

- Song 109 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Measure Out Generously”:** (10 min.)
 Lu 6:37—If we are forgiving, people will forgive us (*nwtsty* study note; *w08* 5/15 9-10 ¶13-14)
 Lu 6:38—We should make giving a practice (*nwtsty* study note)
 Lu 6:38—People will measure out to us as we have measured out to others (*nwtsty* study note)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 6:12, 13—In what way did Jesus set a good example for Christians facing major decisions? (*w07* 8/1 6 ¶1)

Lu 7:35—How can Jesus’ words help us if we are the victims of slander? (*nwtsty* study note)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Lu 7:36-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Bible Study:** (6 min. or less) *bhs* 197-198 ¶4-5

LIVING AS CHRISTIANS

- Song 108
- **Imitate Jehovah’s Generosity:** (15 min.) Play the video (video category FROM OUR STUDIO). Then discuss the following questions:
 How have Jehovah and Jesus demonstrated generosity?

 How does Jehovah bless our generosity?

 What does it mean to be a generous forgiver?

 What are some ways that we can be generous with our time?

 How can we be generous in giving commendation?
- **Congregation Bible Study:** (30 min.) *gy* chap. 27
- Review Followed by Preview of Next Week (3 min.)
- Song 57 and Prayer

LUKE 6-7 | Measure Out Generously

6:38

A generous person gladly gives of his time, energy, and resources to help and encourage others.

- The form of the Greek verb translated “practice giving” denotes continuous action
- When we practice giving, others will pour into our lap “a fine measure, pressed down, shaken together, and overflowing.” This expression may refer to a custom of some vendors to fill a fold in the outer garment with purchased goods



List instances when you could apply this advice.

Love Intensely From the Heart

(1 Peter 1:22)

C G/B Gm/Bb A7b5 A7 Gm/A A7

When our love is pure and in - tense, We make Je - ho - vah's heart re - joice.

Fma7/A Fm6/Ab G7b5 G7 F/G G7 Dm7 G9/F Em7 Eb6 Dm11 G7

Love is his great - est qual - i - ty, Some - thing that we hold dear.

C G/B Gm/Bb A7b5 A7 Gm/A A7

Warm af - fec - tion glows in our hearts, Mak - ing a loy - al friend - ship grow.

Fma7/A Fm6/Ab G7b5 G7 F/G G7 Dm/F Fm/G G7b9

Love al - ways acts un - self - ish - ly, Prov - ing our love sin -

C Dm7/G C Dbma7 Dbma7b5 Dbma7 Dbm Db°

cere. When we see a friend in need,

Love Intensely From the Heart

Ab/C B° Bbm11 Eb7sus4 Eb7 Dbma7 Dbm7b5 Dbma7

We'll be there to lend a help - ing hand. Tru - ly we can

Bbm9/G C7b5/E C7/E Fm9 Fm Fm/D G7sus4 G7

be a friend, Some - one who can un - der - stand.

C G/B Gm/Bb

Je - sus showed what love real - ly means, Help - ing us see Je -

A7b5 A7 Gm/A A7 Fma7/A Fm6/Ab C/G Cma7/G Am C/G

ho - vah's love, Touch - ing our hearts and mov - ing us.

G/F F Dm/B Bb7b5 G/A Cm/A A7 Dm9 Dm F/G Fm/G G7b5 C Dm7/G C

Ten - der feel - ings are a start. Love in - tense - ly from the heart.

R.H.

(See also 1 Pet. 2:17; 3:8; 4:8; 1 John 3:11.)

them; then they will fast in those days.”^a

36 He also gave an illustration to them: “Nobody cuts a patch from a new outer garment and sews it on an old garment. If he does, then the new patch tears away and the patch from the new garment does not match the old.”^b **37** Also, no one puts new wine into old wineskins. If he does, the new wine will burst the wineskins and it will be spilled out and the wineskins will be ruined. **38** But new wine must be put into new wineskins. **39** No one after drinking old wine wants new, for he says, “The old is nice.”

6 Now on a sabbath he was passing through grainfields, and his disciples were plucking and eating the heads of grain,^c rubbing them with their hands.^d **2** At this some of the Pharisees said: “Why are you doing what is not lawful on the Sabbath?”^e **3** But in reply Jesus said to them: “Have you never read what David did when he and the men with him were hungry?^f **4** How he entered into the house of God and received the loaves of presentation* and ate and gave some to the men with him, which it is not lawful for anyone to eat but for the priests only?”^g **5** Then he said to them: “The Son of man is Lord of the Sabbath.”^h

6 On another sabbathⁱ he entered the synagogue and began teaching. And a man was there whose right hand was withered.^j **7** The scribes and the Pharisees were now watching Jesus closely to see whether he would cure on the Sabbath, in order to find some way to accuse him. **8** He, however, knew their reasoning,^k so he said to the man

6:4 *Or “the showbread.” 6:6, 8 *Or “paralyzed.”

CHAP. 5

a Joh 16:19, 20

b Mt 9:16, 17
Mr 2:21, 22

CHAP. 6

c De 23:25

d Mt 12:1-8
Mr 2:23-28e Ex 20:9, 10
De 5:13, 14
Joh 5:9, 10

f 1Sa 21:1-6

g Le 24:5-9

h Mt 12:8
Mr 2:27, 28i Lu 13:14
Joh 9:16j Mt 12:9-14
Mr 3:1-6k Lu 5:22
Joh 2:24, 25

Second Col.

a Mt 12:11
Mr 3:4
Joh 7:23b Mt 6:6
Mr 3:13

c Mt 14:23

d Mt 10:2-4
Mr 3:14-19
Ac 1:13

e Joh 14:8

f Joh 11:16

g Mr 5:30

h Mt 5:2, 3
Jas 2:5

with the withered* hand: “Get up and stand in the center.” And he rose and stood there. **9** Then Jesus said to them: “I ask you men, Is it lawful on the Sabbath to do good or to do harm, to save a life* or to destroy it?”^a **10** After looking around at them all, he said to the man: “Stretch out your hand.” He did so, and his hand was restored. **11** But they flew into a senseless rage, and they began to talk over with one another what they might do to Jesus.

12 On one of those days he went out to the mountain to pray,^b and he spent the whole night in prayer to God.^c **13** And when it became day, he called his disciples to him and chose from among them 12, whom he also named apostles:^d **14** Simon, whom he also named Peter, Andrew his brother, James, John, Philip,^e Bar-thol'o-mew, **15** Matthew, Thomas,^f James the son of Al-phae'us, Simon who is called “the zealous one,” **16** Judas the son of James, and Judas Is-car'i-ot, who turned traitor.

17 And he came down with them and stood on a level place, and there was a large crowd of his disciples, and a great multitude of people from all Jude'a and Jerusalem and the coastal region of Tyre and Si'don, who came to hear him and to be healed of their sicknesses. **18** Even those troubled with unclean spirits were cured. **19** And all the crowd were seeking to touch him, because power was going out of him^g and healing them all.

20 And he looked up at his disciples and began to say:

“Happy are you who are poor, for yours is the Kingdom of God.”^h

6:9 *Or “soul.”

21 "Happy are you who hunger now, for you will be filled.^a

"Happy are you who weep now, for you will laugh.^b

22 "Happy are you whenever men hate you,^c and when they exclude you^d and reproach you and denounce* your name as wicked for the sake of the Son of man. **23** Rejoice in that day and leap for joy, for look! your reward is great in heaven, for those are the same things their forefathers used to do to the prophets.^e

24 "But woe to you who are rich,^f for you are having your consolation in full.^g

25 "Woe to you who are filled up now, for you will go hungry.

"Woe, you who are laughing now, for you will mourn and weep.^h

26 "Woe whenever all men speak well of you,ⁱ for this is what their forefathers did to the false prophets.

27 "But I say to you who are listening: Continue to love your enemies, to do good to those hating you,^j **28** to bless those cursing you, to pray for those who are insulting you.^k **29** To him who strikes you on the one cheek, offer the other also; and from him who takes away your outer garment, do not withhold the inner garment either.^l **30** Give to everyone asking you,^m and from the one taking your things away, do not ask them back.

31 "Also, just as you want men to do to you, do the same way to them.ⁿ

32 "If you love those loving you, of what credit is it to you? For even the sinners love those loving them.^o **33** And if you do good to those doing good to you, of what credit is it to you? Even the sinners do

CHAP. 6

a Ps 107:9
Isa 55:1
Jer 31:25
Mt 5:6

b Isa 61:3
Re 21:4

c Mt 5:10, 11
Joh 17:14
1Pe 3:14

d Joh 16:2

e 2Ch 36:16
Mt 5:12
Lu 11:47
Ac 7:52

f Jas 5:1

g Mt 6:2

h Isa 65:13

i Jas 4:4
1Jo 4:5

j Ex 23:4
Pr 25:21
Mt 5:44
Ro 12:20

k Ac 7:59, 60
Ro 12:14

l Mt 5:39, 40
1Co 6:7

m De 15:7, 8
Pr 3:27
Pr 21:26
Mt 5:42

n Mt 7:12

o Mt 5:46, 47

Second Col.

a Le 25:35, 36
De 15:7, 8
Mt 5:42

b Ex 22:25
Le 25:37
De 23:20
Ps 37:25, 26

c Mt 5:45
Ac 14:17

d Mt 5:48
Eph 5:1, 2
Jas 2:13

e Mt 7:1, 2
Ro 14:10

f Mt 6:14
Mr 11:25

g Pr 19:17

h Mt 15:14

i Mt 7:3-5

the same. **34** Also, if you lend* to those from whom you expect repayment, of what credit is it to you?^a Even sinners lend to sinners so that they may get back as much. **35** On the contrary, continue to love your enemies and to do good and to lend without hoping for anything back;^b and your reward will be great, and you will be sons of the Most High, for he is kind toward the unthankful and wicked.^c **36** Continue being merciful, just as your Father is merciful.^d

37 "Moreover, stop judging, and you will by no means be judged;^e and stop condemning, and you will by no means be condemned. Keep on forgiving,* and you will be forgiven.^{ff} **38** Practice giving, and people will give to you.^g They will pour into your laps a fine measure, pressed down, shaken together, and overflowing. For with the measure that you are measuring out, they will measure out to you in return."

39 Then he also told them an illustration: "A blind man cannot guide a blind man, can he? Both will fall into a pit, will they not?^h **40** A student* is not above his teacher, but everyone who is perfectly instructed will be like his teacher. **41** Why, then, do you look at the straw in your brother's eye but do not notice the rafter in your own eye?ⁱ **42** How can you say to your brother, 'Brother, allow me to remove the straw that is in your eye,' while you yourself do not see the rafter in your own eye? Hypocrite! First remove the rafter from your own eye, and then you will see clearly how to remove the straw that is in your brother's eye.

6:34 *That is, without interest. **6:37** *Or "releasing." #Or "released." **6:40** *Or "disciple."

6:22 *Or "cast out."

