



# MID-WEEK MEETING FILE

**JULY 29-AUG 2, 2013**

## WEEK STARTING JULY 29

Song 51 and Prayer [We Cleave to Jehovah](#)

### □ Congregation Bible Study:

*jr* chap. 12 ¶14-19, box on p. 148 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Acts 26-28 (10 min.)

**No. 1:** Acts 26:19-32 (4 min. or less)

**No. 2:** Will Faithful Christians Be Taken to Heaven Secretly Without Dying?—*rs* p. 314 ¶3—p. 315 ¶2 (5 min.)

**No. 3:** Ways That God’s Spirit Is Manifest in His Servants—Gal. 5:22, 23; Rev. 22:17 (5 min.) [w12 10/15 pp. 12-16](#)

### □ Service Meeting:

Song 96 [Seek Out Deserving Ones](#)

**10 min: Preach in a Natural Manner.** Talk based on the *Ministry School* book, page 128, paragraph 1, to page 129, paragraph 1. Briefly interview an experienced publisher who has overcome shyness. What has helped him to feel less nervous in the ministry?

**10 min: Question Box.** Discussion by an elder.

**10 min: Prove Yourselves Sons of Your Father. (Matt. 5:43-45)** Discussion based on the *2013 Yearbook*, page 89, paragraph 3, to page 90, paragraph 1, and page 164, paragraph 2. Invite audience to comment on the lessons learned.

Song 80 and Prayer [The Quality of Goodness](#)

## QUESTION BOX

### ■ Before an unbaptized publisher is approved for baptism, to what extent should he be attending congregation meetings and sharing in the ministry?

Getting baptized is the most important decision a person will make. Therefore, before an individual is approved for baptism, he must have a reasonable understanding of what God requires of him. In addition, he should already be demonstrating his determination to live by God’s requirements.

Christians are commanded not to forsake the gathering of themselves together, so an unbaptized publisher should already be showing diligence in attending congregation meetings. (Heb. 10:24, 25) He would generally also be participating by commenting. Likely, he would be enrolled in the Theocratic Ministry School, although this is not a requirement.

In addition, since Christians have been given the commission to preach the good news and make disciples, an unbaptized publisher should be regularly sharing in the ministry before baptism. (Matt. 24:14; 28:19, 20) How many months should he be publishing before he can be baptized? Logically, he should be allowed sufficient time

to demonstrate that he is steadfastly determined to have a regular and zealous share in the ministry month after month. (Ps. 78:37) However, it need not be very long from the time that he starts publishing until he qualifies for baptism, perhaps just a few months. How much field service time should he be reporting? There are no hard-and-fast rules. The elders should consider each publisher’s unique circumstances and be reasonable and balanced.—Luke 21:1-4.

The elders (or ministerial servants in congregations with very few elders) who meet with a baptismal candidate should remember that every person is different, and they should use good judgment in determining whether he qualifies for baptism. They would expect him to have a real desire to be one of Jehovah’s Witnesses and to demonstrate an appreciation for his privilege of associating with Jehovah’s organization and sharing in the ministry. The elders understand that he has not yet grown to spiritual maturity or gained the skill of experienced baptized evangelizers. If the elders feel that the candidate is not qualified for baptism, they should kindly inform him of the Scriptural reasons for their decision and help him to receive spiritual assistance.

## *We Cleave to Jehovah* (Joshua 23:8)

1. Our Sov'reign, Jehovah, has shown himself deserving.  
In all of his dealings, his justice is unswerving.  
No word he has spoken will prove to be in vain.  
We cleave to Jehovah and close to him remain;  
Embracing his rule is the way of lasting gain.
2. On truth and on justice  
his throne is firmly founded.  
The place of his dwelling with glory is surrounded.  
At his invitation, to him the meek now stream.  
We cleave to Jehovah, the God who is supreme;  
Deserving is he of our worshipful esteem.
3. The heaven of heavens itself cannot contain him.  
No foe can resist him, no enemy restrain him.  
All things he has promised, we trust him to fulfill.  
We cleave to Jehovah; We want to do his will,  
And may our devotion to him grow deeper still.



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.

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

---

7/29/2013

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

<sup>14</sup> 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?



a court condemned a man to death and only after the execution did evidence of his innocence come to light. Parents in some countries are so desperate for food that they sell their children as slaves so that the family can get something to eat. How do you feel when you hear of such injustice today? How do you think Jehovah feels? The Bible makes it clear that he wants to remove all causes of suffering. He is the only One capable of doing so. Hence, the poor and innocent who suffer today can take heart. Jehovah, the God of justice, is taking steps to save them from their present distress.—Jer. 23:5, 6.

<sup>15</sup> In Jeremiah’s time, some were aware of God’s superior quality of justice. For example, the prophet raised the possibility that Israel might repent of their sins and make a statement, as it were, attesting to this change of heart, saying: “As Jehovah is alive in truth, in justice and in righteousness!” (Jer. 4:1, 2) That is true because injustice has no place in Jehovah’s purpose. But there are other proofs that Jehovah is a lover of justice.

<sup>16</sup> God unquestionably keeps his word and is unhypocritical. While many humans break promises they make to others, Jehovah does not. Even the laws of nature, which he has established and from which we benefit, are unbreakable. (Jer. 31:35, 36) We can also depend on his promises and his judicial decisions, for they are always good.—**Read Lamentations 3:37, 38.**

<sup>17</sup> When judging, Jehovah is never satisfied with the mere outward appearance of a matter. He looks beyond

---

15, 16. (a) What reality about Jehovah did Jeremiah highlight? (b) Why can you trust in God’s laws and promises?

17. (a) What does Jehovah do when judging matters? (b) Why can you trust the elders’ handling of problems in the congregation? (See the box “They Judge for Jehovah,” on page 148.)

## THEY JUDGE FOR JEHOVAH

Through his written Word and the Christian congregation, Jehovah has trained elders in his methods of judging. He has authorized them to represent him in handling problems in the congregation. Such brothers are imperfect, and they cannot read the heart, as Jehovah does. But they want to treat their fellow worshippers in accord with the example Almighty God sets. They pray for divine guidance and strive to apply relevant Bible principles, thus seeking to 'judge with righteousness,' as Jehovah himself does. (Jer. 11:20) Thus, you have good reason to trust the elders, "for they are keeping watch over your souls as those who will render an account."—Heb. 13:17.

