



MID-WEEK MEETING FILE

AUGUST 5-9, 2013

WEEK STARTING AUGUST 5

Song 77 and Prayer [Be Forgiving](#)

- ❑ **Congregation Bible Study:**
jr chap. 12 ¶20-25, box on p. 151 (30 min.)
- ❑ **Theocratic Ministry School:**
Bible reading: Romans 1-4 (10 min.)
No. 1: Romans 3:21-4:8 (4 min. or less)
No. 2: Why True Christians Consider Themselves to Be “Aliens and Temporary Residents” in the World.—1 Pet. 2:11; 1 John 2:15-17 (5 min.) [w11 11/15 16-20 \(pars. 15-17\)](#)
No. 3: What Protection Will There Be for True Christians During the Great Tribulation?—rs p. 315 ¶3—p. 316 ¶3 (5 min.)

- ❑ **Service Meeting:**
Song 79 [The Power of Kindness](#)
10 min: Ideas for Offering the Magazines in August. Discussion. Take 30 to 60 seconds to relate why the magazines will have appeal in your territory. Then, using the cover subject of *The Watchtower*, invite the audience to give suggestions on an interest-arousing question to ask and then invite suggestions on a scripture to read. Do the same for *Awake!* and, if time allows, for one other article from either magazine. Demonstrate how each issue may be offered.
10 min: Local needs.
10 min: What Do We Learn? Discussion. Have Luke 5:27-32 read. Consider how this account can help us in our ministry.
Song 119 and Prayer [Come! Be Refreshed](#)

Announcements

- Literature offer for **July and August:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*.
September and October: The *Watchtower* and *Awake!* magazines.
- Groups of 20 or more planning to visit the United States branch office facilities at Brooklyn, Patterson, and Wallkill should first correspond with the Central Tour Desk at 100 Watchtower Drive, Patterson, NY 12563-9204, or by fax at (845) 306-0200. At least three weeks prior to visiting, please send information on the number coming and the dates and times for visiting each location. *Lodging information may be obtained from the congregation secretary.* Before your visit, please review the March 2008 *Our Kingdom Ministry* Question Box and the brochure *Dress and Grooming for Visitors Touring Bethel*.

Sample Presentations

To Start Bible Studies on the First Saturday in August

“Almost everyone prays at one time or another. Even atheists have prayed when in trouble. Do you think that God listens to all prayers?” Allow for response. Show the back of the August 1 *Watchtower*, and consider together the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

Note: This presentation should be demonstrated during the meeting for field service on August 3.

THE WATCHTOWER® August 1 ANNOUNCING JEHOVAH'S KINGDOM

“We’re visiting briefly because many are alarmed over how widespread pornography has become. Many others, however, feel that pornography is a harmless diversion. What’s your opinion? [Allow for response.] Jesus said that we can determine whether something is good by the fruitage it produces. [Read Matthew 7:17.] This magazine considers the fruitage produced by pornography. It also gives practical tips on how to break free from pornography.”

Awake!® August

“Most of us want to live as long as we can. Do you think advances in science will one day make it possible to live forever? [Allow for response.] Notice this intriguing promise. [Read 1 Corinthians 15:26.] But how will God accomplish this—through science or by some other means? And why do we now grow old and die? This magazine shows how the Bible answers these questions.”

Field Service Highlights

We are happy to report two new peaks during the month of January 2013. The Turks and Caicos Islands reported 55 regular pioneers and 3,692 return visits. In addition, when compared with the same month last year, the number of regular pioneers increased by 5.5 percent in the Bahamas, 8.8 percent in Bermuda, and 7.4 percent in the United States. What a pleasure it is to see so many willingly expanding their ministry! —Ps. 110:3.

Be Forgiving (Psalm 86:5)

1. Lovingly Jehovah

Made provision through his Son
For our sins to be forgiven
And for death to be undone.

If we truly are repentant,
His forgiveness we can claim
On the basis of Christ's ransom,
Asking pardon in his name.

2. We receive such mercy

When we act like God above
And forgive each other freely,
Showing empathy and love.

Putting up with one another,
Putting hurtfulness away;
Showing honor to our brother,
Showing love's surpassing way.

3. Mercy is a virtue

That we all should cultivate.
It will keep us from resentment,
From the bitterness of hate.

When we imitate Jehovah,
Who is unsurpassed in love,
We will truly be forgiving;
We will be like God above.

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"I SHALL NOT STAY RESENTFUL TO TIME INDEFINITE"

20 Many view the books of Jeremiah and Lamentations as mere denunciations of badness. That view ignores the heartwarming offers of forgiveness that Jehovah made to his people, as recorded in these books. He urged the Jews: "Turn back, please, each one from his bad way, and make your ways and your dealings good." Another time, Jeremiah exhorted them: "Make your ways and your dealings good, and obey the voice of Jehovah your God, and Jehovah will feel regret for the calamity that he has spoken against you." (Jer. 18:11; 26:13) In our day, Jehovah continues to forgive all who are sincerely remorseful and stop wrong practices.

21 Yet, Jehovah goes beyond speaking about forgiveness. He acts accordingly. Jehovah used Jeremiah to exhort: "Do return, O renegade Israel . . . I shall not have my face drop angrily upon you people . . . I shall not stay resentful to time indefinite." (Jer. 3:12) God does not feel lingering anger or bitterness toward any of his people whom he has forgiven. Rather, though a wrong has been committed, Jehovah wants to repair the damaged relationship. Despite the sins a person may have committed, if that sinner truly repents and seeks God's forgiveness, Jehovah will 'bring him back' to His favor and blessing. (Jer. 15:19) That reassurance should encourage anyone now estranged from the true God to return to him. Do you not agree that Jehovah's forgiveness attracts us to him?—**Read Lamentations 5:21.**

20. (a) Jeremiah highlighted what aspect of God's way of dealing with people? (b) What does 'feeling regret' have to do with Jehovah's forgiveness? (See the box "How Does Jehovah 'Feel Regret'?")

21. What does Jehovah want to accomplish when he forgives a person?

HOW DOES JEHOVAH “FEEL REGRET”?

The greatness of God’s forgiveness comes into focus in his treatment of those who practiced sin but who later have a change of heart. When he observes that they turn their lives around and obey him, he comes to “feel regret.” (Jer. 18:8; 26:3) In what way?

God is perfect and never errs in judgment, so it is not that he feels regret in the way that a human does when he has completely misjudged a matter. Rather, Jehovah feels regret by adjusting his dealings, responding to the change of heart he observes.

This is not just a cold rescinding of a sentence. Jehovah’s feelings change toward repentant sinners. According to some scholars, the origin of the Hebrew verb translated “feel regret” in the verses cited above is thought to reflect the idea of “breathing deeply,” maybe with a sigh. This may indicate that when Jehovah sees genuine remorse in a human heart, figuratively he breathes deeply, as with a sigh of relief. God can show the repentant person the loving attention enjoyed by those having His approval. That sinner may still face certain consequences, yet God is pleased with his change of heart. He softens “the calamity,” or divine discipline, that otherwise might be due. (Jer. 26:13) What human judge is inclined to recognize true repentance in this way? Jehovah takes delight in doing so.—Jer. 9:24.



22 When someone offends you by thoughtless words and actions, will you imitate Jehovah? Regarding the ancient Jews, God said that he would “purify” those whom he forgave. (*Read Jeremiah 33:8.*) He is able to purify, or cleanse, in the sense of putting behind him the error of repentant ones, giving the person a new start in His service. Granted, gaining God’s forgiveness does not mean that the person is purified of inherited imperfection so that he is now perfect, sinless.

