

## Saturday, April 16

*Christ has been raised from the dead.—1 Cor. 15:20.*

By calling Jesus “the firstfruits,” the apostle Paul implied that others thereafter would be raised from death to heavenly life. The apostles and others “in union with Christ” would follow Jesus. (1 Cor. 15:18) In due time, they would experience a resurrection similar to that of Jesus. The heavenly resurrection for those “in union with Christ” had not yet begun to occur at the time Paul wrote to the Corinthians. Rather, Paul pointed to a future time: “Each one in his own proper order: Christ the firstfruits, afterward those who belong to the Christ during his presence.” (1 Cor. 15:23; 1 Thess. 4:15, 16) Today we are living during that foretold “presence” of Christ. Yes, the apostles and other spirit-anointed Christians who died had to await that presence to receive their heavenly reward and be “united with [Jesus] in the likeness of his resurrection.”—Rom. 6:5. *w20.12* 5 ¶12; 6 ¶16-17

**Memorial Bible reading:**  
(Daytime events: Nisan 14)  
John 19:1-42

## Sunday, April 17

*It is sown in corruption; it is raised up in incorruption.—1 Cor. 15:42.*

The apostle Paul was referring to a person who is resurrected with a heavenly body, that is, “a spiritual one.” (1 Cor. 15:43, 44) When Jesus walked the earth, he had a fleshly body. But when he was resurrected, he “became a life-giving spirit” and returned to heaven. Likewise, anointed Christians would be resurrected to spirit life. Paul explained: “Just as we have borne

the image of the one made of dust, we will bear also the image of the heavenly one.” (1 Cor. 15:45-49) Note that Jesus was not resurrected with a human body. Paul pointedly said: “Flesh and blood cannot inherit God’s Kingdom” in heaven. (1 Cor. 15:50) The apostles and other anointed ones would not be resurrected to heaven with corruptible bodies of flesh and blood. *w20.12* 10-11 ¶10-12

**Memorial Bible reading:**  
(Daytime events: Nisan 15)  
Matthew 27:62-66  
(Events after sunset: Nisan 16)  
John 20:1

## Monday, April 18

*Death, where is your victory?  
Death, where is your sting?  
—1 Cor. 15:55.*

God inspired some of Jesus’ disciples in the first century to write about the heavenly hope. The apostle John explained: “We are now children of God, but it has not yet been made manifest what we will be. We do know that when he is made manifest we will be like him.” (1 John 3:2) So anointed Christians do not know what they will be like when they are raised to heaven with spirit bodies. However, they will see Jehovah when they receive their reward. The Bible provides some information about it. The anointed will be with Christ when he brings “to nothing all government and all authority and power.” That includes “the last enemy, death.” Finally, Jesus—along with his co-rulers—will subject himself and all things to Jehovah. (1 Cor. 15:24-28) What a climax that will be! *w20.12* 8 ¶2

**Memorial Bible reading:**  
(Daytime events: Nisan 16)  
John 20:2-18

## Tuesday, April 19

*I have hope . . . that there is going to be a resurrection of both the righteous and the unrighteous.*

—Acts 24:15.

Loyal Christians who do not have the hope of living in heaven with Christ also have the hope of a resurrection. The Bible says that the apostle Paul and others who go to heaven share in “the earlier resurrection from the dead.” (Phil. 3:11) Does that not suggest that another resurrection would follow? That would be in harmony with what Job said about his future. (Job 14:15) “Those who belong to the Christ during his presence” will be in heaven with Jesus when he brings to nothing all governments and all authority and power. Even “the last enemy, death,” will be brought to nothing. Certainly, inherited death will no more afflict those raised to heaven. (1 Cor. 15:23-26) Those with an earthly hope can derive hope from Paul’s words as found in today’s text. Clearly, no unrighteous person can enter into heaven, so those words point to a future resurrection on earth. *w20.12 6-7 ¶18-19*

## Wednesday, April 20

*[Christ] loved me and handed himself over for me.—Gal. 2:20.*

We may wonder, ‘How can I know for sure that Jehovah has not given up on me?’ In a sense, by asking that question, we also answer it. Decades ago, *The Watchtower* stated: “We [may] find ourselves stumbling and falling many times over some bad habit that has bitten more deeply into our former pattern of life than we had realized. . . . Do not conclude you have committed the unforgivable sin. That is just how Sa-

tan would like you to reason. The fact that you feel grieved and vexed with yourself is proof in itself that you have not gone too far. Never weary of turning humbly and earnestly to God, seeking his forgiveness and cleansing and help.” Before becoming a Christian, the apostle Paul committed a number of serious sins. Paul remembered what he had done. (1 Tim. 1:12-15) But he viewed the ransom as a personal gift to him. Paul thus avoided the trap of excessive guilt and focused on giving Jehovah his best from that point forward. *w20.11 27 ¶14; 29 ¶17*

## Thursday, April 21

*If any one of you is lacking in wisdom, let him keep asking God, for he gives generously to all and without reproaching, and it will be given him.—Jas. 1:5.*

Satan presents us with many temptations to do wrong. How do we respond? It is easy to rationalize. For example, we might reason: ‘Well, I would not be disfellowshipped for doing this, so it must not be that serious.’ Such reasoning is deeply flawed. We do better to ask ourselves such questions as these: ‘Is Satan trying to use this temptation to divide my heart? If I give in to wrong desires, would I bring reproach on Jehovah’s name? Would this action draw me closer to my God, or might it distance me from him?’ Meditate on such questions. Pray for wisdom to answer them honestly, without self-deception. Doing so can be a real protection. It can help you to reject temptation firmly, as Jesus did when he said: “Go away, Satan!” (Matt. 4:10) Remember, a divided heart is of little value. *w20.06 12-13 ¶16-17*

## Friday, April 22

*I tell everyone there among you not to think more of himself than it is necessary to think, but to think so as to have a sound mind.*

—Rom. 12:3.

We humbly submit to Jehovah's standards, realizing that Jehovah always knows what is best for us. (Eph. 4:22-24) Humility moves us to put Jehovah's will above our own and to consider others superior to us. As a result, we enjoy good relationships with Jehovah and fellow believers. (Phil. 2:3) If we are not careful, though, we could be influenced by people in Satan's system who are proud and selfish. Apparently, this was a danger to some in the first century C.E., for the apostle Paul wrote to the Romans: "I tell everyone there among you not to think more of himself than it is necessary to think, but to think so as to have a sound mind." Paul acknowledged that we need to think something of ourselves. However, humility will help us to keep a balanced view of ourselves and will help us avoid thinking too much of ourselves. *w20.07 2 ¶1-2*

## Saturday, April 23

*The land had no disturbance and there was no war against him.*

—2 Chron. 14:6.

In King Asa's day, the time of peace eventually came to an end. A huge military force—one million strong—came from Ethiopia. Its commander, Zerah, was confident that he and his army could defeat Judah. However, Asa trusted, not in numbers, but in his God, Jehovah. Asa prayed: "Help us, O Jehovah our God, for we are relying on you, and in your name we have come against

this crowd." (2 Chron. 14:11) Although the Ethiopian army had almost double the number of soldiers, Asa acknowledged Jehovah's power and ability to act in behalf of His people. And Jehovah did not disappoint him; the Ethiopian army suffered a humiliating defeat. (2 Chron. 14:8-13) Although we do not know in detail what the future holds for us as individuals, we do know that any time of peace God's people enjoy will be temporary. In fact, Jesus foretold that in the last days, his disciples would "be hated by all the nations."—Matt. 24:9. *w20.09 17-18 ¶14-16*

## Sunday, April 24

*I take pleasure . . . in insults.*

—2 Cor. 12:10.

None of us like to be insulted. However, if our enemies do insult us and we are overly concerned with what they say, we can become discouraged. (Prov. 24:10) How, then, should we view the insults of opposers? Like the apostle Paul, we can "take pleasure . . . in insults." Why? Because insults and opposition are signals that we are genuine disciples of Jesus. (1 Pet. 4:14) Jesus said that his followers would be persecuted. (John 15:18-20) That proved true in the first century. Back then, those influenced by Greek culture viewed Christians as unintelligent and weak. And among the Jews, Christians were considered to be "uneducated and ordinary," like the apostles Peter and John. (Acts 4:13) Christians seemed to be weak; they had no political influence or military power, and people viewed them as outcasts of society. Did those early Christians allow the negative view of their opposers to stop them? No. *w20.07 14-15 ¶3-4*



**TREASURES FROM GOD'S WORD**

“Wait Patiently on Jehovah”: (10 min.)

