sons more than me?" Jehovah then determined to put those two wicked men to death. —1 Sam. 2:29, 34.

<sup>6</sup> We learn an important lesson from Eli. If we find out that a friend or a relative has broken God's law, we must speak up, reminding him of Jehovah's standards. Then we must make sure that he gets the help he needs from Jehovah's representatives. (Jas. 5:14) Never would we want to be like Eli, honoring a friend or a relative more than we honor Jehovah. It takes courage to confront someone who needs to be corrected, but it is worth the effort. Note the contrast between Eli's example and that of an Israelite woman named Abigail.

---

6. What do we learn from Eli?



<sup>7</sup> Abigail was the wife of a wealthy landowner named Nabal. When David and his men were running away from King Saul, they spent some time with Nabal’s shepherds and protected Nabal’s flocks from marauder bands. Was Nabal grateful for their help? No. When asked by David to provide his men with a little food and water, Nabal got angry and screamed abuses at them. (1 Sam. 25:5-8, 10-12, 14) As a result, David determined to kill every man in Nabal’s household. (1 Sam. 25:13, 22) How could such a disaster be avoided? Abigail realized that it was time to speak, so she courageously went to meet the 400 hungry, angry armed men and spoke to David.

<sup>8</sup> When Abigail met David, she spoke courageously, respectfully, and persuasively. Even though Abigail was not to blame for the bad situation, she apologized to David. She appealed to his good qualities and relied on Jehovah to help her. (1 Sam. 25:24, 26, 28, 33, 34) Like Abigail, we need to have the courage to speak up if we see someone heading down a dangerous path. (Ps. 141:5) We must be respectful, but we must also be bold. When we lovingly offer a person necessary counsel, we prove that we are a true friend.—Prov. 27:17.

<sup>9</sup> Elders in particular must have the courage to speak to those in the congregation who take a false step. (Gal. 6:1) Elders humbly realize that they too are imperfect and may one day need counsel. But elders do not let that hold them back

7. Why did Abigail speak to David?

8. What do we learn from Abigail’s example?

9-10. What should elders remember when counseling others?

## WHEN TO SPEAK

- When talking to others about Jehovah, do so with “a mild temper and deep respect” for others’ beliefs (paragraph 3)
- When we see someone heading down a wrong path (paragraph 8)
- Elders patiently and skillfully provide counsel when needed (paragraphs 4, 9)



from reproving those who need discipline. (2 Tim. 4:2; Titus 1:9) When counseling a person, they try to use their gift of speech to teach him skillfully and patiently. They love their brother, and that love moves them to action. (Prov. 13:24) But their primary concern is to honor Jehovah by upholding his standards and protecting the congregation from harm.—Acts 20:28.

<sup>10</sup> Up to this point, we have considered when to speak up. However, there are times when it is best for us to say nothing at all. What challenges might we face in those situations?

#### WHEN SHOULD WE BE SILENT?

<sup>11</sup> It can be difficult to control our speech. The Bible writer James used an appropriate illustration to describe the challenge. He said: “If anyone does not stumble in word, he is a perfect man, able to bridle also his whole body.” (Jas. 3: 2, 3) A bridle is put on the head and a bit is put into the mouth of a horse. By pulling on the reins, a rider can guide the animal or bring it to a halt. If the rider loses control of the reins, the horse can run wild and cause harm to itself and the rider. Similarly, if we fail to control our speech, it can cause a lot of damage. Let us consider some occasions when we need to “pull on the reins” and hold back from speaking.

<sup>12</sup> How do you react when a brother or a sister has information that should be viewed as confidential? For example, if

11. What illustration did James use, and why is it appropriate?

12. When should we “pull on the reins” and hold back from speaking?



#### WHEN NOT TO SPEAK

- When tempted to disclose details about how our work is carried out in lands that are under ban (paragraph 12)
- When details about sensitive and confidential congregation matters are involved (paragraphs 13-14)

you meet someone who lives in a land where our work is banned, are you tempted to ask him to give details about how our work is carried out in that country? No doubt your motives are good. We love our brothers and are interested in what is happening to them. We also want to be specific when praying for them. However, this is a time when we should “pull on the reins” and hold back from speaking. If we put pressure on someone who has confidential information, we show a lack of love—both to that person and to the brothers and sisters who are relying on him to keep quiet about their activity. Certainly, none of us would want to add to the difficulties of our brothers and sisters who live in countries where our work is under ban. Similarly, no brother or sister serving in such a land would want to reveal details about how Witnesses living there conduct their ministry or Christian activities.