Still, there is a lesson for us in what God said about purifying humans. We can strive to put behind us the error, or offense, of the other person, which figuratively amounts to purifying the view of that person that we have in our heart. How so?

23 Imagine that you received an heirloom bowl or vase as a gift. If it became soiled or stained, would your immediate response be to throw it away? Not likely. You would probably put forth effort to clean it carefully, removing any spots or dirt and perhaps eliminating the stain. You want to behold its beauty, the way it gleams in the sunlight. In like fashion, you can work hard to get

22, 23. As you imitate Jehovah in the matter of forgiveness, what should be your goal?

rid of any lingering rancor or feelings of annoyance toward a brother or a sister who offended you. Fight the tendency to dwell on the painful words or acts. As you succeed in putting them behind you, you purify the image and memories you have in your heart of the one whom you have forgiven. With your heart cleansed of negative thoughts toward that one, you are more open to enjoy again the close friendship that had seemed lost for good.

24 We have examined just some of Jehovah’s qualities and dealings that we learn about as we come to know him better. We can see that the personal benefits of knowing Jehovah intimately are a strong motivation to worship him acceptably. If we get to know Jehovah as intimately as King Josiah did, our life will be brimming with happiness, which is another aspect of God’s personality.

25 Knowing Jehovah to a greater extent will enrich our relationships with others. By our working to show loving-kindness, justice, and forgiveness as Jehovah does, our friendships in the Christian congregation will deepen and become more precious. Moreover, we will find ourselves more capable of teaching as we make return visits in our territory and conduct progressive Bible studies. Interested ones will feel more comfortable with the pattern of Christian living that they see in us. Hence, we will be better equipped to help them worship Jehovah acceptably, to follow “the good way.”—Jer. 6:16.

24, 25. What benefits will you gain if you get to know Jehovah as King Josiah did?



Paragraph 20

(Jeremiah 18:11) “And now say, please, to the men of Judah and to the inhabitants of Jerusalem, ‘This is what Jehovah has said: “Here I am forming against YOU a calamity and thinking against YOU a thought. Turn back, please, each one from his bad way, and make YOUR ways and YOUR dealings good.””

(Jeremiah 26:13) And now make YOUR ways and YOUR dealings good, and obey the voice of Jehovah YOUR God, and Jehovah will feel regret for the calamity that he has spoken against YOU.

Paragraph 21

(Jeremiah 3:12) Go, and you must proclaim these words to the north and say: ““Do return, O renegade Israel,” is the utterance of Jehovah.’ “I shall not have my face drop [angrily] upon YOU people, for I am loyal,” is the utterance of Jehovah.’ “I shall not stay resentful to time indefinite.

(Jeremiah 15:19) Therefore this is what Jehovah has said: “If you will come back, then I shall bring you back. Before me you will stand. And if you will bring forth what is precious from valueless things, you will become like my own mouth. They themselves will come back to you, but you yourself will not come back to them.”

(Lamentations 5:21) Bring us back, O Jehovah, to yourself, and we shall readily come back. Bring new days for us as in the long ago.

Paragraph 22

(Jeremiah 33:8) And I will purify them from all their error with which they have sinned against me, and I will forgive all their errors with which they have sinned against me and with which they have transgressed against me.

Paragraph 25

(Jeremiah 6:16) This is what Jehovah has said: “Stand still in the ways, YOU people, and see, and ask for the roadways of long ago, where, now, the good way is; and walk in it, and find ease for YOUR souls.” But they kept saying: “We are not going to walk.”

(Lamentations 5:21) Bring us back, O Jehovah, to yourself, and we shall readily come back. Bring new days for us as in the long ago.

(James 5:13-15) Is there anyone suffering evil among YOU? Let him carry on prayer. Is there anyone in good spirits? Let him sing psalms. ¹⁴ Is there anyone sick among YOU? Let him call the older men of the congregation to [him], and let them pray over him, greasing [him] with oil in the name of Jehovah. ¹⁵ And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also, if he has committed sins, it will be forgiven him.

(Jeremiah 11:20) But Jehovah of armies is judging with righteousness; he is examining the kidneys and the heart. O may I see your vengeance on them, for it is to you that I have revealed my case at law.

(Hebrews 13:17) Be obedient to those who are taking the lead among YOU and be submissive, for they are keeping watch over YOUR souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to YOU.

(Jeremiah 18:8) and that nation actually turns back from its badness against which I spoke, I will also feel regret over the calamity that I had thought to execute upon it.

(Jeremiah 26:3) Perhaps they will listen and return, each one from his bad way, and I shall have to feel regret for the calamity that I am thinking to execute upon them because of the badness of their dealings.

(Jeremiah 26:13) And now make YOUR ways and YOUR dealings good, and obey the voice of Jehovah YOUR God, and Jehovah will feel regret for the calamity that he has spoken against YOU.

(Jeremiah 9:24) “But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight,” is the utterance of Jehovah.

cause for death^a in me. **19** But when the Jews kept speaking against it, I was compelled to appeal^b 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^c of Israel this chain I have around me.”^d **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^e it is known to us that everywhere it is spoken against.”^f

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^g and by using persuasion with them concerning Jesus from both the law of Moses^h and the Prophets,ⁱ from morning till evening. **24** And some began to believe^j the things said; others would not believe.^k **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.”^a **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.”^b **28** Therefore let it be known to you that this, the means by which God saves, has been sent out to the nations;^c they will certainly listen to it.”^d

29 —

30 So he remained for an entire two years in his own hired house,^e 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,^f without hindrance.

TO THE

ROMANS

8/5/2013

1 Paul, a slave^a of Jesus Christ and called^b to be an apostle,^c separated to God’s good news,^d **2** which he promised aforetime through his prophets^e in the holy Scriptures, **3** concerning his Son, who sprang from the seed of David^f according to the flesh,^g **4** but who with power^h was declared God’s Sonⁱ according to the spirit^j 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^a—yes, Jesus Christ our Lord, **5** through whom we received undeserved kindness^b and an apostleship^c in order that there might be obedience of faith among all the nations^d 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.

name, **6** among which nations you also are those called to belong to Jesus Christ— **7** to all those who are in Rome as God's beloved ones, called^a to be holy ones:^b

May YOU have undeserved kindness and peace^c from God our Father and the Lord Jesus Christ.^d

8 First of all, I give thanks^e to my God through Jesus Christ concerning all of YOU, because YOUR faith is talked about^f throughout the whole world.

9 For God, to whom I render sacred service with my spirit in connection with the good news about his Son, is my witness^g of how without ceasing I always make mention of you in my prayers,^h **10** begging that if at all possible I may now at last be prospered in the willⁱ of God so as to come to you. **11** For I am longing to see you,^j that I may impart some spiritual gift^k to you in order for you to be made firm; **12** or, rather, that there may be an interchange of encouragement^l among you, by each one through the other's faith,^m both YOURS and mine.