**Spiritual Gems:** (10 min.)

1Sa 23:16, 17—How can we imitate Jonathan’s example? (w17.11 27 ¶11)

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

**Bible Reading:** (4 min.) 1Sa 23:24–24:7 (10)



**APPLY YOURSELF TO THE FIELD MINISTRY**

**Initial Call:** (3 min.) Begin with the sample conversation. Respond to an objection common in your territory. (6)

**Return Visit:** (4 min.) Begin with the sample conversation. Offer a publication from the Teaching Toolbox. (13)

**Talk:** (5 min.) w19.03 23-24 ¶12-15—Theme: Be Patient With Those Whom You Teach. (14)



**LIVING AS CHRISTIANS**

**Song 128**

“All Trials Have an Expiration Date”: (15 min.) Discussion. Play the video *A United People in a Divided World* (video category INTERVIEWS AND EXPERIENCES).

**Congregation Bible Study:** (30 min.) rr Summary of Clarifications, questions 5-8



**Wait Patiently on Jehovah**

David had an opportunity to end his trial (1Sa 24:3-5)

David viewed his situation from Jehovah’s standpoint and exercised restraint (1Sa 24:6, 7)

David had faith that Jehovah would resolve matters (1Sa 24:12, 15; w04 4/1 16 ¶8)

Like David, we should wait patiently on Jehovah instead of using unscriptural means to end trials.—Jas 1:4; w04 6/1 22-23.



# “Exercise Patience”

(James 5:8)

B $\flat$  B $^{\circ}$  Cm Eb/F F7

Our Sov - 'reign Lord Je - ho - vah Is zeal - ous for his ho - ly  
The qual - i - ty of pa - tience Will help us on our god - ly

B $\flat$  Gm

name. He fer - vent - ly de - si - res To  
path. It lets our heart be tran - quil, Pro -

Cm7 Eb/F F7 B $\flat$  Gm

clear it from un - righ - teous blame. Through man - y gen - er -  
fects us from un - righ - teous wrath. It finds the good in

Cm7 Dm7 F/G G7/F

a - tions, Great en - dur - ance he has shown; In  
oth - ers, Al - ways hop - ing for the best. It

*“Exercise Patience”*

Cm/E $\flat$  Gm7/D C7

lov - ing, kind - ly pa - tience, Not wea - ry has he  
helps us keep our bal - ance In times when we're dis -

F13 B $\flat$  G7/B

grown. His will is that sal - va - tion All  
tressed. A - long with oth - er vir - tues That

Cm A7/C $\sharp$  B $\flat$ /D E $\flat$ 6 A7/E

sorts of peo - ple might at - tain. Long - last - ing, lov - ing  
ho - ly spir - it can be - stow, Our pa - tience will as -

B $\flat$ /F Fm/A $\flat$  G7 Cm7 E $\flat$ /F F7 B $\flat$

pa - tience By God will not have been in vain.  
sist us To im - i - tate the God we know.

(See also Ex. 34:14; Isa. 40:28; 1 Cor. 13:4, 7; 1 Tim. 2:4.)

tine.”<sup>a</sup> **11** At once the king sent for A-him'e-lech son of A-hi'tub the priest and all the priests of his father's house, who were in Nob. So all of them came to the king.

**12** Saul now said: “Listen, please, you son of A-hi'tub!” to which he replied: “Here I am, my lord.” **13** Saul said to him: “Why have you conspired against me, you and the son of Jes'se, by giving him bread and a sword and by making an inquiry of God for him? He opposes me and waits in ambush, as is now the case.” **14** At this A-him'e-lech answered the king: “Who among all your servants is as trustworthy\* as David?<sup>b</sup> He is the king's son-in-law<sup>c</sup> and a chief over your bodyguard and honored in your house.<sup>d</sup> **15** Was today the first time I inquired of God for him?<sup>e</sup> What you are saying is unthinkable on my part! Do not let the king hold anything against his servant and against my father's entire house, for your servant did not know a single thing about any of this.”<sup>f</sup>

**16** But the king said: “You will surely die,<sup>g</sup> A-him'e-lech, you along with all your father's house.”<sup>h</sup> **17** With that the king said to the guards\* stationed around him: “Turn and kill the priests of Jehovah, because they have sided with David! They knew that he was a runaway, and they did not inform me!” But the king's servants did not want to lift their hands to assault the priests of Jehovah. **18** Then the king said to Do'eg:<sup>i</sup> “You turn and assault the priests!” Immediately Do'eg the E'dom-ite<sup>j</sup> went and assaulted the priests himself. He killed on that day 85 men wearing the linen eph'od.<sup>k</sup> **19** He also struck Nob,<sup>l</sup> the city

22:14 \*Or “faithful.” 22:17 \*Lit., “runners.”

## CHAP. 22

a 1Sa 21:6, 9

b 1Sa 19:4  
1Sa 20:32  
1Sa 24:11  
1Sa 26:23c 1Sa 17:25  
1Sa 18:27

d 1Sa 18:5, 13

e 1Sa 22:10

f 1Sa 21:1, 2

g 1Sa 14:44  
1Sa 20:31

h 1Sa 2:27, 32

i Ps 52:Sup

j Ge 25:30

k 1Sa 2:27, 31

l 1Sa 21:1  
1Sa 22:9

## Second Col.

a 1Sa 23:6  
1Sa 30:7  
2Sa 20:25  
1Ki 2:27

b 1Sa 21:1, 7

c 1Ki 2:26

## CHAP. 23

d Jos 15:20, 44

e 1Sa 30:8  
2Sa 5:19  
Ps 37:5

f 1Sa 22:5

g 1Sa 13:5  
1Sa 14:52

h Jg 6:39

i 1Sa 14:6  
2Sa 5:19

j 1Sa 23:1

k 1Sa 22:20

of the priests, with the sword; man as well as woman, child as well as infant, bull, donkey, and sheep, he put to the sword.

**20** However, one son of A-him'e-lech the son of A-hi'tub, whose name was A-bi'a-thar,<sup>a</sup> escaped and ran away to follow David. **21** A-bi'a-thar told David: “Saul has killed the priests of Jehovah.” **22** At this David said to A-bi'a-thar: “I knew on that day,<sup>b</sup> when Do'eg the E'dom-ite was there, that he would be sure to tell Saul. I am personally responsible for the death of everyone\* in your father's house. **23** Stay with me. Do not be afraid, for whoever seeks your life\* seeks my life;\* you are under my protection.”<sup>c</sup>

**23** In time David was told: “The Phi-lis'tines are fighting against Kei'lah,<sup>d</sup> and they are raiding the threshing floors.” **2** So David inquired of Jehovah:<sup>e</sup> “Should I go and strike down these Phi-lis'tines?” Jehovah said to David: “Go, strike down the Phi-lis'tines and rescue Kei'lah.” **3** But the men of David said to him: “Look! We are afraid while here in Judah;<sup>f</sup> how much more so if we go to Kei'lah against the battle line of the Phi-lis'tines!”<sup>g</sup> **4** So David inquired once again of Jehovah.<sup>h</sup> Jehovah now answered him: “Rise up; go down to Kei'lah because I will give the Phi-lis'tines into your hand.”<sup>i</sup> **5** So David went with his men to Kei'lah and fought against the Phi-lis'tines; he carried off their livestock and struck them down with a great slaughter, and David rescued the inhabitants of Kei'lah.<sup>j</sup>

**6** Now when A-bi'a-thar<sup>k</sup> the son of A-him'e-lech ran away to David at Kei'lah, he had an eph'od with him. **7** Saul was told:

22:22 \*Or “every soul.” 22:23 \*Or “soul.”

"David has come to Kei'lah." Then Saul said: "God has handed him over to me,<sup>a</sup> for he has trapped himself by entering a city with gates and bars." **8** So Saul summoned all the people to war, to go down to Kei'lah and besiege David and his men. **9** When David learned that Saul was plotting against him, he said to A-bi'a-thar the priest: "Bring the eph'od here."<sup>b</sup> **10** Then David said: "O Jehovah the God of Israel, your servant has indeed heard that Saul intends to come to Kei'lah to destroy the city because of me.<sup>c</sup> **11** Will the leaders\* of Kei'lah surrender me into his hand? Will Saul come down as your servant has heard? O Jehovah the God of Israel, please tell your servant." To this Jehovah said: "He will come down." **12** David asked: "Will the leaders of Kei'lah surrender me and my men into Saul's hand?" Jehovah replied: "They will surrender you."

**13** At once David rose up with his men, about 600 in number,<sup>d</sup> and they left Kei'lah and moved about wherever they could. When Saul was told that David had escaped from Kei'lah, he did not go out after him. **14** David stayed in the wilderness in places difficult to approach, in the mountainous region of the wilderness of Ziph.<sup>e</sup> Saul searched for him constantly,<sup>f</sup> but Jehovah did not give him into his hand. **15** David was aware that\* Saul had gone out to seek his life<sup>g</sup> while David was in the wilderness of Ziph at Ho'resh.

**16** Jon'a-than the son of Saul now went out to David at Ho'resh, and he helped him find

23:7 \*Lit., "sold him into my hand."  
23:11 \*Or possibly, "landowners."  
23:15 \*Or possibly, "was fearful because." #Or "soul."