the obvious to get all the facts. He also assesses the motives of those involved. Doctors can now use specialized equipment and techniques to look at a patient's heart while it is pumping, thus gaining information about its condition. Or they can examine the kidneys, which are doing the work of filtering blood. Jehovah can do much more. He examines the figurative heart and assesses a person's motives and the figurative kidneys, which reflect a person's deepest feelings. He can thus verify what moved a person to act in a certain way and how he feels about his actions. And the Almighty is not overwhelmed by the abundance of details that his close examination reveals. Better than the most insightful human judge, He uses all that information correctly and in

a balanced way to determine our future.—**Read Jeremiah 12:1a; 20:12.**

<sup>18</sup> You thus have a solid basis for trusting in Jehovah, even if at times you feel some pangs of conscience because of past mistakes. Never forget that Jehovah is not a tenacious prosecutor who looks for a reason to punish, but rather, he is a compassionate Judge who wants to help. If you have unsettled feelings over your past course or an issue involving some other person, ask Jehovah to take up “the contests,” or emotional struggles, so that you can put the matter behind you.\* With his help, you can see the high value God places on your continued share in sacred service.—**Read Lamentations 3:58, 59.**

<sup>19</sup> Understandably, the God of perfect justice desires that those seeking his approval practice justice themselves. (Jer. 7:5-7; 22:3) Preaching the good news without prejudice is an important way of displaying divine justice. When you are conscientious in making return visits and conducting Bible studies, you reflect God’s superior standard of justice in a truly beneficial way. How is that? He desires that all sorts of people learn about him and attain salvation. (Lam. 3:25, 26) What a privilege you have to be God’s fellow worker, reflecting his justice in that lifesaving work!

---

\* If a brother or a sister has engaged in conduct that clearly violates God’s law, it should be brought to the attention of the congregation elders so that they can deal with the matter and provide Scriptural assistance.—Jas. 5:13-15.

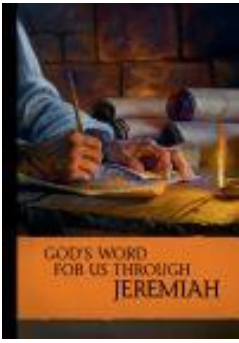
---

18, 19. How can knowing God’s quality of justice affect us?

***How does Jehovah’s justice bring you comfort? How can you comfort others by imitating God’s justice?***

---





### Paragraph 14

**(Jeremiah 23:5, 6)** “Look! There are days coming,” is the utterance of Jehovah, “and I will raise up to David a righteous sprout. And a king will certainly reign and act with discretion and execute justice and righteousness in the land. <sup>6</sup> In his days Judah will be saved, and Israel itself will reside in security. And this is his name with which he will be called, Jehovah Is Our Righteousness.”

### Paragraph 15

**(Jeremiah 4:1, 2)** “If you would return, O Israel,” is the utterance of Jehovah, “you may return even to me. And if you will take away your disgusting things on my account, then you will not go as a fugitive. <sup>2</sup> And [if] you will certainly swear, ‘As Jehovah is alive in truth, in justice and in righteousness!’ then in him the nations will actually bless themselves, and in him they will boast about themselves.”

### Paragraph 16

**(Jeremiah 31:35, 36)** This is what Jehovah, the Giver of the sun for light by day, the statutes of the moon and the stars for light by night, the One stirring up the sea that its waves may become boisterous, the One whose name is Jehovah of armies, has said: <sup>36</sup> “‘If these regulations could be removed from before me,’ is the utterance of Jehovah, ‘those who are the seed of Israel could likewise cease from proving to be a nation before me always.’”

**(Lamentations 3:37, 38)** Who, now, has said that something should occur [when] Jehovah himself has not commanded? <sup>38</sup> From the mouth of the Most High bad things and what is good do not go forth.

### Paragraph 17

**(Jeremiah 12:1)** You are righteous, O Jehovah, when I make my complaint to you, indeed when I speak even about matters of judgment with you. Why is it that the way of wicked ones is what has succeeded, that all those who are committing treachery are the unworried ones?

**(Jeremiah 20:12)** But you, O Jehovah of armies, are examining the righteous one; you are seeing the kidneys and the heart. May I see your vengeance upon them, for to you I have revealed my case at law.

### Paragraph 18

**(Lamentations 3:58, 59)** You have taken up, O Jehovah, the contests of my soul. You have repurchased my life. <sup>59</sup> You have seen, O Jehovah, the wrong done to me. O do conduct the judgment for me.

### Paragraph 19

**(Jeremiah 7:5-7)** For if YOU will positively make YOUR ways and YOUR dealings good, if YOU will positively carry out justice between a man and his companion, <sup>6</sup> if no alien resident, no fatherless boy and no widow YOU will oppress, and innocent blood YOU will not shed in this place, and after other gods YOU will not walk for calamity to yourselves, <sup>7</sup> I, in turn, shall certainly keep YOU residing in this place, in the land that I gave to YOUR forefathers, from time indefinite even to time indefinite.”

**(Jeremiah 22:3)** This is what Jehovah has said: “RENDER justice and righteousness, and deliver the one that is being robbed out of the hand of the defrauder; and do not maltreat any alien resident, fatherless boy or widow. Do [them] no violence. And do not shed any innocent blood in this place.

**(Lamentations 3:25, 26)** Good is Jehovah to the one hoping in him, to the soul that keeps seeking for him. <sup>26</sup> Good it is that one should wait, even silently, for the salvation of Jehovah.



**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<sup>a</sup> 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<sup>b</sup> 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<sup>c</sup> of the wicked things I had supposed concerning him. **19** They simply had certain disputes with him concerning their own worship<sup>d</sup> of the deity and concerning a certain Jesus who was dead but who Paul kept asserting was alive.<sup>e</sup>

**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.<sup>f</sup> **21** But when Paul appealed<sup>g</sup> 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."<sup>h</sup> "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<sup>a</sup> 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.<sup>b</sup> **25** But I perceived he had committed nothing deserving of death.<sup>c</sup> So when this man himself appealed<sup>d</sup> 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,<sup>e</sup> 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."

**26** A·grip'pa<sup>f</sup> said to Paul: [7/29/2013](#) "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out<sup>g</sup> and proceeded to say in his defense:<sup>h</sup>

**2** "Concerning all the things of which I am accused<sup>i</sup> 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<sup>j</sup> as well as the controversies among Jews. Therefore I beg you to hear me patiently.

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

previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect<sup>a</sup> of our form of worship I lived a Pharisee.<sup>b</sup> **6** And yet now for the hope<sup>c</sup> of the promise<sup>d</sup> that was made by God to our forefathers I stand called to judgment; **7** whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely rendering him sacred service night and day.<sup>e</sup> Concerning this hope I am accused<sup>f</sup> by Jews, O king.

**8** "Why is it judged unbelievable among you men that God raises up the dead?"<sup>g</sup> **9** I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Nazarene'; **10** which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons,<sup>h</sup> as I had received authority from the chief priests;<sup>i</sup> and when they were to be executed, I cast my vote against them. **11** And by punishing them many times in all the synagogues<sup>j</sup> I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.

