

A dramatic painting depicting a scene from ancient Rome. In the foreground, a man in a white tunic and a striped shawl stands with his back to the viewer, his hands cuffed behind his back and a chain hanging from his waist. He is looking out over a vast Roman city at sunset. To his right, a Roman soldier in full armor, including a helmet and a red tunic with a fur cloak, stands with his back to the viewer, looking out over the city. The city below is filled with classical architecture, including domes and columns, and is bathed in the warm, golden light of the setting sun. The sky is a mix of orange, yellow, and purple. The overall mood is somber and contemplative.

MID-WEEK MEETING FILE

AUGUST 12-16, 2013

OUR KINGDOM MINISTRY

AUGUST 2013

WEEK STARTING AUGUST 12

Song 112 and Prayer [Great God, Jehovah](#)

□ Congregation Bible Study:

jr chap. 13 ¶1-7 (30 min.)

□ Theocratic Ministry School:

Bible reading: Romans 5-8 (10 min.)

No. 1: Romans 6:21–7:12 (4 min. or less)

No. 2: Why Are Some Christians Taken to Heaven to Be With Christ?—*rs* p. 316 ¶5-8 (5 min.)

No. 3: Why Putting Material Security Ahead of Spiritual Pursuits Leads to Disaster —Matt. 6:33; 1 Tim. 6:10 (5 min.)

□ Service Meeting:

Song 37 [The Scriptures-Inspired of God](#)

10 min: “God’s Word Is Beneficial for Teaching.” Questions and answers. Announce the dates of the circuit assembly if these are known.

10 min: How an Outline Can Help Us in the Ministry. Discussion based on the *Ministry School* book, page 167, paragraph 1, to page 168, paragraph 1. Using the offer for the month, include a soliloquy of a publisher taking a few minutes before going in the ministry to prepare a mental outline of his presentation.

10 min: What Do We Learn? Discussion. Have Acts 8:26-31 read. Consider how this account can help us in our ministry.

Song 61 and Prayer [What Sort of Person I Should Be](#)

w12 6/15
pp. 20-24

God’s Word Is Beneficial for Teaching

¹ Our “Grand Instructor,” Jehovah, is the best teacher in the universe. (Isa. 30:20, 21) How, though, does Jehovah instruct us? He has provided a book that excels all others—his inspired Word, the Bible. How can divine teaching benefit us physically, mentally, emotionally, and spiritually? The answer to

1. What is the theme of the circuit assembly for the 2014 service year, and what question will be answered by the program?

this question will be considered during our circuit assembly program for the 2014 service year. The theme of the program, “God’s Word Is Beneficial for Teaching,” is based on 2 Timothy 3:16.

² **Look for These Main Points:** The main points of the program will be highlighted by the answers to the following questions:

- What effect does divine teaching have on our lives? (Isa. 48:17, 18)
- If we seek to make changes in our circumstances so as to serve Jehovah full-time, of what can we be assured? (Mal. 3:10)
- What should be our reaction when confronted with “strange teachings”? (Heb. 13:9)
- How can we imitate Jesus’ “way of teaching”? (Matt. 7:28, 29)
- Why should teachers in the congregation teach themselves? (Rom. 2:21)
- For what is God’s Word beneficial? (2 Tim. 3:16)
- How are people affected by the “rocking” of the nations? (Hag. 2:6, 7)
- What confidence does Jehovah have in us? (Eph. 5:1)
- Why must we work hard to remain in Jehovah’s teaching? (Luke 13:24)

³ Earlier in 2 Timothy chapter 3, just before writing the words on which the theme of this program is based, Paul described the critical times that would characterize the last days. He wrote: “Wicked men and impostors will advance from bad to worse, misleading and being misled.” (2 Tim. 3:13) So that we will not be misled, how important it is for us to listen to and apply divine teaching! Therefore, may we be determined to attend and pay close attention to this timely program.

2. The main points will be highlighted by the answers to what questions?

3. Why is it important for us to attend and pay close attention to this timely program?

1. Great God, Jehovah, you are deserving,
Worthy of the highest praise,
Good and just in all your ways.
Your throne is founded firmly on justice;
You are God to endless days.
2. Pardoning error, sin, and transgression,
Merciful to those like you,
Those who practice mercy too.
Your kingly justice, your loving-kindness,
You have shown in all you do.
3. Let men and angels join in your praises;
Let your name be sanctified,
Never more to be denied.
Soon may your Kingdom, ruling in heaven,
Make your will be done earth wide.

“JEHOVAH HAS DONE WHAT HE HAD IN MIND”

JERUSALEM lay in ruins. Smoke still rose from the fires the conquering Babylonians had lit. Jeremiah could recall the ghastly shrieks of those being slain. He had been told what was to happen, and events unfolded exactly as God had said. “Jehovah has done what he had in mind,” sighed the prophet. What a tragedy Jerusalem’s downfall had been!—*Read Lamentations 2:17.*

(Lamentations 2:17)
Jehovah has done what he had in mind. He has accomplished his saying, What he had commanded from the days of long ago. He has torn down and shown no compassion. And over you he causes the enemy to rejoice. He has made the horn of your adversaries high.

² Yes, Jeremiah saw the fulfillment of many prophecies conveyed to God’s people, including ancient prophecies. Centuries earlier, Moses set before Israel the consequences of obeying or disobeying God—either “the

1. When Jerusalem’s destruction was complete, what did Jeremiah say about Jehovah’s prophecies?
2. Jeremiah saw the fulfillment of what prophecy voiced centuries earlier?



blessing" or "the malediction." Jehovah wanted the best for his people, the blessings. The maledictions resulting from disobedience, on the other hand, would be horrendous. Moses warned—and Jeremiah later repeated—that those ignoring and opposing Jehovah would even "eat the flesh of their sons and the flesh of their daughters." (Deut. 30:19, 20; Jer. 19:9; Lev. 26:29) 'Could such an awful thing actually happen?' some may have wondered. Well, during the Babylonian siege, when food was not to be found, that did occur. "The very hands of compassionate women have boiled their own children," Jeremiah reported. "They have become as bread of consolation to one during the breakdown of the daughter of my people." (Lam. 4:10) What a tragedy!

3 Of course, Jehovah's purpose in commissioning prophets like Jeremiah was not simply to announce impending doom. God wanted his people to return to a course of faithfulness. He wanted sinners to repent. Ezra pointed this out: "Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt *compassion* for his people and for his dwelling."—2 Chron. 36:15; **read Jeremiah 26:3, 12, 13.**

(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 26:12, 13) At that Jeremiah said to all the princes and to all the people: "It was Jehovah that sent me to prophesy concerning this house and concerning this city all the words that YOU have heard. 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."

4 Like Jehovah, Jeremiah felt compassion for his people. You can see that from what he said before Jerusalem's fall. He was deeply perturbed by that looming disaster. This was a catastrophe that could be averted if only the people would listen to and obey the message Jeremiah bore! Try to imagine Jeremiah's emotions as he delivered God's message. "O my intestines, my intestines!" he cried. "I am in severe pains in the walls of

3. What was God's purpose in sending prophets to his people?
4. How did Jeremiah feel about the message he delivered?

my heart. My heart is boisterous within me. I cannot keep silent, for the sound of the horn is what my soul has heard, the alarm signal of war.” (Jer. 4:19) He simply could not keep quiet about the approaching calamity.

