

PLEASE NOTE - The references below are taken from the 86-22 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(1 Samuel 12:3) 3 Here I am. Testify against me before Jehovah and before his anointed one: Whose bull or whose donkey have I taken? Or whom have I defrauded or crushed? From whose hand have I accepted a bribe* to make me look the other way? If I have, I will restore it to you."

- Or "hush money."

*** it-2 p. 734 Ransom ***

The term may also be used with regard to those who should execute justice but who instead accept a bribe or gift as "hush money [ko'pher]" to cover over the wrongdoing in their sight.—1Sa 12:3; Am 5:12.

(1 Samuel 12:17) 17 Is it not the wheat harvest today? I will call on Jehovah to make it thunder and rain; then know and understand what an evil thing you have done in the eyes of Jehovah in asking for a king for yourselves."

*** w10 10/1 p. 14 He "Continued Growing Up With Jehovah" ***

Imitate Their Faith

He "Continued Growing Up With Jehovah"

SAMUEL looked into the faces of his people. The nation had gathered at the town of Gilgal, summoned by this faithful man who had served as prophet and judge for decades. It was May or June by modern reckoning; the dry season was well along. The fields in the region were golden with wheat ready for harvest. Silence fell over the crowd. How could Samuel reach their hearts?

The people did not understand how serious their situation was. They had insisted on having a human king to rule over them. They did not grasp

that they had shown gross disrespect to their God, Jehovah, and to his prophet. They were, in effect, rejecting Jehovah as their King! How could Samuel move them to repentance?

(1 Samuel 12:18) 18 At that Samuel called to Jehovah, and Jehovah made it thunder and rain on that day, so that all the people were greatly in fear of Jehovah and of Samuel.

*** w10 10/1 p. 18 He "Continued Growing Up With Jehovah" ***

A thunderstorm? In the dry season? Why, such a thing was unheard of! If there was even a trace of skepticism or scoffing among the people, it did not last long. The sky suddenly darkened with clouds. The winds battered the wheat in the fields. The thunder let out its booming, deafening roars. And the rain fell. The response? "The people were greatly in fear of Jehovah and of Samuel." At last, they saw how seriously they had sinned.—1 Samuel 12:18, 19.

(1 Samuel 12:23) 23 As for me, it is unthinkable for me to sin against Jehovah by ceasing to pray in your behalf, and I will continue to instruct you in the good and right way.

*** w07 6/1 p. 29 pars. 13-15 Elderly Ones—A Blessing to the Young ***

In addition, Samuel, having "grown old and gray," proved himself exemplary in praying with regard to others. He declared it "unthinkable . . . to sin against Jehovah by ceasing to pray" in behalf of his fellow Israelites.—1 Samuel 12:2, 23.

14 All of this highlights an essential way that aged ones can exert an influence for good on fellow servants of Jehovah. Despite limitations imposed by health or other circumstances, those advanced in years can pray in behalf of others. Older ones, do you appreciate just how much your prayers benefit the congregation? Because

of your faith in Christ's shed blood, you enjoy an approved standing before Jehovah, and because of your record of endurance, your faith has acquired a "tested quality." (James 1:3; 1 Peter 1:7) Never forget: "A righteous man's supplication, when it is at work, has much force."—James 5:16.

15 Your prayers in support of Jehovah's Kingdom work are needed. Some of our brothers are in prison on account of their Christian neutrality. Others have fallen victim to natural disasters, wars, and civil strife. Still others, right in our own congregations, are facing temptations or opposition. (Matthew 10:35, 36) Those taking the lead in the preaching work and in overseeing congregations also need your regular prayers in their behalf. (Ephesians 6:18, 19; Colossians 4:2, 3) How good it is that you mention fellow believers in your prayers, as Epaphras did!—Colossians 4:12.

(1 Samuel 13:21) 21 The price for sharpening was a pim for the plowshares, for the mattocks, for the three-toothed instruments, for the axes, and for fixing fast the oxgoad.

*** w05 3/15 p. 29 A "Pim" Testifies to the **Bible's Historicity** ***

A "Pim" Testifies to the Bible's Historicity

THE word "pim" occurs only once in the Bible. In the days of King Saul, the Israelites had to get their metal tools sharpened by Philistine smiths. "The price for sharpening proved to be a pim for the plowshares and for the mattocks and for the three-toothed instruments and for the axes and for fixing fast the oxgoad," states the Bible.—1 Samuel 13:21.

What was a pim? The answer to that question remained a mystery until 1907 C.E. when the first pim weight stone was excavated at the ancient city of Gezer. Bible translators of earlier dates had difficulty translating the word "pim." The King

James Version, for example, rendered 1 Samuel 13:21: "Yet they had a file for the mattocks, and for the coulter, and for the forks, and for the axes, and to sharpen the goads."

Scholars today know that a pim was a weight measure averaging 7.82 grams, or approximately two thirds of a shekel, the basic Hebrew unit of weight. A pim measure of silver scrap was the price the Philistines charged the Israelites for sharpening their tools. The shekel weight system went out of use with the fall of the kingdom of Judah and its capital, Jerusalem, in 607 B.C.E. So how does the pim measure testify to the historicity of the Hebrew text?

Some scholars argue that the texts of the Hebrew Scriptures, including the book of First Samuel, date to the Hellenistic-Roman era, even as late as from the second to the first century B.C.E. It is claimed, therefore, that "they are . . . 'unhistorical,' of little or no value for reconstructing a 'biblical' or an 'ancient Israel,' both of which are simply modern Jewish and Christian literary constructs."

Referring to the pim measure mentioned at 1 Samuel 13:21, however, William G. Dever, professor of Near Eastern archaeology and anthropology, says: "[It] cannot possibly have been 'invented' by writers living in the Hellenistic-Roman period several centuries after these weights had disappeared and had been forgotten. In fact, this bit of biblical text . . . would not be understood until the early 20th century A.D., when the first actual archaeological examples turned up, reading *pîm* in Hebrew." The professor continues: "If the biblical stories are all 'literary inventions' of the Hellenistic-Roman era, how did this particular story come to be in the Hebrew Bible? One may object, of course, that the *pîm* incident is 'only a detail.' To be sure; but as is well known, 'history is in the details.'"