

- Song 13 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Be My Follower—What Is Needed?”:** (10 min.)
 Lu 9:57, 58—Those who follow Jesus must put their trust in Jehovah (*it-2* 494)
 Lu 9:59, 60—Those who follow Jesus put the Kingdom of God first in their lives (*nwtsty* study notes)
 Lu 9:61, 62—Those who follow Jesus cannot allow themselves to be distracted by the things of the world (*nwtsty* media; *w12* 4/15 15-16 ¶11-13)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 8:3—How were these Christians “ministering” to Jesus and the apostles? (*nwtsty* study note)

 Lu 9:49, 50—Why did Jesus not prevent a man from expelling demons, even though the man was not following him? (*w08* 3/15 31 ¶2)

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 8:1-15

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) *w12* 3/15 27-28 ¶11-15
 —Theme: Should We Regret Any Sacrifices That We Have Made for the Sake of the Kingdom?

LIVING AS CHRISTIANS

- Song 124
- **Local Needs:** (15 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 28, box on p. 70
- Review Followed by Preview of Next Week (3 min.)
- Song 110 and Prayer

LUKE 8-9 | Be My Follower—What Is Needed?

9:62

In order to make straight furrows, a plowman could not be distracted by what was behind him. Similarly, a Christian cannot allow himself to be distracted by the things that he left behind in the world.—Php 3:13.

When we experience difficulties, it is easy to long for ‘the good old days,’ perhaps the days before we came into the truth. When doing so, we often exaggerate the joys and minimize the problems of the past. That is what the Israelites did after they left Egypt. (Nu 11:5, 6) If we were to dwell on such thoughts, we could be tempted to return to our former way of life. How much better it is to count our present blessings and to focus on future joys under the Kingdom!—2Co 4:16-18.



Christ, Our Model

(1 Peter 2:21)

1. What love Jehovah showed,
 What goodness from him flowed,
 When for all mankind he offered his Firstborn.
Christ took on human form—
 The Son of man was born—
 By his example, God's name he adorned.
2. Jehovah's Word, he said,
 Sustained his life like bread.
 It gave him wisdom and knowledge and insight.
His Father's willing slave,
 A model Jesus gave;
 To please his Father would bring him delight.
3. Like Jesus, may our days
 Provide Jehovah praise,
 And may his footsteps become our own roadway.
Let Jesus' model be
 Our path eternally,
 And then God's favor we'll know day by day.

LUKE 7:40-8:14

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

7:41 * See App. B14. 7:47 * Or “great.”

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-

ried away by anxieties, riches,^a and pleasures of this life,^b they are completely choked and bring nothing to maturity.^c **15** As for that on the fine soil, these are the ones who, after hearing the word with a fine and good heart,^d retain it and bear fruit with endurance.^e

16 “No one after lighting a lamp covers it with a vessel or puts it underneath a bed, but he puts it on a lampstand so that those who come in may see the light.^f **17** For there is nothing hidden that will not become manifest, nor anything carefully concealed that will never become known and not come out in the open.^g **18** Therefore, pay attention to how you listen, for whoever has will be given more,^h but whoever does not have, even what he imagines he has will be taken away from him.”ⁱ

19 Now his mother and brothers^j came to him, but they were unable to get near him because of the crowd.^k **20** So it was reported to him: “Your mother and your brothers are standing outside, wanting to see you.” **21** In reply he said to them: “My mother and my brothers are these who hear the word of God and do it.”^l

22 One day he and his disciples got into a boat, and he said to them: “Let us cross to the other side of the lake.” So they set sail.^m **23** But as they were sailing along, he fell asleep. And a violent windstorm descended on the lake, and their boat began to fill up with water and to be in danger.ⁿ **24** So they went and woke him up, saying: “Instructor, Instructor, we are about to perish!” With that he got up and rebuked the wind and the raging of the water, and they subsided, and a calm set in.^o **25** Then he said to them: “Where is your

LUKE 8:15-34

faith?" But they were filled with fear and were astounded, saying to one another: "Who really is this? For he orders even the winds and the water, and they obey him."^a

26 And they put in to shore in the region of the Ger'a-senes,^b which is on the side opposite Gal'i-lee. **27** As Jesus got out onto land, a demon-possessed man from the city met him. For a considerable time he had not worn clothing, and he was staying, not in a house, but among the tombs.*^c **28** At the sight of Jesus, he cried out and fell down before him, and with a loud voice, he said: "What have I to do with you, Jesus, Son of the Most High God? I beg you, do not torment me."^d **29** (For Jesus had been ordering the unclean spirit to come out of the man. It had seized him on many occasions,*^e and he was repeatedly bound with chains and fetters and kept under guard, but he would break the bonds and be driven by the demon into the isolated places.) **30** Jesus asked him: "**What is your name?**" He said: "Legion," for many demons had entered into him. **31** And they kept pleading with him not to order them to go away into the abyss.^f **32** Now a large herd of swine^g was feeding there on the mountain, so they pleaded with him to permit them to enter into the swine, and he gave them permission.^h **33** With that the demons came out of the man and went into the swine, and the herd rushed over the precipice* into the lake and drowned. **34** But when the herders saw what had happened, they fled and reported it in the city and in the countryside.

8:27 *Or "memorial tombs." **8:29** *Or possibly, "Over a long time it had held him fast." **8:33** *Or "steep bank."

LUKE 8:35-9:3

35 Then people went out to see what had happened. They came to Jesus and found the man from whom the demons had come out, clothed and in his right mind, sitting at the feet of Jesus, and they grew fearful. **36** Those who had seen it reported to them how the demon-possessed man had been made well. **37** Then a great number from the surrounding region of the Ger'a-senes asked Jesus to go away from them, because they were gripped by great fear. Then he went aboard the boat to depart. **38** However, the man from whom the demons had gone out kept begging to continue with him, but he sent the man away, saying:^a **39** "Go back home, and keep on relating what God did for you." So he went away, proclaiming throughout the whole city what Jesus had done for him.

40 When Jesus returned, the crowd received him kindly, for they were all expecting him.^b

41 But look! a man named Ja'irus came; this man was a presiding officer of the synagogue. And he fell at the feet of Jesus and began to plead with him to come to his house,^c **42** because his only* daughter, who was about 12 years old, was dying.

As Jesus was going, the crowds pressed in on him. **43** Now there was a woman who had a flow of blood^d for 12 years, and she had not been able to get a cure from anyone.^e **44** She approached from behind and touched the fringe of his outer garment,^f and immediately her flow of blood stopped. **45** So Jesus said: "Who touched me?" When they were all denying it, Peter said: "Instructor, the crowds are hemming you in and pressing against you."^g **46** But

8:42 *Lit., "only-begotten."

Jesus said: **“Someone touched me, for I know that power^a went out of me.”** **47** Seeing that she had not escaped notice, the woman came trembling and fell down before him and declared before all the people why she touched him and how she was healed immediately. **48** But he said to her: **“Daughter, your faith has made you well. Go in peace.”^b**

49 While he was yet speaking, a representative of the presiding officer of the synagogue came, saying: **“Your daughter has died; do not bother the Teacher any longer.”^c** **50** On hearing this, Jesus answered him: **“Have no fear, only have faith, and she will be saved.”^d** **51** When he reached the house, he did not let anyone go in with him except Peter, John, James, and the girl’s father and mother. **52** But people were all weeping and beating themselves in grief for her. So he said: **“Stop weeping,^e for she did not die but is sleeping.”^f** **53** At this they began to laugh at him scornfully, because they knew she had died. **54** But he took her by the hand and called to her: **“Child, get up!”^g** **55** And her spirit^{*h} returned, and she rose immediately,ⁱ and he ordered that something be given her to eat. **56** Well, her parents were beside themselves, but he instructed them to tell no one what had happened.^j

9 Then he called the Twelve together and gave them power and authority over all the demons^k and to cure diseases.^l **2** And he sent them out to preach the Kingdom of God and to heal, **3** and he said to them: **“Carry nothing for the trip, neither staff nor food pouch nor bread nor money;^{*} neither have**

8:55 *Or “life force.” 9:3 *Lit., “silver.”

two garments.*^a **4** But wherever you enter into a home, stay there and leave from there.^b

5 And wherever people do not receive you, on going out of that city, shake the dust off your feet for a witness against them.”^c

6 Then starting out, they went through the territory from village to village, declaring the good news and performing cures everywhere.^d

7 Now Herod* the district ruler# heard about everything that was happening, and he was greatly perplexed because some were saying that John had been raised up from the dead,^e **8** but others were saying that E-li'jah had appeared, and still others that one of the ancient prophets had risen.^f **9** Herod said: “John I beheaded.^g Who, then, is this about whom I am hearing such things?” So he was trying to see him.^h

10 When the apostles returned, they reported to Jesus all they had done.ⁱ With that he took them along and withdrew privately into a city called Beth-sa'i-da.^j **11** But the crowds, getting to know it, followed him. And he received them kindly and began to speak to them about the Kingdom of God, and he healed those needing a cure.^k

12 Then the day was coming to a close. The Twelve now came up and said to him: “Send the crowd away, so that they may go into the surrounding villages and countryside to find lodging and provisions, because out here we are in an isolated place.”^l **13** But he said to them: “You give them something to eat.”^m They said: “We have nothing more than five loaves and two fish, unless perhaps we our-

9:3 *Or “an extra garment.” 9:7 *That is, Herod Antipas. See Glossary. #Lit., “the tetrarch.”

