

- Song 84 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Learn From the Illustration of the Ten Minas”:** (10 min.)
 Lu 19:12, 13—“A man of noble birth” told his slaves to do business until he returned (*fy* 232 ¶2-4)
 Lu 19:16-19—The faithful slaves had different abilities, but each one of them received a reward (*fy* 232 ¶7)
 Lu 19:20-24—A wicked slave who failed to work experienced loss (*fy* 233 ¶1)
 - **Digging for Spiritual Gems:** (8 min.)
 Lu 19:43—How were Jesus’ words fulfilled? (*nwtsty* study note)
- Lu 20:38—How does Jesus’ statement strengthen our confidence in the resurrection? (*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 19:11-27

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) *w14* 8/15 29-30—Theme: Do Jesus’ Words Recorded at Luke 20:34-36 Refer to the Earthly Resurrection?

LIVING AS CHRISTIANS

- Song 83
- **“Improving Our Skills in the Ministry—Navigating JW.ORG”:** (15 min.) Discussion. Play the video.
- **Congregation Bible Study:** (30 min.) *fy* chap. 33
- Review Followed by Preview of Next Week (3 min.)
- Song 116 and Prayer


LUKE 19-20 | Learn From the Illustration of the Ten Minas

19:12-24

What do the different features of the parable represent?

- 1 The master pictures Jesus
- 2 The slaves picture Jesus’ anointed disciples
- 3 The money, which the master entrusts to the slaves, pictures the precious privilege of making disciples

This parable contains a warning about what would happen if Christ’s anointed disciples developed the characteristics of a wicked slave. Jesus expects his disciples to use their assets fully in making more disciples.

 How can I imitate faithful anointed Christians in the work of making disciples?



Reaching Out

(Matthew 9:37, 38)

E \flat

Je - ho - vah knows just what we
There's work to do in ev - 'ry
And here at home, in towns near -

A \flat add9 Cm7

need To bring us joy and to suc -
land. Where there's a need, we lend a
by, We plan, we build, new skills we

D \flat add9 E \flat

ceed. So he pro - vides so man - y
hand. By reach - ing out, we show we
try. We learn to speak a for - eign

A \flat add9 Cm

ways In which to serve and spend our
care. We want to help and want to
tongue And bring good news to ev - 'ry -

Reaching Out

Chorus

Bbsus4 Bb Ab Bb Eb Cm7 Eb/Bb Ab

days.
share.
one.

Reach - ing out, giv - ing all,

Eb/G Ab Fm7 Cm7 Bbsus4 Bb Gm7

for our God a - bove. And where the

Ab Bb Eb Cm7 Eb/Bb Ab

need is great, there we'll be,

Eb/G Ab Fm7 Bb13 Ab Eb

reach - ing out in love.

(See also John 4:35; Acts 2:8; Rom. 10:14.)

hearing that, Jesus said to him, "There is still one thing lacking about you: Sell all the things you have and distribute the proceeds to the poor, and you will have treasure in the heavens; and come be my follower."^a

23 When he heard this, he became deeply grieved, for he was very rich.^b

24 Jesus looked at him and said: "How difficult it will be for those having money to make their way into the Kingdom of God!^c **25** It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to enter the Kingdom of God."^d

26 Those who heard this said: "Who possibly can be saved?"^e

27 He said: "The things impossible with men are possible with God."^f **28** But Peter said: "Look! We have left what was ours and followed you."^g **29** He said to them: "Truly I say to you, there is no one who has left house or wife or brothers or parents or children for the sake of the Kingdom of God^h **30** who will not get many times more in this period of time, and in the coming system of things,* everlasting life."ⁱ

31 Then he took the Twelve aside and said to them: "Look! We are going up to Jerusalem, and all the things written by means of the prophets about the Son of man will be accomplished."^j **32** For instance, he will be handed over to men of the nations^k and will be mocked^l and treated insolently and spat on.^m **33** And after scourging him, they will kill him,ⁿ but on the third day he will rise."^o **34** However, they did not get the meaning of any of these things, for these words were hidden

18:30 *Or "the coming age." See Glossary. **18:31** *Or "completed."

CHAP. 18

a Mt 6:20
Mt 19:21
Mr 10:21
Lu 12:33
ITi 6:18, 19

b Mt 19:22
Mr 10:22

c Pr 11:28
Mt 19:23
Mr 10:23, 24
ITi 6:9

d Mt 19:24
Mr 10:25

e Mt 19:25

f Mt 19:26
Mr 10:27

g Mt 19:27

h Mt 19:28, 29
Mr 10:29, 30

i Re 2:10

j Mt 16:21
Mt 20:17-19
Mr 10:32-34

k Mt 27:2
Ac 3:13

l Ps 22:7

m Isa 50:6

n Isa 53:5, 7

o Mr 10:33, 34
Lu 9:22

Second Col.

a Mt 20:29-34
Mr 10:46-52

b Lu 7:50
Lu 17:19

c Mt 20:34

d Lu 5:26

from them, and they did not understand the things said.

35 Now as Jesus was getting near to Jer'i-cho, a blind man was sitting beside the road begging.^a **36** Because he heard a crowd passing by, he began to inquire what was going on.

37 They reported to him: "Jesus the Naz-a-rene' is passing by!"

38 At that he cried out: "Jesus, Son of David, have mercy on me!" **39** And those who were in front began rebuking him, telling him to keep quiet, but all the more he kept shouting: "Son of David, have mercy on me!" **40** Then Jesus stopped and commanded that the man be brought to him. After he came near, Jesus asked him:

41 "What do you want me to do for you?" He said: "Lord, let me recover my sight." **42** So Jesus said to him: "Recover your sight; your faith has made you well."^b

43 And instantly he recovered his sight, and he began to follow him,^c glorifying God. Also, at seeing it, all the people gave praise to God.^d

19 He then entered Jer'i-cho and was passing through.

2 Now a man named Zac-chae'us was there; he was a chief tax collector, and he was rich. **3** Well, he was trying to see who this Jesus was, but he could not see because of the crowd, since he was short. **4** So he ran ahead and climbed a sycamore* tree in order to see him, for he was about to pass that way. **5** Now when Jesus got to the place, he looked up and said to him: "Zac-chae'-us, hurry and get down, for today I must stay in your house."

6 With that he hurried down and joyfully welcomed him as a guest. **7** When they saw this, they were all muttering: "He went as a guest to the house of

6 With that he hurried down and joyfully welcomed him as a guest. **7** When they saw this, they were all muttering: "He went as a guest to the house of

19:4 *Or "fig-mulberry."

a man who is a sinner.”^a **8** But Zac-chae’us stood up and said to the Lord: “Look! The half of my belongings, Lord, I am giving to the poor, and whatever I extorted* from anyone, I am restoring four times over.”^b **9** At this Jesus said to him: “Today salvation has come to this house, because he too is a son of Abraham. **10** For the Son of man came to seek and to save what was lost.”^c

11 While they were listening to these things, he told another illustration, because he was near Jerusalem and they thought that the Kingdom of God was going to appear instantly.^d **12** So he said: “A man of noble birth traveled to a distant land^e to secure kingly power for himself and to return. **13** Calling ten of his slaves, he gave them ten mi’nas* and told them, ‘Do business with these until I come.’^f **14** But his citizens hated him and sent out a body of ambassadors after him to say, ‘We do not want this man to become king over us.’

15 “When he eventually got back after having secured the kingly power,* he summoned the slaves to whom he had given the money,^g in order to ascertain what they had gained by their business activity.^g **16** So the first one came forward and said, ‘Lord, your mi’na gained ten mi’nas.’^h **17** He said to him, ‘Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.’ⁱ **18** Now the second came, saying, ‘Your mi’na, Lord, made five mi’nas.’ⁱ **19** He said to this one as well,

19:8 *Or “extorted by false accusation.”
19:13 *A Greek mina weighed 340 g (10.9 oz t) and was reckoned to be worth 100 drachmas. See App. B14.
19:15 *Or “the kingdom.” [#]Lit., “silver.”

CHAP. 19

a Mt 9:11
Lu 5:30
Lu 15:2

b Ex 22:1
Le 6:4, 5

c Eze 34:16
Mt 9:13
Mt 15:24
Lu 15:4
Ro 5:8
1Ti 1:15

d Ac 1:6

e Mt 25:14
Mr 13:34
Joh 18:36

f Mt 25:15

g Mt 25:19

h Mt 25:20, 21

i Lu 16:10

j Mt 25:22, 23

Second Col.

a Mt 25:24

b Mt 25:26, 27

c Mt 25:28

d Mt 13:12
Mt 25:29
Mr 4:25
Lu 8:18

e Ac 1:12

f Mt 21:1-3
Mr 11:1-6

g Mt 21:6, 7

‘You too be in charge of five cities.’ **20** But another one came, saying, ‘Lord, here is your mi’na that I kept hidden away in a cloth. **21** You see, I was in fear of you, because you are a harsh man; you take what you did not deposit, and you reap what you did not sow.’^a **22** He said to him, ‘By your own words I judge you, wicked slave. You knew, did you, that I am a harsh man, taking what I did not deposit and reaping what I did not sow?’^b **23** So why did you not put my money* in a bank? Then on my coming, I would have collected it with interest.’