13 But I do not want you to fail to know, brothers,ⁿ that I many times purposed to come to you,^o but I have been hindered until now, in order that I might acquire some fruitage^p also among you even as among the rest of the nations. **14** Both to Greeks and to Barbarians, both to wise^q and to senseless ones I am a debtor: **15** so there is eagerness on my part to declare the good news^r also to you there in Rome.^s **16** For I am not ashamed^t of the good news; it is, in fact, God's power^u for salvation to everyone having faith,^v to the Jew first^w and also to the Greek;^x **17** for in it God's righteousness^y is being revealed by reason of faith^z and toward faith,

CHAP. 1

- a Php 3:14
- 1Th 2:12
- Heb 3:1
- b 1Co 1:2
- c Eph 6:23
- d 1Co 1:3
- Ga 1:3
- e Php 1:3
- f Ro 16:19
- 1Th 1:3
- g 2Co 1:23
- Php 1:8
- h 1Th 3:10
- 2Ti 1:3
- i Ac 18:21
- Ro 15:32
- Jas 4:15
- j Php 1:8
- Php 4:1
- 1Th 2:17
- k Ro 15:29
- l Php 2:1
- 1Th 5:11
- Heb 10:25
- m Ga 6:10
- 1Ti 4:10
- 1Pe 1:7
- n Mr 3:35
- o Ro 15:23
- p Joh 15:16
- Php 4:17
- q 1Co 3:18
- r Mr 13:10
- s Ac 19:21
- t Ps 119:46
- Mr 8:38
- 2Ti 1:8
- u 1Co 1:18
- v Heb 11:6
- w Ac 3:26
- x Ac 18:6
- y Ro 3:21
- z Joh 3:36
- Php 3:9

Second Col.

- a Hab 2:4
- Ga 3:11
- Heb 10:38
- b Ro 2:5
- Eph 5:6
- c Job 24:13
- d Ro 1:25
- e Joh 8:44
- f Ac 14:17
- g Ps 19:1
- h 1Ti 1:17
- Heb 11:27
- i Isa 40:21
- j Isa 40:26
- Re 4:11
- k Jer 10:12
- 2Pe 1:3
- l Ps 103:19
- Jer 10:10
- Re 15:3
- m Ac 17:27
- Ro 3:2
- n De 4:8
- Ps 50:23
- Ps 147:19
- o Mt 23:28
- Tit 1:14
- p Ge 6:5
- Mt 9:4
- Mt 13:15
- Lu 5:22
- q Mt 23:17
- 2Pe 2:19

just as it is written: "But the righteous one—by means of faith he will live."^a

18 For God's wrath^b is being revealed from heaven against all ungodliness and unrighteousness^c of men who are suppressing the truth^d in an unrighteous way,^e **19** because what may be known about God is manifest among them,^f for God made it manifest to them.^g **20** For his invisible^h qualities are clearly seen from the world's creation onward,ⁱ because they are perceived by the things made,^j even his eternal power^k and Godship,^l so that they are inexcusable;^m **21** because, although they knew God, they did not glorify him as God nor did they thank him,ⁿ but they became empty-headed^o in their reasonings and their un-intelligent heart became darkened.^p **22** Although asserting they were wise, they became foolish^q **23** and turned the glory^r of the incorruptible God into something like the image^s of corruptible man and of birds and four-footed creatures and creeping things.^t

24 Therefore God, in keeping with the desires of their hearts, gave them up to uncleanness,^u that their bodies^v might be dishonored among them,^w **25** even those who exchanged the truth^x of God for the lie^y and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever. Amen. **26** That is why God gave them up to disgraceful sexual appetites,^z for both their females changed the natural use of themselves into one contrary to nature;^a **27** and likewise even the males left the natural use of

r Jer 2:11; Ho 4:7; Ac 17:29; s De 4:16; Ps 106:20; Ac 14:15; t De 4:17; Eze 8:10; u Ps 81:12; Ac 7:42; 2Co 12:21; Ga 5:19; v 1Co 6:18; w Le 18:22; Eph 5:12; x Mt 4:10; Joh 8:32; Ro 2:8; y Ps 10:4; Ps 14:1; Mal 3:14; Joh 8:44; 2Th 2:11; 2Ti 4:4; z 1Th 4:5; a Le 18:23; Jude 7.

the female^a and became violently inflamed in their lust toward one another, males with males,^b working what is obscene^c and receiving in themselves the full recompense,^d which was due for their error.^e

28 And just as they did not approve of holding God in accurate knowledge,^f God gave them up to a disapproved mental state,^g to do the things not fitting,^h **29** filled as they were with all unrighteousness,ⁱ wickedness,^j covetousness,^k badness,^l being full of envy,^m murder,ⁿ strife,^o deceit,^p malicious disposition,^q being whisperers,^r **30** backbiters,^s haters of God, insolent,^t haughty,^u self-assuming,^v inventors of injurious things,^w disobedient to parents,^x **31** without understanding,^y false to agreements,^z having no natural affection,^a merciless.^b **32** Although these know full well the righteous decree of God,^c that those practicing such things are deserving of death,^d they not only keep on doing them but also consent^e with those practicing them.

2 Therefore you are inexcusable, O man,^f whoever you are, if you judge;^g for in the thing in which you judge another, you condemn yourself, inasmuch as you that judge^h practice the same things.ⁱ **2** Now we know that the judgment of God is, in accord with truth,^j against those who practice such things.

3 But do you have this idea, O man,^k while you judge those who practice such things and yet you do them, that you will escape the judgment of God?^l **4** Or do you despise the riches of his kindness^m and forbearanceⁿ and long-suffering,^o because you do not know that the kindly quality of God is trying to lead you to repentance?^p **5** But according to your hardness^q and unrepentant

CHAP. 1

a Le 18:22
b Ge 19:5
Le 20:13
1Co 6:9
c Ro 6:21
Eph 5:4
d De 7:15
Ga 6:7
2Pe 2:13
e 2Pe 2:19
Jude 10
f Heb 10:26
g Ro 11:7
2Co 3:14
h Ga 5:19
2Ti 3:2
i 1Pe 4:3
j Mr 7:22
k De 5:21
2Pe 2:14
l 1Pe 2:16
m Tit 3:3
n Jas 4:2
1Jo 3:15
o Ga 5:20
p 1Th 2:3
1Pe 2:1
q Eph 4:31
1Ti 5:13
r Pr 11:13
s 1Pe 2:1
t Ps 10:13
u 2Ti 3:2
v Pr 21:24
w Ps 140:2
x De 21:18
y Ps 32:9
Ro 1:21
z 1Ti 1:10
a De 28:54
2Ti 3:3
b Jas 2:13
c De 4:8
d De 22:21
2Th 2:12
Re 21:8
e Ps 50:18
Ho 7:3

CHAP. 2

f Ro 2:9
Ro 9:20
g Ro 14:10
Jas 4:11
h Mt 7:5
i Ro 2:21
j Isa 11:3
2Th 1:6
k Ro 2:17
l Mt 23:33
Mr 12:40
1Ti 5:24
m Ps 36:5
Ro 11:22
Eph 1:7
n Ro 3:25
o Ex 34:6
Isa 30:18
p 2Ti 2:25
2Pe 3:9
q De 9:6
Eze 3:7

Second Col.

a 1Sa 6:6
b De 32:35
Pr 28:14
c Re 6:17
d 2Th 1:7

heart^a you are storing up wrath^b for yourself on the day of wrath^c and of the revealing^d of God's righteous judgment.^e **6** And he will render to each one according to his works:^f **7** everlasting life to those who are seeking glory and honor and incorruptibility^g by endurance in work that is good; **8** however, for those who are contentious^h and who disobey the truthⁱ but obey unrighteousness there will be wrath and anger,^j **9** tribulation and distress, upon the soul of every man who works what is injurious, of the Jew^k first and also of the Greek;^l **10** but glory and honor and peace for everyone who works what is good,^m for the Jew firstⁿ and also for the Greek.^o **11** For there is no partiality with God.^p

