

A detailed painting of a person's hands writing on a scroll with a quill pen. The person is wearing a blue garment. The scroll is unrolled and lies on a wooden surface. In the background, several other scrolls are visible, some rolled up and some unrolled. The scene is lit with warm, golden light, creating a sense of historical or scholarly activity.

# MID-WEEK MEETING FILE

AUGUST 26-31, 2013

## WEEK STARTING AUGUST 26

Song 63 and Prayer [Ever Loyal](#)

### □ Congregation Bible Study:

*jr* chap. 13 ¶14-19 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Romans 13-16 (10 min.)

Theocratic Ministry School Review (20 min.)

### □ Service Meeting:

Song 11 [Making Jehovah's Heart Glad](#)

**10 min:** “Emphasize Starting Bible Studies on the First Saturday.” Talk. Afterward, demonstrate how a study may be started on the first Saturday in September. Encourage all to have a share.

**10 min:** **Methods of Preaching the Good News—Group Territory and Personal Territory.** Discussion of *Organized* book, page 102, paragraph 3, to page 104, paragraph 1. Interview the territory servant regarding local arrangements for requesting and working territory.

**10 min:** **Why We Are Not False Prophets.** Discussion based on the *Reasoning* book, page 136, paragraph 2, to the end of page 137. Have one suggestion from page 137 demonstrated.

Song 116 and Prayer [The Light Gets Brighter](#)

## Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning August 26, 2013. The date when each point is scheduled for discussion is included so that research can be done when preparing for the school each week.

1. What very important lesson can we learn from King Herod’s willing acceptance of undue praise and glory from men? (Acts 12:21-23) [July 1, *w08* 5/15 p. 32 par. 7]
2. How can Christian youths benefit themselves by analyzing and following Timothy’s example? (Acts 16:1, 2) [July 8, *w08* 5/15 p. 32 par. 10]
3. After hearing Apollos “speak boldly” in the synagogue in Ephesus, how did Aquila and Priscilla lovingly assist him? (Acts 18:24-26) [July 15, *w10* 6/15 p. 11 par. 4]
4. What Scriptural basis is there for Jehovah’s Witnesses to utilize the courts of the land to protect their right to preach? (Acts 25:10-12) [July 22, *bt* p. 198 par. 6]
5. How did the apostle Paul continue to find ways to witness even while imprisoned in Rome, and how do Jehovah’s servants today follow his example? (Acts 28:17, 23, 30, 31) [July 29, *bt* pp. 215-217 pars. 19-23]
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]
7. How could “the ransom paid by Christ Jesus” in 33 C.E. cover “the sins that occurred” before it was paid? (Rom. 3:24, 25) [Aug. 5, *w08* 6/15 p. 29 par. 6]
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]
9. What is implied by the admonition to “follow the course of hospitality”? (Rom. 12:13) [Aug. 19, *w09* 10/15 pp. 5-6 pars. 12-13]
10. How do we “put on the Lord Jesus Christ,” as the apostle Paul advises? (Rom. 13:14) [Aug. 26, *w05* 1/1 pp. 11-12 pars. 20-22]

## Emphasize Starting Bible Studies on the First Saturday

Beginning in May of 2011, publishers were encouraged to try to start Bible studies on the first Saturday of each month. To help us do that, a regular feature of the public edition of *The Watchtower* entitled “Bible Questions Answered” has been prepared. Therefore, the meeting for field service held on the first Saturday should highlight how this feature can be used to start Bible studies and should include a demonstration of a presentation.

The elders can choose to have each field service group meet separately on the first Saturday, or they can decide to have the groups combine and perhaps meet at the Kingdom Hall. However, if multiple congregations use the Kingdom Hall, no congregation should move this special day for starting Bible studies to another day in order to have a combined meeting for field service.

*Ever Loyal*  
(Psalm 18:25)

1. Ever loyal to Jehovah,  
Loyal love we wish to show.  
As a people, dedicated,  
His commands we want to know.  
His advice will never fail us,  
And his counsel we obey.  
He is loyal; we can trust him.  
From his side we'll never stray.
2. Ever loyal to our brothers,  
Sticking close in times of need.  
Ever caring, always trusting,  
Ever kind in word and deed.  
We show honor to our brothers  
And respect them from the heart.  
Let the Bible draw us closer;  
From their side we'll never part.
3. Ever loyal to their guidance  
When our brothers take the lead.  
When they give us clear direction,  
May our mind and heart give heed.  
Then the blessing from Jehovah  
Will be ours to make us strong.  
When we're loyal, ever faithful,  
To Jehovah we'll belong.

## PROPHECIES FULFILLED LATER

8/26/2013

**14** God foretold that Nebuchadnezzar would conquer not only Judah but also Egypt. (Jer. 25:17-19) That must have seemed most unlikely because Egypt was so powerful, even dominating Judah. (2 Ki. 23:29-35) After Jerusalem's fall, a remnant of Jews planned to leave their land to find safety and security in Egypt. They wanted to do that despite Jehovah's having warned them not to and his saying that he would bless them if they remained in Judah. If, on the other hand, they fled to Egypt, the sword that they feared would catch up with them there. (Jer. 42:10-16; 44:30) Whether Jeremiah saw the Babylonian invasion of Egypt is not stated in his writings. What is certain is that the fulfillment of Jehovah's prophecies overtook the Israelite refugees when the Babylonians conquered Egypt early in the sixth century B.C.E.—Jer. 43:8-13.

**15** Jeremiah also prophesied about the end of Egypt's conqueror, Babylon itself. A century before it occurred, Jeremiah accurately predicted the sudden fall of Babylon. How? God's prophet foretold that her protective waters would be "dried up," and her mighty men would not fight. (Jer. 50:38; 51:30) These prophecies were fulfilled in detail when the Medes and the Persians diverted the Euphrates River, waded across its bed, and then entered the city, taking the Babylonians by surprise. You would likely consider equally significant the declaration that the city would become an uninhabited wasteland. (Jer. 50:39; 51:26) To this day, the desolate condition of

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14. Why was God's prophecy about Babylon outstanding?

15, 16. How was God's word regarding the liberation of his people realized?



once-mighty Babylon testifies to the accuracy of divine prophecy.

**16** Jehovah proclaimed through Jeremiah that the Jews would serve the Babylonians for 70 years. Then God would bring his people back to their land. **(Read Jeremiah 25:8-11; 29:10.)** Daniel had full confidence in this prophecy, and he used it to determine when “the devastations of Jerusalem” would end. (Dan. 9:2) “That Jehovah’s word from the mouth of Jeremiah might be accomplished,” stated Ezra, “Jehovah roused the spirit of Cyrus the king of Persia,” who had conquered Babylon, to restore the Jews to their land. (Ezra 1:1-4) The returnees could thereafter exult in the peace of their homeland and restore pure worship there, as Jeremiah had foretold.—Jer. 30:8-10; 31:3, 11, 12; 32:37.

(Jeremiah 29:10) “For this is what Jehovah has said, ‘In accord with the fulfilling of seventy years at Babylon I shall turn my attention to YOU people, and I will establish toward YOU my good word in bringing YOU back to this place.’”

see Bible ----->

**17** Jeremiah also recorded prophecies that find fulfillment far in the future. He stated: “This is what Jehovah has said, ‘In Ramah a voice is being heard, lamentation and bitter weeping; Rachel weeping over her sons. She has refused to be comforted over her sons, because they are no more.’” (Jer. 31:15) It appears that captive Jews assembled in the city of Ramah, some five miles north of Jerusalem, after its devastation in 607 B.C.E. Some prisoners may even have been executed at Ramah. That may have occasioned an initial fulfillment, as if it were Rachel weeping over the loss of her “sons.” More than six centuries later, though, King Herod had infants of Bethlehem slaughtered. Gospel writer Matthew explained that Jeremiah’s words foretold the bitter reaction to that massacre.—Matt. 2:16-18.

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17. Explain how Jeremiah’s words about “weeping” at Ramah may refer to two distinct occasions.



*Where are the Edomites today?*

**18** Another prophecy was also fulfilled in the first century C.E. God foretold through Jeremiah that Edom was among the nations that would suffer from the Babylonian invasion. (Jer. 25:15-17, 21; 27:1-7) But the divine word went beyond that. Edom would become like Sodom and Gomorrah. You know what that meant—uninhabited for all time, ceasing to exist. (Jer. 49:7-10, 17, 18) That is exactly what happened. Where do you think the names Edom and Edomites can be found today? On any modern maps? No. They are mainly found in books of ancient and Bible history or on maps reflecting that time. Flavius Josephus recounts that the Edomites were forced to accept Judaism in the second century B.C.E. Thereafter, with the destruction of Jerusalem in 70 C.E., they ceased to exist as a distinct people.

**19** As you can see, chapter after chapter of the book of Jeremiah is packed with prophecies concerning

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18. How was God's prophecy concerning Edom fulfilled?

19. What does the book of Jeremiah reveal as to God's ability to fulfill prophecy?

(Isaiah 46:9-11) Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; 10 the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do'; 11 the One calling individuals and nations. The majority of these prophecies have already been fulfilled. This reality alone makes the book worth your attention and study because it confirms for you something about your great God. Jehovah has done what he had in mind, and he will yet do so. **(Read Isaiah 46:9-11.)** This can strengthen your confidence in what the Bible foretells. In fact, some prophecies Jeremiah recorded have fulfillments that directly affect you and your future. Let us examine some of these in the remaining section of this chapter.

*What are some prophecies that were fulfilled after Jeremiah's death, and why are these important to you?*

END

## PROPHECIES THAT AFFECT YOU

<sup>20</sup> A Bible prophecy may have more than one fulfillment. That is true of the answer Jesus gave to his disciples' question about the sign of his "presence and of the conclusion of the system of things." (Matt. 24:3) There was a fulfillment in the years 66 to 70 C.E. It is evident, however, that in certain respects that prophecy will yet be fulfilled during the "great tribulation" to come on this entire wicked system. That will be a tribulation "such as has not occurred since the world's beginning until now, no, nor will occur again." (Matt. 24:21) Similar parallels exist in the prophecies recorded by Jeremiah. Some of these had an initial fulfillment that occurred in 607 B.C.E. but a secondary fulfillment that would occur much later, as we noted in connection with "Rachel weeping over her sons." (Jer. 31:15) Indeed, some of what Jeremiah foretold refers to the time

20-22. Why may it be said that Bible prophecies, including some in the book of Jeremiah, have more than one fulfillment? Illustrate.