**12** "Amid these efforts as I was journeying to Damascus<sup>k</sup> with authority and a commission from the chief priests, **13** I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those journeying with me.<sup>l</sup> **14** And when we had all fallen to the ground I heard a voice say to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? To keep kicking against the goads makes it hard for you.'<sup>m</sup> **15** But I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus, whom you are persecuting.'<sup>n</sup> **16** Neverthe-

## CHAP. 26

- a Ac 22:3
- b Ac 23:6  
Php 3:5
- c Ac 24:15
- d Ge 3:15  
De 18:15  
2Sa 7:12  
Da 9:24  
Mal 3:1
- e Lu 2:37  
Ro 11:7
- f Ac 24:21
- g 1Ki 17:22  
2Ki 4:35  
Heb 11:35
- h Joh 16:2  
Ac 8:3  
1Co 15:9  
Ga 1:13  
1Ti 1:13
- i Ac 9:2  
Ac 9:14
- j Ac 22:19
- k Ac 9:2  
Ac 22:5
- l Ac 9:3  
Ac 22:6
- m Ac 9:4  
Ac 22:7
- n Ac 9:5  
Ac 22:8

## Second Col.

- a Eze 2:1
- b Ac 22:15  
Ga 1:12  
1Ti 1:12
- c Ac 22:21  
Ro 11:13
- d Isa 35:5  
Isa 61:1
- e Isa 42:7  
Col 1:13
- f Isa 60:2  
Joh 8:12  
2Co 4:6
- g Eph 2:2
- h Lu 1:77  
1Jo 3:5
- i Eph 1:11
- j Ac 20:32
- k Ac 9:20  
1 Ac 9:22
- m Ac 9:28
- n Ac 9:15
- o Eze 18:31  
Mt 3:8  
2Co 7:11
- p Ac 21:31
- q 2Co 1:10
- r Isa 9:6  
Jer 23:5  
Jer 33:15  
Eze 34:23  
Mic 5:2  
Mal 3:1  
Lu 24:27  
Lu 24:44  
Ro 3:21
- s Ge 3:15  
Ge 49:10  
De 6:4  
De 18:18  
Joh 5:46
- t Ps 22:7  
Ps 22:16  
Ps 35:19  
Isa 50:6  
Isa 53:5
- u Ps 16:10
- v Lu 2:32

less, rise and stand on your feet.<sup>a</sup> For to this end I have made myself visible to you, in order to choose you as an attendant and a witness<sup>b</sup> both of things you have seen and things I shall make you see respecting me; **17** while I deliver you from this people and from the nations, to whom I am sending you,<sup>c</sup> **18** to open their eyes,<sup>d</sup> to turn them from darkness<sup>e</sup> to light<sup>f</sup> and from the authority of Satan<sup>g</sup> to God, in order for them to receive forgiveness of sins<sup>h</sup> and an inheritance<sup>i</sup> among those sanctified<sup>j</sup> by their faith in me.'

**19** "Wherefore, King Agrippa, I did not become disobedient to the heavenly sight,<sup>k</sup> **20** but both to those in Damascus<sup>l</sup> first and to those in Jerusalem,<sup>m</sup> and over all the country of Judea, and to the nations<sup>n</sup> I went bringing the message that they should repent and turn to God by doing works that befit repentance.<sup>o</sup> **21** On account of these things Jews seized me in the temple and attempted to slay me.<sup>p</sup> **22** However, because I have obtained the help<sup>q</sup> that is from God I continue to this day bearing witness to both small and great, but saying nothing except things the Prophets<sup>r</sup> as well as Moses<sup>s</sup> stated were going to take place, **23** that the Christ was to suffer<sup>t</sup> and, as the first to be resurrected<sup>u</sup> from the dead, he was going to publish light<sup>v</sup> both to this people and to the nations."<sup>w</sup>

**24** Now as he was saying these things in his defense, Festus said in a loud voice: "You are going mad,<sup>x</sup> Paul! Great learning is driving you into madness!" **25** But Paul said: "I am not going mad, Your Excellency Festus, but I am uttering sayings of truth and of soundness of mind. **26** In reality, the king to whom I am speaking with free-

w Ps 18:49; Isa 11:10; Isa 52:15; x 1Co 1:23.

ness of speech well knows about these things; for I am persuaded that not one of these things escapes his notice, for this thing has not been done in a corner.<sup>a</sup> **27** Do you, King A·grip'pa, believe the Prophets? I know you believe."<sup>b</sup> **28** But A·grip'pa said to Paul: "In a short time you would persuade me to become a Christian." **29** At this Paul said: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds."

**30** And the king rose and so did the governor and Berni'ce and the men seated with them. **31** But as they withdrew they began talking with one another, saying: "This man practices nothing deserving death<sup>c</sup> or bonds." **32** Moreover, A·grip'pa said to Festus: "This man could have been released if he had not appealed<sup>d</sup> to Caesar."

**27** Now as it was decided for us to sail away to Italy,<sup>e</sup> they proceeded to hand both Paul and certain other prisoners over to an army officer named Julius of the band of Augustus. **2** Going aboard a boat from Ad·ra·myt'ti·um that was about to sail to places along the coast of the district of Asia, we set sail, there being with us Aris·tar'chus<sup>f</sup> a Mac·e·do'ni·an from Thes·sa·lo·ni'ca. **3** And the next day we landed at Si'don, and Julius treated Paul with human kindness<sup>g</sup> and permitted him to go to his friends and enjoy their care.<sup>h</sup>

**4** And putting out to sea from there we sailed under the shelter of Cy'prus, because the winds were contrary; **5** and we navigated through the open sea along Ci·li'cia and Pam·phyl'i·a and put into port at My'ra in Ly'ci·a.

CHAP. 26

a Joh 18:20

b Ac 26:3

c Ac 23:29  
Ac 25:25d Ac 25:11  
Ac 25:21  
Ac 28:19

CHAP. 27

e Ac 25:12

f Ac 19:29  
Ac 20:4  
Col 4:10g Pr 19:22  
Ac 28:16

h Ac 24:23

Second Col.

a Ac 28:11

b Le 16:29  
Le 23:27

c Ac 27:21

d Mr 4:37

e Ac 27:32

**6** But there the army officer found a boat from Alexandria<sup>a</sup> that was sailing for Italy, and he made us board it. **7** Then, after sailing on slowly quite a number of days and coming to Cni'dus with difficulty, because the wind did not let us get on, we sailed under the shelter of Crete at Salmo'ne, **8** and coasting along it with difficulty we came to a certain place called Fair Havens, near which was the city La·se'a.

**9** As considerable time had passed and by now it was hazardous to navigate because even the fast of atonement<sup>b</sup> day had already passed by, Paul made a recommendation, **10** saying to them: "Men, I perceive that navigation is going to be with damage and great loss not only of the cargo and the boat but also of our souls."<sup>c</sup> **11** However, the army officer went heeding the pilot and the shipowner rather than the things said by Paul. **12** Now as the harbor was inconvenient for wintering, the majority advised setting sail from there, to see if they could somehow make it to Phoenix to winter, a harbor of Crete that opens toward the northeast and toward the southeast.

