



MID-WEEK MEETING FILE

JULY 22-26, 2013

WEEK STARTING JULY 22

Song 22 and Prayer "Jehovah Is My Shepherd"

□ Congregation Bible Study:

jr chap. 12 ¶8-13 (30 min.)

□ Theocratic Ministry School:

Bible reading: Acts 22-25 (10 min.)

No. 1: Acts 22:17-30 (4 min. or less)

No. 2: In What Ways Are We in the World but No Part of the World?—John 17:15, 16 (5 min.) [God's Love chap. 5, pages 50-61](#)

No. 3: Is It Possible for Christians to Be Taken to Heaven With Their Physical Bodies?—*rs* p. 314 ¶1-2 (5 min.)

□ Service Meeting:

Song 41 [Worship Jehovah During Youth](#)

10 min: Are You Prepared for the New School Year? Discussion. Invite audience to outline some of the challenges Christian youths will face at school. Explain how parents can use the *Index*, the *Young People Ask* books, our Web site, and other theocratic tools during family worship to prepare their children for the challenges they will face during the school year. (1 Pet. 3:15) Choose one or two topics, and relate some of the helpful information found in our publications. Invite audience to comment on how they were able to give a witness while at school.

20 min: "New Initiatives for Public Witnessing." Questions and answers. Outline any local arrangements that the congregation has for participating in public witnessing using tables or mobile literature displays, and relate outstanding experiences.

Song 95 and Prayer "Taste and See That Jehovah Is Good"

New Initiatives for Public Witnessing

¹ First-century Christians did more than preach from house to house. They also preached publicly. (Acts 20:20) For example, they went to the temple, where they knew many people could be found. (Acts 5:42) When in Athens, the apostle Paul

1. What example did first-century Christians set?

preached every day to those on hand in the marketplace. (Acts 17:17) Today, our primary way of spreading the good news continues to be the house-to-house ministry. However, we also go to parking lots, businesses, parks, busy thoroughfares, and other places in order to preach to people wherever they can be found. While every publisher is encouraged to engage in public witnessing where possible, many will have the opportunity to participate in two exciting new initiatives for public witnessing.

² **Special Metropolitan Public Witnessing:** As reported in the *2013 Yearbook* on pages 16 and 17, a trial initiative for public witnessing began in New York City in November 2011. Tables and carts with attractive displays and literature in several languages were strategically placed in areas of the city with high pedestrian traffic. Each day thousands of people walked by, including many who live in secured apartment buildings and persons who are often away from home. The response was overwhelming. In just one recent month, 3,797 magazines and 7,986 books were placed. Many passersby requested a Bible study. Since the emphasis was on starting Bible studies, any addresses left by interested ones were immediately forwarded to the appropriate congregation to follow up on the interest.

³ In view of the initiative's success, it is now being expanded worldwide to other densely populated metropolitan areas. The local branch office will identify which cities would benefit. Usually, these are cities with transportation hubs or a large concentration of office or apartment buildings that results in high pedestrian traffic. Thereafter, the branch office will initiate correspondence to the congregations that will participate and provide additional instructions. Regular and special pioneers are generally used, although in some places auxiliary pioneers also have a share in the work.

2. What trial initiative began in November 2011?
3. How is this initiative being expanded?

⁴ **How the Witnessing Is Done:** Those involved in special metropolitan public witnessing usually wait for someone to come to the table or mobile display. When someone approaches, he is invited to take any literature that interests him. The pioneers gladly answer from the Scriptures any questions he may have. If he takes literature, the pioneers do not mention the donation arrangement. But if he inquires about how our work is funded, they may explain that donations can be sent to the address listed in the literature. When possible, they ask: “Would you like someone to visit your home?” or “Are you aware that a free Bible study comes with that publication?”

⁵ Sharing in this initiative has been very rewarding. One couple wrote: “Standing at the table and seeing thousands of people go by each day has impressed upon our hearts the vast work that is being done to reach people all around the world. Seeing these masses of people and thinking about how Jehovah truly cares for each person has strengthened our resolve to continue putting the preaching work at the center of our lives. We imagine Jehovah scanning the hearts of all those who pass by the table, searching for those who are worthy. We have rarely felt so close to our angelic coworkers.”

⁶ **Public Witnessing That Is Organized Locally:** In addition to special metropolitan public witnessing, another new initiative is being organized by many bodies of elders in their local territory. With this initiative, publishers use a table or a mobile display at a busy location *within the congrega-*

tion’s territory boundary. This is different from special metropolitan public witnessing, which uses participants from many congregations to preach in the same high-traffic areas in cities chosen by the branch office.—See the box “Good Cooperation Needed.”

⁷ The elders will consider whether the congregation’s territory has areas of high pedestrian traffic and determine if it would

7. Where it is practical, how will the elders organize public witnessing locally?

Good Cooperation Needed

It has been reported that publishers from neighboring congregations sometimes engage in public witnessing on the same street, in the same parking lot, and in front of the same businesses or transportation hubs. Publishers from different congregations have left magazines in the same lobby, waiting room, or laundromat and have preached to the same businesses. This has caused businesspeople and neighborhood residents to feel overwhelmed on occasion, even when publishers are not preaching at the same time. Therefore, it is generally best to *stay within the congregation’s assigned territory* when witnessing publicly.

If publishers wish to witness publicly in a neighboring congregation’s territory, they should talk to their service overseer. He can then contact the service overseer of the other congregation to obtain permission before those in his congregation proceed. Where different-language congregations are assigned to preach in the same area, the service overseers should communicate with each other so as to avoid irritating people in the neighborhood unnecessarily. By means of good cooperation, all things can take place “decently and by arrangement.”—1 Cor. 14:40.

4. How is special metropolitan public witnessing done?
5. How has sharing in this new initiative been rewarding for one couple?
6. (a) What additional initiative for public witnessing is being organized in many congregations, and how is it different from special metropolitan public witnessing? (b) How may congregations cooperate when engaging in public witnessing?



be practical to organize public witnessing. Possible locations for a table or mobile display include transportation hubs, public squares, parks, busy streets, shopping malls, college campuses, airports, and locations of annual events. There is an advantage in having a table set up in the same location, on the same days, and at the same times. It has been found that tables set up at shopping malls are more effective than those outside a single large store where individuals are usually focused on their reason for visiting that specific store. Some locations, such as busy sidewalks, may be more conducive to a smaller mobile literature display. Elders can download from our Web site special files for making displays of the *Watchtower* and *Awake!* magazines and the *Bible Teach* book. These files have been prepared specifically for use in this form of public witnessing. Those who participate will carry out the work in much the same way as those engaged in special metropolitan public witnessing and should follow the direction of the service



overseer closely. If they obtain an address from an interested person who does not live in their territory, they should promptly fill out a *Please Follow Up* (S-43) form and give it to the secretary.