### Paragraph 14

**(Jeremiah 25:17-19)** And I proceeded to take the cup out of the hand of Jehovah and to make all the nations drink to whom Jehovah had sent me: <sup>18</sup> namely, Jerusalem and the cities of Judah and her kings, her princes, to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day; <sup>19</sup> Phar'aoh the king of Egypt and his servants and his princes and all his people;

**(2 Kings 23:29-35)** In his days Phar'aoh Ne'choh the king of Egypt came up to the king of As-syr'i'a by the river Eu-phra'tes, and King Jo-si'ah proceeded to go to meet him; but he put him to death at Me-gid'do as soon as he saw him. <sup>30</sup> So his servants conveyed him dead in a chariot from Me-gid'do and brought him to Jerusalem and buried him in his grave. Then the people of the land took Je-ho'a-haz the son of Jo-si'ah and anointed him and made him king in place of his father. <sup>31</sup> Twenty-three years old was Je-ho'a-haz when he began to reign, and for three months he reigned in Jerusalem. And his mother's name was Ha-mu'tal the daughter of Jeremiah from Lib'nah. <sup>32</sup> And he began to do what was bad in Jehovah's eyes, according to all that forefathers of his had done. <sup>33</sup> And Phar'aoh Ne'choh got to put him in bonds at Rib'lah in the land of Ha'math, to keep him from reigning in Jerusalem, and then imposed a fine upon the land of a hundred silver talents and a gold talent. <sup>34</sup> Furthermore, Phar'aoh Ne'choh made E-li'a-kim the son of Jo-si'ah king in place of Jo-si'ah his father and changed his name to Je-hoi'a-kim; and Je-ho'a-haz he took and then brought to Egypt, where he eventually died. <sup>35</sup> And the silver and the gold Je-hoi'a-kim gave to Phar'aoh. Only he taxed the land, to give the silver at the order of Phar'aoh. According to each one's individual tax rate he exacted the silver and the gold from the people of the land, to give it to Phar'aoh Ne'choh.

**(Jeremiah 42:10-16)** 'If YOU will without fail keep dwelling in this land, I will also build YOU up and I shall not tear [YOU] down, and I will plant YOU and I shall not uproot [YOU]; for I shall certainly feel regret over the calamity that I have caused to YOU. <sup>11</sup> Do not be afraid because of the king of Babylon, of whom YOU are in fear.' "Do not be afraid because of him," is the utterance of Jehovah, 'for I am with YOU, in order to save YOU and to deliver YOU out of his hand. <sup>12</sup> And I shall give to YOU mercies, and he will certainly have mercy upon YOU and return YOU to YOUR own soil. <sup>13</sup> "But if YOU are saying: "No; we are not going to dwell in this land!" in order to disobey the voice of Jehovah YOUR God, <sup>14</sup> saying: "No, but into the land of Egypt we shall enter, where we shall see no war and the sound of the horn we shall not hear and for bread we shall not go hungry; and there is where we shall dwell"; <sup>15</sup> even now therefore hear the word of Jehovah, O remnant of Judah. This is what Jehovah of armies, the God of Israel, has said: "If YOU yourselves positively set YOUR faces to enter into Egypt and YOU actually enter in to reside there as aliens, <sup>16</sup> it must also occur that the very sword of which YOU are afraid will there catch up with YOU in the land of Egypt, and the very famine at which YOU are in a fright will there closely follow after YOU to Egypt; and there is where YOU will die.

**(Jeremiah 44:30)** This is what Jehovah has said: "Here I am giving Phar'aoh Hoph'ra, the king of Egypt, into the hand of his enemies and into the hand of those seeking for his soul, just as I have given Zed-e-ki'ah the king of Judah into the hand of Neb-u-chad-rez'zar the king of Babylon, his enemy and the one seeking for his soul.""

**(Jeremiah 43:8-13)** Then the word of Jehovah occurred to Jeremiah in Tah'pan-hes, saying: <sup>9</sup> "Take in your hand great stones, and you must hide them in the mortar in the terrace of bricks that is at the entrance of the house of Phar'aoh in Tah'pan-hes before the eyes of the Jewish men. <sup>10</sup> And you must say to them, 'This is what Jehovah of armies, the God of Israel, has said: "Here I am sending and I will take Neb-u-chad-rez'zar the king of Babylon, my servant, and I will place his throne right above these stones that I have hidden, and he will certainly extend his state tent over them. <sup>11</sup> And he must come in and strike the land of Egypt. Whoever is [due] for deadly plague will be for deadly plague, and whoever is [due] for captivity will be for captivity, and whoever is [due] for the sword will be for the sword. <sup>12</sup> And I will set a fire ablaze in the houses of the gods of Egypt; and he will certainly burn them and lead them captive and wrap himself up in the land of Egypt, just as a shepherd wraps himself up in his garment, and he will actually go out from there in peace. <sup>13</sup> And he will certainly break to pieces the pillars of Beth-she'mesh, which is in the land of Egypt; and the houses of the gods of Egypt he will burn with fire.'"



**Paragraph 15**

**(Jeremiah 50:38)** There is a devastation upon her waters, and they must be dried up. For it is a land of graven images, and because of [their] frightful visions they keep acting crazy.

**(Jeremiah 51:30)** “The mighty men of Babylon have ceased to fight. They have kept sitting in the strong places. Their mightiness has run dry. They have become women. Her residences have been set on fire. Her bars have been broken.

**(Jeremiah 50:39)** Therefore the haunters of waterless regions will dwell with the howling animals, and in her the ostriches must dwell; and she will nevermore be dwelt in, nor will she reside for generation after generation.”

**(Jeremiah 51:26)** “And people will not take from you a stone for a corner or a stone for foundations, because desolate wastes to time indefinite are what you will become,” is the utterance of Jehovah.

**Paragraph 16**

**(Jeremiah 25:8-11)** “Therefore this is what Jehovah of armies has said, “For the reason that YOU did not obey my words, <sup>9</sup> here I am sending and I will take all the families of the north,” is the utterance of Jehovah, “even [sending] to Neb·u·chad·rez’zar the king of Babylon, my servant, and I will bring them against this land and against its inhabitants and against all these nations round about; and I will devote them to destruction and make them an object of astonishment and something to whistle at and places devastated to time indefinite. <sup>10</sup> And I will destroy out of them the sound of exultation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the sound of the hand mill and the light of the lamp. <sup>11</sup> And all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years.”

**(Jeremiah 29:10)** “For this is what Jehovah has said, ‘In accord with the fulfilling of seventy years at Babylon I shall turn my attention to YOU people, and I will establish toward YOU my good word in bringing YOU back to this place.’

**(Daniel 9:2)** in the first year of his reigning I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, [namely,] seventy years.

**(Ezra 1:1-4)** And in the first year of Cyrus the king of Persia, that Jehovah’s word from the mouth of Jeremiah might be accomplished, Jehovah roused the spirit of Cyrus the king of Persia so that he caused a cry to pass through all his realm, and also in writing, saying: <sup>2</sup> “This is what Cyrus the king of Persia has said, ‘All the kingdoms of the earth Jehovah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah. <sup>3</sup> Whoever there is among YOU of all his people, may his God prove to be with him. So let him go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel—he is the [true] God—which was in Jerusalem. <sup>4</sup> As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the [true] God, which was in Jerusalem.”

**(Jeremiah 30:8-10)** “And it must occur in that day,” is the utterance of Jehovah of armies, “that I shall break one’s yoke from off your neck, and your bands I shall tear in two, and no more will strangers exploit him as a servant. <sup>9</sup> And they will certainly serve Jehovah their God and David their king, whom I shall raise up for them.” <sup>10</sup> “And as for you, do not be afraid, O my servant Jacob,” is the utterance of Jehovah, “and do not be struck with terror, O Israel. For here I am saving you from far off and your offspring from the land of their captivity. And Jacob will certainly return and be free of disturbance and be at ease, and there will be no one causing trembling.”

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

**(Jeremiah 31:11, 12)** For Jehovah will actually redeem Jacob and reclaim him out of the hand of the one stronger than he is. <sup>12</sup> And they will certainly come and cry out joyfully on the height of Zion and become radiant over the goodness of Jehovah, over the grain and over the new wine and over the oil and over the young ones of the flock and the cattle. And their soul will simply become like a well-watered garden, and no more will they languish again."

**(Jeremiah 32:37)** 'Here I am collecting them together out of all the lands to which I shall have dispersed them in my anger and in my rage and in great indignation; and I will bring them back to this place and make them dwell in security.

#### Paragraph 17

**(Jeremiah 31:15)** "This is what Jehovah has said, 'In Ra'mah a voice is being heard, lamentation and bitter weeping; Rachel weeping over her sons. She has refused to be comforted over her sons, because they are no more.'"

**(Matthew 2:16-18)** Then Herod, seeing he had been outwitted by the astrologers, fell into a great rage, and he sent out and had all the boys in Beth'le-hem and in all its districts done away with, from two years of age and under, according to the time that he had carefully ascertained from the astrologers. <sup>17</sup> Then that was fulfilled which was spoken through Jeremiah the prophet, saying: <sup>18</sup> "A voice was heard in Ra'mah, weeping and much wailing; it was Rachel weeping for her children, and she was unwilling to take comfort, because they are no more."