CHAP. 23

a 1Sa 23:14

b Nu 27:21  
1Sa 30:7

c 1Sa 22:19

d 1Sa 22:1, 2  
1Sa 25:13  
1Sa 30:9e Jos 15:20, 55  
1Sa 23:19  
1Sa 26:1f 1Sa 18:29  
1Sa 20:33  
1Sa 27:1

Second Col.

a Ps 37:5  
Pr 17:17b 1Sa 16:13  
2Sa 2:4  
2Sa 5:3c 1Sa 20:31  
1Sa 24:17, 20d 1Sa 18:3  
1Sa 20:42

e 1Sa 10:26

f 1Sa 26:1  
Ps 54:Sup

g 1Sa 23:15

h 1Sa 26:3

i 1Sa 23:24

j Ps 54:3

k 1Sa 23:14

l Jos 15:20, 55  
1Sa 25:2, 3

m De 1:7

n 1Sa 26:2  
Ps 54:3

o 1Sa 23:28

strength\* in Jehovah.<sup>a</sup> **17** He said to him: "Do not be afraid, for my father Saul will not find you; you will be king over Israel,<sup>b</sup> and I will become second to you; and my father Saul also knows that."<sup>c</sup> **18** Then the two of them made a covenant<sup>d</sup> before Jehovah, and David stayed in Ho'resh, and Jon'a-than went to his home.

**19** The men of Ziph later went up to Saul at Gib'e-ah<sup>e</sup> and said: "Is not David hiding near us<sup>f</sup> in the places difficult to approach at Ho'resh,<sup>g</sup> on the hill of Hach-i'lah,<sup>h</sup> which is south\* of Je-shi'mon?<sup>i</sup> **20** Whenever it pleases you\* to come down, O king, come, and we will surrender him into the hand of the king."<sup>j</sup> **21** At this Saul said: "May you be blessed by Jehovah, for you have shown compassion to me. **22** Please go and try to find out exactly where he is and who saw him there, for I have been told that he is very cunning. **23** Carefully ascertain where all his hiding places are and return to me with the evidence. I will then go with you, and if he is in the land, I will search him out among all the thousands\* of Judah."

**24** So they left and went to Ziph<sup>k</sup> ahead of Saul, while David and his men were in the wilderness of Ma'on,<sup>l</sup> in the Ar'a-bah<sup>m</sup> to the south of Je-shi'mon. **25** Then Saul came with his men to look for him.<sup>n</sup> When David was told, he at once went down to the crag<sup>o</sup> and stayed in the wilderness of Ma'on. When Saul heard this, he chased after David into the wilderness of Ma'on. **26** As Saul came to one

23:16 \*Lit., "he strengthened his hand."  
23:19 \*Lit., "on the right side." #Or possibly, "the desert; the wilderness."  
23:20 \*Or "your soul." 23:23 \*Or "clans."



side of the mountain, David and his men were on the other side of the mountain. David was hurrying to get away<sup>a</sup> from Saul, but Saul and his men were closing in on David and his men to capture them.<sup>b</sup> **27** But a messenger came to Saul, saying: "Come quickly, for the Phi-lis'tines have made a raid on the land!" **28** At that Saul stopped chasing after David<sup>c</sup> and went to confront the Phi-lis'tines. That is why that place was named the Crag of the Divisions.

**29** Then David made his way up from there and stayed in the places difficult to approach at En-ged'i.<sup>d</sup>

**24** As soon as Saul returned from pursuing the Phi-lis'tines, they told him: "Look! David is in the wilderness of En-ged'i."<sup>e</sup>

**2** So Saul took 3,000 men chosen from all Israel and went to look for David and his men on the rocky cliffs of the mountain goats. **3** Saul came to the stone sheepfolds along the road, where there was a cave, and he went in to relieve himself\* while David and his men were sitting in the recesses at the back of the cave.<sup>f</sup> **4** David's men said to him: "This is the day on which Jehovah is saying to you, 'Look! I am giving your enemy into your hand,<sup>g</sup> and you can do to him whatever seems good to you.'" So David rose up and quietly cut off the edge of Saul's sleeveless coat. **5** But afterward David's heart\* kept striking him<sup>h</sup> because he had cut off the edge of Saul's sleeveless coat. **6** He said to his men: "It is unthinkable from Jehovah's standpoint that I should do such a thing to my lord, the anointed of Jehovah, by lifting my hand

**24:3** \*Lit., "to cover his feet." **24:5** \*Or "conscience."

CHAP. 23  
a Ps 31:22

b Ps 17:9

c Ps 54:7

d Jos 15:20, 62  
Ca 1:14

CHAP. 24  
e 1Sa 23:28, 29

f Ps 57:Sup  
Ps 142:Sup

g 1Sa 26:8, 23

h 2Sa 24:10

Second Col.

a Ex 22:28  
1Sa 26:11  
2Sa 1:14  
1Ch 16:22

b 1Sa 26:17

c 1Sa 26:19

d 1Sa 24:4

e 1Sa 9:16  
1Sa 10:1  
1Sa 26:9  
Ps 105:15

f 1Sa 26:18  
Ps 35:7

g 1Sa 23:14

h 1Sa 26:23

i De 32:35

j 1Sa 26:11

k 1Sa 26:20

l 1Sa 25:39  
Ps 35:1

against him, for he is the anointed of Jehovah."<sup>a</sup> **7** So David restrained\* his men with these words, and he did not allow them to attack Saul. As for Saul, he rose up from the cave and went on his way.

**8** Then David got up and went out from the cave and called out after Saul: "My lord the king!"<sup>b</sup> When Saul looked behind him, David bowed down low with his face to the ground and prostrated himself. **9** David said to Saul: "Why do you listen to the words of men who say, 'Look! David is seeking to harm you?'"<sup>c</sup> **10** This very day your own eyes have seen how Jehovah gave you into my hand in the cave. But when someone said to kill you,<sup>d</sup> I had pity on you and said, 'I will not lift my hand against my lord, for he is the anointed of Jehovah.'<sup>e</sup> **11** And look, my father, yes, see the edge of your sleeveless coat in my hand; for when I cut off the edge of your sleeveless coat, I did not kill you. You can now see and understand that I do not intend to harm you or to rebel, and I have not sinned against you,<sup>f</sup> whereas you are hunting me down to take my life.\*<sup>g</sup> **12** May Jehovah judge between you and me,<sup>h</sup> and may Jehovah take vengeance on you for me,<sup>i</sup> but my hand will not come against you.<sup>j</sup> **13** Just as the ancient proverb says, 'From the wicked comes wickedness,' but my hand will not come against you. **14** After whom has the king of Israel gone out? Whom are you chasing? A dead dog? A single flea?<sup>k</sup> **15** May Jehovah be the judge, and he will judge between you and me, and he will see and will plead my case<sup>l</sup> and judge me and rescue me from your hand."

**24:7** \*Or possibly, "dispersed." **24:11** \*Or "soul."

**16** At the moment that David finished speaking these words to him, Saul said: "Is this your voice, my son David?"<sup>a</sup> And Saul began to weep loudly. **17** He said to David: "You are more righteous than I am, for you have treated me well and I have repaid you with evil.<sup>b</sup> **18** Yes, today you have told me of the good you did by not killing me when Jehovah surrendered me into your hand.<sup>c</sup> **19** For what man finds his enemy and sends him on his way unharmed? Jehovah will reward you with good<sup>d</sup> because of what you have done for me today. **20** And now look! I know that you will surely rule as king<sup>e</sup> and that in your hand the kingdom of Israel will endure. **21** Now swear to me by Jehovah<sup>f</sup> that you will not wipe out my descendants\* after me and that you will not annihilate my name out of my father's house."<sup>g</sup> **22** So David swore to Saul, after which Saul went home.<sup>h</sup> But David and his men went up to the stronghold.<sup>i</sup>

**25** In time Samuel<sup>j</sup> died; and all Israel gathered together to mourn for him and to bury him at his house in Ra'mah.<sup>k</sup> Then David rose and went down to the wilderness of Pa'ran.

**2** Now there was a man in Ma'on<sup>l</sup> whose work was in Car'mel.<sup>m</sup> The man was very wealthy; he had 3,000 sheep and 1,000 goats, and he was then shearing his sheep at Car'mel. **3** The man's name was Na'bal,<sup>n</sup> and his wife's name was Ab'i-gail.<sup>o</sup> The wife was discerning and beautiful, but the husband, a Ca'leb-ite,<sup>p</sup> was harsh, and he behaved badly.<sup>q</sup> **4** David heard in the wilderness that Na'bal was shearing his sheep. **5** So David sent ten young men to

24:21 \*Lit., "seed." 25:2 \*A city in Judah; not the same as Mount Carmel.