8 Public Witnessing in Your Personal Ministry: Some congregations may not have a location in their territory that has sufficient pedestrian traffic to justify setting up a table or making use of a mobile literature display. However, even in those congregations, publishers are encouraged to consider including public witnessing in their personal ministry. Is there a shopping area, a strip mall, or a busy store in your territory? Is there a park or a place where people gather? Are there public events that are periodically held in the territory? If so, you may still be able to enjoy public witnessing.

⁹ It is Jehovah's will that "all sorts of men should be saved and come to an accurate knowledge of truth." (1 Tim. 2:4) Therefore, we are trying to reach as many people as possible with the Kingdom message before the end comes. (Matt. 24:14) In many places it is a challenge to find people at home. Yet, we may be able to speak to them when they are away from home in a public setting. Public witnessing may be the only way that some people will get an opportunity to hear the good news. Therefore, may we fully accomplish our ministry by preaching to people wherever they may be found. —2 Tim. 4:5.

8. If there are no organized efforts in the congregation for public witnessing, what opportunities to preach publicly may still be available?

9. Why should we be conscientious about preaching to people wherever they may be found?

*“Jehovah Is My Shepherd”**(Psalm 23)*

1. Jehovah God is my Shepherd;
So why should I fear or fret?
For he who cares for his sheep so much
Will none of his own forget.
By quiet waters he leads me,
My soul does restore and bless.
He guides my steps for his own name's sake
In pathways of righteousness.
He guides my steps for his own name's sake
In pathways of righteousness.
2. Alone in depths of deep shadow,
I walk, yet I fear no harm.
For my Great Shepherd is always near;
His staff keeps me from alarm.
My head with oil he refreshes;
My cup he has filled up well.
His loving-kindness will follow me,
And there in his house I'll dwell.
His loving-kindness will follow me,
And there in his house I'll dwell.

3. How wise and loving my Shepherd!
His praises with joy I sing.
The cheering news of his tender care
To sheeplike ones I will bring.
His Word I'll faithfully follow,
Walk carefully in his way.
My glorious treasure of serving him,
I'll gratefully use each day.
My glorious treasure of serving him,
I'll gratefully use each day.

(See also Ps. 28:9; 80:1.)

imitate his heavenly Father. His love for Jehovah deepens as day by day he reflects God's likes and dislikes. In contrast, a person who ignores God's laws and reminders, thus rejecting any divine influence in his life, does not come to know the true God. He is similar to Jehoiakim, who threw into the fire Jehovah's word through Jeremiah.—*Read Jeremiah 36:21-24.*

⁷ Our success in sacred service and our prospects for life in the new world depend on our truly knowing Jehovah. (Jer. 9:24) Let us examine a few of God's qualities as revealed in Jeremiah's writings. During this consideration of God's personality, look for ways that you personally can both know him and imitate him as King Josiah did.

7. Why should you want to know Jehovah as King Josiah did?

Why can we say that King Josiah knew Jehovah intimately? What is involved in your knowing Jehovah as Josiah did?

7/22/13

“TO TIME INDEFINITE IS HIS LOVING-KINDNESS!”

⁸ The facet of God's personality known as loving-kindness, or loyal love, defies concise definition in many languages. According to one Bible dictionary, the Hebrew term involved describes the interaction of strength, steadfastness, and love. That dictionary goes on to say: “Any understanding of the word that fails to suggest all three inevitably loses some of its richness.” Thus, someone showing loving-kindness is more than a nice person. With deep concern, he tries to help others satisfy their needs, especially their spiritual needs, as best he

8. What is loving-kindness?



Josiah and Jehoiakim—a different response to God’s words

can. His main reason for acting in such a selfless manner is his desire to please Almighty God.

⁹ The best way to grasp the essence of the Biblical expression “loving-kindness” is by studying how God treated his true worshippers down through the ages. Jehovah protected and fed the Israelites while they spent 40 years in the wilderness. In the Promised Land, God provided judges to rescue them from their enemies and to bring them back to true worship. Because Jehovah stuck with them through good times and bad during all those centuries, he could tell the nation: “With a love to time indefinite I have loved you. That is why I have drawn you with loving-kindness.”—Jer. 31:3.*

* *The New English Bible* renders Jehovah’s words: “I have dearly loved you from of old, and still I maintain my unfailing care for you.”

9. What did Jehovah’s treatment of Israel prove?



¹⁰ In our day, God continues to show loving-kindness in ways that directly benefit his worshippers. Consider the matter of prayer. Jehovah takes note of all sincere prayers, but he pays special attention when his dedicated servants pray to him. Even if for years we keep praying about the same chronic problems, he does not lose patience with us; nor does he tire of hearing our prayers. Once, Jehovah had Jeremiah send a message to a group of Jews already captive in Babylon. They were over 500 miles away from the temple, far from family and friends in Judah. Their being far from the temple, however, did not keep Jehovah from hearing their requests for his favor and their expressions of praise. Bearing in mind your sincere prayers, think of the comfort the Jews felt when they heard God's words, as found at **Jeremiah 29:10-12.—Read.**

10. As illustrated with the Jews in Babylon, how does Jehovah show loving-kindness in the way that he listens to prayers?

¹¹ We see another evidence of Jehovah’s loving-kindness in his positive outlook. As the fall of Jerusalem approached and the city’s inhabitants continued their rebellion, which amounted to a rebellion against God, what did the future hold for them? Perhaps death from famine or a Babylonian sword? At best, they might experience a long exile and death in a foreign land. Jehovah, however, held out a positive “good word” for those who repented and changed their lives. He promised to ‘turn his attention’ to them. He would bring them “back to this place,” their homeland, from faraway Babylon. (Jer. 27:22) As a result, they would cry out: “Laud Jehovah of armies, for Jehovah is good; for to time indefinite is his loving-kindness!”—Jer. 33:10, 11.