#### Paragraph 18

**(Jeremiah 25:15-17)** For this is what Jehovah the God of Israel said to me: "Take this cup of the wine of rage out of my hand, and you must make all the nations to whom I am sending you drink it. <sup>16</sup> And they must drink and shake back and forth and act like crazed men because of the sword that I am sending among them." <sup>17</sup> And I proceeded to take the cup out of the hand of Jehovah and to make all the nations drink to whom Jehovah had sent me:

**(Jeremiah 25:21)** E'dom and Mo'ab and the sons of Am'mon;

**(Jeremiah 27:1-7)** In the beginning of the kingdom of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, this word occurred to Jeremiah from Jehovah, saying: <sup>2</sup> "This is what Jehovah has said to me, 'Make for yourself bands and yoke bars, and you must put them upon your neck. <sup>3</sup> And you must send them to the king of E'dom and to the king of Mo'ab and to the king of the sons of Am'mon and to the king of Tyre and to the king of Si'don by the hand of the messengers who are coming to Jerusalem to Zed'e-ki'ah the king of Judah. <sup>4</sup> And you must give them a command for their masters, saying: ""This is what Jehovah of armies, the God of Israel, has said; this is what YOU should say to YOUR masters, <sup>5</sup> 'I myself have made the earth, mankind and the beasts that are upon the surface of the earth by my great power and by my stretched-out arm; and I have given it to whom it has proved right in my eyes. <sup>6</sup> And now I myself have given all these lands into the hand of Neb-u-chad-nez'zar the king of Babylon, my servant; and even the wild beasts of the field I have given him to serve him. <sup>7</sup> And all the nations must serve even him and his son and his grandson until the time even of his own land comes, and many nations and great kings must exploit him as a servant.'

**(Jeremiah 49:7-10)** For E'dom this is what Jehovah of armies has said: "Is there no longer any wisdom in Te'man? Has counsel perished from those having understanding? Has their wisdom gone to putrefying? <sup>8</sup> Flee! Let yourselves give way! Go down deep in order to dwell, O inhabitants of De'dan! For the disaster of E'sau I will bring in upon him, the time that I must turn my attention to him. <sup>9</sup> If grape gatherers themselves actually came in to you, would they not let some gleanings remain? If thieves [came in] by night, they would certainly cause only as much ruin as they wanted. <sup>10</sup> But as for me, I will strip E'sau bare. I will uncover his places of concealment, and one will not be able to hide oneself. His offspring and his brothers and his neighbors will certainly be despoiled, and he will not be.

**(Jeremiah 49:17, 18)** "And E'dom must become an object of astonishment. Everyone passing along by her will stare in astonishment and whistle on account of all her plagues. <sup>18</sup> Just as in the overthrow of Sod'om and Go-mor'rah and her neighbor [towns]," Jehovah has said, "no man will dwell there, and no son of mankind will reside in her as an alien.

#### Paragraph 19

**(Isaiah 46:9-11)** Remember the first things of a long time ago, that I am the Divine One and there is no other God, nor anyone like me; <sup>10</sup> the One telling from the beginning the finale, and from long ago the things that have not been done; the One saying, 'My own counsel will stand, and everything that is my delight I shall do'; <sup>11</sup> the One calling from the sunrising a bird of prey, from a distant land the man to execute my counsel. I have even spoken [it]; I shall also bring it in. I have formed [it], I shall also do it.

**33** O the depth of God’s riches<sup>a</sup> and wisdom<sup>b</sup> and knowledge!<sup>c</sup> How unsearchable his judgments<sup>d</sup> are and past tracing out his ways are! **34** For “who has come to know Jehovah’s mind,<sup>e</sup> or who has become his counselor?”<sup>f</sup> **35** Or, “Who has first given to him, so that it must be repaid to him?”<sup>g</sup> **36** Because from him and by him and for him are all things.<sup>h</sup> To him be the glory forever.<sup>i</sup> Amen.

**12** Consequently I entreat you by the compassions of God, brothers, to present YOUR bodies<sup>j</sup> a sacrifice<sup>k</sup> living,<sup>l</sup> holy,<sup>m</sup> acceptable to God,<sup>n</sup> a sacred service<sup>o</sup> with YOUR power of reason.<sup>p</sup> **2** And quit being fashioned<sup>q</sup> after this system of things, but be transformed by making YOUR mind over,<sup>r</sup> that you may prove to yourselves<sup>s</sup> the good and acceptable and perfect will<sup>t</sup> of God.

**3** For through the undeserved kindness given to me I tell everyone there among you not to think more of himself than it is necessary to think;<sup>u</sup> but to think so as to have a sound mind,<sup>v</sup> each one as God has distributed to him a measure<sup>w</sup> of faith.<sup>x</sup> **4** For just as we have in one body many members,<sup>y</sup> but the members do not all have the same function, **5** so we, although many, are one body<sup>z</sup> in union with Christ, but members belonging individually to one another.<sup>a</sup> **6** Since, then, we have gifts differing<sup>b</sup> according to the undeserved kindness<sup>c</sup> given to us, whether prophecy, let us prophesy according to the faith proportioned to us; **7** or a ministry, let us be at this ministry;<sup>d</sup> or he that teaches,<sup>e</sup> let him be at his teaching;<sup>f</sup> **8** or he that exhorts, let him be at his exhortation;<sup>g</sup> he that distributes, let him do it with liberality;<sup>h</sup> he that presides,<sup>i</sup> let him do it in real earnest; he that shows mercy,<sup>j</sup> let him do it with cheerfulness.

CHAP. 11

- a Ro 2:4
- Ro 9:23
- b Pr 2:6
- Pr 3:19
- c Ps 139:6
- d Ps 36:6
- e 1Co 2:16
- f Isa 40:13
- Da 4:35
- g Job 41:11
- h 1Co 8:6
- i Ga 1:5
- Re 4:11

CHAP. 12

- j Ps 110:3
- 1Co 6:20
- k Heb 13:13
- l Ro 6:13
- m 2Co 7:1
- 1Pe 1:15
- n Le 22:19
- o Php 3:3
- Heb 9:14
- p 2Ti 1:7
- q 1Pe 1:14
- r Ro 7:25
- Eph 4:23
- s 1Ti 4:15
- t 1Th 4:3
- Re 4:11
- u Pr 16:18
- 1Co 4:6
- Ga 6:3
- Eph 4:2
- 1Pe 5:5
- v Tit 2:6
- 1Pe 4:7
- w Eph 4:7
- x Eph 2:8
- y 1Co 12:12
- z Col 3:15
- a 1Co 12:25
- Eph 4:25
- b 1Co 12:4
- Eph 3:7
- c 1Pe 4:10
- d 1Pe 4:11
- e Ga 6:6
- f 1Ti 5:17
- g 2Ti 4:2
- h De 15:11
- Pr 11:25
- 2Co 8:2
- i 1Th 5:12
- 1Pe 5:2
- j Eph 4:32

Second Col.

- a 1Co 13:4
- b 1Ti 1:5
- Jas 3:17
- 1Pe 1:22
- c Ps 97:10
- Pr 8:13
- d Ps 34:14
- Heb 1:9
- e 1Th 4:9
- f Php 2:3
- g Pr 13:4
- h Ac 18:25
- i Ro 6:22
- j 1Th 1:3
- k Ac 14:22
- l Php 4:6
- 1Th 5:17
- m Pr 3:27
- lJo 3:17

**9** Let YOUR love<sup>a</sup> be without hypocrisy.<sup>b</sup> Abhor what is wicked,<sup>c</sup> cling to what is good.<sup>d</sup> **10** In brotherly love<sup>e</sup> have tender affection for one another. In showing honor<sup>f</sup> to one another take the lead. **11** Do not loiter at YOUR business.<sup>g</sup> Be aglow with the spirit.<sup>h</sup> Slave for Jehovah.<sup>i</sup> **12** Rejoice in the hope.<sup>j</sup> Endure under tribulation.<sup>k</sup> Persevere in prayer.<sup>l</sup> **13** Share with the holy ones according to their needs.<sup>m</sup> Follow the course of hospitality.<sup>n</sup> **14** Keep on blessing those who persecute;<sup>o</sup> be blessing<sup>p</sup> and do not be cursing.<sup>q</sup> **15** Rejoice with people who rejoice;<sup>r</sup> weep with people who weep. **16** Be minded the same way toward others as to yourselves;<sup>s</sup> do not be minding lofty things,<sup>t</sup> but be led along with the lowly things.<sup>u</sup> Do not become discreet in YOUR own eyes.<sup>v</sup>

**17** Return evil for evil<sup>w</sup> to no one. Provide fine things in the sight of all men. **18** If possible, as far as it depends upon you, be peaceable<sup>x</sup> with all men. **19** Do not avenge<sup>y</sup> yourselves, beloved, but yield place to the wrath;<sup>z</sup> for it is written: “Vengeance is mine; I will repay, says Jehovah.”<sup>a</sup> **20** But, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink;<sup>b</sup> for by doing this you will heap fiery coals upon his head.”<sup>c</sup> **21** Do not let yourself be conquered by the evil, but keep conquering the evil with the good.<sup>d</sup>

**13** Let every soul be in subjection<sup>e</sup> to the superior authorities,<sup>f</sup> for there is no authority<sup>g</sup> except by God;<sup>h</sup> the existing authorities stand placed in

n 1Pe 4:9; 3Jo 8; o Mt 5:44; p Lu 6:28; 1Co 4:12; q Jas 3:9; r Lu 1:58; s Mt 22:39; 1Pe 3:8; t Mr 10:42; Lu 22:24; u Lu 14:10; Joh 13:14; Eph 4:2; Php 2:3; v Job 37:24; Pr 3:7; Jas 3:13; w 1Th 5:15; 1Pe 2:23; 1Pe 3:9; x 2Ti 2:24; Heb 12:14; Jas 3:18; y Heb 10:30; z Mt 5:39; a Le 19:18; De 32:35; Ps 99:8; Na 1:2; Heb 10:30; b Pr 25:21; c Pr 25:22; d Ex 23:4; Mt 5:44; Lu 6:27; CHAP. 13 e Tit 3:1; f 1Pe 2:13; g Lu 4:6; Re 13:4; h Joh 19:11.



their relative<sup>a</sup> positions by God.<sup>b</sup>  
**2** Therefore he who opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will receive judgment to themselves.<sup>c</sup> **3** For those ruling are an object of fear, not to the good deed, but to the bad.<sup>d</sup> Do you, then, want to have no fear of the authority? Keep doing good,<sup>e</sup> and you will have praise from it; **4** for it is God's minister to you for your good.<sup>f</sup> But if you are doing what is bad,<sup>g</sup> be in fear: for it is not without purpose that it bears the sword; for it is God's minister, an avenger<sup>h</sup> to express wrath upon the one practicing what is bad.

