



# MID-WEEK MEETING FILE

SEPTEMBER 9-13, 2013

*(1 Corinthians 11:24) and, after giving thanks, he broke it and said: "This means my body which is in YOUR behalf. Keep doing this in remembrance of me."*

# OUR KINGDOM MINISTRY

SEPTEMBER 2013

## WEEK STARTING SEPTEMBER 9

Song 62 and Prayer [To Whom Do We Belong?](#)

### □ Congregation Bible Study:

*jr* chap. 14 ¶1-7 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** 1 Corinthians 10-16 (10 min.)

**No. 1:** 1 Corinthians 14:7-25 (4 min. or less)

**No. 2:** How Can a Sinful Human ‘Soften the Face of Jehovah’?—2 Chron. 33:12, 13; Isa. 55:6, 7 (5 min.) [w11 1/1 page 18 \(Manasseh\)](#)

**No. 3:** Why Does the Account at John 9:1, 2 Not Prove Reincarnation?—*rs* p. 319 ¶2—p. 320 ¶2 (5 min.)

### □ Service Meeting:

Song 89 [Jehovah's Warm Appeal: "Be Wise, My Son"](#)

**10 min:** *Youths—What Will You Do With Your Life?*—Part 1. Talk based on paragraphs 1-9 of the *Your Life* tract. Warmly commend youths who are seeking to put the Kingdom first.

**10 min:** **Experiences Using the Good News Brochure.** Discussion. Invite audience to relate outstanding experiences they have had using the *Good News* brochure to start a Bible study. Include a demonstration showing how the brochure may be used to make a return visit on someone who previously accepted the magazines.—See the March 2013 *Our Kingdom Ministry*, page 7.

**10 min:** “Take as a Pattern the Prophets—Amos.” Questions and answers.

Song 96 and Prayer [Seek Out Deserving Ones](#)

## Take as a Pattern the Prophets—Amos

<sup>1</sup> Have you ever felt unqualified to preach because of having a humble background? If so, you can take courage from the example of Amos. He was a sheep raiser and a seasonal laborer, yet Jehovah empowered him to proclaim a weighty message. (Amos 1:1; 7:14, 15)

1. Why can the example of Amos be a source of encouragement to us?

Similarly, in our day, Jehovah uses those who are humble and lowly. (1 Cor. 1:27-29) What other lessons for our ministry can we learn from the prophet Amos?

<sup>2</sup> **Remain Firm in the Face of Opposition:** When Amaziah, a calf-worshipping priest in the northern ten-tribe kingdom of Israel, heard the prophesying of Amos, he retorted, in effect: ‘Go home! Leave us alone! We have our own religion!’ (Amos 7:12, 13) In his appeal to King Jeroboam to ban the work of Amos, Amaziah twisted the words of the prophet. (Amos 7:7-11) But Amos was not intimidated. Today, some clergymen seek political support in their effort to persecute Jehovah’s people. However, Jehovah assures us that no weapon formed against us will have lasting success.—Isa. 54:17.

<sup>3</sup> **Declare God’s Judgment and Future Blessings:** Although Amos prophesied judgment against the ten-tribe kingdom of Israel, he concluded the Bible book bearing his name with Jehovah’s promise of restoration and abundant blessings. (Amos 9:13-15) We too speak of God’s coming “day of judgment,” but this is only part of the “good news of the kingdom” that we must declare. (2 Pet. 3:7; Matt. 24:14) Jehovah’s destruction of the wicked at Armageddon will clear the way for a paradise earth.—Ps. 37:34.

<sup>4</sup> Preaching the Kingdom message in a world with many opposers certainly tests our determination to live up to our dedication and to do Jehovah’s will. (John 15:19) Nevertheless, we are certain that Jehovah will continue to qualify us to accomplish his will, as he did Amos.—2 Cor. 3:5.

2. Why can we remain firm in the face of opposition in the ministry?

3. What twofold message do we declare today?

4. What assurance do we have that we can accomplish Jehovah’s will?

## *To Whom Do We Belong?*

(Romans 14:8)

1. To whom do you belong?

Which god do you now obey?

Your master is he to whom you bow.

He is your god; you serve him now.

You cannot serve two gods;

Both masters can never share

The love of your heart in its ev'ry part.

To neither you would be fair.

2. To whom do you belong?

Which god will you now obey?

For one god is false and one is true,

So make your choice; it's up to you.

Shall Caesar of this world

Possess your allegiance still?

Or will you obey the true God today

By always doing his will?

3. To whom do I belong?

Jehovah I will obey.

My Father in heaven I shall serve;

I'll pay my vows without reserve.

He bought me at great cost;

Devoted to him I'll stay.

The death of his Son my ransom has won;

His name I'll honor each day.

## YOU CAN BENEFIT FROM THE NEW COVENANT

JEHOVAH gave Jeremiah a twofold commission. One part was “to uproot and to pull down and to destroy and to tear down.” The other was “to build and to plant.” The prophet accomplished the former by exposing the wickedness of the proud Jews, pronouncing God’s judgment on them as well as on Babylon. Yet, Jeremiah’s prophecies included hope for the future. He foretold the building of what God purposed to be built and the planting of what He purposed to be planted. For example, Jeremiah was fulfilling the second part of his assignment when he directed attention to the restoration of the Jews to their homeland.—Jer. 1:10; 30:17, 18.

<sup>2</sup> That Jeremiah proclaimed restoration did not mean that God would beforehand pamper his people or compromise his standard of justice. No, he would execute judgment on the wayward Jews. *(Read Jeremiah 16:17, 18.)* In Jeremiah’s day, few in Jerusalem were “doing justice” or “seeking faithfulness,” and Jehovah’s patience had reached its limit. He said: “I have got tired of feeling regret.” (Jer. 5:1; 15:6, 7) Those Jews had “returned to the errors of their forefathers, the first ones, who refused to obey” Jehovah’s words. Moreover, they angered God by their adulterous relationship with false gods. (Jer. 11:10;

(Jeremiah 16:17, 18) For my eyes are upon all their ways. They have not been concealed from before me, neither has their error been hid from in front of my eyes. 18□ And, first of all, I will repay the full amount of their error and of their sin, on account of their profaning my land. With the corpses of their disgusting things and their detestable things they had filled my inheritance.”

1. What twofold commission did Jeremiah fulfill?
2. Why did Jehovah execute judgment on his people, and to what extent?

34:18) Jehovah would correct his people, even chastise them, “to the proper degree.” As a result, some individuals might come to their senses and return to him.—Jer. 30:11; 46:28.

**3** God used Jeremiah to foretell something that would have much broader and long-term benefits—a new covenant. In considering Jeremiah’s prophetic writings, we have ample reason to focus on this bright aspect: the new covenant. It was to replace the covenant that had been made with Israel after the Exodus, with Moses as its mediator. **(Read Jeremiah 31:31, 32.)** When instituting the Lord’s Evening Meal, Jesus Christ spoke of this new covenant, so it is definitely of interest to us. (Luke 22:20) The apostle Paul referred to this covenant when writing to the Hebrews. He quoted Jeremiah’s prophecy and stressed the importance of the new covenant. (Heb. 8:7-9) But what exactly *is* the new covenant? Why did it become necessary? Who are involved, and how can you personally benefit? Let us see.

(Jeremiah 31:31, 32)  
“Look! There are days coming,” is the utterance of Jehovah, “and I will conclude with the house of Israel and with the house of Judah a new covenant; 32□not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, ‘which covenant of mine they themselves broke, although I myself had husbandly ownership of them,’ is the utterance of Jehovah.”

### WHY THE NEW COVENANT?

**4** To understand the new covenant, we first have to grasp the purpose of the former one, the Law covenant. It was to accomplish a number of excellent objectives for the nation that was awaiting a promised Seed, who would be a means to bless many. (Gen. 22:17, 18) When the Israelites accepted the Law covenant, they became God’s “special property.” Under that covenant, the tribe of Levi would provide priests for the nation. When making that national covenant between himself and Israel at Mount Sinai, Jehovah mentioned “a kingdom of priests

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3. Why should you consider the prophecy about the new covenant?
  4. What did the Law covenant accomplish?

and a holy nation” but left open when and by what means that would come about. (Ex. 19:5-8) Until it did, that covenant made it clear that the Israelites could not keep the Law in all respects. So it made their sins manifest. Hence, under the Law, the Israelites were to offer sacrifices regularly to cover their sins. Yet, there clearly was a need for something more, a perfect sacrifice that would not have to be repeated. Yes, there was a dire need for lasting forgiveness of sin.—Gal. 3:19-22.

5 We can thus begin to see why, even while the Law covenant was still in force, God had Jeremiah point forward to another covenant, the new covenant. Out of his love and kindness, Jehovah wanted to make permanent help available to more than one nation. Through Jeremiah, God said regarding those in this future covenant: “I shall forgive their error, and their sin I shall remember no more.” (Jer. 31:34) Though that promise was given in Jeremiah’s day, it holds out a wonderful prospect for all mankind. How?

6 We are still imperfect and often become aware of this reality. That was illustrated by a brother who was fighting against a significant personal problem. He comments: “When I relapsed, I felt terrible. I thought that I could never atone for what I had done. I found it hard to pray. I would start by saying, ‘Jehovah, I don’t know whether you are going to hear this prayer, but . . .’” Some who have had such a relapse or have committed a sin have felt as if “a cloud mass” were blocking their prayers from reaching God. (Lam. 3:44) Others have been haunted by memories of past wrongdoing, years

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5. Why did Jehovah foretell the new covenant?

6, 7. (a) How do some feel about their sinfulness? (b) Why can considering the new covenant encourage you?

after the incident. Even otherwise exemplary Christians may say things that they later regret.—Jas. 3:5-10.

<sup>7</sup> None of us should feel that we could never stray into inappropriate conduct. (1 Cor. 10:12) Even the apostle Paul realized that he erred. (*Read Romans 7:21-25.*) In this connection, the new covenant should come to mind. God promised that one key aspect of the new covenant would be his remembering sins no more. What an incomparable benefit! Foretelling that must have truly moved Jeremiah, and we can similarly be moved as we learn more about the new covenant and see how we can benefit from it.

(Romans 7:21-25) I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. 22 I really delight in the law of God according to the man I am within, 23 but I behold in my members another law warring against the law of my mind and leading me captive to sin's law that is in my members. 24 Miserable man that I am! Who will rescue me from the body undergoing this death? 25 Thanks to God through Jesus Christ our Lord! So, then, with [my] mind I myself am a slave to God's law, but with [my] flesh to sin's law.

END

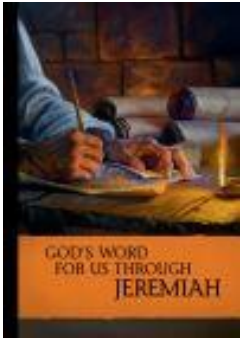
*Why did God conclude a new covenant?*

## WHAT IS THE NEW COVENANT?

<sup>8</sup> As you come to know Jehovah better, you increasingly realize how kind and merciful he is to imperfect humans. (Ps. 103:13, 14) In foretelling the new covenant, Jeremiah highlighted that Jehovah would “forgive their error” and remember sin no more. (Jer. 31:34) You can imagine that Jeremiah might have wondered how God would accomplish that forgiveness. At least he could understand that in speaking of a new *covenant*, God meant that there would be an agreement, or contract, between Him and humans. Somehow, by means of that covenant, Jehovah would accomplish what he inspired Jeremiah to outline, including forgiveness. More details would have to await God’s further revealing of his purpose, including what the Messiah would do.

<sup>9</sup> You may have seen parents who spoil their children,

8, 9. What did it cost Jehovah to make forgiveness of sin possible?



### Paragraph 1

**(Jeremiah 1:10)** See, I have commissioned you this day to be over the nations and over the kingdoms, in order to uproot and to pull down and to destroy and to tear down, to build and to plant.”

**(Jeremiah 30:17, 18)** “For I shall bring up a recuperation for you, and from your strokes I shall heal you,” is the utterance of Jehovah. “For a woman chased away is what they called you: ‘That is Zion, for whom no one is searching.’”<sup>18</sup> This is what Jehovah has said: “Here I am gathering the captive ones of the tents of Jacob, and for his tabernacles I shall have pity.

