

Laif ahn Minischri Meetin Werkbuk Risaach Infamayshan

JANIWERI 2-8

CHREZHAZ FAHN DI WERD A GAAD | 2 KINGS 22-23

“Wai Wi Need fi Bee Hombl?”

w00-E 9/15 29-30

Humble Josiah Had Jehovah’s Favor

From early morning, repairers of the temple work industriously. Surely Josiah is grateful to Jehovah that the workers are undoing the damage that some of his wicked ancestors did to God’s house. As the work progresses, Shaphan comes to make a report. But what is this? Why, he is carrying a roll! He explains that High Priest Hilkiah has found “the book of Jehovah’s law by the hand of Moses.” (2 Chronicles 34:12-18) What a discovery—undoubtedly the original copy of the Law!

Josiah is eager to hear every word of the book. As Shaphan reads, the king tries to see how each command applies to him and to the people. Especially is he impressed by how the book emphasizes true worship and foretells the plagues and exile that would come if the people engaged in false religion. Now realizing that not all of God’s commands have been carried out, Josiah tears his garments and gives Hilkiah, Shaphan, and others the order: ‘Inquire of Jehovah about the words of this book; for great is Jehovah’s rage set afire against us because our forefathers did not listen to the words of this book.’—2 Kings 22:11-13; 2 Chronicles 34:19-21.

w00-E 9/15 30 ¶2

Humble Josiah Had Jehovah’s Favor

Josiah’s messengers go to Huldah the prophetess in Jerusalem and return with a report. Huldah has relayed the word of Jehovah, indicating that the calamities recorded in the newly found book will befall the apos-

tate nation. Because of humbling himself before Jehovah God, however, Josiah will not have to look upon the calamity. He will be gathered to his forefathers and be taken to his graveyard in peace.—2 Kings 22:14-20; 2 Chronicles 34:22-28.

Spirichwal Chrezhaz

w01-E 4/15 26 ¶3-4

You Can Succeed Regardless of Your Upbringing

Despite the negative circumstances of his early childhood, Josiah proceeded to do what was good in Jehovah’s eyes. So successful was his reign that the Bible states: “Like him there did not prove to be a king prior to him who returned to Jehovah with all his heart and with all his soul and with all his vital force, according to all the law of Moses; neither after him has there risen up one like him.”—2 Kings 23:19-25.

What an encouraging example Josiah proves to be for those who may have had to endure a terrible childhood! What can we learn from his example? What helped Josiah to choose the right course and stay on it?

JANIWERI 9-15

CHREZHAZ FAHN DI WERD A GAAD | 2 KINGS 24-25

“Noh Ferget di Taim Wi Di Liv Eena”

w01-E 2/15 12 ¶2

Jehovah’s Day of Judgment Is Near!

² Zephaniah’s prophesying undoubtedly heightened young Josiah’s awareness of the need to purge Judah of unclean worship. But the king’s actions in purging the land of false religion did not remove all wickedness from among the people or atone for the sins of

his grandfather, King Manasseh, who had “filled Jerusalem with innocent blood.” (2 Kings 24:3, 4; 2 Chronicles 34:3) So Jehovah’s day of judgment was sure to come.

w07-E 3/15 11 ¶10

Highlights From the Book of Jeremiah

The year is 607 B.C.E. Zedekiah is in the 11th year of his kingship. King Nebuchadnezzar of Babylon has laid siege against Jerusalem for the past 18 months. On the seventh day of the fifth month of the 19th year of Nebuchadnezzar’s reign, Nebuzaradan, the chief of the bodyguard, ‘comes to,’ or arrives at, Jerusalem. (2 Kings 25:8) Perhaps from his camp outside the city walls, Nebuzaradan surveys the situation and plans a course of action. Three days later, on the tenth of the month, he ‘comes into,’ or enters, Jerusalem. And he proceeds to set the city aflame.—Jeremiah 52:12, 13.

Spirichwal Chrezhaz

w05-E 8/1 12 ¶1

Highlights From the Book of Second Kings

24:3, 4. On account of Manasseh’s blood-guilt, Jehovah “did not consent to grant forgiveness” to Judah. God respects the blood of the innocent. We can be confident that Jehovah will avenge innocent blood by destroying those responsible for shedding it.—Psalm 37:9-11; 145:20.