43 "For no fine tree produces rotten fruit, and no rotten tree produces fine fruit.^a **44** For each tree is known by its own fruit.^b For example, people do not gather figs from thorns, nor do they cut grapes off a thorn-bush. **45** A good man brings good out of the good treasure of his heart, but a wicked man brings what is wicked out of his wicked treasure; for out of the heart's abundance his mouth speaks.^c

46 "Why, then, do you call me 'Lord! Lord!' but do not do the things I say?^d **47** Everyone who comes to me and hears my words and does them, I will show you whom he is like:^e **48** He is like a man who in building a house dug and went down deep and laid a foundation on the rock. Consequently, when a flood came, the river dashed against that house but was not strong enough to shake it, for it was well-built.^f **49** On the other hand, whoever hears and does nothing^g is like a man who built a house on the ground without a foundation. The river dashed against it, and immediately it collapsed, and the ruin of that house was great."

7 When he had completed what he had to say to the people, he entered Ca-per'na-um. **2** Now an army officer's slave, who was dear to him, was seriously ill and about to pass away.^h **3** When he heard about Jesus, he sent some elders of the Jews to him to ask him to come and make his slave well. **4** They came up to Jesus and began to plead with him earnestly, saying: "He is worthy of your granting him this, **5** for he loves our nation and he himself built our synagogue." **6** So Jesus went with them. But when he was not far from the house, the army officer had already sent friends to

CHAP. 6

a Mt 7:16-18

b Mt 12:33

c Mt 12:34, 35

d Mt 7:21

Lu 13:24

Ro 2:13

Jas 1:22

e Mt 7:24-27

f Ps 125:1

g Jas 1:23, 24

CHAP. 7

h Mt 8:5, 6

Second Col.

a Mt 8:8, 9

b Mt 8:10

c Mt 8:13

d 1Ki 17:17

Lu 8:41, 42

e Heb 4:15

f Lu 8:52

Joh 11:33

g 1Ki 17:21, 22

Lu 8:52-54

Joh 11:43

Ac 9:40

h 1Ki 17:23

2Ki 4:36

i De 18:15

Joh 4:19

Joh 6:14

Joh 7:40

j Lu 1:68

say to him: "Sir, do not bother, for I am not worthy to have you come under my roof.^a **7** That is why I did not consider myself worthy to come to you. But say the word, and let my servant be healed. **8** For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." **9** When Jesus heard these things, he was amazed at him, and he turned to the crowd following him and said: "I tell you, not even in Israel have I found so great a faith."^b **10** And when those who had been sent returned to the house, they found the slave in good health.^c

11 Soon afterward he traveled to a city called Na'in, and his disciples and a large crowd were traveling with him. **12** As he got near the gate of the city, why look! there was a dead man being carried out, the only* son of his mother.^d Besides, she was a widow. A considerable crowd from the city was also with her. **13** When the Lord caught sight of her, he was moved with pity for her,^e and he said to her: "Stop weeping."^f **14** With that he approached and touched the bier,^g and the bearers stood still. Then he said: "Young man, I say to you, get up!"^g **15** And the dead man sat up and started to speak, and Jesus gave him to his mother.^h **16** Now fear seized them all, and they began to glorify God, saying: "A great prophet has been raised up among us,"ⁱ and, "God has turned his attention to his people."ⁱ **17** And this news concerning him spread out into all Ju-de'a and all the surrounding country.

7:12 *Lit., "only-begotten." 7:14 *Or "funeral stretcher."

18 Now John's disciples reported to him all these things.^a

19 So John summoned two of his disciples and sent them to the Lord to ask: "Are you the Coming One,^b or are we to expect a different one?" 20 When they came to him, the men said: "John the Baptist sent us to you to ask, 'Are you the Coming One, or are we to expect another?'"

21 In that hour he cured many people of sicknesses,^c serious diseases, and wicked spirits, and he granted many blind people the gift of sight. 22 In reply he said to them: "Go and report to John what you have seen and heard: The blind are now seeing,^d the lame are walking, the lepers are being cleansed, the deaf are hearing,^e the dead are being raised up, and the poor are being told the good news.^f 23 Happy is the one who finds no cause for stumbling in me."^g

24 When the messengers of John had gone away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed being tossed by the wind?^h

25 What, then, did you go out to see? A man dressed in soft garments?ⁱ Why, those wearing splendid dress and living in luxury are in royal houses. 26 Really, then, what did you go out to see? A prophet? Yes, I tell you, and far more than a prophet.^j

27 This is the one about whom it is written: 'Look! I am sending my messenger ahead of you,^k who will prepare your way ahead of you.'^k 28 I tell you, among those born of women there is no one greater than John, but a lesser person in the Kingdom of God is greater than he is."^l

29 (When all the people and the tax collectors heard this, they

7:25 *Or "fine clothing?" 7:27 *Lit., "before your face."

CHAP. 7

a Mt 11:2-6

b Ps 40:7
Ps 118:26
Zec 9:9
Mt 3:11

c Isa 53:4

d Isa 42:7

e Isa 29:18
Isa 35:5, 6

f Isa 61:1
Lu 4:18
Jas 2:5

g Isa 8:14
Lu 2:34
Joh 6:66

h Mt 11:7-11

i Mr 1:6

j Mr 1:2
Lu 1:67, 76

k Isa 40:3
Mal 3:1
Lu 1:16, 17
Joh 1:23

l Mt 11:11

Second Col.

a Mt 3:5, 6
Lu 3:12

b Ac 13:46
Ro 10:2, 3

c Mt 11:16-19

d Nu 6:2, 3
Mt 3:4
Lu 1:13, 15

e Mt 11:19
Lu 5:30

f Joh 10:37, 38

g Mt 26:6, 7
Mr 14:3
Joh 12:3

declared God to be righteous, for they had been baptized with the baptism of John.^a 30 But the Pharisees and those versed in the Law disregarded the counsel* of God to them,^b since they had not been baptized by him.)

31 "With whom, therefore, should I compare the men of this generation, and whom are they like?^c 32 They are like young children sitting in a marketplace and calling out to one another, saying: 'We played the flute for you, but you did not dance; we wailed, but you did not weep.'

33 Likewise, John the Baptist has come neither eating bread nor drinking wine,^d but you say: 'He has a demon.' 34 The Son of man has come eating and drinking, but you say: 'Look! A man who is a glutton and is given to drinking wine, a friend of tax collectors and sinners!'^e 35 All the same, wisdom is proved righteous* by all its children."^{ff}

36 Now one of the Pharisees kept asking him to dine with him. So he entered the house of the Pharisee and reclined at the table. 37 And look! a woman who was known in the city to be a sinner learned that he was dining* in the house of the Pharisee, and she brought an alabaster jar of perfumed oil.^g

38 Taking a position behind him at his feet, she wept and began to wet his feet with her tears, and she wiped them off with the hair of her head. Also, she tenderly kissed his feet and poured the perfumed oil on them. 39 Seeing this, the Pharisee who had invited him said to himself: "If this man were really a prophet, he would know who and what kind of woman it is who is touching him, that she

7:30 *Or "direction." 7:35 *Or "is vindicated." #Or "its results." 7:37 *Or "reclining at the table."

is a sinner.”^a **40** But in reply Jesus said to him: “Simon, I have something to say to you.” He said: “Teacher, say it!”

41 “Two men were debtors to a certain lender; the one was in debt for 500 de-nar’i-i,* but the other for 50. **42** When they did not have anything to pay him back with, he freely forgave them both. Therefore, which one of them will love him more?”

43 In answer Simon said: “I suppose it is the one whom he forgave more.” He said to him: “You judged correctly.” **44** With that he turned to the woman and said to Simon: “Do you see this woman? I entered your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. **45** You gave me no kiss, but this woman, from the hour that I came in, did not stop tenderly kissing my feet. **46** You did not pour oil on my head, but this woman poured perfumed oil on my feet. **47** Because of this, I tell you, her sins, many* though they are, are forgiven,^b because she loved much. But the one who is forgiven little, loves little.” **48** Then he said to her: “Your sins are forgiven.”^c **49** Those reclining at the table with him started to say among themselves: “Who is this man who even forgives sins?”^d **50** But he said to the woman: “Your faith has saved you;^e go in peace.”

8 Shortly afterward he traveled from city to city and from village to village, preaching and declaring the good news of the Kingdom of God.^f And the Twelve were with him, **2** as were certain women who had been cured of wicked spirits and sicknesses: Mary who was called Mag’da-lene, from whom

CHAP. 7

a Lu 15:2

b Ps 32:1
Ps 51:1
Ps 103:2, 3
Isa 1:18
Isa 43:25
Isa 44:22

c Mt 9:2
Mr 2:5

d Mr 2:7
Lu 5:21

e Mt 9:22
Lu 8:48

CHAP. 8

f Mt 9:35
Lu 4:43

Second Col.

a Lu 24:9, 10

b Mt 27:55
Mr 15:40, 41

c Mt 13:1-3
Mr 4:1, 2

d Mt 13:3-9
Mr 4:3-9
Lu 8:12

e Lu 8:13

f Lu 8:14

g Lu 8:15

h Mt 11:15
Mt 13:9
Mr 4:9

i Mt 13:10
Mr 4:10

j Ps 78:2
Mt 13:34, 35
Mr 4:34

k Isa 6:9, 10
Mt 13:11, 13
Mr 4:11, 12

l Mt 13:18-23
Mr 4:14-20

m Mt 13:19
Mr 4:15
2Co 4:3, 4

n Mt 13:20, 21
Mr 4:16, 17

seven demons had come out; **3** Jo-an’na^a the wife of Chu’za, Herod’s man in charge; Su-san’na; and many other women, who were ministering to them from their belongings.^b

4 Now when a large crowd had gathered together with those who went to him from city to city, he spoke by means of an illustration:^c **5** “A sower went out to sow his seed. As he was sowing, some of them fell alongside the road and were trampled on, and the birds of heaven ate them up.^d **6** Some landed on the rock, and after sprouting, they dried up because they had no moisture.^e **7** Others fell among the thorns, and the thorns that grew up with them choked them.^f **8** But others fell on the good soil, and after sprouting, they produced 100 times more fruit.”^g As he said these things, he called out: “Let the one who has ears to listen, listen.”^h

9 But his disciples asked him what this illustration meant.ⁱ **10** He said: “To you it is granted to understand the sacred secrets of the Kingdom of God, but for the rest it is in illustrations^j so that, though looking, they may look in vain, and though hearing, they may not get the sense.^k **11** Now the illustration means this: The seed is the word of God.^l **12** Those alongside the road are the ones who have heard, and then the Devil comes and takes the word away from their hearts so that they may not believe and be saved.^m

13 Those on the rock are the ones who, when they hear the word, receive it with joy, but these have no root. They believe for a while, but in a season of testing, they fall away.ⁿ **14** As for that which fell among the thorns, these are the ones who have heard, but by being car-

7:41 *See App. B14. 7:47 *Or “great.”