**5** There is therefore compelling reason for you people to be in subjection, not only on account of that wrath but also on account of YOUR conscience.<sup>i</sup> **6** For that is why you are also paying taxes; for they are God's public servants<sup>j</sup> constantly serving this very purpose. **7** Render to all their dues, to him who calls for the tax, the tax;<sup>k</sup> to him who calls for the tribute, the tribute; to him who calls for fear, such fear;<sup>l</sup> to him who calls for honor, such honor.<sup>m</sup>

**8** Do not you people be owing anybody a single thing,<sup>n</sup> except to love one another;<sup>o</sup> for he that loves his fellowman has fulfilled the law.<sup>p</sup> **9** For the law code, "You must not commit adultery,<sup>q</sup> You must not murder,<sup>r</sup> You must not steal,<sup>s</sup> You must not covet,"<sup>t</sup> and whatever other commandment there is, is summed up in this word, namely, "You must love your neighbor as yourself."<sup>u</sup> **10** Love<sup>v</sup> does not work evil to one's neighbor;<sup>w</sup> therefore love is the law's<sup>x</sup> fulfillment.

**11** Do this, too, because you people know the season, that it is already the hour for you to awake<sup>y</sup> from sleep, for now our

CHAP. 13

- a Mt 22:21
- Ac 5:29
- 1Co 11:3
- b De 32:8
- Ac 17:26
- c Ec 8:4
- d 1Pe 2:14
- e 1Pe 3:13
- f Heb 13:21
- g Ps 34:16
- h Isa 10:5
- Isa 45:1
- i 1Pe 2:19
- 1Pe 3:16
- j Ro 15:27
- k Mt 22:21
- Mr 12:17
- Lu 20:25
- l Pr 24:21
- m 1Pe 2:13
- 1Pe 2:17
- n Ps 37:21
- o Col 3:14
- 1Ti 1:5
- 1Jo 4:11
- p Ga 5:14
- Jas 2:8
- q Ex 20:14
- Mal 3:5
- Mt 5:28
- Mt 19:18
- 1Co 6:9
- r Ge 9:6
- De 5:17
- Pr 6:17
- s Ex 20:15
- t Ex 20:17
- u Le 19:18
- Mt 19:19
- Mt 22:39
- Lu 10:36
- v 1Co 13:4
- w Lu 6:31
- 2Ti 2:24
- x Mt 22:40
- y Lu 21:36
- 1Co 15:34
- 1Th 5:6

Second Col.

- a Isa 56:1
- b Eph 4:30
- c Eph 5:11
- d 2Co 6:7
- Eph 6:11
- 1Th 5:8
- e 1Pe 2:12
- f 1Pe 4:3
- g Pr 21:27
- Eph 4:19
- h 2Co 12:20
- Tit 3:9
- i 1Co 11:1
- Ga 3:27
- Eph 4:24
- j Ga 5:16

CHAP. 14

- k Ro 15:1
- 1Co 8:11
- 1Th 5:14
- l 1Co 8:7
- m Ge 9:3
- n Col 2:16
- o Mt 7:1
- Jas 4:12
- p 1Co 4:4
- q Jer 35:19
- r Ga 4:10
- s Col 2:16

salvation is nearer than at the time when we became believers.<sup>a</sup> **12** The night is well along; the day<sup>b</sup> has drawn near. Let us therefore put off the works belonging to darkness<sup>c</sup> and let us put on the weapons<sup>d</sup> of the light. **13** As in the daytime let us walk decently,<sup>e</sup> not in revelries and drunken bouts,<sup>f</sup> not in illicit intercourse and loose conduct,<sup>g</sup> not in strife<sup>h</sup> and jealousy.

**14** But put on the Lord Jesus Christ,<sup>i</sup> and do not be planning ahead for the desires of the flesh.<sup>j</sup>

TMS Review:  
w05 1/1 11-12  
pars. 20-2

**14** Welcome the man having weaknesses<sup>k</sup> in his faith, but not to make decisions on inward<sup>l</sup> questionings. **2** One man has faith to eat everything,<sup>m</sup> but the man who is weak eats vegetables. **3** Let the one eating not look down on the one not eating,<sup>n</sup> and let the one not eating not judge the one eating, for God has welcomed that one. **4** Who are you to judge the house servant of another?<sup>o</sup> To his own master he stands or falls.<sup>p</sup> Indeed, he will be made to stand, for Jehovah can make him stand.<sup>q</sup>

**5** One man judges one day as above another;<sup>r</sup> another man judges one day as all others;<sup>s</sup> let each man be fully convinced in his own mind. **6** He who observes the day observes it to Jehovah. Also, he who eats, eats to Jehovah,<sup>t</sup> for he gives thanks to God;<sup>u</sup> and he who does not eat does not eat to Jehovah,<sup>v</sup> and yet gives thanks to God.<sup>w</sup> **7** None of us, in fact, lives with regard to himself only,<sup>x</sup> and no one dies with regard to himself only; **8** for both if we live, we live to Jehovah,<sup>y</sup> and if we die, we die to Jehovah.<sup>z</sup> Therefore both if we live and if we die, we belong to Jehovah.<sup>a</sup> **9** For to this

t Ps 92:1; u Mt 15:36; 1Ti 4:4; v Le 11:3; Jer 36:9; w 1Co 10:31; x 1Co 6:19; y Ps 146:2; Ga 2:19; 1Pe 4:2; z Es 4:16; Ps 116:15; a 1Th 4:14.

end Christ died and came to life again,<sup>a</sup> that he might be Lord over both the dead<sup>b</sup> and the living.<sup>c</sup>

**10** But why do you judge your brother?<sup>d</sup> Or why do you also look down on your brother? For we shall all stand before the judgment<sup>e</sup> seat of God; **11** for it is written: “‘As I live,’ says Jehovah,<sup>f</sup> ‘to me every knee will bend down, and every tongue will make open acknowledgment to God.’”<sup>g</sup> **12** So, then, each of us will render an account for himself to God.<sup>h</sup>

**13** Therefore let us not be judging<sup>i</sup> one another any longer, but rather make this YOUR decision,<sup>j</sup> not to put before a brother<sup>k</sup> a stumbling block<sup>l</sup> or a cause for tripping. **14** I know and am persuaded in the Lord Jesus that nothing is defiled in itself;<sup>m</sup> only where a man considers something to be defiled, to him it is defiled.<sup>n</sup> **15** For if because of food your brother is being grieved, you are no longer walking in accord with love.<sup>o</sup> Do not by your food ruin that one for whom Christ died.<sup>p</sup> **16** Do not, therefore, let the good you people do be spoken of with injury to you. **17** For the kingdom of God<sup>q</sup> does not mean eating and drinking,<sup>r</sup> but means righteousness<sup>s</sup> and peace<sup>t</sup> and joy<sup>u</sup> with holy spirit. **18** For he who in this regard slaves for Christ is acceptable to God and has approval with men.<sup>v</sup>

**19** So, then, let us pursue the things making for peace<sup>w</sup> and the things that are upbuilding to one another.<sup>x</sup> **20** Stop tearing down the work of God just for the sake of food.<sup>y</sup> True, all things are clean, but it is injurious to the man who with an occasion for stumbling eats.<sup>z</sup> **21** It is well not to eat flesh or to drink wine or do anything over which your brother stumbles.<sup>a</sup> **22** The faith that you have, have

## CHAP. 14

a Joh 12:24  
b 1Th 5:10  
Re 1:18  
c Ac 10:36  
d Lu 6:37  
Ro 14:4  
e Ac 10:42  
Ac 17:31  
2Co 5:10  
f Isa 49:18  
g Isa 45:23  
LXX  
h Ec 12:14  
Mt 12:36  
2Co 5:10  
1Pe 4:5  
i Mt 7:1  
j Php 1:10  
k 1Jo 2:10  
l Mt 17:27  
Mt 18:6  
1Co 8:9  
1Co 10:32  
m Mt 15:11  
Ac 10:15  
1Ti 4:4  
n Tit 1:15  
o Eph 5:2  
p 1Co 8:11  
q Mt 6:33  
Lu 17:20  
r 1Co 8:8  
s 2Pe 3:13  
t Joh 14:27  
u Mt 25:21  
v 2Co 8:21  
w Mt 5:9  
Ro 12:18  
x 1Co 14:12  
Heb 10:24  
y Ro 14:3  
1Co 8:11  
z 1Co 8:9  
a Ro 14:13  
1Co 8:13  
1Co 10:24

## Second Col.

a 1Co 10:23  
b Tit 1:15  
c Jas 4:17

## CHAP. 15

d Ro 14:1  
Ga 6:1  
Ga 6:2  
1Th 5:14  
e 1Co 10:24  
f 1Co 9:22  
Php 2:4  
g Mr 10:45  
Joh 5:30  
Ga 1:4  
h Ps 69:9  
i Ro 4:23  
1Co 10:11  
j 2Ti 3:16  
2Pe 1:19  
k Ro 5:4  
l Ps 119:50  
m 1Co 9:10  
Heb 3:6  
1Pe 1:10  
n Php 2:5  
o 1Co 1:10  
2Co 13:11  
Php 2:2  
1Pe 3:8  
p Phm 17  
q Joh 6:37

it in accord with yourself in the sight of God.<sup>a</sup> Happy is the man that does not put himself on judgment by what he approves. **23** But if he has doubts, he is already condemned if he eats,<sup>b</sup> because he does not eat out of faith. Indeed, everything that is not out of faith is sin.<sup>c</sup>

**15** We, though, who are strong ought to bear the weaknesses of those not strong,<sup>d</sup> and not to be pleasing ourselves.<sup>e</sup> **2** Let each of us please his neighbor in what is good for his upbuilding.<sup>f</sup> **3** For even the Christ did not please himself;<sup>g</sup> but just as it is written: “The reproaches of those who were reproaching you have fallen upon me.”<sup>h</sup> **4** For all the things that were written aforetime were written<sup>i</sup> for our instruction,<sup>j</sup> that through our endurance<sup>k</sup> and through the comfort<sup>l</sup> from the Scriptures we might have hope.<sup>m</sup> **5** Now may the God who supplies endurance and comfort grant you to have among yourselves the same mental attitude<sup>n</sup> that Christ Jesus had, **6** that with one accord<sup>o</sup> you may with one mouth glorify the God and Father of our Lord Jesus Christ.