HOW COULD HE BE SO SURE?

5 Why could Jeremiah be confident that what he prophesied would occur? (Jer. 1:17; 7:30; 9:22) He was a man of faith who had studied the Scriptures and knew that Jehovah is the God of true prophecy. History testified to Jehovah’s ability to foretell events that seemed impossible from a human standpoint, such as the liberation of Israel from bondage in Egypt. Jeremiah was familiar with the Exodus account and with the words of one eyewitness. Joshua had reminded fellow Israelites: “You well know with all your hearts and with all your souls that not one word out of all the good words that Jehovah your God has spoken to you has failed. They have all come true for you. Not one word of them has failed.” —Josh. 23:14.

6 Why should you continue to give attention to the prophecies Jeremiah presented? First, because he had justifiable confidence in the reliability of Jehovah’s words. Second, because some of God’s pronouncements through Jeremiah are now being fulfilled, and you will yet see the fulfillment of others. Third, because the sheer number of announcements that Jeremiah made in God’s name, as well as the vigor with which he made them, marked him as an extraordinary servant of God.

5. Why was Jeremiah confident about the message he preached?

6, 7. (a) Why should you be interested in Jeremiah’s prophetic declarations? (b) What will help you to be confident about the message you preach?

"Even in the company of the prophets, Jeremiah towers as a giant," notes one scholar. Jeremiah was recognized as such a powerful figure in God's dealings with His people that when Jesus was speaking, some who heard him believed that he must be Jeremiah.—Matt. 16:13, 14.

7 Like Jeremiah, you live at a time when crucial Bible prophecies are being fulfilled. And like Jeremiah, you need to maintain confidence in the truthfulness of God's promises. (2 Pet. 3:9-14) How can you do that? By continuing to build your trust in the absolute reliability of God's prophetic Word. To that end, in this chapter we will review a number of prophecies that Jeremiah transmitted and that he saw fulfilled. Others that we will consider were fulfilled later. And still others directly affect you now and will affect your future. Let this review strengthen your trust in Jehovah's prophetic Word so that you become even more convinced that 'he will do what he has in mind.'—Lam. 2:17.

Why did God commission prophets? Why do you trust the prophecies about impending destruction?

END

PROPHECIES JEREMIAH STATED AND SAW FULFILLED

⁸ There are many who try to predict the future. Think of economists, politicians, spiritists, and weather forecasters. No doubt, you have seen the difficulty of making even simple predictions—what might happen in a few days or weeks—with any accuracy. But accurate prophecy is one of the Bible's hallmarks. (Isa. 41:26; 42:9) All of Jeremiah's prophecies, whether dealing with the near or the distant future, were unerring. Many of them

8, 9. What is one way that the Bible is an outstanding book?



Paragraph 1

(Lamentations 2:17) Jehovah has done what he had in mind. He has accomplished his saying, What he had commanded from the days of long ago. He has torn down and shown no compassion. And over you he causes the enemy to rejoice. He has made the horn of your adversaries high.

Paragraph 2

(Deuteronomy 30:19, 20) I do take the heavens and the earth as witnesses against YOU today, that I have put life and death before you, the blessing and the malediction; and you must choose life in order that you may keep alive, you and your offspring, ²⁰ by loving Jehovah your God, by listening to his voice and by sticking to him; for he is your life and the length of your days, that you may dwell upon the ground that Jehovah swore to your forefathers Abraham, Isaac and Jacob to give to them."

(Jeremiah 19:9) And I will make them eat the flesh of their sons and the flesh of their daughters; and they will eat each one the flesh of his fellowman, because of the tightness and because of the stress with which their enemies and those seeking for their soul will hem them in."

(Leviticus 26:29) So YOU will have to eat the flesh of YOUR sons, and YOU will eat the flesh of YOUR daughters.

(Lamentations 4:10) The very hands of compassionate women have boiled their own children. They have become as bread of consolation to one during the breakdown of the daughter of my people.

Paragraph 3

(2 Chronicles 36:15) And Jehovah the God of their forefathers kept sending against them by means of his messengers, sending again and again, because he felt compassion for his people and for his dwelling.

(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 26:12, 13) At that Jeremiah said to all the princes and to all the people: "It was Jehovah that sent me to prophesy concerning this house and concerning this city all the words that YOU have heard. 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 4

(Jeremiah 4:19) O my intestines, my intestines! I am in severe pains in the walls of my heart. My heart is boisterous within me. I cannot keep silent, for the sound of the horn is what my soul has heard, the alarm signal of war.

Paragraph 5

(Jeremiah 1:17) "And as for you, you should gird up your hips, and you must rise up and speak to them everything that I myself command you. Do not be struck with any terror because of them, in order that I may not strike you with terror before them.

(Jeremiah 7:30) ‘For the sons of Judah have done what is bad in my eyes,’ is the utterance of Jehovah. ‘They have set their disgusting things in the house upon which my name has been called, in order to defile it.

(Jeremiah 9:22) “Speak, ‘This is what the utterance of Jehovah is: “The dead bodies of mankind must also fall like manure upon the face of the field and like a row of newly cut grain after the reaper, with no one to do the gathering up.””

(Joshua 23:14) “Now, look! I am going today in the way of all the earth, and YOU well know with all YOUR hearts and with all YOUR souls that not one word out of all the good words that Jehovah YOUR God has spoken to YOU has failed. They have all come true for YOU. Not one word of them has failed.

Paragraph 6

(Matthew 16:13, 14) Now when he had come into the parts of Caes·a·re’a Phi-lip’pi, Jesus went asking his disciples: “Who are men saying the Son of man is?” ¹⁴ They said: “Some say John the Baptist, others E·li’jah, still others Jeremiah or one of the prophets.”

Paragraph 7

(2 Peter 3:9-14) Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with YOU because he does not desire any to be destroyed but desires all to attain to repentance. ¹⁰ Yet Jehovah’s day will come as a thief, in which the heavens will pass away with a hissing noise, but the elements being intensely hot will be dissolved, and earth and the works in it will be discovered. ¹¹ Since all these things are thus to be dissolved, what sort of persons ought YOU to be in holy acts of conduct and deeds of godly devotion, ¹² awaiting and keeping close in mind the presence of the day of Jehovah, through which [the] heavens being on fire will be dissolved and [the] elements being intensely hot will melt! ¹³ But there are new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell. ¹⁴ Hence, beloved ones, since YOU are awaiting these things, do YOUR utmost to be found finally by him spotless and unblemished and in peace.

(Lamentations 2:17) Jehovah has done what he had in mind. He has accomplished his saying, What he had commanded from the days of long ago. He has torn down and shown no compassion. And over you he causes the enemy to rejoice. He has made the horn of your adversaries high.

1409 Abraham righteous by faith, not works of Law ROMANS 4:9-5:5

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

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.

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hearts^a through the holy spirit,^b which was given us.