LUKE 9:4-26

selves go and buy food for all these people.” **14** There were, in fact, about 5,000 men. But he said to his disciples: **“Have them sit down in groups of about 50 each.”** **15** And they did so and had them all sit down. **16** Taking now the five loaves and the two fish, he looked up to heaven and blessed them. Then he broke them up and began giving them to the disciples to set before the crowd. **17** So they all ate and were satisfied, and they took up the leftovers, 12 baskets of fragments.^a

18 Later, while he was praying alone, the disciples came to him, and he questioned them, saying: **“Who are the crowds saying that I am?”**^b **19** In reply they said: “John the Baptist, but others say E-li’jah, and still others say that one of the ancient prophets has risen.”^c **20** Then he said to them: **“You, though, who do you say I am?”** Peter answered: “The Christ of God.”^d **21** Then in a stern talk to them, he instructed them not to tell this to anybody,^e **22** but he said: **“The Son of man must undergo many sufferings and be rejected by the elders and the chief priests and the scribes and be killed,^f and on the third day be raised up.”**^g

23 Then he went on to say to all: **“If anyone wants to come after me, let him disown himself^h and pick up his torture stake* day after day and keep following me.ⁱ 24** For whoever wants to save his life* will lose it, but whoever loses his life* for my sake is the one who will save it.^j **25** Really, what good will it do a man if he gains the whole world but loses his own self or suffers ruin?^k **26** For whoever becomes ashamed of me and of my words, the Son of man will

9:23 *See Glossary. 9:24 *Or “soul.”

LUKE 9:27-50

be ashamed of that person when he comes in his glory and that of the Father and of the holy angels.^a **27** But I tell you truly, there are some of those standing here who will not taste death at all until first they see the Kingdom of God.”^b

28 In fact, about eight days after saying these words, he took Peter, John, and James along and climbed up the mountain to pray.^c **29** And as he was praying, the appearance of his face changed and his clothing became glitteringly white. **30** And look! two men were conversing with him; they were Moses and E-li'jah. **31** These appeared with glory and began talking about his departure, which he was about to fulfill at Jerusalem.^d **32** Now Peter and those with him were weighed down with sleep, but when they became fully awake, they saw his glory^e and the two men standing with him. **33** And as these were departing from him, Peter said to Jesus: “Instructor, it is fine for us to be here. So let us erect three tents, one for you, one for Moses, and one for E-li'jah.” He did not realize what he was saying. **34** But as he was saying these things, a cloud formed and began to overshadow them. As they entered into the cloud, they became afraid. **35** Then a voice^f came out of the cloud, saying: “This is my Son, the one who has been chosen.^g Listen to him.”^h **36** As the voice spoke, Jesus was found alone. But they kept quiet and did not report to anyone in those days any of the things they saw.ⁱ

37 The following day when they came down from the mountain, a large crowd met him.^j **38** And look! a man called out from the crowd, saying: “Teacher, I beg you to take a look at my son, because he is my only

one.^a **39** And look! a spirit seizes him, and suddenly he cries out, and it throws him into convulsions with foaming at the mouth, and only with difficulty does it leave him after bruising him. **40** I begged your disciples to expel it, but they could not.” **41** In response Jesus said: **“O faithless and twisted generation,^b how long must I continue with you and put up with you? Bring your son over here.”^c** **42** But even as he was approaching, the demon hurled him to the ground and violently threw him into a convulsion. However, Jesus rebuked the unclean spirit and healed the boy and gave him back to his father. **43** And they were all astounded at the majestic power of God.

While they were all astonished at all the things he was doing, he said to his disciples: **44** **“Listen carefully and remember these words, for the Son of man is going to be betrayed into men’s hands.”^d** **45** But they did not understand what he was saying. In fact, it was concealed from them so that they might not grasp it, and they were afraid to question him about this saying.

46 Then a dispute arose among them about which one of them was the greatest.^e **47** Jesus, knowing the reasoning of their hearts, took a young child, stood him beside him, **48** and said to them: **“Whoever receives this young child on the basis of my name receives me also; and whoever receives me also receives the One who sent me.^f For the one who conducts himself as a lesser one among all of you is the one who is great.”^g**

49 In response John said: “Instructor, we saw someone expelling demons by using your name, and we tried to prevent him, because he is not following with us.”^h **50** But Jesus said to him:

“Do not try to prevent him, for whoever is not against you is for you.”

51 As the days were drawing near* for him to be taken up,^a he resolutely set his face to go to Jerusalem. **52** So he sent messengers ahead of him. And they went and entered a village of Samar'i-tans to make preparations for him. **53** But they did not receive him,^b because he was determined* to go to Jerusalem. **54** When the disciples James and John^c saw this, they said: “Lord, do you want us to call fire down from heaven and annihilate them?”^d **55** But he turned and rebuked them. **56** So they went to a different village.

57 Now as they were going along the road, someone said to him: “I will follow you wherever you go.” **58** But Jesus said to him: **“Foxes have dens and birds of heaven have nests, but the Son of man has nowhere to lay down his head.”**^e **59** Then he said to another: **“Be my follower.”** The man said: “Lord, permit me first to go and bury my father.”^f **60** But he said to him: **“Let the dead^g bury their dead, but you go and declare abroad the Kingdom of God.”**^h **61** And still another said: “I will follow you, Lord, but first permit me to say good-bye to those in my household.” **62** Jesus said to him: **“No man who has put his hand to a plow and looks at the things behindⁱ is well-suited for the Kingdom of God.”**^j

10 After these things the Lord designated 70 others and sent them out by twos^k ahead of him into every city and place where he himself was to go. **2** Then he said to them: **“Yes, the harvest is great, but the workers are few. Therefore,**

9:51 *Lit., “coming to the full.” **9:53**

*Lit., “his face was set.”

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LUKE 8-9 | Be My Follower—What Is Needed?

9:62

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When we experience difficulties, it is easy to long for ‘the good old days,’ perhaps the days before we came into the truth. When doing so, we often exaggerate the joys and minimize the problems of the past. That is what the Israelites did after they left Egypt. (Nu 11:5, 6) If we were to dwell on such thoughts, we could be tempted to return to our former way of life. How much better it is to count our present blessings and to focus on future joys under the Kingdom!—2Co 4:16-18.



July 9-15

Treasures From God's Word

Luke 9:57, 58—Those who follow Jesus must put their trust in Jehovah

Luke 9:57, 58 Now as they were going along the road, someone said to him: "I will follow you wherever you go." But Jesus said to him: "Foxes have dens and birds of heaven have nests, but the Son of man has nowhere to lay down his head."

it-2 494 'Birds Have Roosts.'

Certain translations render the Greek word *ka-ta-ske'no-sis* as "nest"; actually it refers to a 'resting-place or roost' where birds settle at night, not a nest for incubating eggs and rearing young. When a certain one of the scribes said to Jesus: "Teacher, I will follow you wherever you are about to go," Jesus replied: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matthew 8:19, 20; Luke 9:57, 58) Here Jesus pointed out that to be his follower the man would have to forsake the idea of having the comforts and conveniences commonly enjoyed, and must put his trust completely in Jehovah. This principle is reflected in the model prayer he taught his disciples: "Give us today our bread for this day," and his statement: "Thus, you may be sure, none of you that does not say good-bye to all his belongings can be my disciple."—Matthew 6:11; Luke 14:33.

Luke 9:59, 60—Those who follow Jesus put the Kingdom of God first in their lives

Luke 9:59, 60 Then he said to another: "Be my follower." The man said: "Lord, permit me first to go and bury my father." But he said to

him: “Let the dead bury their dead, but you go and declare abroad the Kingdom of God.”

study notes

bury my father: The wording likely does not mean that the man had just lost his father in death and was asking only to make funeral arrangements. Had this been the case, it is unlikely that he would have been there talking to Jesus. In the ancient Middle East, a death in the family would be followed very quickly by a funeral, generally on the same day. So the man’s father may have been ailing or elderly, not dead. And Jesus would not have told the man to abandon a sick and needy parent, so there must have been other family members who could care for such vital needs. (Mark 7:9-13) The man was saying, in effect, ‘I will follow you, but not as long as my father still lives. Wait until my father dies and I have buried him.’ In Jesus’ view, however, the man was missing an opportunity to put the interests of the Kingdom of God first in his life.—Luke 9:60, 62.

Let the dead bury their dead: As shown in the study note on Luke 9:59, the father of the man to whom Jesus is talking was likely ailing or elderly, not dead. Therefore, Jesus is evidently saying: ‘Let those who are spiritually dead bury their dead,’ that is, the man should let his other relatives care for his father until he died and needed to be buried. By following Jesus, the man would put himself on the way to eternal life and not be among those who were spiritually dead before God. In his reply, Jesus shows that putting the Kingdom of God first in one’s life and declaring it far and wide are essential to remaining spiritually alive.

Luke 9:61, 62—Those who follow Jesus cannot allow themselves to be distracted by the things of the world

Luke 9:61, 62 And still another said: “I will follow you, Lord, but first permit me to say good-bye to those in my household.” Jesus said to him: “No man who has put his hand to a plow and looks at the things behind is well-suited for the Kingdom of God.”

Media on Luke 9:62

Plowing: Plowing was often done in the autumn when rains softened soil that had been baked hard by the sun during the hot summer months. (See Appendix B15.) Some plows consisted of a simple pointed piece of wood, perhaps metal-tipped, attached to a beam and pulled by one or more animals. After the soil was plowed, the seed was sown. In the Hebrew Scriptures, the familiar work of plowing was often alluded to in illustrations. (Judges 14:18; Isaiah 2:4; Jeremiah 4:3; Micah 4:3) Jesus frequently used agricultural activities to illustrate important teachings. For example, he referred to the work involved in plowing to emphasize the importance of being a wholehearted disciple. (Luke 9:62) If a plowman became distracted from the work at hand, he would make crooked furrows. Similarly, a disciple of Christ who gets distracted or turns aside from carrying out his responsibilities becomes unfit for God’s Kingdom.

w12 4/15 15-16 paragraphs 11-13

¹¹ To make the lesson from Jesus’ brief illustration stand out clearly, let us add some color and details to this word picture. A field laborer is busy plowing. While plowing, though, he cannot stop thinking about his home where there are family, friends, food, music, laughter, and shade. He longs for them. After plowing a good stretch of land, the laborer’s desire for those pleasant things in life becomes so overwhelming that he turns around to look at “the

things behind.” Though there is still much work to be done before the field is planted, the laborer is distracted and his work suffers. Of course, the laborer’s master is disappointed by the worker’s lack of perseverance.