- Song 109 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Measure Out Generously”:** (10 min.)
 Lu 6:37—If we are forgiving, people will forgive us (*nwtsty* study note; *w08* 5/15 9-10 ¶13-14)
 Lu 6:38—We should make giving a practice (*nwtsty* study note)
 Lu 6:38—People will measure out to us as we have measured out to others (*nwtsty* study note)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 6:12, 13—In what way did Jesus set a good example for Christians facing major decisions? (*w07* 8/1 6 ¶1)

Lu 7:35—How can Jesus’ words help us if we are the victims of slander? (*nwtsty* study note)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Lu 7:36-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Bible Study:** (6 min. or less) *bhs* 197-198 ¶4-5

LIVING AS CHRISTIANS

- Song 108
- **Imitate Jehovah’s Generosity:** (15 min.) Play the video (video category FROM OUR STUDIO). Then discuss the following questions:
 How have Jehovah and Jesus demonstrated generosity?

 How does Jehovah bless our generosity?

 What does it mean to be a generous forgiver?

 What are some ways that we can be generous with our time?

 How can we be generous in giving commendation?
- **Congregation Bible Study:** (30 min.) *gy* chap. 27
- Review Followed by Preview of Next Week (3 min.)
- Song 57 and Prayer

LUKE 6-7 | Measure Out Generously

6:38

A generous person gladly gives of his time, energy, and resources to help and encourage others.

- The form of the Greek verb translated “practice giving” denotes continuous action
- When we practice giving, others will pour into our lap “a fine measure, pressed down, shaken together, and overflowing.” This expression may refer to a custom of some vendors to fill a fold in the outer garment with purchased goods



List instances when you could apply this advice.

July 2-8

Treasures From God's Word

Luke 6:37—If we are forgiving, people will forgive us

Luke 6:37 “Moreover, stop judging, and you will by no means be judged; and stop condemning, and you will by no means be condemned. Keep on forgiving, and you will be forgiven.

“Keep on forgiving, and you will be forgiven” study note on Luke 6:37, *nwtsty*

Keep on forgiving, and you will be forgiven: Or “Keep on releasing, and you will be released.” The Greek term rendered “to forgive” literally means “to let go free; to send away; to release (for example, a prisoner).” In this context, when used in contrast with judging and condemning, it conveys the idea of acquitting and forgiving, even when punishment or retribution might seem warranted.

w08 5/15 9-10 13-14

13 Matthew's Gospel quotes Jesus as saying: “Stop judging that you may not be judged.” (Matthew 7:1) According to Luke, Jesus said: “Stop judging, and you will by no means be judged; and stop condemning, and you will by no means be condemned. Keep on releasing, and you will be released.” (Luke 6:37) The first-century Pharisees judged others harshly, in keeping with unscriptural traditions. Any of Jesus' listeners who did that were to “stop judging.” Instead, they were to “keep on releasing,” that is, forgiving the shortcomings of others. The apostle Paul gave similar counsel regarding forgiveness, as noted above.

14 By extending forgiveness, Jesus' disciples would move people to respond with a forgiving spirit. “With what judgment you are judging, you will be judged,” said Jesus, “and with the measure that you are measuring out, they will measure out to you.” (Matthew 7:2) With respect to our treatment of others, we reap what we sow.—Galatians 6:7.

Luke 6:38—We should make giving a practice

Luke 6:38 Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together, and overflowing. For with the measure that you are measuring out, they will measure out to you in return.”

“Practice giving” study note on Luke 6:38, *nwtsty*

Practice giving: Or “Keep giving.” The form of the Greek verb used here can be rendered “to give” and denotes continuous action.

Luke 6:38—People will measure out to us as we have measured out to others

Luke 6:38 Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together, and overflowing. For with the measure that you are measuring out, they will measure out to you in return.”

“your laps” study note on Luke 6:38, *nwtsty*

your laps: The Greek word literally means “your bosom (chest),” but in this context it likely refers to the fold formed over the belt by the loose-fitting cloth of the outer garment. ‘Pouring into the lap’ may refer to a custom of some vendors to fill this fold with the goods that had been purchased.

Digging for Spiritual Gems

Luke 6:12, 13—In what way did Jesus set a good example for Christians facing major decisions?

Luke 6:12, 13 On one of those days he went out to the mountain to pray, and he spent the whole night in prayer to God. And when it became day, he called his disciples to him and chose from among them 12, whom he also named apostles:

w07 8/1 6 paragraph 1

Jesus often spent extended periods of time in prayer. (John 17:1-26) For instance, before he chose the 12 men who would become his apostles, Jesus “went out into the mountain to pray, and he continued *the whole night* in prayer to God.” (Luke 6:12) Although not necessarily spending the whole night in prayer, those who are spiritually-minded follow Jesus’ example. Before making major decisions in life, they take ample time to pray to God, seeking the direction of the holy spirit in making choices that will deepen their spirituality.

Luke 7:35—How can Jesus’ words help us if we are the victims of slander?

Luke 7:35 All the same, wisdom is proved righteous by all its children.”

“its children” study note on Luke 7:35, *nwtsty*

its children: Or “its results.” Here **wisdom** is personified and depicted as having children. In the parallel account at Matthew 11:19, wisdom is depicted as having “works.” Wisdom’s children, or works—that is, the evidence produced by John the Baptist and Jesus—prove that the accusations against them are false. Jesus is, in effect, saying: ‘Look at the righteous works and conduct, and you will know that the charge is false.’

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

Bible Reading: (4 minutes or less) Luke 7:36-50

Apply Yourself to the Field Ministry

- **Initial Call Video:** (4 minutes) Play and discuss the video.
- **First Return Visit:** (3 minutes or less) Use the sample conversation.
- **Bible Study:** (6 minutes or less) *bhs* 197-198 paragraphs 4-5

⁴ To stay close to Jehovah, we need to realize just how much he loves us. Think of all that Jehovah has done for us. He has given us a beautiful earth and filled it with fascinating plants and animals. He has also given us delicious food to eat and clean water to drink. Through the Bible, Jehovah has taught us his name and his wonderful qualities. Above all, he showed his love for us when he sent his beloved Son, Jesus, to the earth to give his life for us. (John 3:16) And because of that sacrifice, we have a wonderful hope for the future.

⁵ Jehovah has provided the Messianic Kingdom, a heavenly government that will soon end all suffering. The Kingdom will make the earth a paradise, where everyone will live in peace and happiness forever. (Psalm 37:29) Another way Jehovah has shown his love for us is by teaching us how to live in the best possible way now. He also invites us to pray to him, and he is always ready to listen to our prayers. Jehovah has clearly shown his love for every one of us.

LUKE
Study Notes—Chapter 6

6:4

house of God: Here referring to the tabernacle. The account Jesus refers to (1Sa 21:1-6) occurred when the tabernacle was located at Nob, a town evidently in the territory of Benjamin and close to Jerusalem.—See App. B7 (inset).

loaves of presentation: Or “showbread.” The Hebrew expression literally means “bread of the face.” The bread was figuratively before Jehovah as a constant offering to him.—Ex 25:30; see Glossary and App. B5.

6:6

whose right hand was withered: Three Gospel writers describe Jesus’ healing of this man on a sabbath, but only Luke mentions the detail that it was the man’s right hand that was withered, or paralyzed. (Mt 12:10; Mr 3:1) Luke often supplies medical details that Matthew and Mark do not. For a similar example, compare Mt 26:51 and Mr 14:47 with Lu 22:50, 51.—See “Introduction to Luke.”

6:8

knew their reasoning: Luke records that Jesus knew what the scribes and Pharisees were thinking, whereas Matthew and Mark omit this detail.—Compare the parallel accounts at Mt 12:10-13; Mr 3:1-3.

6:9

life: Or “soul.”—See Glossary, “Soul.”

6:13

apostles: Or “sent ones.” The Greek word *a-po'sto-los* is derived from the verb *a-po-stel'lo*, meaning “to send away (out).” (Mt 10:5; Lu 11:49; 14:32) Its basic meaning is clearly illustrated in Jesus’ statement at Joh 13:16, where it is rendered “one who is sent.”

6:15

the zealous one: A designation distinguishing the apostle Simon from the apostle Simon Peter. (Lu 6:14) The Greek word used here and at Ac 1:13, *ze-lo-tes'*, means “zealot; enthusiast.” The parallel accounts at Mt 10:4 and Mr 3:18 use the designation “the Cananaean,” a term thought to be of Hebrew or Aramaic origin that likewise means “Zealot; Enthusiast.” While it is possible that Simon once belonged to the Zealots, a Jewish party opposed to the Romans, he may have been given this designation because of his zeal and enthusiasm.

6:16

who turned traitor: Or “who became a traitor.” The phrase is of interest because it suggests that Judas underwent a change. He was not a traitor when he became a disciple; nor was he a traitor when Jesus appointed him to be an apostle. He was not predestined to be a traitor. Rather, by the misuse of his own free will, he “turned traitor” sometime after his appointment. From the moment the change began to take place, Jesus was aware of it, as suggested at Joh 6:64.

6:17

and stood on a level place: As shown by the context, Jesus came down from a mountain where he had prayed all night before choosing his 12 apostles. (Lu 6:12, 13) He finds a level place on the mountainside, perhaps not far from his center of activity in Capernaum. Great crowds of people gather, and Jesus heals them all. According to the parallel account at Mt 5:1, 2, he “went up on the mountain . . . and began teaching.” This expression may refer to an elevation above the level place on the mountainside. Taken together, the accounts of Matthew and Luke evidently describe how Jesus stopped his descent at a level

place, found a slight elevation on the mountainside, and began to speak. Or Mt 5:1 may be a summary that does not mention what Luke explains in more detail.

6:20

his disciples: The Greek word for “disciple,” *ma·the·tes'*, refers to a learner, or one who is taught, and implies a personal attachment to a teacher, an attachment that shapes the disciple's whole life. Although large crowds gathered to listen to Jesus, it seems that he spoke mainly for the benefit of his disciples, who sat closest to him.—Mt 5:1, 2; 7:28, 29.

and began to say: The Sermon on the Mount is recorded both by Matthew (chapters 5-7) and by Luke (6:20-49). Luke recorded an abbreviated account of this sermon, whereas Matthew's account is about four times longer and includes all but a few verses that appear in Luke's presentation. The two accounts begin alike and end alike, often use identical expressions, and are generally similar in content and in the order that the subjects are presented. Where the two accounts run parallel, the wording sometimes differs considerably. Even so, the accounts are harmonious. It is worth noting that several large portions of the sermon that do not appear in Luke's account are repeated by Jesus on other occasions. For instance, while delivering the Sermon on the Mount, Jesus spoke about prayer (Mt 6:9-13) and about a proper view of material things (Mt 6:25-34). About a year and a half later, it seems that he repeated these statements, which were recorded by Luke. (Lu 11:2-4; 12:22-31) Moreover, since Luke was generally writing for Christians from all backgrounds, he may have omitted portions of the sermon that may have been of special interest to Jews.—Mt 5:17-27; 6:1-18.

Happy: Not simply a state of lightheartedness, as when a person is enjoying a good time. Rather, when used of humans, it refers to the condition of one who is blessed by God and enjoys his favor. The term is also used as a description of God and of Jesus in his heavenly glory.—1Ti 1:11; 6:15.

6:24

having your consolation in full: The Greek term *a·pe'kho*, meaning “to have in full,” often appeared on business receipts, with the sense of “paid in full.” Jesus spoke of **woe** that could come upon the **rich**, not simply because they have a comfortable, or good, life. Rather, he warned that people who cherish material riches may neglect service to God and miss out on gaining true happiness. Such people would be “paid in full,” experiencing all the **consolation**, or comforts, that they are going to get. God will not give them anything more.—See study note on Mt 6:2.