And the city will actually be rebuilt upon her mound; and upon its rightful site the dwelling tower itself will sit.

### Paragraph 2

**(Jeremiah 16:17, 18)** For my eyes are upon all their ways. They have not been concealed from before me, neither has their error been hid from in front of my eyes.<sup>18</sup> And, first of all, I will repay the full amount of their error and of their sin, on account of their profaning my land. With the corpses of their disgusting things and their detestable things they had filled my inheritance.”

**(Jeremiah 5:1)** Go roving about in the streets of Jerusalem and see, now, and know, and seek for yourselves in her public squares whether YOU can find a man, whether there exists anyone doing justice, anyone seeking faithfulness, and I shall forgive her.

**(Jeremiah 15:6, 7)** “‘You yourself have deserted me,’ is the utterance of Jehovah. ‘Backwards is the way you keep walking. And I shall stretch out my hand against you and bring you to ruin. I have got tired of feeling regret.<sup>7</sup> And I shall winnow them with a fork in the gates of the land. I shall certainly bereave [them] of children. I will destroy my people, [since] they have not turned back from their own ways.

**(Jeremiah 11:10)** They have returned to the errors of their forefathers, the first ones, who refused to obey my words, but who themselves have walked after other gods in order to serve them. The house of Israel and the house of Judah have broken my covenant that I concluded with their forefathers.

**(Jeremiah 34:18)** And I will give the men sidestepping my covenant, in that they did not carry out the words of the covenant that they concluded before me [with] the calf that they cut in two that they might pass between its pieces;

**(Jeremiah 30:11)** “For I am with you,” is the utterance of Jehovah, “to save you; but I shall make an extermination among all the nations to which I have scattered you. However, in your case I shall make no extermination. And I shall have to correct you to the proper degree, as I shall by no means leave you unpunished.”

**(Jeremiah 46:28)** As for you, do not be afraid, O my servant Jacob,’ is the utterance of Jehovah, ‘for I am with you. For I shall make an extermination among all the nations to which I have dispersed you, but with you I shall make no extermination. Yet I shall have to chastise you to the proper degree, and I shall absolutely not leave you unpunished.’”

### Paragraph 3

**(Jeremiah 31:31, 32)** “Look! There are days coming,” is the utterance of Jehovah, “and I will conclude with the house of Israel and with the house of Judah a new covenant;<sup>32</sup> not one like the covenant that I concluded with their forefathers in the day of my taking hold of their hand to bring them forth out of the land of Egypt, ‘which covenant of mine they themselves broke, although I myself had husbandly ownership of them,’ is the utterance of Jehovah.”

**(Luke 22:20)** Also, the cup in the same way after they had the evening meal, he saying: “This cup means the new covenant by virtue of my blood, which is to be poured out in YOUR behalf.



**(Hebrews 8:7-9)** For if that first covenant had been faultless, no place would have been sought for a second; <sup>8</sup> for he does find fault with the people when he says: “‘Look! There are days coming,’ says Jehovah, ‘and I will conclude with the house of Israel and with the house of Judah a new covenant; <sup>9</sup> not according to the covenant that I made with their forefathers in [the] day of my taking hold of their hand to bring them forth out of the land of Egypt, because they did not continue in my covenant, so that I stopped caring for them,’ says Jehovah.”

#### Paragraph 4

**(Genesis 22:17, 18)** I shall surely bless you and I shall surely multiply your seed like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. <sup>18</sup> And by means of your seed all nations of the earth will certainly bless themselves due to the fact that you have listened to my voice.”

**(Exodus 19:5-8)** And now if YOU will strictly obey my voice and will indeed keep my covenant, then YOU will certainly become my special property out of all [other] peoples, because the whole earth belongs to me. <sup>6</sup> And YOU yourselves will become to me a kingdom of priests and a holy nation.’ These are the words that you are to say to the sons of Israel.” <sup>7</sup> So Moses came and called the older men of the people and set before them all these words that Jehovah had commanded him. <sup>8</sup> After that all the people answered unanimously and said: “All that Jehovah has spoken we are willing to do.” Immediately Moses took back the words of the people to Jehovah.

**(Galatians 3:19-22)** Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made; and it was transmitted through angels by the hand of a mediator. <sup>20</sup> Now there is no mediator where only one person is concerned, but God is only one. <sup>21</sup> Is the Law, therefore, against the promises of God? May that never happen! For if a law had been given that was able to give life, righteousness would actually have been by means of law. <sup>22</sup> But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith.

#### Paragraph 5

**(Jeremiah 31:34)** “And they will no more teach each one his companion and each one his brother, saying, ‘KNOW Jehovah!’ for they will all of them know me, from the least one of them even to the greatest one of them,” is the utterance of Jehovah. “For I shall forgive their error, and their sin I shall remember no more.”

#### Paragraph 6

**(Lamentations 3:44)** You have blocked approach to yourself with a cloud mass, that prayer may not pass through.

**(James 3:5-10)** So, too, the tongue is a little member and yet makes great brags. Look! How little a fire it takes to set so great a woodland on fire! <sup>6</sup> Well, the tongue is a fire. The tongue is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame and it is set aflame by Ge·hen·na. <sup>7</sup> For every species of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind. <sup>8</sup> But the tongue, not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison. <sup>9</sup> With it we bless Jehovah, even [the] Father, and yet with it we curse men who have come into existence “in the likeness of God.” <sup>10</sup> Out of the same mouth come forth blessing and cursing. It is not proper, my brothers, for these things to go on occurring this way.

#### Paragraph 7

**(1 Corinthians 10:12)** Consequently let him that thinks he is standing beware that he does not fall.

**(Romans 7:21-25)** I find, then, this law in my case: that when I wish to do what is right, what is bad is present with me. <sup>22</sup> I really delight in the law of God according to the man I am within, <sup>23</sup> but I behold in my members another law warring against the law of my mind and leading me captive to sin’s law that is in my members. <sup>24</sup> Miserable man that I am! Who will rescue me from the body undergoing this death? <sup>25</sup> Thanks to God through Jesus Christ our Lord! So, then, with [my] mind I myself am a slave to God’s law, but with [my] flesh to sin’s law.

ing sacred duties eat<sup>a</sup> the things of the temple, and those constantly attending<sup>b</sup> at the altar have a portion for themselves with the altar? **14** In this way, too, the Lord ordained<sup>c</sup> for those proclaiming the good news to live by means of the good news.<sup>d</sup>

**15** But I have not made use of a single one of these provisions.<sup>e</sup> Indeed, I have not written these things that it should become so in my case, for it would be finer for me to die than—no man is going to make my reason for boasting<sup>f</sup> void! **16** If, now, I am declaring the good news,<sup>g</sup> it is no reason for me to boast, for necessity<sup>h</sup> is laid upon me. Really, woe<sup>i</sup> is me if I did not declare the good news! **17** If I perform this willingly,<sup>j</sup> I have a reward;<sup>k</sup> but if I do it against my will, all the same I have a stewardship<sup>l</sup> entrusted to me. **18** What, then, is my reward? That while declaring the good news I may furnish the good news without cost,<sup>m</sup> to the end that I may not abuse my authority in the good news.

**19** For, though I am free from all persons, I have made myself the slave<sup>n</sup> to all, that I may gain<sup>o</sup> the most persons. **20** And so to the Jews I became as a Jew,<sup>p</sup> that I might gain Jews; to those under law I became as under law,<sup>q</sup> though I myself am not under law,<sup>r</sup> that I might gain those under law. **21** To those without law<sup>s</sup> I became as without law,<sup>t</sup> although I am not without law toward God but under law<sup>u</sup> toward Christ,<sup>v</sup> that I might gain those without law. **22** To the weak I became weak, that I might gain the weak.<sup>w</sup> I have become all things to people of all sorts,<sup>x</sup> that I might by all means save some. **23** But I do all things for the sake of the good news, that I may become a sharer<sup>y</sup> of it with others.

**24** Do you not know that the

## CHAP. 9

- a Le 6:16
- Nu 18:31
- De 18:1
- b 1Co 7:35
- c Mt 10:10
- Lu 10:7
- d Ro 15:27
- Ga 6:6
- 1Th 2:9
- Heb 13:16
- e Ac 18:3
- Ac 20:34
- 1Co 4:12
- 2Th 3:8
- f 2Co 11:10
- g Re 22:17
- h Jer 20:9
- Lu 17:10
- i Eze 3:18
- j 1Pe 5:2
- k 1Co 3:14
- l Ga 2:7
- Eph 3:2
- Col 1:25
- m 2Co 11:7
- n Ga 5:13
- o 1Pe 3:1
- p Ac 16:3
- Ac 18:18
- q Ac 21:24
- Ac 21:26
- r Ro 6:14
- s Ro 2:12
- t Ga 2:3
- u Joh 13:34
- Ga 6:2
- v 1Co 7:22
- w Ro 14:1
- Ro 15:1
- 2Co 11:29
- x Ga 3:28
- y Ac 19:26
- 1Th 2:8

## Second Col.

- a Ga 5:7
- b Php 3:14
- Col 2:18
- c Ga 2:2
- Php 2:16
- d Mt 10:22
- Mt 24:13
- 2Ti 4:8
- e 2Pe 1:6
- f 2Ti 2:5
- g Jas 1:12
- h Heb 12:1
- i 1Co 14:9
- j Ro 8:13
- Col 3:5
- k 2Co 13:6

## CHAP. 10

- l Ex 13:21
- m Ex 14:22
- n Heb 3:5
- o Ex 16:15
- p Ex 17:6
- Ps 78:15
- q Nu 20:11
- r Mt 16:18
- 1Pe 2:4
- s Joh 4:10
- Joh 4:25
- t Nu 14:16
- Eze 20:15
- Jude 5

runners<sup>a</sup> in a race all run, but only one receives the prize?<sup>b</sup> Run<sup>c</sup> in such a way that you may attain it.<sup>d</sup> **25** Moreover, every man taking part in a contest exercises self-control<sup>e</sup> in all things. Now they, of course, do it that they may get a corruptible crown,<sup>f</sup> but we an incorruptible one.<sup>g</sup> **26** Therefore, the way I am running<sup>h</sup> is not uncertainly; the way I am directing my blows is so as not to be striking the air;<sup>i</sup> **27** but I pummel my body<sup>j</sup> and lead it as a slave, that, after I have preached to others, I myself should not become disapproved<sup>k</sup> somehow.

**10** Now I do not want you to be ignorant, brothers, that our forefathers were all under the cloud<sup>l</sup> and all passed through the sea<sup>m</sup> **2** and all got baptized into Moses<sup>n</sup> by means of the cloud and of the sea; **3** and all ate the same spiritual food<sup>o</sup> **4** and all drank the same spiritual drink.<sup>p</sup> For they used to drink from the spiritual rock-mass<sup>q</sup> that followed them, and that rock-mass<sup>r</sup> meant the Christ.<sup>s</sup> **5** Nevertheless, on most of them God did not express his approval,<sup>t</sup> for they were laid low<sup>u</sup> in the wilderness.

**6** Now these things became our examples, for us not to be persons desiring injurious things,<sup>v</sup> even as they desired them. **7** Neither become idolaters, as some of them did;<sup>w</sup> just as it is written: "The people sat down to eat and drink, and they got up to have a good time."<sup>x</sup> **8** Neither let us practice fornication, as some of them committed fornication,<sup>y</sup> only to fall, twenty-three thousand of them in one day.<sup>z</sup> **9** Neither let us put Jehovah<sup>a</sup> to the test, as some of them put him to the test,<sup>b</sup>

u Nu 14:29; Heb 3:17; v Nu 11:34; Ps 106:14; w Ex 32:4; x Ex 32:6; y Nu 25:1; 2Pe 2:2; z Nu 25:9; a De 6:16; b Nu 21:5.

1 CORINTHIANS 10:10-11:3

only to perish by the serpents.<sup>a</sup>  
**10** Neither be murmurers, just as some of them murmured,<sup>b</sup> only to perish by the destroyer.<sup>c</sup>  
**11** Now these things went on befalling them as examples, and they were written for a warning<sup>d</sup> to us upon whom the ends of the systems of things<sup>e</sup> have arrived.