¹² Now consider a parallel with a modern-day situation. The farmer could represent any Christian who seems to be doing well but actually is in spiritual danger. For comparison’s sake, let us imagine a brother who keeps busy in the ministry. However, though attending meetings and sharing in field service, he cannot stop thinking of certain aspects of the world’s way of life that he finds appealing. Deep down in his heart, he longs for them. Eventually, after he carries out his ministry for several years, his desire for some things of this world becomes so overwhelming that he turns back and looks at “the things behind.” Though there is still much work to be done in the ministry, he does not keep “a tight grip on the word of life,” and his share in theocratic activities suffers. (Philippians 2:16) Jehovah, “the Master of the harvest,” is saddened by any such lack of endurance.—Luke 10:2.

¹³ The lesson is obvious. It is commendable if we share regularly in such wholesome and satisfying activities as attending congregation meetings and participating in field service. But serving Jehovah with a complete heart involves more. (2 Chronicles 25:1, 2, 27) If deep down in his heart a Christian continues to love “the things behind”—that is, certain aspects of the world’s way of life—he is in danger of losing his good standing with God. (Luke 17:32) Only if we truly “abhor what is wicked [and] cling to what is good” will we be “well fitted for the kingdom of God.” (Romans 12:9; Luke 9:62) All of us, therefore, need to make sure that nothing in Satan’s world, no matter how useful or pleasant it may seem to be, holds us back from being wholehearted in caring for Kingdom interests.—2 Corinthians 11:14; *read Philippians 3:13, 14.*

Digging for Spiritual Gems

Luke 8:3—How were these Christians “ministering” to Jesus and the apostles? (“were ministering to them” study note on Luke 8:3, *nwtsty*)

Luke 8:3 Joanna the wife of Chuza, Herod’s man in charge; Susanna; and many other women, who were ministering to them from their belongings.

study note

were ministering to them: Or “were supporting (providing for) them.” The Greek word *diakone'o* can refer to caring for the physical needs of others by obtaining, cooking, and serving food, and so forth. It is used in a similar sense at Luke 10:40 (“attend to things”), Luke 12:37 (“minister”), Luke 17:8 (“serve”), and Acts 6:2 (“distribute food”), but it can also refer to all other services of a similar personal nature. Here it describes how the women mentioned in verses 2 and 3 supported Jesus and his disciples, helping them to complete their God-given assignment. By doing so, these women glorified God, who showed his appreciation by preserving in the Bible a record of their merciful generosity for all future generations to read. (Proverbs 19:17; Hebrews 6:10) The same Greek term is used about women at Matthew 27:55; Mark 15:41.—See study note on Luke 22:26, where the related noun *dia'konos* is discussed.

Luke 9:49, 50—Why did Jesus not prevent a man from expelling demons, even though the man was not following him?

Luke 9:49, 50 In response John said: “Instructor, we saw someone expelling demons by using your name, and we tried to prevent him, because he is not following with us.” But Jesus said to him: “Do not try to prevent him, for whoever is not against you is for you.”

w08 3/15 31 paragraph 2

Jesus did not prevent the man because the Christian congregation had not yet been formed. Hence, it was not required that the man physically accompany Jesus in order to exercise faith in Jesus’ name and expel demons.—Mark 9:38-40.

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 8:1-15

LUKE

Study Notes—Chapter 8

8:1

preaching: The Greek word basically means “to make proclamation as a public messenger.” It stresses the *manner* of the proclamation: usually an open, public declaration rather than a sermon to a group.

8:2

Mary who was called Magdalene: The woman often called Mary Magdalene is first mentioned here in the account of Jesus’ second year of preaching. Her distinguishing name, Magdalene (meaning “Of, or Belonging to, Magdala”), likely stems from the town of Magdala. This town was located on the western shore of the Sea of Galilee, about halfway between Capernaum and Tiberias. It has been suggested that Magdala was this Mary’s hometown or place of residence. Mary Magdalene is mentioned most prominently in connection with the death and resurrection of Jesus.—Mt 27:55, 56, 61; Mr 15:40; Lu 24:10; Joh 19:25.

8:3

Chuza: Herod Antipas’ **man in charge**, or steward, possibly of domestic affairs.

were ministering to them: Or “were supporting (providing for) them.” The Greek word *di-a-ko-ne’o* can refer to caring for the physical needs of others by obtaining, cooking, and serving food, and so forth. It is used in a similar sense at Lu 10:40 (“attend to things”), Lu 12:37 (“minister”), Lu 17:8 (“serve”), and Ac 6:2 (“distribute food”), but it can also refer to all other services of a similar personal nature. Here it describes how the women mentioned in verses 2 and 3 supported Jesus and his disciples, helping them to complete their God-given assignment. By doing

so, these women glorified God, who showed his appreciation by preserving in the Bible a record of their merciful generosity for all future generations to read. (Pr 19:17; Heb 6:10) The same Greek term is used about women at Mt 27:55; Mr 15:41.—See study note on Lu 22:26, where the related noun *di·a'ko·nos* is discussed.

8:26

region of the Gerasenes: A region **on the side opposite**, that is, the eastern shore of the Sea of Galilee. The exact limits of this region are unknown today, and its identification is uncertain. Some link “the region of the Gerasenes” with the area around Kursi, near the steep slopes on the eastern shore of the Sea of Galilee. Others think that it was the large district radiating from the city of Gerasa (Jarash), which was 55 km (34 mi) SSE of the Sea of Galilee. Mt 8:28 calls it “the region of the Gadarenes.” (See the study note on **Gerasenes** in this verse and the study note on Mt 8:28.) Although different names are used, they refer to the general area of the eastern shore of the Sea of Galilee, and the regions may have been overlapping. Thus, there is no contradiction between the accounts.—See also App. A7, Map 3B, “Activity at the Sea of Galilee,” and App. B10.

Gerasenes: In the parallel accounts of this event (Mt 8:28-34; Mr 5:1-20; Lu 8:26-39), different names are used for where this event took place. For each account, there are also different readings in ancient manuscripts. According to the best available manuscripts, Matthew originally used “Gadarenes,” whereas Mark and Luke employed “Gerasenes.” However, as shown in the study note on **region of the Gerasenes** in this verse, both of these terms refer to the same general region.

8:27

a demon-possessed man: Matthew (8:28) mentions two men, but Mark (5:2) and Luke refer to one. Mark and Luke evidently drew attention to just one demon-possessed man because Jesus spoke to him and because his case was more outstanding. Possibly, that man was more violent or had suffered under demon control for a longer time. It could also be that after the two men were healed, only one of them wanted to accompany Jesus.—Lu 8:37-39.

8:28

What have I to do with you, . . . ?: See study note on Mr 5:7.

torment me: A related Greek term is used of “the jailers” at Mt 18:34. So in this context, the “torment” would seem to refer to a restraining or a confining to “the abyss” mentioned at Lu 8:31.

8:30

Legion: Likely, this was not the demon-possessed man’s actual name, but it indicates that the man was possessed by many demons. Possibly, the chief one of these demons caused this man to say that his name was Legion. In the first century C.E., a Roman legion usually consisted of some 6,000 men, which may indicate that a large number of demons were involved.—See study note on Mt 26:53.

8:31

the abyss: Or “the deep.” The Greek word *a'bys-sos*, meaning “exceedingly deep” or “unfathomable, boundless,” refers to a place or condition of confinement or imprisonment. It occurs nine times in the Christian Greek Scriptures—here, at Ro 10:7, and seven times in the book of Revelation. The account at Re 20:1-3 describes the future casting of Satan into the abyss for a thousand years. The legion of demons who entreated Jesus not

to send them “into the abyss” may have had that future event in mind. In verse 28, one of the demons asked Jesus not to “torment” him. In the parallel account at Mt 8:29, the demons asked Jesus: “Did you come here to torment us before the appointed time?” So the “torment” the demons feared would seem to refer to their being confined or imprisoned in “the abyss.”—See Glossary and study note on Mt 8:29.

8:39

keep on relating what God did for you: In contrast with Jesus’ usual instructions not to publicize his miracles (Mr 1:44; 3:12; 7:36; Lu 5:14), he instructed this man to tell his relatives what had happened. This may have been because Jesus was asked to leave the region and would not personally give them a witness. The man’s testimony would also serve to counteract unfavorable reports that might circulate over the loss of the swine.

the whole city: The parallel account at Mr 5:20 says “in the Decapolis.” So the city mentioned here apparently refers to one of the cities in the Decapolis region.—See Glossary, “Decapolis.”

8:42

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 the “only” son of a widow in Nain and of a man’s “only” son whom Jesus cured of a demon. (Lu 7:12; 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

with reference to Jesus.—For the meaning of the term when used about Jesus, see study notes on Joh 1:14; 3:16.

8:48

Daughter: The only recorded instance in which Jesus directly addressed a woman as “daughter,” perhaps because of her delicate situation and her “trembling.” (Mr 5:33; Lu 8:47) By using this term of endearment, a form of address that signifies nothing about the woman’s age, Jesus emphasizes his tender concern for her.

8:55

spirit: Or “life force; breath.” The Greek word *pneu'ma* here likely refers to the life force that is active in an earthly creature or simply to breath.—See study note on Mt 27:50.

LUKE

Study Notes—Chapter 9

9:3

Carry nothing for the trip: When sending out his apostles on a preaching tour to proclaim “the Kingdom of God” (Lu 9:2), Jesus gave instructions on how to carry out this all-important work. His instructions are recorded in all three synoptic Gospels. (Mt 10:8-10; Mr 6:8, 9; Lu 9:3) Although there are some differences in wording, the instructions all convey the message that the apostles should not be distracted by acquiring extra provisions, since Jehovah would provide for them. All three accounts state that the apostles were not to “acquire [or “wear” or “have”] **two garments,**” that is, “an extra garment” (ftn.) in addition to what they were wearing. Carrying a traveler’s staff seems to have been the custom of the Hebrews (Ge 32:10), and Mr 6:8 says:

“Carry nothing for the trip *except a staff.*” Therefore, the instruction here at Lu 9:3 (“carry nothing . . . , **neither staff**”) could be understood to mean that rather than go without a staff, they should not acquire or carry a staff in addition to the one they had. So Jesus was telling his disciples to travel light and to avoid carrying extra items as luggage that would burden them, since Jehovah would provide for them on their journey.—See study note on Lu 10:4, where Jesus gives similar instructions to the 70 disciples sent out on another occasion.

money: Lit., “silver,” that is, silver used as money.