24 “With that he said to those standing by, ‘Take the mi’na from him and give it to the one who has the ten mi’nas.’^c **25** But they said to him, ‘Lord, he has ten mi’nas!’— **26** ‘I say to you, to everyone who has, more will be given, but from the one who does not have, even what he has will be taken away.’^d **27** Moreover, bring these enemies of mine here who did not want me to become king over them and execute them in front of me.”

28 After he had said these things, he went on ahead, going up to Jerusalem. **29** And when he got near to Beth’pha-ge and Beth’a-ny at the mountain called Mount of Olives,^e he sent two of the disciples,^f **30** saying: “Go into the village that is within sight, and after you enter it, you will find a colt tied, on which no man has ever sat. Untie it and bring it here. **31** But if anyone asks you, ‘Why are you untying it?’ you must say, ‘The Lord needs it.’” **32** So those who were sent went away and found it just as he had said to them.^g **33** But as they were untying the colt, its owners said to them:

19:23 *Lit., “my silver.”

"Why are you untying the colt?"

34 They said: "The Lord needs it." **35** And they led it to Jesus, and they threw their outer garments on the colt and seated Jesus on it.^a

36 As he moved along, they were spreading their outer garments on the road.^b **37** As soon as he got near the road down the Mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice because of all the powerful works they had seen, **38** saying: "Blessed is the one coming as the King in Jehovah's* name! Peace in heaven, and glory in the heights above!"^c

39 However, some of the Pharisees from the crowd said to him: "Teacher, rebuke your disciples."^d **40** But in reply he said: "I tell you, if these remained silent, the stones would cry out."

41 And when he got nearby, he viewed the city and wept over it.^e **42** saying: "If you, even you, had discerned on this day the things having to do with peace—but now they have been hidden from your eyes.^f **43** Because the days will come upon you when your enemies will build around you a fortification of pointed stakes and will encircle you and besiege* you from every side.^g **44** They will dash you and your children within you to the ground,^h and they will not leave a stone upon a stone in you,ⁱ because you did not discern the time of your being inspected."

45 Then he entered the temple and started to throw out those who were selling,^j **46** saying to them: "It is written, 'My house will be a house of prayer,'^k but you have made it a cave of robbers."^l

19:38 *See App. A5. 19:43 *Or "distress."

CHAP. 19

a Zec 9:9
Mr 11:7-10
Joh 12:14, 15

b Mt 21:8

c Ps 118:26
Mt 21:9
Mr 11:9

d Mt 21:15
Joh 12:19

e Joh 11:35

f Isa 6:9, 10
Mt 13:14

g De 28:52
Da 9:26
Lu 21:20

h Lu 23:28, 29

i Mt 24:2
Mr 13:2
Lu 21:6

j Mt 21:12
Mr 11:15, 16

k Isa 56:7

l Jer 7:11
Mt 21:13
Mr 11:17
Joh 2:16

Second Col.

a Mr 11:18

b Mr 12:37
Lu 21:38

CHAP. 20

c Mt 21:23-27
Mr 11:27-33

d Lu 7:29

e Isa 5:7

f Mt 21:33-41
Mr 12:1-9

g 2Ki 17:13, 14
2Ch 36:15, 16
Ac 7:52
Heb 11:36, 37

47 He continued teaching daily in the temple. But the chief priests and the scribes and the principal ones of the people were seeking to kill him;^a

48 but they did not find any way to do this, for the people one and all kept hanging on to him to hear him.^b

20 On one of the days while he was teaching the people in the temple and declaring the good news, the chief priests and the scribes with the elders came **2** and said to him: "Tell us, by what authority do you do these things? Or who gave you this authority?"^c **3** He replied to them: "I will also ask you a question, and you tell me: **4** Was the baptism of John from heaven or from men?"^d **5** Then they drew conclusions among themselves, saying: "If we say, 'From heaven,' he will say, 'Why did you not believe him?'" **6** But if we say, 'From men,' the people one and all will stone us, for they are convinced that John was a prophet."^e **7** So they replied that they did not know its source. **8** Jesus said to them: "Neither am I telling you by what authority I do these things."

9 Then he began to tell the people this illustration: "A man planted a vineyard^e and leased it to cultivators, and he traveled abroad for a considerable time.^f

10 In due season he sent a slave to the cultivators so that they would give him some of the fruit of the vineyard. The cultivators, however, sent him away empty-handed, after beating him.^g

11 But again he sent another slave. That one also they beat and humiliated* and sent away empty-handed. **12** Yet again he sent a third; this one also they wounded and threw out. **13** At

20:4 *Or "of human origin?" 20:11 *Or "dishonored."

this the owner of the vineyard said, 'What should I do? I will send my son, the beloved.^a They will likely respect this one.' **14** When the cultivators caught sight of him, they reasoned with one another, saying, 'This is the heir. Let us kill him so that the inheritance may become ours.' **15** So they threw him out of the vineyard and killed him.^b What, then, will the owner of the vineyard do to them? **16** He will come and kill these cultivators and will give the vineyard to others."

On hearing this, they said: "Never may that happen!" **17** But he looked straight at them and said: "What, then, does this mean where it is written: 'The stone that the builders rejected, this has become the chief cornerstone?'"^c **18** Everyone falling on that stone will be shattered.^d As for anyone on whom it falls, it will crush him."

19 The scribes and the chief priests then sought to get their hands on him in that very hour, but they feared the people, for they realized that he told this illustration with them in mind.^e **20** And after observing him closely, they sent men whom they had secretly hired to pretend that they were righteous in order to catch him in his speech,^f so as to turn him over to the government and to the authority of the governor. **21** And they questioned him, saying: "Teacher, we know you speak and teach correctly and show no partiality, but you teach the way of God in line with truth: **22** Is it lawful* for us to pay head tax to Caesar or not?" **23** But he detected their cunning and said to them: **24** "Show me a

20:17 *Lit., "the head of the corner."
20:22 *Or "right."

CHAP. 20

a Mt 17:5
Joh 3:16

b Ac 3:15

c Ps 118:22
Isa 28:16
Mt 21:42, 44
Mr 12:10, 11
Ac 4:11
1Pe 2:7

d Isa 8:14, 15

e Mt 21:45, 46
Mr 12:12

f Mt 22:15-22
Mr 12:13-17

Second Col.

a Ro 13:7
Tit 3:1
1Pe 2:13

b Mt 22:21
Mr 12:17

c Ac 23:8

d Mt 22:23-28
Mr 12:18-23

e Ge 38:7, 8
De 25:5, 6

f Mt 22:29, 30
Mr 12:24, 25

g Ex 3:2, 6
Mt 22:31-33
Mr 12:26, 27

de-nar'i-us.* Whose image and inscription does it have?" They said: "Caesar's." **25** He said to them: "By all means, then, pay back Caesar's things to Caesar^a but God's things to God."^b **26** Well, they were not able to trap him in his speech before the people, but amazed at his answer, they became silent.

27 However, some of the Sadducees, those who say there is no resurrection,^c came and asked him:^d **28** "Teacher, Moses wrote us, 'If a man's brother dies, leaving a wife, but he was childless, his brother should take the wife and raise up offspring for his brother.'^e **29** Now there were seven brothers. The first took a wife but died childless. **30** So the second **31** and the third married her. Likewise even all seven; they died and left no children. **32** Finally the woman also died. **33** Consequently, in the resurrection, whose wife will she become? For the seven had her as a wife."

34 Jesus said to them: "The children of this system of things* marry and are given in marriage, **35** but those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage.^f **36** In fact, neither can they die anymore, for they are like the angels, and they are God's children by being children of the resurrection. **37** But that the dead are raised up, even Moses made known in the account about the thornbush, when he calls Jehovah* 'the God of Abraham and God of Isaac and God of Jacob.'^g **38** He is a God, not of the dead, but of the

20:24 *See App. B14. 20:34 *Or "this age." See Glossary. 20:37 *See App. A5.

living, for they are all living to him.”^a **39** In response some of the scribes said: “Teacher, you spoke well.” **40** For they no longer had the courage to ask him a single question.