**12** Consequently let him that thinks he is standing beware that he does not fall.<sup>f</sup> **13** No temptation has taken you except what is common to men.<sup>g</sup> But God is faithful,<sup>h</sup> and he will not let you be tempted beyond what you can bear,<sup>i</sup> but along with the temptation he will also make the way out<sup>j</sup> in order for you to be able to endure it.

**14** Therefore, my beloved ones, flee<sup>k</sup> from idolatry.<sup>l</sup> **15** I speak as to men with discernment;<sup>m</sup> judge for yourselves what I say. **16** The cup<sup>n</sup> of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break,<sup>o</sup> is it not a sharing in the body of the Christ?<sup>p</sup> **17** Because there is one loaf, we, although many,<sup>q</sup> are one body,<sup>r</sup> for we are all partaking of that one loaf.<sup>s</sup>

**18** Look at that which is Israel in a fleshly way:<sup>t</sup> Are not those who eat the sacrifices sharers with the altar?<sup>u</sup> **19** What, then, am I to say? That what is sacrificed to an idol is anything, or that an idol is anything?<sup>v</sup> **20** No; but I say that the things which the nations sacrifice they sacrifice to demons,<sup>w</sup> and not to God; and I do not want you to become sharers with the demons.<sup>x</sup> **21** You cannot be drinking the cup of Jehovah<sup>y</sup> and the cup of demons; you cannot be partaking of "the table of Jehovah"<sup>z</sup> and the table of demons. **22** Or "are we inciting Jehovah to jealousy?"<sup>a</sup> We are not stronger<sup>b</sup> than he is, are we?

**23** All things are lawful; but

CHAP. 10

- a Nu 21:6
- b Nu 14:2
- c Ex 23:21  
Nu 14:37
- d Ro 15:4
- e Heb 9:26  
1Pe 4:7
- f Pr 28:14  
Lu 22:34  
Ro 11:20  
Ga 6:1
- g 1Pe 5:9
- h 1Th 5:24  
2Th 3:3
- i Lu 22:32  
2Pe 2:9
- j 1Sa 30:6  
Isa 40:29  
Ac 27:44  
Php 4:13
- k 2Co 6:17
- l De 4:25  
Col 3:5  
1Jo 5:21
- m 1Co 14:20
- n Mt 26:27  
Lu 22:17
- o Mt 26:26  
Lu 22:19
- p 1Co 12:18
- q Ro 12:5  
1Co 12:25
- r Eph 4:4
- s Joh 6:33  
Joh 6:35
- t Ro 9:8
- u Le 7:15
- v 1Co 8:4
- w De 32:17  
Ps 106:37
- x Jude 6
- y Ps 116:13
- z Eze 41:22  
Mal 1:12
- a Ex 34:14  
De 32:21
- b Job 9:4

Second Col.

- a 1Co 6:12
- b Ro 6:14
- c Ro 14:19  
Ro 15:2
- d 1Co 10:33  
1Co 13:5  
Php 2:21
- e Php 2:4
- f 1Ti 4:4
- g Ro 14:22
- h Ex 19:5  
De 10:14
- i Ps 24:1
- j Lu 10:8
- k 1Co 8:7
- l 1Co 8:10
- m Ro 14:16  
1Co 8:12
- n Ro 14:6  
1Ti 4:3
- o Mt 5:16  
Col 3:17  
1Pe 4:11
- p Ro 14:13  
1Co 8:13  
2Co 6:3
- q 1Co 9:22
- r Ro 15:2  
Php 2:4
- s 1Th 2:16

not all things are advantageous.<sup>a</sup> All things are lawful;<sup>b</sup> but not all things build up.<sup>c</sup> **24** Let each one keep seeking, not his own advantage,<sup>d</sup> but that of the other person.<sup>e</sup>

**25** Everything that is sold in a meat market keep eating,<sup>f</sup> making no inquiry on account of your conscience;<sup>g</sup> **26** for "to Jehovah<sup>h</sup> belong the earth and that which fills it."<sup>i</sup> **27** If anyone of the unbelievers invites you and you wish to go, proceed to eat everything that is set before you,<sup>j</sup> making no inquiry on account of your conscience.<sup>k</sup>

**28** But if anyone should say to you: "This is something offered in sacrifice," do not eat on account of the one that disclosed it and on account of conscience.<sup>l</sup>

**29** "Conscience," I say, not your own, but that of the other person. For why should it be that my freedom is judged by another person's conscience?<sup>m</sup> **30** If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?<sup>n</sup>

**31** Therefore, whether you are eating or drinking or doing anything else, do all things for God's glory.<sup>o</sup> **32** Keep from becoming causes for stumbling<sup>p</sup> to Jews as well as Greeks and to the congregation of God, **33** even as I am pleasing all people in all things,<sup>q</sup> not seeking my own advantage<sup>r</sup> but that of the many, in order that they might get saved.<sup>s</sup>

**11** Become imitators of me, even as I am of Christ.<sup>t</sup>

**2** Now I commend you because in all things you have me in mind and you are holding fast the traditions<sup>u</sup> just as I handed them on to you. **3** But I want you to know that the head of every man is the Christ;<sup>v</sup> in turn

CHAP. 11 tPhp 3:17; 2Th 3:9; u1Co 4:17; 2Th 2:15; 2Th 3:6; vRo 14:9; Eph 4:15; Col 2:10.

the head of a woman is the man;<sup>a</sup> in turn the head of the Christ is God.<sup>b</sup> **4** Every man that prays or prophesies having something on his head shames his head;<sup>c</sup> **5** but every woman that prays or prophesies<sup>d</sup> with her head uncovered shames her head,<sup>e</sup> for it is one and the same as if she were a woman with a shaved head.<sup>f</sup> **6** For if a woman does not cover herself, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved,<sup>g</sup> let her be covered.<sup>h</sup>

**7** For a man ought not to have his head covered, as he is God's image<sup>i</sup> and glory;<sup>j</sup> but the woman is man's glory.<sup>k</sup> **8** For man is not out of woman, but woman out of man;<sup>l</sup> **9** and, what is more, man was not created for the sake of the woman, but woman for the sake of the man.<sup>m</sup> **10** That is why the woman ought to have a sign of authority upon her head<sup>n</sup> because of the angels.<sup>o</sup>

**11** Besides, in connection with the Lord neither is woman without man nor man without woman.<sup>p</sup> **12** For just as the woman is out of the man,<sup>q</sup> so also the man is through the woman;<sup>r</sup> but all things are out of God.<sup>s</sup> **13** Judge for YOUR own selves: Is it fitting for a woman to pray uncovered to God? **14** Does not nature itself teach you that if a man has long hair, it is a dishonor to him; **15** but if a woman has long hair, it is a glory<sup>t</sup> to her? Because her hair is given her instead of a headdress.<sup>u</sup> **16** However, if any man seems to dispute<sup>v</sup> for some other custom,<sup>w</sup> we have no other, neither do the congregations of God.

**17** But, while giving these instructions, I do not commend you because it is, not for the better, but for the worse that you meet together.<sup>x</sup> **18** For first of all, when you come together in a congregation, I hear divi-

## CHAP. 11

a Ge 3:16  
Eph 5:23  
1Pe 3:1  
b 1Co 15:27  
1Co 15:28  
c Eph 4:15  
d Joe 2:28  
Ac 21:9  
e Eph 5:23  
f Jer 7:29  
1Co 11:15  
g De 21:12  
h Ge 24:65  
i Ge 1:27  
Jas 3:9  
j Ro 3:23  
k Ge 2:23  
l Ge 2:22  
m Ge 2:18  
n Ge 24:65  
o Ec 5:6  
1Co 4:9  
p Ge 2:24  
q Ge 2:21  
r Ge 3:16  
Job 14:1  
s 2Co 5:18  
t Ca 7:5  
u Jer 13:18  
v 1Ti 6:4  
w Ro 2:8  
x 1Co 11:22

## Second Col.

a 1Co 1:10  
1Co 3:3  
b Ac 20:30  
1Co 1:12  
Ga 5:20  
1Ti 4:1  
2Pe 2:1  
c De 13:3  
Lu 2:35  
1Jo 2:19  
d Lu 22:19  
e 1Co 11:34  
f Jas 2:5  
g Mt 26:20  
Lu 22:14  
h Mt 26:26  
Mr 14:22  
i Ro 7:4  
Ro 12:5  
1Co 10:17  
1Co 12:27  
Eph 4:12  
j Lu 22:19  
k Mt 26:27  
Mr 14:23  
1Co 10:16  
l Jer 31:31  
Heb 8:8  
Heb 9:15  
m Lu 22:20  
Heb 9:14  
Heb 12:24  
1Pe 1:2  
1Pe 1:19  
n Ex 12:14  
Ps 119:24  
Ps 119:144  
o Heb 9:25  
p Eph 1:7  
Heb 9:15  
q 1Th 4:17  
r Mr 3:29  
s Heb 10:29  
t 2Co 13:5  
u Ro 2:2

sions exist among YOU;<sup>a</sup> and in some measure I believe it. **19** For there must also be sects<sup>b</sup> among you, that the persons approved may also become manifest among YOU.<sup>c</sup>

**20** Therefore, when you come together to one place, it is not possible to eat the Lord's evening meal.<sup>d</sup> **21** For, when you eat it, each one takes his own evening meal beforehand, so that one is hungry but another is intoxicated. **22** Certainly you do have houses for eating and drinking, do you not?<sup>e</sup> Or do you despise the congregation of God and make those who have nothing<sup>f</sup> ashamed? What shall I say to you? Shall I commend YOU? In this I do not commend YOU.

**23** For I received from the Lord that which I also handed on to you, that the Lord Jesus in the night<sup>g</sup> in which he was going to be handed over took a loaf **24** and, after giving thanks, he broke it<sup>h</sup> and said: "This means my body<sup>i</sup> which is in YOUR behalf. Keep doing this in remembrance<sup>j</sup> of me." **25** He did likewise respecting the cup<sup>k</sup> also, after he had the evening meal, saying: "This cup means the new covenant<sup>l</sup> by virtue of my blood.<sup>m</sup> Keep doing this, as often as YOU drink it, in remembrance<sup>n</sup> of me." **26** For as often<sup>o</sup> as YOU eat this loaf and drink this cup, YOU keep proclaiming the death<sup>p</sup> of the Lord, until he arrives.<sup>q</sup>

**27** Consequently whoever eats the loaf or drinks the cup of the Lord unworthily will be guilty<sup>r</sup> respecting the body and the blood<sup>s</sup> of the Lord. **28** First let a man approve himself after scrutiny,<sup>t</sup> and thus let him eat of the loaf and drink of the cup. **29** For he that eats and drinks eats and drinks judgment<sup>u</sup> against himself if he does not discern the body. **30** That is why many among YOU are

weak and sickly, and quite a few are sleeping<sup>a</sup> in death. **31** But if we would discern what we ourselves are, we would not be judged.<sup>b</sup> **32** However, when we are judged,<sup>c</sup> we are disciplined by Jehovah,<sup>d</sup> that we may not become condemned<sup>e</sup> with the world.<sup>f</sup> **33** Consequently, my brothers, when you come together to eat it,<sup>g</sup> wait for one another. **34** If anyone is hungry, let him eat at home,<sup>h</sup> that you may not come together for judgment.<sup>i</sup> But the remaining matters I will set in order when I get there.