¹² Because of his loving-kindness, Jehovah is a Source of encouragement to those who are in dire circumstances from a human standpoint. There are some today who were once part of the Christian congregation but who received needed and just discipline. They may feel overwhelmed by guilt and now hesitate to renew their association with God’s people. They may wonder whether Jehovah could ever forgive them and receive them back. Almighty God has a “good word” for all such ones. They can receive kind help to make any needed changes in their thinking and practices. And what we read in the preceding paragraph can in principle apply to them—Jehovah will ‘restore them to their place’ among his happy people.—Jer. 31:18-20.

¹³ As the God of loving-kindness, Jehovah also loyally supports his faithful servants. In these last days of

11, 12. (a) What did Jehovah hold out for the people of Jerusalem?
(b) What help is available for one who has received needed discipline?

13. Why should Jehovah’s support of Jeremiah encourage you?

Satan's world, we have reason to trust that Jehovah will sustain and protect all who seek his Kingdom first. Bear in mind that during the last days of Jerusalem, Jeremiah depended on Jehovah for food and protection. God never let the prophet down. (Jer. 15:15; **read Lamentations 3:55-57.**) If you find yourself under great pressure of any kind, be assured that Jehovah remembers your acts of loyalty. Because of his loving-kindness, he desires to support you so that you will not 'come to your finish.' —Lam. 3:22.

END

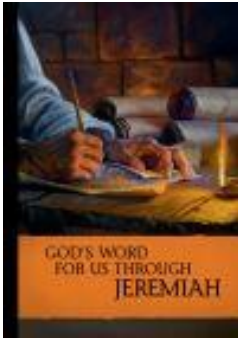
What aspect of Jehovah's loving-kindness most attracts you to him? Why do you feel that way?

"AS JEHOVAH IS ALIVE . . . IN JUSTICE!"

¹⁴ Some people spend years in prison for crimes they did not commit. There have even been cases in which

14. What injustices have you observed recently?





Paragraph 9

(Jeremiah 31:3) From far away Jehovah himself appeared to me, [saying:] "And with a love to time indefinite I have loved you. That is why I have drawn you with loving-kindness.

Paragraph 10

(Jeremiah 29:10-12) "For this is what Jehovah has said, 'In accord with the fulfilling of seventy years at Babylon I shall turn my attention to YOU people, and I will establish toward YOU my good word in bringing YOU back to this place.' ¹¹ "For I myself well know the

thoughts that I am thinking toward YOU,' is the utterance of Jehovah, 'thoughts of peace, and not of calamity, to give YOU a future and a hope. ¹² And YOU will certainly call me and come and pray to me, and I will listen to YOU.'

Paragraph 11

(Jeremiah 27:22) "To Babylon is where they will be brought and there they will continue to be until the day of my turning my attention to them," is the utterance of Jehovah. "And I will bring them up and restore them to this place.""

(Jeremiah 33:10, 11) "This is what Jehovah has said, 'In this place that YOU people will be saying is waste without man and without domestic animal, in the cities of Judah and in the streets of Jerusalem that are desolated without man and without inhabitant and without domestic animal, there will yet be heard ¹¹ the sound of exultation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the voice of those saying: "LAUD Jehovah of armies, for Jehovah is good; for to time indefinite is his loving-kindness!"' "They will be bringing a thanksgiving offering into the house of Jehovah, for I shall bring back the captives of the land just as at the start,' Jehovah has said."

Paragraph 12

(Jeremiah 31:18-20) "I have positively heard E'phra-im bemoaning himself, 'You have corrected me, that I may be corrected, like a calf that has not been trained. Cause me to turn back, and I shall readily turn back, for you are Jehovah my God. ¹⁹ For after my turning back I felt regret; and after my being led to know I made a slap upon the thigh. I became ashamed, and I also felt humiliated, for I had carried the reproach of my youth.'" ²⁰ "Is E'phra-im a precious son to me, or a fondly treated child? For to the extent of my speaking against him I shall without fail remember him further. That is why my intestines have become boisterous for him. By all means I shall have pity upon him," is the utterance of Jehovah.

Paragraph 13

(Jeremiah 15:15) You yourself have known. O Jehovah, remember me and turn your attention to me and avenge me upon my persecutors. In your slowness to anger do not take me away. Take note of my bearing reproach on account of your own self.

(Lamentations 3:55-57) I have called out your name, O Jehovah, from a pit of the lowest sort. ⁵⁶ My voice you must hear. Do not hide your ear to my relief, to my cry for help. ⁵⁷ You have drawn near in the day that I kept calling you. You said: "Do not be afraid."

(Lamentations 3:22) It is the acts of loving-kindness of Jehovah that we have not come to our finish, because his mercies will certainly not come to an end.

33 Then the military commander came near and took hold of him and gave command for him to be bound with two chains;^a and he proceeded to inquire who he might be and what he had done. **34** But some in the crowd began shouting out one thing, and others another.^b So, being unable himself to learn anything certain because of the tumult, he commanded him to be brought to the soldiers' quarters.^c **35** But when he got upon the stairs, the situation became such that he was being carried along by the soldiers because of the violence of the crowd; **36** for the multitude of the people kept following, crying out: "Take him away!"^d

37 And as he was about to be led into the soldiers' quarters, Paul said to the military commander: "Am I allowed to say something to you?" He said: "Can you speak Greek? **38** Are you not really the Egyptian who before these days stirred up a sedition^e and led the four thousand dagger men out into the wilderness?" **39** Then Paul said: "I am, in fact, a Jew,^f of Tarsus^g in Ci-li'cia, a citizen of no obscure city. So I beg you, permit me to speak to the people." **40** After he gave permission, Paul, standing on the stairs, motioned^h with his hand to the people. When a great silence fell, he addressed them in the Hebrewⁱ language, saying:

7/22 **22** "Men, brothers^j and fathers, hear my defense^k to YOU now." **2** (Well, when they heard he was addressing them in the Hebrew language,^l they kept all the more silent, and he said:) **3** "I am a Jew,^m born in Tarsus of Ci-li'cia,ⁿ but educated in this city at the feet of Ga·ma'li-el,^o instructed according to the strictness^p of the ancestral Law, being zealous^q for God just as all of YOU

CHAP. 21

a Ac 20:23
Ac 21:11
Eph 6:20
b Ac 19:32
c Ac 22:24
d Lu 23:18
Joh 19:15
Ac 22:22
e Ac 5:36
f Php 3:5
g Ac 9:11
Ac 22:3
h Ac 13:16
Ac 19:33
i Ac 26:14

CHAP. 22

j Ac 7:2
k Php 1:7
1Pe 3:15
l Ac 21:40
m Ac 26:5
Ro 11:1
n Ac 21:39
Ac 23:34
o Ac 5:34
p Ac 26:5
q Ga 1:14
Php 3:6