**13** Moreover, when the south wind blew softly, they thought they had as good as realized their purpose, and they lifted anchor and began coasting inshore along Crete. **14** After no great while, however, a tempestuous wind<sup>d</sup> called Eu·ro·aq'ui·lo rushed down upon it. **15** As the boat was violently seized and was not able to keep its head against the wind, we gave way and were borne along. **16** Now we ran under the shelter of a certain small island called Cau'da, and yet we were hardly able to get possession of the skiff<sup>e</sup> at the stern. **17** But after hoisting it aboard they began using helps to undergird the boat; and being



in fear of running aground on the Syr'tis, they lowered the gear and thus were driven along. **18** Yet because we were being violently tossed with the tempest, the following day they began to lighten<sup>a</sup> the ship; **19** and the third day, with their own hands, they threw away the tackling of the boat.

**20** When, now, neither sun nor stars appeared for many days, and no little tempest<sup>b</sup> was lying upon us, all hope of our being saved finally began to be cut off. **21** And when there had been a long abstinence from food, then Paul stood up in the midst of them<sup>c</sup> and said: "Men, you certainly ought to have taken my advice and not have put out to sea from Crete and have sustained this damage and loss.<sup>d</sup> **22** Still, now I recommend to you to be of good cheer, for not a soul of you will be lost, only the boat will. **23** For this night there stood near me an angel<sup>e</sup> of the God to whom I belong and to whom I render sacred service,<sup>f</sup> **24** saying, 'Have no fear, Paul. You must stand before Caesar,<sup>g</sup> and, look! God has freely given you all those sailing with you.' **25** Therefore be of good cheer, men; for I believe God<sup>h</sup> that it will be exactly as it has been told me. **26** However, we must be cast ashore on a certain island."<sup>i</sup>

**27** Now as the fourteenth night fell and we were being tossed to and fro on the sea of A'dri-a, at midnight the sailors began to suspect they were drawing near to some land. **28** And they sounded the depth and found it twenty fathoms; so they proceeded a short distance and again made a sounding and found it fifteen fathoms. **29** And because of fearing we might be cast somewhere upon the rocks, they cast out four anchors from the stern and began wishing for it to become

CHAP. 27

a Jon 1:5

b Jon 1:13

c Jon 1:9

d Ac 27:10

e Da 6:16  
Ac 5:19  
Ac 23:11  
Heb 1:14f Ro 1:9  
2Ti 1:3  
Heb 12:28g Ac 23:11  
Ac 25:11h Nu 23:19  
Ro 4:21  
Tit 1:2

i Ac 28:1

Second Col.

a Ac 27:22

b Ac 27:16

c 1Sa 14:45  
2Sa 14:11  
Mt 10:30  
Lu 12:7d Mt 15:36  
Mr 8:6  
Joh 6:11  
Ro 14:6  
1Ti 4:4

e Jon 1:5

f Ac 28:1

day. **30** But when the sailors began seeking to escape from the boat and lowered the skiff into the sea under the pretense of intending to let down anchors from the prow, **31** Paul said to the army officer and the soldiers: "Unless these men remain in the boat, you cannot be saved."<sup>a</sup> **32** Then the soldiers cut away the ropes of the skiff<sup>b</sup> and let it fall off.

**33** Now close to the approach of day Paul began to encourage one and all to take some food, saying: "Today is the fourteenth day you have been on the watch and you are continuing without food, having taken nothing for yourselves. **34** Therefore I encourage you to take some food, for this is in the interest of your safety; for not a hair<sup>c</sup> of the head of one of you will perish." **35** After he said this, he also took a loaf, gave thanks<sup>d</sup> to God before them all and broke it and started eating. **36** So they all became cheerful and themselves began taking some food. **37** Now, all together, we souls in the boat were two hundred and seventy-six. **38** When they had been satisfied with food, they proceeded to lighten<sup>e</sup> the boat by throwing the wheat overboard into the sea.

**39** Finally when it became day, they could not recognize the land but they were observing a certain bay with a beach, and on this they were determined, if they could, to beach<sup>f</sup> the boat. **40** So, cutting away the anchors, they let them fall into the sea, at the same time loosing the lashings of the rudder oars and, after hoisting the foresail to the wind, they made for the beach. **41** When they lighted upon a shoal washed on each side by the sea, they ran the ship aground and the prow got stuck and stayed immovable, but the stern began to be vio-



lently broken to pieces.<sup>a</sup> **42** At this it became the determination of the soldiers to kill the prisoners, that no one might swim away and escape. **43** But the army officer desired to bring Paul safely through and restrained them from their purpose. And he commanded those able to swim to cast themselves into the sea and make it to land first, **44** and the rest to do so, some upon planks and some upon certain things from the boat. And thus it came about that all were brought safely to land.<sup>b</sup>

**28** And when we had made it to safety, then we learned that the island was called Malta.<sup>c</sup> **2** And the foreign-speaking people showed us extraordinary human kindness,<sup>d</sup> for they kindled a fire and received all of us helpfully because of the rain that was falling and because of the cold.<sup>e</sup> **3** But when Paul collected a certain bundle of sticks and laid it upon the fire, a viper came out due to the heat and fastened itself on his hand. **4** When the foreign-speaking people caught sight of the venomous creature hanging from his hand, they began saying to one another: "Surely this man is a murderer, and although he made it to safety from the sea, vindictive justice did not permit him to keep on living." **5** However, he shook the venomous creature off into the fire and suffered no harm.<sup>f</sup> **6** But they were expecting he was going to swell up with inflammation or suddenly drop dead. After they waited for a long while and beheld nothing hurtful happen to him, they changed their mind and began saying he was a god.<sup>g</sup>

**7** Now in the neighborhood of that place the principal man of the island, named Publius, had lands; and he received us hospitably and entertained us be-

CHAP. 27

a Ac 27:22  
2Co 11:25

b Ac 27:24

CHAP. 28

c Ac 27:26

d Pr 19:22  
Ac 27:3

e 2Co 11:27

f Lu 10:19

g Ac 14:11

Second Col.

a Mr 7:32  
Ac 19:11  
1Co 12:9

b Lu 4:39

c Mt 10:8

d Ac 27:6

e 2Co 1:4

f Ac 24:23

g Ac 24:12  
Ac 25:8

h Ac 21:33

i Ac 24:10

j Ac 26:32

nevolently three days. **8** But it happened that the father of Publius was lying down distressed with fever and dysentery, and Paul went in to him and prayed, laid his hands<sup>a</sup> upon him and healed him.<sup>b</sup> **9** After this occurred, the rest of the people on the island who had sicknesses also began to come to him and be cured.<sup>c</sup> **10** And they also honored us with many gifts and, when we were setting sail, they loaded us with things for our needs.