**12** Now concerning the spiritual gifts,<sup>j</sup> brothers, I do not want you to be ignorant. **2** You know that when you were people of the nations,<sup>k</sup> you were being led away to those voiceless<sup>l</sup> idols<sup>m</sup> just as you happened to be led. **3** Therefore I would have you know that nobody when speaking by God's spirit says: "Jesus is accursed!"<sup>n</sup> and nobody can say: "Jesus is Lord!" except by holy spirit.<sup>o</sup>

**4** Now there are varieties of gifts,<sup>p</sup> but there is the same spirit;<sup>q</sup> **5** and there are varieties of ministries,<sup>r</sup> and yet there is the same Lord;<sup>s</sup> **6** and there are varieties of operations,<sup>t</sup> and yet it is the same God<sup>u</sup> who performs all the operations in all persons.<sup>v</sup> **7** But the manifestation of the spirit is given to each one for a beneficial purpose.<sup>w</sup> **8** For example, to one there is given through the spirit speech of wisdom,<sup>x</sup> to another speech of knowledge<sup>y</sup> according to the same spirit, **9** to another faith<sup>z</sup> by the same spirit, to another gifts of healings<sup>a</sup> by that one spirit, **10** to yet another operations of powerful works,<sup>b</sup> to another prophesying,<sup>c</sup> to another discernment<sup>d</sup> of inspired utterances,<sup>e</sup> to another different tongues,<sup>f</sup> and to another interpretation<sup>g</sup> of tongues. **11** But

## CHAP. 11

a Eph 5:14  
1Th 5:6  
b Re 3:3  
c 2Co 5:10  
d Pr 3:11  
Heb 12:5  
e 2Pe 2:20  
f 2Pe 3:7  
g Mt 26:26  
h 1Co 11:22  
i 1Co 11:29

## CHAP. 12

j 1Co 14:1  
1Co 14:37  
k Eph 2:12  
l Ps 115:5  
Hab 2:18  
m 1Co 8:4  
Ga 4:8  
1Th 1:9  
1Pe 4:3  
n Mr 9:39  
1Jo 4:3  
o Mt 16:17  
1Jo 4:2  
p Heb 2:4  
1Pe 4:10  
q Eph 4:4  
r Ro 12:7  
Eph 4:11  
s Eph 4:5  
t Ac 2:43  
u Eph 4:6  
v 1Pe 4:11  
w 1Co 14:26  
Eph 4:7  
x Eph 1:17  
y 1Co 14:6  
2Co 8:7  
z 1Co 13:2  
2Co 4:13  
a Ac 3:7  
Ac 28:9  
b Heb 2:4  
c Ro 12:6  
d 1Co 14:29  
e 1Jo 4:1  
f Ac 10:46  
1Co 14:18  
g 1Co 14:26

## Second Col.

a 1Co 12:6  
b Ro 12:3  
1Co 7:7  
Eph 4:7  
c Heb 2:4  
d Ro 12:5  
e Ro 7:4  
1Co 10:16  
Eph 4:12  
f Eph 4:5  
g Joh 4:14  
Joh 7:37  
Re 22:17  
h Eph 4:16  
i Eph 4:25  
j Eph 5:30  
k Pr 20:12  
1Co 15:38  
l Ro 12:4  
1Co 12:14  
m 1Co 12:14  
n Ec 9:15  
Ro 9:23  
1Co 1:26

all these operations the one and the same spirit performs,<sup>a</sup> making a distribution<sup>b</sup> to each one respectively just as it wills.<sup>c</sup>

**12** For just as the body is one but has many members, and all the members of that body, although being many, are one body,<sup>d</sup> so also is the Christ.<sup>e</sup>

**13** For truly by one spirit we were all baptized<sup>f</sup> into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink<sup>g</sup> one spirit.

**14** For the body, indeed, is not one member, but many.<sup>h</sup> **15** If the foot should say: "Because I am not a hand, I am no part of the body," it is not for this reason no part of the body.<sup>i</sup> **16** And if the ear should say: "Because I am not an eye, I am no part of the body," it is not for this reason no part of the body.<sup>j</sup> **17** If the whole body were an eye, where would the sense of hearing be? If it were all hearing, where would the smelling be? **18** But now God has set the members in the body, each one of them, just as he pleased.<sup>k</sup>

**19** If they were all one member,<sup>l</sup> where would the body be? **20** But now they are many members,<sup>m</sup> yet one body. **21** The eye cannot say to the hand: "I have no need of you"; or, again, the head cannot say to the feet: "I have no need of you." **22** But much rather is it the case that the members of the body which seem to be weaker<sup>n</sup> are necessary, **23** and the parts of the body which we think to be less honorable, these we surround with more abundant honor,<sup>o</sup> and so our unseemly parts have the more abundant comeliness, **24** whereas our comely parts do not need anything. Nevertheless, God compounded the body, giving honor more abundant to the

o Ge 3:7; Ge 3:21; 2Ti 2:20.

## 1435 Love described. Gift of tongues

part which had a lack, **25** so that there should be no division in the body, but that its members should have the same care for one another.<sup>a</sup> **26** And if one member suffers, all the other members suffer<sup>b</sup> with it; or if a member is glorified,<sup>c</sup> all the other members rejoice with it.<sup>d</sup>

**27** Now you are Christ's body, and members individually.<sup>e</sup> **28** And God has set the respective ones in the congregation,<sup>f</sup> first, apostles;<sup>g</sup> second, prophets;<sup>h</sup> third, teachers;<sup>i</sup> then powerful works;<sup>j</sup> then gifts of healings;<sup>k</sup> helpful services,<sup>l</sup> abilities to direct,<sup>m</sup> different tongues.<sup>n</sup> **29** Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform powerful works, do they? **30** Not all have gifts of healings, do they? Not all speak in tongues,<sup>o</sup> do they? Not all are translators,<sup>p</sup> are they? **31** But keep zealously seeking the greater gifts.<sup>q</sup> And yet I show you a surpassing way.<sup>r</sup>

**13** If I speak in the tongues<sup>s</sup> of men and of angels but do not have love, I have become a sounding piece of brass or a clashing cymbal.<sup>t</sup> **2** And if I have the gift of prophesying<sup>u</sup> and am acquainted with all the sacred secrets<sup>v</sup> and all knowledge,<sup>w</sup> and if I have all the faith so as to transplant mountains,<sup>x</sup> but do not have love, I am nothing.<sup>y</sup> **3** And if I give all my belongings to feed others,<sup>z</sup> and if I hand over my body,<sup>a</sup> that I may boast, but do not have love,<sup>b</sup> I am not profited at all.

**4** Love<sup>c</sup> is long-suffering<sup>d</sup> and kind.<sup>e</sup> Love is not jealous,<sup>f</sup> it does not brag,<sup>g</sup> does not get puffed up,<sup>h</sup> **5** does not behave indecently,<sup>i</sup> does not look for its own interests,<sup>j</sup> does not become provoked.<sup>k</sup> It does not keep account of the injury.<sup>l</sup> **6** It does not rejoice over unrighteousness,<sup>m</sup> but

## CHAP. 12

a Ro 12:10  
Eph 4:25  
b Ga 6:2  
Heb 13:3  
1Pe 5:9  
c Ro 8:17  
d Ro 12:15  
1Pe 3:8  
1Pe 4:13  
e Ro 12:5  
Eph 1:23  
Col 1:24  
f 1Co 12:18  
g Eph 2:20  
h Ac 13:1  
i Eph 4:11  
j Ga 3:5  
k Ac 5:16  
l Ac 18:27  
m Ro 12:8  
1Co 3:10  
Heb 13:17  
n Ac 2:6  
o 1Co 14:4  
p 1Co 14:5  
q 1Co 14:1  
r 1Co 13:8

## CHAP. 13

s 1Co 14:18  
t 2Sa 6:5  
u Mt 7:22  
1Co 14:3  
Re 19:10  
v 1Co 4:1  
Eph 1:9  
w 1Co 12:8  
x Mt 17:20  
Lu 17:6  
y 1Jo 4:20  
z Mt 6:2  
a Ro 5:7  
b 2Co 9:7  
c Ro 5:5  
Ro 13:10  
1Jo 4:8  
d 1Th 5:14  
2Pe 3:15  
e Eph 4:32  
f 2Co 12:20  
Ga 5:26  
g Pr 27:1  
h Col 2:18  
1Pe 5:5  
i Ro 13:13  
1Co 14:40  
j 1Co 10:24  
Php 2:4  
k Mt 5:39  
Jas 1:19  
l Eph 4:32  
Col 3:13  
m Ro 12:9

## Second Col.

a 2Co 13:8  
b 1Pe 4:8  
c Ac 17:11  
d Ro 8:25  
Ro 12:12  
e 1Co 10:13  
1Th 1:3  
f 1Jo 4:8  
g 1Co 12:31  
h Pr 4:18  
i 2Pe 1:19

## 1 CORINTHIANS 12:25-14:5

rejoices with the truth.<sup>a</sup> **7** It bears all things,<sup>b</sup> believes all things,<sup>c</sup> hopes all things,<sup>d</sup> endures all things.<sup>e</sup>

**8** Love never fails.<sup>f</sup> But whether there are gifts of prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with.<sup>g</sup> **9** For we have partial knowledge<sup>h</sup> and we prophesy partially;<sup>i</sup> **10** but when that which is complete arrives,<sup>j</sup> that which is partial will be done away with. **11** When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man,<sup>k</sup> I have done away with the traits of a babe. **12** For at present we see in hazy outline by means of a metal mirror,<sup>l</sup> but then it will be face to face.<sup>m</sup> At present I know partially, but then I shall know accurately even as I am accurately known.<sup>n</sup> **13** Now, however, there remain faith, hope, love, these three; but the greatest of these is love.<sup>o</sup>

**14** Pursue love, yet keep zealously seeking the spiritual gifts,<sup>p</sup> but preferably that you may prophesy.<sup>q</sup> **2** For he that speaks in a tongue speaks, not to men, but to God, for no one listens,<sup>r</sup> but he speaks sacred secrets<sup>s</sup> by the spirit. **3** However, he that prophesies upbuilds<sup>t</sup> and encourages and consoles men by his speech. **4** He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. **5** Now I would like for all of you to speak in tongues,<sup>u</sup> but I prefer that you prophesy.<sup>v</sup> Indeed, he that prophesies is greater than he that speaks in tongues,<sup>w</sup> un-

j Da 12:4; Joh 1:51; k Eph 4:13; Heb 6:1; 1Heb 2:8; m Mt 5:8; 1Jo 3:2; Re 22:4; n 2Co 5:10; Heb 4:13; o Mt 22:37; Ro 13:10; CHAP. 14 p 1Co 12:1; q Ro 12:6; 1Th 5:20; r 1Co 14:5; s 1Co 13:2; t 2Co 10:8; u 1Co 12:30; v Joe 2:28; Ac 2:17; Ac 21:9; w 1Co 12:10.

less, in fact, he translates, that the congregation may receive upbuilding. **6** But at this time, brothers, if I should come speaking to you in tongues, what good would I do you unless I spoke to you either with a revelation<sup>a</sup> or with knowledge<sup>b</sup> or with a prophecy or with a teaching?

