

## WEEK STARTING NOVEMBER 18

Song 20 and Prayer

### □ Congregation Bible Study:

*jl* Lessons 8-10 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** Hebrews 9-13 (10 min.)

**No. 1:** Hebrews 10:19-39 (4 min. or less)

**No. 2:** *Is Having a Personal Relationship With God the Really Important Thing?*—*rs* p. 327 ¶15—p. 328 ¶1 (5 min.)

**No. 3:** *Ways in Which We Can Comfort Others*—Rom. 15:4; 2 Cor. 1:3, 4 (5 min.)

### □ Service Meeting:

Song 10

**10 min: Question Box.** Discussion. Afterward, inform the congregation of the local progress being made in the campaign for *Kingdom News* No. 38.

**10 min: “I Am Here Because . . .”** Discussion. Afterward, mention the literature offer for December and have one or two demonstrations using the suggestions from the article.

**10 min: Jehovah Listens to the Prayers of His Servants.** (1 John 3:22) Discussion based on the *2013 Yearbook*, page 91, paragraphs 2-3, and pages 108-109. Invite audience to comment on the lessons learned.

Song 56 and Prayer

## QUESTION BOX

### ■ Should a female publisher wear a head covering if she is accompanied by a male publisher at a doorstep Bible study?

When a female publisher conducts a regular, scheduled Bible study and a male Kingdom publisher is present, she should wear a head covering. (1 Cor. 11:3-10) The July 15, 2002, issue of *The Watchtower*, page 27, explains: “This is a prearranged session of teaching where the one conducting the study actually presides. Under these circumstances, a study becomes an extension of the congregation. If a baptized female Witness conducts such a study with a bap-

tized male Witness present, she would rightly wear a head covering.” This is true whether the study is conducted in a home, at the doorstep, or in some other setting.

On the other hand, if a doorstep Bible study has not yet been established, a sister would not need to wear a head covering in the presence of a male Kingdom publisher, even if the purpose of the return visit is to demonstrate a Bible study or to consider material in one of the recommended study publications. Since doorstep studies are often established gradually, through a series of progressive return visits, publishers will need to consider the circumstances and be reasonable in determining at what point a head covering should be used.

## “I Am Here Because . . .”

When householders open their door and see us standing there, they may wonder who we are and why we are there. What could we say in our introduction to put their mind at ease? After giving the customary greeting, some publishers use the word “because”

to explain. For example, they may say: “We are visiting *because* many neighbors are concerned about crime. Do you think . . .” or “I am here *because* I give Bible lessons free of charge.” If in the very beginning the householder is told *why* you are there, he may be more inclined to listen to *what* you have to say.

# 20 *Bless Our Meeting Together* (Hebrews 10:24, 25)

1. Bless us as we meet together,  
Great Jehovah, we now pray.  
For our meetings we do thank you;  
May your spirit with us stay.
2. Help us, Lord, refine our worship;  
With your Word, oh, do us fill.  
Train our minds and tongues to witness;  
Love within our hearts instill.
3. So, dear Father, bless our meetings;  
Grant us peace and unity.  
May our words and may our actions  
Magnify your Sov'reignty.

## Why Do We Dress Up for Our Meetings?

Have you noticed in the pictures in this brochure how well-dressed Jehovah's Witnesses are when attending their congregation meetings? Why do we pay such attention to our dress and grooming?

**To show respect for our God.** It is true that God looks beyond our outward appearance. (1 Samuel 16:7) However, when we gather to worship him, our heartfelt desire is to show respect both for him and for our fellow worshippers. If we were to stand before a judge in court, we would likely give attention to our appearance out of regard for his position. Likewise, the way we appear at meetings shows our esteem for “the Judge of all the earth,” Jehovah God, and for the place where we worship him. —Genesis 18:25.

**To reflect the values that we live by.** The Bible encourages Christians to dress “with modesty and soundness of mind” as those who “revere God.” (1 Timothy 2:9, 10) Dressing “with modesty” means avoiding clothing that might draw attention to us by being showy, provocative, or revealing. Also, having “soundness of mind” helps us to choose attractive clothing that is not sloppy or extreme. These principles still leave room for a great variety of personal choices. Without our saying a word, our attractive and tasteful appearance can “adorn the teaching of our Savior” and “glorify God.” (Titus 2:10; 1 Peter 2:12) By dressing up for the meetings, we thus influence how others view the worship of Jehovah.

Do not let your clothing hold you back from attending the Kingdom Hall. Our clothes do not need to be expensive or fancy to be appropriate, clean, and presentable.

- How important is the way we dress when we worship God?
- What principles guide our choices in dress and grooming?



Iceland



Mexico



Guinea-Bissau

Philippines





Cambodia



Ukraine



### FIND OUT MORE

Following the method outlined above, prepare for the *Watchtower* Study or the Congregation Bible Study. With your Bible teacher's help, prepare a comment that you might make at the next meeting.



## How Can We Best Prepare for the Meetings?

If you are studying the Bible with one of Jehovah's Witnesses, you likely try to review the material in advance of each study. For the greatest benefit, it is good to do the same before attending a congregation meeting. The best results are achieved when we establish a good routine.

**Determine when and where to study.** When can you concentrate the best? Is it in the early morning before starting your day's work or later in the evening after the children have gone to bed? Even if you cannot study for long periods, decide how much time you can set aside, and try not to let anything interfere. Seek out a quiet place, and remove all distractions by turning off the radio, television, and cell phone. Praying before you study will help to relieve the anxious cares of the day so that you can concentrate on God's Word.—Philippians 4:6, 7.

**Mark the material, and prepare to participate.** Begin by getting an overall idea of the subject. Think about the title of the article or chapter, consider how each subheading relates to that theme, and examine any pictures and the review questions that highlight the main points. Then read each paragraph, and look for the answer to the printed question. Look up and read the scriptures that are cited, and think of how they support the material. (Acts 17:11) When you can answer the question, underline or highlight a few key words or phrases in the paragraph that will bring the answer back to your mind. Then, at the meeting, you can raise your hand if you wish and make a brief comment in your own words.

By examining the different subjects that are discussed each week at the meetings, you will add new thoughts to your "treasure store" of Bible knowledge.—Matthew 13:51, 52.

- What routine could you establish to prepare for the meetings?
- How can you prepare yourself to make a comment at the meeting?



## What Is Family Worship?

Since ancient times, Jehovah has wanted each family to spend time together, fortifying their spirituality and strengthening their household. (Deuteronomy 6:6, 7) That is why Jehovah’s Witnesses set aside a period each week for the family to worship together—discussing, in a relaxed setting, spiritual matters that are tailored to their needs. Even if you live alone, such time can be well-spent with God on a Bible study project of your choosing.