9:4

stay there: Jesus was instructing his disciples that when they reached a town, they should stay in the home where hospitality was extended to them and not be “transferring from house to house.” (Lu 10:1-7) By not seeking a place where the householder could provide them with more comfort, entertainment, or material things, they would show that these things were of secondary importance when compared to their commission to preach.

9:5

shake the dust off your feet: Pious Jews who had traveled through Gentile country would shake what was perceived to be unclean dust off their sandals before reentering Jewish territory. However, Jesus evidently had a different meaning in mind when giving these instructions to his disciples. This gesture would signify that the disciples disclaimed responsibility for the consequences that would come from God. A similar expression occurs at Mt 10:14 and Mr 6:11. Mark adds the expression “for a witness to them,” whereas Luke adds **for a witness against them.** Paul and Barnabas applied this instruction in Pisidian Antioch. (Ac 13:51) When Paul did something similar in Corinth

by shaking out his garments, he added the explanatory words: “Let your blood be on your own heads. I am clean.”—Ac 18:6.

9:7

Herod: That is, Herod Antipas, son of Herod the Great.—See Glossary.

district ruler: Lit., “tetrarch” (meaning “ruler over one fourth” of a province), a term applied to a minor district ruler or territorial prince ruling only with the approval of the Roman authorities. The tetrarchy of Herod Antipas consisted of Galilee and Perea.—Compare study note on Mr 6:14.

9:18

he was praying alone: This occurred near Caesarea Philippi. (Mt 16:13; Mr 8:27) Only Luke reports that Jesus was praying alone.

9:19

John: The English equivalent of the Hebrew name Jehohanan or Johanan, meaning “Jehovah Has Shown Favor; Jehovah Has Been Gracious.”

the Baptist: Or “the Immerser; the Dipper”; referred to as “the Baptizer” at Mr 1:4; 6:14, 24. Evidently used as a sort of surname, indicating that baptizing by immersing in water was distinctive of John. The Jewish historian Flavius Josephus wrote of “John, surnamed the Baptist.”

Elijah: From the Hebrew name meaning “My God Is Jehovah.”

9:23

let him disown himself: Or “let him give up all right to himself.” This indicates a person’s willingness to deny himself utterly or to relinquish ownership of himself to God. The Greek phrase can be rendered “he must say no to himself,” which is fitting because it

may involve saying no to personal desires, ambitions, or convenience. (2Co 5:14, 15) The same Greek verb and a related one are used by Luke when describing Peter's denial that he knew Jesus.—Lu 22:34, 57, 61; see study note on Mt 16:24.

torture stake: Or “execution stake.” In classical Greek, the word *stau-ros* primarily referred to an upright stake or pole. Used figuratively, this term sometimes stands for the suffering, shame, torture, and even death that a person experienced because of being a follower of Jesus.—See Glossary.

9:24

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

9:28

about eight days after saying these words: The accounts of Matthew and Mark say “six days later.” (Mt 17:1; Mr 9:2) Luke reports the number of days from a different perspective than that of Matthew and Mark, apparently including the day when Jesus made the promise (Lu 9:27) and the day when the transfiguration took place. Matthew and Mark count six whole days as the intervening time. It is noteworthy that Luke gives the period in an approximate number—“*about* eight days.”

to pray: Only Luke adds this detail about prayer in connection with Jesus' transfiguration. The next verse also mentions that Jesus “was praying.” (Lu 9:29) Other instances in which Luke alone mentions Jesus' praying are Lu 3:21; 5:16; 6:12; 9:18; 11:1; 23:46.

9:31

his departure: The Greek word *e'xo-dos* used here also occurs at 2Pe 1:15 (departure) and at Heb 11:22 (exodus). Jesus' departure, or exodus, evidently involved both his death and his subsequent resurrection to spirit life.

9:35

a voice came out of the cloud: The second of three instances in the Gospel accounts when Jehovah is reported as speaking directly to humans.—See study notes on Lu 3:22; Joh 12:28.

9:38

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 when describing the relation of 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 the “only” son of a widow in Nain and of Jairus’ “only” daughter. (Lu 7:12; 8:41, 42) 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 with reference to Jesus.—For the meaning of the term when used about Jesus, see study notes on Joh 1:14; 3:16.

9:43

majestic power of God: Or “greatness (majesty) of God.” When curing people, Jesus did not direct attention to himself as the healer. Instead, he attributed these miracles to God’s power.

9:51

for him to be taken up: The Greek term *a·na·lem·psis* occurs only here in the Christian Greek Scriptures. It is usually understood to refer to Jesus’ ascension to heaven. The related verb is used at Ac 1:2, 11, 22, where it is rendered “was taken up.”

9:53

he was determined to go to: Lit., “his face was going to [or “set toward”].” (Compare Lu 9:51.) Similar expressions can be found in the Hebrew Scriptures with the sense of looking toward some goal, purpose, or desire (1Ki 2:15, ftn.; 2Ki 12:17, ftn.) and carrying the thought of strong intention and determination.—2Ch 20:3, ftn.; Da 11:17, ftn.

9:59

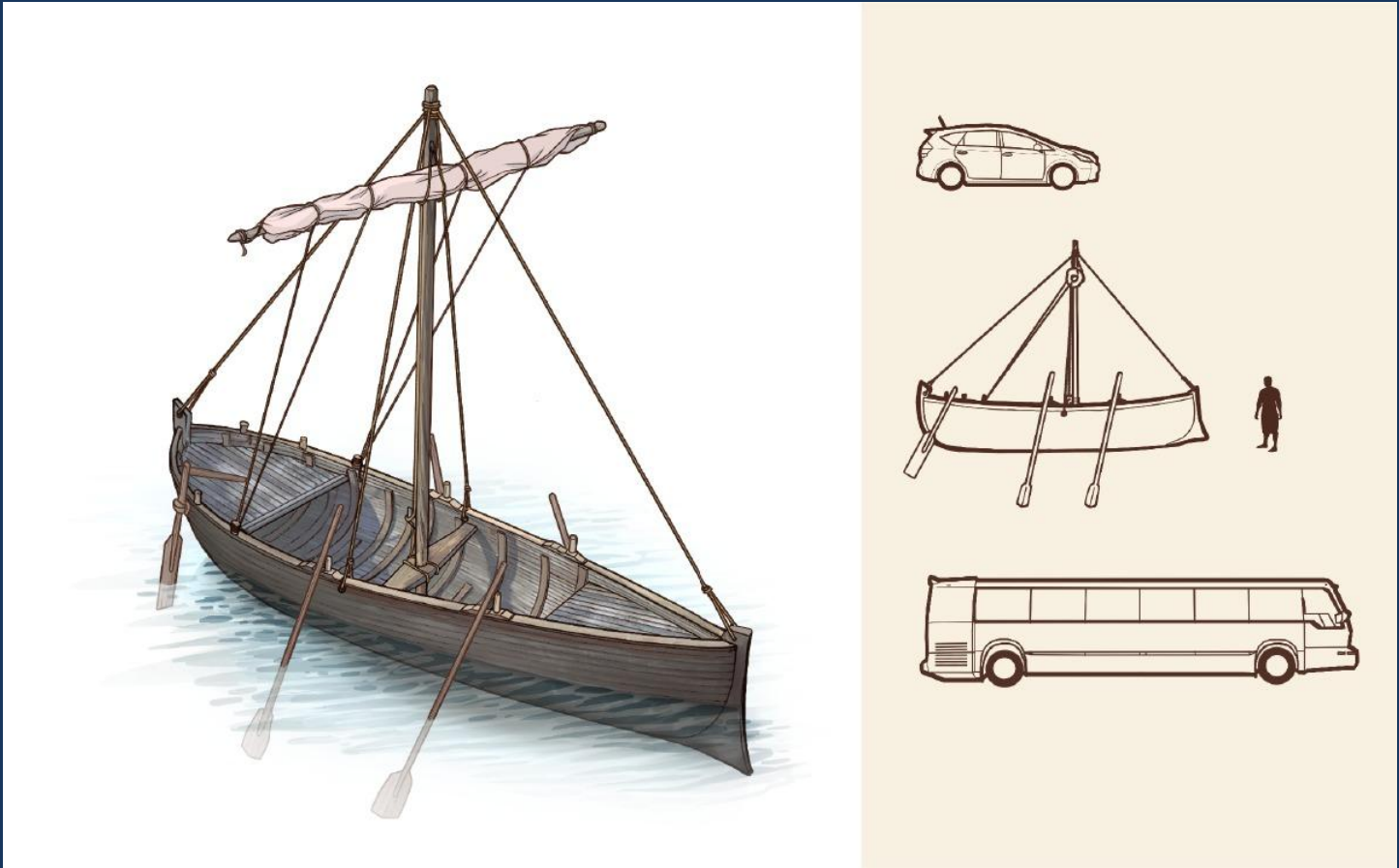
Lord: Some manuscripts do not include this word, but it has support in a number of early authoritative manuscripts.

bury my father: The wording likely does not mean that the man had just lost his father in death and was asking only to make funeral arrangements. Had this been the case, it is unlikely that he would have been there talking to Jesus. In the ancient Middle East, a death in the family would be followed very quickly by a funeral, generally on the same day. So the man’s father may have been ailing or elderly, not dead. And Jesus would not have told the man to abandon a sick and needy parent, so there must have been other family members who could care for such vital needs. (Mr 7:9-13) The man was saying, in effect, ‘I will follow you, but not as long as my father still lives. Wait until my father dies and I have buried him.’ In Jesus’ view, however, the man was missing an opportunity to put the interests of the Kingdom of God first in his life.—Lu 9:60, 62.