12 For instance, all those who sinned without law will also perish without law;^q but all those who sinned under law^r will be judged by law.^s **13** For the hearers of law are not the ones righteous before God, but the doers^t of law will be declared righteous.^u **14** For whenever people of the nations^v that do not have law^w do by nature the things of the law,^x these people, although not having law, are a law to themselves. **15** They are the very ones who demonstrate the matter of the law to be written in their hearts,^y while their conscience^z is bearing witness with them and, between their own thoughts, they are being accused^a or even excused. **16** This will be in the day when God through Christ Jesus judges^b the secret^c things of

e Ac 17:31; Re 11:18; f Job 34:11; Ps 62:12; Pr 24:12; Eze 18:30; Mt 16:27; Joh 5:29; g 1Co 15:53; Re 20:6; h Php 2:3; i Mt 4:10; Joh 8:44; Ga 5:7; j Isa 3:11; Ro 1:18; Col 3:6; Heb 10:27; k Am 3:2; l 2Th 1:6; m Ga 5:22; n Joh 4:22; Ac 13:46; o Ac 15:14; p De 10:17; 2Ch 19:7; Ac 10:34; q Eph 2:12; Col 2:13; r Ro 3:19; s Ro 7:9; t De 30:14; Eze 20:11; Jas 1:22; u Ac 13:39; Ga 3:11; v De 26:19; w Ps 147:20; x Ac 10:2; y Ac 10:4; z 1Co 8:7; 1Pe 3:16; a Ge 4:13; b Joh 5:22; Ac 10:42; Ac 17:31; c Lu 8:17; 1Ti 5:25.

mankind,^a according to the good news I declare.^b

17 If, now, you are a Jew in name^c and are resting upon law^d and taking pride in God,^e **18** and you know his will^f and approve of things that are excellent because you are orally instructed out of the Law;^g **19** and you are persuaded that you are a guide of the blind,^h a light for those in darkness,ⁱ **20** a corrector of the unreasonable ones,^j a teacher of babes,^k and having the framework^l of the knowledge and of the truth^m in the Law— **21** do you, however, the one teaching someone else, not teach yourself?ⁿ You, the one preaching “Do not steal,”^o do you steal?^p **22** You, the one saying “Do not commit adultery,”^q do you commit adultery? You, the one expressing abhorrence of the idols, do you rob^r temples? **23** You, who take pride in law, do you by your transgressing of the Law^s dishonor God? **24** For “the name of God is being blasphemed on account of you people among the nations”;^t just as it is written.

25 Circumcision^u is, in fact, of benefit only if you practice law;^v but if you are a transgressor of law, your circumcision^w has become uncircumcision.^x **26** If, therefore, an uncircumcised^y person keeps the righteous requirements^z of the Law, his uncircumcision will be counted as circumcision, will it not?^a **27** And the uncircumcised person that is such by nature will, by carrying out the Law, judge you^b who with its written code and circumcision are a transgressor of law. **28** For he is not a Jew who is one on the outside,^c nor is circumcision that which is on the outside upon the flesh.^d **29** But he is a Jew who is one on the inside,^e and his circumcision is that of the heart^f by spirit, and not by a written code.^g The

CHAP. 2

a 1Pe 4:5
b 2Co 5:10
1Pe 4:6
c Ro 9:6
d Mic 3:11
Mt 23:23
Lu 11:46
e Isa 45:25
Joh 8:41
f De 4:8
Ps 143:10
g Ro 3:2
h Isa 42:7
Mt 15:14
Mt 23:16
i Isa 49:6
j 2Ki 5:11
k Isa 42:6
Mt 15:26
l Ex 25:9
Ac 7:44
Heb 8:5
Heb 10:1
m Ro 1:25
Col 2:17
n Mt 23:3
o Ex 20:15
Jos 7:11
p Mr 12:40
q De 5:18
1Co 6:9
r Mal 3:8
s Ps 78:10
t Isa 52:5
Eze 36:20
u Ge 17:10
v Ga 5:3
w 1Co 7:19
x Jer 9:25
Ga 5:6
y Eph 2:11
z Ac 10:2
a Ro 4:10
b Mt 12:41
c Joh 8:39
Re 2:9
d Joh 7:24
1Co 7:19
e Ro 9:6
f De 10:16
De 30:6
Jer 4:4
Ac 7:51
Php 3:3
g Ro 7:6

Second Col.

a 1Co 4:5
b Joh 5:44

CHAP. 3

c Ro 9:4
d Joh 4:22
e De 4:8
Ps 147:19
Ac 7:38
f 2Th 3:2
Heb 4:2
g 2Ti 2:13
h Nu 23:19
Isa 55:11
i 1Ki 18:39
Joh 3:33
Joh 8:26
j Ps 116:11
Jer 8:9
Jer 9:5
k Ps 51:4
Lu 7:29

praise^a of that one comes, not from men, but from God.^b

3 What, then, is the superiority of the Jew,^c or what is the benefit of the circumcision?^d **2** A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God.^e **3** What, then, is the case? If some did not express faith,^f will their lack of faith perhaps make the faithfulness^g of God without effect?^h **4** Never may that happen! But let God be found true,ⁱ though every man be found a liar,^j even as it is written: “That you might be proved righteous in your words and might win when you are being judged.”^k **5** However, if our unrighteousness brings God’s righteousness^l to the fore, what shall we say? God is not unjust^m when he vents his wrath, is he? (I am speaking as a manⁿ does.) **6** Never may that happen! How, otherwise, will God judge the world?^o

7 Yet if by reason of my lie the truth of God^p has been made more prominent to his glory, why am I also yet being judged as a sinner?^q **8** And why not say, just as it is falsely charged^r to us and just as some men state that we say: “Let us do the bad things that the good things may come?”^s The judgment^t against those men is in harmony with justice.^u

9 What then? Are we in a better position?^v Not at all! For above we have made the charge that Jews as well as Greeks are all under sin;^w **10** just as it is written: “There is not a righteous man, not even one;^x **11** there is no one that has any insight, there is no one that seeks for God.^y **12** All

1 Ro 1:17; Php 3:9; m Ge 18:25; n Ga 3:15; o Ps 9:8; Ps 96:13; Ps 98:9; Ac 17:31; p 1Ti 2:7; q Ac 24:20; r Mt 28:15; s Ro 6:1; t Mt 23:38; u Heb 2:2; v Ro 11:17; w Ro 3:23; Ga 3:22; x Ps 14:1; Pr 20:9; Ec 7:20; y Ps 14:2; Ps 53:2.

men have deflected, all of them together have become worthless; there is no one that does kindness, there is not so much as one.”^a **13** “Their throat is an opened grave, they have used deceit with their tongues.”^b “Poison of asps is behind their lips.”^c **14** “And their mouth is full of cursing and bitter expression.”^d **15** “Their feet are speedy to shed blood.”^e **16** “Ruin and misery are in their ways,^f **17** and they have not known the way of peace.”^g **18** “There is no fear of God before their eyes.”^h

19 Now we know that all the things the Lawⁱ says it addresses to those under the Law, so that every mouth may be stopped^j and all the world may become liable^k to God for punishment.^l **20** Therefore by works of law no flesh will be declared righteous^m before him, for by lawⁿ is the accurate knowledge of sin.^o

21 But now apart from law God’s righteousness^p has been made manifest, as it is borne witness^q to by the Law^r and the Prophets;^s **22** yes, God’s righteousness through the faith in Jesus Christ,^t for all those having faith.^u For there is no distinction.^v **23** For all have sinned^w and fall short of the glory of God,^x **24** and it is as a free gift^y that they are being declared righteous by his undeserved kindness^z through the release by the ransom^a paid by Christ Jesus. **25** God set him forth as an offering for propitiation^b through faith in his blood.^c This was in order to exhibit his own righteousness, because he was forgiving the sins^d that occurred in the past while God was exercising forbearance;^e **26** so as to exhibit his own righteousness^f in this present season, that he might be righteous even when declaring righteous^g the man that has faith in Jesus.