6:34

lend: That is, lend without interest. The Law forbade the Israelites from charging interest on loans to a needy fellow Jew (Ex 22:25), and it encouraged them to lend generously to the poor.—De 15:7, 8; Mt 25:27.

6:37

Keep on forgiving, and you will be forgiven: Or “Keep on releasing, and you will be released.” The Greek term rendered “to forgive” literally means “to let go free; to send away; to release (for example, a prisoner).” In this context, when used in contrast with judging and condemning, it conveys the idea of acquitting and forgiving, even when punishment or retribution might seem warranted.

6:38

Practice giving: Or “Keep giving.” The form of the Greek verb used here can be rendered “to give” and denotes continuous action.

your laps: The Greek word literally means “your bosom (chest),” but in this context it likely refers to the fold formed over the belt by the loose-fitting cloth of the outer garment. ‘Pouring into the lap’ may refer to a custom of some vendors to fill this fold with the goods that had been purchased.

6:48

a flood: Sudden winter storms are not uncommon in Israel, especially during the month of Tebeth, that is, December/January. They bring high winds, torrential rains, and destructive flash floods.—See App. B15.

LUKE Study Notes—Chapter 7

7:2

an army officer's: Or “a centurion's.” A centurion was in command of about 100 soldiers in the Roman army.

7:11

Soon afterward: Some ancient manuscripts read “On the following day,” but the main text reading used here has stronger manuscript support.

Nain: A Galilean city about 35 km (22 mi) SW of Capernaum, evidently the city that Jesus was coming from. (Lu 7:1-10) Nain, mentioned only here in the Christian Greek Scriptures, is identified with the modern-day village of Nein on the NW side of the hill of Moreh, about 10 km (6 mi) SSE of Nazareth. Today the village is quite small, but ruins in the area show that it was larger in earlier centuries. Overlooking the Plain of Jezreel and located in an attractive natural setting, Nain was the scene of the first of the three recorded resurrections that Jesus performed—the others were at Capernaum and at Bethany. (Lu 8:49-56; Joh 11:1-44) Some 900 years earlier, in the nearby town of Shunem, the prophet Elisha resurrected the son of a Shunammite woman.—2Ki 4:8-37.

7:12

the gate of the city: The Greek word *po/lis* (“city”) is used three times with regard to Nain. While this term usually denotes a walled city, it is uncertain whether a wall surrounded Nain. If there was no city wall, the “gate” may simply have been an opening between the houses by which a road entered Nain. However, some archaeologists believe that a wall surrounded Nain. In either case, Jesus and his disciples may have met the funeral procession at a “gate” at Nain's eastern entrance, which was in the direction of the hillside tombs lying to the SE of the modern-day village of Nein.

only: The Greek word *mo·no·ge·nes'*, traditionally rendered “only-begotten,” has been defined as “the only one of its kind; one and only; the only one or member of a class or kind; unique.” The term is used in describing the relation of both sons and daughters to their parents. In this context, it is used in the sense of an only child. The same Greek word is also used of Jairus' “only” daughter and of a man's “only” son, whom Jesus healed. (Lu 8:41, 42; 9:38) The Greek *Septuagint* uses *mo·no·ge·nes'* when speaking of Jephthah's daughter, concerning whom it is written: “Now she was his one and only child. Besides her, he had neither son nor daughter.” (Jg 11:34) In the apostle John's writings, *mo·no·ge·nes'* is used five times in reference to Jesus.—For the meaning of the term when used about Jesus, see study notes on Joh 1:14; 3:16.

7:13

moved with pity: Or “felt compassion.” The Greek verb *splag·khni'zo·mai* used for this expression is related to the word for “intestines” (*splag'khna*), denoting a deeply felt, intense emotion. It is one of the strongest words in Greek for the feeling of compassion.

7:19

two of his disciples: The parallel account at Mt 11:2, 3 simply says that John the Baptist sent “his disciples.” Luke adds the detail about the number of disciples.

7:29

baptism: The Greek word *ba'pti-sma* means “immersion; dipping.” Other Biblical references indicate that baptism involves complete immersion. On one occasion, John was baptizing at a location in the Jordan Valley near Salim “because there was a great quantity of water there.” (Joh 3:23) When Philip baptized the Ethiopian eunuch, they both “went down into the water.” (Ac 8:38) The same Greek word is used in the *Septuagint* at 2Ki 5:14 when describing that Naaman “plunged into the Jordan seven times.”

7:35

its children: Or “its results.” Here **wisdom** is personified and depicted as having children. In the parallel account at Mt 11:19, wisdom is depicted as having “works.” Wisdom’s children, or works—that is, the evidence produced by John the Baptist and Jesus—prove that the accusations against them are false. Jesus is, in effect, saying: ‘Look at the righteous works and conduct, and you will know that the charge is false.’

7:36

entered the house of the Pharisee: Of the four Gospel writers, only Luke mentions that Jesus received and accepted invitations from Pharisees to dine with them. Other instances are mentioned at Lu 11:37; 14:1.

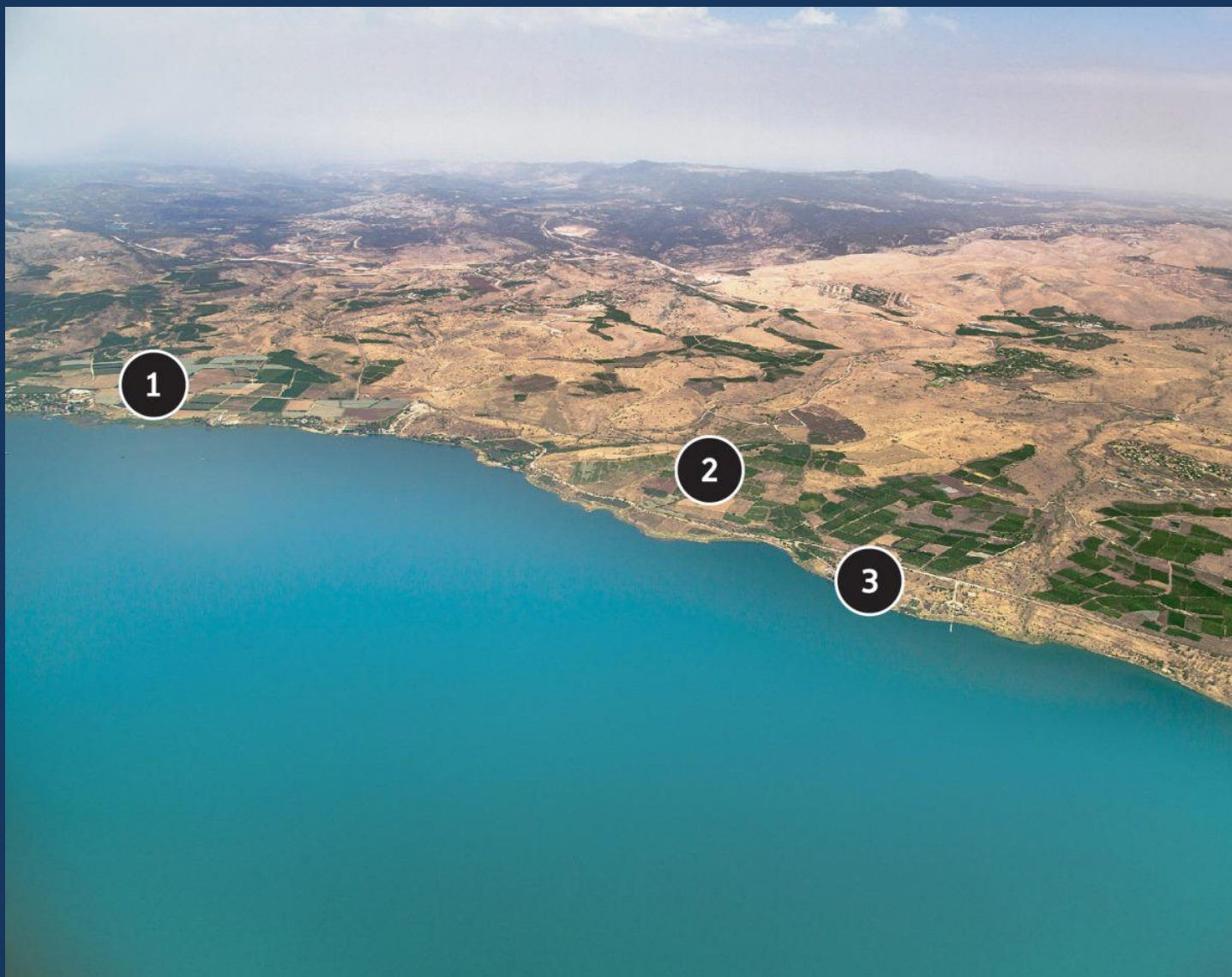
7:37

a woman who was known . . . to be a sinner: The Bible shows that all humans are sinners. (2Ch 6:36; Ro 3:23; 5:12) Therefore, the term “sinner” is here used in a more specific way, evidently referring to those who had a reputation for practicing sin, perhaps of a moral or a criminal nature. (Lu 19:7, 8) Only Luke records this account about the sinful woman, perhaps a prostitute, pouring oil on Jesus’ feet. The Greek expression rendered “who was known . . . to be” is literally “who was,” but as used in this context, it likely refers to a characteristic quality or character of a person or to a class to which an individual belongs.

7:41

Two men were debtors: Jews living in the first century C.E. were familiar with the relationship between creditors and debtors, and Jesus at times drew on this knowledge for his illustrations. (Mt 18:23-35; Lu 16:1-8) Only Luke records this illustration of the two debtors, one of whom owed ten times as much as the other. Jesus gave the illustration because of the attitude that his host, Simon, had toward the woman who came in and poured perfumed oil on Jesus’ feet. (Lu 7:36-40) Jesus likens sin to a debt too big to be repaid and highlights the principle: “The one who is forgiven little, loves little.”—Lu 7:47; see study notes on Mt 6:12; 18:27; Lu 11:4.

denarii: A denarius was a Roman silver coin that weighed about 3.85 g (0.124 oz t) and bore an image of Caesar on one side. As Mt 20:2 shows, agricultural laborers in Jesus’ day commonly received a denarius for a 12-hour workday.—See Glossary, “Denarius,” and App. B14.



North Shore of the Sea of Galilee, Looking Northwest

1. Plain of Gennesaret. This was a fertile triangle of land, measuring about 5 by 2.5 km (3 by 1.5 mi). It was along the shoreline in this area that Jesus invited the fishermen Peter, Andrew, James, and John to join him in his ministry.—Mt 4:18-22.

2. Tradition locates Jesus' Sermon on the Mount here.—Mt 5:1; Lu 6:17, 20.

3. Capernaum. Jesus took up residence in this city, and it was in or near Capernaum that he found Matthew.—Mt 4:13; 9:1, 9.