**7** As it is, the inanimate things give off sound,<sup>c</sup> whether a flute or a harp; unless it makes an interval to the tones, how will it be known what is being played on the flute or on the harp? **8** For truly, if the trumpet sounds an indistinct call, who will get ready for battle?<sup>d</sup> **9** In the same way also, unless you through the tongue utter speech easily understood,<sup>e</sup> how will it be known what is being spoken? You will, in fact, be speaking into the air.<sup>f</sup> **10** It may be that there are so many kinds of speech sounds in the world, and yet no kind is without meaning. **11** If, then, I do not understand the force of the speech sound, I shall be a foreigner<sup>g</sup> to the one speaking, and the one speaking will be a foreigner to me. **12** So also you yourselves, since you are zealously desirous of gifts of the spirit,<sup>h</sup> seek to abound in them for the upbuilding of the congregation.<sup>i</sup>

**13** Therefore let the one who speaks in a tongue pray that he may translate.<sup>j</sup> **14** For if I am praying in a tongue, it is my gift of the spirit that is praying,<sup>k</sup> but my mind is unfruitful. **15** What is to be done, then? I will pray with the gift of the spirit, but I will also pray with my mind. I will sing praise<sup>l</sup> with the gift of the spirit, but I will also sing praise with my mind.<sup>m</sup> **16** Otherwise, if you offer praise with a gift of the spirit, how will the man occupying the seat of the ordinary person say "Amen"<sup>n</sup> to your giving of thanks, since he

## CHAP. 14

a Ga 1:12

Ga 2:2

b 1Co 12:8

2Co 11:6

c Job 21:12

d Nu 10:9

Job 39:25

e 1Co 14:19

f 1Co 9:26

g 2Ki 18:26

h 1Co 12:1

1Co 12:7

i 1Co 14:4

1Co 14:26

j 1Co 12:10

1Co 14:5

k 1Co 14:2

l Col 3:16

m Ps 47:7

n 2Co 1:20

## Second Col.

a 1Co 14:26

b 1Co 14:6

c 1Co 14:4

d Ps 119:99

Eph 4:14

Heb 5:13

e Jer 4:22

Ro 16:19

f Php 3:15

Heb 5:14

1Pe 2:2

g De 28:49

Jer 5:15

h Isa 28:11

i Isa 28:12

j Ac 2:4

k Ac 2:13

l Ac 2:37

m 1Co 14:11

n Eph 5:13

o Da 2:47

p Isa 45:14

Zec 8:23

q 1Co 12:10

r Ro 14:19

2Co 12:19

s 1Co 14:5

does not know what you are saying? **17** True, you give thanks in a fine way, but the other man is not being built up.<sup>a</sup> **18** I thank God, I speak in more tongues than all of you do.<sup>b</sup> **19** Nevertheless, in a congregation I would rather speak five words with my mind, that I might also instruct others orally, than ten thousand words in a tongue.<sup>c</sup>

**20** Brothers, do not become young children in powers of understanding,<sup>d</sup> but be babes as to badness;<sup>e</sup> yet become full-grown in powers of understanding.<sup>f</sup> **21** In the Law it is written: "With the tongues of foreigners and with the lips of strangers<sup>g</sup> I will speak to this people,<sup>h</sup> and yet not even then will they give heed to me," says Jehovah."<sup>i</sup>

**22** Consequently tongues are for a sign,<sup>j</sup> not to the believers, but to the unbelievers,<sup>k</sup> whereas prophesying is, not for the unbelievers, but for the believers.<sup>l</sup>

**23** Therefore, if the whole congregation comes together to one place and they all speak in tongues,<sup>m</sup> but ordinary people or unbelievers come in, will they not say that you are mad?

**24** But if you are all prophesying and any unbeliever or ordinary person comes in, he is reproved by them all,<sup>n</sup> he is closely examined by all; **25** the secrets of his heart become manifest,<sup>o</sup> so that he will fall upon his face and worship God, declaring: "God is really among you."<sup>p</sup>

**26** What is to be done, then, brothers? When you come together, one has a psalm, another has a teaching, another has a revelation, another has a tongue, another has an interpretation.<sup>q</sup> Let all things take place for upbuilding.<sup>r</sup> **27** And if someone speaks in a tongue, let it be limited to two or three at the most, and in turns; and let someone translate.<sup>s</sup> **28** But if there be

## 1437 Women's position. Resurrection

## 1 CORINTHIANS 14:29-15:15

no translator, let him keep silent in the congregation and speak to himself<sup>a</sup> and to God. **29** Further, let two or three prophets<sup>b</sup> speak, and let the others discern the meaning.<sup>c</sup> **30** But if there is a revelation to another<sup>d</sup> one while sitting there, let the first one keep silent. **31** For you can all prophesy<sup>e</sup> one by one, that all may learn and all be encouraged.<sup>f</sup> **32** And gifts of the spirit of the prophets are to be controlled by the prophets. **33** For God is a God, not of disorder,<sup>g</sup> but of peace.<sup>h</sup>

As in all the congregations of the holy ones, **34 let the women keep silent<sup>i</sup> in the congregations, for it is not permitted for them to speak, but let them be in subjection,<sup>j</sup> even as the Law<sup>k</sup> says.** **35** If, then, they want to learn something, let them question their own husbands at home, for it is disgraceful<sup>l</sup> for a woman to speak in a congregation.

**36** What? Was it from you that the word of God came forth,<sup>m</sup> or was it only as far as you that it reached?

**37** If anyone thinks he is a prophet or gifted with the spirit, let him acknowledge the things I am writing to you, because they are the Lord's commandment.<sup>n</sup>

**38** But if anyone is ignorant, he continues ignorant. **39** Consequently, my brothers, keep zealously seeking the prophesying,<sup>o</sup> and yet do not forbid the speaking in tongues.<sup>p</sup> **40** But let all things take place decently and by arrangement.<sup>q</sup>

**15** Now I make known to you, brothers, the good news<sup>r</sup> which I declared to you,<sup>s</sup> which you also received, in which you also stand,<sup>t</sup> **2** through which you are also being saved,<sup>u</sup> with the speech with which I declared the good news to you, if you are holding it fast, unless, in fact,

## CHAP. 14

a 1Co 14:4  
b Ac 13:1  
Eph 4:11  
c 1Th 5:21  
d 1Co 12:10  
e Ro 12:6  
1Th 5:20  
f Heb 10:25  
g 1Co 14:40  
Ga 5:25  
Col 2:5  
h Ro 15:33  
i 1Ti 2:11  
1Ti 2:12  
j 1Co 11:3  
Eph 5:22  
Col 3:18  
Tit 2:5  
1Pe 3:1  
k Ge 3:16  
l 1Co 11:6  
m Isa 2:3  
n 1Jo 4:6  
o 1Co 12:31  
1Th 5:20  
p 1Co 14:27  
q 1Co 14:33  
Col 2:5

## CHAP. 15

r Ga 1:11  
s Ac 18:11  
t Ro 5:2  
u Ro 1:16

## Second Col.

a Ga 3:4  
b Ga 1:12  
c Ps 22:15  
Isa 53:8  
Isa 53:12  
Da 9:26  
1Pe 2:24  
d Isa 53:9  
Mt 27:60  
e Mt 28:7  
f Lu 24:46  
g Ps 16:10  
Isa 53:10  
Jon 2:10  
h Lu 24:34  
i Joh 20:26  
j Mt 28:17  
k Ac 12:17  
l Ac 1:2  
Ac 1:6  
m Ac 9:4  
1Co 9:1  
n Eph 3:8  
o Ac 8:3  
Ga 1:13  
1Ti 1:13  
p Eph 4:7  
q 2Co 6:1  
r 2Co 11:23  
s Php 2:13  
t Ac 18:10  
u Ac 4:2  
Ac 17:31  
v Mt 22:23  
Ac 26:8  
w Ro 10:7  
x 1Th 4:14  
y Ac 3:15  
z Ac 1:22

you became believers to no purpose.<sup>a</sup>

**3** For I handed on to you, among the first things, that which I also received,<sup>b</sup> that Christ died for our sins according to the Scriptures;<sup>c</sup> **4** and that he was buried,<sup>d</sup> yes, that he has been raised<sup>e</sup> up the third day<sup>f</sup> according to the Scriptures;<sup>g</sup> **5** and that he appeared to Ce'phas,<sup>h</sup> then to the twelve.<sup>i</sup> **6** After that he appeared to upward of five hundred brothers at one time, the most of whom remain to the present,<sup>j</sup> but some have fallen asleep in death. **7** After that he appeared to James,<sup>k</sup> then to all the apostles;<sup>l</sup> **8** but last of all he appeared also to me<sup>m</sup> as if to one born prematurely.

**9** For I am the least<sup>n</sup> of the apostles, and I am not fit to be called an apostle, because I persecuted<sup>o</sup> the congregation of God. **10** But by God's undeserved kindness<sup>p</sup> I am what I am. And his undeserved kindness that was toward me did not prove to be in vain,<sup>q</sup> but I labored in excess of them all,<sup>r</sup> yet not I but the undeserved kindness of God that is with me.<sup>s</sup> **11** However, whether it is I or they, so we are preaching and so you have believed.<sup>t</sup>

**12** Now if Christ is being preached that he has been raised up from the dead,<sup>u</sup> how is it some among you say there is no resurrection of the dead?<sup>v</sup> **13** If, indeed, there is no resurrection of the dead, neither has Christ been raised up.<sup>w</sup> **14** But if Christ has not been raised up, our preaching is certainly in vain, and our faith is in vain.<sup>x</sup> **15** Moreover, we are also found false witnesses of God,<sup>y</sup> because we have borne witness<sup>z</sup> against God that he raised up the Christ,<sup>a</sup> but

a Ac 2:24; Ac 4:10; Ac 13:30.



## 1 CORINTHIANS 15:16-44

## The end. Bad associations corrupt 1438

whom he did not raise up if the dead are really not to be raised up.<sup>a</sup> **16** For if the dead are not to be raised up, neither has Christ been raised up. **17** Further, if Christ has not been raised up, YOUR faith is useless; YOU are yet in YOUR sins.<sup>b</sup> **18** In fact, also, those who fell asleep in death in union<sup>c</sup> with Christ perished.<sup>d</sup> **19** If in this life only we have hoped in Christ,<sup>e</sup> we are of all men most to be pitied.

**20** However, now Christ has been raised up from the dead,<sup>f</sup> the firstfruits<sup>g</sup> of those who have fallen asleep in death.<sup>h</sup> **21** For since death<sup>i</sup> is through a man, resurrection<sup>j</sup> of the dead is also through a man. **22** For just as in Adam all are dying,<sup>k</sup> so also in the Christ all will be made alive.<sup>l</sup> **23** But each one in his own rank: Christ the firstfruits,<sup>m</sup> afterward those who belong to the Christ during his presence.<sup>n</sup> **24** Next, the end, when he hands over the kingdom to his God and Father, when he has brought to nothing all government and all authority and power.<sup>o</sup> **25** For he must rule as king until God has put all enemies under his feet.<sup>p</sup> **26** As the last enemy, death is to be brought to nothing.<sup>q</sup> **27** For God "subjected all things under his feet."<sup>r</sup> But when he says that 'all things have been subjected,'<sup>s</sup> it is evident that it is with the exception of the one who subjected all things to him.<sup>t</sup> **28** But when all things will have been subjected to him,<sup>u</sup> then the Son himself will also subject himself to the One<sup>v</sup> who subjected all things to him, that God may be all things to everyone.<sup>w</sup>

**29** Otherwise, what will they do who are being baptized for the purpose of being dead ones?<sup>x</sup> If the dead are not to be raised up at all,<sup>y</sup> why are they also being baptized<sup>z</sup> for the purpose of being such? **30** Why are we also

## CHAP. 15

a Ac 17:31  
 1Co 6:14  
 b Ro 4:25  
 Heb 7:25  
 c Ac 7:59  
 d 1Co 15:14  
 e Joh 1:12  
 f 1Pe 1:3  
 g Le 23:10  
 Col 1:18  
 h Ac 26:23  
 i Ge 3:19  
 j Joh 11:25  
 k Ro 5:12  
 l Ro 5:17  
 Ro 6:23  
 m Re 1:5  
 n Mt 24:3  
 Mt 25:31  
 1Th 4:16  
 o Ps 110:2  
 Da 2:44  
 p Ps 110:1  
 q Re 20:14  
 r Ps 8:6  
 Eph 1:22  
 s Heb 2:8  
 t 1Pe 3:22  
 u Php 3:21  
 v Joh 3:35  
 Joh 14:28  
 w 1Co 3:23  
 x Ro 6:4  
 y Ac 17:31  
 z 1Co 12:13  
 Ga 3:27

## Second Col.

a Ro 8:36  
 2Co 11:26  
 b 1Co 4:9  
 c 1Th 2:19  
 d 2Co 1:8  
 e Isa 22:13  
 f Pr 13:20  
 1Co 5:6  
 2Pe 2:2  
 g Ro 13:11  
 Eph 5:14  
 h 1Th 4:5  
 i 1Co 6:5  
 j 1Jo 3:2  
 k Joh 12:24  
 l Ge 1:11  
 m Ge 1:12  
 n 1Co 12:18  
 o Ge 1:28  
 p Ge 22:11  
 Da 7:10  
 q Ge 2:7  
 Heb 2:7  
 r Mt 28:3  
 Lu 24:4  
 s Ps 72:5  
 t Ge 1:16  
 u Da 12:3  
 v Joh 12:25  
 w Ro 2:7  
 x Joh 17:14  
 y Col 3:4  
 z 1Co 1:27  
 a Re 20:4  
 b 1Co 6:13  
 c Joh 14:3

in peril every hour?<sup>a</sup> **31** Daily I face death.<sup>b</sup> This I affirm by the exultation<sup>c</sup> over you, brothers, which I have in Christ Jesus our Lord. **32** If, like men, I have fought with wild beasts at Ephesus,<sup>d</sup> of what good is it to me? If the dead are not to be raised up, "let us eat and drink, for tomorrow we are to die."<sup>e</sup> **33** Do not be misled. Bad associations spoil useful habits.<sup>f</sup> **34** Wake up to soberness<sup>g</sup> in a righteous way and do not practice sin, for some are without knowledge of God.<sup>h</sup> I am speaking to move YOU to shame.<sup>i</sup>

**35** Nevertheless, someone will say: "How are the dead to be raised up? Yes, with what sort of body are they coming?"<sup>j</sup> **36** You unreasonable person! What you sow is not made alive unless first it dies;<sup>k</sup> **37** and as for what you sow, you sow, not the body that will develop, but a bare grain,<sup>l</sup> it may be, of wheat or any one of the rest; **38** but God gives it a body<sup>m</sup> just as it has pleased him,<sup>n</sup> and to each of the seeds its own body. **39** Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish.<sup>o</sup> **40** And there are heavenly<sup>p</sup> bodies, and earthly bodies;<sup>q</sup> but the glory<sup>r</sup> of the heavenly bodies is one sort, and that of the earthly bodies is a different sort. **41** The glory of the sun<sup>s</sup> is one sort, and the glory of the moon<sup>t</sup> is another, and the glory of the stars<sup>u</sup> is another; in fact, star differs from star in glory.