**11** Three months later we set sail in a boat from Alexandria<sup>d</sup> that had wintered in the island and with the figurehead "Sons of Zeus." **12** And putting into port at Syracuse we remained three days, **13** from which place we went around and arrived at Rhegium. And a day later a south wind sprang up and we made it into Puteoli on the second day. **14** Here we found brothers and were entreated to remain with them seven days; and in this way we came toward Rome. **15** And from there the brothers, when they heard the news about us, came to meet us as far as the Marketplace of Ap'pius and Three Taverns and, upon catching sight of them, Paul thanked God and took courage.<sup>e</sup> **16** When, finally, we entered into Rome, Paul was permitted<sup>f</sup> to stay by himself with the soldier guarding him.

**17** However, three days later he called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: "Men, brothers, although I had done nothing contrary to the people or the customs of our forefathers,<sup>g</sup> I was delivered over as a prisoner from Jerusalem into the hands of the Romans.<sup>h</sup> **18** And these, after making an examination,<sup>i</sup> were desirous of releasing me,<sup>j</sup> as there was no

cause for death<sup>a</sup> in me. **19** But when the Jews kept speaking against it, I was compelled to appeal<sup>b</sup> to Caesar, but not as though I had anything of which to accuse my nation. **20** Really on this account I entreated to see and speak to you, for because of the hope<sup>c</sup> of Israel this chain I have around me.”<sup>d</sup> **21** They said to him: “Neither have we received letters concerning you from Ju-de’a, nor has anyone of the brothers that has arrived reported or spoken anything wicked about you. **22** But we think it proper to hear from you what your thoughts are, for truly as regards this sect<sup>e</sup> it is known to us that everywhere it is spoken against.”<sup>f</sup>

**23** They now arranged for a day with him, and they came in greater numbers to him in his lodging place. And he explained the matter to them by bearing thorough witness concerning the kingdom of God<sup>g</sup> and by using persuasion with them concerning Jesus from both the law of Moses<sup>h</sup> and the Prophets,<sup>i</sup> from morning till evening. **24** And some began to believe<sup>j</sup> the things said; others would not believe.<sup>k</sup> **25** So, because they were at dis-

## CHAP. 28

- a Ac 23:9
- Ac 23:29
- Ac 25:25
- Ac 26:31
- b Ac 25:11
- Ac 26:32
- c Ac 23:6
- Ac 26:6
- Tit 2:13
- d Eph 6:20
- 2Ti 1:16
- e Ac 24:14
- f Lu 2:34
- Joh 15:19
- g Ac 17:2
- Ac 26:22
- h Ge 3:15
- Ge 22:18
- Ge 49:10
- De 18:18
- De 32:43
- Joh 5:46
- i Isa 9:6
- Isa 11:10
- Isa 52:15
- Jer 23:5
- Mic 5:2
- Zec 13:7
- Mal 3:1
- Lu 24:44
- j Ac 17:4
- k Ac 14:4
- 2Th 3:2

## Second Col.

- a Isa 6:9
- Jer 5:31
- Eze 12:2
- Ro 11:8
- b Isa 6:10
- c Lu 3:6
- Ac 13:46
- Ac 22:21
- Ro 11:11
- d Ps 67:2
- Ps 98:3
- Isa 11:10
- e Ac 28:16
- f Ac 26:26
- Eph 6:19

agreement with one another, they began to depart, while Paul made this one comment:

“The holy spirit aptly spoke through Isaiah the prophet to YOUR forefathers, **26** saying, ‘Go to this people and say: “By hearing, you will hear but by no means understand; and, looking, you will look but by no means see.”<sup>a</sup> **27** For the heart of this people has grown unreceptive, and with their ears they have heard without response, and they have shut their eyes; that they should never see with their eyes and hear with their ears and understand with their heart and turn back, and I should heal them.”<sup>b</sup> **28** Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations;<sup>c</sup> they will certainly listen to it.”<sup>d</sup>

**29** —

**30** So he remained for an entire two years in his own hired house,<sup>e</sup> and he would kindly receive all those who came in to him, **31** preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech,<sup>f</sup> without hindrance.

TMS Review  
bt 215-217  
pars. 19-23

END



## TO THE ROMANS

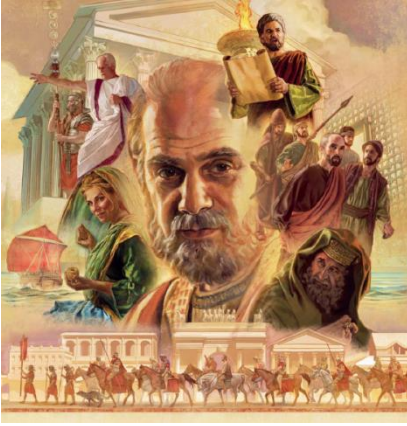
**1** Paul, a slave<sup>a</sup> of Jesus Christ and called<sup>b</sup> to be an apostle,<sup>c</sup> separated to God’s good news,<sup>d</sup> **2** which he promised aforetime through his prophets<sup>e</sup> in the holy Scriptures, **3** concerning his Son, who sprang from the seed of David<sup>f</sup> according to the flesh,<sup>g</sup> **4** but who with power<sup>h</sup> was declared God’s Son<sup>i</sup> according to the spirit<sup>j</sup> of holiness by means

## CHAP. 1

- a Ga 1:10
- b Ac 9:15
- Ga 1:15
- c 1Co 15:9
- d Ga 3:8
- e Nu 12:6
- Lu 1:70
- Tit 1:2
- f 2Sa 7:12
- Lu 1:32
- 2Ti 2:8
- g Joh 1:14
- Ga 4:4

of resurrection from the dead<sup>a</sup> —yes, Jesus Christ our Lord, **5** through whom we received undeserved kindness<sup>b</sup> and an apostleship<sup>c</sup> in order that there might be obedience of faith among all the nations<sup>d</sup> respecting his

h 2Co 13:4; i Ps 2:7; Heb 1:5; j Lu 11:13; Eph 1:13; 1Ti 3:16; **Second Col.** a Ps 16:10; Ac 3:15; Ac 13:33; b Joh 1:16; Eph 3:8; c 1Ti 2:7; 2Ti 1:11; d Ac 15:14; Ga 2:7.



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

By Pentecost of 56 C.E., Paul is in Jerusalem. After being arrested, he gives a fearless witness before the authorities. In Rome, the apostle is placed under house arrest for two years (c. 59-61 C.E.), and from there he finds ways to preach about the Kingdom and teach “the things concerning the Lord Jesus Christ.”—Acts 28:30, 31.

**Lessons for Us:**

**26:24, 25.** We should declare “sayings of truth and of soundness of mind” even though they are foolishness to “a physical man.”—1 Cor. 2:14.

\*\*\* w11 8/1 p. 23 Did You Know? \*\*\*

What did Jesus mean when he said to Saul: “To keep kicking against the goads makes it hard for you”?—Acts 26:14.



▪ In Bible times, farmers used goads to guide their draft animals while plowing. The goad was a pointed stick, perhaps eight feet (2.5 m) long. One end of the stick contained a sharp metal spike. If the animal pushed against the goad, it would injure itself. The other end often held a chisel-like blade that could be used to remove dirt, clay, or vegetation from the plowshare.