JANIWERI 16-22

CHREZHHAZ FAHN DI WERD A GAAD | 1 CHRONICLES 1-3

“Evriting Weh Deh Eena di Baibl Reel ahn Chroo”

w09-E 9/1 14 ¶1

Adam and Eve—Were They Real People?

Consider, for example, the Jewish ancest-

ral lists recorded in the Bible book of First Chronicles chapters 1 to 9 and in the Gospel of Luke chapter 3. These remarkably detailed genealogical records span 48 and 75 generations respectively. Luke traces the genealogy of Jesus Christ, while Chronicles records the royal and priestly ancestral lines for the nation of Israel. Both lists include the names of such well-known figures as Solomon, David, Jacob, Isaac, Abraham, Noah, and finally Adam. All the names in the two lists represent *real* people, and Adam was the original *real* person on each list.

w08-E 6/1 3 ¶14

Noah and the Flood—Fact, Not Fiction

Two genealogical accounts in the Bible testify that Noah was a real person. (1 Chronicles 1:4; Luke 3:36) Both Ezra and Luke, who compiled these genealogies, were careful researchers. Luke traced Jesus Christ’s lineage to Noah.

w09-E 9/1 14-15

Adam and Eve—Were They Real People?

Consider, for example, a Bible doctrine dear to the heart of most churchgoers—the ransom. According to this teaching, Jesus Christ gave his perfect human life as a ransom to save people from their sins. (Matthew 20:28; John 3:16) As we know, a ransom is a payment of a corresponding value to redeem or buy back something lost or forfeited. That is why the Bible describes Jesus as “a corresponding ransom.” (1 Timothy 2:6) Corresponding to what, we might ask? The Bible answers: “Just as in Adam all are dying, so also in the Christ all will be made alive.” (1 Corinthians 15:22) The perfect life that Jesus sacrificed to redeem obedient mankind corresponds to the perfect life that Adam lost as a result of the original sin in Eden. (Romans 5:12) Clearly, if

Adam did not exist, Christ's ransom sacrifice would be rendered completely meaningless.

Spirichwal Chrezhaz

it-1-E 911 ¶3-4

Genealogy

Names of Women. Women were named in the genealogical registers occasionally when there was a historical reason to do so. At Genesis 11:29, 30, Sarai (Sarah) is mentioned, evidently for the reason that the promised Seed was to come through her, not through another wife of Abraham. Milcah may have been named in the same passage because she was the grandmother of Rebekah, Isaac's wife, thereby showing Rebekah's lineage as being from Abraham's relatives, since Isaac was not to have a wife from the other nations. (Ge 22:20-23; 24:2-4) At Genesis 25:1, the name of Abraham's later wife Keturah is given. This shows that Abraham married again after Sarah died and that his reproductive powers were still alive more than 40 years after their miraculous renewal by Jehovah. (Ro 4:19; Ge 24:67; 25:20) Also, it reveals the relationship of Midian and other Arabian tribes to Israel.

Leah, Rachel, and Jacob's concubines, together with the sons they bore, are named. (Ge 35:21-26) This helps us to understand God's later dealings with these sons. For similar reasons we find the names of other women in the genealogical registers. When an inheritance was transmitted through them, their names might be included. (Nu 26:33) Of course, Tamar, Rahab, and Ruth are outstanding. In each case, there is something remarkable about the manner in which these women came to be in the line of ancestry of the Messiah, Jesus Christ. (Ge 38; Ru 1:3-5; 4:13-15; Mt 1:1-5) Among other instances of the mention of women in the

genealogical lists are 1 Chronicles 2:35, 48, 49; 3:1-3, 5.

JANIWERI 23-29

CHREZHHAZ FAHN DI WERD A GAAD | 1 CHRONICLES 4-6

“Weh Mi Pryaaz Seh Bowt Mee?”

w10-E 10/1 23 ¶3-7

A “Hearer of Prayer”

Jabez was a man of prayer. He began his prayer by pleading for God's blessing. He then made three requests that reflect a heart full of faith.