Second Col.

a Ac 8:3
Ac 9:2
1Ti 1:13
b Ac 26:10
c Ac 4:23
d Ac 9:2
e Ac 9:3
Ac 26:13
f Ac 9:4
Ac 26:14
g Joh 18:5
Ac 9:5
Ac 26:15
h Da 10:7
i Ac 9:7
j Lu 3:10
Ac 16:30
k Ac 26:16
l Ac 9:8
m Ac 10:22
1Ti 3:7
n Ac 9:17
o Ac 3:13
Ac 5:30
p Ac 9:15
Ga 1:15
q 1Co 9:1
1Co 15:8
r Ac 3:14
Heb 7:26
s 1Co 11:23
Ga 1:12
t Ac 4:20
Ac 23:11
Ac 26:16
u Ac 9:18
v Isa 1:16
1Co 6:11
Tit 3:5
Heb 10:22
1Jo 1:7
Re 1:5

are this day. **4** And I persecuted this Way to the death,^a binding and handing over to prisons^b both men and women, **5** as both the high priest and all the assembly of older men^c can bear me witness. From them I also procured letters^d to the brothers in Damascus, and I was on my way to bring also those who were there bound to Jerusalem to be punished.

6 "But as I was journeying and drawing close to Damascus, about midday, suddenly out of heaven a great light flashed all around me,^e **7** and I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?'^f **8** I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Naz-a-rene', whom you are persecuting.'^g **9** Now the men that were with me^h beheld, indeed, the light but did not hear the voice of the one speaking to me.ⁱ **10** At that I said, 'What shall I do,^j Lord?' The Lord said to me, 'Rise, go your way into Damascus, and there you will be told about everything it is appointed for you to do.'^k **11** But as I could not see anything for the glory of that light, I arrived in Damascus, being led by the hand of those who were with me.^l

12 "Now An-a-ni'as, a certain man reverent according to the Law, well reported^m on by all the Jews dwelling there, **13** came to me and, standing by me, he said to me, 'Saul, brother, have your sight again!'ⁿ And I looked up at him that very hour. **14** He said, 'The God of our forefathers^o has chosen you^p to come to know his will and to see^q the righteous One^r and to hear the voice of his mouth,^s **15** because you are to be a witness for him to all men of things you have seen and heard.^t **16** And now why are you delaying? Rise, get baptized^u and wash^v your sins

away by your calling upon his name.’^a

17 “But when I had returned to Jerusalem^b and was praying in the temple, I fell into a trance^c **18** and saw him saying to me, ‘Hurry up and get out of Jerusalem quickly, because they will not agree^d to your witness concerning me.’ **19** And I said, ‘Lord, they themselves well know that I used to imprison^e and flog in one synagogue after another those believing upon you;’^f **20** and when the blood of Stephen^g your witness was being spilled, I myself was also standing by and approving^h and guarding the outer garments of those doing away with him.’ **21** And yet he said to me, ‘Get on your way, because I shall send you out to nations far off.’”ⁱ

22 Now they kept listening to him down to this word, and they raised their voices, saying: “Take such a man away from the earth, for he was not fit to live!”^j

23 And because they were crying out and throwing their outer garments about and tossing dust into the air,^k **24** the military commander ordered him to be brought into the soldiers’ quarters and said he should be examined under scourging, that he might know fully for what cause they were shouting^l against him this way. **25** But when they had stretched him out for the whipping, Paul said to the army officer standing there: “Is it lawful for you men to scourge a man that is a Roman^m and uncondemned?” **26** Well, when the army officer heard this, he went to the military commander and made report, saying: “What are you intending to do? Why, this man is a Roman.” **27** So the military commander approached and said to him: “Tell me, Are you a Roman?”ⁿ He said: “Yes.” **28** The military commander responded: “I purchased these

CHAP. 22

a Ac 10:43

b Ac 9:26
Ga 1:18

c 2Co 12:1

d Ac 9:29

e Ac 8:3

f Mt 10:17

g Ac 7:58

h Ac 8:1
1Ti 1:15i Ac 9:15
Ac 13:2
Ro 1:5
Ro 11:13
Ga 2:7
1Ti 2:7j Ac 21:36
Ac 23:14
Ac 25:24

k 2Sa 16:13

l Ac 21:34

m Ac 16:37
Ac 23:27

n Ac 23:27

Second Col.

a Ac 16:37

b Ac 16:38
Ac 25:16c Mt 10:17
Lu 21:12

CHAP. 23

d Ac 24:16
2Co 1:12
2Ti 1:3
Heb 13:18
1Pe 3:16e 1Ki 22:24
Jer 20:2
Joh 18:22

f Mt 23:27

g Le 19:15

h De 25:1
Joh 7:51i Ex 22:28
Ec 10:20

j Ac 4:1

k Ac 26:5
Php 3:5

l Ac 24:21

m Ac 28:20

n Mt 22:23

o Mr 12:18

p Lu 20:27

rights as a citizen for a large sum of money.” Paul said: “But I was even born^a in them.”

29 Immediately, therefore, the men that were about to examine him with torture withdrew from him; and the military commander became afraid on ascertaining that he was a Roman^b and that he had bound him.

30 So, the next day, as he desired to know for sure just why he was being accused by the Jews, he let him loose and commanded the chief priests and all the San’he-drin to assemble. And he brought Paul down and stood him among them.^c

23 Looking intently at the San’he-drin Paul said: “Men, brothers, I have behaved before God with a perfectly clear conscience^d down to this day.” **2** At this the high priest An-ni’as ordered those standing by him to strike^e him on the mouth. **3** Then Paul said to him: “God is going to strike you, you white-washed^f wall. Do you at one and the same time sit to judge me in accord with the Law^g and, transgressing the Law,^h command me to be struck?” **4** Those standing by said: “Are you reviling the high priest of God?” **5** And Paul said: “Brothers, I did not know he was high priest. For it is written, ‘You must not speak injuriously of a ruler of your people.’”ⁱ

6 Now when Paul took note that the one part was of Sadducees^j but the other of Pharisees, he proceeded to cry out in the San’he-drin: “Men, brothers, I am a Pharisee,^k a son of Pharisees. Over the hope of resurrection^l of the dead I am being judged.”^m **7** Because he said this, a dissensionⁿ arose between the Pharisees and Sadducees, and the multitude was split. **8** For Sadducees^o say there is neither resurrection^p

nor angel nor spirit, but the Pharisees publicly declare them all. **9** So there broke out a loud screaming,^a and some of the scribes of the party of the Pharisees rose and began contending fiercely, saying: "We find nothing wrong in this man;^b but if a spirit or an angel spoke to him,^c—." **10** Now when the dissension grew great, the military commander became afraid that Paul would be pulled to pieces by them, and he commanded the force of soldiers^d to go down and snatch him from their midst and bring him into the soldiers' quarters.^e