**7** Therefore welcome one another,<sup>p</sup> just as the Christ also welcomed us,<sup>q</sup> with glory to God in view. **8** For I say that Christ actually became a minister<sup>r</sup> of those who are circumcised<sup>s</sup> in behalf of God’s truthfulness,<sup>t</sup> so as to verify the promises<sup>u</sup> He made to their forefathers, **9** and that the nations<sup>v</sup> might glorify God for his mercy.<sup>w</sup> Just as it is written: “That is why I will openly acknowledge you among the nations and to your name I will make melody.”<sup>x</sup> **10** And again he says: “Be glad, YOU nations, with his people.”<sup>y</sup>

r Mt 20:28; s Mt 15:24; Joh 1:11; t Mic 7:20; u Ge 22:18; Ps 89:3; v Ro 3:29; w Ro 9:23; x 2Sa 22:50; Ps 18:49; y De 32:43.

**11** And again: "Praise Jehovah, all YOU nations, and let all the peoples praise him."<sup>a</sup> **12** And again Isaiah says: "There will be the root of Jes'se,<sup>b</sup> and there will be one arising to rule nations;<sup>c</sup> on him nations will rest their hope."<sup>d</sup> **13** May the God who gives hope fill YOU with all joy and peace by YOUR believing, that you may abound in hope with power of holy spirit.<sup>e</sup>

**14** Now I myself also am persuaded about you, my brothers, that you yourselves are also full of goodness, as YOU have been filled with all knowledge,<sup>f</sup> and that you can also admonish one another.<sup>g</sup> **15** However, I am writing you the more outspokenly on some points, as if reminding<sup>h</sup> you again, because of the undeserved kindness given to me from God<sup>i</sup> **16** for me to be a public servant of Christ Jesus to the nations,<sup>j</sup> engaging in the holy work of the good news<sup>k</sup> of God, in order that the offering,<sup>l</sup> namely, these nations, might prove to be acceptable,<sup>m</sup> it being sanctified with holy spirit.<sup>n</sup>

**17** Therefore I have cause for exulting in Christ Jesus<sup>o</sup> when it comes to things pertaining to God.<sup>p</sup> **18** For I will not venture to tell one thing if it is not of those things which Christ worked through me<sup>q</sup> for the nations to be obedient,<sup>r</sup> by my word<sup>s</sup> and deed, **19** with the power of signs and portents,<sup>t</sup> with the power of holy spirit; so that from Jerusalem and in a circuit<sup>u</sup> as far as Il-lyr'i-cum I have thoroughly preached the good news about the Christ.<sup>v</sup> **20** In this way, indeed, I made it my aim not to declare the good news where Christ had already been named, in order that I might not be building on another man's foundation;<sup>w</sup> **21** but, just as it is written: "Those to whom no announcement has been made about him will see, and those

## CHAP. 15

a Ps 117:1  
b Isa 11:1  
Re 5:5  
c Ge 49:10  
d Isa 11:10  
Mt 12:21  
e Isa 40:31  
Heb 6:11  
f 1Co 8:7  
Php 1:9  
2Pe 1:12  
1Jo 2:21  
g 2Th 3:15  
h 2Pe 1:13  
i Ro 12:3  
Ga 1:15  
Eph 3:7  
j Ro 11:13  
Ga 2:7  
Ga 2:8  
k Mt 4:23  
Mr 1:1  
Ac 20:24  
Eph 6:15  
Re 14:6  
l 1Ph 2:17  
m Ro 12:1  
n 2Co 3:3  
o 1Ph 3:3  
p Heb 2:17  
Heb 5:1  
q Mt 28:20  
2Co 3:5  
r Ro 16:26  
s 1Co 2:4  
2Co 13:3  
t Ac 15:12  
2Co 12:12  
u Mt 10:23  
v Ac 21:19  
2Co 10:13  
w 2Co 10:15

## Second Col.

a Isa 52:15  
b Ro 1:13  
c Ac 19:21  
d Ro 15:28  
e Ac 15:3  
1Co 16:6  
f Ac 11:29  
Ac 19:21  
Ac 20:22  
Ac 24:17  
g 2Co 9:2  
h 1Co 16:1  
2Co 8:4  
2Co 9:12  
i Ro 11:12  
j 1Co 9:11  
1Co 9:14  
Ga 6:6  
Heb 13:16  
k 1Ph 4:17  
l Ro 15:24  
m Ro 1:11  
n 1Ph 2:1  
o 2Co 1:11  
Eph 6:18  
Col 4:3  
1Th 5:25  
p 2Th 3:2  
q Ro 15:26  
r 2Co 8:4  
s 1Co 16:18

who have not heard will understand."<sup>a</sup>

**22** Therefore also I was many times hindered from getting to you.<sup>b</sup> **23** But now that I no longer have untouched territory in these regions, and for some years having had a longing to get to you<sup>c</sup> **24** whenever I am on my way to Spain,<sup>d</sup> I hope, above all, when I am on the journey there, to get a look at you and to be escorted<sup>e</sup> partway there by you after I have first in some measure been satisfied with YOUR company. **25** But now I am about to journey to Jerusalem to minister to the holy ones.<sup>f</sup> **26** For those in Mac-e-do'ni-a and A-cha'ia<sup>g</sup> have been pleased to share up their things by a contribution<sup>h</sup> to the poor of the holy ones in Jerusalem. **27** True, they have been pleased to do so, and yet they were debtors to them; for if the nations have shared in their spiritual things,<sup>i</sup> they also owe it to minister publicly to these with things for the fleshly body.<sup>j</sup> **28** Hence after I have finished with this and have got this fruit<sup>k</sup> securely to them, I shall depart by way of you for Spain.<sup>l</sup> **29** Moreover, I know that when I do come to you I shall come with a full measure of blessing from Christ.<sup>m</sup>

**30** Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the spirit,<sup>n</sup> that you exert yourselves with me in prayers to God for me,<sup>o</sup> **31** that I may be delivered<sup>p</sup> from the unbelievers in Ju-de'a and that my ministry which is for Jerusalem<sup>q</sup> may prove to be acceptable to the holy ones,<sup>r</sup> **32** so that when I get to you with joy by God's will I shall be refreshed<sup>s</sup> together with you. **33** May the God who gives peace be with all of you.<sup>t</sup> Amen.

t Mr 5:34; Lu 1:79; 1Co 14:33; 1Ph 4:9; 1Th 5:23; Heb 13:20.



**16** I recommend to you Phoe'-be our sister, who is a minister<sup>a</sup> of the congregation that is in Cen'chre-ae,<sup>b</sup> **2** that you may welcome<sup>c</sup> her in the Lord in a way worthy of the holy ones, and that you may assist her in any matter where she may need you,<sup>d</sup> for she herself also proved to be a defender of many, yes, of me myself.

**3** Give my greetings to Pris'-ca and Aq'ui-la<sup>e</sup> my fellow workers<sup>f</sup> in Christ Jesus, **4** who have risked their own necks<sup>g</sup> for my soul, to whom not only I but also all the congregations of the nations render thanks;<sup>h</sup> **5** and greet the congregation that is in their house.<sup>i</sup> Greet my beloved E-pae'ne-tus, who is a firstfruits<sup>j</sup> of Asia for Christ. **6** Greet Mary, who has performed many labors for you. **7** Greet Andron'i-cus and Ju'ni-as my relatives<sup>k</sup> and my fellow captives,<sup>l</sup> who are men of note among the apostles and who have been in union<sup>m</sup> with Christ longer than I have.

**8** Give my greetings<sup>n</sup> to Ampli-a'tus my beloved in the Lord. **9** Greet Ur-ba'nus our fellow worker in Christ, and my beloved Sta'chys. **10** Greet<sup>o</sup> A-pel'les, the approved one in Christ. Greet those from the household of A-ris-tob'u-lus. **11** Greet He-ro'di-on my relative.<sup>p</sup> Greet those from the household of Nar-cis'-sus who are in the Lord.<sup>q</sup> **12** Greet Try-phae'na and Try-pho'sa, women who are working hard in the Lord. Greet Per'sis our beloved one, for she performed many labors in the Lord. **13** Greet Ru'fus the chosen one in the Lord, and his mother and mine. **14** Greet A-syn'critus, Phle'gon, Her'mes, Pat'ro-bas, Her'mas, and the brothers with them. **15** Greet Phi-lol'o-gus and Julia, Ne'reus and his sister, and O-lym'pas, and all the

CHAP. 16

- a Mt 27:55
- Lu 8:3
- Ac 2:18
- b Ac 18:18
- c Php 2:29
- 3Jo 8
- d Ro 12:13
- 1Jo 3:17
- e Ac 18:2
- Ac 18:26
- 1Co 16:19
- 2Ti 4:19
- f 1Co 3:9
- Col 4:11
- g 1Jo 3:16
- h Eph 5:20
- i 1Co 16:19
- Col 4:15
- Phm 2
- j 1Co 16:15
- k Ro 9:3
- Ro 16:11
- 1 Col 4:10
- m Joh 17:21
- Php 1:1
- n 2Ti 4:19
- o Col 4:15
- p Ro 9:3
- q Eph 6:21
- Col 4:7

Second Col.