The Scriptures also mention this instrument in a metaphoric sense. For example, King Solomon wrote that the words of a wise person can be “like oxgoads,” prodding a companion to make the right decision.—Ecclesiastes 12:11.

The resurrected Jesus painted a similar word picture. He advised Saul, a persecutor of Christians, to stop “kicking against the goads.” That expression evokes the image of a stubborn animal that resists the proddings of its owner. Wisely, Saul responded to Jesus’ counsel and changed his course of life, becoming the apostle Paul.

\*\*\* w12 6/15 pp. 22-23 pars. 10-11 Why Put Jehovah's Service First? \*\*\*

<sup>10</sup> Finally, let us consider the example of Paul. Before his conversion to Christianity, he had what seemed to be a promising future. He had studied Jewish law with one of the most famous teachers of his day. He had received authority from the Jewish high priest. And he was making greater progress in Judaism than were many of his contemporaries. (Acts 9:1, 2; 22:3; **26:10**; Gal. 1:13, 14) Yet, all of that changed when Paul realized that Jehovah was no longer blessing the Jews as a nation.

<sup>11</sup> Paul recognized that a career in the Jewish system had no value from Jehovah’s point of view; it had no future. (Matt. 24:2) This former Pharisee went so far as to say that compared with his new, enlightened understanding of God’s purposes and the privilege of the Christian ministry, what he once thought was important he now considered to be “a lot of refuse.” Paul abandoned his pursuits in Judaism and dedicated the rest of his days on earth to preaching the good news.—**Read Philipians 3:4-8, 15**; Acts 9:15.

\*\*\* w10 1/15 p. 3 par. 2 Why Dedicate Yourself to Jehovah? \*\*\*

<sup>2</sup> What does dedicating oneself to God mean? Note how the apostle Paul described his relationship with God. Before many others aboard an imperiled ship, he called Jehovah “the God to whom I belong.” (**Read Acts 27:22-24.**) All true Christians belong to Jehovah. In contrast, the world in general is “lying in the power of the wicked one.” (1 John 5:19) Christians come to belong to Jehovah when they make an acceptable dedication of themselves to him in prayer. Such a dedication is a personal vow. It is followed by water baptism.



**TMS REVIEW:**

5. How did the apostle Paul continue to find ways to witness even while imprisoned in Rome, and how do Jehovah's servants today follow his example? (Acts 28:17, 23, 30, 31) [July 29, bt pp. 215-217 pars. 19-23]

\*\*\* bt chap. 27 pp. 215-217 pars. 19-23 "Bearing Thorough Witness" \*\*\*

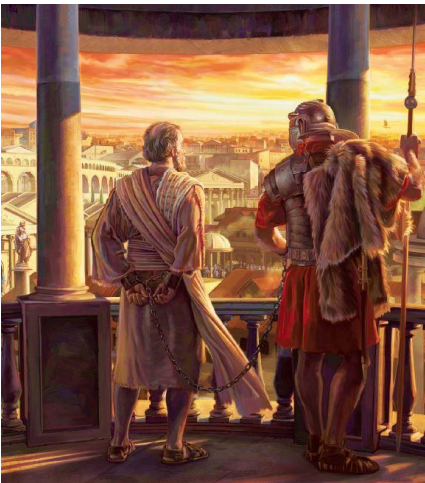
<sup>19</sup> Luke concludes his narrative on a truly positive and warm note, saying: "[Paul] remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance." (Acts 28:30, 31)

What an outstanding example of *hospitality, faith, and zeal!*

<sup>20</sup> One of those whom Paul kindly received was a man named Onesimus, a runaway slave from Colossae. Paul helped Onesimus to become a Christian, and Onesimus, in turn, became a "faithful and beloved brother" to Paul. In fact, Paul described him as "my child, to whom I became a father." (Col. 4:9; Philem. 10-12) How Onesimus must have lifted Paul's spirits!

<sup>21</sup> Others too benefited from Paul's fine example. To the Philippians, he wrote: "My affairs have turned out for the advancement of the good news rather than otherwise, so that my bonds have become public knowledge in association with Christ among all the Praetorian Guard and all the rest; and most of the brothers in the Lord, feeling confidence by reason of my prison bonds, are showing all the more courage to speak the word of God fearlessly."—Phil. 1:12-14.

<sup>22</sup> Paul took advantage of his confinement in Rome to write important letters that are now part of the Christian Greek Scriptures. Interestingly, in his letter to the Ephesians, Paul used Roman armor to illustrate a Christian's spiritual armor. (Eph. 6:11-17) Perhaps the idea came to him while he was looking at his soldier guard. (Acts 28:16) What is the lesson for us? If we are observant, we can often find good illustrations in our surroundings.



<sup>23</sup> By the time of his release, which is not mentioned in Acts, Paul had been in custody for some four years—two in Caesarea and two in Rome. (Acts 23:35; 24:27) But he maintained a positive outlook, doing all that he could in God's service. Likewise, many of Jehovah's servants today, though unjustly imprisoned because of their faith, have retained their joy and kept preaching. Consider the example of Adolfo, who was imprisoned in Spain because of his Christian neutrality. "We are amazed at you," said one officer. "We have been making life impossible for you, and the worse we made it, the more you smiled and had a kind word."

\*\*\* w12 1/15 pp. 12-13 Learn Watchfulness From Jesus' Apostles \*\*\* (Acts 28:23, 24)

<sup>19</sup> Why was Paul so effective in bearing witness? Notice that **verse 23** really highlights a number of reasons. (1) He focused on God's Kingdom and on Jesus Christ. (2) He tried to appeal to his listeners "by using persuasion." (3) He reasoned from the Scriptures. (4) He showed a selfless attitude, bearing witness "from morning till evening." Paul gave a powerful witness, but not everyone responded. "Some began to believe the things said; others would not believe," notes **verse 24**. Dissension ensued, and the people departed.

<sup>21</sup> What can we learn from Paul's example? While under house arrest, Paul was not free to witness from house to house. Yet, he maintained a positive outlook, witnessing to all who came to him. Likewise, many of God's people today maintain their joy and keep preaching despite being unjustly imprisoned because of their faith. Some of our dear brothers and sisters are housebound, perhaps even living in nursing homes because of advanced age or illness. As they are able, they preach to doctors and staff, visitors, and others who come in to them. Their heart's desire is to bear thorough witness about God's Kingdom. How we appreciate the example they set!



\*\*\* km 4/10 p. 1 par. 1 Be Persuasive in Your Teaching \*\*\*

<sup>1</sup> Effective ministers, like the apostle Paul, appreciate that “handling the word of the truth aright” involves more than simply quoting from the Holy Scriptures. (2 Tim. 2:15) When using God’s Word, how may we use “persuasion” in our teaching?—Acts 28:23.