## CHAP. 24

- a 1Sa 26:17  
b 1Sa 26:21  
c 1Sa 24:4, 10  
d 1Sa 26:25  
Ps 18:20  
e 1Sa 13:14  
1Sa 15:28  
1Sa 18:8  
1Sa 20:31  
1Sa 23:17  
f Le 19:12  
De 6:13  
g 2Sa 9:1  
2Sa 21:7  
h 1Sa 15:34  
i 1Sa 23:29

## CHAP. 25

- j 1Sa 1:20  
1Sa 2:18  
1Sa 3:20  
Ps 99:6  
k 1Sa 7:15, 17  
l 1Sa 23:24

m Jos 15:20, 55

- n 1Sa 25:25  
o 1Sa 27:3  
p Nu 13:6  
Nu 32:11, 12  
q 1Sa 25:17, 21

## Second Col.

- a 1Sa 25:14-16  
b De 15:7  
c 1Sa 22:2  
d Ps 37:8  
Pr 15:1  
Ec 7:9

e 1Sa 25:10

him, and David told the young men: "Go up to Car'mel, and when you come to Na'bal, ask him in my name about his welfare. **6** Then say, 'May you live long and may you be well\* and may your household be well and may all that you have be well. **7** Now I hear that you are doing your shearing. When your shepherds were with us, we did not harm them,<sup>a</sup> and they found nothing missing the whole time they were in Car'mel. **8** Ask your young men, and they will tell you. May my young men find favor in your eyes, because we have come at a joyous time.\* Please give to your servants and to your son David whatever you can spare."<sup>b</sup>

**9** So David's young men went and told all of this to Na'bal in David's name. When they finished, **10** Na'bal answered David's servants: "Who is David, and who is the son of Jesse? Nowadays many servants are breaking away from their masters.<sup>c</sup> **11** Do I have to take my bread and my water and the meat that I butchered for my shearers and give it to men who come from who knows where?"

**12** At that David's young men returned and reported all these words to him. **13** David immediately said to his men: "Every one strap on your sword!"<sup>d</sup> So they all strapped on their swords, and David also strapped on his own sword, and about 400 men went up with David, while 200 men stayed with the baggage.

**14** Meanwhile, one of the servants reported to Ab'i-gail, Na'bal's wife: "Look! David sent messengers from the wilderness to wish our master well, but he screamed insults at them.<sup>e</sup> **15** Those men were

25:6 \*Or "may you have peace." 25:8 \*Lit., "a good day."

Song 114 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Wait Patiently on Jehovah”: (10 min.)

Spiritual Gems: (10 min.)

1Sa 23:16, 17—How can we imitate Jonathan’s example? (w17.11 27 ¶11)

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

Bible Reading: (4 min.) 1Sa 23:24–24:7 (10)

 APPLY YOURSELF TO THE FIELD MINISTRY

Initial Call: (3 min.) Begin with the sample conversation. Respond to an objection common in your territory. (6)

Return Visit: (4 min.) Begin with the sample conversation. Offer a publication from the Teaching Toolbox. (13)

Talk: (5 min.) w19.03 23-24 ¶12-15—Theme: Be Patient With Those Whom You Teach. (14)

 LIVING AS CHRISTIANS

Song 128

“All Trials Have an Expiration Date”: (15 min.) Discussion. Play the video *A United People in a Divided World* (video category INTERVIEWS AND EXPERIENCES).

Congregation Bible Study: (30 min.) rr Summary of Clarifications, questions 5-8

 Wait Patiently on Jehovah

David had an opportunity to end his trial (1Sa 24:3-5)

David viewed his situation from Jehovah’s standpoint and exercised restraint (1Sa 24:6, 7)

David had faith that Jehovah would resolve matters (1Sa 24:12, 15; w04 4/1 16 ¶8)

Like David, we should wait patiently on Jehovah instead of using unscriptural means to end trials.—Jas 1:4; w04 6/1 22-23.



## **April 18-24 / 1 Samuel 23-24**

### **Song 114 and Prayer**

**Opening Comments** (1 minute)

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

**"Wait Patiently on Jehovah":** (10 minutes)

#### **David had an opportunity to end his trial**

**1 Samuel 24:3-5:** Saul came to the stone sheepfolds along the road, where there was a cave, and he went in to relieve himself while David and his men were sitting in the recesses at the back of the cave. David's men said to him: "This is the day on which Jehovah is saying to you, 'Look! I am giving your enemy into your hand, and you can do to him whatever seems good to you.'" So David rose up and quietly cut off the edge of Saul's sleeveless coat. But afterward David's heart kept striking him because he had cut off the edge of Saul's sleeveless coat.

#### **David viewed his situation from Jehovah's standpoint and exercised restraint**

**1 Samuel 24:6, 7:** He said to his men: "It is unthinkable from Jehovah's standpoint that I should do such a thing to my lord, the anointed of Jehovah, by lifting my hand against him, for he is the anointed of Jehovah." So David restrained his men with these words, and he did not allow them to attack Saul. As for Saul, he rose up from the cave and went on his way.

#### **David had faith that Jehovah would resolve matters**

**1 Samuel 24:12:** May Jehovah judge between you and me, and may Jehovah take vengeance on you for me, but my hand will not come against you."

**1 Samuel 24:15:** May Jehovah be the judge, and he will judge between you and me, and he will see and will plead my case and judge me and rescue me from your hand."

**w04 4/1 16 paragraph 8**

David refused to harm Saul. Exercising faith and patience, he was content to leave matters in the hands of Jehovah. After the king left the cave, David called out to him and said: "May Jehovah judge between me and you; and Jehovah must take vengeance for me from you, but my own hand will not come to be upon you." (1 Samuel 24:12) Though he knew that Saul was in the wrong, David did not avenge himself; neither did he speak abusively to Saul or about him. On several other occasions, David restrained himself from taking matters into his own hands. Instead, he relied on Jehovah to set things straight.—1 Samuel 25:32-34; 26:10, 11.

[Image:] David and one of his men hiding in the back of a cave as King Saul walks out. David gestures to the man, who is holding a sword, not to kill Saul.

**Like David, we should wait patiently on Jehovah instead of using unscriptural means to end trials.**

**James 1:4:** But let endurance complete its work, so that you may be complete and sound in all respects, not lacking in anything.

#### **w04 6/1 22-23**

The third lesson is that instead of using unscriptural means to change our circumstances, we should wait on Jehovah. The disciple James wrote: "Let endurance have its work complete, that you may be complete and sound in all respects, not lacking in anything." (James 1:4) Endurance should be allowed to have "its work complete" by our permitting a trial to run its full course without resorting to unscriptural means to bring it to a swift end. Then our faith will be tested and refined, and its sustaining power will be revealed. Joseph and David had this kind of endurance. They did not try to work out a solution that might incur Jehovah's displeasure. Instead, they worked to make the best of their situations. They waited on Jehovah, and what blessings they received for doing so! Jehovah used both of them to deliver and to lead his people.—Genesis 41:39-41; 45:5; 2 Samuel 5:4, 5.

We too may face situations for which we could be tempted to seek unscriptural solutions. For example, are you discouraged because you have not yet found a suitable marriage mate? If so, avoid any temptation to disobey Jehovah's command to marry "only in the Lord." (1 Corinthians 7:39) Are you dealing with problems in your marriage? Rather than give in to the spirit of the world that promotes separation and divorce, work through the hard times together. (Malachi 2:16; Ephesians 5:21-33) Are you having difficulties caring for your family because of your economic situation? Waiting on Jehovah includes avoiding questionable or illegal activities to try to obtain money. (Psalm

37:25; Hebrews 13:18) Yes, all of us must work hard to make the best of our circumstances and put forth effort to give Jehovah something to bless. As we do so, let us be determined to wait on Jehovah for the perfect solution.—Micah 7:7.

## **Spiritual Gems**

### **1 Samuel 23:16, 17—How can we imitate Jonathan’s example?**

**1 Samuel 23:16, 17:** Jonathan the son of Saul now went out to David at Horesh, and he helped him find strength in Jehovah. He said to him: “Do not be afraid, for my father Saul will not find you; you will be king over Israel, and I will become second to you; and my father Saul also knows that.”

### **w17.11 27 paragraph 11**

If we cultivate love and kindness in our heart, we will not easily become jealous. God’s Word says: “Love is patient and kind. Love is not jealous.” (1 Corinthians 13:4) To prevent jealousy from taking root in our heart, we must strive to see things from God’s standpoint, viewing our brothers and sisters as members of the same Christian body. This will help us to show fellow feeling, in harmony with the inspired counsel: “If a member is glorified, all the other members rejoice with it.” (1 Corinthians 12:16-18, 26) Thus, rather than feel jealous, we will be happy when others receive blessings. Consider the example of King Saul’s son Jonathan. He was not jealous when David was appointed heir to the throne. Rather, he encouraged David. (1 Samuel 23:16-18) Could we be as kind and loving as Jonathan?

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

**Bible Reading:** (4 minutes) 1 Samuel 23:24–24:7 (*th* study 10)

Song 114 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Wait Patiently on Jehovah”: (10 min.)

Spiritual Gems: (10 min.)