**42** So also is the resurrection of the dead.<sup>v</sup> It is sown in corruption, it is raised up in incorruption.<sup>w</sup> **43** It is sown in dishonor,<sup>x</sup> it is raised up in glory.<sup>y</sup> It is sown in weakness,<sup>z</sup> it is raised up in power.<sup>a</sup> **44** It is sown a physical body,<sup>b</sup> it is raised up a spiritual body.<sup>c</sup> If there is

## 1439 Immortality. Death's sting

a physical body, there is also a spiritual one. **45** It is even so written: "The first man Adam became a living soul."<sup>a</sup> The last Adam became a life-giving<sup>b</sup> spirit.<sup>c</sup> **46** Nevertheless, the first is, not that which is spiritual, but that which is physical, afterward that which is spiritual.<sup>d</sup> **47** The first man is out of the earth and made of dust;<sup>e</sup> the second man is out of heaven.<sup>f</sup> **48** As the one made of dust<sup>g</sup> is, so those made of dust are also; and as the heavenly one<sup>h</sup> is, so those who are heavenly are also.<sup>i</sup> **49** And just as we have borne the image<sup>j</sup> of the one made of dust, we shall bear also the image<sup>k</sup> of the heavenly one.

**50** However, this I say, brothers, that flesh and blood cannot inherit God's kingdom,<sup>l</sup> neither does corruption inherit incorruption.<sup>m</sup> **51** Look! I tell you a sacred secret: We shall not all fall asleep in death, but we shall all be changed,<sup>n</sup> **52** in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet<sup>o</sup> will sound, and the dead will be raised up incorruptible, and we shall be changed. **53** For this which is corruptible must put on incorruption,<sup>p</sup> and this which is mortal<sup>q</sup> must put on immortality. **54** But when this which is corruptible puts on incorruption and this which is mortal puts on immortality, then the saying will take place that is written: "Death<sup>r</sup> is swallowed up forever."<sup>s</sup> **55** "Death, where is your victory? Death, where is your sting?"<sup>t</sup> **56** The sting<sup>u</sup> producing death is sin, but the power for sin is the Law.<sup>v</sup> **57** But thanks to God, for he gives us the victory through our Lord Jesus Christ!<sup>w</sup>

**58** Consequently, my beloved brothers, become steadfast,<sup>x</sup> unmovable, always having plenty to do in the work of the Lord,<sup>y</sup>

## CHAP. 15

a Ge 2:7  
b Joh 5:26  
c 1Ti 3:16  
d 1Pe 3:18  
e Ge 3:19  
f Joh 3:13  
Joh 6:33  
g Ge 2:7  
h Php 3:20  
i Php 3:21  
j Ge 5:3  
k Ro 8:29  
l Joh 3:3  
m 1Pe 1:23  
n 1Th 4:17  
o 1Th 4:16  
p Ro 2:7  
q Ro 8:11  
2Co 5:4  
r Re 20:6  
Re 21:4  
s Isa 25:8  
t Ho 13:14  
u Ro 6:23  
v Ro 3:20  
Ro 7:13  
w Joh 3:16  
Ac 4:12  
1Jo 5:4  
x Col 1:23  
Heb 3:14  
2Pe 3:17  
y Ro 12:11

## Second Col.

a 2Ch 15:7  
1Co 3:8  
Re 14:13

## CHAP. 16

b Ac 24:17  
Ro 15:26  
c 2Co 8:4  
d Ga 1:2  
e 2Co 8:19  
f Ac 19:21  
2Co 1:16  
g Ac 17:15  
Ro 15:24  
3Jo 6  
h Ac 20:2  
i Jas 4:15  
1Jo 5:14  
j Ac 18:21  
k Ac 19:1  
l Ac 19:10  
m Ac 16:1  
Php 2:19  
n Php 2:20  
1Ti 4:14  
o 1Ti 4:12  
p Ac 18:24

## 1 CORINTHIANS 15:45-16:12

knowing that YOUR labor is not in vain<sup>a</sup> in connection with the Lord.

**16** Now concerning the collection<sup>b</sup> that is for the holy ones,<sup>c</sup> just as I gave orders to the congregations of Ga-la'-ti-a,<sup>d</sup> do that way also yourselves. **2** Every first day of the week let each of you at his own house set something aside in store as he may be prospering, so that when I arrive collections will not take place then. **3** But when I get there, whatever men YOU approve of by letters,<sup>e</sup> these I shall send to carry YOUR kind gift to Jerusalem. **4** However, if it is fitting for me to go there also, they will go there with me.

**5** But I shall come to you when I have gone through Mac-e-do'ni-a, for I am going through Mac-e-do'ni-a;<sup>f</sup> **6** and perhaps I shall stay or even pass the winter with you, that you may conduct<sup>g</sup> me partway to where I may be going. **7** For I do not want to see you just now on my passing through, for I hope to remain some time with you,<sup>h</sup> if Jehovah<sup>i</sup> permits.<sup>j</sup> **8** But I am remaining in Eph'e-sus<sup>k</sup> until the festival of Pentecost; **9** for a large door that leads to activity has been opened to me,<sup>l</sup> but there are many opposers.

**10** However, if Timothy<sup>m</sup> arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah,<sup>n</sup> even as I am. **11** Let no one, therefore, look down upon him.<sup>o</sup> Conduct him partway in peace, that he may get here to me, for I am waiting for him with the brothers.

**12** Now concerning A-pol'los<sup>p</sup> our brother, I entreated him very much to come to you with the brothers, and yet it was not his will at all to come now; but he will come when he has the opportunity.

**13** Stay awake,<sup>a</sup> stand firm in the faith,<sup>b</sup> carry on as men,<sup>c</sup> grow mighty.<sup>d</sup> **14** Let all YOUR affairs take place with love.<sup>e</sup>

**15** Now I exhort YOU, brothers: you know that the household of Steph'a-nas is the firstfruits<sup>f</sup> of A-cha'ia and that they set themselves to minister to the holy ones.<sup>g</sup> **16** May you also keep submitting yourselves to persons of that kind and to every-one cooperating and laboring.<sup>h</sup> **17** But I rejoice over the presence of Steph'a-nas<sup>i</sup> and For-tu-na'tus and A-cha'i-cus, because they have made up for YOUR not being here. **18** For they have refreshed my spirit<sup>j</sup> and YOURS.

## CHAP. 16

a 1Th 5:6  
b 1Co 15:58  
Php 1:27  
c Ac 4:29  
d Eph 6:10  
Col 1:11  
e 1Co 13:4  
1Pe 4:8  
f Ro 16:5  
g 2Co 8:4  
Heb 6:10  
h Php 2:29  
1Th 5:12  
1Ti 5:17  
i 1Co 1:16  
j 2Co 7:13

## Second Col.

a Php 2:29  
b Ro 16:5  
c Phm 2  
d Ro 16:16  
e 2Th 3:17  
Phm 19  
f Ga 1:8  
g Re 22:20

Therefore recognize men of that sort.<sup>a</sup>

**19** The congregations of Asia send YOU their greetings.<sup>b</sup> Aq'-ui-la and Pris'ca together with the congregation that is in their house<sup>c</sup> greet you heartily in the Lord. **20** All the brothers greet YOU. Greet one another with a holy kiss.<sup>d</sup>

**21** Here is my greeting, Paul's, in my own hand.<sup>e</sup>

**22** If anyone has no affection for the Lord, let him be accursed.<sup>f</sup> O our Lord, come!<sup>g</sup> **23** May the undeserved kindness of the Lord Jesus be with YOU. **24** May my love be with all of YOU in union with Christ Jesus.

END

THE SECOND TO THE  
**CORINTHIANS**

**1** Paul, an apostle<sup>a</sup> of Christ Jesus through God's will, and Timothy<sup>b</sup> our brother to the congregation of God that is in Corinth, together with all the holy ones<sup>c</sup> who are in all of A-cha'ia:<sup>d</sup>

**2** May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ.<sup>e</sup>

**3** Blessed be the God and Father<sup>f</sup> of our Lord Jesus Christ, the Father of tender mercies<sup>g</sup> and the God of all comfort,<sup>h</sup>

**4** who comforts us in all our tribulation,<sup>i</sup> that we may be able to comfort<sup>j</sup> those in any sort of tribulation through the comfort with which we ourselves are being comforted by God.<sup>k</sup> **5** For just as the sufferings for the Christ abound in us,<sup>l</sup> so the comfort we get also abounds through the Christ.<sup>m</sup> **6** Now whether we are in tribulation, it is for YOUR comfort and salvation;<sup>n</sup> or

## CHAP. 1

a 1Co 1:1  
1Ti 1:1  
b Ac 16:1  
Php 2:20  
c Col 1:2  
d 1Th 1:8  
e Ro 1:7  
Eph 1:3  
Php 1:2  
f Joh 20:17  
Eph 4:6  
g Ex 34:6  
Ps 86:5  
Mic 7:18  
h Isa 51:3  
Ro 15:5  
i Ps 23:4  
2Co 7:6  
j Eph 6:22  
1Th 4:18  
k Ro 15:4  
2Th 2:16  
l 1Co 4:11  
Col 1:24  
m Php 2:1  
2Th 2:16  
n Eph 1:13

## Second Col.

a Ro 8:17  
1Pe 3:17  
1Pe 4:16  
b Ro 8:18  
2Ti 2:12  
c Ac 19:22  
Ac 20:18

whether we are being comforted, it is for YOUR comfort that operates to make you endure the same sufferings that we also suffer.<sup>a</sup> **7** And so our hope for you is unwavering, knowing as we do that, just as you are sharers of the sufferings, in the same way you will also share the comfort.<sup>b</sup>

**8** For we do not wish you to be ignorant, brothers, about the tribulation that happened to us in the district of Asia,<sup>c</sup> that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives.<sup>d</sup> **9** In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust,<sup>e</sup> not in ourselves, but in the God who raises up the dead.<sup>f</sup> **10** From such a great thing as

d Ac 19:23; 1Co 15:32; 1Co 16:9; 2Co 11:23; e Ps 33:20; Jer 17:7; 2Co 12:10; f Heb 11:19.



\*\*\* w08 7/15 p. 26 Highlights From the Letters to the Corinthians \*\*\*

THE apostle Paul is deeply concerned about the spiritual welfare of the congregation in Corinth. He has heard that there are dissensions among the brothers there. Immorality is being tolerated. The congregation has also written Paul, inquiring about certain matters. So about 55 C.E., when he is in Ephesus during the course of his third missionary journey, Paul writes the first of his two letters to the Corinthians.