6 For, indeed, Christ, while we were yet weak,^c died for ungodly men at the appointed time.^d

7 For hardly will anyone die for a righteous man;^e indeed, for the good^f man, perhaps, someone even dares to die.^g **8** But God recommends his own love^h to us in that, while we were yet sinners, Christ died for us.ⁱ

9 Much more, therefore, since we have been declared righteous now by his blood,^j shall we be saved through him from wrath.^k **10** For if, when we were enemies,^l we became reconciled to God through the death of his Son,^m much more, now that we have become reconciled, we shall be saved by his life.ⁿ **11** And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.^o

12 That is why, just as through one man^p sin entered into the world and death^q through sin, and thus death spread to all men because they had all sinned^r— **13** For until the Law sin was in the world, but sin is not charged against anyone when there is no law.^s **14** Nevertheless, death ruled as king from Adam down to Moses,^t even over those who had not sinned after the likeness of the transgression by Adam,^u who bears a resemblance to him that was to come.^v

15 But it is not with the gift as it was with the trespass. For if by one man's trespass many died, the undeserved kindness of God and his free gift with the undeserved kindness by the one man^w Jesus Christ abounded much more to many.^x **16** Also, it is not with the free gift^y as it was with the way things worked through the one man

CHAP. 5

- a 2Co 1:22
- Ga 4:6
- b Eph 1:13
- Tit 3:5
- c Eph 2:5
- d Mt 20:28
- e Ps 49:8
- f Mt 12:35
- g Joh 15:13
- h Joh 3:16
- Eph 2:4
- 1Jo 4:10
- i Isa 53:12
- 1Pe 3:18
- j Ac 13:39
- Ga 2:16
- Heb 9:14
- k 1Th 1:10
- 1Th 5:9
- l Isa 59:2
- Col 1:21
- m 2Co 5:18
- Col 1:22
- n Ac 15:11
- o 2Co 5:19
- 1Jo 2:2
- p Ge 2:17
- Ge 3:6
- Isa 43:27
- q Ge 3:19
- 1Co 15:21
- r Ps 51:5
- Eze 18:4
- Ro 3:23
- s Ro 4:15
- t Heb 2:15
- u Ho 4:7
- Ho 6:7
- v 1Co 15:45
- w Isa 53:11
- Heb 2:9
- x Mt 20:28
- Tit 3:4
- y Ro 6:23

Second Col.

- a Ge 2:17
- Ge 3:6
- b Ge 3:17
- c Ge 3:19
- 1Co 11:32
- d Ro 4:25
- e Ro 5:12
- f Ro 5:14
- g 2Co 9:8
- h Ro 3:24
- 2Co 9:15
- Jas 1:17
- i Re 5:10
- Re 20:4
- j 1Pe 3:18
- Re 1:5
- k 1Co 15:21
- l Ro 4:25
- m Ro 1:16
- Ga 3:28
- 1Ti 2:4
- n Joh 10:10
- Ro 3:25
- o Ps 51:5
- Ro 5:12
- p Heb 5:8
- q Heb 2:10
- r Isa 53:11
- s Ro 3:20
- t Ga 3:19
- u Joh 15:22
- v 1Ti 1:14
- w 1Co 15:56
- x Joh 1:17

that sinned.^a For the judgment^b resulted from one trespass in condemnation,^c but the gift resulted from many trespasses in a declaration of righteousness.^d

17 For if by the trespass of the one man^e death ruled as king^f through that one, much more will those who receive the abundance of the undeserved kindness^g and of the free gift^h of righteousness rule as kingsⁱ in life through the one person, Jesus Christ.^j

18 So, then, as through one trespass the result to men of all sorts was condemnation,^k likewise also through one act of justification^l the result to men of all sorts^m is a declaring of them righteous for life.ⁿ **19** For just as through the disobedience of the one man many^o were constituted sinners, likewise also through the obedience^p of the one person many^q will be constituted righteous.^r **20** Now the Law^s came in beside in order that trespassing might abound.^t But where sin^u abounded, undeserved kindness^v abounded still more. **21** To what end? That, just as sin ruled as king with death,^w likewise also undeserved kindness^x might rule as king through righteousness with everlasting life^y in view through Jesus Christ our Lord.

6 Consequently, what shall we say? Shall we continue in sin, that undeserved kindness may abound?^z **2** Never may that happen! Seeing that we died with reference to sin,^a how shall we keep on living any longer in it?^b **3** Or do you not know that all of us who were baptized into Christ Jesus^c were baptized into his death?^d **4** Therefore we were buried^e with him through our baptism into his death, in or-

y Joh 3:16; 1Jo 4:9; CHAP. 6 z Ro 3:8; a Col 2:20; 1Pe 2:24; b Heb 10:26; c 1Co 12:13; Ga 3:27; d Mr 10:38; 1Co 15:29; e Mr 10:39; 2Co 4:10; Col 2:12.

der that, just as Christ was raised up from the dead through the glory of the Father,^a we also should likewise walk in a newness of life.^b **5** For if we have become united with him in the likeness of his death,^c we shall certainly also be united with him in the likeness of his resurrection;^d **6** because we know that our old personality was impaled with him,^e that our sinful body might be made inactive,^f that we should no longer go on being slaves to sin.^g **7** For he who has died has been acquitted from his sin.^h

8 Moreover, if we have died with Christ, we believe that we shall also live with him.ⁱ **9** For we know that Christ, now that he has been raised up from the dead,^j dies no more;^k death is master over him no more. **10** For the death that he died, he died with reference to sin once for all time;^l but the life that he lives, he lives with reference to God.^m **11** Likewise also YOU: reckon yourselves to be deadⁿ indeed with reference to sin but living^o with reference to God by Christ Jesus.

12 Therefore do not let sin continue to rule as king^p in YOUR mortal bodies that you should obey their desires.^q **13** Neither go on presenting YOUR members to sin^r as weapons of unrighteousness,^s but present yourselves to God as those alive^t from the dead, also YOUR members to God as weapons^u of righteousness. **14** For sin must not be master over you, seeing that you are not under law^v but under undeserved kindness.^w

15 What follows? Shall we commit a sin because we are not under law^x but under undeserved kindness?^y Never may that happen! **16** Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him

CHAP. 6

a 1Co 6:14
2Ti 2:11
b 2Co 5:17
Ga 6:15
Eph 3:16
Col 3:10
1Jo 3:14
c Php 3:10
Re 2:10
d 1Co 15:42
1Co 15:49
Eph 2:6
e Ga 5:24
Col 3:5
f Col 2:11
Col 3:5
g 2Co 7:1
Ga 5:1
h Isa 40:2
Lu 23:41
Ac 13:39
i 2Ti 2:11
j Ac 13:34
1Co 15:20
k Re 1:18
l Heb 9:28
1Pe 3:18
m 1Pe 4:2
n Col 3:3
o 1Pe 2:24
p Ge 4:7
Ps 119:133
q Jas 4:1
r Ro 7:5
s 1Co 6:15
t Ro 12:1
u 2Co 10:4
Eph 6:17
v Ro 7:6
Ga 5:18
Col 2:14
w Joh 1:17
x 1Co 9:21
y Ro 5:21

Second Col.

a 2Pe 2:19
b Joh 8:34
c Eze 18:4
Ro 6:23
d Heb 5:9
e Ro 1:17
f 2Ti 1:13
g Joh 8:32
Ga 5:1
h 1Co 7:22
i 1Pe 2:24
j Ro 7:23
k Mt 18:8
l 1Co 6:15
m Ro 12:1
n Joh 8:34
o Jer 12:13
p Ga 5:19
q Ro 8:6
r Ro 8:15
s Ga 5:22
t 1Co 9:25
u Ge 2:17
Eze 18:4
v Ro 3:24
w Mt 25:46
1Pe 1:4
x 1Ti 1:16
1Jo 2:2
Jude 21

CHAP. 7

y Ro 3:19

because you obey him,^a either of sin^b with death in view^c or of obedience^d with righteousness^e in view? **17** But thanks to God that you were the slaves of sin but you became obedient from the heart to that form of teaching to which you were handed over.^f **18** Yes, since you were set free^g from sin, you became slaves^h to righteousness.ⁱ **19** I am speaking in human terms because of the weakness of YOUR flesh:^j for even as you presented YOUR members^k as slaves to uncleanness^l and lawlessness with lawlessness in view, so now present YOUR members as slaves to righteousness with holiness in view.^m **20** For when you were slaves of sin,ⁿ you were free as to righteousness.

