

Laif ahn Minischri Meetin Werkbuk Risaach Infamayshan

MAY 2-8

**CHREZHAZ FAHN DI WERD A GAAD |
1 SAMUEL 27-29**

“Di Plan Weh Dayvid Mi Yooz fi Waar”

it-1-E 41

Achish

Twice when David was in flight from Saul he found refuge in the domain of King Achish. On the first occasion, when suspected of being an enemy, David feigned insanity, and Achish let him go as a harmless idiot. (1Sa 21:10-15; Ps 34:Sup; 56:Sup) On the second visit David was accompanied by 600 warriors and their families, and so Achish assigned them to live in Ziklag. During the year and four months that they were there Achish believed that David’s band was making raids on Judean towns, whereas David was actually pillaging the Geshurites, Girzites, and Amalekites. (1Sa 27:1-12) So successful was the deception that Achish actually made David his personal bodyguard when the Philistines were organizing an attack on King Saul, and only at the last moment, upon the insistence of the other “axis lords” of the Philistines, were David and his men sent back to Ziklag. (1Sa 28:2; 29:1-11) When David became king and warred against Gath, Achish apparently was not killed. He lived into Solomon’s reign.—1Ki 2:39-41; see GATH.

w21.03 4 ¶8

Unu Yong Bradaz, Weh Unu Ku Du fi Mek Peepl Chros Unu?

⁸ Mek wi luk pahn wahn nada prablem weh Dayvid mi haftu deel wid. Afta hihn mi geh anointid fi bee di neks king, Dayvid mi haftu wayt wahn lang taim bifo a hihn kuda mi staat tu rool az king a Jooda. (1 Sam. 16:

13; 2 Sam. 2:3, 4) Weh mi help hihn fi bee payshent wen ih mi haftu wayt aal da wail? Insteda geh diskorij, Dayvid mi foakos pahn weh hihn kuda mi du. Fi egzampl, wail hihn mi-di haid fahn King Saal eena Filisteen terti, Dayvid mi yooz da taim fi fait gens lzrel enimi dehn, ahn dat mi protek Jooda boada.—1 Sam. 27:1-12.

it-2-E 245 ¶6

Lie

While malicious lying is definitely condemned in the Bible, this does not mean that a person is under obligation to divulge truthful information to people who are not entitled to it. Jesus Christ counseled: “Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open.” (Mt 7:6) That is why Jesus on certain occasions refrained from giving full information or direct answers to certain questions when doing so could have brought unnecessary harm. (Mt 15:1-6; 21:23-27; Joh 7:3-10) Evidently the course of Abraham, Isaac, Rahab, and Elisha in misdirecting or in withholding full facts from nonworshippers of Jehovah must be viewed in the same light.—Ge 12:10-19; chap 20; 26:1-10; Jos 2:1-6; Jas 2:25; 2Ki 6:11-23.

Spirichwal Chrezhaz

w10-E 1/1 20 ¶5-6

Can the Dead Help the Living?

Think about it. The Bible states that at death a person “goes back to his ground” and that “his thoughts do perish.” (Psalm 146:4) Both Saul and Samuel knew that God condemned contact with spirit mediums. Why, Saul had earlier taken the lead

in ridding the land of spiritistic practices!
—Leviticus 19:31.

Reason on the matter. If faithful Samuel were still alive as a spirit, would he violate God's law and cooperate with a spirit medium in order to meet Saul? Jehovah had refused to talk with Saul. Could a medium, in effect, force God Almighty to communicate with Saul by means of dead Samuel? No. Clearly, this "Samuel" was not God's faithful prophet in any form. It was a spirit—a wicked demon pretending to be dead Samuel.

MAY 9-15

CHREZHAY FAHN DI WERD A GAAD | 1 SAMUEL 30-31

"Geh di Schrent Weh Yu Need Fahn Jehoava Yu Gaad"

w06-E 8/1 28 ¶12

Fear Jehovah—Be Happy!