11 But the following night the Lord stood by him^f and said: "Be of good courage!^g For as you have been giving a thorough witness^h on the things about me in Jerusalem, so you must also bear witness in Rome."ⁱ

12 Now when it became day, the Jews formed a conspiracy^j and bound themselves with a curse,^k saying they would neither eat nor drink until they had killed Paul.^l **13** There were more than forty men that formed this oath-bound conspiracy; **14** and they went to the chief^m priests and the older men and said: "We have solemnly bound ourselves with a curse not to take a bite of food until we have killed Paul. **15** Now, therefore, you together with the San'he-drin make it clear to the military commander why he should bring him down to you as though you intended to determine more accurately the matters involving him.ⁿ But before he gets near we will be ready to do away with him."^o

16 However, the son of Paul's sister heard of their lying in wait,^p and he came and entered into the soldiers' quarters and reported it to Paul. **17** So Paul called one of the army officers to him and said: "Lead this young

CHAP. 23

a Mt 8:29

b Lu 23:4
Ac 25:25c Ac 22:7
Ac 22:17

d Ac 21:32

e Ac 22:24

f Ac 27:23

g Ac 18:9
Ac 27:24

h Ac 20:21

i Ac 28:23
Ac 28:30
Ro 1:15

j Ac 25:3

k Ac 23:21

l Ps 31:13

m Ec 5:8

n Ac 23:20

o Ac 25:3

p Ac 9:24

Second Col.

a Ac 23:16

b Ac 23:15

c Ps 10:9
Pr 1:16
Isa 59:7
Ac 9:23
2Co 11:26

d Ac 23:12

e Ac 24:3

f Ac 21:33

g Ac 16:37
Ac 22:25

man off to the military commander, for he has something to report to him." **18** Therefore this man took him and led him to the military commander and said: "The prisoner Paul called me to him and requested me to lead this young man to you, as he has something to tell you." **19** The military commander took him^a by the hand and withdrew and began inquiring privately: "What is it you have to report to me?" **20** He said: "The Jews have agreed to request you to bring Paul down to the San'he-drin tomorrow as though intending to learn something more accurate about him.^b **21** Above all things, do not let them persuade you, for more than forty men of theirs are lying in wait^c for him, and they have bound themselves with a curse neither to eat nor to drink until they have done away with him;^d and they are now ready, waiting for the promise from you." **22** Therefore the military commander let the young man go after ordering him: "Do not blab to anyone that you have made these things clear to me."

23 And he summoned a certain two of the army officers and said: "Get two hundred soldiers ready to march clear to Caes-a-re'a, also seventy horsemen and two hundred spearmen, at the third hour of the night. **24** Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the governor." **25** And he wrote a letter having this form:

26 "Claudius Lys'i-as to his excellency, Governor Felix:^e Greetings! **27** This man was seized by the Jews and was about to be done away with by them, but I came suddenly with a force of soldiers and rescued him,^f because I learned he was a Roman.^g **28** And wishing to as-

certain the cause for which they were accusing him, I brought him down into their San'he-drin.^a **29** I found him to be accused about questions of their Law,^b but not charged with a single thing deserving of death or bonds.^c **30** But because a plot^d that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you.”^e

31 Therefore these soldiers^f took Paul according to their orders and brought him by night to An·tip'a·tris. **32** The next day they permitted the horsemen to go on with him, and they returned to the soldiers' quarters. **33** The horsemen entered into Caes·a·re'a^g and delivered the letter to the governor and also presented Paul to him. **34** So he read it and inquired from what province he was, and ascertained^h that he was from Ci·li·cia.ⁱ **35** “I shall give you a thorough hearing,” he said, “when your accusers arrive also.”^j And he commanded that he be kept under guard in the prae·to·ri·an palace of Herod.

24 Five days later the high priest An·a·ni'as^k came down with some older men and a public speaker, a certain Ter·tul'lus, and they gave information^l to the governor^m against Paul. **2** When he was called, Ter·tul'lus started accusing him, saying:

“Seeing that we enjoy great peaceⁿ through you and that reforms are taking place in this nation through your forethought, **3** at all times and also in all places we receive it, Your Excellency^o Felix, with the greatest thankfulness. **4** But that I may not hinder you any further, I beseech you to hear us briefly in your kindness. **5** For we have found this man a pestilent^p

CHAP. 23

a Ac 22:30
b Ac 18:15
Ac 24:5
Ac 25:19
c Ac 26:31
d Ac 23:16
Ac 25:3
e Ac 24:8
Ac 25:5
Ac 25:11
f Ac 23:23
g Ac 8:40
h Ac 22:3
i Ac 6:9
Ac 21:39
j Ac 24:1
Ac 25:16

CHAP. 24

k Ac 23:2
l Ac 25:2
Ac 25:15
m Ac 23:26
n Ps 12:2
Ps 55:21
Pr 26:28
o Ac 23:26
p Mt 5:11
Ac 16:20
Ac 17:6

Second Col.

a Lu 23:2
Ac 19:40
b Mt 2:23
Ac 23:22
c Ac 21:28
d 1Pe 3:15
e Ac 21:26
f Ac 25:8
g Ac 21:28
h Ac 25:7
i Ex 3:15
Ac 3:13
Ac 26:22
2Ti 1:3
j De 18:18
Ac 23:23
Ro 3:21
k Ac 23:6
l Isa 26:19
Da 12:2
Mt 22:31
Joh 5:28
Joh 11:25
Re 20:12
m Lu 14:14
Heb 11:35
n Lu 23:43
o Da 6:5
Ac 23:1
1Co 4:4
Heb 13:18
p Ac 11:29
2Co 8:4
q Ac 21:26

fellow and stirring up seditions^a among all the Jews throughout the inhabited earth and a spear-head of the sect of the Naz·a·renes',^b **6** one who also tried to profane the temple^c and whom we seized. **7** — **8** From him you yourself can by examination find out about all these things of which we are accusing him.”