9:60

Let the dead bury their dead: As shown in the study note on Lu 9:59, the father of the man to whom Jesus is talking was likely ailing or elderly, not dead. Therefore, Jesus is evidently saying: ‘Let those who are spiritually dead bury their dead,’ that is, the man should let his other relatives care for his father until he died and needed to be buried. By following Jesus, the man would put

himself on the way to eternal life and not be among those who were spiritually dead before God. In his reply, Jesus shows that putting **the Kingdom of God** first in one's life and declaring it far and wide are essential to remaining spiritually alive.



First-Century Fishing Boat

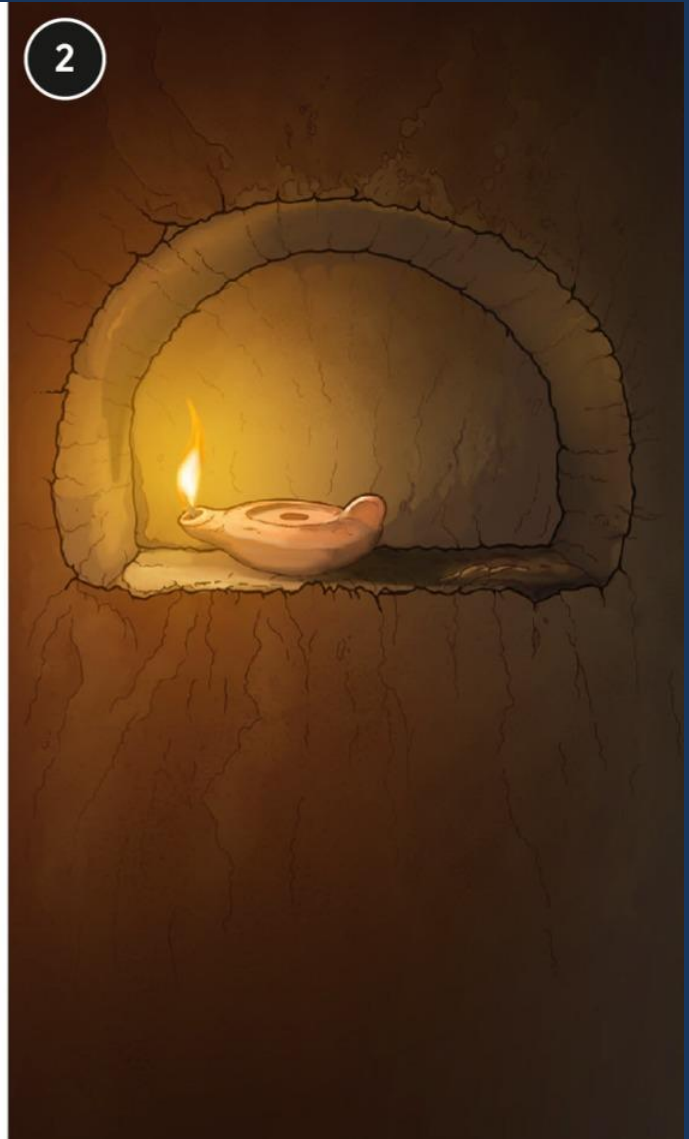
This rendering is based on the remains of a first-century fishing boat found buried in mud near the shores of the Sea of Galilee and on a mosaic discovered in a first-century home in the seaside town of Migdal. This kind of boat may have been rigged with a mast and sail(s) and may have had a crew of five—four oarsmen and one helmsman, who stood on a small deck at the stern. The boat was approximately 8 m (26.5 ft) long and at midpoint was about 2.5 m (8 ft) wide and 1.25 m (4 ft) deep. It seems that it could carry 13 or more men.

Related Scripture(s) Mt 4:21; Mr 4:37; Lu 5:7; Lu 8:22, 23; Joh 21:3

1



2



Domestic Lampstand

This domestic lampstand (1) is an artist's concept based on first-century artifacts found in Ephesus and Italy. A lampstand of this kind was likely used in a wealthy household. In poorer homes, a lamp was hung from the ceiling, placed in a niche in the wall (2), or put on a stand made of earthenware or wood.

Related Scripture(s) Mt 5:15; Mr 4:21; Lu 8:16; Lu 11:33



Cliffs on the Eastern Side of the Sea of Galilee

It was along the eastern shore of the Sea of Galilee that Jesus expelled demons from two men and sent the demons into a herd of swine.

Related Scripture(s) Mt 8:28; Mr 5:1, 2; Lu 8:26, 27



Coin Made by Herod Antipas

These photos show both sides of a copper alloy coin that was minted about the time that Jesus was engaged in his ministry. The coin was commissioned by Herod Antipas, who was tetrarch, or district ruler, of Galilee and Perea. Jesus was likely passing through Herod's territory of Perea on his way to Jerusalem when the Pharisees told Jesus that Herod wanted to kill him. Jesus responded by calling Herod "that fox." (See study note on Lu 13:32.) Since most of Herod's subjects were Jewish, the coins he made depicted such emblems as a palm branch (1) and a wreath (2), images that would not offend the Jews.

Related Scripture(s) Mt 14:3; Mr 8:15; Lu 3:1; Lu 9:7; Lu 13:31, 32



Staff and Food Pouch

Rods or staffs were common among the ancient Hebrews and were used in a variety of ways: for support (Ex 12:11; Zec 8:4; Heb 11:21), for defense or protection (2Sa 23:21), for threshing (Isa 28:27), and for reaping olives (De 24:20; Isa 24:13), to name just a few. A food pouch was a bag, usually made of leather, carried over the shoulder by travelers, shepherds, farmers, and others. It was used to hold food, clothing, and other items. When sending out his apostles on a preaching tour, Jesus gave them instructions regarding, among other things, staffs and food pouches. The apostles were to go as they were and not be distracted by procuring anything extra; Jehovah would provide for them.—See study notes on Lu 9:3 and 10:4 for a discussion of how the details of Jesus' instructions were to be understood.

Related Scripture(s) Mt 10:9, 10; Mr 6:8; Lu 9:3; Lu 10:4



Baskets

In the Bible, a number of different words are used to describe various types of baskets. For example, the Greek word identifying the 12 vessels used to gather leftovers after Jesus miraculously fed about 5,000 men indicates that they may have been relatively small wicker handbaskets. However, a different Greek word is used to describe the seven baskets that contained the leftovers after Jesus fed about 4,000 men. (Mr 8:8, 9) This word denotes a large basket or hamper, and the same Greek word is used to describe the kind of basket in which Paul was lowered to the ground through an opening in the wall of Damascus.—Ac 9:25.

Related Scripture(s) Mt 14:20; Mt 15:37; Mt 16:9, 10; Mr 6:43; Lu 9:17; Joh 6:13



Mount Hermon

Reaching a height of 2,814 m (9,232 ft) and located near Caesarea Philippi, Mount Hermon is the highest mountain in the vicinity of Israel. Its snowcapped peaks condense water vapor, producing abundant dew that preserves vegetation during the long dry season. (Ps 133:3) Its melting snow is the main source of the Jordan River. Mount Hermon is one possible location of Jesus' transfiguration.—Mt 17:2.

Related Scripture(s) Mt 17:1-9; Mr 9:2, 3; Lu 9:28, 29



Mount Hermon As Seen From the Hula Valley Nature Reserve

Located at the northern limit of the Promised Land, Mount Hermon is made up of several distinct peaks, the tallest of which rises 2,814 m (9,232 ft) above sea level. These peaks form the southern part of the Anti-Lebanon range. It may have been on Mount Hermon that Jesus was transfigured.