<sup>13</sup> Elders in particular must apply the Bible principle recorded at **Proverbs 11:13** by keeping matters confidential. **(Read.)** This can be a challenge, especially if an elder is married. A married couple keep their relationship strong by talking often to each other and by sharing their intimate thoughts, feelings, and anxieties. But an elder realizes that he must not reveal the “confidential talk” of those in the congregation. If he did, he would lose their trust and ruin his reputation. Those who are appointed to a position of trust in the congregation cannot be “double-tongued,” or deceitful. (1 Tim. 3:8; ftn.) That is, they cannot be

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13. As stated at Proverbs 11:13, what must elders do, and why?

devious or inclined to gossip. If an elder loves his wife, he will not burden her with information that she does not need to know.

<sup>14</sup> A wife can help her husband maintain a good reputation by not pressuring him to talk about matters that should be kept confidential. When a wife applies this advice, she not only supports her husband but also shows honor to those who have confided in him. And most important, she makes Jehovah happy because she is contributing to the peace and unity of the congregation.—Rom. 14:19.

#### HOW DOES JEHOVAH FEEL ABOUT WHAT WE SAY?

<sup>15</sup> We can learn much from the Bible book of Job about how and when to speak. After Job suffered a series of heart-breaking calamities, four men came to comfort him and to offer counsel. Those men spent a lot of time being silent. But from the statements made later by three of these men—Eliphaz, Bildad, and Zophar—it is obvious that they did not spend this time thinking about how they could help Job. Instead, they were thinking about how they could prove that Job had done something wrong. They made some accurate statements, but much of what they said about Job and about Jehovah was either unkind or untrue. They judged Job harshly. (Job 32:1-3) How did Jehovah respond? His anger burned hot against those three men. He called them foolish and made them ask Job to pray for them.—Job 42:7-9.

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14. How can the wife of an elder help him to maintain a good reputation?

15. How did Jehovah feel about three of Job’s companions, and why?

<sup>16</sup> We learn a number of lessons from the bad examples set by Eliphaz, Bildad, and Zophar. First, we should not judge our brothers. (Matt. 7:1-5) Instead, we should listen carefully to them before we speak. Only then will we be able to understand their situation. (1 Pet. 3:8) Second, when we do speak, we must make sure that our words are kind and our statements accurate. (Eph. 4:25) And third, Jehovah takes a keen interest in what we say to one another.

<sup>17</sup> The fourth man to visit Job was Elihu, a relative of Abraham. He listened as Job and the three other men spoke. He obviously paid close attention to what was said because he was able to give some compassionate but direct counsel that helped Job correct his thinking. (Job 33:1, 6, 17) Elihu's main concern was to exalt Jehovah, not himself or any other man. (Job 32:21, 22; 37:23, 24) From Elihu's example we learn that there is a time to keep silent and listen. (Jas. 1:19) We also learn that when we do give counsel, our primary interest should be

16. What can we learn from the bad examples set by Eliphaz, Bildad, and Zophar?

17. What can we learn from Elihu's example?

to bring honor to Jehovah, not to ourselves.

<sup>18</sup> We can show that we value the gift of speech by following the Bible's advice about when and how to speak. Wise King Solomon was inspired to write: "Like apples of gold in silver carvings is a word spoken at the right time." (Prov. 25:11) When we listen carefully to what others say and we think before we speak, our words can be like those apples of gold—both valuable and beautiful. Then, whether we say a little or a lot, our speech will build others up, and we will make Jehovah proud of us. (Prov. 23:15; Eph. 4:29) What better way could we express our appreciation for this gift from God!

18. How can we show that we value the gift of speech?

**PICTURE DESCRIPTIONS** **Page 19:** At an appropriate time, Abigail appealed to David, with a good outcome. **Page 20:** A sister sees the need to give some mature advice. A brother offers recommendations about cleanliness. **Page 21:** A couple refrain from revealing details about our work in a place where it is banned. An elder takes care that his words about a confidential congregation matter are not overheard.

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## HOW WOULD YOU ANSWER?

- When should we speak?
- When should we be silent?
- What lesson did you learn from the Bible characters discussed in this article?

# “Let Your Light Shine”

(Matthew 5:16)

G G/B C6 D D7/A Am7 D7 G

Je - sus has com - mand - ed That we shine our light,  
 Let God's King - dom mes - sage Speak to ev - 'ry heart;  
 Light from acts of kind - ness Bright - ens up this world,

A<sup>b</sup> D/A F<sup>o</sup> D/F# Em7 A7 D

Like the sun, im - par - tial, Com - fort - ing and bright.  
 Let it shine be - fore us As we play our part.  
 To our words adds beau - ty Like a price - less pearl.

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

Through the Ho - ly Scrip - tures, Thoughts of peace are heard.  
 Light from Scrip - ture guides us As we bring good news.  
 May our light keep shin - ing As we do what's right,

B7/D# D<sup>o</sup> B Esus4 Em Am7 A<sup>o</sup> G/B A<sup>o</sup> D7/A D7 G

May we now re - flect his light As we teach God's Word.  
 Shar - ing truth with ev - 'ry - one; Truth is theirs to choose.  
 Then our works will al - ways be Pleas - ing in God's sight.