Related Scripture(s) Mt 4:12-25; Mt 5:1; Mt 9:1; Lu 6:17



Upper Fold of a Garment

The outer garment worn by Israelites in Bible times was voluminous over the chest. The garment might be worn so that a fold of material hung over the belt. That fold could be used as a large pocket into which a person could place grain, money, or other articles and could even carry a baby or a young lamb. (Ex 4:6, 7; Nu 11:12; 2Ki 4:39; Job 31:33; Isa 40:11) The Greek word rendered “your laps” at Lu 6:38 literally means “your bosom (chest)” but in this context refers to the folds of the garment. ‘Pouring into the lap’ may refer to a custom some vendors had of filling the fold of a person’s wide upper garment with the goods that he purchased.

Related Scripture(s) Lu 6:38

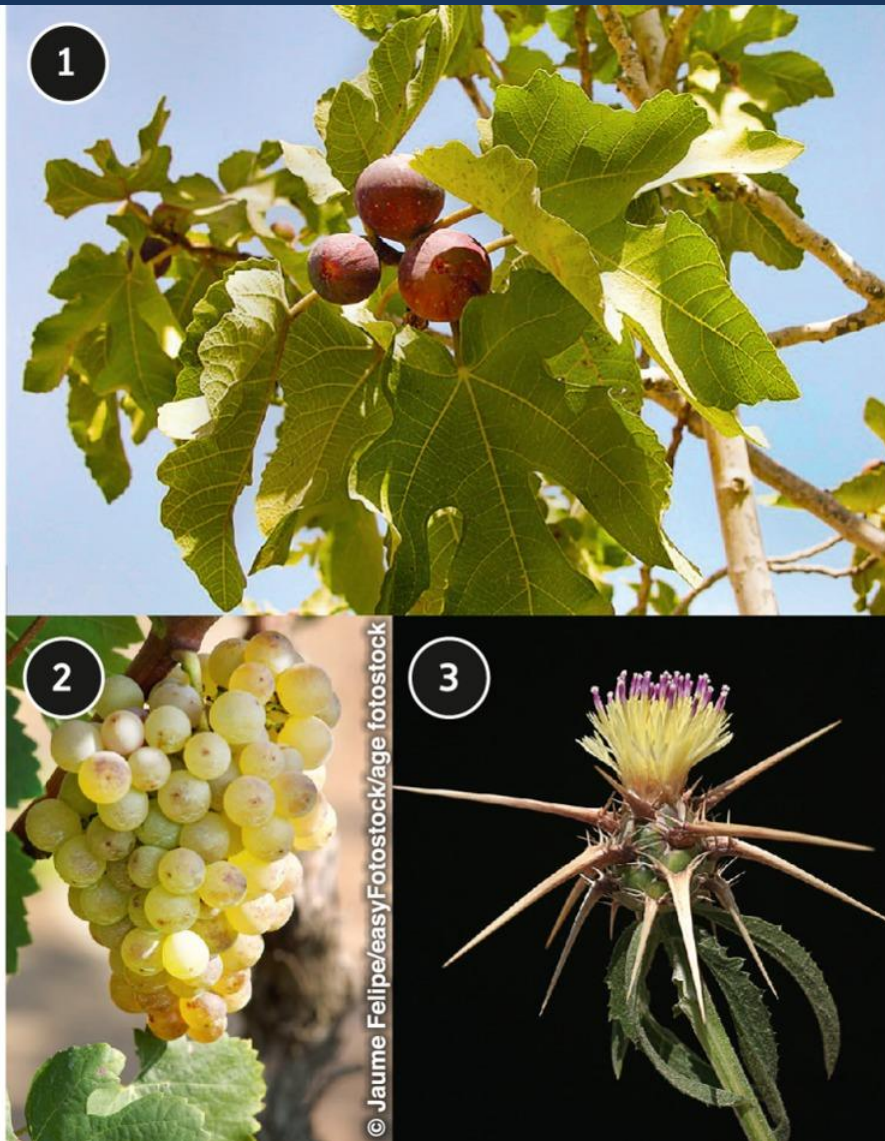


Fig Tree, Grapevine, and Thornbush

Jesus no doubt carefully selected the plants he used in illustrations. For example, the fig tree (1) and the grapevine (2) are mentioned jointly in many texts, and Jesus' words at Lu 13:6 show that fig trees were often planted in vineyards. (2Ki 18:31; Joe 2:22) The expression 'sitting under one's own vine and fig tree' symbolized peaceful, prosperous, secure conditions. (1Ki 4:25; Mic 4:4; Zec 3:10) By contrast, thorns and thistles are specifically mentioned when Jehovah cursed the ground after Adam sinned. (Ge 3:17, 18) The type of thornbush that Jesus referred to at Mt 7:16 cannot be identified with certainty, but the one shown here (*Centaurea iberica*) (3), a type of thistle, grows wild in Israel.

Related Scripture(s) Mt 7:16; Lu 6:44



Royal Houses

When Jesus referred to those living in “royal houses” (Lu 7:25) or “houses of kings” (Mt 11:8), his listeners may have been reminded of the many luxurious palaces built by Herod the Great. Shown in the photograph are remains of just one part of a winter palace complex that he built in Jericho. This building included a colonnaded reception hall measuring 29 by 19 m (95 by 62 ft), colonnaded courtyards surrounded by many rooms, and a bathhouse that incorporated heating and cooling systems. Connected to the palace was a multitiered garden. This palace may have been burned during an uprising that occurred a few decades before John the Baptist began his ministry, and it was rebuilt by Herod’s son, Archelaus.

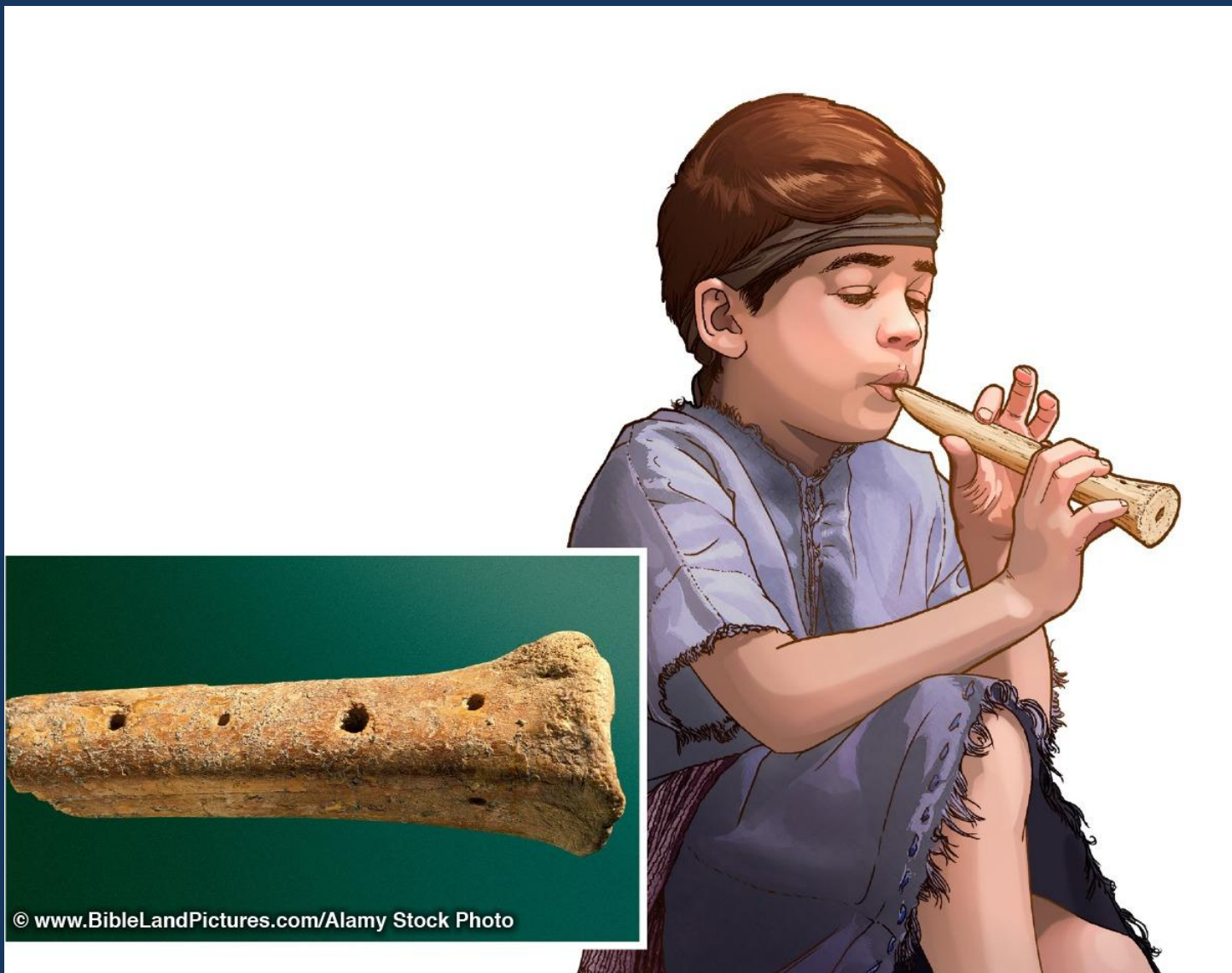
Related Scripture(s) Mt 11:8; Lu 7:25



The Marketplace

Some marketplaces, like the one depicted here, were located along a road. Vendors often placed so much merchandise in the street that it blocked traffic. Local residents could buy common household goods, pottery, and expensive glassware, as well as fresh produce. Because there was no refrigeration, people needed to visit the market each day to buy supplies. Here a shopper could hear news brought in by traders or other visitors, children could play, and the unemployed could wait to be hired. In the marketplace, Jesus healed the sick and Paul preached. (Ac 17:17) By contrast, the proud scribes and Pharisees loved to be noticed and greeted in these public areas.

Related Scripture(s) Mt 11:16; Mt 20:3; Mr 6:56; Mr 12:38; Lu 7:32; Lu 11:43



© www.BibleLandPictures.com/Alamy Stock Photo

Bone Flute

In Bible times, flutes might be made of reed, cane, or even bone or ivory. The flute was one of the most popular of all musical instruments. It was played on joyous occasions, such as at banquets and weddings (1Ki 1:40; Isa 5:12; 30:29), a custom imitated by children in public places. It was also played at times of sadness. Professional mourners were often accompanied by flutists playing mournful tunes. The piece of a flute shown here was found in Jerusalem in a layer of rubble that dates to when the temple was destroyed by the Romans. It is about 15 cm (6 in.) long and is likely made from a bone that was part of the front leg of a cow.

Related Scripture(s) Mt 11:16, 17; Lu 7:32



© Trustees of the British Museum. Licensed under CC BY-NC-SA 4.0 (<http://creativecommons.org/licenses/by/4.0/>). Source: http://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=449197&partId=1&searchText=1888,0601.6

Alabaster Jar

These small vaselike vessels for perfume were originally made of stone found near Alabastron, Egypt. The stone itself, a form of calcium carbonate, came to be known by the name Alabastron. The jar shown here was discovered in Egypt and dates from somewhere between 150 B.C.E. and 100 C.E. A less costly material, such as gypsum, was used to make similar-looking jars; these too were called alabasters, simply because of the use to which they were put. However, cases made of genuine alabaster were used for the more costly ointments and perfumes, like those with which Jesus was anointed on two occasions—once at the house of a Pharisee in Galilee and once at the house of Simon the leper in Bethany.