41 In turn he asked them: “How is it they say that the Christ is David’s son?”^b **42** For David himself says in the book of Psalms, ‘Jehovah* said to my Lord: “Sit at my right hand **43** until I place your enemies as a stool for your feet.”’^c **44** David, therefore, calls him Lord; so how is he his son?”

45 Then, while all the people were listening, he said to his disciples: **46** “Beware of the scribes who like to walk around in robes and who love greetings in the marketplaces and front* seats in the synagogues and the most prominent places at evening meals,^d **47** and who devour the houses* of the widows and for show# make long prayers. These will receive a more severe^Δ judgment.”

21 Now as he looked up, he saw the rich dropping their gifts into the treasury chests.^e **2** Then he saw a needy widow drop in two small coins of very little value,^f **3** and he said: “Truly I say to you that this poor widow put in more than they all did.^g **4** For all of these put in gifts out of their surplus, but she, out of her want,* put in all the means of living she had.”^h

5 Later, when some were speaking about the temple, how it was adorned with fine stones and dedicated things,ⁱ **6** he said: “As for these things

20:38 *Or “from his standpoint.”

20:42 *See App. A5. 20:46 *Or “best.” 20:47 *Or “property.” #Or “for a pretext.” ΔOr “a heavier.” 21:1 *Or “receptacles.” 21:2 *Lit., “two lep-ta.” See App. B14. 21:4 *Or “poverty.”

CHAP. 20

- a Mt 22:32
- b Mt 22:41-46
Mr 12:35-37
- c Ps 110:1
Ac 2:34, 35
- d Mt 23:2, 6, 7
Mr 12:38-40

CHAP. 21

- e Mr 12:41
- f Mr 12:42
- g Mr 12:43, 44
2Co 8:12
- h Mt 22:37
- i Mt 24:1, 2
Mr 13:1, 2

Second Col.

- a Lu 19:44
- b Mt 24:3
Mr 13:4
- c 2Ti 3:13
1Jo 4:1
Re 12:9
- d Mt 24:4, 5
Mr 13:5, 6
- e Mt 24:6
Mr 13:7
- f Re 6:4
- g Mt 24:7
Mr 13:8
- h Ac 11:28
Re 6:8
- i Joh 16:2
- j Mt 10:17, 18
Mt 24:9
Mr 13:9
Ac 25:23
Re 2:10
- k Lu 12:11, 12
- l Mr 13:11
Ac 6:8, 10
- m Mic 7:6
Mr 13:12, 13
Ac 7:59
- n Mt 10:22
Mt 24:9
- o Mt 10:29, 30
Lu 12:6, 7

that you now see, the days will come when not a stone will be left upon a stone and not be thrown down.”^a **7** Then they questioned him, saying: “Teacher, when will these things actually be, and what will be the sign when these things are to occur?”^b **8** He said: “Look out that you are not misled,^c for many will come on the basis of my name, saying, ‘I am he,’ and, ‘The due time is near.’ Do not go after them.”^d **9** Furthermore, when you hear of wars and disturbances,* do not be terrified. For these things must take place first, but the end will not occur immediately.”^e

10 Then he said to them: “Nation will rise against nation,^f and kingdom against kingdom.^g **11** There will be great earthquakes, and in one place after another food shortages and pestilences;^h and there will be fearful sights and from heaven great signs.

12 “But before all these things happen, people will lay their hands on you and persecute you,ⁱ handing you over to the synagogues and prisons. You will be brought before kings and governors for the sake of my name.^j **13** It will result in your giving a witness. **14** Therefore, resolve in your hearts not to rehearse beforehand how to make your defense,^k **15** for I will give you words and wisdom that all your opposers together will not be able to resist or dispute.^l **16** Moreover, you will be handed over* even by parents and brothers and relatives and friends, and they will put some of you to death,^m **17** and you will be hated by all people because of my name.ⁿ **18** But not even a hair of your heads will perish.^o

21:9 *Or “disorders; uprisings.” 21:16 *Or “betrayed.”

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 Lu 19:12, 13—“A man of noble birth” told his slaves to do business until he returned (*jy* 232 ¶12-4)
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 - **Digging for Spiritual Gems:** (8 min.)
 Lu 19:43—How were Jesus’ words fulfilled? (*nwtsty* study note)
- Lu 20:38—How does Jesus’ statement strengthen our confidence in the resurrection? (*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?

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APPLY YOURSELF TO THE FIELD MINISTRY

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LUKE 19-20 | Learn From the Illustration of the Ten Minas

19:12-24

What do the different features of the parable represent?

- 1 The master pictures Jesus
- 2 The slaves picture Jesus’ anointed disciples
- 3 The money, which the master entrusts to the slaves, pictures the precious privilege of making disciples

This parable contains a warning about what would happen if Christ’s anointed disciples developed the characteristics of a wicked slave. Jesus expects his disciples to use their assets fully in making more disciples.

 How can I imitate faithful anointed Christians in the work of making disciples?



August 13-19

Treasures From God's Word

Luke 19:12, 13—"A man of noble birth" told his slaves to do business until he returned

Luke 19:12, 13 So he said: "A man of noble birth traveled to a distant land to secure kingly power for himself and to return. Calling ten of his slaves, he gave them ten minas and told them, 'Do business with these until I come.'

***jy* 232 paragraphs 2-4**

He says: "A man of noble birth traveled to a distant land to secure kingly power for himself and to return." (Luke 19:12) Such a trip would take time. Clearly Jesus is the "man of noble birth" who travels to a "distant land," to heaven, where his Father will give him kingly power.

In the illustration, before the "man of noble birth" departs, he calls ten slaves and gives each a silver mina, telling them: "Do business with these until I come." (Luke 19:13) Literal silver minas are valuable pieces of money. A mina amounts to the wages that an agricultural worker earns in over three months.

The disciples may discern that they are like the ten slaves in the illustration, for Jesus has already likened them to harvest workers. (Matthew 9:35-38) Of course, he has not asked them to bring in a harvest of grain. Rather, the harvest consists of other disciples who can find a place in the Kingdom of God. The disciples use what assets they have to produce more heirs of the Kingdom.

Luke 19:16-19—The faithful slaves had different abilities, but each one of them received a reward

Luke 19:16-19 So the first one came forward and said, 'Lord, your mina gained ten minas.' He said to him, 'Well done, good slave! Because in a very small matter you have proved yourself faithful, hold authority over ten cities.' Now the second came, saying, 'Your mina, Lord, made five minas.' He said to this one as well, 'You too be in charge of five cities.'

***jy* 232 paragraph 7**

If the disciples perceive that they are like the slaves who use their assets to the full to make more disciples, they can rest assured that Jesus will be pleased. And they can trust that he will reward such diligence. Of course, not all of Jesus' disciples have the same circumstances in life nor the same opportunities or abilities. Yet Jesus, who receives "kingly power," will recognize and bless their loyal efforts at disciple-making.—Matthew 28:19, 20.

Luke 19:20-24—A wicked slave who failed to work experienced loss

Luke 19:20-24 But another one came, saying, 'Lord, here is your mina that I kept hidden away in a cloth. You see, I was in fear of you, because you are a harsh man; you take what you did not deposit, and you reap what you did not sow.' He said to him, 'By your own words I judge you, wicked slave. You knew, did you, that I am a harsh man, taking what I did not deposit and reaping what I did not sow? So why did you not put my money in a bank? Then on my coming, I would have collected it with interest.' "With that he said to those standing by, 'Take the mina from him and give it to the one who has the ten minas.'

***fy* 233 paragraph 1**

For failing to work to increase the wealth of his master's kingdom, this slave experiences loss. The apostles are anticipating Jesus' reigning in the Kingdom of God. So from what he says about this last slave, they likely perceive that if they are not diligent, they will not find a place in that Kingdom.

Digging for Spiritual Gems

Luke 19:43—How were Jesus' words fulfilled?

Luke 19:43 Because the days will come upon you when your enemies will build around you a fortification of pointed stakes and will encircle you and besiege you from every side.

study note

fortification of pointed stakes: Or "palisade." The Greek word *kha'rax* occurs only here in the Christian Greek Scriptures. It has been defined as a "pointed stick or post used to fence in an area; stake" and also as a "military installation involving the use of stakes; palisade." Jesus' words came true in the year 70 C.E. when the Romans, commanded by Titus, erected a siege wall, or palisade, around Jerusalem. Titus' objective was threefold—to prevent the Jews from fleeing, to encourage their surrender, and to starve the inhabitants into submission. To provide materials for the construction of this fortification around Jerusalem, Roman troops stripped the countryside of trees.

Luke 20:38—How does Jesus' statement strengthen our confidence in the resurrection?