**It is a time to draw closer to Jehovah.** “Draw close to God, and he will draw close to you.” (James 4:8) We get to know Jehovah better when we learn details about his personality and his actions through the pages of his written Word. An easy way to begin your family worship is to spend some of the time reading the Bible aloud together, perhaps following the weekly schedule for the Theocratic Ministry School. A portion of the reading could be assigned to each family member, and then all can discuss what was learned from the Scriptures.

**It is a time to draw closer to family members.** Husbands and wives, as well as parents and children, strengthen their bonds with one another when they study the Bible as a family. It should be a happy, peaceful time and a highlight of the week. Depending on the ages of their children, parents can choose practical topics to discuss, perhaps using features from *The Watchtower* and *Awake!* You could talk about a problem that your children encountered at school and how to deal with it. You may enjoy practicing the songs that will be sung at the meetings and having some refreshments after family worship.

This special time spent every week worshipping Jehovah together will help all in the family to find delight in God’s Word, and he will richly bless your efforts.—Psalm 1:1-3.

- Why do we set aside time for family worship?
- How can parents make this occasion enjoyable for all in the family?



South Korea



Brazil

Australia



Guinea

### FIND OUT MORE

Get some ideas from others in the congregation about what they do for their family worship. Also, find out what publications are available at the Kingdom Hall to use in teaching your children about Jehovah.



ter the Law appoints a son, who has been made perfect<sup>a</sup> forever.

**8** Now this is the main point of what we are saying: We have such a high priest as this,<sup>b</sup> and he has sat down at the right hand of the throne of the Majesty in the heavens,<sup>c</sup> **2** a minister\* of the holy place<sup>d</sup> and of the true tent, which Jehovah<sup>e</sup> set up, and not man. **3** For every high priest is appointed to offer both gifts and sacrifices; so it was necessary for this one also to have something to offer.<sup>e</sup>

**4** If he were on earth, he would not be a priest,<sup>f</sup> since there are already men who offer the gifts according to the Law. **5** These men are offering sacred service in a typical representation and a shadow<sup>g</sup> of the heavenly things;<sup>h</sup> just as Moses, when about to construct the tent, was given the divine command: For He says: "See that you make all things after their pattern that was shown to you in the mountain."<sup>i</sup> **6** But now Jesus has obtained a more excellent ministry\* because he is also the mediator<sup>j</sup> of a correspondingly better covenant,<sup>k</sup> which has been legally established on better promises.<sup>l</sup>

**7** If that first covenant had been faultless, there would have been no need for a second.<sup>m</sup> **8** For he does find fault with the people when he says: "Look! The days are coming," says Jehovah,<sup>n</sup> "when I will make with the house of Israel and with the house of Judah a new covenant. **9** It will not be like the covenant that I made with their forefathers on the day I took hold of their hand to lead them out of the land of Egypt,<sup>n</sup> because they did not remain in my covenant,

8:2 \*Or "public servant." 8:2, 8-11 \*See App. A5. 8:6 \*Or "public service."

## CHAP. 7

a Heb 2:10  
b Heb 5:9

## CHAP. 8

b Heb 3:1  
c Ps 110:1  
d Heb 9:8, 24  
e Eph 5:2  
f Heb 7:14  
g Col 2:16, 17  
h Heb 10:1  
i Ex 25:9, 40  
j 1Ti 2:5  
k 1Co 11:25  
l Ps 110:4  
m Heb 7:11, 18  
n Ex 12:51

## Second Col.

a Ro 2:29  
b 2Co 6:16  
c Jer 31:31-34  
d Ro 10:4  
e Col 2:13, 14

## CHAP. 9

f Ex 25:8  
g Nu 4:9  
h Ex 40:22-24  
i Ex 26:33  
j Ex 36:35  
k Ex 26:31, 33  
l Le 16:12  
m Ex 40:21  
n Ex 25:10, 11  
o Ex 16:33  
p Nu 17:10  
q Ex 32:15  
r Ex 25:18, 22  
Nu 7:89

so I stopped caring for them,' says Jehovah.<sup>#</sup>

**10** "For this is the covenant that I will make with the house of Israel after those days,' says Jehovah.<sup>#</sup> 'I will put my laws in their mind, and in their hearts I will write them.<sup>a</sup> And I will become their God, and they will become my people.<sup>b</sup>

**11** "And they will no longer teach each one his fellow citizen and each one his brother, saying: "Know Jehovah!"<sup>#</sup> For they will all know me, from the least to the greatest of them. **12** For I will be merciful toward their unrighteous deeds, and I will no longer call their sins to mind."<sup>c</sup>

**13** In his saying "a new covenant," he has made the former one obsolete.<sup>d</sup> Now what is obsolete and growing old is near to vanishing away.<sup>e</sup>

**9** For its part, the former covenant used to have legal requirements for sacred service and its holy place<sup>f</sup> on earth.

**2** For a first tent compartment was constructed, in which were the lampstand<sup>g</sup> and the table and the display of the loaves of presentation;<sup>h</sup> and it is called the Holy Place.<sup>i</sup> **3** But behind the second curtain<sup>j</sup> was the tent compartment called the Most Holy.<sup>k</sup> **4** This had a golden censer<sup>l</sup> and the ark of the covenant<sup>m</sup> completely overlaid with gold,<sup>n</sup> in which were the golden jar containing the manna<sup>o</sup> and Aaron's rod that budded<sup>p</sup> and the tablets<sup>q</sup> of the covenant; **5** and above it were the glorious cherubs overshadowing the propitiatory cover.<sup>r</sup> But now is not the time to speak of these things in detail.

**6** After these things were constructed this way, the priests enter the first tent compartment

9:2 \*Or "the showbread." 9:5 \*Or "the place of atonement."

regularly to perform the sacred services;<sup>a</sup> **7** but the high priest enters alone into the second compartment once a year,<sup>b</sup> not without blood,<sup>c</sup> which he offers for himself<sup>d</sup> and for the sins that the people<sup>e</sup> committed in ignorance. **8** Thus the holy spirit makes it clear that the way into the holy place had not yet been revealed while the first tent was standing.<sup>f</sup> **9** This tent is an illustration for the present time,<sup>g</sup> and according to this arrangement, both gifts and sacrifices are offered.<sup>h</sup> However, these are not able to make the conscience of the man doing sacred service perfect.<sup>i</sup> **10** They have to do only with foods and drinks and various ceremonial washings.<sup>j</sup> They were legal requirements concerning the body<sup>k</sup> and were imposed until the appointed time to set things straight.