Related Scripture(s) Mt 17:1; Mr 9:2; Lu 9:28



Dorit Bar-Zakay/Moment Open/Getty Images

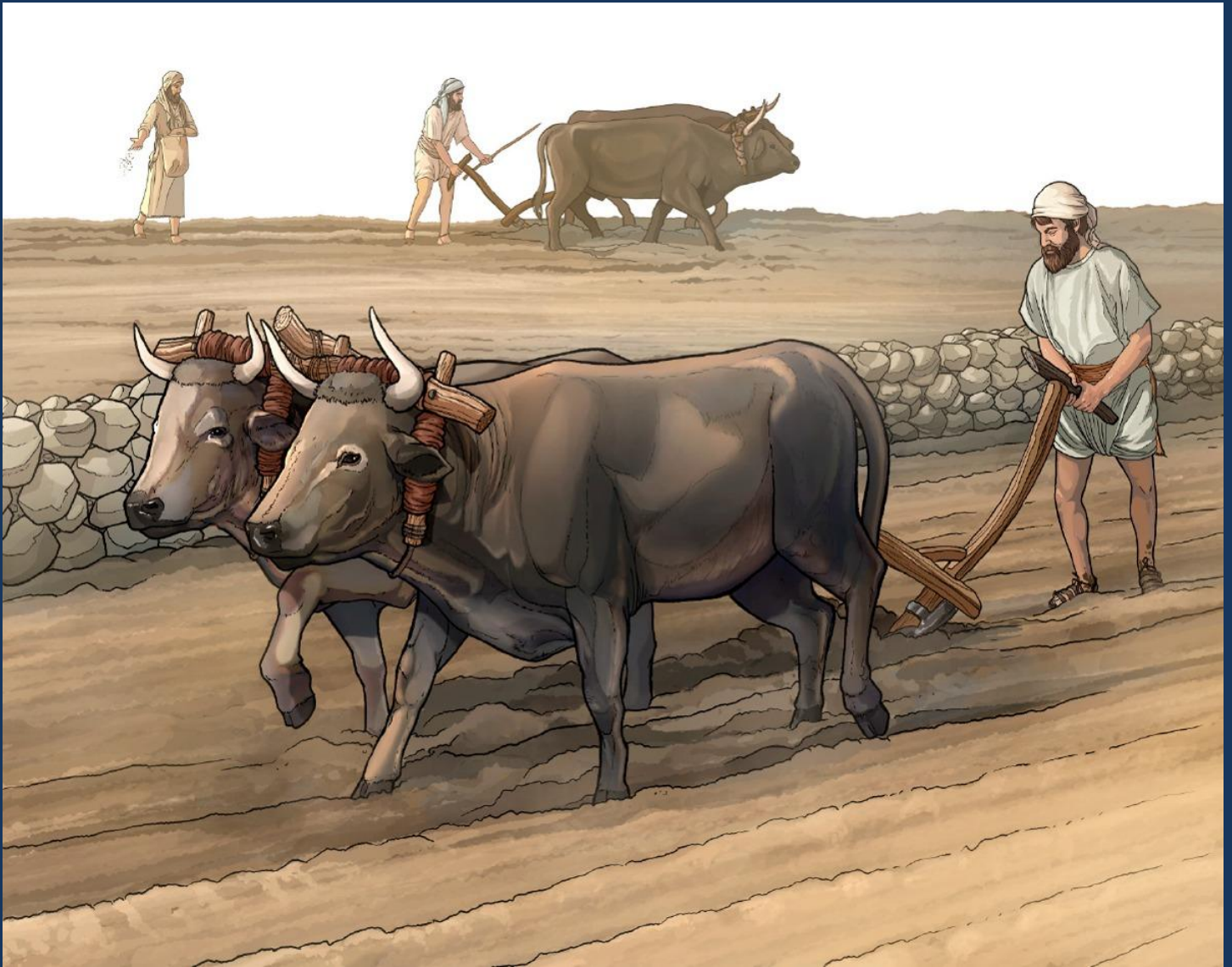


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Foxes' Dens and Birds' Nests

Jesus contrasted his own situation of not having a permanent home with foxes that have dens and birds that have nests. The type of foxes shown here (*Vulpes vulpes*) inhabit not only the Middle East but also Africa, Asia, Europe, and North America and have been introduced into Australia. Unless foxes use a natural crevice or the deserted or usurped burrow of another animal, they commonly dig holes in the ground to form their dens. The bird, a Cetti's Warbler (*Cettia cetti*), is one of an estimated 470 varieties that may be found in Israel at some time during the course of a year. Bird's nests likewise are diverse, located in trees, in hollow tree trunks, and on cliffs, and are made of such materials as twigs, leaves, seaweed, wool, straw, moss, and feathers. The diverse topography of the country, ranging from cool mountain peaks to deep sweltering valleys and from arid deserts to maritime plains all lying together near the southeast corner of the Mediterranean Sea, makes it an attractive habitat for birds that either live here permanently or migrate throughout the region.

Related Scripture(s) Mt 8:20; Lu 9:58



Plowing

Plowing was often done in the autumn when rains softened soil that had been baked hard by the sun during the hot summer months. (See App. B15.) Some plows consisted of a simple pointed piece of wood, perhaps metal-tipped, attached to a beam and pulled by one or more animals. After the soil was plowed, the seed was sown. In the Hebrew Scriptures, the familiar work of plowing was often alluded to in illustrations. (Jg 14:18; Isa 2:4; Jer 4:3; Mic 4:3) Jesus frequently used agricultural activities to illustrate important teachings. For example, he referred to the work involved in plowing to emphasize the importance of being a wholehearted disciple. (Lu 9:62) If a plowman became distracted from the work at hand, he would make crooked furrows. Similarly, a disciple of Christ who gets distracted or turns aside from carrying out his responsibilities becomes unfit for God's Kingdom.

Related Scripture(s) Lu 9:62

- Song 13 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Be My Follower—What Is Needed?”:** (10 min.)
 Lu 9:57, 58—Those who follow Jesus must put their trust in Jehovah (*it-2* 494)
 Lu 9:59, 60—Those who follow Jesus put the Kingdom of God first in their lives (*nwtsty* study notes)
 Lu 9:61, 62—Those who follow Jesus cannot allow themselves to be distracted by the things of the world (*nwtsty* media; *w12* 4/15 15-16 ¶11-13)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 8:3—How were these Christians “ministering” to Jesus and the apostles? (*nwtsty* study note)

 Lu 9:49, 50—Why did Jesus not prevent a man from expelling demons, even though the man was not following him? (*w08* 3/15 31 ¶2)

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 8:1-15

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) *w12* 3/15 27-28 ¶11-15
 —Theme: Should We Regret Any Sacrifices That We Have Made for the Sake of the Kingdom?

LIVING AS CHRISTIANS

- Song 124
- **Local Needs:** (15 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 28, box on p. 70
- Review Followed by Preview of Next Week (3 min.)
- Song 110 and Prayer

LUKE 8-9 | Be My Follower—What Is Needed?

9:62

In order to make straight furrows, a plowman could not be distracted by what was behind him. Similarly, a Christian cannot allow himself to be distracted by the things that he left behind in the world.—Php 3:13.

When we experience difficulties, it is easy to long for ‘the good old days,’ perhaps the days before we came into the truth. When doing so, we often exaggerate the joys and minimize the problems of the past. That is what the Israelites did after they left Egypt. (Nu 11:5, 6) If we were to dwell on such thoughts, we could be tempted to return to our former way of life. How much better it is to count our present blessings and to focus on future joys under the Kingdom!—2Co 4:16-18.





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?

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

Sample Conversations- July 2018

First Return Visit

Publisher: Hi Julie, It's good to see you again. In case you don't recall, my names Kim and my husband's Tom. How are you?

Householder: Hi Kim, Tom, I'm well thanks.

Publisher: The last time we were here, we left you with a question of how parents can raise responsible children. What are your thoughts?

Householder: How I wish I knew the answer to that one. Being a parent isn't easy.

Husband: It's a challenge isn't it?

Publisher: Here again, the Bible has reliable advice. Notice what it says at Proverbs 22:6. Maybe Tom, could you read that for us?

Husband: Sure. It says "Train a boy in the way he should go; Even when he grows old he will not depart from it."

Publisher: So according to this verse, if we want our children to succeed as they grow older, what do we as parents need to do from the time that they are young?"

Householder: Um, train them?

Publisher: That's right, but in today's world it's common for children to grow up with hardly any guidance. Some people even promote the idea that children should never be told what's right or wrong but should be allowed to find their own way.

Householder: Personally, I think that's a recipe for disaster.

Publisher: I agree, notice the verse says to train a child in what?

Householder: In the way he should go?

Publisher: That implies that parents need to set definite boundaries for their children and instill certain values, doesn't it?

Householder: Yah, but sometimes my husband and I worry that were too strict with our kids. Other times we think we're the most lenient parents ever.

Householder is thinking: Julie seems to have some interest in our message. She's allowed us to read and discuss a couple of scriptures with her. This might be a good time to introduce something from our teaching tool box. I think I'll show her this article in the Awake we just received on how parents can be balanced with regard to discipline.

Publisher: As a mother, myself I've had some of the same concerns about raising our children. But the Bible has really helped Tom and me. I think you might enjoy reading the Bible base advice found in this issue of Awake. It discusses 12 secrets of successful families and a large section deals with parenting including how to discipline with love and balance.

Householder: That's looks interesting.

Publisher: Great. The next time Tom and I come by we can discuss what the Bible says about how young people can avoid problems.

Tom: Maybe next time we can meet your husband too. When would be a good time?

Apply Yourself to the Field Ministry

- **Initial Call:** (2 minutes or less) Use the sample conversation.
- **First Return Visit Video:** (5 minutes) Play and discuss the video.
- **Talk:** (6 minutes or less) w/12 3/15 27-28 paragraphs 11-15—Theme: Should We Regret Any Sacrifices That We Have Made for the Sake of the Kingdom?

¹¹ Sad to say, some look back on sacrifices they made in the past and view them as missed opportunities. Perhaps you had opportunities for higher education, for prominence, or for financial security, but you decided not to pursue them. Many of our brothers and sisters have left behind lucrative positions in the fields of business, entertainment, education, or sports. Now time has passed, and the end has not yet arrived. Do you fantasize about what could have happened had you not made those sacrifices?

¹² The apostle Paul gave up much to become a follower of Christ. (Philippians 3:4-6) How did he feel about the things he had left behind? He tells us: “What things were gains to me, these I have considered loss on account of the Christ.” And why? He continues: “I do indeed also consider all things to be loss on account of *the excelling value* of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as *a lot of refuse*, that I may gain Christ.” (Philippians 3:7, 8) Just as a person who throws away garbage, or trash, does not later bemoan his loss, Paul did not regret any of the secular opportunities that he had left behind. He no longer felt that they were worthwhile.

¹³ What will help us if we find ourselves starting to speculate about so-called missed opportunities? Follow the example set by Paul. How? Consider the value of what you have now. You have gained a treasured relationship with Jehovah and have established a faithful record with him. (Hebrews 6:10) What material advantages can the world offer that would come anywhere near the spiritual blessings that we now enjoy and will enjoy in the future?—*Read Mark 10:28-30.*

¹⁴ Paul next mentions something that will help us to continue to go on faithfully. He says that he was “forgetting the things behind and stretching forward to the things ahead.” (Philippians 3:13) Notice that Paul highlights two steps, both necessary. First, we have to forget the things we left behind, not wasting precious energy and time being overly concerned about them. Second, like a runner at the finish line, we need to stretch forward, keeping focused on what lies ahead.

¹⁵ When we meditate on the examples of faithful servants of God—whether past or present—we can gain additional motivation to keep moving forward rather than looking at the things behind. For example, if Abraham and Sarah had kept remembering Ur, “they would have had opportunity to return.” (Hebrews 11:13-15) But they did not return there. Moses originally left behind far more in Egypt than any other individual Israelite later did. Yet, there is no record of his longing for those things. Instead, the Bible account tells us that “he esteemed the reproach of the Christ as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward.”—Hebrews 11:26.