¹² David's fear of Jehovah did more than just restrain him from doing wrong. It strengthened him to act decisively and wisely under difficult circumstances. For a year and four months, David and his men took refuge from Saul at Ziklag in the Philistine countryside. (1 Samuel 27:5-7) Once while the men were away, marauding Amalekites burned the city and carried off all the men's wives, children, and flocks. Upon returning and seeing what had happened, David and his men wept. Grief quickly turned to bitterness, and David's men spoke of stoning him. Though distressed, David did not despair. (Proverbs 24:10) His fear of God moved him to turn to Jehovah, and he "took to strengthening himself by Jehovah." With God's help, David and his men overtook the Amalekites and recovered everything.—1 Samuel 30:1-20.

w12-E 4/15 30 ¶14

Jehovah Safeguards Us for Salvation

¹⁴ David faced many distressing circumstances in his life. (1 Sam. 30:3-6) His inspired words reveal that Jehovah knew his feelings. (**Read Psalm 34:18; 56:8.**) God knows our feelings as well. When we are "broken at heart" or "crushed in spirit," he draws near to us. This in itself may give us a measure of comfort, as it did David, who sang: "I will be joyful and rejoice in your loving-kindness, in that you have seen my affliction; you have known about the distresses of my soul." (Ps. 31:7) But Jehovah does more than just notice our distress. He sustains us by providing comfort and encouragement. One way he does this is by means of Christian meetings.

Spirichwal Chrezhay

w05-E 3/15 24 ¶8

Highlights From the Book of First Samuel

30:23, 24. This decision, based on Numbers 31:27, shows that Jehovah values those who serve in supportive roles in the congregation. Weh Lesn Wi Ku Laan Fahn di Sang Weh Naym 'Di Boa'tion. Whatever we are doing, then, let us "work at it whole-souled as to Jehovah, and not to men."—Colossians 3:23.

MAY 16-22

CHREZHAY FAHN DI WERD A GAAD | 2 SAMUEL 1-3

"Weh Lesn Wi Ku Laan Fahn di Sang Weh Naym 'Di Boa'?"

w00-E 6/15 13 ¶9

Honor the Ones Given Authority Over You

⁹ Was David distressed while he was being mistreated? "There are . . . tyrants that do

seek my soul,” David cried out to Jehovah. (Psalm 54:3) He poured out his heart to Jehovah: “Deliver me from my enemies, O my God . . . Strong ones make an attack upon me, for no revolt on my part, nor any sin on my part, O Jehovah. Though there is no error, they run and get themselves ready. Do rouse yourself at my calling and see.” (Psalm 59:1-4) Have you ever felt the same way—that you had done no wrong to a person in authority, yet he kept giving you a hard time? David did not fail to show respect to Saul. Upon Saul’s death, instead of exulting in joy, David composed a dirge: “Saul and Jonathan, the lovable ones and the pleasant ones during their life . . . Swifter than the eagles they were, mightier than the lions they were. You daughters of Israel, weep over Saul.” (2 Samuel 1:23, 24) What a fine example of genuine respect for the anointed of Jehovah, even though David had been wronged by Saul!

w12-E 4/15 10 ¶8

Betrayal—An Ominous Sign of the Times!

⁸ The Bible also describes many loyal individuals. Let us consider two of these and see what we can learn from them, starting with a man who proved his loyalty to David. Jonathan, King Saul’s eldest son, would likely have been the heir to the throne of Israel—except for one thing. Jehovah chose David to be Israel’s next king. Jonathan respected God’s decision. He did not jealously view David as a rival. Rather, Jonathan’s “soul became bound up with the soul of David” as he pledged his loyalty to him. He even gave David his garments, sword, bow, and belt, thus bestowing royal honors on him. (1 Sam. 18:1-4) Jonathan did all he could to ‘strengthen David’s hand,’ even to the point of risking his own life to stand up for David in front of Saul. Jonathan loyally told

David: “You yourself will be king over Israel, and I myself shall become second to you.” (1 Sam. 20:30-34; 23:16, 17) It is no wonder that after Jonathan’s death, David expressed his sorrow and his love for him in a mournful song.—2 Sam. 1:17, 26.