**11** However, when Christ came as a high priest of the good things that have already taken place, he passed through the greater and more perfect tent not made with hands, that is, not of this creation. **12** He entered into the holy place, not with the blood of goats and of young bulls, but with his own blood,<sup>l</sup> once for all time, and obtained an everlasting deliverance\* for us.<sup>m</sup> **13** For if the blood of goats and of bulls<sup>n</sup> and the ashes of a heifer\* sprinkled on those who have been defiled sanctifies for the cleansing of the flesh,<sup>o</sup> **14** how much more will the blood of the Christ,<sup>p</sup> who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works<sup>q</sup> so that we may render sacred service to the living God?<sup>r</sup>

9:10 \*Lit., "various baptisms." 9:12 \*Lit., "ransoming; redemption." 9:13 \*Or "young cow."

## CHAP. 9

- a Le 24:3, 4  
b Le 16:2  
c Ex 30:10  
Le 16:14  
d Le 16:6, 11  
e Le 16:15  
f Heb 10:19, 20  
g Col 2:16, 17  
Heb 8:5  
Heb 10:1  
h Le 23:37, 38  
i Ga 3:21  
Heb 7:11, 19  
j Ex 30:17-19  
k Nu 19:13  
l Heb 12:24  
Heb 13:20  
m Da 9:24  
Mt 20:28  
1Ti 2:5, 6  
n Le 16:6, 15  
o Nu 19:9,  
17, 19  
p 1Pe 1:18, 19  
q 1Jo 1:7  
r Ro 12:1

## Second Col.

- a Lu 22:20  
1Ti 2:5  
Heb 12:22, 24  
b Mt 20:28  
c Ro 8:17  
d Ex 24:6-8  
e Ex 29:12  
Le 8:15  
f Le 17:11  
g Le 9:7-9  
h Heb 8:5  
Heb 9:9  
i Le 16:19, 20  
j Heb 8:1, 2  
k Col 2:16, 17  
l Heb 6:19, 20  
Heb 9:12  
m Le 16:15  
Ro 8:34

**15** That is why he is a mediator of a new covenant,<sup>a</sup> in order that because a death has occurred for their release by ransom<sup>b</sup> from the transgressions under the former covenant, those who have been called may receive the promise of the everlasting inheritance.<sup>c</sup> **16** For where there is a covenant, the death of the human covenanter needs to be established, **17** because a covenant is valid at death, since it is not in force as long as the human covenanter is living. **18** Consequently, neither was the former covenant put into effect\* without blood. **19** For when Moses had spoken every commandment of the Law to all the people, he took the blood of the young bulls and of the goats, with water, scarlet wool, and hyssop, and sprinkled the book\* and all the people, **20** saying: "This is the blood of the covenant that God has commanded you to keep."<sup>d</sup> **21** He likewise sprinkled the tent and all the vessels of the holy service\* with the blood.<sup>e</sup> **22** Yes, according to the Law nearly all things are cleansed with blood,<sup>f</sup> and unless blood is poured out no forgiveness takes place.<sup>g</sup>

**23** Therefore, it was necessary for the typical representations<sup>h</sup> of the things in the heavens to be cleansed by these means,<sup>i</sup> but the heavenly things require far better sacrifices. **24** For Christ did not enter into a holy place made with hands,<sup>j</sup> which is a copy of the reality,<sup>k</sup> but into heaven itself,<sup>l</sup> so that he now appears before\* God on our behalf.<sup>m</sup> **25** This was not done to offer himself often, as when the high priest enters into the

9:18 \*Lit., "inaugurated." 9:19 \*Or "scroll." 9:21 \*Or "the public service." 9:24 \*Lit., "before the face of."

holy place from year to year<sup>a</sup> with blood that is not his own.

**26** Otherwise, he would have to suffer often from the founding of the world. But now he has manifested himself once for all time at the conclusion of the systems of things\* to do away with sin through the sacrifice of himself.<sup>b</sup> **27** And just as it is reserved for men to die once for all time, but after this to receive a judgment, **28** so also the Christ was offered once for all time to bear the sins of many;<sup>c</sup> and the second time that he appears it will be apart from sin,<sup>\*</sup> and he will be seen by those earnestly looking for him for their salvation.<sup>d</sup>

**10** For since the Law has a shadow<sup>e</sup> of the good things to come,<sup>f</sup> but not the very substance of the things, it\* can never, by the same sacrifices that are continually offered year after year, make those who approach perfect.<sup>g</sup> **2** Otherwise, would not the sacrifices have stopped being offered, because those rendering sacred service once cleansed would have no consciousness of sins anymore? **3** On the contrary, these sacrifices are a reminder of sins year after year,<sup>h</sup> **4** for it is not possible for the blood of bulls and of goats to take sins away.

**5** So when he comes into the world, he says: "Sacrifice and offering you did not want, but you prepared a body for me. **6** You did not approve of whole burnt offerings and sin offerings."<sup>i</sup> **7** Then I said: "Look! I have come (in the scroll\* it is written about me) to do your will, O God."<sup>j</sup> **8** After first saying: "You did not want nor did

9:26 \*Or "the ages." See Glossary. 9:28 \*Or "it will not be to deal with sin." 10:1 \*Or possibly, "men." 10:7 \*Lit., "in the scroll of the book."

CHAP. 9

a Le 16:2, 34

b Da 9:24  
Heb 7:27  
1Pe 3:18

c Isa 53:12  
Ro 6:10  
1Pe 2:24

d 2Ti 4:8  
Tit 2:13

CHAP. 10

e Heb 8:5

f Col 2:16, 17

g Heb 7:19  
Heb 9:9

h Le 16:34

i Ps 40:6

j Ps 40:8

Second Col.

a Ps 40:6-8

b Ga 1:4

c Heb 13:12

d 1Sa 2:27, 28

e Ex 29:38  
Nu 28:3

f Heb 7:18  
Heb 10:1

g Ro 8:34

h Ps 110:1  
1Co 15:25

i Heb 7:19

j Jer 31:33  
Heb 8:10

k Jer 31:34  
Heb 8:12

l Heb 9:8, 24

m Mt 27:51

n Zec 6:13  
Heb 3:6

you approve of sacrifices and offerings and whole burnt offerings and sin offerings"—sacrifices that are offered according to the Law— **9** then he says: "Look! I have come to do your will."<sup>a</sup> He does away with what is first in order to establish what is second. **10** By this "will"<sup>b</sup> we have been sanctified through the offering of the body of Jesus Christ once for all time.<sup>c</sup>

**11** Also, every priest takes his station day after day to offer holy service\*<sup>d</sup> and to make the same sacrifices often,<sup>e</sup> which can never take sins away completely.<sup>f</sup> **12** But this man offered one sacrifice for sins for all time and sat down at the right hand of God,<sup>g</sup> **13** from then on waiting until his enemies should be placed as a stool for his feet.<sup>h</sup> **14** For it is by one sacrificial offering that he has made those who are being sanctified perfect<sup>i</sup> for all time. **15** Moreover, the holy spirit also bears witness to us, for after it has said: **16** "This is the covenant that I will make with them after those days," says Jehovah.\* 'I will put my laws in their hearts, and in their minds I will write them.'<sup>j</sup> **17** Then it says: "And I will no longer call their sins and their lawless deeds to mind."<sup>k</sup> **18** Now where there is forgiveness of these, there is no longer an offering for sin.