CHAP. 3

- a Ps 14:3
- Ps 53:3
- b Ps 5:9
- Ps 52:2
- c Ps 58:4
- Ps 140:3
- Mt 12:34
- Jas 3:8
- d Ps 10:7
- Jas 3:9
- e Pr 1:16
- Isa 59:7
- f Isa 59:7
- LXX
- g Isa 59:8
- h Ge 20:11
- Ps 36:1
- Ps 112:1
- Pr 16:6
- i Ga 3:24
- j Ps 63:11
- k Ro 5:13
- l Ro 2:12
- Ga 3:10
- m Ac 13:39
- Ga 3:11
- n Ro 7:9
- o Ro 7:13
- Ga 3:19
- p De 32:4
- Ro 1:17
- q Heb 11:4
- r Nu 21:9
- De 18:18
- s Isa 53:11
- Jer 31:34
- Da 9:24
- t Joh 1:17
- u Isa 59:20
- v Ga 3:28
- w Ec 7:20
- Ro 3:9
- x Ge 1:31
- Isa 64:6
- y Ro 5:17
- Ro 6:23
- Eph 1:7
- z Eph 2:8
- a Mt 20:28
- 1Co 1:30
- 1Ti 2:6
- 1Pe 2:24
- b Isa 53:11
- 2Co 5:19
- 1Jo 2:2
- 1Jo 4:10
- c Le 17:11
- Ac 13:39
- Eph 1:7
- d Ac 13:38
- e Ac 17:30
- Ro 2:4
- f Ps 89:14
- Ro 5:18
- g Ro 8:33
- 1Co 1:30
- 1Jo 1:9

Second Col.

- a 1Co 1:29
- b Ac 13:39
- c Eph 2:9
- d Jer 31:33
- Ro 1:17
- Ro 8:2
- e Ac 13:39
- Ga 2:16
- Jas 2:24
- f Ac 17:27
- g Ac 10:4

27 Where, then, is the boasting?^a It is shut out. Through what law?^b That of works?^c No indeed, but through the law of faith.^d **28** For we reckon that a man is declared righteous by faith apart from works of law.^e **29** Or is he the God of the Jews only?^f Is he not also of people of the nations?^g Yes, of people of the nations also,^h **30** if truly God is one,ⁱ who will declare circumcised^j people righteous as a result of faith and uncircumcised^k people righteous by means of their faith. **31** Do we, then, abolish law by means of our faith?^l Never may that happen! On the contrary, we establish law.^m

4 That being so, what shall we say about Abraham our forefatherⁿ according to the flesh? **2** If, for instance, Abraham were declared righteous as a result of works,^o he would have ground for boasting; but not with God. **3** For what does the scripture say? “Abraham exercised faith in Jehovah, and it was counted to him as righteousness.”^p **4** Now to the man that works^q the pay is counted, not as an undeserved kindness,^r but as a debt.^s **5** On the other hand, to the man that does not work but puts faith^t in him who declares the ungodly one righteous, his faith is counted as righteousness.^u **6** Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: **7** “Happy are those whose lawless deeds have been pardoned^v and whose sins have been covered;^w **8** happy is the man whose sin Jehovah will by no means take into account.”^x

h Isa 54:5; Ro 10:12; Ga 3:14; i De 6:4; Mr 12:29; 1Co 8:6; Eph 4:6; 1Ti 2:5; j 1Co 7:18; k Ga 3:8; l Mt 5:17; m Ro 8:4; Ro 13:10; CHAP. 4 n Isa 51:2; Joh 8:39; o Ge 12:4; De 6:25; p Ge 15:6; Ga 3:6; Jas 2:23; q Ro 9:32; r Ro 11:6; s Mt 20:9; 1Ti 5:18; t Joh 6:29; u Ac 13:39; Ga 2:16; Ga 2:17; v Ps 85:2; Isa 43:25; w Ps 32:1; x Ps 32:2; 2Co 5:19.

9 Does this happiness, then, come upon circumcised people or also upon uncircumcised people?^a For we say: "His faith was counted to Abraham as righteousness."^b 10 Under what circumstances, then, was it counted? When he was in circumcision or in uncircumcision?^c Not in circumcision, but in uncircumcision. 11 And he received a sign,^d namely, circumcision, as a seal of the righteousness by the faith he had while in his uncircumcised state, that he might be the father^e of all those having faith^f while in uncircumcision, in order for righteousness to be counted to them; 12 and a father of circumcised offspring, not only to those who adhere to circumcision, but also to those who walk orderly in the footsteps of that faith while in the uncircumcised state which our father^g Abraham had.

13 For it was not through law that Abraham or his seed had the promise^h that he should be heir of a world, but it was through the righteousness by faith.ⁱ 14 For if those who adhere to law are heirs, faith has been made useless and the promise has been abolished.^j 15 In reality the Law produces wrath,^k but where there is no law, neither is there any transgression.^l

16 On this account it was as a result of faith, that it might be according to undeserved kindness,^m in order for the promiseⁿ to be sure to all his seed,^o not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham. (He is the father^p of us all, 17 just as it is written: "I have appointed you a father of many nations.")^q This was in the sight of the One in whom he had faith, even of God, who makes the dead alive^r and calls the things that

CHAP. 4

- a Ro 3:30
- b Ro 4:3
- c 1Co 7:19
- d Ge 17:1
Ge 17:11
Ac 7:8
- e Lu 19:9
Ro 4:16
- f Ge 15:6
Ga 3:7
- g Ga 3:29
- h Ge 12:3
Ge 17:6
Ge 18:18
Ge 22:17
- i Heb 11:8
- j Ga 3:18
- k Ro 3:20
Ro 5:20
2Co 3:7
Ga 3:19
- l Ro 5:13
- m Ro 3:24
- n Ro 15:8
Ga 3:22
- o Ro 9:8
Ga 3:29
- p Ro 4:11
- q Ge 17:5
- r Da 12:13
Lu 20:37
Eph 2:1
Heb 11:19

Second Col.

- a Lu 20:38
1Co 1:28
1Pe 2:10
- b Heb 11:17
- c Ge 17:6
- d Ge 15:5
- e Heb 11:12
- f Ge 17:17
- g Ge 18:11
Heb 11:11
- h Heb 6:13
- i Heb 3:19
- j Ga 3:9
Heb 11:34
- k Ps 115:3
Heb 11:19
- l Ge 15:6
Jas 2:23
- m Phm 18
- n Ro 15:4
- o Ac 2:24
Ac 13:30
1Pe 1:21
- p Isa 53:12
Mt 20:28
- q Isa 53:11
2Co 5:21

CHAP. 5

- r Ac 13:39
Ro 3:26
- s Isa 32:17
Ga 6:16
Eph 2:14
- t Joh 10:9
2Co 5:18
Eph 2:12
Eph 3:12
Heb 10:19
- u Ro 15:13
Heb 3:6
- v Ac 5:41
Php 2:17
1Pe 3:14
1Pe 4:13

are not as though they were.^a 18 Although beyond hope, yet based on hope he had faith,^b that he might become the father of many nations^c in accord with what had been said: "So your seed will be."^d 19 And, although he did not grow weak in faith, he considered his own body, now already deadened,^e as he was about one hundred years old,^f also the deadness of the womb of Sarah.^g 20 But because of the promise^h of God he did not waver in a lack of faith,ⁱ but became powerful by his faith,^j giving God glory 21 and being fully convinced that what he had promised he was also able to do.^k 22 Hence "it was counted to him as righteousness."^l