Spirichwal Chrezhaz

it-1-E 369 ¶2

Brother

“Brother” is also applied to those united in a general cause and having similar aims and purposes. For example, King Hiram of Tyre called King Solomon his brother, not simply because he was an equal in rank and position but also perhaps because of mutual interests in supplying timbers and other things for the temple. (1Ki 9:13; 5:1-12) “Look! How good and how pleasant it is for brothers to dwell together in unity!” David wrote, implying that it is not blood relations alone that make for peace and unity between fleshly brothers. (Ps 133:1) In fact, mutual affection and interest, not common parentage, prompted David to call Jonathan his brother. (2Sa 1:26) Companions having similar natures and dispositions, even when such are bad, are properly called brothers.—Pr 18:9.

MAY 23-29

CHREZHHAZ FAHN DI WERD A GAAD | 2 SAMUEL 4-6

“Rispek Jehoava ahn Du Yu Bes fi Pleez Ahn”

w06-E 8/1 23 ¶13

Be Wise—Fear God!

¹³ Experiencing Jehovah’s help during distress deepened David’s fear of God and strengthened his confidence in him. (Psalm 31:22-24) On three notable occasions,

however, David's fear of God lapsed, which led to serious consequences. The first involved his arranging for the ark of Jehovah's covenant to be transported to Jerusalem on a wagon rather than on the shoulders of the Levites, as God's Law directed. When Uzzah, who was leading the wagon, grabbed hold of the Ark to steady it, he died on the spot for his "irreverent act." Yes, Uzzah sinned seriously, yet ultimately, it was David's failure to maintain proper respect for God's Law that brought about that tragic outcome. Fearing God means doing things according to his arrangement.—2 Samuel 6: 2-9; Numbers 4:15; 7:9.

w05-E 2/1 27 ¶20

Jehovah Always Does What Is Right

²⁰ Keep in mind that Uzzah should have known better. The Ark was associated with Jehovah's presence. The Law specified that it was not to be touched by unauthorized individuals, explicitly warning that violators would be punished by death. (Numbers 4: 18-20; 7:89) Therefore, the transfer of that sacred chest was not a task to be treated lightly. Uzzah evidently was a Levite (though not a priest), so he should have been familiar with the Law. Besides, years earlier the Ark had been moved to the house of his father for safekeeping. (1 Samuel 6:20-7:1) It had stayed there for some 70 years, until David chose to move it. So from childhood on, Uzzah had likely been aware of the laws regarding the Ark.

w05-E 2/1 27 ¶21

Jehovah Always Does What Is Right

²¹ As mentioned earlier, Jehovah can read hearts. Since his Word calls Uzzah's deed an "irreverent act," Jehovah may have seen some selfish motive that is not expressly revealed in the account. Was Uzzah perhaps

a presumptuous man, prone to overstep due bounds? (Proverbs 11:2) Did leading in public the Ark that his family had guarded in private give him an inflated sense of self-importance? (Proverbs 8:13) Was Uzzah so faithless as to think that Jehovah's hand was too short to steady the sacred chest that symbolized His presence? Whatever the case, we can be sure that Jehovah did what was right. He likely saw something in Uzzah's heart that caused Him to render swift judgment.—Proverbs 21:2.

Spirichwal Chrezhaz

w96-E 4/1 29 ¶1

Always Throw Your Burden on Jehovah

David as king had to bear some responsibility for this. His reaction shows that even those who have a good relationship with Jehovah can occasionally react badly to trialsome situations. First David became angry. Then he grew afraid. (2 Samuel 6: 8, 9) His trusting relationship with Jehovah was severely tested. Here was an occasion when seemingly he failed to throw his burden on Jehovah, when he did not follow his commands. Might that be the situation with us sometimes? Do we ever blame Jehovah for problems that result because we ignore his instructions?—Proverbs 19:3.