**19** Therefore, brothers, since we have boldness\* for the way of entry into the holy place<sup>l</sup> by the blood of Jesus, **20** which he opened up\* for us as a new and living way through the curtain,<sup>m</sup> that is, his flesh, **21** and since we have a great priest over the house of God,<sup>n</sup> **22** let us approach with sincere hearts

10:11 \*Or "to perform public service." 10:16 \*See App. A5. 10:19 \*Or "confidence." 10:20 \*Lit., "inaugurated."



and complete faith, having had our hearts sprinkled clean from a wicked conscience<sup>a</sup> and our bodies bathed with clean water.<sup>b</sup>

**23** Let us hold firmly the public declaration of our hope without wavering,<sup>c</sup> for the one who promised is faithful. **24** And let us consider\* one another so as to incite<sup>d</sup> to love and fine works,<sup>d</sup> **25** not forsaking our meeting together,<sup>e</sup> as some have the custom, but encouraging one another,<sup>f</sup> and all the more so as you see the day drawing near.<sup>g</sup>

**26** For if we practice sin willfully after having received the accurate knowledge of the truth,<sup>h</sup> there is no longer any sacrifice for sins left,<sup>i</sup> **27** but there is a certain fearful expectation of judgment and a burning indignation that is going to consume those in opposition.<sup>j</sup>

**28** Anyone who has disregarded the Law of Moses dies without compassion on the testimony of two or three.<sup>k</sup> **29** How much greater punishment do you think a person will deserve who has trampled on the Son of God and who has regarded as of ordinary value the blood of the covenant<sup>l</sup> by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt?<sup>m</sup> **30** For we know the One who said: "Vengeance is mine; I will repay." And again: "Jehovah\* will judge his people."<sup>n</sup> **31** It is a fearful thing to fall into the hands of the living God.

**32** However, keep remembering the former days in which, after you were enlightened,<sup>o</sup> you endured a great struggle along with sufferings. **33** At times you were publicly exposed\* both

10:24 \*Or "be concerned about; pay attention to." <sup>a</sup>Or "motivate; stir up."  
10:30 \*See App. A5. 10:33 \*Lit., "were exposed as in a theater."

CHAP. 10

- a 1Jo 1:7
- b Eph 5:25, 26
- c 1Co 15:58  
Col 1:23
- d Col 3:23  
1Ti 6:18
- e De 31:12  
Ac 2:42
- f Isa 35:3  
Ro 1:11, 12
- g Ro 13:11  
2Pe 3:11, 12
- h 2Pe 2:21
- i Mt 12:32  
Heb 6:4-6  
1Jo 5:16
- j Isa 26:11
- k De 17:6
- l Mt 26:27, 28  
Lu 22:20
- m Heb 6:4-6
- n De 32:35, 36
- o 2Co 4:6  
Heb 6:4

Second Col.

- a Mt 5:12
- b Lu 16:9
- c Mt 10:32  
1Co 15:58
- d Lu 21:19  
Jas 5:11
- e Isa 26:20
- f Hab 2:3  
2Pe 3:9
- g Joh 3:16  
Ro 1:17
- h Hab 2:4
- i 2Pe 2:20

CHAP. 11

- j Heb 11:13
- k Ge 4:5
- l Ge 4:4

to reproaches and to tribulations, and at times you shared\* with those who were having such an experience. **34** For you expressed sympathy for those in prison and you accepted joyfully the plundering of your belongings,<sup>a</sup> knowing that you yourselves have a better and an enduring possession.<sup>b</sup>

**35** Therefore, do not throw away your boldness,\* which will be richly rewarded.<sup>c</sup> **36** For you need endurance,<sup>d</sup> so that after you have done the will of God, you may receive the fulfillment of the promise. **37** For yet "a very little while,"<sup>e</sup> and "the one who is coming will arrive and will not delay."<sup>f</sup> **38** "But my righteous one will live by reason of faith,"<sup>g</sup> and "if he shrinks back, I have\* no pleasure in him."<sup>h</sup> **39** Now we are not the sort who shrink back to destruction,<sup>i</sup> but the sort who have faith for the preserving of our lives.\*

**11** Faith is the assured expectation of what is hoped for,<sup>j</sup> the evident demonstration\* of realities that are not seen. **2** For by means of it, the men of ancient times\* had witness borne to them.

**3** By faith we perceive that the systems of things\* were put in order by God's word, so that what is seen has come into existence from things that are not visible.

**4** By faith Abel offered God a sacrifice of greater worth than that of Cain,<sup>k</sup> and through that faith he received the witness that he was righteous, for God approved\* his gifts,<sup>l</sup> and al-

10:33 \*Or "stood side by side." 10:35 \*Lit., "freeness of speech." 10:38 \*Or "my soul has." 10:39 \*Or "souls."  
11:1 \*Or "convincing evidence." 11:2 \*Or "our ancestors." 11:3 \*Or "the ages." See Glossary. 11:4 \*Or "bore witness by acknowledging."

though he died, he still speaks<sup>a</sup> through his faith.

**5** By faith E'noch<sup>b</sup> was transferred so as not to see death, and he was nowhere to be found because God had transferred him;<sup>c</sup> for before he was transferred he received the witness that he had pleased God well. **6** Moreover, without faith it is impossible to please God well, for whoever approaches God must believe that he is\* and that he becomes the rewarder of those earnestly seeking him.<sup>d</sup>

**7** By faith Noah,<sup>e</sup> after receiving divine warning of things not yet seen,<sup>f</sup> showed godly fear and constructed an ark<sup>g</sup> for the saving of his household; and through this faith he condemned the world,<sup>h</sup> and he became an heir of the righteousness that results from faith.

**8** By faith Abraham,<sup>i</sup> when he was called, obeyed by going out to a place he was to receive as an inheritance; he went out, although not knowing where he was going.<sup>j</sup> **9** By faith he lived as a foreigner in the land of the promise as in a foreign land,<sup>k</sup> living in tents<sup>l</sup> with Isaac and Jacob, the heirs with him of the very same promise.<sup>m</sup> **10** For he was awaiting the city having real foundations, whose designer\* and builder is God.<sup>n</sup>

**11** By faith also Sarah received power to conceive offspring,\* even when she was past the age,<sup>o</sup> since she considered Him faithful\* who made the promise. **12** For this reason, from one man who was as good as dead,<sup>p</sup> there were born children,<sup>q</sup> as many as the stars of heaven in number and as innumerable as the sands by the seaside.<sup>r</sup>

11:6 \*Or "exists." 11:10 \*Or "architect." 11:11, 18 \*Lit., "seed." 11:11 \*Or "trustworthy."