1Sa 23:16, 17—How can we imitate Jonathan’s example? (w17.11 27 ¶11)

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

Bible Reading: (4 min.) 1Sa 23:24–24:7 (10)

 APPLY YOURSELF TO THE FIELD MINISTRY

Initial Call: (3 min.) Begin with the sample conversation. Respond to an objection common in your territory. (6)

Return Visit: (4 min.) Begin with the sample conversation. Offer a publication from the Teaching Toolbox. (13)

Talk: (5 min.) w19.03 23-24 ¶12-15—Theme: Be Patient With Those Whom You Teach. (14)

 LIVING AS CHRISTIANS

Song 128

“All Trials Have an Expiration Date”: (15 min.) Discussion. Play the video *A United People in a Divided World* (video category INTERVIEWS AND EXPERIENCES).

Congregation Bible Study: (30 min.) rr Summary of Clarifications, questions 5-8

 Wait Patiently on Jehovah

David had an opportunity to end his trial (1Sa 24:3-5)

David viewed his situation from Jehovah’s standpoint and exercised restraint (1Sa 24:6, 7)

David had faith that Jehovah would resolve matters (1Sa 24:12, 15; w04 4/1 16 ¶8)

Like David, we should wait patiently on Jehovah instead of using unscriptural means to end trials.—Jas 1:4; w04 6/1 22-23.



## Apply Yourself to the Field Ministry

**Talk:** (5 minutes) *w19.03* 23-24 paragraphs 12-15—Theme: Be Patient With Those Whom You Teach. (*th* study 14)

### ***w19.03* 23-24 paragraphs 12-15**

12 Third, *be patient with those whom you teach*. Remember, they may never have considered some of the Bible truths we know very well. And many have a strong emotional connection to their current beliefs. They may see their religious views as uniting them with their family, their culture, and their community. How can we help them?

13 Think of this comparison: What happens when an old, rickety bridge needs to be replaced? Often, a new bridge is constructed while the old bridge is still in use. Once the new bridge is ready, the old one can be torn down. Likewise, before we ask people to give up their cherished “old” beliefs, we may first need to help them build a strong appreciation for “new” truths—Bible teachings that at the outset are unfamiliar to them. Only then will they be ready to abandon their former viewpoint. It may take time to help people make such changes.—Romans 12:2.

14 If we are patient with people in the ministry, we will not expect them to understand or accept Bible truth the first time they hear it. Rather, fellow feeling moves us to help them reason on the Scriptures over a period of time. As an example, consider how we might reason with someone about the hope of everlasting life on a paradise earth. Many know little or nothing about this teaching. They may believe that death is the end of it all. Or they may think that all good people go to heaven. How can we help them?

15 One brother relates an approach that he finds effective. First, he reads Genesis 1:28. Then, he asks the householder where and in what conditions God wanted the human family to live. Most people answer, “On earth, in good conditions.” Next, the brother reads Isaiah 55:11 and asks whether God’s purpose has changed. Often, the householder will answer no. Finally, the brother reads Psalm 37:10, 11 and asks what mankind’s future will be like. Using this Scriptural reasoning, he has helped a number of people to understand that God still wants good people to live forever in Paradise on earth.



# 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 114 and Prayer | Opening Comments (1 min.)

 TREASURES FROM GOD'S WORD

“Wait Patiently on Jehovah”: (10 min.)

Spiritual Gems: (10 min.)

1Sa 23:16, 17—How can we imitate Jonathan’s example? (w17.11 27 ¶11)

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

**Bible Reading:** (4 min.) 1Sa 23:24–24:7 (10)

 APPLY YOURSELF TO THE FIELD MINISTRY

**Initial Call:** (3 min.) Begin with the sample conversation. Respond to an objection common in your territory. (6)

**Return Visit:** (4 min.) Begin with the sample conversation. Offer a publication from the Teaching Toolbox. (13)

**Talk:** (5 min.) w19.03 23-24 ¶12-15—Theme: Be Patient With Those Whom You Teach. (14)

 LIVING AS CHRISTIANS

**Song 128**

“All Trials Have an Expiration Date”: (15 min.) Discussion. Play the video *A United People in a Divided World* (video category INTERVIEWS AND EXPERIENCES).

**Congregation Bible Study:** (30 min.) rr Summary of Clarifications, questions 5-8

 Wait Patiently on Jehovah

David had an opportunity to end his trial (1Sa 24:3-5)

David viewed his situation from Jehovah’s standpoint and exercised restraint (1Sa 24:6, 7)

David had faith that Jehovah would resolve matters (1Sa 24:12, 15; w04 4/1 16 ¶8)

Like David, we should wait patiently on Jehovah instead of using unscriptural means to end trials.—Jas 1:4; w04 6/1 22-23.





## All Trials Have an Expiration Date



Trials can easily discourage us, especially when they are prolonged. David knew that his trial involving King Saul would eventually end and that he would become king, as Jehovah had promised. (1Sa 16:13) David's faith helped him to be patient and wait on Jehovah.

When under trial, we may be able to use shrewdness, knowledge, or thinking ability to change our situation. (1Sa 21:12-14; Pr 1:4) However, some

difficulties will persist even after we have done all we can in harmony with Bible principles. In such cases, we must exercise patience and wait on Jehovah. Soon he will end all our suffering and "wipe out every tear" from our eyes. (Re 21:4) Whether our relief comes as a result of Jehovah's intervention or because of other reasons, one thing is certain: All trials have an expiration date. This fact can give us a measure of comfort.

**WATCH THE VIDEO *A UNITED PEOPLE IN A DIVIDED WORLD*, AND THEN ANSWER THE FOLLOWING QUESTIONS:**

- What challenges did some Christians in the southern United States experience?

---

- How did they demonstrate patience and love?

---

- How did they continue to focus on "the more important things"?—Php 1:10

---

## A United People in a Divided World

*My mother always said, "Jehovah did not intend for all of us to look alike."*

*In those early days, we would work every house in the county —black families, white families, any color.*

*At school, there was pressure there to be involved with the racial activity.*

*We would hear about the problems and the issues. It would be in the news, and you would know what was going on in the South.*

**Marvin Benford (South Carolina):** Some may wonder, 'How is it that our people, 'that is, Jehovah's Witnesses, black and white, 'could maintain such unity when the world around them was falling apart?'

**Samuel Brown (New York):** I grew up in central New York —Utica, New York. And I remember in the Kingdom Ministry back in 1956, there were articles about serving where the need is great. They needed some of the black friends to serve in the South.

**Mozelle McGee (Delaware):** I married my husband, Earl McGee, on June 2, 1956. When we were married, Brother T. J. Sullivan gave a talk at the Hallandale convention on serving where the need is greater. He encouraged not only families but, he said, newly married couples. And so, we planned for it, and he wrote the branch. We were assigned to Florida, and then in 1962, we started in the circuit work. And our first circuit was in Alabama, and it was not integrated.

**William Sims (South Carolina):** We served together, Edna and I did, in the pioneer work by assignment. The last assignment was the Society assigning us to North Carolina and then from there to the circuit work. After the first circuit, which was in the Carolinas and Georgia, we were assigned to Gilead.

**James Thompson (North Carolina):** I got married on April 23, 1949. I've been in full-time service 70 years with my wife. I was assigned to Circuit 18 in Alabama.

**Samuel Brown (New York):** My first circuit assignment was in Mississippi. It had the reputation as the worst state in the Union for race relations. And then after we got there, there were three civil rights workers who were killed in Philadelphia, Mississippi. That was our circuit. So those were the things we had to deal with.

**James Thompson (North Carolina):** We were busy in our ministry, so it didn't bother us very much. The black worked the black, and the white worked the white. So, we just obeyed the customary law of staying segregated.

**Mozelle McGee:** Lots of movements were happening, and people were, you know, very hostile. When there was a march or any tension where we were serving there in Alabama, we wouldn't go to the town on Saturday afternoon to do street witnessing because if there was a rally or something going on, we would just stay in the neighborhood.

**James Thompson:** A lot were what they used to call back then Freedom Riders, people getting on buses going south, and people coming in to register voters. The fact is, some of the civil rights organizations were set up in Mississippi and going pretty strong. So as a result, they would think that because we were active in going door to door, we could just incorporate civil rights issues and things like that into our work.

**William Sims:** One of our classmates in the 27th class was a black brother, a fellow student, and we became very close friends there. After we left Gilead, we were going to our assignments and we stopped at a convention in Alabama. And the convention was segregated —one race on one side and one race on another. And it was very difficult —painful— for us not to be able to closely associate with our dear friend.

**James Thompson:** So we had this talk show on the television. The circuit overseer and I went and also a Catholic priest and an Episcopal minister. So ,the Episcopal minister, a young minister, asked what were we doing about the marching. So, I told him that we weren't doing anything about the marching. Well, that showed a contrast. I'm black, and he's white. They weren't stopping their marching to help us preach the good news of the Kingdom, so we weren't going to stop preaching the good news of the Kingdom to help them march.

**William Sims:** The brothers always were interested in each other. So, if there was a black congregation and a white congregation, we had interest and fellow feeling for both.

