

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 Kings 21:3) 3 But Na'both said to A'hab: "It is unthinkable, from Jehovah's standpoint, for me to give you the inheritance of my forefathers."

*** w17 April p. 24 par. 4 Do You Share Jehovah's Sense of Justice? ***

4 Read 1 Kings 21:1-3. When Ahab offered to purchase Naboth's vineyard or to give him a better vineyard in its place, Naboth refused. Why? He respectfully explained: "It is unthinkable, from Jehovah's standpoint, for me to give you the inheritance of my forefathers." Naboth's refusal was based on Jehovah's law to the nation of Israel that forbade the permanent sale of one's tribal inheritance. (Lev. 25:23; Num. 36:7) Clearly, Naboth had Jehovah's view of matters.

*** w14 2/1 p. 13 He Endured in the Face of Injustice ***

Ahab summoned him and offered to give him money or to trade for the vineyard. Naboth, though, said: "It is unthinkable, from Jehovah's standpoint, for me to give you the inheritance of my forefathers." (1 Kings 21:3) Was Naboth stubborn? Reckless? Many have assumed so. In fact, he was obeying the Law of Jehovah, which did not allow Israelites permanently to sell land that was the hereditary possession of their family. (Leviticus 25:23-28) To Naboth, it was unthinkable to break God's Law. He was a man of faith and courage, for he surely knew that it was dangerous to stand up to Ahab.

(1 Kings 21:7-13) . . ." 8 So she wrote letters in A'hab's name and sealed them with his seal and sent the letters to the elders and the nobles who lived in Na'both's city. 9 She wrote in the letters: "Proclaim a fast, and have Na'both sit at the head of the people. 10 And have two good-for-nothing men sit in front of him and testify against him, saying, 'You have cursed God and

** w21 December p. 14 par. 4 Questions From Readers ***

Consider the opening part of that verse. God commands his people not to go around spreading slander. Keep in mind that slander is more than idle gossip, though such gossip can also create problems. (Prov. 10:19; Eccl. 10:12-14; 1 Tim. 5:11-15; Jas. 3:6) Slander is often expressed in words and is intended to damage someone's reputation. The slanderer might bear false witness against the other person, even if doing so endangers that person's life. Recall that slanderous men bore false witness against Naboth, which led to his being unjustly stoned. (1 Ki. 21:8-13) Yes, a slanderer could stand up against another man's life, as mentioned in the second part of Leviticus 19:16.

*** ws17 April p. 21 par. 1 Do You Share Jehovah's Sense of Justice? ***

TWO bad men accuse a man of a very serious crime. What they say is a lie. But the man is found guilty and is to be executed. Imagine how people who loved justice felt as they watched this innocent man and his sons being stoned to death! This is not just a story. It is what really happened to a faithful servant of Jehovah named Naboth, who lived when King Ahab ruled Israel.—1 Kings 21:11-13; 2 Kings 9:26.

((1 Kings 21:19, 20) 19 You must tell him, 'This is what Jehovah says: "Have you murdered a man and also taken his property?"' Then say to him, 'This is what Jehovah says: "In the place where the dogs licked up the blood of Na'both, the dogs will lick up your own blood.'"' 20 A'hab said to E-li'jah: "So you have found me, O my enemy!" He replied: "I have found you. 'Because you are determined to do what is bad in the eyes of Jehovah,

*** w14 2/1 p. 15 He Endured in the Face of Injustice ***

Soon thereafter, Jehovah's sentence on Ahab was carried out. Wounded in battle, Ahab bled to death in his chariot. The account adds this grim detail: When the royal chariot was washed out, some of the dogs licked up the king's blood. In this public way, Jehovah's words that Elijah delivered to Ahab were fulfilled: "In the place where the dogs licked up the blood of Naboth, the dogs will lick up your own blood."—1 Kings 21:19; 22:19-22, 34-38.

*** w14 2/1 pp. 14-15 He Endured in the Face of Injustice ***

Imagine his expression as he lingered in that vineyard, his head full of dreams about the wondrous garden he would make of the place. But, suddenly, Elijah appeared! Ahab's blissful countenance changed, twisted with rage and hatred, as he spat out the words: "So you have found me, O my enemy!"—1 Kings 21:20.

Ahab's words reveal two kinds of folly. First, in saying, "So you have found me" to Elijah, Ahab revealed that he was spiritually blind. Jehovah had already "found" him. He had seen Ahab abuse the gift of free will and enjoy the fruitage of Jezebel's wicked plot. God saw into Ahab's heart, where love for a material possession had eclipsed any sense of mercy, justice, or compassion. Second, in saying to Elijah, "O my enemy!" Ahab revealed his hatred for a man who was a friend of Jehovah God and who could have helped Ahab turn from his disastrous course.

We may learn vital lessons from Ahab's folly. We must ever remember that Jehovah God sees all. As a loving Father, he knows when we stray from the path of what is right, and he is eager to see us change our ways. To help us, he often uses his friends—faithful humans who, like Elijah, bear God's words to their fellow humans. What a mistake it would be to view God's friends as our enemies!—Psalm 141:5.

Picture Elijah answering Ahab: "I have found you." He found Ahab for what he was—a thief, a murderer, and a rebel against Jehovah God. What courage it took for him to stand up to that wicked man!