CHAP. 11

a Ge 4:8, 10

b Ge 5:22  
Jude 14

c Ge 5:24

d Ps 58:11  
Zep 2:3  
Mt 5:12  
Mt 6:33

e Ge 6:8, 9

f Ge 6:13, 17

g Ge 6:14

h Ge 6:22  
2Pe 2:5

i Ro 4:9, 11

j Ge 12:1, 4

k Ge 23:4

l Ge 12:8

m Ge 17:6  
Ge 26:3  
Ge 28:13

n Heb 11:16

o Ge 17:17  
Ge 21:2

p Ro 4:19

q Ge 21:5

r Ge 22:17  
1Kl 4:20

Second Col.

a Ge 47:9

b Joh 8:56

c Ge 11:31

d Ex 3:6, 15

e Heb 11:10  
Heb 12:22

f Ge 22:1, 2

g Ge 22:9, 10  
Joh 3:16

h Ge 21:12

i 1Co 10:11

j Ge 27:27-29

k Ge 27:38-40

l Ge 47:29

m Ge 48:15,  
16, 20

n Ge 47:31

o Ge 50:24, 25  
Ex 13:19

p Ex 2:2

**13** In faith all of these died, although they did not receive the fulfillment of the promises;<sup>a</sup> but they saw them from a distance<sup>b</sup> and welcomed them and publicly declared that they were strangers and temporary residents in the land. **14** For those who speak in such a way make it evident that they are earnestly seeking a place of their own. **15** And yet, if they had kept remembering the place from which they had departed,<sup>c</sup> they would have had opportunity to return. **16** But now they are reaching out for a better place, that is, one belonging to heaven. Therefore, God is not ashamed of them, to be called on as their God,<sup>d</sup> for he has prepared a city for them.<sup>e</sup>

**17** By faith Abraham, when he was tested,<sup>f</sup> as good as offered up Isaac—the man who had gladly received the promises attempted to offer up his only-begotten son<sup>g</sup>— **18** although it had been said to him: "What will be called your offspring\* will be through Isaac."<sup>h</sup> **19** But he reasoned that God was able to raise him up even from the dead, and he did receive him from there in an illustrative way.<sup>i</sup>

**20** By faith also Isaac blessed Jacob<sup>j</sup> and E'sau<sup>k</sup> concerning things to come.

**21** By faith Jacob, when about to die,<sup>l</sup> blessed each of the sons of Joseph<sup>m</sup> and worshipped while leaning on the top of his staff.<sup>n</sup>

**22** By faith Joseph, nearing his end, spoke of the exodus of the sons of Israel, and he gave instructions\* concerning his bones.<sup>o</sup>

**23** By faith Moses was hid by his parents for three months after his birth,<sup>p</sup> because they saw that the young child was

11:22 \*Or "a command." \*Or "burial."

beautiful<sup>a</sup> and they did not fear the order of the king.<sup>b</sup>

**24** By faith Moses, when grown up,<sup>c</sup> refused to be called the son of Phar'aoh's daughter,<sup>d</sup> **25** choosing to be mistreated with the people of God rather than to have the temporary enjoyment of sin, **26** because he considered the reproach of the Christ to be riches greater than the treasures of Egypt, for he looked intently toward the payment of the reward. **27** By faith he left Egypt,<sup>e</sup> but not fearing the anger of the king,<sup>f</sup> for he continued steadfast as seeing the One who is invisible.<sup>g</sup> **28** By faith he observed the Passover and the splashing of the blood, so that the destroyer might not harm\* their first-born.<sup>h</sup>

**29** By faith they passed through the Red Sea as on dry land,<sup>i</sup> but when the Egyptians attempted it, they were swallowed up.<sup>j</sup>

**30** By faith the walls of Jer'i-cho fell down after the people had marched around them for seven days.<sup>k</sup> **31** By faith Ra'-hab the prostitute did not perish with those who acted disobediently, because she received the spies in a peaceable way.<sup>l</sup>

**32** And what more will I say? For time will fail me if I go on to relate about Gid'e-on,<sup>m</sup> Ba'-rak,<sup>n</sup> Samson,<sup>o</sup> Jeph'thah,<sup>p</sup> David,<sup>q</sup> as well as Samuel<sup>r</sup> and the other prophets. **33** Through faith they defeated kingdoms,<sup>s</sup> brought about righteousness, obtained promises,<sup>t</sup> stopped the mouths of lions,<sup>u</sup> **34** quenched the force of fire,<sup>v</sup> escaped the edge of the sword,<sup>w</sup> from a weak state were made powerful,<sup>x</sup> became mighty in war,<sup>y</sup> routed invading armies.<sup>z</sup> **35** Women received their dead by res-

11:28 \*Lit., "touch."

## CHAP. 11

a Ac 7:20  
b Ex 1:16, 22  
c Ex 2:11  
d Ex 2:10  
e Ex 12:51  
f Ex 10:28  
g 1Ti 1:17  
h Ex 12:21-23  
i Ex 14:22  
j Ex 14:27, 28  
k Jos 6:15, 20  
l Jos 6:17  
m Jg 6:11  
n Jg 4:6  
o Jg 13:24  
p Jg 11:1  
q 1Sa 16:13  
r 1Sa 3:20  
s Jg 7:12, 22  
t 2Sa 7:8, 12  
u Jg 14:5, 6  
v 1Sa 17:34-36  
Da 6:21, 22  
w Da 3:23-25  
x 2Ki 6:15, 16  
y Jg 16:28  
z Jg 18:46

## Second Col.

a 1Ki 17:22-24  
2Ki 4:32, 34  
b Jer 20:2  
c Jer 37:15  
d 2Ch 24:20, 21  
e 1Ki 19:1  
f 2Ki 1:8  
g 1Ki 19:2  
h 1Ki 22:24  
Jer 38:6  
i 1Ki 18:4  
1Ki 19:9  
j Heb 2:3  
Heb 3:1  
Heb 7:22

## CHAP. 12

k Heb 3:12  
l 1Co 9:24, 26  
Php 3:13, 14  
m Joh 14:6  
Ac 5:31  
Heb 2:10  
n Ps 110:1  
Heb 10:12  
o Mt 27:39  
p Ga 6:9

urrection,<sup>a</sup> but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection. **36** Yes, others received their trial by mockings and scourgings, indeed, more than that, by chains<sup>b</sup> and prisons.<sup>c</sup> **37** They were stoned,<sup>d</sup> they were tried, they were sawn in two,\* they were slaughtered by the sword,<sup>e</sup> they went about in sheepskins, in goatskins,<sup>f</sup> while they were in need, in tribulation,<sup>g</sup> mistreated;<sup>h</sup> **38** and the world was not worthy of them. They wandered about in deserts and mountains and caves<sup>i</sup> and dens of the earth.