**James Thompson:** The rule was we were not to meet together, and we couldn't meet together. But we could talk to one another, and we could visit one another. So, I think there was great support on both sides, black and white brothers, back in those days. If we had a problem getting a facility, for example, they'd have contacts and they could get certain things done. So, basically, we worked together. The congregation started integrating after certain civil rights laws were passed.

**James Thompson:** We had a big meeting of all the elders, and we worked out the territory assignments and whatever else was necessary to have integrated congregations.

**James Thompson:** Some friends would feel, and maybe rightly so at the time, that there would be some violence if we integrated. There probably were some Kingdom Halls damaged and things like that as a result. But the fact is, there was integration going on in other places —in the schools and things like that and in the universities and colleges. And so, it was obvious that if they could do it, then we even more so.

**Mozelle McGee:** The process of integration was successful because it was under Jehovah's direction.

**Marvin Benford:** Both black and white, we had the same thing in common: We loved Jehovah. And despite us, Jehovah got it done for us and brought us together. And we have been unified ever since.

**James Thompson:** Everyone could see that we were united. One brother was working from door to door, black and white, and a lady came to the door (white), and she said she was happy to see this unity take place. She had looked forward to it for a long time.

**William Sims:** We have formed, with Jehovah's help by means of his holy spirit, a worldwide brotherhood. Granted, they have their imperfections, but it is a brotherhood and something to be truly marveled at.

**James Thompson:** The brothers began to feel what we knew was true: We're all one organization. They began to feel it. They began to experience it.

**Marvin Benford** We loved Jehovah, and we loved our brothers, so there you have it. How could you fail to have unity when Jehovah had drawn you together?

**Mozelle McGee:** Satan is the prime one to divide people. Jesus died for the whole world of mankind, so who would that exclude? No one.

source: [https://www.jw.org/en/library/videos/#en/mediaitems/VODIntExpEndurance/pub-jwb\\_202005\\_4\\_VIDEO](https://www.jw.org/en/library/videos/#en/mediaitems/VODIntExpEndurance/pub-jwb_202005_4_VIDEO)

---

## Do the prostitute sisters, Oholah and Oholibah, prefigure Christendom with its division between the Catholic and Protestant faiths?

*Scriptures*

Ezek. 23:1-4

*Pure Worship*

Chap. 15, box 15A

**Previous understanding:** Oholah (Samaria, capital of Israel), the older sister, pictures Catholicism; Oholibah (Jerusalem, capital of Judah), the younger sister, pictures Protestantism.

**Clarification:** These prostitute sisters are not prophetic types of any parts of Christendom. Rather, their existence serves to teach us about how Jehovah feels when those who were once his loyal people commit spiritual prostitution. His feelings regarding all false religion are similar.

**Reasoning behind the change:** There is no Scriptural indication that Oholah and Oholibah are prophetic types of Christendom. Israel and Judah were once like faithful wives to Jehovah, but Christendom has never had such a relationship with Jehovah. Further, the comparisons of God's unfaithful people to prostitutes in chapters 16 and 23 of Ezekiel offer hope of reform and restoration. Christendom, as part of Babylon the Great, has no such hope.

---

## Is Christendom the antitype of ancient apostate Jerusalem?

*Pure Worship*

Chap. 16, box 16A

**Previous understanding:** Unfaithful Jerusalem is a prophetic type of Christendom. Hence, the destruction of Jerusalem prophetically foreshadowed that of Christendom.

**Clarification:** Conditions in unfaithful Jerusalem—such as idolatry and widespread corruption—*remind us* of Christendom, but we no longer refer to Christendom as the *antitypical Jerusalem*.

**Reasoning behind the change:** There is no clear Scriptural basis for such a type-antitype approach. Unlike ancient Jerusalem, Christendom has never practiced pure worship. And while Jerusalem did receive Jehovah's forgiveness for a time, there is no such prospect ahead for Christendom.

---

## How was the vision of the valley of dry bones fulfilled?

*Scriptures*

Ezek. 37:1-14

*The Watchtower*

March 2016, pp. 29-31

*Pure Worship*

Chap. 10, pars. 9-14

**Previous understanding:** In 1918 the persecuted anointed were brought into captivity to Babylon the Great, experiencing a deathlike condition of near inactivity. That short captivity ended in 1919 when Jehovah revived them as Kingdom proclaimers.

**Clarification:** The deathlike condition of spiritual captivity lasted a very long time and began much earlier than 1918. It started in the second century C.E. and ended in 1919 C.E. and basically parallels the long growing season in Jesus' parable of the wheat and the weeds.

**Reasoning behind the change:** The captivity of ancient Israel lasted a long time, beginning in 740 B.C.E. and ending in 537 B.C.E. Ezekiel's prophecy describes the bones as "dry" or "very dry," suggesting that those represented by the bones had been dead for a very long time. And the restoration of the bones is described as a gradual process that would take time.

---

## What is the meaning of the joining together of the two sticks?

### *Scriptures*

Ezek. 37:15-17

### *The Watchtower*

July 2016, pp. 31-32

### *Pure Worship*

Chap. 12, pars. 13-14, and box 12A

**Previous understanding:** After a brief period of disunity during World War I, faithful members of the anointed remnant regained their unity in 1919.

**Clarification:** The prophecy highlights that Jehovah will cause his worshippers to become one. After 1919, as time progressed, members of the anointed remnant were joined by an increasing number of those with an earthly hope. Both groups are worshipping Jehovah together as one people.

**Reasoning behind the change:** The prophecy does not describe one stick that is first torn in two and then later brought together as one. Thus, the prophecy does not describe one group that would be divided and then later be reunited. Instead, it describes how two different groups would become united.

---

## Who is Gog of Magog?

### *Scriptures*

Ezek. 38:2, 10-13

### *The Watchtower*

May 15, 2015, pp. 29-30

### *Pure Worship*

Chap. 17, pars. 3-10

**Previous understanding:** Gog of Magog is a prophetic name that applies to Satan after he was ousted from the heavens.

**Clarification:** Gog of Magog refers to a coalition of earthly nations that will attack pure worshippers during the great tribulation.

**Reasoning behind the change:** The prophetic descriptions of Gog—namely, that he is given as food to birds of prey and given a burial place on earth—suggest that Gog is not a spirit creature. In addition, the attack by Gog parallels what the books of Daniel and Revelation say about the attack by earthly nations on God's people.—Dan. 11:40, 44, 45; Rev. 17:14; 19:19.

---

## Did Ezekiel see and tour the great spiritual temple that the apostle Paul later explained?

### *Scriptures*

Ezek. 40:1-5

### *Pure Worship*

Chaps. 13 and 14

**Previous understanding:** Ezekiel's visionary temple is the same as the spiritual temple that the apostle Paul explained.

**Clarification:** Ezekiel saw, not the spiritual temple that came into existence in 29 C.E., but an idealized vision of how the pure worship outlined in the Mosaic Law would be restored after the exile. Paul's inspired explanation of the spiritual temple focuses on the work that Jesus, as the Greater High Priest, accomplished from 29 to 33 C.E. Ezekiel's temple vision, which never mentions the high priest, focuses on the spiritual restoration that began in 1919 C.E. We therefore do not look for antitypical meanings in all the detailed features and measurements of Ezekiel's visionary temple. Rather, we ought to focus primarily on the lessons that Ezekiel's vision teaches about Jehovah's standards for pure worship.

**Reasoning behind the change:** Ezekiel's visionary temple differs from the spiritual temple in important ways. For instance, Ezekiel's temple featured many animal sacrifices; at the spiritual temple, only one sacrifice is offered, "once for all time." (Heb. 9:11, 12) In the centuries before Christ came, it was not yet Jehovah's time to reveal deep truths about the spiritual temple.



“I will certainly sanctify my  
great name, . . . and the nations  
will have to know that  
I am Jehovah.”

EZEKIEL 36:23

PURE WORSHIP

PURE WORSHIP OF  
**JEHOVAH**

RESTORED AT LAST!



# God's Own Book—A Treasure

(Proverbs 2:1)

Ab Gb/Bb Ab7/C Db Ab/C Bbm Bbm/Ab Ab/Gb Gb

There is a book that by its man - y pag - es,  
They wrote a rec - ord true of God's cre - a - tions,  
The time has come with rea - son for re - joic - ing:

Bb Ab/C Bb7/D Ebm9 Ebm Ebm/Db Ebm/C

Brings peace and joy and hope to hu - man - kind.  
How by his might this u - ni - verse ap - peared.  
Je - ho - vah rules by his a - noint - ed King.

Ebm/F F7 Bbm9 Bbm Bbm/Ab Gbma7 Ebm/Gb

Its won - drous thoughts are charged with such great pow - er;  
They al - so told how man at first was sin - less  
So now we preach the good news of the King - dom

Db/F Bbm7 Eb7 Ebm11

It brings life to the "dead," sight to the "blind."  
But how his Par - a - dise then dis - ap - peared.  
And share the hope of bless - ings it will bring.