First, Jabez implored God, saying: “Enlarge my territory.” (Verse 10) This honorable man was no land-grabber, coveting what belonged to his fellow man. His earnest request may have had more to do with people than land. He may have been asking for the peaceful enlargement of his territory so that it could hold more worshippers of the true God.

Second, Jabez pleaded for God's “hand” to be with him. God's symbolic hand is his applied power, which he uses to help his worshippers. (1 Chronicles 29:12) To receive the requests of his heart, Jabez looked to the God whose hand is not short toward those who show faith in him.—Isaiah 59:1.

Third, Jabez prayed: “Preserve me from calamity, that it may not hurt me.” The expression “that it may not hurt me” may suggest that Jabez prayed, not to escape calamity, but to be kept from being grieved or overcome by the effects of evil.

Jabez' prayer revealed his concern for true worship and his faith and trust in the Hearer of prayer. How did Jehovah respond? This brief account concludes with the words:

“Accordingly God brought to pass what he had asked.”

Spirichwal Chrezhaz

w05-E 10/1 9 ¶7

Highlights From the Book of First Chronicles

5:10, 18-22. In the days of King Saul, the tribes east of the Jordan defeated the Hagarites even though these tribes were outnumbered more than 2 to 1. This was because the valiant men of these tribes trusted in Jehovah and looked to him for help. Let us have complete confidence in Jehovah as we carry on our spiritual warfare against formidable odds.—Ephesians 6:10-17.

JANIWERI 30—FEBIWERI 5

CHREZHHAZ FAHN DI WERD A GAAD | 1 CHRONICLES 7-9

“Yu Ku Handl Eni Haad Asainment Wid Jehoava Help”

w05-E 10/1 9 ¶8

Highlights From the Book of First Chronicles

9:26, 27. The Levite gatekeepers occupied an office of great trust. They were given the key to the entrance to the holy areas of the temple. They proved to be reliable in opening the gates each day. We have been entrusted with the responsibility of reaching out to the people in our territory and helping them to come to worship Jehovah. Should we not prove to be just as dependable and trustworthy as the Levite gatekeepers?

w11-E 9/15 32 ¶7

Can You Be Like Phinehas When You Face Challenges?

Phinehas carried a heavy load of respon-

sibility in ancient Israel; yet, with courage, insight, and reliance on God, he was able to face challenges successfully. And Phinehas’ diligent care for God’s congregation met with Jehovah’s approval. Some 1,000 years later, Ezra was inspired to write: “It was Phinehas the son of Eleazar that happened to be leader over them in the past. Jehovah was with him.” (1 Chron. 9:20) May that be true of all who take the lead among God’s people today, in fact, of all Christians who serve him loyally.

Spirichwal Chrezhaz

w10-E 12/15 21 ¶6

Sing to Jehovah!

⁶ Yes, through his prophets, Jehovah directed his worshippers to praise him with song. Singers from the priestly tribe were even exempted from duties that other Levites were required to perform so that they could devote sufficient time to composition and, most likely, to rehearsal.—1 Chron. 9:33.

FEBIWERI 6-12

CHREZHHAZ FAHN DI WERD A GAAD | 1 CHRONICLES 10-12

“Schrentn Yu Dizaiya fi Du Weh Gaad Waahn”

w12-E 11/15 6 ¶12-13

“Teach Me to Do Your Will”

¹² David’s appreciation for the principles reflected in the Law and his desire to live by them are also worthy of imitation. Consider what happened when David expressed his craving for “a drink of the water from the cistern of Bethlehem.” Three of David’s men forced their way into the city—then occupied by the Philistines—and brought back the water. However, “David did not consent to drink

it, but poured it out to Jehovah.” Why? David explained: “It is unthinkable on my part, as regards my God, to do this! Is it the blood of these men that I should drink at the risk of their souls? For it was at the risk of their souls that they brought it.”—1 Chron. 11:15-19.