**Scriptural Questions Answered:**

**11:26**—How “often” is Jesus’ death to be commemorated, and “until” when? Paul was not saying that Jesus’ death would be commemorated often. The Greek word used for “as often as” means “whenever” or “every time that.” Therefore, Paul was saying that every time anointed Christians partake of the Memorial emblems, once a year on Nisan 14, they are “proclaiming the death of the Lord.” They do this “until he arrives,” that is, until he receives them into the heavens by a resurrection.—1 Thess. 4:14-17.

**13:13**—In what way is love greater than faith and hope? When the “things hoped for” become a reality and “the assured expectation” of them is realized, aspects of faith and hope come to an end. (Heb. 11:1) Love is greater than faith and hope in that it remains forever.

**15:29**—What does it mean to be “baptized for the purpose of being dead ones”? Paul was not suggesting that living people be baptized on behalf of those who died in an unbaptized state. Paul is here speaking of the immersion of spirit-anointed Christians into a course of life wherein they keep their integrity until their death and subsequent resurrection to spirit life.

**Lessons for Us:**

**10:8-11.** Jehovah was greatly offended when Israel murmured against Moses and Aaron. We are wise when we guard against developing a pattern of murmuring.

**16:2.** Our financial giving toward the advancement of Kingdom interests will be consistent if it is planned in advance and is done systematically.

**TMS REVIEW: \*\*\* w12 9/1 p. 9 Respect and Dignity Under God’s Care \*\*\***

3. What did Paul mean when he wrote that women should “keep silent in the congregations”? (1 Cor. 14:34) [Sept. 9, w12 9/1 p. 9, box]

**[Box on page 9]**

**Did the Apostle Paul Forbid Women to Speak?**

“Let the women **keep silent** in the congregations,” wrote the apostle Paul. (1 Corinthians 14:34) What did he mean? Was he belittling their intelligence? No. In fact, he often referred to the wholesome teaching of women. (2 Timothy 1:5; Titus 2:3-5) In his letter to the Corinthians, Paul advised not only women but also individuals who had the gift of tongues and prophecy to “keep silent” when another believer was speaking. (1 Corinthians 14:26-30, 33) Likely some Christian women were so

Jesus gave Mary Magdalene the honor of reporting his resurrection to the apostles



enthusiastic about their newfound faith that they interrupted the speaker to ask questions, as was the custom in that part of the world. In order to avoid such disorder, Paul encouraged them to “question their own husbands at home.”—1 Corinthians 14:35.



\*\*\* w12 2/1 pp. 20-21 When Your Adolescent Questions Your Faith \*\*\*

Parents and experts have observed that there is a marked difference between the way young children think and the way adolescents think. (1 Corinthians 13:11) While young children typically think in concrete, black-and-white terms, adolescents tend to reason on things more abstractly. For example, a young child can be taught that God created all things. (Genesis 1:1) However, an adolescent might wrestle with such questions as: 'How do I know that there is a God? Why would a God of love permit evil? How can it be true that God has always existed?'—Psalm 90:2.

\*\*\* w12 2/15 p. 17 A Trait That Can Poison Our Minds—Envy \*\*\*

**“Rejoice with people who rejoice.”** (Rom. 12:15) Jesus rejoiced at the success of his disciples, and he pointed out that they would accomplish even more than he had in the preaching work. (Luke 10:17, 21; John 14:12) We are united as Jehovah’s servants; hence, the success of any one of us is a blessing to all. (1 Cor. 12:25, 26) Should we not, then, rejoice rather than feel envious when others receive greater responsibility?

\*\*\* w12 3/15 p. 22 par. 8 Rejoicing in Our Hope \*\*\*

<sup>8</sup> Certainly, faithful anointed Christians want to be safeguarded against individually stumbling into destruction. Their Bible-based hope is that Jesus Christ will resurrect them from the dead, allowing them to appear in spiritual perfection before the presence of God with great joy. When one of the anointed dies faithful, it is with the sure prospect of being “raised up a spiritual body,” resurrected “in incorruption . . . , in glory.” (1 Cor. 15:42-44) If there is much “joy in heaven over one sinner that repents,” imagine the joy in the heavenly courts when one of Christ’s spirit-begotten brothers finishes a life course of integrity. (Luke 15:7) Jehovah and the faithful spirit creatures will rejoice along with the anointed one then receiving his reward “with great joy.”—**Read 1 John 3:2.**

\*\*\* w12 2/15 p. 30 par. 18 Happiness Is Possible in a Divided Household \*\*\*

<sup>18</sup> Petition Jehovah for his holy spirit to help you promote peace in the home. (Heb. 12:14) Yes, it is possible to foster peaceful conditions that may eventually touch the heart of unbelieving family members. You will experience happiness and peace of heart and mind as you “do all things for God’s glory.” (1 Cor. 10:31) In these endeavors, how heartening it is to know that you have the loving support of your brothers and sisters in the Christian congregation!

Eating with unbelievers is not forbidden in the Scriptures.—1 Cor. 10:27.

\*\*\* w12 3/15 p. 29 par. 17 Do Not Look at “the Things Behind” \*\*\*

<sup>17</sup> **Past mistakes.** The apostle Paul described himself as “a man less than the least of all holy ones.” (Eph. 3:8) Why did he feel that way? “Because I persecuted the congregation of God,” he says. (1 Cor. 15:9) Can you imagine how Paul must have felt when he met up with some whom he had formerly persecuted? However, rather than allowing these negative thoughts to overwhelm him, Paul focused on the undeserved kindness that had been shown to him. (1 Tim. 1:12-16) The resulting gratitude that he felt spurred him on in his ministry. His former sinful conduct was included in the things that Paul was determined to forget. If we too focus on the mercy Jehovah has shown us, we will avoid having our strength sapped by undue anxiety over past events that we cannot change. We can use our strength for the work at hand.



**\*\*\* w12 4/15 p. 27 pars. 1-2 Jehovah Safeguards Us for Salvation \*\*\***

The Bible assures us: “God is faithful, and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it.” (1 Cor. 10:13) What do those words imply?

<sup>2</sup> For Jehovah to make sure that we are not tempted beyond what we can bear, he has to know everything about us, including the challenges we face, our individual makeup, and just how much we can take. Does God really know us that well? Yes. The Scriptures reveal that Jehovah knows each of us intimately. He is familiar with our daily routine and habits. He can even discern our thoughts and the intentions of our heart.—*Read Psalm 139:1-6.*

**\*\*\* km 3/11 p. 3 par. 4 Were You Once a Regular Pioneer? \*\*\***

<sup>4</sup> Do not be discouraged if your present circumstances do not allow you to start pioneering again. Your readiness to do so pleases Jehovah. (2 Cor. 8:12) Use the skills you acquired as a pioneer in your present ministry. Make your desire a matter of prayer, and be alert for opportunities to adjust your circumstances. (1 John 5:14) Perhaps, in time, Jehovah will open to you “a large door that leads to activity” so that you can once again experience the joys of regular pioneering!—1 Cor. 16:9.

**\*\*\* km 4/10 p. 3 par. 4 What Do Others Learn From Watching You? \*\*\***

<sup>4</sup> Why not periodically analyze what you do and say and how you affect others by means of your example? Our good example will please Jehovah and enable us to echo the sentiments of the apostle Paul when he declared: “Become imitators of me, even as I am of Christ.”—1 Cor. 11:1.

**\*\*\* km 5/10 p. 7 par. 4 How to Train New Ones to Preach \*\*\***

<sup>4</sup> **Offer Suggestions:** Jesus also gave his disciples instructions on how to preach. (Matt. 10:5-14) You can help a new publisher in a similar way. When it is his turn to speak, listen carefully. Then after you leave the door, be generous in giving specific and sincere commendation, even if you observed aspects of his presentation needing improvement. Before offering a suggestion, you may choose to see whether he has improved in that aspect at the next door. Perhaps he was just nervous. Keep in mind, too, that publishers do not all have the same abilities, and there is often more than one correct way to do something.—1 Cor. 12:4-7.

**\*\*\* km 9/09 p. 3 par. 3 Search Out Deserving Ones \*\*\***

<sup>3</sup> In addition to your house-to-house territory, could you also preach to people found at transportation hubs, parks, employment offices, busy street corners, business places, and shopping centers in your territory? Perhaps you could witness to those in gated communities and restricted apartments by means of letters or the telephone. Being observant and adaptable to changing needs in your territory will allow you to have “plenty to do in the work of the Lord.”—1 Cor. 15:58.

**\*\*\* km 3/08 p. 1 par. 4 We Can Give to Jehovah \*\*\***

<sup>4</sup> **Resources:** We can also give of our material resources to support the preaching work. Paul encouraged fellow Christians to “set something aside” regularly so as to have something to give to those in need. (1 Cor. 16:1, 2) In a similar way, we may be able to set aside funds to donate for local congregation needs as well as for the worldwide work. Jehovah appreciates what we give from the heart, even if it is just a little.—Luke 21:1-4.



## DRAW CLOSE TO GOD

Talk No. 2: How Can a Sinful Human 'Soften the Face of Jehovah'?

### “He Softened the Face of Jehovah”

“I FELT so unworthy,” says a man who had strayed from his godly upbringing. When he began to take steps to turn his life around, he feared that God would never forgive him. But this repentant sinner found hope in the Bible account about Manasseh, recorded at **2 Chronicles 33:1-17**. If you have ever felt unworthy because of past sins, you too may find comfort in Manasseh’s example.

Manasseh was raised in a godly home. His father, Hezekiah, was one of the most outstanding kings of Judah. Manasseh was born about three years after his father’s life had been miraculously extended by God. (2 Kings 20:1-11) No doubt Hezekiah viewed this son as a gift resulting from God’s mercy and tried to instill in him a love for pure worship. But the children of godly parents do not always follow in their parents’ footsteps. Such was the case with Manasseh.

Manasseh was not more than 12 when he lost his father. Sadly, Manasseh “proceeded to do what was bad in Jehovah’s eyes.” (Verses 1, 2) Was the young king influenced by counselors who had no regard for true worship? The Bible does not say. What it does tell us is that Ma-

nasseh descended to gross idolatry and cruelty. He set up altars to false gods, offered his own sons in sacrifice, practiced spiritism, and put a graven image in Jehovah’s temple in Jerusalem. Stubborn Manasseh refused to heed repeated warnings from Jehovah, the God whose miracle had enabled his birth.—Verses 3-10.

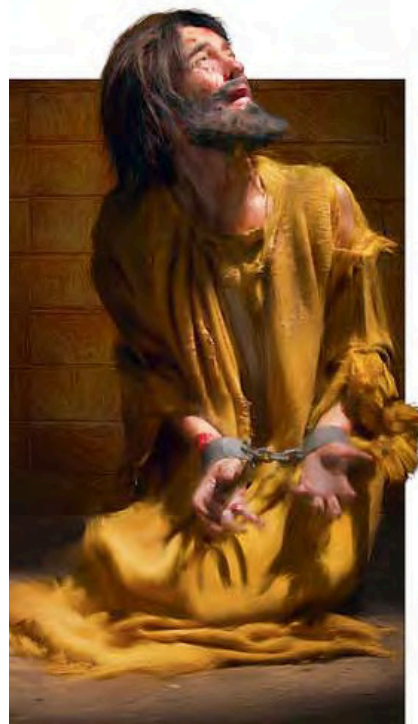
Finally, Jehovah allowed Manasseh to be taken in fetters to Babylon. There, in exile, Manasseh had a chance to reflect on his course. Did he now see that his impotent, lifeless idols had failed to protect him? Did he think back to the things his godly father had taught him as a child? Whatever the case, Manasseh had a change of heart. The record says: “He softened the face of Jehovah his God and kept humbling himself greatly . . . And he kept praying to Him.”\* (Verses 12, 13) But could a man who had committed such gross sins really be forgiven by God?

Jehovah was touched by Manasseh’s sincere repentance. God heard his pleas for mercy “and restored him to Jerusalem to his kingdom.” (Verse 13) In proof of his repentance, Manasseh then did what he could to rectify his wrongs, clearing out idolatry from his realm and urging his people “to serve Jehovah.”—Verses 15-17.