Luke 20:38 He is a God, not of the dead, but of the living, for they are all living to him."

study note

for they are all living to him: Or "for they are all living from his standpoint." The Bible shows that those who are living but who are alienated from God are dead from his standpoint. (Ephesians 2:1; 1 Timothy 5:6) Likewise, approved servants of God who die are still living from Jehovah's standpoint, since his purpose to resurrect them is sure of fulfillment.—Romans 4:16, 17.

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 19:11-27

LUKE
Study Notes—Chapter 19

19:2

Zacchaeus: From a Hebrew name, possibly from a root word meaning “clean; pure.” As a **chief tax collector**, it seems that Zacchaeus was over other tax collectors in and around Jericho. The district around this city was fertile and productive, yielding considerable tax revenue. Zacchaeus **was rich**, and his own words (Lu 19:8) indicate that he used questionable practices to accumulate at least part of his wealth.

19:8

extorted: Or “extorted by false accusation.” The literal meaning of the verb has been explained to be “to take by fig-showing.” There are various explanations of the origin of this word. One is that in ancient Athens, the exporting of figs from the province was prohibited. Therefore, someone who denounced others by accusing them of attempting to export figs was termed a “fig-shower.” The term came to designate a person who accused others falsely for the sake of gain, or a blackmailer.

four times over: Zacchaeus could likely calculate from his tax records just how much he had received from various Jews, and he vowed to make a fourfold restitution. That is even more than God’s Law required. In such cases of repentance and admission of guilt, the Law ordered that the defrauder pay back the full amount and “add to it a fifth [that is, 20 percent] of its value,” but Zacchaeus said that he would repay four times the amount. As fruitage of his repentance, he thus showed not only love for the poor but also justice toward oppressed ones.—Le 6:2-5; Nu 5:7.

19:12

to secure kingly power: Or “to secure a kingdom.” The Greek word *ba-si-lei'a*, most often rendered “kingdom,” has a broad meaning and often refers to a royal government as well as to the territory and peoples under the rule of a king. (See study notes on Mt 3:2; 25:34.) It may also signify kingship, the royal office or position of the king, with its accompanying dignity, power, and authority. In the Roman Empire, it was not uncommon for a person of noble birth to travel to Rome in quest of kingly power. Jesus’ parable may well have reminded his listeners of Archelaus, a son of Herod the Great. Before Herod the Great died, he designated Archelaus as heir to rulership over Judea and other areas. However, to secure the rulership, Archelaus first made the long journey to Rome in order to get the approval of Caesar Augustus.

19:13

minas: A Greek mina was not a coin but a unit of weight of some 340 g (10.9 oz t) and, according to ancient Greek writers, was reckoned to have a monetary value equal to 100 drachmas. Since the drachma was worth nearly as much as a denarius, a mina was a considerable sum. (See Glossary, “Denarius.”) A Greek mina was different from the Hebrew mina.—See Glossary, “Mina,” and App. B14.

19:15

the kingly power: Or “the kingdom.”—See study note on Lu 19:12.

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

19:23

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

bank: In the parable of the minas in Luke’s Gospel, as well as in the illustration about the talents in the Gospel of Matthew, Jesus referred to a bank and to bankers who give interest on money deposited with them. (Mt 25:14-30; Lu 19:12-27) The Greek word *tra’pe·za*, here rendered “bank,” literally means “table.” (Mt 15:27) When associated with financial operations, such as the money changers, this word refers to a table or a counter for displaying coins. (Mt 21:12; Mr 11:15; Joh 2:15) During the first century C.E., moneylenders, or bankers, were prominent in Israel and surrounding nations.

interest: The Law forbade the Israelites to charge interest on loans to needy fellow Jews. (Ex 22:25) But interest was specifically allowed on loans to foreigners, likely for business ventures. (De 23:20) It seems that in Jesus’ day, it was common to receive interest on funds deposited with moneylenders.

19:25

—: The em dash helps the reader to see that there is a change of speaker, since this is not specifically indicated in the text. In verse 26, the master of the slaves is speaking.

19:38

Jehovah’s: In this quote from Ps 118:26, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text.—See App. C.

19:40

the stones would cry out: As the context shows, Jesus was speaking about the particular declaration his disciples were making and to which the Pharisees objected. (Lu 19:37-39) The disciples were using the words recorded at Ps 118:26. That prophetic psalm was certain to be fulfilled on this occasion, for Jehovah’s words do not return to him “without results.” (Isa 55:11) If the disciples had been forced to be silent at this time, the literal stones would have cried out in order to fulfill this prophecy.

19:41

wept: The Greek word for “wept” often refers to weeping audibly.

19:43

fortification of pointed stakes: Or “palisade.” The Greek word *kha’rax* occurs only here in the Christian Greek Scriptures. It has been defined as a “pointed stick or post used to fence in an area; stake” and also as a “military installation involving the use of stakes; palisade.” Jesus’ words came true in the year 70 C.E. when the Romans, commanded by Titus, erected a siege wall, or palisade, around Jerusalem. Titus’ objective was threefold—to prevent the Jews from fleeing, to encourage their surrender, and to starve the

inhabitants into submission. To provide materials for the construction of this fortification around Jerusalem, Roman troops stripped the countryside of trees.

19:45

throw out those who were selling: On Nisan 10, 33 C.E., Jesus cleanses the temple a second time. This occasion is described in the Gospels of Matthew (21:12-17), Mark (11:15-18), and Luke. The first cleansing took place in connection with the Passover of 30 C.E. and is described at Joh 2:13-17.

LUKE Study Notes—Chapter 20

20:9

for a considerable time: Only Luke adds this expression in the illustration of the murderous vineyard cultivators.—Compare the parallel accounts at Mt 21:33 and Mr 12:1.

20:17

the chief cornerstone: Or “the most important stone.” The Hebrew expression at Ps 118:22 and the Greek expression used here literally mean “the head of the corner.” Although it has been understood in different ways, it apparently refers to the stone that was installed atop the junction of two walls to hold them firmly together. Jesus quoted and applied this prophecy to himself as “the chief cornerstone.” Just as the topmost stone of a building is conspicuous, so Jesus Christ is the crowning stone of the Christian congregation of anointed ones, which is likened to a spiritual temple.

20:22

Caesar: Or “the Emperor.” The Roman emperor during Jesus’ earthly ministry was Tiberius, but the term was not restricted to the ruling emperor. “Caesar” could refer to the Roman civil authority, or the State, and its duly appointed representatives, who are called “the superior authorities” by Paul, and “the king” and his “governors” by Peter.—Ro 13:1-7; 1Pe 2:13-17; Tit 3:1; see Glossary.

20:24

image and inscription: On the front side of a common denarius of this time, there was an image of the laurel-crowned head of Roman Emperor Tiberius, who reigned from 14 to 37 C.E., and the inscription in Latin, “Tiberius Caesar Augustus, son of the deified Augustus.”—See also App. B14.

20:27

Sadducees: This is the only mention of the Sadducees in the Gospel of Luke. (See Glossary.) The name (Greek, *Sad-dou-kai'os*) is likely connected with Zadok (often spelled *Sad-douk'* in the *Septuagint*), who was made high priest in the days of Solomon and whose descendants evidently served as priests for centuries.—1Ki 2:35.

resurrection: The Greek word *a·na'sta·sis* literally means “raising up; standing up.” It is used about 40 times in the Christian Greek Scriptures with reference to the resurrection of the dead. (Mt 22:23, 31; Lu 20:33; Ac 4:2; 24:15; 1Co 15:12, 13) In the *Septuagint* at Isa 26:19, the verb form of *a·na'sta·sis* is used to render the Hebrew verb “to live” in the expression “Your dead *will live*.”—See Glossary.

20:34

children: Or “people.” Lit., “sons.” In this context, the Greek word for “son” is used in a broader sense than merely referring to immediate male offspring. That both men and women are included is clear from the use of the Greek word for **given in marriage**, a term that is used about women. In this context, the whole expression, “children of this system of things” is evidently an idiom for people whose attitudes and lifestyle reflect the characteristics of this present system of things.

this system of things: The Greek word *ai·on'*, having the basic meaning “age,” can refer to a state of affairs or to features that distinguish a certain period of time, epoch, or age. In this context, it refers to the present system of things.—See study notes on Mt 12:32; Mr 10:30 and Glossary, “System(s) of things.”

20:35

that system of things: The Greek word *ai·on'*, having the basic meaning “age,” can refer to a state of affairs or to features that distinguish a certain period of time, epoch, or age. Here it refers to the coming system of things under God’s rule, when **the resurrection from the dead** will take place.—See study notes on Mt 12:32; Mr 10:30 and Glossary, “System(s) of things.”

20:36

children: Lit., “sons.” The Greek word for “son” occurs twice in this verse. In some contexts, it is used in a broader sense than merely referring to immediate male offspring.—See study note on Lu 20:34.