21 What, then, was the fruit^o that you used to have at that time? Things^p of which you are now ashamed. For the end of those things is death.^q **22** However, now, because you were set free from sin but became slaves to God,^r you are having YOUR fruit^s in the way of holiness, and the end everlasting life.^t **23** For the wages sin pays is death,^u but the gift^v God gives is everlasting life^w by Christ Jesus our Lord.^x

7 Can it be that you do not know, brothers, (for I am speaking to those who know law,) that the Law is master over a man as long as he lives?^y **2** For instance, a married woman is bound by law to her husband while he is alive; but if her husband dies, she is discharged from the law of her husband.^z **3** So, then, while her husband is living, she would be styled an adulteress if she became another man's.^a But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's.^b

z Nu 30:8; 1Co 7:39; a Mt 5:32; Mt 19:9; Mr 10:12; Lu 16:18; b 1Co 7:9; 1Ti 5:14.

4 So, my brothers, YOU also were made dead to the Law^a through the body of the Christ, that you might become another's,^b the one's who was raised up from the dead,^c that we should bear fruit^d to God. 5 For when we were in accord with the flesh,^e the sinful passions that were excited by the Law were at work in our members that we should bring forth fruit to death.^f 6 But now we have been discharged from the Law,^g because we have died^h to that by which we were being held fast, that we might be slavesⁱ in a new sense by the spirit,^j and not in the old sense by the written code.^k

7 What, then, shall we say? Is the Law sin?^l Never may that become so! Really I would not have come to know sin^m if it had not been for the Law; and, for example, I would not have known covetousnessⁿ if the Law had not said: "You must not covet."^o 8 But sin, receiving an inducement through the commandment,^p worked out in me covetousness of every sort, for apart from law sin was dead.^q 9 In fact, I was once alive apart from law;^r but when the commandment arrived,^s sin came to life again, but I died.^t 10 And the commandment which was to life,^u this I found to be to death.^v 11 For sin, receiving an inducement through the commandment, seduced^w me and killed me through it. 12 Wherefore, on its part, the Law is holy,^x and the commandment is holy and righteous^y and good.^z

13 Did, then, what is good become death to me? Never may that happen! But sin did, that it might be shown as sin working out death for me through that which is good;^a that sin might become far more sinful through the commandment.^b 14 For we know that the Law is spiritual;^c but I am fleshly, sold under sin.^d

CHAP. 7

a Ro 6:14
Ga 2:19
Col 2:14
b Ps 45:10
2Co 11:2
c Ac 5:30
2Co 5:15
d Ga 5:22
Col 1:10
e Ga 5:19
f Ro 6:21
Jas 1:15
g Ro 10:4
Eph 2:15
Col 2:14
h Ga 2:19
i Ro 12:11
j 2Co 3:6
k Ga 3:10
Col 2:14
l Ro 7:14
m Ro 3:20
Ga 3:19
n Mic 2:2
Ac 20:33
o Ex 20:17
De 5:21
Eph 5:3
p Ro 4:15
Ro 5:20
q 1Co 15:56
r Ro 11:1
Heb 7:10
s Heb 7:11
t 2Co 3:6
u Le 18:5
Eze 20:11
Lu 10:28
v 2Co 3:7
w Heb 3:13
x Ps 19:8
Ga 3:21
y Pr 2:9
Ro 10:5
z De 4:8
a 1Co 15:56
b Ro 5:13
c 1Co 10:4
d Ps 51:5
Joh 8:34
Ro 6:16

Second Col.

a Ps 51:3
Lu 18:13
b 1Ti 1:8
c Ge 8:21
d Ge 6:5
Isa 64:6
e Mt 26:41
f Job 14:4
g Jas 4:17
h Ec 7:20
i Ps 34:14
1Pe 3:11
j Ec 7:29
Jer 17:9
Lu 5:22
k Ps 1:2
l 2Co 4:16
Eph 3:16
Eph 4:23
m Ro 6:13
n Jas 4:1
o Ga 5:17
p Joh 8:34
q Ro 6:6
Ro 8:10
r Ro 6:17
1Co 15:57

15 For what I am working out I do not know. For what I wish, this I do not practice; but what I hate is what I do. 16 However, if what I do not wish is what I do,^a I agree that the Law is fine.^b 17 But now the one working it out is no longer I, but sin that resides in me.^c 18 For I know that in me, that is, in my flesh, there dwells nothing good;^d for ability to wish^e is present with me, but ability to work out^f what is fine is not present. 19 For the good that I wish I do not do,^g but the bad that I do not wish is what I practice. 20 If, now, what I do not wish is what I do, the one working it out is no longer I, but the sin dwelling in me.^h

21 I find, then, this law in my case: that when I wish to do what is right,ⁱ what is bad is present with me.^j 22 I really delight^k in the law of God according to the man^l I am within, 23 but I behold in my members^m another law warringⁿ against the law of my mind^o and leading me captive to sin's law^p that is in my members. 24 Miserable man that I am! Who will rescue me from the body undergoing this death?^q 25 Thanks to God through Jesus Christ our Lord!^r So, then, with my mind I myself am a slave to God's law,^s but with my flesh to sin's law.^t

8 Therefore those in union with Christ Jesus have no condemnation.^u 2 For the law^v of that spirit^w which gives life^x in union with Christ Jesus has set you free^y from the law of sin and of death.^z 3 For, there being an incapability on the part of the Law,^a while it was weak^b through the flesh, God, by sending his own Son^c in the likeness of sinful flesh^d and concerning sin,^e con-

s Ps 19:7; Ga 5:18; t Ga 5:17; CHAP. 8 u Col 1:22; 1Jo 3:24; v Jas 1:25; w Ga 5:16; x Joh 5:24; y Joh 8:32; Heb 10:14; z Ro 7:9; 2Co 3:6; a Ro 3:20; Heb 7:11; b Heb 7:18; c 1Jo 4:9; d Joh 1:14; Ga 4:4; Heb 4:15; e 2Co 5:21.

demned sin in the flesh, **4** that the righteous requirement of the Law might be fulfilled^a in us who walk, not in accord with the flesh, but in accord with the spirit.^b **5** For those who are in accord with the flesh set their minds on the things of the flesh,^c but those in accord with the spirit on the things of the spirit.^d **6** For the minding of the flesh means death,^e but the minding of the spirit^f means life and peace; **7** because the minding of the flesh means enmity^g with God, for it is not under subjection^h to the law of God, nor, in fact, can it be. **8** So those who are in harmony with the fleshⁱ cannot please God.