If you feel unworthy of God’s forgiveness because of past sins, take heart from Manasseh’s example. This account is part of God’s inspired Word. (Romans 15:4) Clearly, Jehovah wants us to know that he is “ready to forgive.” (Psalm 86:5) It is not the sin but the heart condition of the sinner that matters to him. A sinner who prays with a contrite heart, abandons his wrong course, and makes determined efforts to do what is right may ‘soften the face of Jehovah,’ even as Manasseh did.—Isaiah 1:18; **55:6, 7**.

\* *Young’s Literal Translation* here reads: “He . . . appeased the face of Jehovah his God.”

SUGGESTED BIBLE READING FOR JANUARY:  
■ 2 Chronicles 29—Ezra 10



*Jehovah's Warm Appeal:*  
*"Be Wise, My Son"*  
(Proverbs 27:11)

1. Young man and young woman,  
do give your heart to me.  
My foe who now taunts me  
will then be made to see.  
Your youth and devotion  
to me you freely give;  
You show all the world  
that for me you really live.

*(CHORUS)*

*Beloved son and precious daughter,  
Be wise and make my heart rejoice.  
That out of your own heart you serve me,  
And furnish praise by your own choice.*

2. Rejoice and take pleasure  
in giving me your all,  
And though you may stumble,  
I'll raise you if you fall.  
No matter who fails you  
or proves to be untrue,  
Take comfort in knowing  
I'll always cherish you.

*(Chorus)*





# **Youths**

***—What Will You Do  
With Your Life?***

# Youths

## —What Will You Do With Your Life?

Sept. 9, 2013



“WANT the very best out of life.” So says one teenage girl. No doubt you too want the same. But just how do you get the “best” out of life? The media and your peers, perhaps even your teachers, may say that it comes by earning a lot of money and enjoying some prestigious career—being a success!

<sup>2</sup> The Bible, however, warns young people that pursuing material success is nothing more than “a striving after the wind.” (Ecclesiastes 4:4) For one thing, few young ones go on to attain riches and fame. Those who do often find themselves bitterly disillusioned. “It’s like an empty box,” says a British youth who pursued a prestigious academic career. “Once you look inside, there’s nothing there.” True, a job can sometimes bring wealth and recognition. But it cannot satisfy your “spiritual need.” (Matthew 5:3) Besides, 1 John 2:17 warns that “the world is passing away.” Even if you were to attain success in this world, it would be short-lived.

<sup>3</sup> Ecclesiastes 12:1 thus urges young ones: “Remember your Creator while you are still young.” (*Today’s English Version*) Yes, the best possible way to use your life is in the service of Jehovah God. But first, you must qualify to be in God’s service. How can you do so? And what does a life of service to God involve?

### Qualifying to Be a Witness of Jehovah

<sup>4</sup> To start with, you must cultivate a desire to serve God—and that desire does not come automatically, even if your parents are Christians. You must come to have your own relationship with Jehovah. “Praying helps you to have your own relationship with Jehovah,” says a teenage girl.—Psalm 62:8; James 4:8.

<sup>5</sup> Romans 12:2 highlights another step you must take. It says: “Prove to yourselves the good and acceptable and perfect will of God.” Have you ever found yourself doubting some of the

things you have been taught? Then follow the Bible’s exhortation, and ‘prove to yourself’ that these things are true! Do your own research. Read the Bible and Bible-based publications. Learning about God is not simply an intellectual process, though. Take the time to meditate on what you read so that it sinks down into your figurative heart. This will cause your love for God to grow.—Psalm 1:2, 3.

<sup>6</sup> Next, try informally sharing what you are learning, perhaps with your schoolmates. Preaching from door to door is the next step. You may occasionally meet a schoolmate as you preach, and this may unnerve you at first. But the Bible urges us not to be “ashamed of the good news.” (Romans 1:16) You are bringing a message of life and hope! Why be ashamed of it?

<sup>7</sup> Now, if your parents are Christians, you may already accompany them in this work. But are you able to do more than stand at the door in silence or simply place magazines and tracts? Are you able to speak at the door yourself, using the Bible to instruct the householder? If not, then get some help from your parents or a mature member of the congregation. Make it your goal to qualify as an unbaptized publisher of the good news!

<sup>8</sup> In time, you will be moved to make a dedication—vowing to God that you will serve him henceforth. (Romans 12:1) However, dedication is not simply a private affair. God requires all to make “public declaration for salvation.” (Romans 10:10) At the time of baptism, you first make verbal declaration of your faith. Baptism in water follows. (Matthew 28:19, 20) Admittedly, baptism is a serious step. But do not hold back because you feel that you might fail somehow. If you depend on God for strength, he will give you “the power beyond what is normal” to help you stand firm.—2 Corinthians 4:7; 1 Peter 5:10.

<sup>9</sup> At the time of baptism, you become one of Jehovah’s Witnesses. (Isaiah 43:10) This should have a dramatic impact on how you will use your life. Dedication involves ‘disowning yourself.’ (Matthew 16:24) You may forsake some personal goals and ambitions and ‘seek first the kingdom of God.’

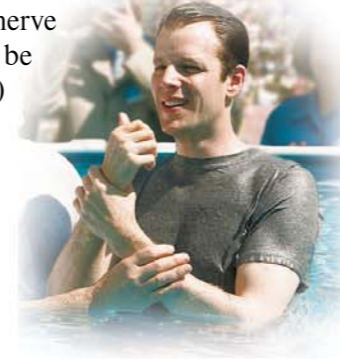
(Matthew 6:33) Dedication and baptism thus open up many opportunities to do so. Let’s consider some of them.

### Opportunities to Serve God Full-Time Sept. 16, 2013

<sup>10</sup> ● **Pioneering** is one such opportunity. A pioneer publisher is an exemplary baptized Christian who has arranged to spend a minimum of 70 hours each month preaching the good news. Spending an increased amount of time in the field will help you to develop your preaching and teaching skills. Many pioneers have experienced the joy of helping their Bible students become baptized Witnesses. What secular job could possibly be as exciting and satisfying?

<sup>11</sup> To cover their living expenses, most pioneers have part-time secular jobs. Many plan ahead for this responsibility by learning a trade in school or from their parents. If you and your parents feel that it would be advantageous for you to obtain some supplemental training after secondary school, make sure your motive is, not to make a lot of money, but to support your ministry and perhaps serve as a full-time minister.

<sup>12</sup> However, the focus of a pioneer’s life is, not his secular job, but his ministry—helping others to gain life! Why not set pioneering as a personal goal? Pioneering often leads to other privileges. For example, some pioneers move to areas where there is a greater need for Kingdom publishers. Others learn a foreign language and serve either with a local foreign-language congregation or even in a foreign land. Yes, pioneering is a rewarding way of life!



13 ● **Bible School for Christian Couples** is another door of opportunity. This school gives married couples specialized training so that they can be used more fully by Jehovah and his organization. Many graduates are assigned to serve where there is a greater need in their home country. Others may receive an assignment in foreign lands if their circumstances permit. Graduates may serve as temporary special pioneers to open up and expand the work in remote and isolated areas.

14 ● **Bible School for Single Brothers** was established to train qualified single elders and ministerial servants. The intensive eight-week course covers such subjects as the responsibilities of elders and ministerial servants, organization, and public speaking. Some are assigned to serve within their own countries. Others are asked to take foreign service assignments.

15 ● **Bethel service** involves serving as a volunteer at one of the branch facilities of Jehovah's Witnesses. Some Bethel family members serve directly in the production of Bible literature. Others are given support assignments, such as the maintenance of buildings and equipment or the physical care of the Bethel family. All assignments are sacred privileges of service to Jehovah. In addition, those at Bethel have the joy of knowing that whatever they do, it benefits large numbers of their brothers around the world.



16 Sometimes brothers with special skills are invited to serve at Bethel. Most, however, receive their training after they arrive. Those at Bethel do not serve for material gain but are satisfied with the provisions made for food, lodging, and a modest reimbursement for personal expenses. One young Bethel family member describes his service in this way: "It's fantastic! The routine is challenging, but I've received a lot of blessings serving here."

17 ● **International service** allows one to share in the construction of branch facilities and Kingdom Halls. International servants, as they are called, travel to foreign lands to aid in such construction work. This is a form of sacred service, similar to the work of those who constructed Solomon's temple. (1 Kings 8:13-18) The arrangements for the care of international servants are similar to those for the Bethel family. What a privilege these brothers and sisters have serving in this sphere of activity to Jehovah's praise!

### **Serve Jehovah Whole-Souled**

18 Serving Jehovah is the very best way to use your life. Why not consider setting a personal goal of serving God full-time? Discuss full-time service with your parents, your local elders, and your circuit overseer. If you are interested in Bethel, the Bible School for Single Brothers, or the Bible School for Christian Couples, attend the meetings for potential applicants that are held at circuit assemblies and district conventions.

19 Granted, not all may qualify or be able to serve full-time. Sometimes health problems, financial situations, and family obligations limit how much one can do. Even so, all dedicated Christians must heed the Bible's command: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." (Matthew 22:37) Jehovah requires that you do the very best that your circumstances allow you to do. So whatever your situation, make serving Jehovah the focus of your life. Set realistic theocratic goals. Yes, "remember your Creator while you are still young"—and you will be blessed eternally for having done so!

Unless otherwise indicated, all Bible quotations are from the *New World Translation of the Holy Scriptures*. © 2002 Watch Tower Bible and Tract Society of Pennsylvania.



## 10 min: Experiences Using the Good News Brochure (Discussion / Demo)

worth discussing. But in some cases, the student's lack of time, interest, or reading ability may suggest that we look up only the "read" scriptures.

### <sup>10</sup> **When to Switch to the Bible Teach**

**Book:** After several discussions and once we have established a good routine, we can either switch to the *Bible Teach* book or continue in the *Good News* brochure until we have completed it. Publishers can use their judgment to decide when to switch. Once we switch to the *Bible Teach* book, must we start from the beginning? There are no rules on this. Each person is different. However, most students will benefit by going over the same subjects again in more detail in the *Bible Teach* book.

10. At what point can we switch the study to the *Bible Teach* book?

### **Try the Direct Approach:**

● "I stopped by to tell you about a new Bible study course. This brochure has 15 lessons that show where in your Bible you can find answers to vital questions. [Show him the front and back covers.] Have you ever tried to understand the Bible? [Allow for response.] Let me show you how easy the lessons are. [Consider the first paragraph of question 3 in lesson 3, and read Revelation 21:4, 5. If appropriate, consider the next paragraph and the "read" scriptures.] If you wish, I can leave this brochure with you. We recommend that you try studying the Bible at least once. If you like it, you can continue. Next time, we can consider the first lesson. Notice that it is only one page long."

### **Introduce It on a Return Visit:**

● When returning to visit someone who has shown interest, we might say: "It's nice to see you again. I brought you this brochure that gives the Bible's answer to many interesting questions. [Hand him a brochure, and invite him to look at the back cover.] Which of these topics interests you the most? [Allow for response. Then turn to the lesson he chose.] Let me show you how this brochure can be used to find the Bible's answer." Demonstrate the study by discussing a paragraph or two and the "read" scriptures. You have just started a Bible study! Leave the brochure with the householder, and make arrangements to return. When you complete the lesson, you can discuss another lesson chosen by the householder or start at the beginning of the brochure.

<sup>11</sup> In a world where good news is scarce, we have the grand privilege of declaring the best news possible—that God's Kingdom rules and that it will soon usher in a new world where righteousness is to dwell! (Matt. 24:14; 2 Pet. 3:13) We are confident that many who hear this message will echo these inspired words: "How comely upon the mountains are the feet of the one bringing good news, the one publishing peace, the one bringing good news of something better, the one publishing salvation, the one saying to Zion: 'Your God has become king!'" (Isa. 52:7) May we use this new brochure to bring good news from God to thirsting ones in our territory!

11. Why should we make good use of this new brochure?

## *Seek Out Deserving Ones*

(Matthew 10:11-15)

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