<sup>2</sup> **Let God’s Word Speak:** First, direct attention to the Bible in a way that engenders respect for the godly wisdom it contains.

<sup>3</sup> Second, explain the scripture used. Many people find it difficult to understand a verse the first time that it is read. An explanation is usually needed to establish its relevance.

<sup>4</sup> **Reason on Scriptures:** Third, endeavor to reach the mind and heart. Help the householder to see how the verse applies to him personally. Reasoning on the Scriptures can persuade a person to change his thinking.

\*\*\* km 11/09 p. 2 par. 3 “Be Aglow With the Spirit” \*\*\*

<sup>3</sup> **Pray for God’s Spirit:** An effective ministry is not accomplished in our own strength. Genuine zeal comes from a free flow of God’s spirit. (1 Pet. 4:11) Drawing closer to the Source of “dynamic energy” will give us the spiritual fortitude to witness boldly. (Isa. 40:26, 29-31) When the apostle Paul faced adversity in his ministry, he “obtained the help that is from God.” (Acts 26:21, 22) Jehovah’s invigorating holy spirit can help us to be aglow in our ministry, so we should pray for it.—Luke 11:9-13.

\*\*\* km 10/07 p. 8 par. 4 An Interchange of Encouragement for All \*\*\*

<sup>4</sup> **The Circuit Overseer:** The apostle Paul was no different from the brothers he served in that he experienced challenges and anxieties and he appreciated encouragement. (2 Cor. 11:26-28) When the congregation in Rome learned that Paul, now a prisoner, was finally coming there, some traveled to the Marketplace of Appius to meet him—a distance of 46 miles [74 km]! “Upon catching sight of them, Paul thanked God and took courage.” (Acts 28:15) You can likewise encourage your circuit overseer. Show him “double honor” by your enthusiastic support of his visit. (1 Tim. 5:17) Express and demonstrate your sincere appreciation for his efforts in your behalf. He and his wife will rejoice as they observe your faith, love, and endurance.—2 Thess. 1:3, 4.

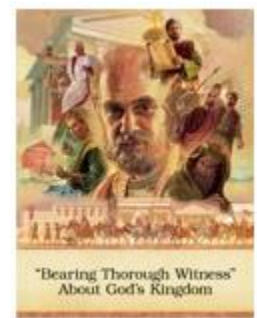
\*\*\* km 2/06 p. 1 par. 3 Create Opportunities to Preach \*\*\*

<sup>3</sup> Does impaired mobility limit your participation in the door-to-door work? Be alert to opportunities to witness to visiting medical personnel and others with whom you come in contact. (Acts 28:30, 31) If circumstances often keep you at home, have you tried witnessing by telephone or by letter? One sister regularly writes to non-Witness family members. She includes encouraging thoughts from the Bible and experiences she has had while witnessing.

\*\*\* w12 1/15 p. 13 Learn Watchfulness From Jesus’ Apostles \*\*\*

“THE BOOK OF ACTS WILL NEVER BE THE SAME FOR ME”

After reading the book “*Bearing Thorough Witness*” About God’s Kingdom, a traveling overseer expressed his feelings as follows: “The book of Acts will never be the same for me. I have ‘walked’ through the account of Acts on many occasions but only as if holding a candle and wearing dirty glasses. Now I feel as if I have been blessed to see its glory in the brightness of the sun.”



## *Seek Out Deserving Ones*

(Matthew 10:11-15)

1. In preaching the Kingdom, our Lord showed the way,  
Instructing us how to proceed:  
'Wherever you go, seek in earnest to find  
Those aware of their spiritual need.  
By greeting the household and wishing it peace,  
To deserving ones peace you'll impart.  
If others should spurn you or turn you away,  
Shake the dust from your feet and depart.'
2. All those who receive you receive him as well.  
Their heart God will open up wide.  
Their right disposition for unending life  
Will impel them to serve at your side.  
And never be anxious about what to say,  
For Jehovah will help you to speak.  
Your answer when gracious and seasoned with salt  
Will appeal to the humble and meek.

**What do you need to do?**

Be yourself—conversational, sincere, and unaffected.

EXPRESSING yourself in a natural manner helps you win the confidence of others. Would you put your confidence in something said by someone who spoke to you from behind a mask? Would it make a difference if the face on the mask was more handsome than the speaker's own face? Not likely. So rather than using a disguise, be yourself.

**WHY IS IT IMPORTANT?**

If you are nervous, stiff, or awkward in your speech because of being self-conscious, others may be distracted from what you say.

Naturalness should not be confused with carelessness. Poor grammar, wrong pronunciation, and muffled speech are not appropriate. Slang should also be avoided. We always want to manifest appropriate dignity, both in our speech and in our bearing. Someone who manifests such naturalness is neither overly formal nor overly concerned about impressing others.

***In the Field Ministry.*** When you approach a house or step up to someone in a public place with a view to giving a witness, do you feel nervous? Most of us do, but for some the feeling is more persistent than for others. Tension may cause the voice to sound somewhat strained or shaky, or nervousness may manifest itself in awkward movements of the hands or the head.

A publisher may encounter this problem for a number of reasons. Perhaps he is thinking about the impression he will make or wondering whether his presentation will be successful. None of this is unusual, but problems arise when too much attention is given to such things. If you get nervous before engaging in the ministry, what can help? Careful preparation and fervent prayer to Jehovah. (Acts 4:29) Think about Jehovah's great mercy in inviting people to enjoy perfect health and eternal life in Paradise. Think about those whom you are endeavoring to help and their need to hear the good news.

Remember, too, that people have free will, so they can either accept or reject the message. The same was true when Jesus witnessed in ancient Israel. Your assignment is simply to preach. (Matt. 24:14) Even

when people do not let you talk, your very presence will give a witness. You will have succeeded because you let Jehovah use you to accomplish his will. On those occasions when you do have opportunity to talk, what will characterize your speech? If you learn to focus your thoughts on the needs of others, your speech will be appealing and natural.

par. 1 When giving a witness, if you act and speak as you do every day, this will put your listeners at ease. They may even be more receptive to the Scriptural thoughts that you want to share with them. Rather than giving them a formal discourse, converse with them. Be friendly. Show an interest in them, and welcome their comments. Of course, where the language or local culture calls for certain protocols to show respect when speaking to strangers, you would want to observe these. But you can always be ready with a relaxed smile.

END

— ***On the Platform.*** When you speak to a group, a natural, conversational style of delivery is usually best. Of course, when the audience is large, you need greater voice projection. If you try to memorize your talk or if your notes are too detailed, you are probably overly concerned about wording things precisely. Appropriate wording is important, but when it is given too much attention, delivery becomes stiff and formal. Naturalness is lost. Your ideas should be carefully thought out in advance, but give most of your attention to the ideas, not the exact wording.

The same is true when you are being interviewed at a meeting. Be well prepared, but do not read or memorize your answers. Deliver them with natural modulation so that your comments will have an appealing spontaneity.