Ever Loyal (Psalm 18:25)

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

- Song 13 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Be My Follower—What Is Needed?”:** (10 min.)
 Lu 9:57, 58—Those who follow Jesus must put their trust in Jehovah (*it-2* 494)
 Lu 9:59, 60—Those who follow Jesus put the Kingdom of God first in their lives (*nwtsty* study notes)
 Lu 9:61, 62—Those who follow Jesus cannot allow themselves to be distracted by the things of the world (*nwtsty* media; *w12* 4/15 15-16 ¶11-13)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 8:3—How were these Christians “ministering” to Jesus and the apostles? (*nwtsty* study note)

 Lu 9:49, 50—Why did Jesus not prevent a man from expelling demons, even though the man was not following him? (*w08* 3/15 31 ¶2)

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 8:1-15

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) *w12* 3/15 27-28 ¶11-15
 —Theme: Should We Regret Any Sacrifices That We Have Made for the Sake of the Kingdom?

LIVING AS CHRISTIANS

- Song 124
- **Local Needs:** (15 min.)
- **Congregation Bible Study:** (30 min.) *jj* chap. 28, box on p. 70
- Review Followed by Preview of Next Week (3 min.)
- Song 110 and Prayer

LUKE 8-9 | Be My Follower—What Is Needed?

9:62

In order to make straight furrows, a plowman could not be distracted by what was behind him. Similarly, a Christian cannot allow himself to be distracted by the things that he left behind in the world.—Php 3:13.

When we experience difficulties, it is easy to long for ‘the good old days,’ perhaps the days before we came into the truth. When doing so, we often exaggerate the joys and minimize the problems of the past. That is what the Israelites did after they left Egypt. (Nu 11:5, 6) If we were to dwell on such thoughts, we could be tempted to return to our former way of life. How much better it is to count our present blessings and to focus on future joys under the Kingdom!—2Co 4:16-18.



28

WHY DO JESUS' DISCIPLES NOT FAST?

MATTHEW 9:14-17 MARK 2:18-22 LUKE 5:33-39

- JOHN'S DISCIPLES ASK JESUS ABOUT FASTING

John the Baptist has been in prison since some time after Jesus attended the Passover of 30 C.E. John wanted his disciples to become followers of Jesus, but not all of them have done so in the months following John's imprisonment.

Now, as the Passover of 31 C.E. approaches, some of John's disciples come to Jesus and ask: "Why do we and the Pharisees practice fasting but your disciples do not fast?" (Matthew 9:14) The Pharisees practice fasting as a religious ritual. Later, Jesus even uses an illustration in which one Pharisee self-righteously prays: "O God, I thank you that I am not like everyone else . . . I fast twice a week." (Luke 18:11, 12) John's disciples may similarly have been fasting as a custom. Or they may have been fasting to mourn John's imprisonment. Observers



ILLUSTRATIONS ABOUT FASTING

Jesus used an illustration that many listeners could easily picture—sewing. If someone sewed a piece of new, unshrunken cloth onto a used garment or old cloth, what would happen? When the garment is washed, the new patch would shrink some and pull away from the old cloth, ripping it.

Similarly, wine was sometimes stored in bottles made from animal skins. Over time, the skin would harden and lose its elasticity. To put new wine into such a bottle was risky. New wine might continue to ferment, creating pressure. That could burst the old, hardened skin.

also wonder why Jesus' disciples do not fast, perhaps joining in an expression of grief over what has been done to John.

Jesus answers using an example: “The friends of the bridegroom have no reason to mourn as long as the bridegroom is with them, do they? But days will come when the bridegroom will be taken away from them, and then they will fast.”—Matthew 9:15.

John himself spoke of Jesus as a bridegroom. (John 3:28, 29) Accordingly, while Jesus is present, Jesus' disciples do not fast. Later, when Jesus dies, his disciples will mourn and have no desire to eat. What a change, though, when he is resurrected!

Then they will have no further cause for mournful fasting.

Next, Jesus gives these two illustrations: “Nobody sews a patch of unshrunk cloth on an old outer garment, for the new piece pulls away from the garment and the tear becomes worse. Nor do people put new wine into old wineskins. If they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins.” (Matthew 9:16, 17) What is Jesus’ point?

Jesus is helping the disciples of John the Baptist to appreciate that no one should expect Jesus’ followers to conform to the old practices of Judaism, such as ritual fasting. He did not come to patch up and prolong an old, worn-out way of worship, a whole system of worship that was ready to be discarded. The worship that Jesus is encouraging is not one that conforms to the Judaism of the day with its traditions of men. No, he is not trying to put a new patch on an old garment or new wine into a stiff, old wineskin.

- ◇ Who in Jesus' day practice fasting, and why?
- ◇ Why do Jesus' disciples not fast while he is with them, but what might later be a cause for fasting?
- ◇ What is the meaning of the illustrations that Jesus relates about a new patch and new wine?

“The Joy of Jehovah”

(Nehemiah 8:10)

1. Signs of the times are pointing to the Kingdom.
Good news we tell for all to hear.
Lift up your heads, and look to your salvation;
Time for deliverance is near!

(CHORUS)

The joy of Jehovah is our stronghold.

Sing loud, and raise a joyful cry.

Rejoice in the hope, and show a grateful heart,

All give praise and laud our God on high.

The joy of Jehovah is our stronghold.

His greatness all must come to know.

With constant devotion to our God and King,

Godly joy in service we will show.

2. Look to our God, you lovers of Jehovah.
No need to fear, for he is strong.
Stand up and shout with voices loud as thunder;
Sing to our God a joyful song!

(Chorus)

MAY 2018

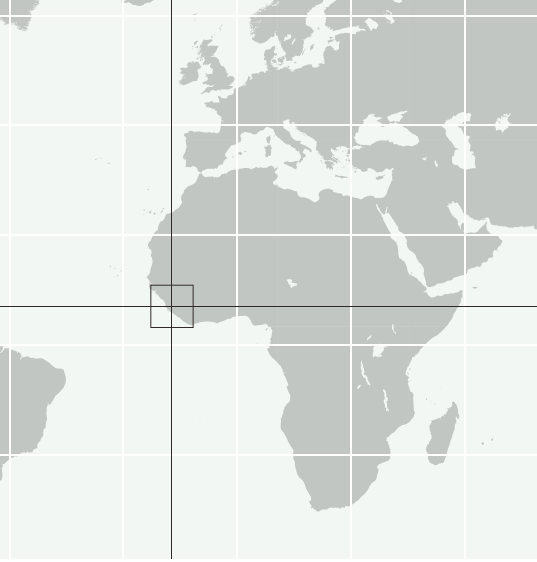
THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
JULY 9–AUGUST 5, 2018

LARGE
PRINT
EDITION



COVER IMAGE:

SIERRA LEONE

Two pioneers offer a tract to a passerby in the capital, Freetown, during the country's long rainy season

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“Bear Fruit With Endurance”

15 WEEK OF JULY 16-22

Why We “Keep Bearing Much Fruit”

The first of these two articles considers Jesus' parables of the vine and of the sower and explains what they teach us about our preaching work. The second article examines several Scriptural reasons that motivate us to carry out the preaching work with endurance.

Sowing Kingdom Seed

(Matthew 13:4-8)

1. Come share in the work of our Master;
Respond to his call and obey.
He offers to help and to guide you;
His teaching will show you the way.
The seed of the truth has power to grow
In hearts that are honest and true.
So give of your best as you faithfully share
In the work you've been given to do.
2. How much of your work is successful
May often depend much on you.
Those hearing will need your assistance
To learn and to love what is true.
So help them to deal with pressures and doubts
They're certain to face on their way.
The seed of the truth will bring joy when you see
How it grows in their heart day by day.



SONGS:
68, 72

CAN YOU EXPLAIN?

Why may we feel discouraged when preaching in less responsive territories?

Why can all of us have a fruitful ministry?

What will help us to keep bearing fruit with endurance?

Jehovah Loves Those Who “Bear Fruit With Endurance”

“As for that on the fine soil, these are the ones who . . . bear fruit with endurance.”—LUKE 8:15.

SERGIO AND OLINDA are a pioneer couple in their 80’s who live in the United States. Lately, their sore legs make moving about more

1, 2. (a) Why are we encouraged by those who faithfully preach in unresponsive territories? (See opening picture.) (b) What did Jesus say about preaching in his “home territory”? (See footnote.)

difficult. Still, as they have done for decades, in the morning they walk to a square in a busy section of town, arriving there at seven o'clock. They take their place near a bus stop and offer our Bible literature to passersby. Most people ignore them, but the couple remain in their spot, smiling at those who look at them. At noon, they slowly walk home. The next morning, at seven o'clock, they are back in the square. In fact, this faithful couple are busy preaching the Kingdom message there six mornings a week, year-round.

² Like Sergio and Olinda, many faithful brothers and sisters around the world have been preaching for decades in unresponsive home territories. If that challenge describes your situation, we warmly commend you for your endurance.* Your steadfastness in serving Jehovah is a source of encouragement for many—even for experienced fellow believers. Note these expressions made by circuit overseers: “When I work with such faithful brothers and sisters in the ministry, I feel energized by their example.” “Their faithfulness encourages me to persevere and to be courageous in my own ministry.” “Their example warms my heart.”

* Even Jesus recognized that preaching in his “home territory” was a challenge—a fact recorded by all four Gospel writers.—Matt. 13:57; Mark 6:4; Luke 4:24; John 4:44.

³ To strengthen our resolve to complete the preaching work that Jesus assigned us, let us consider the answers to three questions: Why may we at times feel discouraged? How can we bear fruit? What will help us to keep bearing fruit with endurance?

WHY MAY WE FEEL DISCOURAGED?

⁴ If you have ever felt discouraged when preaching in less responsive territories, you will relate to the apostle Paul. During his approximately 30-year-long ministry, he helped numerous individuals to become disciples of Christ. (Acts 14:21; 2 Cor. 3:2, 3) Still, he did not succeed in moving many Jews to become true worshippers. On the contrary, most rebuffed Paul, and some even persecuted him. (Acts 14:19; 17:1, 4, 5, 13) How did that adverse reaction from the Jews affect Paul? He freely admitted: “I am telling the truth in Christ . . . I have great grief and unceasing pain in my heart.” (Rom. 9:1-3) Why did Paul experience such feelings? His heart was in the preaching work. He preached to the Jews out of deep concern for them. So it pained Paul to see them reject God’s mercy.