9 However, YOU are in harmony, not with the flesh, but with the spirit,^j if God's spirit truly dwells in you.^k But if anyone does not have Christ's spirit,^l this one does not belong to him. **10** But if Christ is in union with you,^m the body indeed is dead on account of sin, but the spirit is lifeⁿ on account of righteousness. **11** If, now, the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ Jesus from the dead^o will also make YOUR mortal bodies alive^p through his spirit that resides in you.

12 So, then, brothers, we are under obligation, not to the flesh to live in accord with the flesh;^q **13** for if you live in accord with the flesh you are sure to die;^r but if you put the practices of the body to death^s by the spirit, you will live. **14** For all who are led by God's spirit, these are God's sons.^t **15** For you did not receive a spirit of slavery causing fear^u again, but you received a spirit^v of adoption^w as sons, by which spirit we cry out: "Abba,^x Father!" **16** The spirit^y itself bears witness^z with our spirit^a that we are God's children.^b **17** If, then, we are chil-

CHAP. 8

- a Ro 3:31
- b Ga 5:16
Ga 5:18
- c Joh 3:6
Ga 5:19
- d 1Co 2:15
Ga 5:22
- e Ro 6:21
Heb 9:14
- f Ga 6:8
- g Ps 5:4
Isa 59:2
Col 1:21
Jas 4:4
- h Ro 7:14
- i 1Co 3:3
j Ga 5:25
- k 1Co 3:16
- l Ga 4:6
- m Joh 15:4
1Jo 2:6
1Jo 3:6
- n Ga 2:20
1Pe 4:6
- o Ac 2:24
1Co 6:14
- p Eph 2:5
q Ga 5:19
- r Ro 8:6
- s 1Co 9:27
Ga 5:24
Ga 6:8
Eph 4:22
Col 3:5
- t Joh 1:12
Joh 3:5
Joh 3:8
Heb 2:11
- u Heb 2:15
- v 1Co 2:12
2Co 1:22
2Ti 1:7
- w Ga 4:5
- x Ga 4:6
- y Joh 14:17
1Co 2:10
Tit 3:6
- z 1Jo 5:7
- a Ac 17:16
Ro 1:9
1Co 2:11
- b Joh 1:12
Ga 3:26
1Jo 3:2

Second Col.

- a Lu 12:32
Ac 26:18
Ga 3:29
Re 21:7
- b Php 1:29
Col 1:24
- c 1Co 15:53
2Ti 2:11
Re 3:21
- d 1Pe 4:13
- e 2Co 4:17
Php 3:8
- f Pr 13:12
- g Col 1:23
Heb 11:13
- h 1Jo 3:2
- i Ge 3:19
Ps 51:5
Ec 1:2
- j Ge 3:15
Ac 24:15
- k 1Ti 2:4
- l Joh 8:32
1Co 15:22
2Pe 3:13

dren, we are also heirs: heirs indeed of God, but joint heirs^a with Christ, provided we suffer^b together that we may also be glorified together.^c

18 Consequently I reckon that the sufferings^d of the present season do not amount to anything in comparison with the glory^e that is going to be revealed in us. **19** For the eager expectation^f of the creation^g is waiting for the revealing of the sons of God.^h **20** For the creation was subjected to futility,ⁱ not by its own will but through him that subjected it, on the basis of hope^j **21** that the creation^k itself also will be set free^l from enslavement to corruption and have the glorious freedom of the children of God. **22** For we know that all creation keeps on groaning together and being in pain together until now. **23** Not only that, but we ourselves also who have the firstfruits,^m namely, the spirit, yes, we ourselves groanⁿ within ourselves, while we are earnestly waiting for adoption as sons,^o the release from our bodies by ransom. **24** For we were saved in this hope;^p but hope that is seen is not hope, for when a man sees a thing, does he hope for it? **25** But if we hope^q for what we do not see,^r we keep on waiting for it with endurance.^s

26 In like manner the spirit^t also joins in with help for our weakness;^u for the problem of what we should pray for as we need to we do not know,^v but the spirit^w itself pleads for us with groanings unuttered. **27** Yet he who searches the hearts^x knows what the meaning of the spirit^y is, because it is pleading in accord with God for holy ones.^z

28 Now we know that God

m Php 3:11; Re 20:6; n 2Co 5:2; o Ga 4:5; Eph 1:5; 1Pe 1:4; Re 21:7; p Eph 1:13; q 1Pe 1:3; r 2Co 5:7; s Ro 5:4; t Joh 15:26; 1Co 2:12; u Joh 14:16; Joh 16:7; v Lu 11:1; w 2Sa 23:2; x Jer 11:20; Ac 1:24; y Joh 6:63; Joh 14:17; 1Co 2:10; 1Co 2:14; 2Ti 3:16; z 1Pe 1:15.

makes all his works^a cooperate together for the good of those who love God, those who are the ones called according to his purpose;^b **29** because those whom he gave his first recognition^c he also foreordained^d to be patterned^e after the image^f of his Son, that he might be the firstborn^g among many brothers.^h **30** Moreover, those whom he foreordainedⁱ are the ones he also called;^j and those whom he called are the ones he also declared to be righteous.^k Finally those whom he declared righteous are the ones he also glorified.^l

31 What, then, shall we say to these things? If God is for us, who will be against us?^m **32** He who did not even spare his own Sonⁿ but delivered him up for us all,^o why will he not also with him kindly give us all other things?^p **33** Who will file accusation against God's chosen ones?^q God is the One who declares them righteous.^r **34** Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead, who is on the right hand^s of God, who also pleads for us.^t

35 Who will separate us from the love of the Christ?^u Will tribulation or distress or persecution or hunger or nakedness or danger or sword?^v **36** Just as it is written: "For your sake we are being put to death all day long, we have been accounted as sheep for slaughtering."^w **37** To the contrary, in all these things we are coming off completely victorious^x through him that loved us. **38** For I am convinced that neither death nor life^y nor angels^z nor governments^a nor things now here nor things to come nor powers^b **39** nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.^c

CHAP. 8

- a Ps 145:17
- b Joh 9:3
- c Ro 9:11
- d Eph 1:11
- e 2Ti 1:9
- f 1Co 15:23
- g Ge 3:15
- h Joh 13:15
- i Joh 17:23
- j Ro 6:5
- k 1Co 15:49
- l Eph 4:24
- m Ps 89:27
- n Heb 1:6
- o Mt 25:40
- p Heb 2:11
- q 1Jo 3:2
- r Eph 1:5
- s Php 3:14
- t 1Th 2:12
- u Heb 3:1
- v Ro 5:18
- w 1Co 6:11
- x Tit 3:7
- y 2Co 3:7
- z 2Co 3:18
- a 2Co 4:6
- b Ps 118:6
- c 1Jo 4:4
- d Joh 3:16
- e Ro 3:25
- f 2Co 5:21
- g 1Jo 4:9
- h Eph 2:4
- i Isa 50:8
- j Col 1:22
- k Ac 13:39
- l Heb 10:17
- m Ps 110:1
- n Heb 7:25
- o 1Jo 2:1
- p Joh 15:10
- q 2Co 4:9
- r Ps 44:22
- s Joh 16:33
- t 1Co 3:22
- u 1Pe 3:22
- v Eph 1:21
- w Eph 6:12
- x 2Th 3:5

Second Col.