**39** And yet all of these, although they received a favorable witness because of their faith, did not obtain the fulfillment of the promise, **40** because God had foreseen something better for us,<sup>j</sup> so that they might not be made perfect apart from us.

**12** So, then, because we have such a great cloud of witnesses surrounding us, let us also throw off every weight and the sin that easily entangles us,<sup>k</sup> and let us run with endurance the race that is set before us,<sup>l</sup> **2** as we look intently at the Chief Agent and Perfecter of our faith, Jesus.<sup>m</sup> For the joy that was set before him he endured a torture stake,\* despising shame, and has sat down at the right hand of the throne of God.<sup>n</sup> **3** Indeed, consider closely the one who has endured such hostile speech from sinners<sup>o</sup> against their own interests, so that you may not get tired and give up.\*<sup>p</sup> **4** In your struggle against that sin, you have never yet resisted to the point of hav-

11:37 \*Or "sawn apart." 12:2 \*See Glossary. 12:3 \*Or "give out in your souls."

ing your blood shed. **5** And you have entirely forgotten the exhortation that addresses you as sons: "My son, do not belittle the discipline from Jehovah,\* nor give up when you are corrected by him; **6** for those whom Jehovah\* loves he disciplines, in fact, he scourges# everyone whom he receives as a son."<sup>a</sup>

**7** You need to endure as part of your discipline.\* God is treating you as sons.<sup>b</sup> For what son is not disciplined by his father?<sup>c</sup> **8** But if you have not all shared in receiving this discipline, you are really illegitimate children, and not sons. **9** Furthermore, our human fathers\* used to discipline us, and we gave them respect. Should we not more readily submit ourselves to the Father of our spiritual life and live?<sup>d</sup> **10** For they disciplined us for a short time according to what seemed good to them, but he does so for our benefit so that we may partake of his holiness.<sup>e</sup> **11** True, no discipline seems for the present to be joyous, but it is painful;\* yet afterward, it yields the peaceable fruit of righteousness to those who have been trained by it.

**12** Therefore, strengthen the hands that hang down and the feeble knees,<sup>f</sup> **13** and keep making straight paths for your feet,<sup>g</sup> so that what is lame may not be put out of joint but, rather, may be healed. **14** Pursue peace with all people<sup>h</sup> and the sanctification\*<sup>i</sup> without which no man will see the Lord. **15** Carefully watch that no one fails to obtain the undeserved kindness of God, so that no poisonous root springs up to cause trou-

**12:5, 6** \*See App. A5. **12:6** #Or "punishes." **12:7** \*Or "training." **12:9** \*Lit., "the fathers of our flesh." **12:11** \*Or "grievous." **12:14** \*Or "holiness."

CHAP. 12

a Pr 3:11, 12

b 2Sa 7:14  
Heb 2:10

c Pr 13:24

d Jas 4:10

e 1Pe 1:15, 16

f Isa 35:3

g Pr 4:26

h Ps 34:14  
Ro 12:18  
Ro 14:19

i Ro 6:19  
1Th 4:3, 4  
Heb 10:10

Second Col.

a De 29:18

b Ge 25:32, 34

c Ge 27:34

d Ex 19:12

e Ex 19:18

f Ex 19:16

g Ex 19:19

h De 4:11, 12

i Ex 20:18, 19

j Ex 19:12, 13

k De 9:19

l Re 14:1

m Re 21:2

n Da 7:10

o Ge 18:25  
Ps 94:2  
Isa 33:22

p Heb 12:9

q Heb 10:14

r 1Ti 2:5  
Heb 9:15

s Mt 26:27, 28

t Ge 4:8, 10

ble and many are defiled by it;<sup>a</sup> **16** and watch that among you there is no one who is sexually immoral\* nor anyone who does not appreciate sacred things, like E'sau, who gave up his rights as firstborn in exchange for one meal.<sup>b</sup> **17** For you know that afterward when he wanted to inherit the blessing, he was rejected; for although he earnestly tried to bring about a change of mind\* with tears,<sup>c</sup> it was to no avail.<sup>#</sup>

**18** For you have not approached something that can be felt<sup>d</sup> and that has been set aflame with fire,<sup>e</sup> and a dark cloud and thick darkness and a storm,<sup>f</sup> **19** and the blast of a trumpet<sup>g</sup> and the voice speaking words,<sup>h</sup> which on hearing, the people begged that nothing further should be spoken to them.<sup>i</sup> **20** For they could not bear the command: "If even a beast touches the mountain, it must be stoned."<sup>j</sup> **21** Also, the display was so terrifying that Moses said: "I am afraid and trembling."<sup>k</sup> **22** But you have approached a Mount Zion<sup>l</sup> and a city of the living God, heavenly Jerusalem,<sup>m</sup> and myriads\* of angels **23** in general assembly,<sup>n</sup> and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all,<sup>o</sup> and the spiritual lives<sup>p</sup> of righteous ones who have been made perfect,<sup>q</sup> **24** and Jesus the mediator<sup>r</sup> of a new covenant,<sup>s</sup> and the sprinkled blood, which speaks in a better way than Abel's blood.<sup>t</sup>

**25** See that you do not refuse to listen to\* the one who is speaking. For if those who

**12:16** \*See Glossary, "Sexual immorality." **12:17** \*That is, of his father's mind. #Lit., "he found no place for it." **12:22** \*Or "tens of thousands." **12:25** \*Or "do not make excuses to; do not ignore."

refused to listen to the one giving divine warning on earth did not escape, how much more will we not escape if we turn away from him who speaks from the heavens!<sup>a</sup> **26** At that time his voice shook the earth,<sup>b</sup> but now he has promised: "Yet once more I will shake not only the earth but also the heaven."<sup>c</sup> **27** Now the expression "yet once more" indicates the removal of the things that are shaken, things that have been made, in order that the things not shaken may remain. **28** Therefore, seeing that we are to receive a Kingdom that cannot be shaken, let us continue to receive undeserved kindness, through which we may acceptably offer God sacred service with godly fear and awe. **29** For our God is a consuming fire.<sup>d</sup>

**13** Let your brotherly love continue.<sup>e</sup> **2** Do not forget hospitality,<sup>f</sup> for through it some unknowingly entertained angels.<sup>g</sup> **3** Keep in mind those in prison,<sup>h</sup> as though you were imprisoned with them,<sup>i</sup> and those being mistreated, since you yourselves also are in the body.<sup>h</sup> **4** Let marriage be honorable among all, and let the marriage bed be without defilement,<sup>j</sup> for God will judge sexually immoral people\* and adulterers.<sup>k</sup> **5** Let your way of life be free of the love of money,<sup>l</sup> while you are content with the present things.<sup>m</sup> For he has said: "I will never leave you, and I will never abandon you."<sup>n</sup> **6** So that we may be of good courage and say: "Jehovah<sup>o</sup> is my helper; I will not be afraid. What can man do to me?"<sup>o</sup>

**13:2** \*Or "kindness to strangers." **13:3** \*Lit., "the bound ones; those in bonds."  
<sup>a</sup>Or possibly, "as if you were suffering with them." **13:4** \*See Glossary, "Sexual immorality." **13:6** \*See App. A5.