20:37

even Moses made known: The Sadducees accepted only Moses’ writings as inspired. They objected to Jesus’ teaching about the resurrection, evidently thinking that there was no basis for such a teaching in the Pentateuch. Jesus could have quoted many scriptures, such as Isa 26:19, Dan 12:13, and Hos 13:14, to show that the dead would rise. But because Jesus knew which writings were accepted by the Sadducees, he proved his point by using words that Jehovah spoke to Moses.—Ex 3:2, 6.

when he calls Jehovah ‘the God of Abraham’: Or “when he says: ‘Jehovah the God of Abraham.’” Although existing Greek manuscripts use the word *Ky'ri·os* (Lord) here, there are good reasons for using the divine name in the main text. The context shows that *Ky'ri·os* is used with reference to God. The quote in this verse is taken from Ex 3:6, where in the preceding verses, “Jehovah” is the one speaking. (Ex 3:4, 5) In view of this Hebrew Scripture background, the divine name has been used in the main text. In connection with Lu 20:37, scholars have noted the absence of the Greek definite article before *Ky'ri·os* where it would be expected according to standard grammatical usage. This is noteworthy

because although the earliest copies of the Greek *Septuagint* contained the divine name, when later copies of the *Septuagint* replaced the divine name with *Ky'ri-os*, the definite article was in a similar way not included where standard grammatical usage would normally call for it. Therefore, the unexpected absence of the definite article here is another indication that *Ky'ri-os* is used as a substitute for the divine name. Also, a number of Bible translations use such renderings as Jehovah, Yahveh, Yahweh, יהוה (*YHWH*, or the Tetragrammaton), LORD, and ADONAI in the main text or in footnotes and marginal notes to indicate that this is a reference to Jehovah God. A number of reference works support this view.—See App. C.

20:38

for they are all living to him: Or “for they are all living from his standpoint.” The Bible shows that those who are living but who are alienated from God are dead from his standpoint. (Eph 2:1; 1Ti 5:6) Likewise, approved servants of God who die are still living from Jehovah’s standpoint, since his purpose to resurrect them is sure of fulfillment.—Ro 4:16, 17.

20:42

Jehovah: The divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text at Ps 110:1, quoted here. However, as explained in App. A5, most Bible translations do not use God’s name in what is commonly called the New Testament, not even in quotations from the Hebrew Scriptures. Most Bibles simply use “Lord.” Yet, as shown in App. C, some Bible translations do use such renderings as Jehovah, Yahveh, Yahweh, יהוה (*YHWH*, or the Tetragrammaton), LORD, and ADONAI in capital letters (indicating that it is a substitute for God’s name) in the main text of the Christian Greek Scriptures. Some 17th-century editions of the *King James Version* have the rendering “the LORD” in capital letters here and at three other places where Ps 110:1 is quoted in the Christian Greek Scriptures. (Mt 22:44; Mr 12:36; Ac 2:34) Later editions continued this practice. Since “the LORD” is used in the Hebrew Scriptures of that translation to indicate where the original Hebrew text uses the divine name, the same way of writing “the LORD” in the Christian Greek Scriptures would indicate that the translators thought that it is Jehovah who is being referred to. It is also interesting to note that the *New King James Version*, first published in 1979, extends this use of “the LORD” to all occurrences of that word when it refers to the divine name in quotes from the Hebrew Scriptures.

20:46

marketplaces: Or “places of assembly.” The Greek word *a-go-ra'* is here used to refer to an open area that served as a center for buying and selling and as a place of public assembly in cities and towns of the ancient Near East and the Greek and Roman world.

front seats: Or “best seats.” Evidently, the presiding officers of the synagogue and distinguished guests sat near the Scripture rolls at the front of the synagogue, in full view of the congregation. These seats of honor were likely reserved for such prominent individuals.



Sycamore Tree

The sycamore tree, or fig-mulberry tree (*Ficus sycomorus*), is mentioned once in the Christian Greek Scriptures, in the account of Jesus' visit to Jericho in the spring of 33 C.E. (Lu 19:1-10) This tree belongs to the same family as the common fig tree and the mulberry tree, but it differs from the North American sycamore. The tree's fruit is like that of the common fig tree. The tree grows to a height of 10 to 15 m (33 to 50 ft), is strong, and may live for several hundred years. Sycamore trees grew in the Jordan Valley, and the Hebrew Scriptures also show that they were abundant in the Shephelah between the coastal plains and the Judean hills. (1Ki 10:27; 2Ch 1:15; 9:27) The tree is an evergreen, and its thick, wide-spreading foliage provides good shade. For that reason, the tree was frequently planted along roadsides. The tree has a short, stout trunk with lower limbs that branch out close to the ground, so it would have been easy for a short-statured man like Zacchaeus to climb it.

Related Scripture(s) Lu 19:4



Bethphage, the Mount of Olives, and Jerusalem

This short video follows a path approaching Jerusalem from the east, from the village of modern-day et-Tur—thought to correspond to the Biblical Bethphage—to one of the higher points on the Mount of Olives. Bethany lies east of Bethphage on the eastern slope of the Mount of Olives. When in Jerusalem, Jesus and his disciples customarily spent the night at Bethany, today marked by the town of el-‘Azariyeh (El ‘Eizariya), an Arabic name meaning “The Place of Lazarus.” Jesus undoubtedly stayed at the home of Martha, Mary, and Lazarus. (Mt 21:17; Mr 11:11; Lu 21:37; Joh 11:1) When traveling from their home to Jerusalem, Jesus may have followed a route similar to the one shown in the video. On Nisan 9, 33 C.E., when Jesus rode the colt of a donkey over the Mount of Olives to Jerusalem, he may well have done so from Bethphage, following the road to Jerusalem.

1. Road from Bethany to Bethphage
2. Bethphage
3. Mount of Olives
4. Kidron Valley
5. Temple Mount

Related Scripture(s) Mt 21:1; Mr 11:1; Lu 19:29; Ac 1:12



Colt, or Young Donkey

The donkey is a hard-hoofed animal of the horse family, distinguished from the horse by its smaller size, shorter mane, longer ears, and shorter tail-hair, with only the end half of the tail having a brush. Although the donkey's stupidity and stubbornness are proverbial, its intelligence is actually considered to be superior to that of the horse, and it is usually a patient creature. Both men and women, even prominent Israelites, rode donkeys. (Jos 15:18; Jg 5:10; 10:3, 4; 12:14; 1Sa 25:42) Solomon, the son of David, rode to his anointing on his father's she-mule, a hybrid offspring of a male donkey. (1Ki 1:33-40) It was therefore most appropriate that Jesus, the one greater than Solomon, fulfill the prophecy of Zec 9:9 by riding, not on a horse, but on a young donkey.

Related Scripture(s) Mt 21:5; Mr 11:7; Lu 19:30; Joh 12:14



Stones From the Temple Mount

These stones, found on the southern part of the Western Wall, are believed to have been part of the structures on the first-century temple mount. They have been left here as a grim reminder of the destruction of Jerusalem and its temple by the Romans.