Even desirable speech qualities taken to an extreme may strike an audience as being unnatural. For example, you should speak distinctly and use proper pronunciation but not to the extent that your speech sounds stiff or artificial. Emphatic or descriptive gestures, when done well, can enliven your talk, but gestures that are stiff or grandiose will detract from what you are saying. Use ample volume, but try not to be excessively loud. It is good occasionally to put fire into your delivery, but you should avoid being bombastic. Modulation, enthusiasm, and feeling should all be used in a manner

#### HOW TO DO IT

Speak in your everyday manner. Focus your thoughts, not on yourself, but on Jehovah and on the need for people to learn about him.

When preparing a talk, give principal attention to ideas, not precise wording.

When delivering a talk and when speaking in everyday conversation, avoid careless speech habits as well as the tendency to use speech qualities in a manner that draws attention to yourself.

Prepare well for public reading. Read with feeling and a keen awareness of meaning.



truth. Today, four generations of the D'Souza family are faithfully serving Jehovah God.

### **Intrepid Pioneers**

By the early 1930's, zealous pioneers were spreading the good news along the main northern railway line running from Yangon to Myitkyina, a town near the China border. They also preached in Mawlamyine (Moulmein) and Sittwe (Akyab), coastal towns east and west of Yangon. As a result, small congregations sprang up in Mawlamyine and Mandalay.

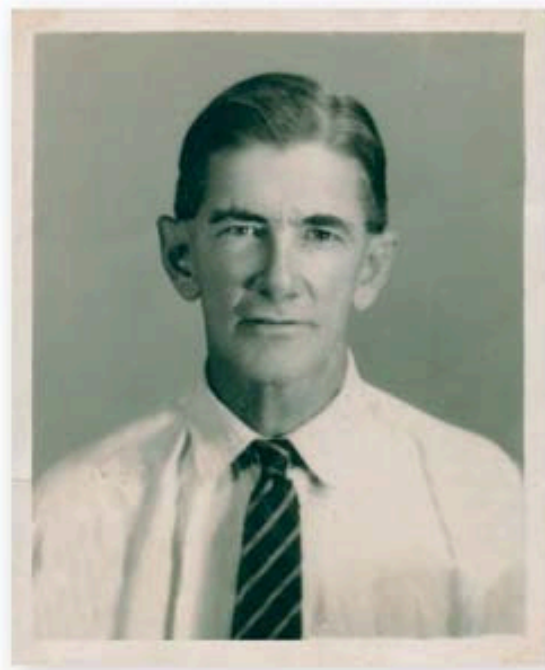
In 1938 oversight of the work in Burma passed from the India branch to the Australia branch, and pioneers from Australia and New Zealand began arriving in Burma. Those stalwart workers included Fred Paton, Hector Oates, Frank Dewar, Mick Engel, and Stuart Keltie. All these brothers were pioneers in the true sense of the word.

Fred Paton related: "During my four years in Burma, I preached throughout most of the country. Along the way, I endured malaria, typhoid, dysentery, and other health problems. After a long day in service, I often had no place to sleep. Yet, Jehovah always cared for my needs and kept me going by the power of his spirit." Frank Dewar, a hardy

10 min: Prove Yourself Sons of Your Father. (Matt. 5:43-45) Discussion p.89 par.3-p.90 par. 1 and p. 164 par. 2

.....

Frank Dewar



New Zealander, said: “I encountered bandits, insurgents, and bombastic officials. But I found that even difficult obstacles usually melted away if I was polite, gentle, humble, and reasonable. Most people soon realized that Jehovah’s Witnesses are harmless.”

The pioneers stood in stark contrast to the expatriate population, who generally treated the local people with disdain. The pioneers treated people with respect and love. Their kindly approach appealed to the humble Burmese, who favor gentleness and subtlety over directness and confrontation. Through their words and deeds, the pioneers showed that Jehovah’s Witnesses are *true* Christians.—John 13:35.

END

---

### **A Landmark Convention**

Several months after the pioneers arrived, the Australia branch arranged to hold a convention in Yangon. The venue chosen was Yangon City Hall, a palatial building with marble staircases and huge bronze doors. Convention delegates came from Thailand, Malaysia, and Singapore, while Alex MacGillivray, the Australia branch servant, brought a group of brothers from Sydney.

With war clouds on the horizon, the widely advertised public talk entitled “Universal War Near” aroused intense public interest. “I never saw a hall fill so fast,” said Fred Paton. “When I opened the front doors, hordes of people stampeded up the stairs and into the auditorium. In less than ten minutes, over 1,000 people crammed into the 850-seat hall.” “We had to close the front doors on the surg-

encouraged them with Scriptural talks and handed out Bibles and Bible literature, since all their belongings had been swept away in the cyclone.

To coordinate the huge relief effort, the branch office set up Disaster Relief Committees in Yangon and Patheingyi. These committees organized hundreds of volunteers to distribute water, rice, and other basic supplies to cyclone victims. They also arranged for mobile construction teams to rebuild Witness homes that had been damaged or destroyed by the cyclone.

**Discuss par. 2**  
**Lessons**  
**Learned**

One of the relief volunteers, Tobias Lund, relates: “My wife, Sofia, and I found 16-year-old May Sin Oo, the only publisher in her family, drying her Bible in the sun among the ruins of her family home. She smiled when she saw us, but a tear was trickling down her cheek. Before long, one of our mobile construction teams arrived with hard hats, power tools, and building materials and began building the family a brand-new home. The neighbors were amazed! People squatted for days around the site, which became the main attraction in the area. Onlookers exclaimed: ‘We have never seen anything like this! Your organization is so united and loving. We too would like to become Jehovah’s Witnesses.’ May Sin Oo’s parents and siblings are now attending meetings, and the whole family is making fine spiritual progress.”

**END**

The relief work continued for months. The brothers distributed tons of relief supplies and repaired or rebuilt 160 homes and 8 Kingdom Halls. Cyclone Nargis brought tragedy and hardship to Myanmar, but its storm clouds laid bare something

## *The Quality of Goodness* (Psalm 119:66)

1. Knowing goodness from Jehovah  
Is a joy through all our days.  
As our Father in the heavens,  
He is good in all his ways.  
Showing favor, granting mercy,  
Far beyond what we deserve;  
He is worthy of our worship  
And the One we gladly serve.
2. In his likeness he has made us  
So that we might cultivate  
All the virtues he possesses  
And his goodness imitate.  
May we grow in godly goodness,  
In his virtues may we share.  
Let us pray for holy spirit,  
That its fruitage we might bear.
3. Those to whom we are related  
In the faith—our brotherhood—  
We will show them special favor,  
But to all may we do good.  
As we share the Kingdom good news  
And our hope with all we meet,  
May we always be impartial;  
May our goodness be complete.

(See also Ps. 103:10; Mark 10:18; Gal. 5:22; Eph. 5:9.)