## CHAP. 12

- a Heb 1:2  
 Heb 2:2-4  
 b Ex 19:18  
 c Hag 2:6  
 d De 4:24

## CHAP. 13

- e 1Th 4:9  
 1Pe 1:22  
 f Ro 12:13  
 1Ti 3:2  
 g Ge 18:2, 3  
 Ge 19:1-3  
 h Col 4:18  
 i Ro 12:15  
 j Pr 5:16, 20  
 Mt 5:28  
 k Pr 6:32  
 1Co 6:9, 10  
 1Co 6:18  
 Ga 5:19, 21  
 l 1Ti 6:10  
 m Pr 30:8, 9  
 1Ti 6:8  
 n De 31:6, 8  
 o Ps 118:6  
 Da 3:17  
 Lu 12:4

## Second Col.

- a 1Ti 5:17  
 Heb 13:17  
 b 1Co 11:1  
 2Th 3:7  
 c Ro 14:17  
 1Co 8:8  
 Col 2:16  
 d 1Co 9:13  
 1Co 10:18  
 e Le 16:27  
 f Joh 19:17  
 g Heb 9:13, 14  
 h Ro 15:3  
 2Co 12:10  
 1Pe 4:14  
 i Heb 11:10  
 Heb 12:22  
 j Le 7:12  
 Ps 50:14, 23  
 k Ps 69:30, 31  
 Ho 14:2  
 l Ro 10:9  
 m Ro 12:13  
 n Php 4:18  
 o 1Th 5:12  
 p Eph 5:21  
 1Pe 5:5  
 q Ac 20:28

**7** Remember those who are taking the lead among you,<sup>a</sup> who have spoken the word of God to you, and as you contemplate how their conduct turns out, imitate their faith.<sup>b</sup>

**8** Jesus Christ is the same yesterday and today, and forever.

**9** Do not be led astray by various and strange teachings, for it is better for the heart to be strengthened by undeserved kindness than by foods,\* which do not benefit those occupied with them.<sup>c</sup>

**10** We have an altar from which those who offer sacred service at the tent have no authority to eat.<sup>d</sup> **11** For the bodies of those animals whose blood is taken into the holy place as a sin offering by the high priest are burned up outside the camp.<sup>e</sup> **12** Therefore, Jesus also suffered outside the city gate<sup>f</sup> in order to sanctify the people with his own blood.<sup>g</sup>

**13** Let us, then, go to him outside the camp, bearing the reproach he bore,<sup>h</sup> **14** for we do not have here a city that remains, but we are earnestly seeking the one to come.<sup>i</sup> **15** Through him let us always offer to God a sacrifice of praise,<sup>j</sup> that is, the fruit of our lips<sup>k</sup> that make public declaration to his name.<sup>l</sup> **16** Moreover, do not forget to do good and to share what you have with others,<sup>m</sup> for God is well-pleased with such sacrifices.<sup>n</sup>

**17** Be obedient to those who are taking the lead among you<sup>o</sup> and be submissive,<sup>p</sup> for they are keeping watch over you\* as those who will render an account,<sup>q</sup> so that they may do this with joy and not with sighing, for this would be damaging to you.

**13:9** \*That is, rules about food. **13:17** \*Or "your souls."

**18** Keep praying for us, for we trust we have an honest\* conscience, as we wish to conduct ourselves honestly in all things.<sup>a</sup>

**19** But I especially urge you to pray so that I may be restored to you the sooner.

**20** Now may the God of peace, who brought up from the dead the great shepherd<sup>b</sup> of the sheep, our Lord Jesus, with the blood of an everlasting covenant, **21** equip you with every good thing to do his will, working in us through Jesus Christ what is well-pleasing in his sight,

13:18 \*Lit., “good.”

CHAP. 13  
a 2Co 1:12

b 1Pe 5:4

Second Col.  
a Ac 27:1

to whom be the glory forever and ever. Amen.

**22** Now I urge you, brothers, to listen patiently to this word of encouragement, for I have written you a short letter. **23** I want you to know that our brother Timothy has been released. If he comes soon, I will be with him when I see you.

**24** Give my greetings to all those who are taking the lead among you and to all the holy ones. Those in Italy<sup>a</sup> send you their greetings.

**25** The undeserved kindness be with all of you.

## THE LETTER OF JAMES

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**1** James,<sup>a</sup> a slave of God and of the Lord Jesus Christ, to the 12 tribes that are scattered about:

Greetings!

CHAP. 1  
a Mt 13:55

Second Col.  
a Mt 5:11, 12  
b 1Pe 1:6, 7

**2** Consider it all joy, my brothers, when you meet with various trials,<sup>a</sup> **3** knowing as you do that this tested quality of your faith produces endurance.<sup>b</sup>



unity would never be achieved if the individuals did not meet together, benefit from the same spiritual feeding program, and respect the agency through which such instruction was provided. See also John 17:20, 21.)

1 Pet. 2:17: “Have love for the whole association of brothers.” (Does that include only those who may meet together for worship in a particular private home? Not at all; it is an international brotherhood, as shown by Galatians 2:8, 9 and 1 Corinthians 16:19.)

Matt. 24:14: “This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come.” (For all nations to be given the opportunity to hear that good news, the preaching must be carried out in an orderly way, with suitable oversight. Love for God and for one’s fellowman has caused people around the earth to unite their efforts to do this work.)

See also the main heading “Organization.”

### ***Is loving one’s fellowman what really counts?***

There is no doubt about it, such love is important. (Rom. 13:8-10) But being a Christian involves more than simply being kind to our neighbor. Jesus said that his true disciples would be outstandingly identified by their love for one another, for fellow believers. (John 13:35) The importance of that is emphasized repeatedly in the Bible. (Gal. 6:10; 1 Pet. 4:8; 1 John 3:14, 16, 17) However, Jesus showed that even more important is our love for God himself, which is shown by our obedience to his commandments. (Matt. 22:35-38; 1 John 5:3) To demonstrate such love, we need to study and apply God’s Word and assemble with fellow servants of God for worship.

### ***Is having a personal relationship with God the really important thing?***

It certainly is important. Merely attending religious services in a formalistic way cannot take the place of it. But we need to be careful. Why? In the first century, there were people who thought they had a good relationship with God but whom Jesus showed to be badly mistaken. (John 8:41-44) The apostle Paul wrote about

some who evidently were zealous about their faith and obviously thought they had a good relationship with God but who did not understand what was really required in order to have God's approval.—Rom. 10:2-4.