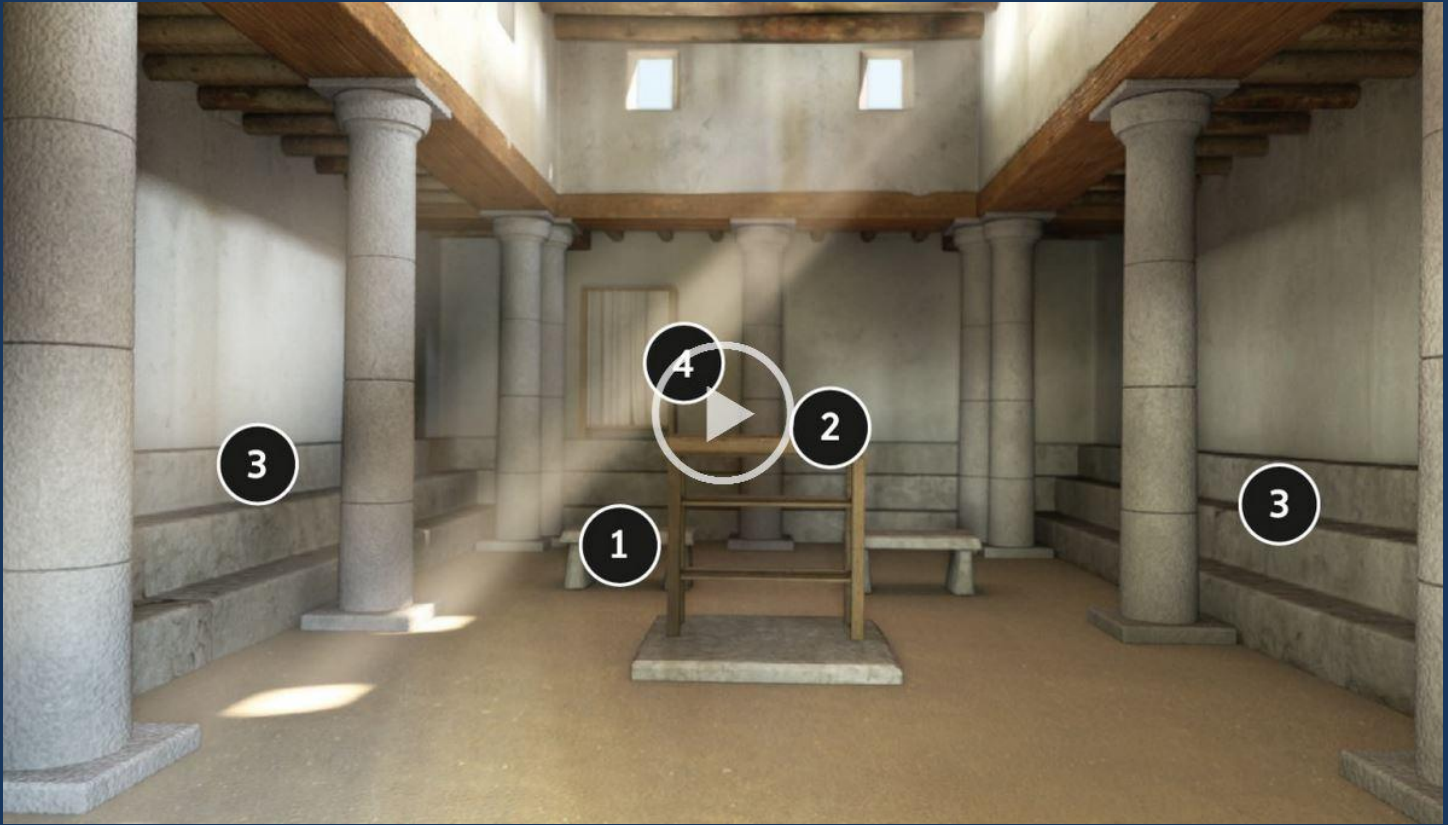
Related Scripture(s) Mt 24:2; Mr 13:2; Lu 19:44; Lu 21:6



Prominent Places at Evening Meals

In the first century, a common way of dining was to recline at the table. Each person would rest his left elbow on a cushion and eat using his right hand. According to the Greco-Roman custom, a typical dining room had three couches set around a low dining table. The Romans called this kind of dining room a *triclinium* (Latin from a Greek word meaning “room with three couches”). Although this arrangement traditionally accommodated nine people, three to a couch, it became common to use longer couches to accommodate even more people. Each position in the dining room was traditionally viewed as having a different degree of honor. One couch was the lowest place of honor (A), one was the middle (B), and one was the highest (C). The positions on the couch differed in importance. The person dining was considered to be above the one to his right and below the one to his left. At a formal banquet, the host typically sat at the first position (1) on the lowest couch. The place of honor was the third position (2) on the middle couch. Although it is not clear to what extent the Jews adopted this custom, it appears that Jesus alluded to it when teaching his followers the need for humility.

Related Scripture(s) Mt 23:6; Mr 12:39; Lu 14:7-9; Lu 20:46



The Front Seats in the Synagogue

The reconstruction shown in this animation is partly based on the ruins of a first-century synagogue in Gamla, a city located about 10 km (6 mi) northeast of the Sea of Galilee. No synagogues from the first century have survived intact, so the exact features are uncertain. This depiction includes some of the features that were likely present in many synagogues of that time.

1. The front, or best, seats in the synagogue may have been located on or near the speaker's platform.
2. The platform from which a teacher would read from the Law. The exact location of the platform may have varied from one synagogue to the next.
3. Seating along the wall may have been occupied by people with status in the community. Others might have sat on mats on the floor. The synagogue in Gamla seems to have had four rows of seats.
4. An ark, or chest, in which sacred scrolls were kept may have been located on the back wall.

The seating arrangements in the synagogue were a constant reminder to those in attendance that some had greater status than others, a topic often debated by Jesus' disciples.—Mt 18:1-4; 20:20, 21; Mr 9:33, 34; Lu 9:46-48.

Related Scripture(s) Mt 23:6; Mr 12:39; Lu 20:46

- Song 84 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Learn From the Illustration of the Ten Minas”:** (10 min.)
 Lu 19:12, 13—“A man of noble birth” told his slaves to do business until he returned (*jy* 232 ¶12-4)
 Lu 19:16-19—The faithful slaves had different abilities, but each one of them received a reward (*jy* 232 ¶17)
 Lu 19:20-24—A wicked slave who failed to work experienced loss (*jy* 233 ¶1)
 - **Digging for Spiritual Gems:** (8 min.)
 Lu 19:43—How were Jesus’ words fulfilled? (*nwtsty* study note)
- Lu 20:38—How does Jesus’ statement strengthen our confidence in the resurrection? (*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 19:11-27

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) *w14* 8/15 29-30—Theme: Do Jesus’ Words Recorded at Luke 20:34-36 Refer to the Earthly Resurrection?

LIVING AS CHRISTIANS

- Song 83
- **“Improving Our Skills in the Ministry—Navigating JW.ORG”:** (15 min.) Discussion. Play the video.
- **Congregation Bible Study:** (30 min.) *jy* chap. 33
- Review Followed by Preview of Next Week (3 min.)
- Song 116 and Prayer


LUKE 19-20 | Learn From the Illustration of the Ten Minas

19:12-24

What do the different features of the parable represent?

- 1 The master pictures Jesus
- 2 The slaves picture Jesus’ anointed disciples
- 3 The money, which the master entrusts to the slaves, pictures the precious privilege of making disciples

This parable contains a warning about what would happen if Christ’s anointed disciples developed the characteristics of a wicked slave. Jesus expects his disciples to use their assets fully in making more disciples.

 How can I imitate faithful anointed Christians in the work of making disciples?



FIRST RETURN VISIT

Publisher (Employee 1): Yesterday we were talking about how the Bible can help us with family life. Let me show you an example of the kind of help it can give parents.

Employee 2: Okay

Publisher (Employee 1): Notice what the Bible says here at Colossians 3:21, would you please read that?

Employee 2: Sure, "You fathers do not be exasperating your children so that they do not become downhearted."

Publisher (Employee 1): Thank you. So what does the Bible, fathers not to do?

Employee 2: Um... Be exasperating!

Publisher (Employee 1): Yeah, as the footnote says provoking or irritating. So according to the Bible. What would good parents avoid doing?

Employee 2: I guess upsetting their children unnecessarily.

Publisher (Employee 1): Exactly, of course that doesn't mean giving up their responsibility to teach their children. Other parts of the Bible make this clear. Really it calls for a balance. Would you agree that if more parents apply that advice family life would improve?

Employee 2: Yeah, that's the kind of father I want to be.

Publisher (Employee 1): Following the Bible's advice will help you to be an excellent father. Another part of being a good parent is teaching children how the Bible can benefit o in their own lives. Let's discuss that another day.

Employee 2: Sounds great.

*Jesus told the Sadducees that resurrected ones
“neither marry nor are given in marriage.”
(Luke 20:34-36) Was he talking about the
earthly resurrection?*

■ The question is an important one, especially for those who have lost a beloved mate. Such ones may yearn to be reunited in marriage with their resurrected spouse in the new world. One widower said: “My wife and I did not choose to end our marriage. It was our heartfelt desire to remain united in worship as husband and wife forever. These feelings have not changed for me.” Is there sound reason for hoping that resurrected ones will be able to marry? Put simply, the answer is that we cannot say.

For years, our publications have said that Jesus’ words about the resurrection and getting married likely refer to the earthly resurrection and that those resurrected to life in the new world will evidently not marry.* (Matt. 22:29, 30; Mark 12:24, 25; Luke 20:34-36) While we cannot be dogmatic, is it possible that Jesus’ words refer to the *heavenly* resurrection? Let us examine what Jesus said.

Consider the setting. **(Read Luke 20:27-33.)** The Sadducees, who did not believe in the resurrection, tried to entrap Jesus with a question about the resurrection and brother-in-law marriage.[#] Jesus responded: “The children of this system of things marry and are given in marriage, but those who have been counted worthy of gaining that

system of things and the resurrection from the dead neither marry nor are given in marriage. In fact, neither can they die anymore, for they are like the angels, and they are God’s children by being children of the resurrection.”—Luke 20:34-36.