CHAP. 9

- a 1Ti 2:7
- b Ga 1:20
- c Ro 10:1
- d Ex 32:32
- e Ro 16:7
- f Ro 16:21
- g 2Co 11:22
- h Php 3:5
- i Ex 4:22
- j De 26:19
- k Ac 3:25
- l Ac 7:8
- m Ex 24:12
- n Ac 26:7
- o Heb 9:1
- p Ac 13:32
- q Ro 4:13
- r De 10:15
- s Mt 1:17
- t Ps 103:19
- u Nu 23:19
- v Mt 23:38
- w Ro 2:28
- x Re 2:9
- y Joh 8:39
- z Ga 3:29

9 I am telling the truth^a in Christ; I am not lying,^b since my conscience bears witness with me in holy spirit, **2** that I have great grief and unceasing pain in my heart.^c **3** For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers,^d my relatives according to the flesh,^e **4** who, as such, are Israelites,^f to whom belong the adoption as sons^g and the glory^h and the covenantsⁱ and the giving of the Law^j and the sacred service^k and the promises;^l **5** to whom the forefathers^m belong and from whom the Christ sprang according to the flesh:ⁿ God,^o who is over all, be blessed forever. Amen.

6 However, it is not as though the word of God had failed.^p For not all who spring from Israel are really "Israel."^q **7** Neither because they are Abraham's seed are they all children,^r but: "What will be called 'your seed' will be through Isaac."^s **8** That is, the children in the flesh^t are not really the children of God,^u but the children by the promise^v are counted as the seed. **9** For the word of promise was as follows: "At this time I will come and Sarah will have a son."^w **10** Yet not that case alone, but also when Re-bek'ah conceived twins^x from the one man, Isaac our forefather: **11** for when they had not yet been born nor had practiced anything good or vile,^y in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls,^z **12** it was said to her: "The older will be the slave of the younger."^a **13** Just as it is written: "I loved Jacob, but E'sau I hated."^b

s Ge 21:12; Heb 11:18; t Isa 57:4; Ga 4:23; u Joh 1:13; v Isa 54:1; Ga 4:28; w Ge 18:14; x Ge 25:24; y Ps 139:16; z Ro 8:28; Heb 5:4; a Ge 25:23; b Mal 1:3; Heb 12:16.



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

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.

“Shall we commit a sin because we are not under law but under undeserved kindness?” asks Paul. “Never may that happen!” he answers. “You are slaves . . . , either of sin with death in view or of obedience with righteousness in view,” Paul explains. (**Rom.**

6:15, 16) “If you put the practices of the body to death by the spirit, you will live,” he says.—**Rom. 8:13**.

Scriptural Questions Answered:

6:3-5—**What is meant by baptism into Christ Jesus and baptism into his death?** When Jehovah anoints followers of Christ with the holy spirit, they are united with Jesus and become members of the congregation that is the body of Christ, he being the Head. (1 Cor. 12:12, 13, 27; Col. 1:18) This is their baptism into Christ Jesus. Anointed Christians are also “baptized into [Christ’s] death” in that they live a life of sacrifice and renounce any hope of everlasting life on earth. Their death, therefore, is a sacrificial one, as was Jesus’ death, though their death does not have ransoming value. This baptism into Christ’s death is completed when they die and are resurrected to life in heaven.

7:8-11—**How did ‘sin receive inducement through the commandment’?** The Law helped people to realize the full range, or scope, of sin, making them more conscious of being sinners. Consequently, they saw themselves as sinners in more ways, and more people were exposed as sinners. It can thus be said that sin received inducement through the Law.

Lessons for Us:

5:18, 19. By showing logically how Jesus bears a resemblance to Adam, Paul concisely explains how one man can “give his soul a ransom in exchange for many.” (Matt. 20:28) Logical reasoning and brevity are excellent teaching methods to imitate.—1 Cor. 4:17.

7:23. Such body members as our hands, legs, and tongue can ‘lead us captive to sin’s law,’ so we should guard against misusing them.

8. What loving provision has Jehovah made for the times when we find ourselves facing extremely perplexing situations and do not know exactly what to pray for? (**Rom. 8:26, 27**) [**Aug. 12, w08 6/15 p. 30 par. 10**]

TMS REVIEW: 8:26, 27. When we are faced with situations so perplexing that we do not know what to pray for, “the spirit itself pleads for us.” Then Jehovah, the “Hearer of prayer,” accepts appropriate prayers recorded in his Word as coming from us.—Ps. 65:2.

8:38, 39. Calamities, wicked spirit creatures, and human governments cannot make Jehovah stop loving us; neither should they make us stop loving him.

*** w12 1/1 p. 23 Why Did God Ask Abraham to Sacrifice His Son? ***



Really, then, although we may recoil at the thought of what Jehovah asked Abraham to do, we are wise to remember that Jehovah did not allow that faithful patriarch to go through with the sacrifice. He spared Abraham the worst loss a parent can suffer; he protected Isaac from death. Yet, Jehovah did not shield “his own Son but delivered him up for us all.” (**Romans 8:32**) Why did Jehovah submit himself to such a terrible ordeal? He did so in order that “we might gain life.” (1 John 4:9) What a powerful reminder of God’s love for us! Are we not moved to show our love for him in return?

*** w12 5/15 p. 24 par. 4 Are You Reflecting the Glory of Jehovah? ***

⁴ As Jehovah's servants, we certainly want to honor and glorify our Creator in everything we do. All too often, however, what we desire to do is not what we do. Paul had to contend with that problem personally. (Read **Romans 7:21-25**.) Explaining why we have such a struggle, Paul wrote: "All have sinned and fall short of the glory of God." (Rom. 3:23) Yes, through inheritance from sinful Adam, mankind became subject to the harsh mastery of 'King Sin.'—**Rom. 5:12; 6:12**.

⁶ Despite our sinful condition, Jehovah has proved to be "the God who gives hope." (Rom. 15:13) He has provided the means for abolishing sin—the ransom sacrifice of Jesus Christ. By exercising faith in that sacrifice, we are no longer "slaves to sin," but we are in a position to reflect Jehovah's glory. (**Rom. 5:19; 6:6**; John 3:16) Maintaining this approved relationship with God guarantees us Jehovah's blessing now as well as the future benefits of perfection and everlasting life. Although we are still sinful humans, what a blessing it is to be viewed by God as individuals who can reflect his glory!

¹⁷ The world in general is not conscious of the seriousness of sin, but we are. This makes us aware of the need to fight against our sinful inclinations. Acknowledging our sinful nature allows us to train our conscience so that it will move us to act properly when an urge to sin begins to develop in our mind and heart. (**Rom. 7:22, 23**) True, we may be weak, but God can strengthen us to do what is right in any situation.—2 Cor. 12:10.

*** w12 7/1 p. 20 "Whenever You Pray, Say, 'Father'" ***

If, at times, you find yourself doubting whether Jehovah could love you or approve of you, you might find it encouraging to read and meditate on **Romans 8:31-39**. The apostle Paul there lovingly assures us that nothing can "separate us from God's love that is in Christ Jesus our Lord."