God's Own Book—A Treasure

Ab7 Gb/Bb Ab7/C Db Ab/C Bbm Bbm/Ab Ab/Gb Gb

That pre - cious book is God's own Ho - ly Bi - ble.  
 They fur - ther told a - bout a cer - tain an - gel  
 With - in his book are found these cheer - ful tid - ings;

Bb Ab/C Bb7/D Ebm9 Ebm EbmDb Ebm/C

Its words were penned by men whom God in - spired,  
 Who chal - langed God and spurned his sov - 'reign - ty.  
 A sa - cred ban - quet feast on which to feed.

F7 Eb/G F7/A Bbm Fm/Ab Gb Db/F Ebm9 Ebm

By men who tru - ly loved their God Je - ho - vah,  
 That chal - lenge led to sin and man's great sor - row,  
 It of - fers peace be - yond all hu - man think - ing;

Gbm Gbm(ma7) Gbm6 Db/F Ab/Eb D° Gb/Db Ab7/C Gb/Bb Ab7/C Db

And by his ho - ly spir - it they were fired.  
 But soon will come Je - ho - vah's vic - to - ry.  
 This Liv - ing Trea - sure beck - ons all to read.

(See also 2 Tim. 3:16; 2 Pet. 1:21.)



FEBRUARY 2022

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
APRIL 4–MAY 1, 2022

## IN THIS ISSUE

Study Article 6: April 4-10 2

**Do You Trust in Jehovah's Way of Doing Things?**

Study Article 7: April 11-17 8

**"Listen to the Words of the Wise"**

Study Article 8: April 18-24 14

**Does Your Counsel "Make the Heart Rejoice"?**

Study Article 9: April 25–May 1 20

**Imitate Jesus by Serving Others**

LIFE STORY 26

**I Found Something Better Than Medicine**

DID YOU KNOW? 30

**Why did the ancient Israelites pay a bride-price?**

DID YOU KNOW? 31

**Why was it beneficial that both turtledoves and pigeons were acceptable as offerings?**

This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations. To make a donation, please visit [donate.jw.org](https://donate.jw.org).

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

*The Watchtower* (ISSN 0043-1087) February 2022 is published by Watchtower Bible and Tract Society of New York, Inc.; Harold L. Corkern, President; Mark L. Questell, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2021 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

## FEATURED CONTENT IN JW LIBRARY AND ON JW.ORG

### EXPERIENCES OF JEHOVAH'S WITNESSES

#### **She Remains Resilient Through Personal Tragedy**

Virginia has suffered from locked-in syndrome for over 23 years, but her Christian hope comforts and protects her.

In *JW Library*, go to PUBLICATIONS > ARTICLE SERIES > EXPERIENCES OF JEHOVAH'S WITNESSES.

On [jw.org](https://jw.org), go to LIBRARY > ARTICLE SERIES > EXPERIENCES OF JEHOVAH'S WITNESSES > COPING WITH ADVERSITY.

### IMITATE THEIR FAITH

#### **"Sing to Jehovah"!**

Miriam the prophetess was inspired to lead Israel's women in a song of victory at the Red Sea. Her life is a lesson in courage, faith, and humility.

In *JW Library*, go to PUBLICATIONS > ARTICLE SERIES > IMITATE THEIR FAITH.

On [jw.org](https://jw.org), go to LIBRARY > ARTICLE SERIES > IMITATE THEIR FAITH.

### COVER PICTURE:

Christians from Judea fled across the Jordan River to the city of Pella. Those who had reached the city earlier are distributing food supplies to fellow Christians who have just arrived (See study article 9, paragraph 13)

Visit the [jw.org](https://jw.org) website, or scan code



w22.02-E  
21-1007

# “Assist Those Who Are Weak”

(Acts 20:35)

E $\flat$  B $\flat$ 7 E $\flat$ 6 B $\flat$  A $\flat$ /E $\flat$  B $\flat$  A $\flat$  B $\flat$  A $\flat$ /E $\flat$  G $\flat$ /B $\flat$  A $\flat$  B $\flat$  E $\flat$

Man - y are the weak - ness - es That we all pos - sess.  
Some at times are weak in faith, Strong though they ap - pear.  
Rath - er than con-demn the weak, We should bear in mind

E $\flat$  B $\flat$ 7 E $\flat$ 6 B $\flat$  A $\flat$ /E $\flat$  B $\flat$  A $\flat$  B $\flat$  A $\flat$ /E $\flat$  G $\flat$ /B $\flat$  A $\flat$  A $\flat$ /B $\flat$  E $\flat$

Still Je - ho - vah cares for us, Loves us none - the - less.  
By our re - as - sur - ing words, We can calm their fears.  
How much we can strength - en them By our be - ing kind.

F $\flat$ m7 G $\flat$ /B $\flat$  B $\flat$ 7/A $\flat$  G $\flat$  C $\flat$  C $\flat$ /A D7+5 $\flat$ 9 D7 G $\flat$  F $\flat$ m7 B $\flat$ 7

He is so mer - ci - ful; His love, so pow - er - ful.  
Weak ones to God be - long; His spir - it makes them strong.  
May we be dil - i - gent, Give them en - cour - age - ment.

E $\flat$  B $\flat$ 7 E $\flat$ 6 B $\flat$  A $\flat$ /E $\flat$  B $\flat$  A $\flat$  B $\flat$  A $\flat$ /E $\flat$  G $\flat$ /B $\flat$  A $\flat$  A $\flat$ /B $\flat$  E $\flat$

May we show this kind of love, Help those in dis - tress.  
May we feel their pain and cares, Help them dry their tears.  
As we lend our kind sup - port, Com - fort they will find.

**SONG 102**

“Assist Those  
Who Are Weak”

**PREVIEW**

It is not always easy to give counsel. When we need to do so, how can we offer it in a way that is beneficial and refreshing? This article will help elders in particular to give counsel that appeals to the heart of those receiving it.

## Does Your Counsel “Make the Heart Rejoice”?

*“Oil and incense make the heart rejoice; so does sweet friendship springing from sincere counsel.”—PROV. 27:9.*

MANY years ago, two elders visited a sister who had been missing meetings for some time. The elder who took the lead in the conversation shared a number of scriptures about meeting attendance. He thought that the visit had gone well, but as he and his companion were leaving, the sister said, “You brothers do not have a clue about what I am going through.” The brothers had offered their counsel without asking the sister about her problems and circumstances. As a result, she did not feel that their counsel was helpful.

<sup>2</sup> Looking back, the elder who took the lead in the discussion says: “At the time, I thought the sister was being disrespectful. But as I thought about it, I came to see that I had shown up with all the appropriate scriptures instead of showing up with all the appropriate questions, such as ‘What has been happening in your life?’ ‘How can I help?’” The elder learned a valuable lesson from that experience. Today he is an empathetic and helpful shepherd.

<sup>3</sup> As shepherds, elders are responsible for giving counsel when it is needed. However, there are times when others in the congregation may need to give counsel. For example, a brother or a sister may give Bible-based advice to a friend. (Ps. 141:5; Prov. 25:12) Or an older sister may “advise the younger women” in such matters as

- 1-2. What did one brother learn about offering counsel?
3. Who in the congregation may give counsel?

those mentioned at Titus 2:3-5. And, of course, parents often need to give counsel and correction to their children. So while this article is directed to congregation elders in particular, all of us can benefit by reviewing ways in which we can give counsel that is both practical and motivating and that will “make the heart rejoice.”—Prov. 27:9.

<sup>4</sup> In this article, we will discuss four questions about giving counsel: (1) What is the right motive? (2) Is the counsel really necessary? (3) Who should give the counsel? (4) How can you give effective counsel?

#### WHAT IS THE RIGHT MOTIVE?

<sup>5</sup> Elders love their brothers and sisters. At times, they show that love by counseling someone who is heading down a wrong path. (Gal. 6:1) Before speaking to the person, though, an elder might consider some of the facets of love that the apostle Paul mentioned. “Love is patient and kind. . . . It bears all things, believes all things, hopes all things, endures all things.” (**Read 1 Corinthians 13:4, 7.**) Meditating on those Bible verses will help the elder to examine his motives for giving the counsel and to approach his brother with the proper attitude. If the one receiving the counsel can sense that the elder cares about him, he will be more likely to accept the counsel.—Rom. 12:10.

<sup>6</sup> The apostle Paul set a good exam-

4. What will we discuss in this article?
5. How can having the right motive help an elder to frame his counsel in an appealing way? (1 Corinthians 13:4, 7)
6. What good example did the apostle Paul set?

ple as an elder. For instance, when the brothers in Thessalonica needed counsel, Paul did not hesitate to give it. However, in his letters to them, Paul first took note of their faithful work, their loving labor, and their endurance. He also considered their circumstances, kindly acknowledging that their life was not easy and that they were bearing up under persecution. (1 Thess. 1:3; 2 Thess. 1:4) He even told those brothers that they were an example to other Christians. (1 Thess. 1:8, 9) How happy they must have been to receive Paul’s warm commendation! There could be no doubt that Paul loved his brothers very much. That is why he was able to give effective counsel in both of his letters to the Thessalonians.—1 Thess. 4:1, 3-5, 11; 2 Thess. 3:11, 12.