Why have our publications said that Jesus was probably talking about the earthly resurrection? That conclusion is primarily based on two lines of reasoning. First, it is reasoned that the Sadducees likely had in mind an earthly resurrection and that Jesus would have answered them accordingly. Second, Jesus ended his reply by referring to Abraham, Isaac, and Jacob—faithful patriarchs who are in line to be resurrected to life on earth.—Luke 20:37, 38.

However, it seems possible that Jesus had in mind the heavenly resurrection. On what basis might we reach that conclusion? Let us consider two key phrases.

“Those who have been counted worthy of gaining . . . the resurrection from the dead.” Faithful anointed ones are “counted worthy of the Kingdom of God.” (2 Thess. 1:5, 11) They have been declared righteous for life on the basis of the ransom; thus, they do not die as condemned sinners. (Rom. 5: 1, 18; 8:1) Such ones are called “happy and holy” and are deemed worthy of a resurrection to heaven. (Rev. 20:5, 6) In contrast, those who are resurrected to life on earth will include “the unrighteous.” (Acts 24:15) Can it be said of them that they are “counted worthy” of a resurrection?

* See *The Watchtower*, June 1, 1987, pages 30-31.

[#] In Bible times, brother-in-law, or levirate, marriage was a custom whereby a man would marry his deceased brother’s sonless widow in order to produce offspring to carry on his brother’s family line.—Gen. 38:8; Deut. 25: 5, 6.

“Neither can they die anymore.” Jesus did not say: *“They will not die anymore.”* Rather, he said: *“Neither can they die anymore.”* Other translations render that phrase “they are not subject to death any longer” and “death has no more power over them.” Anointed ones who finish their earthly course in faithfulness are raised to heaven and given immortality—endless, indestructible life. (1 Cor. 15:53, 54) Death no longer has any power over those who receive a heavenly resurrection.*

In view of the foregoing, what might we conclude? It is possible that Jesus’ words about marrying and the resurrection apply to the heavenly resurrection. If so, then his words would tell us several things about those raised to heavenly life: They do not marry, they cannot die, and they are in some respects like angels—spirit creatures who inhabit the spirit realm. Such a conclusion, however, raises several questions.

First, why would Jesus refer to the heavenly resurrection when answering the Sadducees, who probably had in mind an earthly resurrection? Jesus did not always answer his opposers in accord with what they were thinking. For example, to Jews who demanded a sign from him, he said: “Tear down this temple, and in three days I will raise it up.” Jesus likely knew that they were thinking about the temple building, “but he was talking about the temple of his body.” (John 2:18-21) Perhaps Jesus felt no need to answer the insincere Sadducees, who did not believe in the resurrection or in the existence of angels. (Prov. 23:9; Matt. 7:6; Acts 23:8) Instead, he may have wanted to reveal truths about the heavenly res-

urrection for the benefit of his sincere disciples, who would one day be in line for receiving such a resurrection.

Second, why would Jesus end his discussion with a reference to Abraham, Isaac, and Jacob, who will be resurrected to life on earth? (Read **Matthew 22:31, 32.**) Note that Jesus prefaced his comment about those patriarchs with the words “regarding the resurrection of the dead.” That transitional phrase may allow for a shift in focus. Then, drawing from the writings of Moses, which the Sadducees claimed to accept, Jesus used the words of Jehovah to Moses at the burning bush to give added proof that the resurrection—an earthly one—is a sure purpose of God.—Ex. 3:1-6.

Third, if Jesus’ words about the resurrection and getting married apply to the heavenly resurrection, does this mean that those who come back in the earthly resurrection will be able to marry? God’s Word does not give a direct answer to that specific question. If Jesus was, in fact, talking about the heavenly resurrection, then his words do not shed any light on whether resurrected ones on earth will be able to marry in the new world.

Meanwhile, we know that God’s Word definitely says that death dissolves the marriage tie. Hence, a widower or a widow need not feel guilty if he or she decides to remarry. That is a personal decision, and such ones should not be criticized for seeking the warm companionship of a marriage mate.—Rom. 7:2, 3; 1 Cor. 7:39.

Understandably, we may have many questions about life in the new world. Rather than needlessly speculating on the answers to those questions, we will just have to wait and see. But of this we can be sure: Obedient humans will be happy, for Jehovah will satisfy all their needs and desires in the best possible way.—Ps. 145:16.

* Those who come back in the earthly resurrection will have the prospect of receiving everlasting life, not immortality. To learn more about the difference between immortality and everlasting life, see *The Watchtower*, April 1, 1984, pages 30-31.

"From House to House"

(Acts 20:20)

Chords: Eb Cm7 Fm11 Bb7

From house to house, from door to door,
 From house to house, from door to door,
 So let us go from door to door

Chords: Eb7sus4/G Eb/G Cm9 Cm Fm7 Bb7

Je - ho - vah's word we spread.
 Sal - va - tion we pro - claim.
 To spread the King - dom news.

R.H.

Chords: Bb/Ab Eb/G Cm7

From town to town, from farm to farm,
 It comes to those who make the choice,
 And wheth - er it's em - braced or not,

Chords: Fm11 Fm7 Bb13sus4 Bb7 Eb7sus4 Eb7

Je - ho - vah's sheep are fed.
 To call up - on God's name.
 We'll let the peo - ple choose.

R.H.

"From House to House"

Abma7 Gm7 Cm7

The good news that God's King - dom rules,
 But how can they re - spect the name
 At least we'll name Je - ho - vah's name,

Fm Fm7/Eb Dm11 G7

As Je - sus Christ fore - told,
 Of One they do not know?
 His glo - rious truth de - clare.

Cm Gm Eb/G Ab Abma7 Gm7

Is now de - clared through - out the earth
 To ev - 'ry home and ev - 'ry door,
 And as we go from door to door,

Eb/G Fm7 Ab/Bb Eb

By Chris - tians young and old.
 The sa - cred name must go.
 We'll find his sheep are there.

R.H.

(See also Acts 2:21; Rom. 10:14.)

- Song 84 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Learn From the Illustration of the Ten Minas”:** (10 min.)
 Lu 19:12, 13—“A man of noble birth” told his slaves to do business until he returned (*fy* 232 ¶12-4)
 Lu 19:16-19—The faithful slaves had different abilities, but each one of them received a reward (*fy* 232 ¶17)
 Lu 19:20-24—A wicked slave who failed to work experienced loss (*fy* 233 ¶1)
 - **Digging for Spiritual Gems:** (8 min.)
 Lu 19:43—How were Jesus’ words fulfilled? (*nwtsty* study note)
- Lu 20:38—How does Jesus’ statement strengthen our confidence in the resurrection? (*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 19:11-27

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) w14 8/15 29-30—Theme: Do Jesus’ Words Recorded at Luke 20:34-36 Refer to the Earthly Resurrection?

LIVING AS CHRISTIANS

- Song 83
- **“Improving Our Skills in the Ministry—Navigating JW.ORG”:** (15 min.) Discussion. Play the video.
- **Congregation Bible Study:** (30 min.) *fy* chap. 33
- Review Followed by Preview of Next Week (3 min.)
- Song 116 and Prayer


LUKE 19-20 | Learn From the Illustration of the Ten Minas

19:12-24

What do the different features of the parable represent?

- 1 The master pictures Jesus
- 2 The slaves picture Jesus’ anointed disciples
- 3 The money, which the master entrusts to the slaves, pictures the precious privilege of making disciples

This parable contains a warning about what would happen if Christ’s anointed disciples developed the characteristics of a wicked slave. Jesus expects his disciples to use their assets fully in making more disciples.

 How can I imitate faithful anointed Christians in the work of making disciples?



Navigating JW.ORG

When we offer a printed publication in our ministry, we try to have a basic knowledge of its contents.

Likewise, when we feature JW.org, using publications in our teaching toolbox, we want to have a basic knowledge of how to find information on the website.

For example, if we offer a contact card, and simply say that the website has a lot of good information, that may not be enough to motivate our listener to visit the site. But mentioning something specific could peak a person's curiosity.

You could say to the person: "You might be surprised to know that one of the most popular questions answered is: What does the Bible say about tattoos? Another is: What does 666 mean? You too may find the answers interesting."

These articles can be found by typing "tattoos", or "666", in the 'SEARCH' box.

You can also use the website to help people who have specific questions.

For example, where can you find information that would appeal to someone who doubts that God exists?

On the "HOME" page click "BIBLE TEACHINGS", then "Science & the Bible". There you will find interviews, and well documented articles that support the existence of a creator.

Where could you find information that would help an inactive publisher? To find the brochure "Return to Jehovah" type in the "SEARCH" bar, then click the search button.

Or what if someone asks you how our work is financed? At the top of the home page click "ABOUT US", then click "About Jehovah's Witnesses". There you will find a link to the article "How is the Work of Jehovah's Witnesses Financed?"