Related Scripture(s) Mt 26:7; Mr 14:3; Lu 7:37

- Song 109 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Measure Out Generously”:** (10 min.)
 Lu 6:37—If we are forgiving, people will forgive us (*nwtsty* study note; *w08* 5/15 9-10 ¶13-14)
 Lu 6:38—We should make giving a practice (*nwtsty* study note)
 Lu 6:38—People will measure out to us as we have measured out to others (*nwtsty* study note)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 6:12, 13—In what way did Jesus set a good example for Christians facing major decisions? (*w07* 8/1 6 ¶1)

Lu 7:35—How can Jesus’ words help us if we are the victims of slander? (*nwtsty* study note)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Lu 7:36-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Bible Study:** (6 min. or less) *bhs* 197-198 ¶4-5

LIVING AS CHRISTIANS

- Song 108
- **Imitate Jehovah’s Generosity:** (15 min.) Play the video (video category FROM OUR STUDIO). Then discuss the following questions:
 How have Jehovah and Jesus demonstrated generosity?

 How does Jehovah bless our generosity?

 What does it mean to be a generous forgiver?

 What are some ways that we can be generous with our time?

 How can we be generous in giving commendation?
- **Congregation Bible Study:** (30 min.) *jy* chap. 27
- Review Followed by Preview of Next Week (3 min.)
- Song 57 and Prayer

LUKE 6-7 | Measure Out Generously

6:38

A generous person gladly gives of his time, energy, and resources to help and encourage others.

- The form of the Greek verb translated “practice giving” denotes continuous action
- When we practice giving, others will pour into our lap “a fine measure, pressed down, shaken together, and overflowing.” This expression may refer to a custom of some vendors to fill a fold in the outer garment with purchased goods



List instances when you could apply this advice.

Sample Conversations-July 2018

Initial Call

Publisher: We're here because we find that many people are interested in having a happy family life, for example couples often wonder how can we build a strong marriage.

House holder interrupts: Are you selling something? If so, I'm not interested.

Publisher: No, not at all. We here to discuss a Bible principle that many have found helpful.

Householder: Oh, Ok um what was the question again?

Publisher: How can couples build a strong marriage? What would you say?

Householder: I guess, spending time together.

Husband: That's certainly is important.

Householder: It is and something else is mentioned here in the Bible at Ephesians 5:33. In fact this verse mentions two qualities that marriage mates need to display. That verse says:

EPHESIANS 5:33 " Nevertheless, each one of you must love his wife as he does himself; on the other hand, the wife should have deep respect for her husband."

Publisher: Did you notice a specific quality that a husband should show toward his wife?

Householder: Love

Husband: Yes, and not just superficial love. It says each of us husbands should love his wife as what?

Householder: As he does himself.

Husband: So that really calls for sincerity and self-sacrifice.

Publisher: As wives, we're also encouraged to show something. Did you notice what that is?

Householder: Respect

Publisher: Yes and deep respect at that. Wouldn't you agree that if both mates work at showing true love and respect, their marriage is bound to be happier than if they didn't.

Householder: Of course.

Publisher: This is just one example of how the Bible's advice can help our family to be happy. Next time we're here we'd love to show you what the Bibles says about how parents can raise responsible children.

Householder: Ok



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

●○○ INITIAL CALL

Question: How can couples build a strong marriage?

Scripture: Eph 5:33

Link: How can parents raise responsible children?



○●○ FIRST RETURN VISIT

Question: How can parents raise responsible children?

Scripture: Pr 22:6

Link: How can young people avoid problems?



○○● SECOND RETURN VISIT

Question: How can young people avoid problems?

Scripture: Pr 4:5, 6

Link: Where can we find wisdom for everyday life?

God's Loyal Love

(Isaiah 55:1-3)

D G/B A7 D Bm

Loy - al love! God is love. We can sense his
 Loy - al love! God is love. All his works give
 Loy - al love! God is love. May his spir - it

Gma7 G/A A7 D A D/A A7 D/A A

care from a - bove. God by means of his
 proof of his love. Love Je - ho - vah has
 move us to love. As we loy - al - ly

D A7/E D/F# Bb7

pre - cious Son Paid the ran - som for
 fur - ther shown, Giv - ing Je - sus the
 help the meek, God's com - mand - ments they

D/A A7sus4 D/A A7 D/A A7

ev - 'ry - one, Giv - ing hope that we
 king - ly throne. God's own pur - pose has
 learn to keep. We are serv - ing with

God's Loyal Love

D A7/E D/F# E7 D/F# E7/G# D/F# E7

might pos - sess Life e - ter - nal and
 come to pass. See! His King - dom is
 god - ly fear, Preach - ing bold - ly for

Chorus
 A/E E7 A A7 D D° D A/G G

hap - pi - ness.
 here at last! Hey there, all you thirst - y ones,
 all to hear.

A7 A° A7 A7/E F° D/F# Gm/E Em Em7 Gma7

Come and drink life's wa - ter free. Yes, come drink, you

Gma7/B G6/B Gm/E D/A Em7 D/A A7 D

thirst - y ones; God's loy - al love you'll see.

- Song 109 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Measure Out Generously”:** (10 min.)
 Lu 6:37—If we are forgiving, people will forgive us (*nwtsty* study note; *w08* 5/15 9-10 ¶13-14)
 Lu 6:38—We should make giving a practice (*nwtsty* study note)
 Lu 6:38—People will measure out to us as we have measured out to others (*nwtsty* study note)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 6:12, 13—In what way did Jesus set a good example for Christians facing major decisions? (*w07* 8/1 6 ¶1)

Lu 7:35—How can Jesus’ words help us if we are the victims of slander? (*nwtsty* study note)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Lu 7:36-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call Video:** (4 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Bible Study:** (6 min. or less) *bhs* 197-198 ¶4-5

LIVING AS CHRISTIANS

- Song 108
- **Imitate Jehovah’s Generosity:** (15 min.) Play the video (video category FROM OUR STUDIO). Then discuss the following questions:
 How have Jehovah and Jesus demonstrated generosity?

 How does Jehovah bless our generosity?

 What does it mean to be a generous forgiver?

 What are some ways that we can be generous with our time?

 How can we be generous in giving commendation?
- **Congregation Bible Study:** (30 min.) *jy* chap. 27
- Review Followed by Preview of Next Week (3 min.)
- Song 57 and Prayer

LUKE 6-7 | Measure Out Generously

6:38

A generous person gladly gives of his time, energy, and resources to help and encourage others.

- The form of the Greek verb translated “practice giving” denotes continuous action
- When we practice giving, others will pour into our lap “a fine measure, pressed down, shaken together, and overflowing.” This expression may refer to a custom of some vendors to fill a fold in the outer garment with purchased goods



List instances when you could apply this advice.

Samuel F. Herd: Imitate Jehovah's Generosity

I would like to talk about generosity. It's such a beautiful quality.

We all like it when someone is generous to us, but what about the other way around? Ask yourself: Would others in my family, or my congregation, view me as being a generous person? Or might they view me as stingy, or possibly oblivious to the needs of others?

Ephesians 5:1 urges us to become imitators of God. Jehovah is very generous indeed. Think of the ransom of his son. Jehovah generously brought back our future hope of everlasting life. Can we imitate his generosity?

At Luke 11:13 Jesus likens Jehovah to a loving parent. Just as a parent gives good gifts to his children, Jesus said: "...how much more so will the Father in Heaven give Holy Spirit to those asking him!". Similarly, if anyone is in need of wisdom he can simply ask Jehovah.

James Chapter 1 verse 5 says that "he gives generously, and without reproaching".

Jesus too was a generous person. Do you remember his first miracle? He was at a marriage feast and the wine ran out. To avoid embarrassment on the part of the newly married couple, and to ensure that the guests enjoyed the rest of the meal, Jesus turned 100 gallons, or almost 380 litres, of water into fine wine. That was generous indeed!

Now back to our earlier question. Do those in my family, or my congregation, view me as being a generous person? What are some ways that I can show generosity?

Due to the economy in the past few years, many of our brothers were out of work for a period of time. The Governing Body is aware that many of you generously provided food, and even money, so that their families could get by. We commend you for your generosity. In fact, that is exactly what Jehovah wanted you to do.

At Deuteronomy Chapter 15 verse 10 it says: "You should generously give to him, and you should not give to him grudgingly, for this is why Jehovah your God will bless your every deed and undertaking".

Samuel F. Herd: Imitate Jehovah's Generosity

Did you notice we are to give, but to do so with the right attitude? He said not grudgingly, and when we show such generosity Jehovah will indeed bless our every deed and undertaking.

Maybe you have experienced that. When we give to others often we find we're blessed with more than we gave away in the first place. Proverbs 11:24 makes that very point it says: "One gives generously and ends up with more".

Jesus himself said: "Practice giving, and people will give to you". In addition to providing materially to those in need, how else can we demonstrate this spirit of giving?

In our May program, Brother Lett explained the goal of the Governing Body to accelerate the building of places of worship, and other theocratic facilities. We would like to take this opportunity to thank you for your generous response over the past few months, and for your continued support of this all-important work. Thank you very much.

How about this one. Are we generous when it comes to forgiving those who have offended us in some way? Come again! I asked if we are generous forgivers.

The religious leaders in the first century taught that you only had to forgive a person three times. That was it! But Jesus taught Peter that that was being stingy. Knowing that three times was the limit the religious leaders established, Peter no doubt thought he was generous when he asked Jesus at Matthew 18:21 "...how many times is my brother to sin against me and am I to forgive him? Up to seven times?" Peter likely thought he was being generous. Seven times! That was more than twice the limit that was established back then.

However, what did Jesus say in response? You're too stingy Peter! In verse 22 Jesus said to him "I say to you not up to seven times but up to 77 times". Now that was generous.

We don't keep count. We just keep on forgiving our imperfect brothers and sisters. Divine forgiveness is expansive. It's generous. Psalm 86:5 says of Jehovah "For youare good and ready to forgive".

Samuel F. Herd: Imitate Jehovah's Generosity

How are we doing in this regard? Are we ready to forgive when our feelings are hurt, or we are offended?

We can be generous with our time. Are we quick to volunteer to clean or maintain the Kingdom Hall? How about spending time visiting the sick or elderly in our congregation, or helping a new student on the theocratic ministry school to prepare his talk?

Time is a precious commodity. Are we generous and doling it out for such noble purposes?

Speaking of giving of our time. Are we generous when it comes to the ministry? At Philippians 1:5 Paul called it "the contribution you have made to the good news". It's true, all of us have different circumstances, but if we look over our publisher record card for the past six months, would we consider ourselves to be generous in the amount of time we devoted to sharing the good news?

Husbands, wives, parents, elders, pioneers, publishers -Do we generously give commendation to others?

Proverbs 3:27 says: "Do not withhold good from those to whom you should give it". Do we sometimes withhold commendation? Why would we do that? At times we simply forget to tell someone what we appreciated about them.