23 That "it was counted^m to him" was written, however, not for his sake only,ⁿ 24 but also for the sake of us to whom it is destined to be counted, because we believe on him who raised Jesus our Lord up from the dead.^o 25 He was delivered up for the sake of our trespasses^p and was raised up for the sake of declaring us righteous.^q

5 Therefore, now that we have been declared righteous as a result of faith,^r let us enjoy peace^s with God through our Lord Jesus Christ, 2 through whom also we have gained our approach^t by faith into this undeserved kindness in which we now stand; and let us exult, based on hope^u of the glory of God. 3 And not only that, but let us exult while in tribulations,^v since we know that tribulation produces endurance;^w 4 endurance, in turn, an approved condition;^x the approved condition, in turn, hope,^y 5 and the hope does not lead to disappointment;^z because the love of God^a has been poured out into our

END

w Ac 5:42; Heb 10:36; x 2Ti 2:15; Jas 1:12; y Php 1:20; z Jos 21:45; a 1Jo 2:5; 2Jo 6.



*** w08 6/15 p. 29 pars. 1-6 Highlights From the Letter to the Romans ***

ABOUT 56 C.E., while on his third missionary journey, the apostle Paul arrives in the city of Corinth. He has come to know of differences in viewpoint between Jewish and Gentile Christians in Rome. Desiring to bring them into complete unity in the Christ, Paul takes the initiative to write them a letter.

In that letter to the Romans, Paul explains how humans are declared righteous and how such individuals should live. The letter enriches our mind with the knowledge of God and his Word, stresses God's undeserved kindness, and exalts Christ's role in our salvation.—Heb. 4:12.

“All have sinned and fall short of the glory of God,” writes Paul. “It is as a free gift that they are being declared righteous by [God's] undeserved kindness through the release by the ransom paid by Christ Jesus.” Paul also says: “A man is declared righteous by faith apart from works of law.” (Rom. 3:23, 24, 28) Through faith in “one act of justification,” both anointed Christians and members of the “great crowd” of “other sheep” can be “declared righteous”—the former for life in heaven as joint heirs with Christ and the latter as God's friends, with a view to surviving “the great tribulation.”—Rom. 5:18; Rev. 7:9, 14; John 10:16; Jas. 2:21-24; Matt. 25:46.

Scriptural Questions Answered:

1:24-32—Did the degradation described here apply to the Jews or to the Gentiles? Although the description could fit either group, Paul was specifically referring to the apostate Israelites of old. Even though they knew God's righteous decree, “they did not approve of holding God in accurate knowledge.” They were thus reprehensible.



TMS REVIEW: 3:24, 25—How could “the ransom paid by Christ Jesus” cover “the sins that occurred in the past” before it was paid? The first Messianic prophecy, recorded at Genesis 3:15, found fulfillment in 33 C.E. when Jesus was put to death on a torture stake. (Gal. 3:13, 16) The moment Jehovah uttered that prophecy, however, the ransom price was as good as paid from his viewpoint, for nothing can prevent God from fulfilling what he purposes. So on the basis of the future sacrifice of Jesus Christ, Jehovah could forgive the sins of descendants of Adam who exercised faith in that promise. The ransom also makes possible a resurrection of those of pre-Christian times.—Acts 24:15.

Lessons for Us:

4:9-12. Abraham's faith was counted to him as righteousness long before he was circumcised at the age of 99. (Gen. 12:4; 15:6; 16:3; 17:1, 9, 10) In that powerful way, God showed what makes a righteous standing with him possible.

4:18. Hope is an essential element of faith. Our faith is based on hope.—Heb. 11:1.

*** w12 2/15 p. 21 par. 10 Preserve the Positive Spirit of the Congregation ***

¹⁰ Our efforts to improve the quality of our ministry also have a good effect on others. As we show greater concern for the people we meet, and as we endeavor to improve our effectiveness in reaching the hearts of our listeners, our enthusiasm for the ministry increases. (Matt. 9:36, 37) Enthusiasm tends to rub off on our companions. Jesus sent his disciples out to preach in twos rather than individually. (Luke 10:1) This not only provided encouragement and training but also heightened their zeal for the ministry. Do we not appreciate working with zealous Kingdom publishers? Their enthusiastic spirit encourages us and spurs us on in the preaching work.—Rom. 1:12.

6. Why does the Bible denounce homosexual acts as unnatural and obscene? (Rom. 1:26, 27) [Aug. 5, g 1/12 p. 28 par. 7]

TMS REVIEW:

*** g 1/12 p. 28 Is Homosexuality Ever Justifiable? ***

Why does the Bible describe homosexual acts as unnatural and obscene? Because they involve sexual activity that was not intended by our Creator. Homosexual acts cannot produce offspring. The Bible compares homosexual activity to the sexual relations that rebellious angels, who came to be known as demons, had with women before the Deluge of Noah's day. (Genesis 6:4; 19:4, 5; Jude 6, 7) God views both acts as unnatural.

*** w12 3/15 p. 16 par. 7 Maintain Your Sense of Urgency ***

⁷ A conscientious surgeon must give undivided attention to his work because lives are at stake. In our Christian ministry, we can demonstrate a sense of urgency by concentrating on our work, such as by thinking about what issues, questions, or information might interest the people we meet. A sense of urgency might also lead us to adjust our schedule so as to visit people when they are more disposed to receive us.—Rom. 1:15, 16; 1 Tim. 4:16.



*** w12 5/15 p. 18 par. 5 Trust in Jehovah—The God of “Times and Seasons” ***

⁵ The book of creation teaches us much about Jehovah's “invisible qualities,” but it leaves unanswered such important questions as, What does the future hold for mankind? (Rom. 1:20) For the answer, we must turn to what God has revealed in the pages of his Word, the Bible. When we examine it, we find prophecies that have always been fulfilled right on time! Jehovah can reveal what is yet to occur because he can foresee the future accurately. Moreover, what the Scriptures foretell happens on time because Jehovah God can cause events to take place according to his purpose and timetable.

*** w11 1/1 pp. 6-7 Was There Really a Garden of Eden? ***

Many scientists theorize that life arose on its own, starting with very simple forms that gradually, over millions of years, became more and more complex. However, the term “simple” can be misleading, for all living things—even microscopic single-celled organisms—are incredibly complex. There is no proof that any kind of life has ever arisen by chance or ever could. Rather, all living things bear unmistakable evidence of design by an intelligence far greater than our own.—Romans 1:20.

Can you imagine listening to a great symphony or admiring a brilliant painting or marveling at an achievement of technology and then insisting that these works had no maker? Of course not! But such masterpieces do not even begin to approach the complexity, beauty, or ingenuity of the design of the human body. How could we imagine that it had no Creator?

*** w12 3/15 pp. 13-14 pars. 19-20 Help People to “Awake From Sleep” ***

¹⁹ Naturally, we would like to help our relatives to accept the good news. (Josh. 2:13; Acts 10:24, 48; 16:31, 32) If our initial effort is rebuffed, that could dampen our enthusiasm for trying again. We might imagine that there is little we can do or say that will change their attitude. Still, events may cause a change in your relatives' life or viewpoint. Or you may have improved in your ability to explain the truth, so that you might now have a different result.