9 With that the Jews also joined in the attack, asserting that these things were so. **10** And Paul, when the governor nodded to him to speak, answered:

“Knowing well that this nation has had you as judge for many years, I readily speak in my defense^d the things about myself, **11** as you are in a position to find out that for me it has not been more than twelve days since I went up to worship^e in Jerusalem; **12** and they found me neither in the temple^f arguing with anyone nor causing a mob^g to rush together, either in the synagogues or throughout the city. **13** Nor can they prove^h to you the things of which they are accusing me right now. **14** But I do admit this to you, that, according to the way that they call a ‘sect,’ in this manner I am rendering sacred service to the God of my forefathers,ⁱ as I believe all the things set forth in the Law^j and written in the Prophets; **15** and I have hope^k toward God, which hope these men themselves also entertain, that there is going to be a resurrection^l of both the righteous^m and the unrighteous.ⁿ **16** In this respect, indeed, I am exercising myself continually to have a consciousness^o of committing no offense against God and men. **17** So after quite a number of years I arrived to bring gifts of mercy to my nation, and offerings.^p **18** While I was at these matters they found me ceremonially cleansed in the temple,^q

but not with a crowd or with a tumult. But there were certain Jews from the district of Asia, **19** who ought to be present before you and to accuse me if they might have anything against me.^a **20** Or, let the men here say for themselves what wrong they found as I stood before the San'he-drin, **21** except with respect to this one utterance which I cried out while standing among them, 'Over the resurrection of the dead I am today being judged before you!' ”^b

22 However, Felix,^c knowing quite accurately the matters concerning this Way,^d began to put the men off and said: “Whenever Lys'i-as^e the military commander comes down, I shall decide upon these matters involving you.” **23** And he ordered the army officer that the man be kept and have some relaxation of custody, and that he forbid no one of his people to wait upon him.^f

24 Some days later Felix^g arrived with Dru-sil'la his wife, who was a Jewess,^h and he sent for Paul and listened to him on the belief in Christ Jesus.ⁱ **25** But as he talked about righteousness^j and self-control^k and the judgment^l to come, Felix became frightened and answered: “For the present go your way, but when I get an opportune time I shall send for you again.” **26** At the same time, though, he was hoping for money^m to be given him by Paul. On that account he sent for him even more frequently and would converse with him.ⁿ **27** But, when two years had elapsed, Felix was succeeded by Porcius Festus; and because Felix desired to gain favor^o with the Jews, he left Paul bound.

25 Therefore Festus, after entering^p upon the government of the province, went up three days later to Jerusalem from Caes-a-re'a;^q **2** and

CHAP. 24

- a Ac 23:30
Ac 25:16
- b Ac 23:6
Ac 28:20
- c Ac 23:24
- d Ac 9:2
Ac 19:9
- e Ac 23:26
- f Ac 27:3
- g Ac 23:24
- h Ac 16:1
- i Mt 10:18
1Pe 3:15
- j Ro 1:17
Ro 3:22
- k Ga 5:23
2Pe 1:6
- l Mt 12:18
Joh 16:8
2Co 5:10
Re 20:12
- m Ex 23:8
De 16:19
Ps 26:10
Pr 17:23
Isa 5:23
- n Mr 6:20
- o Pr 29:25
Lu 23:25
Ac 25:9

CHAP. 25

- p Ac 24:27
- q Ac 21:15

Second Col.

- a Ac 24:1
Ac 25:15
- b Ps 37:32
Pr 1:16
Ac 9:23
Ac 14:5
Ac 23:21
2Co 11:26
- c Ac 25:16
- d Joh 19:13
Ac 12:21
Ac 25:17
- e Mt 5:11
Lu 23:2
Ac 24:5
- f Ac 24:12
- g Ac 28:17
- h Ac 24:27
- i Ac 25:20
- j Ac 25:21
Ac 26:32
- k Ac 28:17
- l 1Pe 4:15
- m Ac 23:29
Ac 26:31
- n Ac 25:21
Ac 26:32
Ac 28:19

the chief priests and the principal men of the Jews gave him information^a against Paul. So they began to entreat him, **3** asking for themselves as a favor against the man that he would send for him to come to Jerusalem, as they were laying an ambush^b to do away with him along the road. **4** However, Festus answered that Paul was to be kept in Caes-a-re'a and that he himself was about to depart shortly for there. **5** “Hence let those who are in power among you,” he said, “come down with me and accuse him,^c if there is anything out of the way about the man.”

6 So when he had spent not more than eight or ten days among them, he went down to Caes-a-re'a, and the next day he sat down on the judgment seat^d and commanded Paul to be brought in. **7** When he arrived, the Jews that had come down from Jerusalem stood round about him, leveling against him many and serious charges^e for which they were unable to show evidence.

8 But Paul said in defense: “Neither against the Law of the Jews nor against the temple^f nor against Caesar have I committed any sin.”^g **9** Festus, desiring to gain favor^h with the Jews, said in reply to Paul: “Do you wish to go up to Jerusalem and be judged there before me concerning these things?”ⁱ **10** But Paul said: “I am standing before the judgment seat of Caesar,^j where I ought to be judged. I have done no wrong to the Jews,^k as you also are finding out quite well. **11** If, on the one hand, I am really a wrongdoer^l and have committed anything deserving of death,^m I do not beg off from dying; if, on the other hand, none of those things exists of which these men accuse me, no man can hand me over to them as a favor. I appeal to Caesar!”ⁿ

bt 198
par. 6
TMS
Review

12 Then Festus, after speaking with the assembly of counselors, replied: “To Caesar you have appealed; to Caesar you shall go.”

13 Now when some days had passed, A·grip’pa the king and Ber·ni’ce arrived in Caes·a·re’a for a visit of courtesy to Festus.

14 So, as they were spending a number of days there, Festus laid before the king the matters respecting Paul, saying:

“There is a certain man left prisoner by Felix, **15** and when I was in Jerusalem the chief priests and the older men of the Jews brought information^a about him, asking a judgment of condemnation against him. **16** But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers^b face to face and gets a chance to speak in his defense concerning the complaint.

17 Therefore when they got together here, I made no delay, but the next day I sat down on the judgment seat and commanded the man to be brought in.

18 Taking the stand, the accusers produced no charge^c of the wicked things I had supposed concerning him. **19** They simply had certain disputes with him concerning their own worship^d of the deity and concerning a certain Jesus who was dead but who Paul kept asserting was alive.^e

20 So, being perplexed as to the dispute over these matters, I proceeded to ask if he would like to go to Jerusalem and there be judged concerning these matters.^f **21** But when Paul appealed^g to be kept for the decision by the August One, I commanded him to be kept until I should send him on up to Caesar.”