3. What three questions will we consider, and why?

4. (a) How did the negative reaction from most Jews affect Paul?
(b) Why did Paul experience such feelings?

⁵ Like Paul, we preach to people out of heartfelt concern. (Matt. 22:39; 1 Cor. 11:1) Why? We know from our own experience how many blessings await those who decide to serve Jehovah. When we think about the individuals in our territory, we tell ourselves, ‘If only we could help them to see what they are missing out on!’ Therefore, we keep encouraging them to learn the truth about Jehovah and his purpose for mankind. In effect, we say to those to whom we preach: ‘We brought a beautiful gift for you. Please accept it.’ So when people refuse to accept that gift, it is no wonder that we may have “pain in [our] heart.” Such feelings indicate, not that we lack faith, but that our heart is in the preaching work. So despite moments of discouragement, we endure. Elena, a pioneer for over 25 years, speaks for many of us when she says: “I find the preaching work difficult. Still, there is no other work I would rather do.”

HOW CAN WE BEAR FRUIT?

⁶ Why can we be sure that regardless of where we preach, we can have a fruitful ministry? To answer that important question, let us examine two of Jesus’

-
5. (a) What moves us to preach to our neighbors? (b) Why is it no wonder that we at times feel discouraged?
 6. What question will we consider, and how will we do so?

illustrations in which he considers the need to “bear fruit.” (Matt. 13:23) The first one is about a vine.

⁷ Read John 15:1-5, 8. Note that Jesus told his apostles: “My Father is glorified in this, that you keep bearing much fruit and prove yourselves my disciples.” Jesus described Jehovah as “the cultivator,” himself as “the true vine,” and his disciples as “the branches.”* What, then, is the fruitage that Christ’s followers need to bear? In this illustration, Jesus did not directly say what that fruitage is, but he did mention a significant detail that helps us to determine the answer.

⁸ Speaking about his Father, Jesus stated: “He takes away *every* branch in me *not* bearing fruit.” In other words, Jehovah views us as his servants *only if we bear fruit*. (Matt. 13:23; 21:43) Hence, in this illustration, the fruitage that each Christian *must* bear cannot refer to new disciples whom we may be privileged to make. (Matt. 28:19) Otherwise, faithful Witnesses who do not succeed in making disciples

* Although the branches in this illustration refer to those who are in line to receive heavenly life, the illustration contains lessons that benefit all of God’s servants.

7. (a) Who are represented by “the cultivator,” “the vine,” and “the branches”? (b) We want to find the answer to what question?

8. (a) In this illustration, why can the fruitage not refer to new disciples? (b) What is a mark of Jehovah’s requirements?

because of preaching in an unresponsive territory would be like the barren branches in Jesus' illustration. However, such a conclusion is unthinkable! Why? Because we cannot force people to become disciples. It would go against Jehovah's loving ways to disqualify his servants for failing to do something that is beyond their reach. Whatever Jehovah asks of us is always reachable.—Deut. 30:11-14.

⁹ What, then, is the fruit we must bear? Clearly, the fruit must refer to an activity that each of us is able to carry out. What activity makes up the essence of "bearing fruit"? The preaching of the good news of God's Kingdom.* (Matt. 24:14) Jesus' illustration of a sower confirms this conclusion. Let us consider this second illustration.

¹⁰ **Read Luke 8:5-8, 11-15.** In the illustration of the sower, the seed is "the word of God," or the Kingdom message. The soil represents man's figurative heart. The seed that fell on the fine soil took root, sprouted, and grew into, let us say, a wheat stalk. Then, it

* While "bearing fruit" also applies to producing "the fruitage of the spirit," in this article and the next, we focus on producing "the fruit of our lips," or Kingdom preaching.—Gal. 5:22, 23; Heb. 13:15.

9. (a) We bear fruit by sharing in what activity? (b) What illustration will we consider, and why?

10. (a) In this illustration, what is represented by the seed and the soil? (b) What is produced by a wheat stalk?

“produced 100 times more fruit.” But what kind of fruit is produced by a wheat stalk? Does it bear little wheat stalks? No, it produces new *seed*, which may eventually grow into stalks. In this illustration, one grain of seed yielded a hundred grains. How does that aspect of the illustration apply to our ministry?

¹¹ For the sake of comparison, let us say that years ago some Witnesses or our Christian parents shared the Kingdom news with us. To their joy, they noticed that our heart was receptive to the seedlike Kingdom message. Just as the fine soil in Jesus’ illustration retained the seed, we accepted the message and held on to it. As a result, the seedlike Kingdom message took root and grew, as it were, into a wheat stalk that, in time, was ready to bear fruit. And just as a wheat stalk produces as fruit, not new stalks, but new seed, we are producing as fruit, not new disciples, but new Kingdom seed.* How do we produce new Kingdom seed? Each time we in one way or another proclaim the Kingdom message, we duplicate and scatter, so to speak, the seed that was planted in our heart. (Luke 6:45; 8:1) Hence, this illustration teaches us that as

* On other occasions, Jesus used the examples of sowing and reaping to illustrate the disciple-making work.—Matt. 9:37; John 4:35-38.

11. (a) How does the illustration of the sower apply to our ministry? (b) How do we produce new Kingdom seed?



How do we “bear fruit with endurance”?
(See paragraph 11)

long as we keep on proclaiming the Kingdom message, we “bear fruit with endurance.”

¹² What lesson can we draw from Jesus’ illustrations of the vine and of the sower? They help us to understand that our ability to bear fruit does not depend on the response of the people in our territory. Instead, it depends on our own faithfulness. Paul mentioned that same truth when he said: “Each person will receive his own reward according to his own *work*.” (1 Cor. 3:8) The reward is according to the

12. (a) What lesson can we draw from Jesus’ illustrations of the vine and of the sower? (b) How does that lesson affect you?

work, *not* according to the *results* of that work. Says Matilda, a pioneer for 20 years: “It gives me joy to know that Jehovah rewards our efforts.”

HOW CAN WE ENDURE IN BEARING FRUIT?

¹³ What will help us to keep bearing fruit with endurance? As considered, Paul felt discouraged by the Jews’ negative reaction to the Kingdom message. Even so, he did not give up on them. Note what he further said in his letter to the Christians in Rome about his feelings toward those Jews: “The goodwill of my heart and my supplication to God for them are indeed for their salvation. For I bear them witness that they have a zeal for God, but not according to accurate knowledge.” (Rom. 10:1, 2) What reasons for continuing his ministry did Paul highlight?

¹⁴ First, Paul stated why he kept on preaching to the Jews. He was moved by “*the goodwill of [his] heart.*” It was his heart’s desire that some Jews would find salvation. (Rom. 11:13, 14) Second, Paul mentioned his “*supplication to God for them.*” He implored God in prayer to help individual Jews to accept the Kingdom message. Third, Paul added: “*They have a zeal for God.*” He saw a potential for good in people. Zeal, if prop-

13, 14. According to Romans 10:1, 2, for what reasons did Paul not give up on those who reacted negatively to the Kingdom message?

erly directed, can transform sincere individuals into zealous disciples of Christ, as Paul well knew.

¹⁵ How can we imitate Paul? First, we strive to maintain a heartfelt desire to find any who might be “rightly disposed for everlasting life.” Second, we supplicate Jehovah in prayer to open the heart of sincere ones. (Acts 13:48; 16:14) Silvana, a pioneer for nearly 30 years, says, “Before I go to a house in my territory, I pray to Jehovah, asking him to give me a positive attitude.” We also pray to God that angels may direct us to find honesthearted ones. (Matt. 10:11-13; Rev. 14:6) Notes Robert, a pioneer for over 30 years, “To work along with angels who know what is going on in the householders’ lives is exciting.” Third, we try to see a potential for good in people. Says Carl, an elder who was baptized over 50 years ago, “I look for any small sign that may reveal a person’s sincerity, perhaps a smile, a kind look, or an honest question.” Yes, like Paul, we can endure in bearing fruit.

“DO NOT LET YOUR HAND REST”

¹⁶ Even if it appears that the Kingdom message

15. How can we imitate Paul? Give examples.

16, 17. (a) What lesson can we learn from the instruction found at Ecclesiastes 11:6? (b) Illustrate how our sowing may affect those who observe us.

we preach is not reaching the hearts of people, we should not underestimate the impact of our sowing work. (Read Ecclesiastes 11:6.) Granted, many people do not listen to us, but they do observe us. They notice our neat attire, polite behavior, and warm smile. In time, our conduct may help some to see that their negative views about us may not be correct after all. Sergio and Olinda, mentioned before, noticed such a change.

¹⁷ Sergio relates: “Because of illness, we did not go to the square for a while. When we returned, passers-by asked, ‘What happened? We missed you.’” Adds Olinda with a smile: “The bus drivers waved to us and some shouted from their driver’s seat, ‘Good job!’ They even asked for our magazines.” And to the couple’s surprise, a man stopped by their witnessing cart, gave them a bouquet of flowers, and thanked them for the work they do.

¹⁸ Indeed, as long as we “do not let [our] hand rest” from sowing Kingdom seed, we have a valuable share in giving “a witness to all the nations.” (Matt. 24:14) Above all, we have the deep joy that comes from knowing that we have Jehovah’s approval, for he loves all those who “bear fruit with endurance”!

18. Why are you determined to “bear fruit with endurance”?

72 *Making Known the Kingdom Truth* (Acts 20:20, 21)

1. There was a time we did not know
 The way a Christian ought to go.
 Then Jehovah sent the light,
 His Kingdom truth so clear and bright.
Our Father's will we then could see
 To serve the grand Theocracy,
 To declare Jehovah's fame,
 And help to glorify his holy name.
We witness now to all we meet,
 From door to door and on the street.
We take the time to help them see;
 We teach the truth that sets us free.
And as we strive in ev'ry land
 Jehovah's worship to expand,
May we serve our God as one
 Until Jehovah says the work is done.