¹³ David knew from the Law that blood should be poured out to Jehovah and not eaten. He also understood why this should be done. David knew that “the soul of the flesh is in the blood.” However, this was water, not blood. Why did David refuse to drink it? He appreciated the principle behind the legal requirement. To David, the water was as precious as the blood of the three men. Therefore, it was unthinkable for him to drink the water. Instead of drinking it, he concluded that he should pour it out on the ground.—Lev. 17:11; Deut. 12:23, 24.

w18.06 17 ¶5-6

Mek Gaad Laa ahn Prinsipl Dehn Chrayn Yu Kanshans

⁵ If wi waahn benifit fahn Gaad laa, wi need fi du moa dan jos geh fi noa dehn er reed bowt dehn. Wi haftu lov ahn rispek dehn. Di Baibl seh: “Hayt weh bad, ahn lov weh gud.” (Amos 5:15) Bot how wi ku du dat? Wi haftu laan fi vyoo tingz Jehoava way. Fi egzampl: Imajin dat yu di ga problemz fi sleep. Yu dakta tel yu fi eet helti food, geh moa eksasaiz, ahn chaynj yu way a laif. Afta yu chrai weh ih tel yu fi du, yu staat tu sleep beta fi chroo! How yu wuda feel tuwaadz da dakta? Af koars, yu wuda apreeshiayt how ih help yu fi ga wahn beta laif.

⁶ Wi Kriyayta da laik da dakta. Ih gi wi difrent laa soh dat wi kud protek wiself fahn di haam weh sin ku kaaz tu wi. Dehn saym laa help wi fi ga wahn beta laif. Tink bowt how wi benifit wen wi fala di laa dehn eena

di Baibl. Fi egzampl, ih seh noh fi tel lai, noh ga bad main gens peepl, ahn noh fi teef. Ih aalso seh dat wi noh fi yooz vai-lens, praktis spiritizm, ner du eni sin weh ga fi du wid seks. (**Reed Proverbs 6:16-19**; Rev. 21:8) Wen wi ekspeeryens di blesinz weh kohn fahn du tingz Jehoava way, wi geh fi lov an apreeshiayt Jehoava an ih laa dehn eevn moa.

Spirichwal Chrezhaz

it-1-E 1058 ¶5-6

Heart

Serving With “a Complete Heart.” The literal heart must be whole to function normally, but the figurative heart can be divided. David prayed: “*Unify my heart* to fear your name,” suggesting that a person’s heart could be divided with regard to its affections and fears. (Ps 86:11) Such a person may be “halfhearted”—lukewarmly worshipping God. (Ps 119:113; Re 3:16) An individual can also be of “a double heart” (literally, with a heart and a heart), trying to serve two masters, or deceptively saying one thing while thinking something else. (1Ch 12:33; Ps 12:2, ftn) Jesus strongly denounced such doublehearted hypocrisy.—Mt 15:7, 8.

One seeking to please God must be neither halfhearted nor doublehearted but must serve him with a *complete* heart. (1Ch 28:9) This requires diligent effort in view of the heart’s being desperate and inclined to badness. (Jer 17:9, 10; Ge 8:21) Of help in maintaining a complete heart are: heartfelt prayer (Ps 119:145; La 3:41), regular study of God’s Word (Ezr 7:10; Pr 15:28), zealous participation in preaching the good news (compare Jer 20:9), and association with others whose hearts are complete toward Jehovah.—Compare 2Ki 10:15, 16.

FEBIWERI 13-19

CHREZHAI FAHN DI WERD A GAAD | 1 CHRONICLES 13-16

“Fala Dairekshan ahn Yu Wahn Ga Sok-ses”

w03-E 5/1 10-11

Do You Ask, “Where Is Jehovah?”

¹² After the ark of the covenant had been returned to Israel and had been kept for many years at Kiriath-jearim, King David desired to transfer it to Jerusalem. He consulted with chiefs of the people and said that the Ark would be moved ‘if it seemed good to them and it was acceptable with Jehovah.’ But he neglected to search adequately to ascertain Jehovah’s will on the matter. If he had done so, the Ark would never have been loaded onto a wagon. It would have been carried by Kohathite Levites on their shoulders, as God had clearly instructed. Though David frequently inquired of Jehovah, he failed to do so in a proper way on this occasion. The result was disastrous. David later acknowledged: “Jehovah our God broke through against us, for we did not search after him according to the custom.”—1 Chronicles 13:1-3; 15:11-13; Numbers 4:4-6, 15; 7:1-9.

w03-E 5/1 11 ¶13

Do You Ask, “Where Is Jehovah?”