See chapter 24, "Nothing Can 'Separate Us From God's Love,'" of the book *Draw Close to Jehovah*

*** w12 7/15 p. 11 par. 17 Let Jehovah Lead You to True Freedom ***

¹⁷ When discussing the freedom that Jehovah has in store for his earthly servants, Paul wrote: "The eager expectation of the creation is waiting for the revealing of the sons of God." Then he added: "The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (**Rom. 8:19-21**) "The creation" refers to mankind with the earthly hope, those who will benefit from "the revealing" of God's spirit-anointed sons. That revealing will begin when these "sons," resurrected to the spirit realm, share with Christ in cleansing the earth of evil and preserving "a great crowd" into the new system of things.—Rev. 7:9, 14.

*** w12 7/15 pp. 12-13 pars. 2-3 Serve the God of Freedom ***

² Why did God grant our original parents so much freedom? He formed them in his image and gave them a conscience, rightly expecting that their love for him as their Creator would guide them in the right way. (Gen. 1:27; Rom. 2:15) Sadly, Adam and Eve failed to appreciate their wonderful Life-Giver and the freedom that he had given them. Instead, they chose the illegitimate freedom offered by Satan, which was moral independence. But instead of finding more freedom, our original parents sold themselves and their future offspring into bondage to sin, with disastrous consequences.—**Rom. 5:12**.

³ If Satan could induce two perfect humans—not to mention a number of spirit creatures—to reject God's sovereignty, he could deceive us too. His strategy remains much the same. He tries to mislead us into thinking that God's standards are burdensome and rob us of fun and excitement. (1 John 5:3) That thinking can exert a lot of power if we are repeatedly exposed to it.

Yes, the way of integrity is not without its challenges, but it is the only way to everlasting life and true freedom. (**Rom. 8:21**) Let no one lure you from it!

*** w12 12/15 p. 20 par. 4 Maintaining Our Position as "Temporary Residents" ***

⁴ As long as Satan's wicked system is allowed to exist, everyone, including Christians, will continue to suffer the consequences of Satan's rebellion against Jehovah. We read at **Romans 8:22**: "We know that all creation keeps on groaning together and being in pain together until now." World leaders, scientists, and humanitarians, however sincere, are helpless to prevent this.

*** w12 12/15 p. 26 par. 9 “Temporary Residents” United in True Worship ***

⁹ Despite not knowing how long he would have to wait to see his hope realized, Abraham’s love for and devotion to Jehovah never wavered. He kept his eyes focused, not settling down to become a *permanent* resident in some nation. (Heb. 11:14, 15) How wise it is for us to follow Abraham’s example by living a simple life and not letting ourselves become overly concerned about material possessions, social positions, or career goals! Why strive to lead a so-called normal life in a system that is soon to end? Why become overly attached to what is only temporary? As was true of Abraham, we are headed for something far better. We are willing to show a patient, waiting attitude until our hope is realized.—**Read Romans 8:25.**

*** w11 1/15 p. 18 par. 4 Make the Most of Your Singleness ***

⁴ Single Christians know that they do not have to get married to be recognized or appreciated by Jehovah or his organization. God’s love reaches out to each of us as individuals. (Matt. 10:29-31) No one and nothing can separate us from God’s love. (**Rom. 8:38, 39**) Whether married or single, we have every reason to feel complete in God’s service.

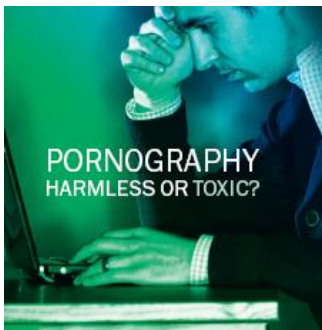
*** w11 2/15 p. 14 par. 6 Gaining God’s Approval Leads to Everlasting Life ***

⁶ Jehovah has also rescued us from the terrible consequences of sin. By sinning, Adam became like a gambler who steals from his family to engage in gambling. By rebelling against Jehovah, Adam robbed his children of their prospect—eternal happiness. His selfishness reduced humankind to slavery under a cruel master, imperfection. All humans are thus bound to get sick, experience sadness, and eventually die. Freeing a slave requires a payment, and Jehovah has made the payment that can save us from those dreadful consequences. (**Read Romans 5:21.**) Acting in harmony with his Father’s will, Jesus Christ gave “his soul a ransom in exchange for many.” (Matt. 20:28) Soon the full benefits of that ransom payment will accrue to those who gain God’s approval.

*** km 4/08 p. 3 par. 2 “Follow His Steps Closely” ***

² **Demonstrate Love for People:** Loving concern for people motivated Jesus. (Mark 6:30-34) Many in our territory are “in pain” and in great need of the truth. (**Rom. 8:22**) Our reflecting on their dire situation and on Jehovah’s loving interest in them will motivate us to persist in preaching. (2 Pet. 3:9) Furthermore, people will more readily respond to our message if they discern that we genuinely care about them.

*** w11 4/15 p. 27 par. 17 Are You Allowing God’s Spirit to Lead You? ***



¹⁷ How could the young man have avoided this disastrous mistake? By heeding the warning: “Do not wander into her roadways.” (Prov. 7:25) There is a lesson for us: If we want God’s spirit to lead us, we need to avoid placing ourselves in the path of temptation. One way a person could wander into the foolish course of the “young man in want of heart” is by aimlessly flipping through television channels or surfing the Internet. Whether intentionally or not, he might well chance upon sexually stimulating scenes. He could gradually develop the unclean habit of viewing pornography, with devastating consequences to his conscience and his relationship with God. It could involve his very life.—**Read Romans 8:5-8.**

*** km 1/04 p. 1 par. 3 The Excelling Value of Divine Wisdom ***

³ **A Bright Future:** In addition to helping us meet the immediate challenges of life, divine wisdom enables us to plan effectively for the future. (Ps. 119:105) It spares us the futility of trying to reform the present system of things. (Eccl. 1:15; **Rom. 8:20**) How grateful we are that we are not squandering our lives in pursuit of goals that are only an illusion! Rather, we center our efforts on Jehovah’s sure promise of “new heavens and a new earth” in which righteousness will dwell. When Jehovah’s day of judgment arrives, it will be unmistakably clear that those who relied on divine wisdom made the right choice.—2 Pet. 3:10-13; Ps. 37:34.

37 *The Scriptures—Inspired of God*

(2 Timothy 3:16, 17)

1. God's Word is a shining light,
 Guides our feet through earth's dark night.
If we follow it faithfully,
 Surely its truth will set us free.
2. That divine Word is inspired,
 Teaches us what is required.
Help it gives, setting all things straight,
 And for God's discipline to wait.
3. By these Scriptures from above,
 We have come to know God's love.
Reading daily will make us wise,
 Showing us how to gain life's prize.

par. 1 **Organize Your Thoughts.** In order to use an outline when speaking, you need to organize your thoughts. This does not mean selecting the words that you plan to use. It simply means thinking before you speak.

In daily life, an impetuous person may find himself blurting out things that he later wishes he had not said. Another person may speak somewhat aimlessly, wandering from one idea to another. Both of these tendencies can be dealt with effectively by pausing to formulate a simple mental outline before beginning to speak. First fix your objective in mind, next select the steps that you need to take in order to achieve it, and then start to talk.