MAY 30–JUN 5

CHREZHHAZ FAHN DI WERD A GAAD | 2 SAMUEL 7-8

"Jehoava Mek Wahn Kovenant Wid Dayvid"

w10-E 4/1 20 ¶3

"Your Kingdom Will Certainly Be Steadfast"

Jehovah is touched by David's heartfelt de-

sire. In response to David's devotion and in line with prophecy, God makes a covenant with David that He will raise up someone in David's royal line who will rule forever. Nathan conveys God's solemn promise to David: "Your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite." (Verse 16) Who is the permanent Heir of this covenant—the One who will rule forever?—Psalm 89:20, 29, 34-36.

w10-E 4/1 20 ¶4

"Your Kingdom Will Certainly Be Steadfast"

Jesus of Nazareth was a descendant of David. When announcing Jesus' birth, an angel said: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:32, 33) So the covenant with David finds its fulfillment in Jesus Christ. Hence, he rules, not by human choice, but through a solemn promise of God that gives him the right to rule forever. Let us remember that God's promises always come true.—Isaiah 55:10, 11.

w14-E 10/15 10 ¶14

Have Unshakable Faith in the Kingdom

¹⁴ Consider what Jehovah promised King David of ancient Israel by means of the *Davidic covenant*. (Read 2 Samuel 7:12, 16.) Jehovah made this covenant with David during David's reign in Jerusalem, promising him that the Messiah would be his descendant. (Luke 1:30-33) Thus, Jehovah further narrowed the line of descent of the offspring and established that an heir of David would have "the legal right" to the throne of the Messianic Kingdom. (Ezek. 21:25-

27) Through Jesus, David's kingship "will be firmly established forever." Indeed, David's offspring "will endure forever; his throne will endure like the sun." (Ps. 89:34-37) Yes, the Messiah's rule will never become corrupt, and its accomplishments will last forever!

Spirichwal Chrezhaz

it-2-E 206 ¶2

Last Days

Balaam's Prophecy. It was before the Israelites entered the Promised Land that the prophet Balaam said to Moab's King Balak: "Do come, let me advise you what this people [Israel] will do to your people afterward in the end of the days. . . . A star will certainly step forth out of Jacob, and a scepter will indeed rise out of Israel. And he will certainly break apart the temples of Moab's head and the cranium of all the sons of tumult of war." (Nu 24:14-17) In the initial fulfillment of this prophecy, the "star" proved to be King David, the subduer of the Moabites. (2Sa 8:2) Evidently, therefore, in that fulfillment of this particular prophecy, "the end of the days" began with David's becoming king. Since David foreshadowed Jesus as Messianic King, the prophecy would also apply to Jesus at the time when he subdues his enemies.—Isa 9:7; Ps 2:8, 9.

JOON 6-12

CHREZHHAZ FAHN DI WERD A GAAD | 2 SAMUEL 9-10

"Dayvid Mi Shoa Laayal Lov"

w06-E 6/15 14 ¶6

Yes, You Can Find Happiness

"Happy is anyone acting with consideration toward the lowly one," David wrote. He

continued: “In the day of calamity Jehovah will provide escape for him. Jehovah himself will guard him and preserve him alive. He will be pronounced happy.” (Psalm 41:1, 2) The loving consideration that David showed toward Mephibosheth, the lame son of David’s beloved friend Jonathan, is an example of the right attitude toward the lowly one.—2 Samuel 9:1-13.

w05-E 5/15 17 ¶12

Highlights From the Book of Second Samuel

9:1, 6, 7. David kept his promise. We too must endeavor to keep our word.

w02-E 2/15 14 ¶10

They Coped With Thorns in Their Flesh

¹⁰ Some years later King David, out of his great love for Jonathan, expressed loving-kindness to Mephibosheth. David turned over all of Saul’s property to him and assigned Saul’s attendant Ziba as caretaker of this land. David also told Mephibosheth: ‘You will eat bread at my table constantly.’ (2 Samuel 9:6-10) No doubt David’s loving-kindness was comforting to Mephibosheth and helped to blunt the pain of his disability. What a fine lesson! We too should show kindness to those contending with a thorn in the flesh.