<sup>7</sup> What could happen if we did not give counsel in the right manner? An experienced elder observed, “Some react negatively to counsel, not because there is something wrong with the advice, but because it was not given in a loving way.” What can we learn from this? Counsel is much easier to accept when it is given out of love, not out of irritation.

#### IS THE COUNSEL REALLY NECESSARY?

<sup>8</sup> Elders should not be hasty about giving counsel. Before offering it, an elder should ask himself: ‘Do I really need to say something? Am I certain that what the other person is doing is wrong? Has

7. Why might someone react negatively to counsel?
8. What should an elder ask himself when deciding whether to counsel someone?



a Bible command been violated? Or is it simply a difference of opinion?’ Elders wisely avoid being “hasty with [their] words.” (Prov. 29:20) If the elder is not sure that he needs to counsel someone, he might approach another elder to discuss whether there is a Scriptural issue that has to be addressed.—2 Tim. 3:16, 17.

<sup>9</sup> Consider an example. Suppose an elder is concerned about a fellow believer’s choices in dress or grooming. The elder could ask himself, ‘Is there a Scriptural reason to say something?’ Conscious of the need to be objective, he might ask another elder or mature publisher for his thoughts. Together they might review Paul’s counsel on dress and grooming. **(Read 1 Timothy 2:9, 10.)** Paul outlined certain broad principles, observing that a Christian’s dress should be appropriate, modest, and sensible. But Paul did not make a list of dos and don’ts. He recognized that Christians have a right to express their individual taste within Scriptural limits. So in determining whether counsel is needed, the elders should consider if the person’s choices reflect modesty and good sense.

<sup>10</sup> We do well to realize that two mature Christians may make different choices, both of which are acceptable. We should not impose our own standards of right and wrong on fellow believers.—Rom. 14:10.

9. What do we learn from Paul about how to give counsel on dress and grooming? (1 Timothy 2:9, 10)

10. What must we keep in mind with regard to personal choices?

## WHO SHOULD GIVE THE COUNSEL?

<sup>11</sup> If it is clear that some counsel is necessary, the next question is, Who should give it? Before counseling a married sister or a minor, an elder would consult with the family head, who might prefer to care for the matter himself.\* Or the family head might ask to be present when the elder gives the counsel. And, as mentioned in paragraph 3, there may be times when it is preferable for an older sister to counsel a younger sister.

<sup>12</sup> There is another factor to consider. An elder might ask himself, ‘Am I the best person to give the counsel, or would it be better received if it came from someone

---

\* See the article “Understanding Headship in the Congregation” in the February 2021 issue of *The Watchtower*.

11-12. If counsel is necessary, what questions should an elder ask himself, and why?

---

Why should Christian elders be “quick to listen”?

(See paragraphs 13-14)



else?’ For example, a person who struggles with feelings of low self-worth may respond better to counsel from an elder who has dealt with this challenge rather than one who has not. The elder who experienced similar feelings is likely to have greater empathy, and what he says may be more readily accepted. However, all elders have the responsibility to encourage and motivate their brothers and sisters to make any adjustments that the Scriptures require. So when admonition is needed, what matters most is that the counsel is given.

#### HOW CAN YOU GIVE EFFECTIVE COUNSEL?

<sup>13</sup> **Be ready to listen.** When an elder is preparing to offer counsel, he should ask himself: ‘What do I know about my brother’s circumstances? What is happening in his life? Could he be facing challenges that I am unaware of? What does he need most right now?’

<sup>14</sup> The principle recorded at James 1: 19 certainly applies to those who give counsel. James wrote: “Everyone must be quick to listen, slow to speak, slow to anger.” An elder may assume that he has all the facts, but does he really? Proverbs 18:13 reminds us: “When anyone replies to a matter before he hears the facts, it is foolish and humiliating.” It is best to get the facts directly from the person himself. That involves listening before speaking. Remember the lesson learned by the elder quoted in the introduction of this article. He realized that instead of begin-

---

13-14. Why is it important for an elder to listen?



What will make it easier  
for elders to give counsel?  
(See paragraph 16)

---

ning the visit with material he had prepared, he should have asked the sister such questions as: “What has been happening in your life?” “How can I help?” If elders take the time to get the facts, they are more likely to help and encourage their brothers and sisters.

<sup>15</sup> **Get to know the flock.** As mentioned at the outset, giving effective counsel involves more than simply reading a few scriptures or offering a suggestion or two. Our brothers and sisters need to sense that we care for them, that we understand them, and that we want to help them. **(Read Proverbs 27:23.)** Elders should do their best to develop close friendships with their brothers and sisters.

<sup>16</sup> Elders would certainly want to avoid giving the impression that they are all business, as it were, and that they approach their brothers only when

---

15. How can elders apply the principle found at Proverbs 27:23?

16. What will help elders to give effective counsel?

something needs to be handled. Instead, they regularly talk with their brothers and sisters, showing personal concern for them as they face challenges. “If you do that,” observes one experienced elder, “you will build a good relationship. Then when you need to give counsel, you will find it much easier to do so.” And the one receiving the counsel will find it much easier to accept.

<sup>17</sup> **Be patient and kind.** Patience and kindness are especially needed when someone initially resists Bible-based counsel. An elder must guard against the tendency to get irritated if his counsel is not immediately accepted or acted on. Regarding Jesus, it was prophesied: “No bruised reed will he crush, and no smoldering wick will he extinguish.” (Matt.

17. When especially does an elder need to be patient and kind?



12:20) So in his private prayers, the elder may ask Jehovah to bless the one needing counsel and to help him understand the reason for the counsel and apply it. The brother being counseled may need time to think about what was said. If the elder is patient and kind, the one he is trying to help will not be distracted by the way the counsel is given, but he will be able to focus on the message. Of course, the counsel should always be based on God’s Word.

<sup>18</sup> **Learn from your mistakes.** As long as we are imperfect, we will not be able to apply the suggestions in this article perfectly. (Jas. 3:2) We will make mistakes, but when we do, we should try to learn from them. If our brothers and sisters can perceive that we love them, they will likely find it easier to forgive us when we offend them by something we say or do. —See also the box “A Note to Parents.”

18. (a) Where giving counsel is concerned, what should we keep in mind? (b) As shown in the picture with the box, what are the parents discussing?

Why should an elder be patient and kind when giving counsel?

(See paragraph 17)



## A Note to Parents

At times, it is necessary for parents to counsel their children. In this regard, parents will find it helpful to consider the principles discussed in this article. Before counseling a young one, the parent might ask himself: 'Do I have to make an issue over this matter? Will I handle the situation in a balanced, loving way, or should I wait until I am not irritated? Do I have all the facts? Is there some-

thing happening in my child's life that I am unaware of? After the counsel is given, will my child know that he has been treated fairly and with love?' There is never a reason for a Christian parent to treat his children harshly. Remember, Paul said that love is "patient and kind." (1 Cor. 13:4) After all, our children are part of "the flock of God."—1 Pet. 5:2; Eph. 6:4.

### WHAT HAVE WE LEARNED?

<sup>19</sup> As we have seen, it is not easy to give effective counsel. We are imperfect, and so are those whom we counsel. Keep in mind the principles we have considered in this article. Make sure that the counsel is given with the right motive. Also, be sure that the counsel is really needed

19. How can we make the heart of our brothers and sisters rejoice?

and that you are the right person to give it. Before offering counsel, ask questions and listen carefully so that you can understand what the person is facing. Try to see things from his perspective. Be gentle, cultivating a warm friendship with your brothers and sisters. Remember the goal: We want our counsel not only to be effective but also to "make the heart rejoice."—Prov. 27:9.

---

### HOW WOULD YOU ANSWER?

- What is the right motive for giving counsel?
- Who should give counsel?
- How can you give effective counsel?

# Shepherds—Gifts in Men

(Ephesians 4:8)

C G/C F/C C F/C C D/C G/B

Help in our lives, Je - ho - vah pro - vides, Shep - herds to tend his flock.  
 Shep - herds who love us care how we feel; Gent - ly they guide the way.  
 God - ly ad - vice and coun - sel they give, That we may nev - er stray.

C G/B F/A C/G F Dm7 E7sus4 E7

By their ex - am - ple they serve as guides, Show - ing us how to walk.  
 When we are hurt, they help us to heal, Kind in the words they say.  
 Thus they as - sist us, God's way to live, Serv - ing him ev - 'ry day.

*Chorus*  
Am F F/G G/F C/E Dm7 C/E D7/F# G

God gives us men who have earned our trust, Men who are loy - al and true.

Am F E7 Am F C/G G7 C

They show con - cern for his pre - cious sheep; Love them for all that they do.