- a 1Co 16:19
- b 1Co 16:20
- 2Co 13:12
- 1Th 5:26
- 1Pe 5:14
- c Jude 19
- d Mt 7:15
- Ro 6:17
- e 2Th 3:6
- 2Th 3:14
- Tit 3:10
- 2Jo 10
- f Php 3:19
- Jude 12
- g 2Pe 2:3
- Jude 16
- h Col 2:4
- Tit 1:10
- i Ro 1:8
- j Col 1:9
- k Mt 10:16
- l Jer 4:22
- 1Co 14:20
- m Ro 15:33
- n Ge 3:15
- Heb 2:14
- o 1Co 16:23
- Re 22:21
- p Ro 9:3
- Ro 16:7
- q 1Co 1:14
- r Ac 19:35
- s Eph 3:20
- Jude 24
- t Eph 1:9
- Eph 3:9
- Col 1:26
- u 2Ti 1:10
- v Ac 6:7
- Tit 1:3
- w Ro 11:33
- x Ga 1:5
- y Heb 13:21

holy ones with them.<sup>a</sup> **16** Greet one another with a holy kiss.<sup>b</sup> All the congregations of the Christ greet you.

**17** Now I exhort you, brothers, to keep your eye on those who cause divisions<sup>c</sup> and occasions for stumbling contrary to the teaching<sup>d</sup> that you have learned, and avoid them.<sup>e</sup> **18** For men of that sort are slaves, not of our Lord Christ, but of their own bellies;<sup>f</sup> and by smooth talk<sup>g</sup> and complimentary speech<sup>h</sup> they seduce the hearts of guileless ones. **19** For your obedience has come to the notice of all.<sup>i</sup> I therefore rejoice over you. But I want you to be wise<sup>j</sup> as to what is good, but innocent<sup>k</sup> as to what is evil.<sup>l</sup> **20** For his part, the God who gives peace<sup>m</sup> will crush Satan<sup>n</sup> under your feet shortly. May the undeserved kindness of our Lord Jesus be with you.<sup>o</sup>

**21** Timothy my fellow worker greets you, and so do Lucius and Ja'son and So-sip'a-ter my relatives.<sup>p</sup>

**22** I, Ter'tius, who have done the writing of this letter, greet you in the Lord.

**23** Ga'ius,<sup>q</sup> my host and that of all the congregation, greets you. E-ras'tus the city<sup>r</sup> steward greets you, and so does Quar'tus his brother. **24** —

**25** Now to him<sup>s</sup> who can make you firm in accord with the good news I declare and the preaching of Jesus Christ, according to the revelation of the sacred secret<sup>t</sup> which has been kept in silence for long-lasting times **26** but has now been made manifest<sup>u</sup> and has been made known through the prophetic scriptures among all the nations in accord with the command of the everlasting God to promote obedience by faith;<sup>v</sup> **27** to God, wise alone,<sup>w</sup> be the glory<sup>x</sup> through Jesus Christ<sup>y</sup> forever. Amen.



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

### Scriptural Questions Answered:

**13:1**—In what way are the superior authorities “placed in their relative positions by God”? Secular authorities “stand placed in their relative positions by God” in that they rule by God’s permission, and in some cases their rulership was foreseen by God. This is made evident by what the Bible foretold about a number of rulers.

### Lessons for Us:

**14:14, 15.** We should not grieve our brother or stumble him by the food or drink that we offer him.

**14:17.** Having a favorable standing with God does not principally depend on what one eats or drinks or what one refrains from eating or drinking. Rather, it is related to righteousness, peace, and joy.

**15:7.** We should impartially welcome all sincere seekers of truth into the congregation and proclaim the Kingdom message to all we meet.

### TMS REVIEW: \*\*\* w05 1/1 pp. 11-12 pars. 20-22 Hold to the Pattern Jesus Set \*\*\*

10. How do we “put on the Lord Jesus Christ,” as the apostle Paul advises? (Rom. 13:14) [Aug. 26, w05 1/1 pp. 11-12 pars. 20-22]

<sup>20</sup> Paul wrote to the congregation in Rome: “Put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.” (Romans 13:14) Christians wear Jesus, as it were, like a garment. They strive to imitate his qualities and actions to such an extent that they become a

reflection—even if imperfect—of their Master.—1 Thessalonians 1:6.

<sup>21</sup> We can successfully “put on the Lord Jesus Christ” if we become familiar with the Master’s life and strive to live as he lived. We imitate his humility, his love of righteousness, his hatred of lawlessness, his love for his brothers, his being no part of the world, and his patient endurance of suffering. We do not ‘plan ahead for the desires of the flesh’—that is, we do not make our chief purpose in life the reaching of secular goals or the satisfying of fleshly desires. Rather, when making a decision or handling a problem, we ask: ‘What would Jesus do in this situation? What would he want me to do?’

<sup>22</sup> Finally, we imitate Jesus in keeping busy “preaching the good news.” (Matthew 4:23; 1 Corinthians 15:58) In that way too, Christians follow the pattern that Jesus set

### \*\*\* w12 3/15 p. 11 par. 6 Help People to “Awake From Sleep” \*\*\*

<sup>6</sup> To be in a position to awaken others, we must be awake ourselves. What does that involve? God’s Word associates figurative sleep with “works belonging to darkness”—revelries, drunken bouts, illicit intercourse, loose conduct, strife, and jealousy. (Read Romans 13:11-14.) Avoiding such conduct can be challenging. Vigilance is vital. A car driver who underestimates the danger of falling asleep behind the wheel may be risking his life. How important it is for a Christian to be aware that spiritual slumber can be deadly!

#### HOW TO KEEP YOURSELF AWAKE

- Keep busy in doing God’s will
- Avoid works belonging to the darkness
- Be aware of the danger of spiritual slumber
- Maintain a positive view of people in your territory
- Try new ways to preach to others
- Remember the importance of your ministry



**\*\*\*w13 1/15 pp. 27-31 Christian Elders—‘Fellow Workers for Our Joy’\*\*\***

<sup>6</sup> Many of our brothers and sisters say that their joy is enhanced when elders show personal interest in them. One basic way in which elders do so is by following the example set by David, Elihu, and Jesus himself. (**Read 2 Samuel 9:6; Job 33:1; Luke 19:5.**) Each of these servants of Jehovah showed sincere interest in another person by using the individual’s name. Paul too appreciated the importance of remembering and using the names of fellow believers. He concluded one of his letters by greeting more than 25 brothers and sisters by name, including Persis, a Christian sister about whom Paul said: “Greet

Persis our beloved one.”—**Rom. 16:3-15.**

<sup>7</sup> Some elders have a hard time remembering names. Still, when they make a real effort to do so, they are, in effect, telling their fellow believers, ‘You are important to me.’ (Ex. 33:17) Elders will particularly add to their brothers’ joy when they remember their names as they call on them for comments during the *Watchtower* Study or other meetings.—Compare John 10:3.

**\*\*\* w12 3/15 p. 18 pars. 17-18 Maintain Your Sense of Urgency \*\*\***

<sup>17</sup> Only a short time remains to prove our love for Jehovah and to finish the preaching work assigned for the last days. What Paul said to first-century Christians in Rome has even greater meaning today: “You people know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers.”—**Rom. 13:11.**

<sup>18</sup> The events foretold for the last days can make individuals aware of their spiritual need. Others become conscious of man’s need for help as they contemplate the failure of human governments to cope with economic disasters, nuclear threats, violent crime, or environmental destruction. Still others are made aware of their spiritual need by events in their own family, such as a health crisis, a divorce, or the death of a loved one. As we share in the ministry, we make ourselves available to help such people.

**\*\*\* w12 3/15 p. 20 par. 1 Rejoicing in Our Hope \*\*\***

JEHOVAH is “the God who gives hope.” So said the apostle Paul, adding that Jehovah can ‘fill us with all joy and peace by our believing, that we may abound in hope with power of holy spirit.’ (**Rom. 15:13**) If our hope abounds in us, we will be able to endure any situation that may arise, our hearts filled with joy and peace. As with anointed Christians, such a hope will prove to be “an anchor for the soul, both sure and firm” for other Christians. (Heb. 6:18, 19) Our hope is something we can cling to during the storms of life, something that will help us not to drift into doubt or lack of faith.—**Read Hebrews 2:1; 6:11.**

**\*\*\* w12 5/15 p. 26 par. 15 Are You Reflecting the Glory of Jehovah? \*\*\***

<sup>15</sup> Love makes us want to do good things for other people. (**Rom. 13:8-10**) For example, love for our spouse will keep the marriage bed free of defilement. Love for the elders, coupled with respect for their work, will help us to be obedient and submissive to their direction. Children who love their parents obey and honor them and do not speak negatively about them. If we love our fellow humans, we will not view them as inferior or speak to them disrespectfully. (Jas. 3:9) And elders who love God’s sheep will treat them with tenderness.—Acts 20:28, 29.



**\*\*\* w12 8/15 p. 13 par. 8 Carry On as Kingdom Citizens! \*\*\***

<sup>8</sup> How can you know whether you truly love God's laws? Examine the way you react when you receive counsel about what you feel is a personal preference—for example, on the matter of dress and grooming. Before becoming a Kingdom citizen, you may have preferred to dress sloppily or provocatively. As your love for God grew, you learned to dress in a way that honors him. (1 Tim. 2:9, 10; 1 Pet. 3:3, 4) You may feel that you now dress modestly. But what if an elder was to tell you that your preference in attire is causing serious offense to a number of publishers in the congregation? How would you respond? Would you become defensive, resentful, or stubborn? A foundation law of God's Kingdom is that all citizens imitate Christ. (1 Pet. 2:21) Regarding Jesus' example, the apostle Paul wrote: "Let each of us please his neighbor in what is good for his upbuilding. For even the Christ did not please himself." (Rom. 15:2, 3) For the sake of peace in the congregation, a mature Christian is willing to yield without resentment to the consciences of others.—Rom. 14:19-21.