Spirichwal Chrezhaz

it-1-E 266

Beard

Among many ancient peoples of the East, including the Israelites, a beard was cherished as an evidence of manly dignity. God’s law to Israel prohibited the cutting off of the “sidelocks,” the hair between the ear and the eye, and the extremity of the beard. (Le 19:27; 21:5) This was doubtless because

among some pagans it was a religious practice.

JOON 13-19

CHREZHHAZ FAHN DI WERD A GAAD | 2 SAMUEL 11-12

“Noh Mek Rang Dizaiyaz Kanchroal Yu”

w21.06 17 ¶10

Yoo Ku Eskayp Fahn Saytan Chrap Dehn!

¹⁰ Jehoava mi gi Dayvid lata tingz, inkloodin moni, pozishan, an vikchri oava lata ih eni-mi dehn. Dayvid ihself mi seh dat di gif dehn fahn Jehoava da-mi “tu moch fi mek ih tel evribadi!” (Ps. 40:5) Bot Dayvid mi geh greedy, an ih mi waahn moa dan weh Jehoava mi gi ahn. Eevn doa Dayvid mi ga lata waif, hihn mi alow di rang dizaiya fi waahn wahn nada man waif fi groa eena ih haat. Di uman da-mi Bat-sheeba, an ih hozban da-mi Yuraiya di Hitait. Dayvid mi ga seks wid Bat-sheeba, an shee mi geh pregnant. Az if dat neva bad inof, Dayvid mi aalso set op Yuraiya fi mek dehn kil ahn! (2 Sam. 11:2-15) How Dayvid kuda mi du sohnting laik dat? Weh hihn mi-di tink, dat Jehoava neva mi wahn si ahn? Eevn doa Dayvid mi serv Jehoava fi wahn lang taim, hihn mi geh greedy an sayka dat ih mi sofa wahn lat. Laytaraan, Dayvid mi kanfes ih sin an ih ripent. Hihn mi veri tankful dat Jehoava fergiv ahn!—2 Sam. 12:7-13.

w19.09 17 ¶15

Bee Wilin fi Obay Jehoava Atariti

¹⁵ Jehoava mi apoint Dayvid noh onli az hed a ih famili bot aalso az hed a di hoal nayshan a Izrel. Sins Dayvid da-mi king, hihn mi ga wahn lata powa. Sohntaimz, doh, hihn mi yooz ih atariti eena di rang way an ih mi mek sohn seeryos mistayk. (2 Sam. 11:14,

15) Bot how hihn mi shoa dat hihn mi obey-dyant tu Jehoava? Hihn mi aksep Jehoava disiplin. Hihn mi poar owt ih haat tu Jehoava eena pryaa. Ahn hihn mi chrai ih bes fi obay Jehoava kongsl. (Ps. 51:1-4) Aalso, hihn mi hombl inof fi aksep gud advais fahn man ahn uman. (1 Sam. 19:11, 12; 25:32, 33) Dayvid mi laan fan ih mistayk dehn an ih mi mek ih servis tu Jehoava di moas im-poatant ting eena ih laif.