Are you preparing for field service? Take time not only to pack your witnessing case but also to organize your thoughts. If you decide to use one of the suggested presentations from *Our Kingdom Ministry*, read it over several times to get the main ideas clearly in mind. State the gist of it in one or two brief sentences. Adapt the wording to your own personality and to conditions in your territory. You will find it helpful to have a mental outline. What might that include? (1) As an introduction, you might mention something that is of concern to many people in your community. Invite the other person to comment. (2) Have in mind something specific that you could share on the subject, including one or two scriptures that show what God has promised to do to bring relief. If given the opportunity, emphasize that Jehovah will do this by means of his Kingdom, his heavenly government. (3) Encourage the person to take some action on what you have discussed. You might offer literature and/or a Bible study and make definite arrangements to continue the discussion.

The only outline you will probably need for such a presentation is a mental one. If you want to consult a written outline before your first call, the outline will probably contain no more than a few words to use for your introduction, a notation of one or two scriptures, and a brief note of what you want to include in your conclusion. Preparation and use of such an outline prevent us from rambling, helping us to leave a clear message that is easy to remember.

HOW TO DO IT

Impress on your mind the benefits of speaking from an outline.

In everyday conversation, organize your thoughts before you speak.

To gain the needed confidence to speak from an outline, pray to Jehovah, and make it a habit to participate freely in congregation meetings.

Make your outline simple, easy to read at a glance.

Prepare for delivery by reviewing ideas, not by memorizing words.

par. 1 If some question or objection comes up often in your territory, you may find it helpful to do research on the matter. Usually, all you need are two or three basic points along with scriptures that provide the basis for them. “Bible Topics for Discussion” or boldface subheadings in *Reasoning From the Scriptures* may provide exactly the outline you need. You may find a good quotation from another source that you want to include. Make up a brief written outline, attach a photocopy of the quotation, and keep these with your equipment for field service. When a householder brings up the question or objection, let him know that you welcome the opportunity to give a reason for what you believe. (1 Pet. 3:15) Use the outline as a basis for your reply.

END

When you are going to represent your family, a book study group, or the congregation in prayer, it is also beneficial to organize your thoughts. According to Luke 11:2-4, Jesus gave his disciples a simple outline for meaningful prayer. At the dedication of the temple in Jerusalem, Solomon prayed at length. He obviously thought about the subject in advance. He focused attention first on Jehovah and His promise to David; then on the temple; and then, one at a time, on specific situations and groups of people. (1 Ki. 8:22-53) We can benefit from these examples.

Keep Your Talk Outline Simple. Is your outline meant for use when giving a discourse? How much should it include?

Remember that an outline is meant to help you recall *ideas*. You may feel that it would be beneficial to write out a few sentences for use as an introduction. But after that, focus on ideas, not words. If you put those ideas down in the form of sentences, favor short sentences. The few main points that you plan to develop should stand out clearly in your outline. This can be achieved by writing them in capital letters, underscoring the points, or marking them in color. Under each main point, list the ideas that you want to use when developing it. Cite the scriptures that you plan to read. It is usually best to do the actual reading from the Bible. Make note of illustrations that you want to use. You may also have some significant secular quotation that is appropriate. Make your notes extensive enough to have specific facts to present. The outline will be easier to use if it is neat.

Some use outlines that are very basic. An outline may consist of a few key words, notation of scriptures that the speaker will quote from



(Acts 8:26-31) However, Jehovah's angel spoke to Philip, saying: "Rise and go to the south to the road that runs down from Jerusalem to Ga'za." (This is a desert road.)²⁷ With that he rose and went, and, look! an E·thi·o'pi·an eunuch, a man in power under Can·da'ce queen of the E·thi·o'pi·ans, and who was over all her treasure. He had gone to Jerusalem to worship,²⁸ but he was returning and was sitting in his chariot and reading aloud the prophet Isaiah.²⁹ So the spirit said to Philip: "Approach and join yourself to this chariot."³⁰ Philip ran alongside and heard him reading aloud Isaiah the prophet, and he said: "Do you actually know what you are reading?"³¹ He

said: "Really, how could I ever do so, unless someone guided me?" And he entreated Philip to get on and sit down with him.

*** be study 44 p. 236 pars. 2-5 Effective Use of Questions ***

To Encourage Conversation. When you engage in the field ministry, be alert to opportunities to invite people to express themselves if they are willing to do so.

Many Witnesses begin interesting discussions by simply asking, "Have you ever wondered . . . ?" When they choose a question that truly is on the minds of many people, they will almost assuredly have a fine time in the field ministry. Even if the question is new to the thinking of the other person, it may stimulate curiosity. A wide variety of matters can be introduced with such expressions as "What do you think . . . ?," "How do you feel . . . ?," and "Do you believe . . . ?"

When the evangelizer Philip approached an Ethiopian court official who was reading aloud the prophecy of Isaiah, Philip simply asked: "Do you actually know [or, do you understand] what you are reading?" **(Acts 8:30)** This question opened the way for Philip to explain truths about Jesus Christ. Using a similar question, some modern-day Witnesses have found people who were truly hungering for a clear understanding of Bible truth.

*** km 8/10 p. 3 pars. 2-3 You Can Witness Informally! ***

² Evangelizers in the first century often witnessed informally... Philip started a conversation with an Ethiopian court official who was reading from the book of Isaiah by asking: "Do you actually know what you are reading?" **(Acts 8:26-38)**...You too can witness informally, even if you are shy. How?

³ **Getting Started:** Many of us find it difficult to start conversations with strangers. Even with regard to acquaintances, bringing up the truth may seem a bit awkward. We will be motivated to speak up, however, if we meditate on Jehovah's goodness, the spiritual treasures he has given his servants, and the dire condition of people in the world. (Jonah 4:11; Ps. 40:5; Matt. 13:52) In addition, we can ask Jehovah to help us 'muster up boldness.' (1 Thess. 2:2)

*** km 8/09 pp. 3-4 pars. 3-4 Meet the Challenge of Witnessing to Men ***

³ Witnessing to men "in high station" may have far-reaching effects. (1 Tim. 2:1, 2) For example, Jehovah's angel advised Philip to speak to "a man in power" who was over all the treasure of the queen of the Ethiopians. Philip heard the man "reading aloud the prophet Isaiah" and explained to him the good news about Jesus. This Ethiopian became a disciple and likely spread the good news en route to his homeland. He also may have witnessed to the queen and those in her court, persons who otherwise would have had limited opportunities to hear the good news.—**Acts 8:26-39.**

⁴ **Contact More Men:** Since men are often at their jobs during the day, could you arrange your schedule to spend more time in the ministry in the evenings, on weekends, or during holidays? Regularly working business territory will give you additional opportunities to witness to men who are seldom at home. Brothers can also make a special effort to witness informally to their male workmates. In the house-to-house ministry, especially in territory that is worked frequently, brothers might on occasion ask to speak with the man of the house.

61 *What Sort of Person I Should Be*

(2 Peter 3:11)

1. How can I repay you, what gift can I give
 To thank you, Jehovah, for the life that I live?
I look in my heart with your Word as my mirror;
 The person I see, may you help me see clearer.
My life I have promised in service to you,
 But not from mere duty will I do what I do.
Whole-souled and wholehearted I serve you by
 choice;
 May I be one more who makes you rejoice.
2. Help me to examine, and help me to see
 Just what sort of person you desire me to be.
Those loyal to you, you will loyally treasure;
 May I be among those who bring your heart
 pleasure.