**\*\*\* w11 2/1 p. 27 Do Jehovah's Witnesses Accept Medical Treatment? \*\*\***

Not every Witness will make the same medical choices. Where no Bible law is at stake, God's Word allows for differences of conscience among Christians. (Romans 14:2-4) Each individual, therefore, should investigate any proposed treatment and ensure that it does not conflict with his or her Bible-trained conscience.—Galatians 6:5; Hebrews 5:14.

A Witness will view the making of each decision as if he were a driver approaching a busy intersection. If he just followed the cars ahead and sped through the intersection, he could cause serious damage. A wise driver will slow down and evaluate the flow of traffic before proceeding. Likewise, Witnesses do not rush into making medical decisions, nor do they blindly follow popular opinion. Instead, they weigh their options and examine Bible principles before making a decision.

**\*\*\* km 9/11 p. 1 par. 2 Treasure Your Privilege of Service \*\*\***

<sup>2</sup> **A "Holy Work":** The apostle Paul referred to the ministry as a "holy work." (Rom. 15:15, 16) How is the ministry a "holy work"? Engaging in it makes us "fellow workers" with "the Holy One," Jehovah, and contributes to the sanctification of his name. (1 Cor. 3:9; 1 Pet. 1:15) Jehovah views our preaching as "a sacrifice of praise," so the ministry is a vital aspect of our worship.—Heb. 13:15.

**\*\*\* km 8/09 pp. 6-7 par. 6 Meetings for Field Service \*\*\***

<sup>6</sup> What territory needs further attention? What is the best time to work from house to house? Should a time in the evening be scheduled for house-to-house work or to make return visits? All field service arrangements should be placed on the congregation information board. It is the desire of all Kingdom publishers to cover their assigned territory thoroughly to such a degree that we too may say as did the apostle Paul: "I no longer have untouched territory."—Rom. 15:23.

**\*\*\* km 11/04 p. 1 par. 3 Can You Extend a Helping Hand? \*\*\***

<sup>3</sup> **Build One Another Up:** We may discern an opportunity to extend a helping hand when our brothers face challenging circumstances. Could you arrange to do telephone witnessing with an infirm publisher or invite him to accompany you on a Bible study, perhaps even bringing the student to his home? Might a parent with small children appreciate a helping hand when sharing in the ministry? Are there timid ones who would welcome your assistance when making return visits or when engaging in some other facet of the ministry? Loving interest in our brothers will move us to look for ways to build them up.—Rom. 14:19.

**\*\*\* km 11/03 p. 1 par. 3 Commendation Refreshes \*\*\***

<sup>3</sup> **Personal and Specific:** We all truly appreciate hearing commendation from the platform. However, commendation is even more refreshing when it is directed to us personally. For example, in chapter 16 of his letter to the Romans, Paul made specific expressions of appreciation regarding Phoebe, Prisca and Aquila, Tryphaena and Tryphosa, and Persis, among others. (Rom. 16:1-4, 12) How refreshing his words must have been to those faithful ones! Such praise reassures our brothers and sisters that they are needed and serves to draw us closer together. Have you given specific personal commendation recently?—Eph. 4:29.

# Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning August 26, 2013

## 1. What very important lesson can we learn from King Herod's willing acceptance of undue praise and glory from men? (Acts 12:21-23)

**(Acts 12:21-23)** But on a set day Herod clothed himself with royal raiment and sat down upon the judgment seat and began giving them a public address. <sup>22</sup> In turn the assembled people began shouting: "A god's voice, and not a man's!" <sup>23</sup> Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired.

\*\*\*[July 1, w08 5/15 p. 32 par. 7] Herod readily accepted glory that should be given only to God. How that differed from the immediate and emphatic rejection of undue praise and honor by Paul and Barnabas! We should not desire glory for whatever accomplishments we may have in Jehovah's service.

## 2. How can Christian youths benefit themselves by analyzing and following Timothy's example? (Acts 16:1, 2)

**(Acts 16:1, 2)** So he arrived at Der'be and also at Lys'tra. And, look! a certain disciple was there by the name of Timothy, the son of a believing Jewish woman but of a Greek father, <sup>2</sup> and he was well reported on by the brothers in Lys'tra and I-co'ni-um.

\*\*\*[July 8, w08 5/15 p. 32 par. 10] Christian youths should apply themselves spiritually and seek Jehovah's help to build up a good reputation.

## 3. After hearing Apollos "speak boldly" in the synagogue in Ephesus, how did Aquila and Priscilla lovingly assist him? (Acts 18:24-26)

**(Acts 18:24-26)** Now a certain Jew named A-pol'los, a native of Alexandria, an eloquent man, arrived in Eph'e-sus; and he was well versed in the Scriptures. <sup>25</sup> This [man] had been orally instructed in the way of Jehovah and, as he was aglow with the spirit, he went speaking and teaching with correctness the things about Jesus, but being acquainted with only the baptism of John. <sup>26</sup> And this [man] started to speak boldly in the synagogue. When Pris-cil'la and Aq'ui-la heard him, they took him into their company and expounded the way of God more correctly to him.

\*\*\*[July 15, w10 6/15 p. 11 par. 4] <sup>4</sup> The Christian couple Aquila and Priscilla heard Apollos speaking boldly in the synagogue, took him into their company, and taught him further. (Read Acts 18:24-26.) This was the loving thing to do. Of course, Aquila and Priscilla would have approached Apollos in a tactful and helpful manner, not making him feel that he was being criticized. It was simply a matter of his not being aware of the history of the early Christian congregation. And Apollos was no doubt grateful to his new companions for sharing these important details with him. Equipped with this information, Apollos "greatly helped" his brothers in Achaia and gave a powerful witness.—Acts 18:27, 28.

#### **4. What Scriptural basis is there for Jehovah’s Witnesses to utilize the courts of the land to protect their right to preach? (Acts 25:10-12)**

**(Acts 25:10-12)** *But Paul said: “I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. <sup>11</sup> If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying; if, on the other hand, none of those things exists of which these [men] accuse me, no man can hand me over to them as a favor. I appeal to Caesar!” <sup>12</sup> Then Festus, after speaking with the assembly of counselors, replied: “To Caesar you have appealed; to Caesar you shall go.”*

\*\*\*[**July 22, bt p. 198 par. 6**] <sup>6</sup> Festus’ desire to indulge the Jews could have put Paul in mortal danger. Therefore, Paul used a right he possessed as a Roman citizen. He told Festus: “I am standing before the judgment seat of Caesar, where I ought to be judged. I have done no wrong to the Jews, as you also are finding out quite well. . . . I appeal to Caesar!” Once made, such an appeal was usually irrevocable. Festus emphasized this, saying: “To Caesar you have appealed; to Caesar you shall go.” (Acts 25:10-12) By appealing to a higher legal authority, Paul set a precedent for true Christians today. When opposers try to frame “trouble by decree,” Jehovah’s Witnesses avail themselves of legal provisions to defend the good news.—Ps. 94:20.

#### **5. How did the apostle Paul continue to find ways to witness even while imprisoned in Rome, and how do Jehovah’s servants today follow his example? (Acts 28:17, 23, 30, 31)**

**(Acts 28:17)** *However, three days later he called together those who were the principal men of the Jews. When they had assembled, he proceeded to say to them: “Men, brothers, although I had done nothing contrary to the people or the customs of our forefathers, I was delivered over as a prisoner from Jerusalem into the hands of the Romans.*

**(Acts 28:23)** *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 and by using persuasion with them concerning Jesus from both the law of Moses and the Prophets, from morning till evening.*

**(Acts 28:30, 31)** *So he remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, <sup>31</sup> preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.*

\*\*\*[**July 29, bt pp. 215-217 pars. 19-23**] <sup>19</sup> Luke concludes his narrative on a truly positive and warm note, saying: “[Paul] remained for an entire two years in his own hired house, and he would kindly receive all those who came in to him, preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance.” (Acts 28:30, 31) What an outstanding example of hospitality, faith, and zeal!

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

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

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

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



**6. Why does the Bible denounce homosexual acts as unnatural and obscene? (Rom.1:26, 27)**

**(Romans 1:26, 27)** *That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature; <sup>27</sup> and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error.*

\*\*\*[Aug. 5, g 1/12 p. 28 par. 7] 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.

**7. How could “the ransom paid by Christ Jesus” in 33 C.E. cover “the sins that occurred” before it was paid? (Rom. 3:24, 25)**

**(Romans 3:24, 25)** *and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom [paid] by Christ Jesus. <sup>25</sup> God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance;*

\*\*\*[Aug. 5, w08 6/15 p. 29 par. 6] 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.

**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)**

**(Romans 8:26, 27)** *In like manner the spirit also joins in with help for our weakness; for the [problem of] what we should pray for as we need to we do not know, but the spirit itself pleads for us with groanings unuttered. <sup>27</sup> Yet he who searches the hearts knows what the meaning of the spirit is, because it is pleading in accord with God for holy ones.*

\*\*\*[Aug. 12, w08 6/15 p. 30 par. 10] 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.

## 9. What is implied by the admonition to “follow the course of hospitality”? (Rom. 12:13)

**(Romans 12:13)** *Share with the holy ones according to their needs. Follow the course of hospitality.*

\*\*\*[Aug. 19, w09 10/15 pp. 5-6 pars. 12-13]<sup>12</sup> Read Romans 12:13. Our love for our brothers will move us to “share with the holy ones according to their needs” and according to our ability. Even if we have few of this world’s goods, we can share what we have. Writing of Christians in Macedonia, Paul stated: “During a great test under affliction their abundance of joy and their deep poverty made the riches of their generosity abound. For according to their actual ability, yes, I testify, beyond their actual ability this was, while they of their own accord kept begging us with much entreaty for the privilege of kindly giving and for a share in the ministry destined for the holy ones [in Judea].” (2 Cor. 8:2-4) Although poor themselves, Christians in Macedonia were very generous. They considered it a privilege to share with their needy brothers in Judea.