On the other hand, some find it easy to commend those who they consider are inferior to them, or those who are superior to them. But at times we might have trouble commending a peer. We might think: "If I commend him he might think he's better than I am". Or suppose there is a brother who gave a very good talk in the congregation but you were somewhat annoyed by his overuse of the expression "Do you know what I mean?" We might feel that if we commend him on his talk that we're tacitly approving his overuse of that phrase "Do you know what I mean?" Why not sincerely commend him on something you specifically appreciated about the talk? Of course, if you are an elder or the theocratic minister school overseer, you might bring the overuse phrase to his attention, but after sincere commendation.

Samuel F. Herd: Imitate Jehovah's Generosity

All of us appreciate commendation. Three times Jehovah's voice was heard from the heavens giving commendation approving his son. In Revelation Chapter 2 Jesus provides commendation to several congregations in Asia Minor. Yes, a word spoken at the right time how good it is.

At Acts 20:35 Jesus is quoted as saying "there is more happiness in giving than there is in receiving". With that simple statement Jesus captured the essence of true generosity.

A generous person gives freely of his time, energy and resources to benefit others. And generosity is measured not by the size of the gift, but by the motive of the giver.

Again, the Governing Body wanted me to take this opportunity to thank all of you for your continued generous support of the worldwide work.

MATTHEW IS CALLED

MATTHEW 9:9-13 MARK 2:13-17 LUKE 5:27-32

For a short time after healing the paralytic, Jesus remains in the area of Capernaum by the Sea of Galilee. Again crowds come to him, and he begins teaching them. As he walks on, he sees Matthew, who is also called Levi, sitting at the tax office. Jesus extends a wonderful invitation to him: “Be my follower.”—Matthew 9:9.

Likely, Matthew is already somewhat familiar with Jesus’ teachings and the works he has performed in the area, as were Peter, Andrew, James, and John. Like them, Matthew responds immediately. Matthew describes this in his Gospel, saying: “At that he [Matthew himself] rose up and followed” Jesus. (Matthew 9:9) Hence, Matthew leaves his responsibilities as a tax collector behind and becomes a disciple of Jesus.

At some later point, perhaps to express appreciation for this special call from Jesus, Matthew holds a large feast at his house. Who are invited in addition to Jesus and his disciples? Well, a number of Matthew’s former associates, other tax collectors, are present. They collect taxes for the hated Roman authorities, including taxes on ships coming into the harbor, taxes on caravan traffic on the main roads, and duties on imported goods. How do the Jews in general view those tax collectors? The people despise them because they often dishonestly exact more money than the regular tax rate. There are also ‘sinners’ at the feast, individuals who have a reputation for practicing wrongdoing.—Luke 7:37-39.

Observing Jesus at the feast with such people, the self-righteous Pharisees who are present ask his disciples: “Why does your teacher eat with tax collectors and sinners?” (Matthew 9:11) Overhearing them, Jesus answers: “Healthy people do not need a physician, but

those who are ill do. Go, then, and learn what this means: ‘I want mercy, and not sacrifice.’ For I came to call, not righteous people, but sinners.” (Matthew 9:12, 13; Hosea 6:6) The Pharisees are not sincere when they refer to Jesus as “teacher,” but they can learn something from him about what is right.

Apparently, Matthew has invited tax collectors and sinners to his home so that they can listen to Jesus and receive spiritual healing, “for there were many of them who were following him.” (Mark 2:15) Jesus wants to help them to attain a healthy relationship with God. Unlike the self-righteous Pharisees, Jesus does not despise such ones. He is moved with compassion and mercy; he can serve as a spiritual physician to all who are spiritually ill.

Jesus shows mercy toward tax collectors and sinners, not to condone their sins, but to show tender feelings similar to those that he displayed toward the physically ill. Recall, for example, when he compassionately touched the leper, saying: “I want to! Be made clean.” (Matthew 8:3) Should we not cultivate the same merciful view and help those in need, especially by assisting them in a spiritual way?

-
- ◇ What is Matthew doing when Jesus sees him?
 - ◇ Why do other Jews despise tax collectors?
 - ◇ Why does Jesus associate with sinners?



Preaching to All Sorts of People

(1 Timothy 2:4)

A Bm/A A A Bm A/C#

We real - ly want to im - i - tate our God, To be im -
 It does - n't mat - ter where they may be found Or what at
 Je - ho - vah wel - comes all who make the choice To leave the

D F#m7 E D E/D

par - tial, as we know he is. To save all
 first they might ap - pear to be. What real - ly
 world and all its ways be - hind. This we have

C#m7 F#m

sorts of peo - ple is his will; He wel - comes
 counts is what they are at heart - The in - ner
 learned, and this we want to share, And so we

D Bm D/E Chorus E

all to come and to be his.
 self, the one Je - ho - vah sees. It's the
 preach to peo - ple of all kinds.

Preaching to All Sorts of People

A D/A E A D/A

per - son, not the place; It's the heart and not the face. God's

A D Esus4 E

mes - sage to all peo - ple we ex - tend. So be -

A Bm7 A/C# D

cause we real - ly care, We keep preach - ing ev - 'ry - where: "All sorts of

A/E Bm/E C#m/E A

peo - ple can be - come God's friend."

R.H.

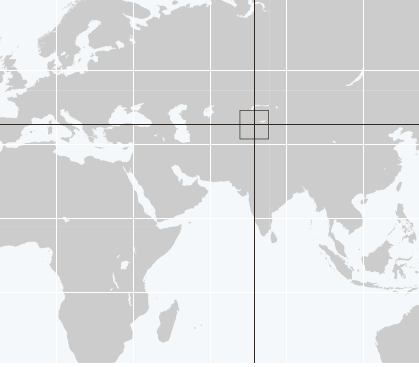
APRIL 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
JUNE 4–JULY 8, 2018



COVER IMAGE:
KYRGYZSTAN

A special pioneer couple preach in a remote area near the city of Balykchy

PUBLISHERS
5,235

BIBLE STUDIES
4,653

MEMORIAL ATTENDANCE (2017)
10,067

TABLE OF CONTENTS

3 WEEK OF **JUNE 4-10**
The Way to True Freedom

8 WEEK OF **JUNE 11-17**
Serve Jehovah, the God of Freedom

People around the world are demanding more freedom. How should Christians view freedom? These two articles will consider what true freedom is, how we can attain it, and how to use our relative freedom now to benefit ourselves and others. Above all, we will learn how to honor Jehovah, the God of true freedom.

13 **Appointed Men**
—Learn From Timothy

15 WEEK OF **JUNE 18-24**
Imitating Jehovah
—A God Who Gives Encouragement

20 WEEK OF **JUNE 25–JULY 1**
Encourage One Another
“All the More So”

These articles show that Jehovah has always encouraged his servants and that they have followed his example throughout the ages. We will see why it is more urgent than ever to give encouragement to one another.

25 WEEK OF **JULY 2-8**
Young People, Are You Focused
on Spiritual Goals?

Young people in the congregation benefit themselves if they focus on pleasing Jehovah. This article gives reasons for setting spiritual goals early in life and for giving priority to the field ministry.

30 **QUESTIONS FROM READERS**

This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations.

To make a donation, please visit www.jw.org.


THE WATCHTOWER®
ANNOUNCING JEHOVAH'S KINGDOM

Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

The Watchtower (ISSN 0043-1087) Issue 5 April 2018 is published by Watchtower Bible and Tract Society of New York, Inc.; L. Weaver, Jr., President; G. F. Simonis, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2017 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

April 2018

Vol. 139, No. 5 ENGLISH

135 Jehovah's Warm Appeal: "Be Wise, My Son"

(Proverbs 27:11)

E B/D# E E/G# F#m11 E B/D# Aadd9/C# B/D#

Young man and young wom - an, do give your heart to
Re - joice and take plea - sure in giv - ing me your

E G#m C#m C#m9/B C#m/B B/A A

me. My foe who now taunts me will then be made to
all, And though you maystum - ble, I'll raise you if you

E/G# F#m7 C#m Ama7 B/A

see. Your youth and de - vo - tion to me you free - ly
fall. No mat - ter who fails you or proves to be un -

G#m7 E/G# C#m G#m/B Ama7 E/G#

give; You show all the world that for me you real - ly
true, Take com - fort in know - ing I'll al - ways cher - ish

Jehovah's Warm Appeal: "Be Wise, My Son"

Chorus

live. you. Be - lov - ed son and pre - cious

Chords: F#m7, A/B, B7, E, B/D#

daugh - ter, Be wise and make my heart re - joice,

Chords: A/C#, E/B, A, C#m7/G#, F#m

That out of your own heart you serve me,

Chords: F#m/E, F#m/D#, G#7sus4, G#7, C#m9, C#m

And of - fer praise by your own choice.

Chords: Am6/C, Esus4/B, E/B, B7sus4, B7, Esus4, E



Young People, Are You Focused on Spiritual Goals?

“Commit to Jehovah whatever you do, and your plans will succeed.”—PROV. 16:3.

SUPPOSE you plan to travel to a distant town for an important event. Getting there requires a long journey by bus. At the bus station, you are overwhelmed by crowds of passengers and many buses. How good it is that you have your goal clearly in mind—finding the bus that is going to your chosen destination! Boarding a bus going anywhere else would mean that you would head in the wrong direction.

² Young people today might be likened to those passengers. Adolescents face a long journey, not by bus, but in life. At times they may feel overwhelmed by the opportunities and decisions that confront them. Youths, you can make it easier for yourselves if you have a good idea where you want to go in life. Where should you be headed?

³ This article answers that question by encouraging youths to focus their life on their desire to please Jehovah. That

1-3. (a) What challenge confronts all young people, and how might this be illustrated? (See opening picture.) (b) How can Christian youths best meet this challenge?

SONGS: 135, 144

HOW WOULD YOU ANSWER?

How can young ones benefit from applying Proverbs 16:3?

What goals can young people work toward?

What will help youths not to be distracted?

means including Jehovah in all aspects of life—education, employment, family responsibilities, and so on. And it means reaching out for spiritual goals. Young people who keep focused on serving Jehovah can be sure of his blessing in making a success of life.—**Read Proverbs 16:3.**

WHY SET SPIRITUAL GOALS?

⁴ Setting theocratic goals early in life makes good sense. Why? We will examine three reasons. The first two show that working on spiritual goals strengthens a person's relationship with Jehovah; the third highlights the benefit of aiming for theocratic targets early in life.

⁵ The primary reason for setting spiritual goals is to show Jehovah how grateful we are for his love and for what he has done for us. The psalmist observed: "It is good to give thanks to Jehovah . . . For you have made me rejoice, O Jehovah, because of your deeds; because of the works of your hands I shout joyfully." (Ps. 92:1, 4) As a young person, think of all you owe to Jehovah. Your life, your faith, the Bible, the congregation, and your wonderful hope for the future. Giving priority to spiritual matters is a way of showing gratitude to God for these blessings, and that brings you closer to him.