22 Here A·grip’pa said to Festus: “I myself would also like to hear the man.”^h “Tomorrow,” he said, “you shall hear him.”

CHAP. 25

a Ac 25:2

b Ac 25:5

c Ac 25:7

d Ac 18:15
Ac 23:29

e Ac 22:8

f Ac 25:9

g Ac 25:11
Ac 26:32
Ac 28:19

h Ac 9:15

Second Col.

a 1Pe 1:24
1Jo 2:16

b Ac 22:22

c Ac 23:29
Ac 26:31

d Ac 25:21

e Ac 26:32

CHAP. 26

f Ac 25:13

g Ac 13:16

h Ac 24:10

i Ac 24:5

j Ac 25:26

k Ga 1:13

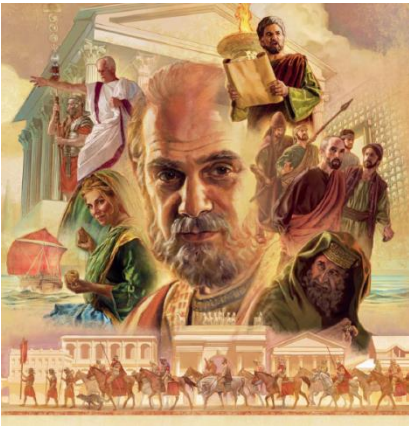
23 Therefore, on the next day, A·grip’pa and Ber·ni’ce came with much pompous^a show and entered into the audience chamber together with military commanders as well as men of eminence in the city, and when Festus gave the command, Paul was brought in. **24** And Festus said: “King A·grip’pa and all you men who are present with us, you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here, shouting that he ought not to live any longer.^b **25** But I perceived he had committed nothing deserving of death.^c So when this man himself appealed^d to the August One, I decided to send him. **26** But concerning him I have nothing certain to write to my Lord. Therefore I brought him forth before you, and especially before you, King A·grip’pa, in order that, after the judicial examination has taken place,^e I might get something to write. **27** For it seems unreasonable to me to send a prisoner and not also to signify the charges against him.”

END

26 A·grip’pa^f said to Paul: “You are permitted to speak in behalf of yourself.” Then Paul stretched his hand out^g and proceeded to say in his defense:^h

2 “Concerning all the things of which I am accusedⁱ by Jews, King A·grip’pa, I count myself happy that it is before you I am to make my defense this day, **3** especially as you are expert on all the customs^j as well as the controversies among Jews. Therefore I beg you to hear me patiently.

4 “Indeed, as to the manner of life^k from youth up that I led from the beginning among my nation and in Jerusalem, all the Jews **5** that have been



*** w08 5/15 p. 30-p. 31 Highlights From the Book of Acts *** Jehovah's Word Is Alive

Lessons for Us:

25:8-12. Christians today can and should make use of available legal provisions “in the defending and legally establishing of the good news.”—Phil. 1:7.

TMS REVIEW:

4. What Scriptural basis is there for Jehovah's Witnesses to utilize the courts of the land to protect their right to preach? (Acts 25:10-12) [July 22, bt p. 198 par. 6]

*** bt chap. 25 p. 198 par. 6 “I Appeal to Caesar!” ***

⁶ Festus' desire to indulge the Jews could have put Paul in mortal danger. Therefore, Paul used a right he possessed as a Roman citizen. He told Festus: “I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. . . . I appeal to Caesar!” Once made, such an appeal was usually irrevocable. Festus emphasized this, saying: “To Caesar you have appealed; to Caesar you shall go.” (Acts 25:10-12) By appealing to a higher legal authority, Paul set a precedent for true Christians today. When opposers try to frame “trouble by decree,” Jehovah's Witnesses avail themselves of legal provisions to defend the good news.—Ps.



94:20.

*** w12 3/15 p. 11 par. 8 Help People to “Awake From Sleep” ***

⁸ Bear in mind that whatever the current response, our preaching honors Jehovah and plays a role in the outworking of his purpose. Soon, those who do not obey the good news will undergo judicial punishment. The way people react to our preaching will be a basis for judgment. (2 Thess. 1:8, 9) Furthermore, it would be a mistake for a Christian to reason that vigorous preaching is unnecessary because “there is going to be a resurrection of both the righteous and the unrighteous.” (Acts 24:15) We understand from God's Word that those who are judged as “goats” will go “into everlasting cutting-off.” Our preaching expresses God's mercy, opening the way for people to change and to get “everlasting life.” (Matt. 25:32, 41, 46; Rom. 10:13-15) If we did not preach, how would people have the opportunity to hear the message that can mean life?



*** w12 11/15 p. 8 Their Surplus Offset a Deficiency ***

When Paul wrote to the Christians in Rome about 56 C.E., the collection was almost complete. He said: "I am about to journey to Jerusalem to minister to the holy ones. For those in Macedonia and Achaia have been pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem." (Rom. 15:25, 26) Paul fulfilled his commission shortly thereafter, for upon returning to Jerusalem and being arrested there, he told Roman Governor Felix: "I arrived to bring gifts of mercy to my nation, and offerings."—Acts 24:17.

The spirit shown by first-century Christians is clear from what Paul said of the Macedonians. He stated that they "kept begging us with much entreaty for the privilege of kindly giving." The apostle urged the Corinthians to follow that example. He said: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for

God loves a cheerful giver." What moved the congregations to show such generosity? The desire behind it was not solely "to supply abundantly the wants of the holy ones but also to be rich with many expressions of thanks to God." (2 Cor. 8:4; 9:7, 12) Our generosity may well have similar objectives. Jehovah God will surely bless such a fine and unselfish spirit—and his blessing indeed makes a person rich.—Prov. 10:22.

*** w11 8/15 p. 31 par. 19 Pursue Peace ***



¹⁹ Remember, too, that there will be "a resurrection of both the righteous and the unrighteous." (Acts 24:15) When that hope becomes a reality here on earth, millions of people with varying backgrounds, temperaments, and personalities will be brought back to life—and that from times stretching all the way back to "the founding of the world"! (Luke 11:50, 51) Teaching resurrected ones the ways of peace will indeed be a great privilege. What a tremendous help the training we now receive as peacemakers will be to us at that time!