¹³ When the Ark was finally transported by the Levites from the house of Obed-edom to Jerusalem, a song composed by David was sung. It included the heartfelt reminder: “Search after Jehovah and his strength, seek his face constantly. Remember his wonderful acts that he has performed, his miracles and the judicial decisions of his mouth.”—1 Chronicles 16:11, 12.

Spirichwal Chrezhaz

w14-E 1/15 10 ¶14

Worship Jehovah, the King of Eternity

¹⁴ David brought the sacred ark of the covenant to Jerusalem. During this joyous occasion, the Levites sang a song of praise that contained a noteworthy statement, recorded at 1 Chronicles 16:31: “Declare among the nations: ‘Jehovah has become King!’” One might wonder, ‘Since Jehovah is the King of eternity, how is it that he *became* King at that time?’ Jehovah *becomes* King when he expresses his rulership or establishes an agency to represent him at a certain time or to deal with a specific situation. This aspect of Jehovah’s kingship has far-reaching significance. Before David died, Jehovah promised him that his kingship would continue indefinitely: “I will raise up your offspring after you, your own son, and I will firmly establish his kingdom.” (2 Sam. 7:12, 13) In the final outworking of matters, this “offspring” of David appeared more than 1,000 years later. Whom did this prove to be, and when would he become King?

FEBIWERI 20-26

CHREZHAI FAHN DI WERD A GAAD | 1 CHRONICLES 17-19

“Bee Hapi Eevn Wen Tingz Noh Goh di Way Yu Waahn”

w06-E 7/15 19 ¶1

Focus on the Goodness of Jehovah’s Organization

DAVID of ancient Israel is one of the most outstanding people discussed in the Hebrew Scriptures. This shepherd, musician, prophet, and king placed implicit trust in Jehovah God. David’s deep personal attachment to Jehovah aroused in him a desire to build a

house for God. Such a house, or temple, would become the center of true worship in Israel. David knew that the arrangements in connection with the temple would bring joy and blessings to God's people. David therefore sang: "Happy is the one you [Jehovah] choose and cause to approach, that he may reside in your courtyards. We will certainly be satisfied with the goodness of your house, the holy place of your temple."—Psalm 65:4.

w21.08 22-23 ¶11

Bee Hapi fi Weh Yu Ku Du fi Jehoava

¹¹ Sayhn way soh, wee ku geh moa jai wen wi **foakos** pahn weh wi kud du fi Jehoava. Werk haad fi "yooz aala [yu] taim" eena di minischri ahn du yu bes fi du moa eena di kangrigayshan. (Aks 18:5; Heeb. 10:24, 25) Pripyaa fi di meetin dehn soh dat yu ku giv inkorijin koments. Du yu bes eena yu asainments fi di midweek meetin. If dehn aks yu fi help wid sertn tingz eena di kangrigayshan, chrai yu bes fi du tingz pahn taim ahn shoa dat adaz ku pen pahn yu. Noh feel laik eni a di asainment dehn weh yu geh noh impoatant er dat yu noh need fi spen moch taim di du dehn. Chrai si how yu ku du beta ahn beta. (Prov. 22:29) If yu kip di werk haad ahn du yu bes fi Jehoava, yu frenship wid hihn wahn geh schranga ahn yu wahn ga moa jai. (Gal. 6:4) Yu wahn aalso fain it eeziya fi bee hapi wen adaz geh wahn priviliij weh yoo mi waahnt.—Roam. 12:15; Gal. 5:26.

Spirichwal Chrezhaz

w20.02 12, baks

Wi Lov Wi Faada, Jehoava, Wahn Lat

Jehoava Noatis Mee?