w18.06 17 ¶7

Mek Gaad Laa ahn Prinsipl Dehn Chrayn Yu Kanshans

7 Peepl seh: “Ayz haad pikni goh da maakit too taim.” Wel, wi noh need fi brok Gaad laa ahn laan di haad way, kaaz wi ku laan fahn di mistayk a adaz eena di Baibl. Proverbs 1:5 seh: “Wahn waiz persn wahn lishn ahn tek een moa inschrokshan.” Wi geh di bes inschrokshan wen wi reed ahn meditatyt pahn di reel-laif egzampl weh deh eena di Baibl. Fi egzampl, tink bowt di payn weh King Dayvid mi gaahn chroo afta ih mi disobay Jehoava ahn komit adolchri wid Baat-sheeba. (2 Sam. 12:7-14) Wen wi di reed ahn meditatyt pahn dis egzampl, wi ku aks wiself: ‘Weh King Dayvid kuda mi du fi avoid di payn ih mi gaahn chroo? Ah wanda if Ai wuda ga di schrent fi rijek wahn temtayshan if Ah fain miself eena wahn sichuwayshan laik dat? Hoo Ah wuda bee laik, Joazef er Dayvid?’ (Gen. 39:11-15) Stap ahn tink bowt di payn weh kohn fahn sin. Dis wahn schrentn wi haat fi “hayt weh bad.”

Spirichwal Chrezhaz

it-1-E 590 ¶1

David

Jehovah was watching, however, and uncovered the whole reprehensible matter. If

Jehovah had permitted the case involving David and Bath-sheba to be handled by human judges under the Mosaic Law, both of the wrongdoers would have been put to death, and of course, the unborn offspring of their adultery would have died with the mother. (De 5:18; 22:22) However, Jehovah dealt with the case himself and showed mercy to David because of the Kingdom covenant (2Sa 7:11-16), no doubt because David himself had shown mercy (1Sa 24: 4-7; compare Jas 2:13) and because of repentance that God observed on the part of the wrongdoers. (Ps 51:1-4) But they did not escape all punishment. By the mouth of the prophet Nathan, Jehovah pronounced: “Here I am raising up against you calamity out of your own house.”—2Sa 12:1-12.

JOON 20-26

CHREZHAAZ FAHN DI WERD A GAAD | 2 SAMUEL 13-14

“Bikaaz Amnon Mi Selfish, Dat Mi Leed tu Dizaasta”

it-1-E 32

Absalom

Murder of Amnon. The beauty of Absalom’s sister Tamar caused his older half brother Amnon to become infatuated with her. Feigning illness, Amnon contrived to have Tamar sent to his quarters to cook for him, and then he forcibly violated her. Amnon’s erotic love turned to contemptuous hate and he had Tamar put out into the street. Ripping apart her striped gown that had distinguished her as a virgin daughter of the king, and with ashes on her head, Tamar was met by Absalom. He quickly sized up the situation and voiced immediate suspicion of Amnon, indicating a prior alertness to his

half brother's passionate desire. Absalom instructed his sister to raise no accusation, however, and took her into his home to reside.—2Sa 13:1-20.

w17.09-E 5 ¶11

Cultivate Self-Control

¹¹ The Bible gives warning examples of individuals who lacked self-control concerning sexual conduct. It also shows the sad consequences that can result from such uncontrolled behavior. Anyone facing a situation similar to that of Kim would do well to ponder the case of the naive young man described in Proverbs chapter 7. Think, too, of the course Amnon took and the terrible outcome of his behavior. (2 Sam. 13:1, 2, 10-15, 28-32) Parents might help their children to develop self-control and wisdom in regard to romantic relationships by discussing the topic during family worship, using the Bible passages just mentioned.

it-1-E 33 ¶1

Absalom

Two years passed. Sheepshearing time came, a festive occasion, and Absalom arranged a feast at Baal-hazor about 22 km (14 mi) NNE of Jerusalem, inviting the king's sons and David himself. When his father begged off from attending, Absalom pressed him to agree to send Amnon, his firstborn, in his stead. (Pr 10:18) At the feast, when Amnon was in "a merry mood with wine," Absalom ordered his servants to slay him. The other sons headed back to Jerusalem, and Absalom went into exile with his Syrian grandfather in the kingdom of Geshur to the E of the Sea of Galilee. (2Sa 13:23-38) The "sword" foretold by the prophet Nathan had now entered David's "house" and would continue there for the rest of his life.—2Sa 12:10.