⁶ The second reason is that once you start working toward spiritual goals, you begin building a record of good works in Jehovah's eyes. This brings you even closer to him. The apostle Paul promised:

-
4. What will we examine in this article?
 5. What is the primary reason for setting spiritual goals?
 6. (a) What effect do spiritual goals have on our relationship with Jehovah? (b) What goals can be set at an early age?

"God is not unrighteous so as to forget your work and the love you showed for his name." (Heb. 6:10) You are never too young to set goals. Christine was ten years old when she made up her mind to read regularly the life stories of faithful Witnesses. At 12 years of age, Toby set the goal of reading the entire Bible before his baptism. Maxim was 11 years old and his sister Noemi was one year younger when they got baptized. Both then began working toward the goal of Bethel service. To help themselves keep focused, they put a Bethel application up on a wall in their home. Why not consider which goals are important to you and then start working toward them?—**Read Philippians 1:10, 11.**

⁷ The third reason for setting goals early in life has to do with decision-making. Adolescents have to make decisions about education, employment, and other matters. Making decisions is like choosing the right road when you come to an intersection. As long as you know the way to your destination, choosing the right road presents no problem. In the same way, if you know what your goals are, making good decisions becomes easier. Proverbs 21:5 says: "The plans of the diligent surely lead to success." The earlier you make plans by setting good goals, the sooner you will have success. That is what Damaris experienced when she faced an important decision as a teenager.

⁸ Damaris finished her basic schooling with top grades. She could have accepted a scholarship to study law at a university, but she chose instead to work in a

-
- 7, 8. (a) How can setting goals make decision-making easier? (b) Why did one teenager choose not to go to a university?

bank. Why? “I made up my mind very early on to pioneer. That meant working part-time. With a university degree in law, I could have earned a lot of money, but I would have had little chance of finding part-time work.” Damaris has now been a pioneer for 20 years. Does she feel that she set the right goal and made the correct decision as a teenager? “At my workplace in the bank, I now have much contact with lawyers. They do the sort of work I would be doing had I studied law. Many, though, are very unhappy with their jobs. My decision to pioneer helped me sidestep frustration in a secular career and opened the way for years of joy in Jehovah’s service.”

⁹ Thousands of young ones in congregations all over the world deserve warm praise. They commit themselves to Jehovah and focus their lives on theocratic goals. Such young people enjoy life to the full while at the same time learning to follow Jehovah’s guidance in all endeavors. These include education, employment, and family life. “Trust in Jehovah with all your heart,” wrote Solomon. “In all your ways take notice of him, and he will make your paths straight.” (Prov. 3:5, 6) Youths in the Christian congregation are precious in the eyes of Jehovah, who loves them dearly and gives them his protection, guidance, and blessing.

BECOME WELL-PREPARED TO GIVE A WITNESS

¹⁰ A young person who focuses his life on the desire to please Jehovah gives

9. Why do our young people deserve warm praise?

10. (a) Why must the ministry be high on our list of priorities? (b) How can we become effective in the ministry?

special attention to the ministry. Jesus Christ stressed that “the good news has to be preached first.” (Mark 13:10) Because the preaching work is so urgent, it should be high on our list of priorities. Could you set the goal of sharing in the ministry more often? Could you pioneer? But what if you find little joy in preaching? And how can you be more effective at giving a witness? Two basic steps will help: Prepare well, and do not give up sharing what you know with others. It might surprise you how much joy you will then find when preaching.

¹¹ You could start by working out an answer to a question commonly raised by schoolmates, such as “Why do you believe in God?” Our jw.org website contains articles designed to help young people work out for themselves how to answer that question. Look under BIBLE TEACHINGS > TEENAGERS. There you will find a worksheet entitled “Why Do I Believe in God?” The worksheet will guide you in preparing your own answer. It provides three scriptures you can use when explaining your conviction—Hebrews 3:4, Romans 1:20, and Psalm 139:14. Using these worksheets, you can prepare an answer to one question after another.—**Read 1 Peter 3:15.**

¹² As you have opportunity, encourage your schoolmates to look up jw.org for themselves. That is what Luca did. His class was discussing different religions, and Luca noticed that the textbook contained some wrong ideas about Jehovah’s Witnesses. Although he felt hesitant, he asked permission to correct these false claims, and the teacher

11, 12. (a) What can young ones do to prepare to give a witness? (b) How did one youth use an opportunity to give a witness at school?



How do you prepare to give a witness?
(See paragraphs 11, 12)

agreed. Not only did Luca explain his beliefs but he also showed our website to the whole class. For homework the teacher asked each pupil to view the whiteboard animation *Beat a Bully Without Using Your Fists*. Luca was thrilled to be able to give a good witness.

¹³ Do not lose heart, even if the road you travel gets bumpy at times. (2 Tim. 4:2) When difficulties arise, stick to your goals. Katharina was 17 years old when she made it her goal to witness to each colleague at work. One person insulted her several times, but she refused to be intimidated. Her fine conduct in the face of difficulties impressed another colleague named Hans. As a result, he read our publications, studied the Bible, and got baptized. Katharina had moved away and did not know all of this. Imagine her joy when 13 years later she was sitting in the Kingdom Hall with her family and Hans was introduced as the visit-

13. Why should we not give up when difficulties arise?

ing speaker! How good that Katharina did not give up on her goal to witness to her workmates!

DO NOT BE DISTRACTED

¹⁴ So far this article has encouraged you to make up your mind to focus your life on your desire to serve Jehovah. This means centering your life on spiritual goals. Other youths of your age probably center their lives on having a good time, and they will likely invite you to join them. Sooner or later you will need to show how determined you are to stick to the choices you have made. Do not be distracted by peer pressure. After all, thinking again of the bus illustration, you surely would not board a bus going just anywhere simply because the passengers on that bus appear to be having a good time.

¹⁵ There are a number of ways to combat peer pressure. For instance, avoid

14, 15. (a) When under pressure, what should youths keep in mind? (b) How can youths combat peer pressure?

situations that are known to be tempting. (Prov. 22:3) And remind yourself of the painful consequences of joining others in bad behavior. (Gal. 6:7) A further help is to admit your own need for advice. Humility will allow you to be open to suggestions from your parents and spiritually mature ones in the congregation.—**Read 1 Peter 5:5, 6.**

¹⁶ Humility moved Christoph to accept good advice. Shortly after he got baptized, he began training regularly at a fitness center. Other young people at the center urged him to join their sports club. He spoke about the matter to an elder, who asked Christoph to think about certain dangers before making a decision, such as the risk of getting infected by the spirit of competition. Christoph joined the club anyway. In time, however, he discovered that the sport was violent, even dangerous. Again he spoke to several elders, all of whom gave him Scriptural advice. “Jehovah sent me good advisers, and I listened to Him, even if it took some time.” Are you humble enough to accept sound advice?

¹⁷ “Rejoice, young man [or woman], while you are young, and let your heart be glad in the days of your youth.” (Eccl. 11:9) Yes, Jehovah wants you as a young person to have a joyful heart. This article has highlighted one way to make that possible. Keep yourself focused on theocratic goals, including Jehovah in all your plans. The earlier you start to do this, the sooner you will sense Jehovah’s guidance, protection, and blessing.

16. Relate an experience showing the benefits of humility.

17, 18. (a) What does Jehovah want for young people today? (b) What sad situation may arise in adulthood, and how can this be avoided? Illustrate.

Think of all the sound counsel you find in God’s Word, and take to heart the advice: “Remember, then, your Grand Creator in the days of your youth.”—Eccl. 12:1.

¹⁸ No one remains young for long. Young people quickly progress to adulthood. Sad to say, as adults, many then regret having followed the wrong goals when they were young or, just as frustrating, having had no goals at all. But youths who today keep focused on theocratic goals will well into adulthood be deeply satisfied with the choices they made. This is the case with Mirjana, who as a teenager was very talented at sports. She was asked to take part in the Winter Olympic Games but chose instead to take up the full-time ministry. Over 30 years later, Mirjana is still in full-time service, together with her husband. She explains: “Fame, honor, power, and riches are transitory and lowly goals in life. Serving God and trying to contribute in some small way to helping people spiritually are truly noble and lasting goals.”

¹⁹ Young people in the congregation deserve warm commendation for the way they meet these challenges and for being determined to focus their lives on serving Jehovah. Youths do this by reaching out for spiritual goals and by giving the preaching work high priority. Moreover, they make up their mind not to be distracted by this world. Adolescents can be sure that their hard work is not in vain. They have the loving support of their brothers and sisters, and when they commit themselves to Jehovah, their plans in life will succeed.

19. Summarize the benefits of being focused on spiritual goals early in life.

Keep Your Eyes on the Prize!

(2 Corinthians 4:18)

F F+5 Dm/F C/B \flat B \flat D7/A

When the eyes of blind ones see a - gain And the
When the wolves and lambs will feed as one, When the

Detailed description: This system contains the first two staves of music. The top staff is in treble clef with a 3/4 time signature and a key signature of one flat (Bb). It features a melody line with eighth and quarter notes. The bottom staff is in bass clef, providing a harmonic accompaniment with chords and some eighth notes. Chord symbols are placed above the treble staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7

ears of and deaf ones hear a - gain, When the
bears and calves bask in the sun, Then a

Detailed description: This system contains the third and fourth staves of music. The top staff continues the melody from the first system. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: Gm, Eb/G, Gm6(ma7), C7sus4, and C7.

F F/A Gm/B \flat D/A Gm

songs of chil - dren fill the air And
mere young boy will lead them all, And

Detailed description: This system contains the fifth and sixth staves of music. The top staff continues the melody. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: F, F/A, Gm/Bb, D/A, and Gm.

Dm7 Dm11 G7 C7 B \flat /D C7/E

joy and peace are ev - 'ry - where, When our
they will heed his child - ish call. When our

Detailed description: This system contains the seventh and eighth staves of music. The top staff continues the melody. The bottom staff continues the bass accompaniment. Chord symbols are placed above the treble staff: Dm7, Dm11, G7, C7, Bb/D, and C7/E.

Keep Your Eyes on the Prize!

F F+5 Dm/F C/Bb Bb D7/A

loved ones will re - turn to life, To an
tears be - long to yes - ter - day, When our

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'loved ones will re - turn to life, To an tears be - long to yes - ter - day, When our'. Chord symbols are placed above the staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7 Chorus

earth that's free pain from sin and strife, You will
fears and pain have passed a - way,

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'earth that's free pain from sin and strife, You will fears and pain have passed a - way,'. Chord symbols are placed above the staff: Gm, Eb/G, Gm6(ma7), C7sus4, and C7. The word 'Chorus' is written above the final measure.

F Cm7 A+5 Bb F/A Bbm/G //

see how God these things sup - plies, If

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'see how God these things sup - plies, If'. Chord symbols are placed above the staff: F, Cm7, A+5, Bb, F/A, and Bbm/G. Double bar lines (//) are placed at the end of both staves.

F/C F/A Db7/Ab Gm7 Bb/C C7 F

you keep your eyes on the prize.

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'you keep your eyes on the prize.'. Chord symbols are placed above the staff: F/C, F/A, Db7/Ab, Gm7, Bb/C, C7, and F. The final measure of the top staff has a long note with a fermata, and the bottom staff has a long chord with a fermata.