Yoo eva seh tu yuself: 'Dehn ga bilyanz a peepl pahn ert, soh wai Jehoava wuda tek noatis a mee?' Dehn ga lata peepl weh aks

da saym kweschan. King Dayvid mi rait: "Oa Jehoava, da hoo wee soh dat yu pay soh moch atenshan tu wi, er wahn son a man dat yu shuda main ahn?" (Ps. 144:3) Dayvid mi kanfident dat Jehoava mi noa ahn gud. (1 Chron. 17:16-18) Ahn chroo ih Werd, di Baibl, an ih aaganaizayshan, Jehoava mek it klyaa tu yoo dat hihn noatis di lov weh yu shoa far ahn. Kansida sohn skripcha weh ku help yoo fi bee shoar a di fak dat Jehoava noatis yu:

- Jehoava mi noatis yu bifo a yu mi eevn baan.—**Ps. 139:16.**
- Jehoava noa weh deh eena yu haat, ahn hihn noa weh yu di tink.—**1 Chron. 28:9.**
- Jehoava persnali lisn tu eech wan a yu pryaz.—**Ps. 65:2.**
- Yu akshanz ku mek Jehoava feel hapi er sad.—**Prov. 27:11.**
- Jehoava persnali jraa yoo tu hihn.—**Jan 6:44.**
- If yu ded, Jehoava noa yu soh gud dat hihn wahn ku rezorek yu. Hihn wahn gi yu wahn nyoo main ahn badi. Yu wahn ga di saym memriz ahn persnaliti.—**Jan 11:21-26, 39-44; Aks 24:15.**

FEBIWERI 27—MAACH 5

CHREZHAAZ FAHN DI WERD A GAAD | 1 CHRONICLES 20-22

"Help Yonga Peepl fi Ga Sokses"

w17.01-E 29 ¶8

"These Things Entrust to Faithful Men"

⁸ **Read 1 Chronicles 22:5.** David might have concluded that Solomon was not qualified to oversee such an important project. After all, the temple was to be "exceedingly magnificent," and Solomon was at the time "young and inexperienced." Yet, David knew

that Jehovah would equip Solomon to handle the work given to him. So David focused on what he could do to assist, preparing materials in great quantity.

w17.01-E 29 ¶7

“These Things Entrust to Faithful Men”

⁷ David did not withhold his support, brooding over the prospect that the credit for temple construction would not be his. The building did, in fact, become known as Solomon’s temple, not David’s. While David may have been disappointed that he could not fulfill his heart’s desire, he fully supported the project. He eagerly organized work groups and gathered iron, copper, silver, and gold, as well as cedar timbers. Further, he encouraged Solomon, saying: “Now, my son, may Jehovah be with you, and may you be successful and build the house of Jehovah your God, just as he has spoken concerning you.”—1 Chron. 22:11, 14-16.

w18.03 11-12 ¶14-15

Payrents, Unu Di Help Unu Pikni fi Geh Baptaiz?

¹⁴ Wen kangrigayshan eldaz taak bowt spirichwal goalz eena wahn pazitiv way, dis ku help payrents wid dehn pikni. Wahn sista weh mi painyaa fi moa dahn 70 yaaz memba how di kanvasayshan shee mi gat wid Brada Charles T. Russel mi help ahn. Shee mi onli siks yaaz oal at di taim. Shee seh: “Hihn mi tek 15 minits fi taak tu mi bowt mi spirichwal goalz.” Soh, pazitiv werdz an inkorijment ku goh wahn lang way. (Prov. 25:11) Wen dehn ga werk fi du pahn di Kingdom Haal, eldaz kud invait payrents ahn dehn chiljren fi help owt.

¹⁵ Adaz eena di kangrigayshan ku help wen dehn tek wahn inchres eena di yong wan dehn. Paat a dis wuda meen dat dehn need fi noatis wen wahn yong persn di proagres

eena wahn spirichwal way. Wi hafu bee kwik fi komen dehn eena wahn sinsyaa way. Aks yuself: ‘Ai noatis wen wahn yong persn giv wahn gud ansa weh kohn fan ih haat, er if ih gat wahn paat pahn di meetin? Ai noatis wen wahn yong persn noh giv een tu wahn tes a ih fayt, er wen ih noh frayd fi preech da skool?’ Wi shoa reel inchres wen wi mek it wi goal fi taak tu wahn yong persn bifo a er afta di meetin dehn. Wen wi du dehnya tingz, di yong peepl dehn wahn feel laik dehn da paat a di kangrigayshan.—Ps. 35:18.

Spirichwal Chrezhaz

w05-E 10/1 11 ¶6

Highlights From the Book of First Chronicles

21:13-15. Jehovah commanded the angel to halt the plague because He is sensitive to the suffering of His people. Indeed, “very many are his mercies.”