*** w09 4/1 pp. 27-28 Fasting—Does It Draw You Closer to God? ***

The Bible, however, also refers to fasts that God did not view with favor. King Saul fasted before consulting a spirit medium. (Leviticus 20:6; 1 Samuel 28:20) Wicked people, such as Jezebel as well as the fanatics who planned to kill the apostle Paul, proclaimed fasts. (1 Kings 21:7-12; Acts 23:12-14) The Pharisees were well-known for their regular fasting. (Mark 2:18) Yet, they were condemned by Jesus, and they failed to impress God. (Matthew 6:16; Luke 18:12) Likewise, Jehovah ignored the fasts of certain Israelites because of their bad conduct and wrong motives.—Jeremiah 14:12.

These examples show that it is not the act of fasting in itself that pleases God. However, many sincere servants of God who did fast met with divine approval. So should Christians fast?

Two Biblical accounts of early Christians who did fast show that if with good motive a person chooses to abstain from food, this is acceptable to God. (Acts 13:2, 3; 14:23) Christians, then, are under no obligation to fast. Yet, a person who chooses to do so should be alert to certain dangers.

*** bt chap. 24 p. 194 “Be of Good Courage!” ***



“Felix Became Frightened” (Acts 24:22-27)

¹⁹ In our ministry, we may find people who are like Felix. At first they might appear to show interest in the truth, but they are really seeking their own selfish course. We rightfully remain wary of such ones. Yet, like Paul, we can tactfully tell them of God’s righteous standards. Perhaps the truth will touch their hearts. However, if it becomes evident that they have no intention of abandoning a sinful course, we leave them alone and search out those who really are seeking the truth.

*** g 8/09 p. 32 ‘A Drawer That Only Jehovah Can Open’ ***

▪ In 2007, six-year-old Erika and four-year-old Mattia lost their father in death. The children’s pain has been eased, however, by the resurrection hope.—Acts 24:15.

Erika likes to share her Bible-based hope with others, especially at her school in Sicily. For example, when her friend Beatrice said that Erika’s father was now in heaven, Erika kindly replied that the Bible indicates otherwise. “So where is he then?” asked Beatrice.

“In the tomb,” replied Erika. At that point, Beatrice wanted to know what a tomb is.

“It’s like a drawer that opens and closes,” explained Erika. “But once this drawer is closed, you can’t open it. Only Jehovah can open it when the new world comes.”

*** km 6/11 p. 3 “How Much Time Should I Count?” ***

If a question arises and there is no published direction on it, each publisher can consider: Was the time spent in the ministry? Or was it spent doing something else that is not actually part of that work? What we write on our personal field service report each month should give us joy and not pangs of conscience. (Acts 23:1) Of course, our primary concern is, not how to count time, but how to make our time count by being industrious in the ministry.—Heb. 6:11.

*** km 2/05 p. 6 pars. 1-2 Help Them Receive a Further Witness ***

¹ As we share the good news, we often meet people who live outside our territory or who speak another language, including sign language. Others with whom we have enjoyed good Bible discussions may move out of our territory. How can we arrange for such ones to receive a further witness? By using the *Please Follow Up (S-43) form*.

² People often listen more intently to the good news when it is presented in their mother tongue. (Acts 22:1, 2) Hence, in most cases, when we meet someone who speaks another language, we should fill out the form **even if the person does not show interest in the Kingdom message**. However, where there is a sizable foreign-language population that is regularly receiving a witness in their own language, it may not be necessary to fill out the form except when interest is shown.

*** km 2/98 pp. 4-5 par. 14 Witnessing to People of All Languages and Religions ***

¹⁴ When witnessing to those of non-Christian beliefs, we need to be careful that our approach does not cost us the opportunity to converse with them about the good news. (Acts 24:16) Adherents of some religions are very sensitive about any attempts to convert them from their faith. So be alert to find points on which to build a common ground so as to attract them to the whole truth of God’s Word. Sheeplike ones will respond to a kindly approach and a clear presentation of the truth.

Worship Jehovah During Youth**(Ecclesiastes 12:1)**

1. Precious to God are you daughters and sons;
Great his affection for you, our dear ones.
Loving attention to you he extends
Through us, your parents, your fam'ly, and friends.
2. Honor your parents who care for your life,
Giving no cause for contention or strife.
If you gain favor with God and with men,
Days of your youth will be happiest then.
3. Always remember your God in your youth;
Grow ever stronger in love of the truth.
By your devotion to God you will bring
Joy to the heart of Jehovah, our King.

(See also Ps. 71:17; Lam. 3:27; Eph. 6:1-3.)



Spreading the Word

Something New for Manhattan

In November 2011, a group of Jehovah's Witnesses began to acquaint people in Manhattan with the Bible's message by means of attractive display tables and carts. This initiative is taking place in the southern part of Manhattan, the busiest and oldest borough of New York City. The area was divided into four zones. Each zone has several locations where those passing by can stop at a well-arranged table or cart stocked with Bible literature and attended by a local pioneer. Most displays can be found in or near transportation hubs, through which tens of thousands of people pass each day.

At these locations, people can learn the Bible’s answer to many questions. People who do not wish to linger can pick up a publication to read later. Literature is available in many languages. If a publication is not available in a desired language, it may be ordered and picked up a few days later.

The public as well as the authorities have welcomed this initiative. One police officer said: “What took you so long? You really have what people need.” One man stopped abruptly when he saw the book *What Does the Bible Really Teach?* He said that he noticed people on the subway reading the book and wondered where they had obtained it. Now he knows.

One young man walked past one of the tables every day for six weeks on his way to work. Eventually he stopped and said, “I need help.” Those manning the table were happy to assist. They gave him a Bible and showed him how to benefit from it. Enthusiastic passersby have stopped to discuss spiritual matters, and in eight months’ time, 1,748 expressed a desire to study the Bible. By June 2012, this initiative had allowed the public to obtain 27,934 magazines and 61,019 books.

Our Magazines—Fewer Pages, More Languages

Beginning with the January 2013 issues, *Awake!* and the public edition of *The Watchtower* were reduced from 32 pages to 16 pages. Because the

95 “Taste and See That Jehovah Is Good” (Psalm 34:8)

1. Our service to God we cherish;
We value our priv’lege to preach.
We buy out the time and give God our best,
For many we still need to reach.

(CHORUS)

*God’s Word invites us: ‘Come taste and see—
See that Jehovah is good.’*

*Godly devotion brings greatest gain,
We know we’ve done all we could.*

2. For those in the full-time service,
Rich blessings and treasures abound.
By trusting in God to care for their needs,
In all things contentment is found.

(Chorus)