²⁰ We should avoid being insensitive to our relatives' feelings. (Rom. 2:4) Should we not speak as kindly to them as we do to those we meet in the preaching work? Speak with mildness and respect. Without being preachy, give evidence of how the truth has affected you for the good. (Eph. 4:23, 24) Make plain how Jehovah has enriched your life, “teaching you to benefit yourself.” (Isa. 48:17) Let your relatives see in you an example of Christian living.

*** w12 5/15 pp. 9-10 pars. 7-8 Take a Positive View of a Strained Marriage ***

⁷ A failed marriage may cast doubt on one's spiritual state. The apostle Paul raised this serious question: "If indeed any man does not know how to preside over his own household, how will he take care of God's congregation?" (1 Tim. 3:5) In fact, when both mates profess to be Christians and yet their marriage fails, observers may think that such individuals do not really practice what they preach.—Rom. 2:21-24.

⁸ When baptized marriage mates are planning to separate or to divorce each other on unscriptural grounds, something surely is spiritually wrong in their life. Scriptural principles are apparently not being applied by one partner or perhaps by both partners. If they were truly 'trusting in Jehovah with all their heart,' there would be little reason for believing that they could not avoid a failed marriage.—Read Proverbs 3:5, 6.



*** w11 6/15 p. 9 par. 10 There Is Good News That All Need ***

¹⁰ Before a person can develop lifesaving faith, he must acknowledge that he is a sinner. The idea of being such would not be strange for those who grow up believing in God and having some familiarity with the Bible. (Read Ecclesiastes 7:20.) Whether they agree or have doubts, at least they have an idea of what Paul meant when he said: "All have sinned." (Rom. 3:23) Yet, in carrying out our ministry, we may meet many who do not understand that statement.

*** w12 7/1 p. 18 When God Forgives, Does He Forget? ***

As imperfect humans, we need God's mercy. After all, we sin many times. (Romans 3:23) But Jehovah wants us to know that if we are sincerely repentant, he is willing to forgive. And when he forgives, he forgets—that is, he will not rehash our sins in order to accuse or punish us ever again. What a comforting thought! Does God's mercy move you to want to draw closer to him?

*** w12 11/15 p. 30 par. 15 Forgive One Another Freely ***

¹⁵ If you feel that you have been the victim of an injustice and find it difficult to forgive a wrongdoer who has repented, it would be good to realize that the offender too is a victim. He or she also suffers the effects of inherited imperfection. (Rom. 3:23) Jehovah feels compassion toward all imperfect mankind. Therefore, it is appropriate to pray for the offender. It is unlikely that we would continue being angry with someone for whom we are praying. And that we should avoid harboring resentment toward even those who mistreat us is clear from Jesus' words: "Continue to love your enemies and to pray for those persecuting you."—Matt. 5:44.

*** km 7/12 p. 1 par. 2 What Is Your "Cause for Exultation"? ***

² As the Sovereign Lord of the universe, Jehovah deserves the very best we have to give. (Mal. 1:6) Out of love for him, we have dedicated our lives to do his will. Thus, at the end of the day or at the end of the month, if we are confident that we have given the "firstfruits" of our time, talents, and strength in Jehovah's service, then we personally have cause for exultation. (Prov. 3:9) If, however, our conscience bears witness against us, then we should consider what we can do to improve.—Rom. 2:15.

*** km 11/09 p. 7 Question Box ***

Of course, nothing can compare to the benefits derived from being personally present at our meetings. Our direct association with our brothers results in "an interchange of encouragement" and helps new ones better appreciate the need to attend. When we are present at our meetings, we absorb far more from demonstrations, the elders are able to give us personal assistance, and we experience firsthand the warm love of the brotherhood. True indeed are the sentiments of one elderly sister who, after receiving a hug as she was exiting the Kingdom Hall exclaimed: "You can't get this over the phone line!"—Rom. 1:11, 12.

in the traveling work, or as missionaries. How much all of us appreciate the wholehearted service of our fellow worshippers of Jehovah!

¹⁴ In his parable of the sower, Jesus said that “the anxiety of this system of things and the deceptive power of riches” can choke the word of God in our hearts and cause us to become unfruitful. (Matt. 13:22) Our living contentedly as temporary residents in this system of things helps us to avoid falling into this trap. Instead, it enables us to keep our eye “simple,” or “in focus,” looking “all one way” toward God’s Kingdom and keeping its interests first in our lives.—Matt. 6:22, ftn.

“The World Is Passing Away”

¹⁵ A fundamental reason why we as true Christians consider ourselves to be “aliens and temporary residents” in this world is our conviction that its days are numbered. (1 Pet. 2:11; 2 Pet. 3:7) This outlook determines our choices in life, our desires, and our aspirations. The apostle John counseled fellow believers not to love the world or the things in the world because “the world is passing away and so is its desire, but he that does the will of God remains forever.” —1 John 2:15-17.

¹⁶ The Israelites were told that if they obeyed Jehovah, they would become his “special property out of all other peoples.” (Ex. 19:5) When faithful, Israel differed from all other nations in worship and way of life. Similarly today, Jehovah has separated for himself a people who are markedly different from Satan’s world. We are told: “Repudiate

14. What lesson can we draw from Jesus’ parable of the sower?

15. What words of the apostle John determine the outlook and conduct of true Christians toward the present world?

16. How can we show that we have been set apart as a distinct people?

ungodliness and worldly desires and . . . live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and glorious manifestation of the great God and of the Savior of us, Christ Jesus, who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works.” (Titus 2:11-14) This “people” is made up of anointed Christians and millions of Jesus’ “other sheep,” who aid and support them.—John 10:16.

¹⁷ “The happy hope” of the anointed is that of reigning with Christ in heaven. (Rev. 5:10) When the hope of eternal life on earth is fulfilled for the other sheep, they will no longer be temporary residents in a wicked world. They will have beautiful homes and an abundance to eat and drink. (Ps. 37:10, 11; Isa. 25:6; 65:21, 22) Unlike the Israelites, they will never forget that all of this is from Jehovah, “the God of the whole earth.” (Isa. 54:5) Neither the anointed nor the other sheep will regret having lived as temporary residents in this wicked world.

17. Why will the anointed and their companions never regret having lived as temporary residents in this wicked world?

How Would You Answer?

- In what way did faithful men of old live as temporary residents?
- How did the early Christians conduct themselves with regard to the world?
- How do true Christians limit their use of the world?
- Why will we never regret having lived as temporary residents in this wicked world?

No. 2 Talk
reference
material

The Power of Kindness

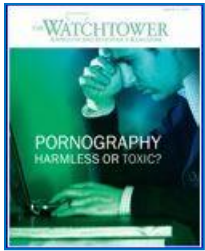
(Ephesians 4:32)

1. We're grateful to know Jehovah, our God,
For in his Word we find:
Although he is great in wisdom and might,
Jehovah is loving and kind.
2. Christ Jesus invites the weary at heart
To leave their cares behind.
How kindly his yoke, how light is his load,
For he is refreshing and kind.
3. We see in our God and Jesus our Lord,
The persons we should be.
In all that we do, we want to reflect
Their kindness and true empathy.

"Ideas for Offering the Magazines in . . ." AUGUST 2013

We customarily have a monthly Service Meeting part about offering the magazines. Its purpose is not to review the contents of the magazines. Rather, this part is designed to *discuss ideas* for offering the magazines. Therefore, according to the instructions, the assigned brother gives a *very brief* introduction to stimulate enthusiasm for the magazines. Then, he obtains publishers' suggestions on

one article (or series) at a time so that all can follow along and take note of ideas they want to use. Rather than inviting the audience to give an entire presentation, he requests several comments on an interest-arousing question to ask and then asks for some comments on a scripture to read. He concludes by having demonstrations for each magazine. We are encouraged to review the magazines in advance and to be ready to give our suggestions. If all prepare well, this part will help us to sharpen the face of one another.—Prov. 27:17.