<sup>13</sup> The phrase “follow the course of hospitality” translates a Greek expression that implies showing initiative. *The New Jerusalem Bible* renders the expression “look for opportunities to be hospitable.” Hospitality is sometimes expressed by inviting someone for a meal, and when this is done in love, it is commendable. But if we show initiative, we will discover many other ways of being hospitable. For one thing, if our means or our strength do not allow us to invite others for a meal, sharing a cup of coffee, tea, or some other beverage is also a way of showing hospitality.

## 10. How do we “put on the Lord Jesus Christ,” as the apostle Paul advises? (Rom. 13:14)

**(Romans 13:14)** *But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.*

\*\*\*[Aug. 26, w05 1/1 pp. 11-12 pars. 20-22]<sup>20</sup> Paul wrote to the congregation in Rome: “Put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.” (Romans 13:14) Christians wear Jesus, as it were, like a garment. They strive to imitate his qualities and actions to such an extent that they become a reflection—even if imperfect—of their Master.—1 Thessalonians 1:6.

<sup>21</sup> We can successfully “put on the Lord Jesus Christ” if we become familiar with the Master’s life and strive to live as he lived. We imitate his humility, his love of righteousness, his hatred of lawlessness, his love for his brothers, his being no part of the world, and his patient endurance of suffering. We do not ‘plan ahead for the desires of the flesh’—that is, we do not make our chief purpose in life the reaching of secular goals or the satisfying of fleshly desires. Rather, when making a decision or handling a problem, we ask: ‘What would Jesus do in this situation? What would he want me to do?’

<sup>22</sup> Finally, we imitate Jesus in keeping busy “preaching the good news.” (Matthew 4:23; 1 Corinthians 15:58) In that way too, Christians follow the pattern that Jesus set, and the following article will discuss how.

# **11**      *Making Jehovah's Heart Glad* (Proverbs 27:11)

1. Great God, we've vowed to do your will;  
    In wisdom your work we'll fulfill.  
For then we know we'll have a part  
    In making glad your loving heart.
2. Your slave, your steward here on earth,  
    Proclaims your greatness and your worth,  
Feeds us with nourishment when due,  
    Thus strengthens us your will to do.
3. Impart to us your active force,  
    That we may keep a faithful course  
And bring forth fruitage to your praise  
    And thus make glad your heart always.

(See also Matt. 24:45-47; Luke 11:13; 22:42.)



today can also let the Kingdom truth shine forth by our words and actions whenever there is an opportunity for us to tell others about the good news. True, our good example as honest and upright people may in itself draw attention to the fact that we are different from the majority of mankind. However, if we open our mouth to speak the good news to those who see our fine example, they will get to know why we are different from the rest.

Many of Jehovah's Witnesses present the good news to people whom they meet daily in their secular work, at school, or while going about their normal affairs of life. When on a journey, we may have the opportunity to talk with fellow travelers. Individually, we must be alert to opportunities to turn ordinary conversation into a witness and be prepared to speak with others on every appropriate occasion.

We will be encouraged to share the good news with others if we keep in mind that whenever we do so, we are praising our Creator and bringing honor to his name. At the same time, we may be able to help honesthearted ones come to know Jehovah so that they too can serve him and gain the hope of life that comes through faith in Jesus Christ. All of this is sacred service, and it is pleasing to God.—Heb. 12:28; Rev. 7:9,10.

10 min: Discussion / Interview

## **TERRITORY**

par. 3 It is Jehovah's purpose to have the Kingdom message preached worldwide in both city and rural areas in an orderly manner. To this end, congregations as well as individuals who witness in isolated areas receive territory assignments from the branch office directing the work in their respective

lands. (1 Cor. 14:40) This is consistent with the God-directed arrangement existing in the first century. (2 Cor. 10:13; Gal. 2:9) With the rapid expansion of the Kingdom work in these last days, duplication of effort is avoided when territory assignments are well organized. This affords opportunity for more people to hear the good news.

The overall arrangement for working congregation territory comes under the supervision of the service overseer. A ministerial servant may do the actual assigning of territory and keep the records up-to-date. Where territory is limited, the Congregation Book Study overseer usually holds the territory in which publishers in the group may share in field service.

If you are in a congregation where territory is plentiful, however, you may wish to have a territory of your own, perhaps one near where you live. Having a conveniently located personal territory will enable you to make the most of the time you can devote to field service. Also, you may wish to invite another publisher to work with you in your personal territory.

When such personal territory is available, you may approach the territory servant in your congregation and request one that has not already been assigned to someone else. You should keep the territory servant informed as to the coverage of that territory. As you work your personal territory, you will get acquainted with many people, and with patience, you may have the joy of helping some of them come to appreciate God's provision for salvation.

Of course, if you have a personal territory, it will be your responsibility to get in touch with as many people in that territory as you can. This will entail

calling back where no one was at home and rendering spiritual assistance to those who show interest in the good news of the Kingdom. From time to time, *Our Kingdom Ministry* makes specific suggestions as to how territory can be worked thoroughly with the use of Bibles, books, magazines, brochures, tracts, handbills, and other provisions of "the faithful and discreet slave." It may be that some of the people in your territory, such as those living in gated communities or high-security buildings, will have to be reached by letter, by telephone, or by other means, such as street witnessing. The service overseer and your Congregation Book Study overseer can offer appropriate suggestions in accord with local conditions and individual circumstances.

par. 1 When all those associated with the congregation cooperate, the territory can be worked in a thorough and effective manner. We can also avoid simultaneous coverage of the same area by two or more Witnesses, something that could confuse or irritate the householders. Thus we show consideration both for our brothers and for the people in the territory.

END

## **WITNESSING TO PEOPLE OF ALL LANGUAGES**

All mankind needs to learn about Jehovah God, his Son, and the Kingdom. (Rev. 14:6, 7) We are interested in helping those in our territory who speak another language to call on the name of Jehovah for salvation and to put on the Christian personality. (Rom. 10:12, 13; Col. 3:10, 11) Yet, how can the various situations and challenges that arise in presenting the good news to such ones be handled in a loving and effective manner?

Christians should treat others as they themselves would like to be treated. (Matt. 7:12) Extending a



What characterizes their way of life? “The works of the flesh are . . . fornication, uncleanness, loose conduct, idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these. . . . Those who practice such things will not inherit God’s kingdom. On the other hand, the fruitage of [God’s] spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.”—Gal. 5:19-23; see also 2 Peter 2:1-3.

10 min: [Discussion / Demo](#)

### **Have not Jehovah’s Witnesses made errors in their teachings?**

*par. 2* Jehovah’s Witnesses do not claim to be inspired prophets. They have made mistakes. Like the apostles of Jesus Christ, they have at times had some wrong expectations.—Luke 19:11; Acts 1:6.

The Scriptures provide time elements related to Christ’s presence, and Jehovah’s Witnesses have studied these with keen interest. (Luke 21:24; Dan. 4:10-17) Jesus also described a many-featured sign that would tie in with the fulfillment of time prophecies to identify the generation that would live to see the end of Satan’s wicked system of things. (Luke 21:7-36) Jehovah’s Witnesses have pointed to evidence in fulfillment of this sign. It is true that the Witnesses have made mistakes in their understanding of what would occur at the end of certain time periods, but they have not made the mistake of losing faith or ceasing to be watchful as to fulfillment of Jehovah’s purposes. They have continued to keep to the fore in their thinking the counsel given by Jesus: “Keep on the watch, therefore, because you do not know on what day your Lord is coming.”—Matt. 24:42.

Matters on which corrections of viewpoint have been needed have been relatively minor when compared with the vital Bible truths that they have discerned and publicized. Among these are the following: Jehovah is the only true God. Jesus Christ is not part of a Trinitarian godhead but is the only-begotten Son of God. Redemption from sin is possible only through faith in Christ’s ransom sacrifice. The holy spirit is not a person but is Jehovah’s active force, and its fruitage must be

evident in the lives of true worshipers. The human soul is not immortal, as the ancient pagans claimed; it dies, and the hope for future life is in the resurrection. God's permission of wickedness has been because of the issue of universal sovereignty. God's Kingdom is the only hope for mankind. Since 1914 we have been living in the last days of the global wicked system of things. Only 144,000 faithful Christians will be kings and priests with Christ in heaven, whereas the rest of obedient mankind will receive eternal life on a paradise earth.

Another factor to consider regarding the teachings of Jehovah's Witnesses is this: Have these truly uplifted people morally? Are those who adhere to these teachings outstanding in their communities because of their honesty? Is their family life beneficially influenced by applying these teachings? Jesus said that his disciples would be readily identified because of having love among themselves. (John 13:35) Is this quality outstanding among Jehovah's Witnesses? We let the facts speak for themselves.

## **If Someone Says—**

### **'My minister said that Jehovah's Witnesses are the false prophets'**

**You might reply:** 'May I ask, Did he show you anything in the Bible that describes what we believe or do and that says people of that sort would be false prophets? . . . May I show you how the Bible describes false prophets? (Then use one or more of the points outlined on pages 132-136.)'

**Or you could say:** 'I'm sure you'll agree that specific evidence should back up such a serious charge. Did your minister mention any specific examples? (If householder refers to some claimed "predictions" that did not come to pass, use material on page 134, and from the bottom of page 135 to the top of 137.)'

**Another possibility:** 'I'm sure that if someone accused you of something similar, you would welcome the opportunity at least to explain your position or point of view, wouldn't you? . . . So may I show you from the Bible . . . ?'

END

1. The prophets of old sought to learn of the Christ,  
The hope of all groaning creation.  
God's spirit revealed that Messiah would come,  
Providing the means of salvation.  
The time has arrived, the Messiah now reigns,  
The proof of his presence is clear.  
How great is the favor of learning such things;  
Into these even angels would peer!

*(CHORUS)*

*Our path now becomes ever brighter;  
We walk in the full light of day.  
Behold what our God is revealing;  
He guides us each step of the way.*

2. Our Lord has appointed a trustworthy slave,  
Through whom He gives food in due season.  
The light of the truth has grown brighter with time,  
Appealing to heart and to reason.  
Our path ever clearer, our steps ever firm,  
We walk in the brightness of day.  
All thanks to Jehovah, the Source of all truth,  
We most gratefully walk in his way.

*(Chorus)*