Spirichwal Chrezhaz

g04-E 12/22 8-9

The Kind of Beauty That Matters Most

By way of contrast, consider Absalom, one of David's sons. He turned out to be an undesirable man in spite of his enviable appearance. The Bible says of him: "Now compared with Absalom there proved to be no man so beautiful in all Israel as to be praised so much. From the sole of his foot to the crown of his head there proved to be no defect in him." (2 Samuel 14:25) However, Absalom's ambition impelled him to rebel against his own father and usurp the throne. He even violated his father's concubines. As a result, Absalom incurred divine wrath and suffered a painful death.—2 Samuel 15:10-14; 16:13-22; 17:14; 18:9, 15.

Do you feel drawn to Absalom? Of course not. All in all, he was a repulsive individual. His outstanding physical beauty did not compensate for his arrogance and disloyalty, nor did it prevent his ruin. On the other hand, the Bible contains many examples of wise, appealing people about whom nothing is said of their physical appearance. Evidently, what mattered most was their inner beauty.

JOON 27–JOO LAI 3

CHREZH AZ FAHN DI WERD A GAAD | 2 SAMUEL 15-17

"Absalom Mi Ribel Bikaaz Ih Mi Prowd"

it-1-E 860

Forerunner

It was the Oriental custom that runners go before the royal chariot to prepare and announce the king's coming and to assist him

generally. (1Sa 8:11) Absalom and Adonijah, in imitation of such regal dignity and to add prestige and seeming sanction to their respective rebellions, placed 50 runners before their personal chariots.—2Sa 15:1; 1Ki 1:5; see RUNNERS.

w12-E 7/15 13 ¶5

Serve the God of Freedom

⁵The Bible contains many examples of those who were a bad influence on others. One such example is Absalom, a son of King David. Absalom was an exceptionally good-looking man. In time, however, like Satan, he let greedy ambition fill his heart, for he began to covet his father's throne, to which he was not entitled. In a sly attempt to seize the kingship, Absalom feigned deep concern for his fellow Israelites while cleverly insinuating that the king's court lacked regard for them. Yes, just like the Devil in the garden of Eden, Absalom presented himself as a benefactor, at the same time cruelly maligning his own father.—2 Sam. 15:1-5.

it-1-E 1083-1084

Hebron

Some years later David's son Absalom returned to Hebron and there initiated his unsuccessful usurpation of his father's kingship. (2Sa 15:7-10) It was likely because of Hebron's historical importance as onetime capital of Judah, as well as because of its being his native city, that Absalom chose this city as the starting point of his drive for the throne. Later, David's grandson, King Rehoboam, rebuilt Hebron. (2Ch 11:5-10) After the desolation of Judah by the Babylonians and the return of the Jewish exiles, some of the repatriated Jews settled at Hebron (Kiriath-arba).—Ne 11:25.

Spirichwal Chrezhaz

w18.08 6 ¶11

Yoo Ga Aala di Faks?

¹¹Eevn wee persnali mait fays injostis bikaaz peepl seh haaf-chroot bowt wi. Kansida di egzampl a King Dayvid ahn Mefiboshet. Dayvid mi jenaros ahn kain tu Mefiboshet. Dayvid mi giv ahn aala di lan weh yoostu bee fi ih granfaada Saal. (2 Sam. 9:6, 7) Layta doh, Dayvid geh wahn negitiv ripoat bowt Mefiboshet. Ih neva chek if di ripoat da-mi chroo. Ih tek bak evriting weh ih mi gi Mefiboshet. (2 Sam. 16:1-4) Wen Dayvid geh fi taak tu ahn, ih riyalaiz dat ih mi mek wahn mistayk an ih gi bak Mefiboshet som a weh ih mi tek fan ahn. (2 Sam. 19:24-29) Dayvid kuda mi bee fyaa wid Mefiboshet, bot ih mi tu haysti. Ih shuda mi tek di taim fi geh aala di faks.