THE WATCHTOWER® August 1 ANNOUNCING JERUSALEM'S KINGDOM

"We're visiting briefly because many are alarmed over how widespread pornography has become. Many others, however, feel that pornography is a harmless diversion. What's your opinion? [Allow for response.] Jesus said that we can determine whether something is good by the fruitage it produces. [Read Matthew 7:17.] This magazine considers the fruitage produced by pornography. It also gives practical tips on how to break free from pornography."



Awake!® August

"Most of us want to live as long as we can. Do you think advances in science will one day make it possible to live forever? [Allow for response.] Notice this intriguing promise. [Read 1 Corinthians 15:26.] But how will God accomplish this—through science or by some other means? And why do we now grow old and die? This magazine shows how the Bible answers these questions."

Relate why the magazines will have appeal in the territory: (30-60 sec.)

1. _____

2. _____

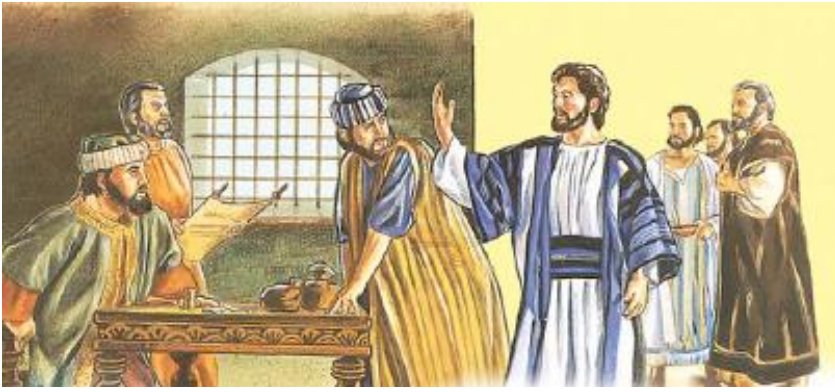
3. _____

Interest-arousing questions to ask & suggested Scriptures to read: (using the cover series)

1. _____

2. _____

3. _____

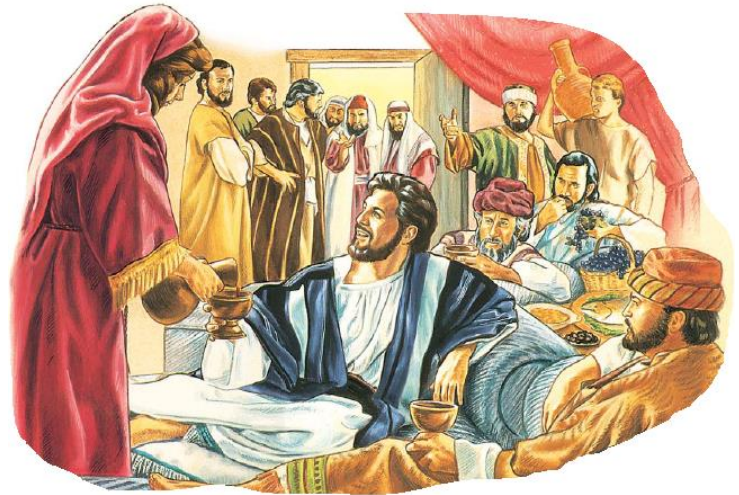


(Luke 5:27-32) Now after these things he went out and beheld a tax collector named Le'vi sitting at the tax office, and he said to him: "Be my follower."²⁸ And leaving everything behind he rose up and went following him.²⁹ Also, Le'vi spread a big reception feast for him in his house; and there was a great crowd of tax collectors and others who were with them reclining at the meal.³⁰ At this the

Pharisees and their scribes began murmuring to his disciples, saying: "Why is it YOU eat and drink with tax collectors and sinners?"³¹ In reply Jesus said to them: "Those who are healthy do not need a physician, but those who are ailing do."³² I have come to call, not righteous persons, but sinners to repentance."

***** w11 4/15 p. 10 par. 9 Serving Jehovah With All Seriousness *****

⁹ Being serious does not mean that we cannot have a relaxing and enjoyable time with people. Jesus set the perfect example of taking time not only to teach but also to relax and develop meaningful relationships with others. **(Luke 5:27-29;** John 12:1, 2) Being serious also does not mean that we should always have an appearance of severity. Had Jesus had a stern, overly serious nature, people certainly would not have been drawn to him. Even children were comfortable with him. (Mark 10:13-16) How can we imitate Jesus' balanced manner?



***** w08 5/15 p. 8 par. 6 Keep On Doing Good *****

⁶ Stressing how important it was for his disciples to 'continue loving their enemies,' Jesus said: "If you love those loving you, what reward do you have? Are not also the tax collectors doing the same thing? And if you greet your brothers only, what extraordinary thing are you doing? Are not also the people of the nations doing the same thing?" (Matt. 5:46, 47) If we were to limit our love to those who reciprocate, this would not merit any "reward," or favor, from God. Even tax collectors, who were generally despised, showed love for people who loved them.—**Luke 5:30;** 7:34.

***** g 2/08 p. 7 Can the Problem of Crime Be Solved? *****

In Jehovah God's eyes, no one is automatically a lost cause. God's Son, Jesus Christ, said: "I have come to call, not righteous persons, but sinners to repentance." **(Luke 5:32)** True, adjusting to living by Bible standards may be a challenge. But success comes to those who are patient and who take advantage of the help God provides, including the loving support of spiritually-minded Christians. (Luke 11:9-13; Galatians 5:22, 23) To this end, Jehovah's Witnesses regularly visit prisons worldwide to conduct free Bible studies with sincere men and women who have committed crimes of all kinds. In a number of prisons, the Witnesses also hold weekly Christian meetings.—Hebrews 10:24, 25.

***** g 4/06 pp. 5-6 The Recipe for True Happiness *****

A spiritual outlook on life helps us to gain the greatest benefit from recreation, entertainment, and other pleasures. Jesus enjoyed pleasurable occasions that included food and drink. **(Luke 5:29;** John 2:1-10) But these things were by no means the prime source of his joy in life. Rather, he found the greatest delight in spiritual pursuits, which included helping others to learn about God and his purpose for humankind.—John 4:34.

Come! Be Refreshed**(Hebrews 10:24, 25)**

1. We live in a world that is wayward and lost;
The way of our God is not known.
We need sure direction to safeguard our steps;
We cannot succeed on our own.
Our meetings refresh us and brighten our hope;
They help us build faith in our God.
They move us with words that incite to fine deeds,
They give us the strength to go on.
We'll never forsake what Jehovah commands;
His will is what we want to do.
Our meetings instruct us in ways that are right;
Our love for the truth they renew.

2. Jehovah is keenly aware of our needs;
His counsel by us should be heard.
To buy out the time for occasions to meet
Shows wisdom and trust in his Word.
By wholesome instruction from God-fearing men,
We learn how our faith can be shown.
With loving support from our fam'ly of faith,
We know that we're never alone.
So as we look forward to much better times,
We'll meet with the ones whom we love.
And here at these meetings we'll learn how to live
With wisdom that comes from above.

(See also Ps. 37:18; 140:1; Prov. 18:1; Eph. 5:16; Jas. 3:17.)