Could we have a good personal relationship with God if we treated as of little importance his commandments? One of these is that we regularly assemble with fellow believers.—Heb. 10:24, 25.

### *If we personally read the Bible, is that sufficient?*

It is true that many people can learn a great deal by reading the Bible personally. If their motive is to learn the truth about God and his purposes, what they are doing is highly commendable. (Acts 17:11) But, being honest with ourselves, are we truly going to grasp the full significance of it all without help? The Bible tells about a man who held a prominent position but who was humble enough to acknowledge his need for help in understanding Bible prophecy. That help was provided by a member of the Christian congregation.—Acts 8:26-38; compare other references to Philip in Acts 6:1-6; 8:5-17.

Of course, if a person reads the Bible but does not apply it in his life, it does him little good. If he believes it and acts on it, he *will* associate with God's servants in regular congregation meetings. (Heb. 10:24, 25) He will also join with them in sharing the "good news" with other people.—1 Cor. 9:16; Mark 13:10; Matt. 28:19, 20.

## **How can a person know which religion is right?**

**(1) On what are its teachings based?** Are they from God, or are they largely from men? (2 Tim. 3:16; Mark 7:7) Ask, for example: Where does the Bible teach that God is a Trinity? Where does it say that the human soul is immortal?

**(2) Consider whether it is making known the name of God.** Jesus said in prayer to God: "I have made your name manifest to the men you gave me out of the world." (John 17:6) He declared: "It is Jehovah your God you must worship, and it is to him alone you must

1. Today men heap reproach and shame,  
     In many ways on God’s fair name.  
 Some show God weak; some paint him cruel.  
     “*There is no God!*” so shouts the fool.  
 Who’ll go the name of God to clear?  
     Who’ll sing his praise for all to hear?  
 “*Lord, here I am! Send me, send me.*  
     I’ll sing your praises faithfully.

*(CHORUS)*

*No greater honor could there be, Lord.  
 Here I am! Send me, send me.”*

2. Men make the taunt that God is slow;  
     The fear of God they do not know.  
 Some worship idols made of stone;  
     Some would put Caesar on God’s throne.  
 Who’ll tell the wicked what’s in store?  
     Who’ll warn of God’s great final war?  
 “*Lord, here I am! Send me, send me.*  
     I’ll sound the warning fearlessly.

*(Chorus)*

3. Today the meek ones mourn and sigh  
     Because the evils multiply.  
 With honest hearts they seek to find  
     The truth that gives real peace of mind.  
 Who’ll go with comfort to the meek?  
     Who’ll help them righteousness to seek?  
 “*Lord, here I am! Send me, send me.*  
     I’ll teach such meek ones patiently.

*(Chorus)*

ing crowd, leaving another 1,000 people outside,” added Frank Dewar. “Even then, some enterprising young men slipped in through small side doors.”

The brothers were thrilled not only by the level of interest shown but also by the diversity of the audience, which included many local ethnic groups. Up until then, very few local people had shown interest in the truth, since most of them were devout Buddhists. Those locals who were nominal Christians—mostly Kayins (Karens), Kachins, and Chins—lived in remote areas barely touched by the good news. It appeared that the indigenous field was ripe for harvesting. Soon the multinational “great crowd” foretold in the Bible would also include Burma’s many ethnic groups.—Rev. 7:9.

### **First Kayin Disciples**

In 1940 a pioneer named Ruby Goff was preaching in Insein, a small town on the outskirts of Yangon. Finding little interest that day, Ruby prayed, “Jehovah, please let me find just one ‘sheep’ before I go home.” At the very next house, she met Hmwe Kyaing, a Kayin Baptist, who readily listened to the Kingdom message. Soon, Hmwe Kyaing and her daughters, Chu May (Daisy) and Hnin May (Lily), were studying the Bible and making good spiritual progress. Although Hmwe Kyaing died soon afterward, Lily, the younger daughter, later became the first Kayin to be baptized as a Witness of Jehovah. Daisy was also baptized.

Lily and Daisy became zealous pioneers and left a lasting legacy. Today, hundreds of their descendants and Bible students serve Jehovah in Myanmar and overseas.



## Jehovah Opened the Way

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**MAURICE RAJ**  
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**BORN 1933 BAPTIZED 1949**  
**PROFILE** Has spent over 50 years in full-time service in Myanmar, serving for much of that time as the branch overseer. He still serves on the Branch Committee.\*

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\* Brother Raj's life story appeared in *The Watchtower* of December 1, 2010.

◆ IN 1988, violent protests rocked Yangon as thousands of people flooded through the streets demanding political reform. With the nation at the breaking point, the army launched a military coup, imposing martial law on most of the country. Thousands of protesters were killed.

That same month, we needed to submit our annual branch report to world headquarters in New York, but all normal communication channels had been cut, and we saw no way to get the report out of the country. Then I learned that the U.S. Embassy was sending its diplomatic mail out of the country via helicopter. Thinking that the

report might be included in the mail, I donned my best suit and tie and set off for the embassy.

As I drove through the rain-soaked streets, I noticed that the city was eerily quiet. Soon my way was blocked by a huge log barricade, so I parked the car and walked the rest of the way.

Nearing the embassy gate, I saw hundreds of people clamoring to get in, but grim-faced marines blocked the way. I paused to say a silent prayer. A student saw my well-dressed appearance and yelled out, "This man must be an embassy official." At that, I squeezed my way through the crowd. When I reached the locked embassy gate, a huge marine eyed me suspiciously.

"Who are you," he barked, "and what do you want?"

"I want to see the ambassador," I replied. "I have a very important message to send to America."

He stared at me long and hard. Suddenly, he yanked the gate open, pulled me through, and then slammed it shut on the surging crowd.

"Follow me," he growled.

At the embassy door, the marine handed me over to a weary official, who asked me what I wanted.

"I'm from the local office of the Watch Tower Society," I explained. "And I have an important report that must reach our New York headquarters this month. Can you please send it with your diplomatic mail?" Handing the man my precious envelope, I added, "I'm very sorry; I don't have a stamp."

Somewhat baffled, the official asked me a few questions. Then he assured me that he would forward the report. I later learned that it reached world headquarters on time.

**Handing the man my precious envelope, I said, "I'm very sorry; I don't have a stamp"**



*Please Hear My Prayer*  
(Psalm 54)

1. Heavenly Father, please hear my song.  
You are my God; to you I belong.  
Great is your name, beyond all compare.

*(CHORUS)*

*Gracious Jehovah, please hear my prayer.*

2. Thank you, Dear God, for granting this day,  
Giving me life, and showing the way.  
How I delight in your tender care.

*(Chorus)*

3. O how I long to do what is right!  
Help me, O Lord, to walk in the light.  
Give me the strength all burdens to bear.

*(Chorus)*