If we can navigate JW.org we can help people of all sorts to accept the good news.

IMPROVING OUR SKILLS IN THE MINISTRY

Navigating JW.ORG



WHY IMPORTANT: Every publication in our Teaching Toolbox refers to jw.org. In fact, the main purpose of the contact card and the tract *Where Can We Find Answers to Life's Big Questions?* is to direct people to our website. You can place a publication from our Teaching Toolbox with someone by using jw.org to e-mail an electronic copy or share a link. This can be especially helpful when witnessing to someone who speaks another language. Additionally, people may ask questions that are answered by publications not found in our Teaching Toolbox. If we can navigate the website, we can be more effective in our ministry.

HOW TO DO IT:

- ▶ **Use the “BIBLE TEACHINGS” tab.** Suppose that you are witnessing to a parent who would like more information about child-rearing. Go to BIBLE TEACHINGS > MARRIAGE & FAMILY.
- ▶ **Use the “PUBLICATIONS” tab.** Suppose that you are witnessing informally at school and you want to share with a classmate the brochure *Answers to 10 Questions Young People Ask*. Go to PUBLICATIONS > BOOKS & BROCHURES.
- ▶ **Use the “ABOUT US” tab.** Suppose that you are witnessing to a coworker who would like to read a brief explanation of our beliefs. Go to ABOUT US > FREQUENTLY ASKED QUESTIONS.

WATCH THE VIDEO *NAVIGATING JW.ORG*, AND THEN CONSIDER WHERE YOU WOULD GO ON THE WEBSITE TO HELP:

- an atheist

- someone who has just suffered a tragedy

- an inactive brother or sister

- a return visit who wonders how our work is financed

- a person from another country who wants to attend a meeting in his homeland



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 180323

FULLFILLING ISAIAH'S PROPHECY

MATTHEW 12:15-21 MARK 3:7-12

• CROWDS PRESS IN ON JESUS
• HE FULFILLS ISAIAH'S PROPHECY

33

Upon learning that the Pharisees and the party followers of Herod plan to kill him, Jesus and his disciples withdraw to the Sea of Galilee. Great crowds flock to him from all over—from Galilee, the coastal cities of Tyre and Sidon, the eastern side of the Jordan River, Jerusalem, and Idumea farther south. Jesus cures many. As a result, those with serious diseases press forward. Not waiting for him to touch them, they eagerly reach out to touch him.—Mark 3: 9, 10.

The crowds are so large that Jesus tells his disciples to get a small boat ready for him so that he can pull away from shore and keep the crowds from pressing in on him. Also, he can teach them from the boat or move to another area along the shore to help more people.

The disciple Matthew notes that Jesus' activity fulfills "what was spoken through Isaiah the prophet." (Matthew 12:17) What prophecy is Jesus here fulfilling?

"Look! My servant whom I chose, my beloved, whom I have approved! I will put my spirit upon him, and what justice is he will make clear to the nations. He will not quarrel nor cry aloud, nor will anyone hear his voice in the main streets. No bruised reed will he crush, and no smoldering wick will he extinguish, until he brings justice with success. Indeed, in his name nations will hope."—Matthew 12:18-21; Isaiah 42:1-4.

Jesus, of course, is the beloved servant whom God approves. Jesus makes clear what is true justice, which is being obscured by false religious traditions. Unjustly applying God's Law in their own way, the Pharisees will not even come to a sick person's aid on the Sabbath! Making evident God's justice and showing that God's spirit is upon him, Jesus relieves



people of the burden of unjust traditions. For that the religious leaders want to kill him. How deplorable!

What does it mean that "he will not quarrel nor cry aloud, nor will anyone hear his voice in the main streets"? When curing people, Jesus does not allow them—or the demons—"to make him known." (Mark 3:12) He does not want people to learn about him through noisy advertising in the streets or through distorted reports that are excitedly passed from mouth to mouth.

Also, Jesus carries his comforting message

to those who are figuratively like a bruised reed, bent over and knocked down. They are like a smoldering wick, whose last spark of life has nearly flickered out. Jesus does not crush the

bruised reed or quench the flickering, smoking flax. Rather, with tenderness and love, he skillfully lifts up the meek. Truly, Jesus is the one in whom the nations can hope!

-
- ◇ How does Jesus make justice clear without quarreling or crying aloud in the main streets?
 - ◇ Who are like bruised reeds and smoldering wicks, and how does Jesus treat them?

The Power of Kindness

(Ephesians 4:32)

F Am Dm Bb

We praise you, Je - ho - vah, deep from our hearts, For
Your Son still in - vites those bruised by the world To
We see in our God and Je - sus our Lord, The

F/A Dm7 Bb/D Gm7 C7

in leave per - your their sons we Word cares we we should be - hind. be. Your How The

F F+5 Bb G7/B

pow - er su - preme, your wis - dom so great, And
kind - ly his yoke, how ten - der his heart, He's
pow - er of kind - ness we can pos - sess. With

F/C C7sus4 Am/C C7 Bb/F F Gm/F F

yet you are lov - ing and kind.
al - ways re - fresh - ing and kind.
kind - ness, how strong we can be!

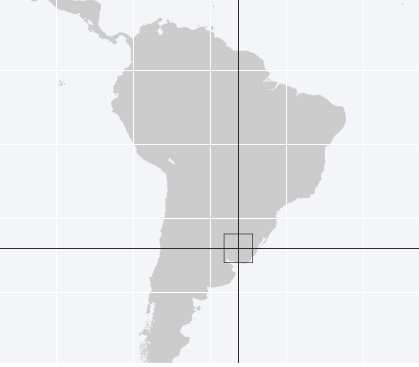
JUNE 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
AUGUST 6–SEPTEMBER 2, 2018



COVER IMAGE:
URUGUAY

Two sisters share a timely message with a store owner in Montevideo, capital of Uruguay

PUBLISHERS
11,711

BIBLE STUDIES
9,001

MEMORIAL ATTENDANCE (2017)
23,426

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

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Come to Jehovah's Mountain

(Isaiah 2:2-4)

B \flat Gm Cm/E \flat F B \flat /D F7/C B \flat F/A Gm C F F/E \flat

Raise your eyes up and see, Far a - bove the high - est hill.
Je - sus gave the com - mand To go forth and preach the word.

B \flat /D Cm11 B \flat Fm/A \flat G7 G+5/F Cm/E \flat E \flat m6 B \flat /D Gm7 Cm7 F

There stands Je - ho - vah's moun - tain Lift - ed up in this day.
Good news a - bout the King - dom Reach - es all men to - day.

B \flat Gm Cm/E \flat F B \flat /D F7/C B \flat F/A Gm C F F/E \flat

Peo - ple come from a - far, Ev - 'ry - where from sea to sea,
Christ now rules from a - bove, Urg - ing all to take his side.

B \flat /D Cm11 B \flat Fm/A \flat G7 G+5/F Cm/E \flat E \flat m6 B \flat /D Gm7 Cm7 F7 B \flat

Call - ing to one an - oth - er, 'Come serve God and o - bey.' Now the
Meek ones who hear his voice Let God's Word show them the way. It brings

Come to Jehovah's Mountain

Eb/Bb
Bbma7
Eb/Bb
Bbma7

time has ar-rived For the small, a great na-tion to be. As we
 joy to the heart, As the great crowd con-tin-ues to grow. And we

Eb/Bb
Dsus4
D
Gm
Gb7
F

grow and we thrive, God's di-rec-tion and bless-ing we see.
 all have a part, As we strive to let ev-ry-one know.

Bb
Gm
Cm/Eb
F
Bb/D F7/C
Bb
F/A
Gm
C
F
F/Eb

Mil-lions now come to God And ac-cept his sov-'reign-ty.
 Let us lift up the voice, Call-ing out for all to hear,

Bb/D Cm11
Bb
Fm/Ab
G7
G+5/F
Cm/Eb
Eb6
Bb/D
Gm7
Cm7
F7
Bb

Loy-al they vow to be And from his side nev-er stray.
 'Come to Je-ho-vah's moun-tain, Here for-ev-er to stay.'

(See also Ps. 43:3; 99:9; Isa. 60:22; Acts 16:5.)



May We All Be One as Jehovah and Jesus Are One

“I make request . . . that they may all be one, just as you, Father, are in union with me.”—JOHN 17:20, 21.

SONGS: 24, 99

HOW WOULD YOU ANSWER?

What sort of prejudices did Jesus' early disciples have to overcome?

What first-century examples prove that people can overcome disunity?

What can we do to promote more unity among God's people today?

JESUS was concerned about unity during his final supper with his apostles. When praying with them, he spoke of his desire that all his disciples be one, just as he and his Father are one. **(Read John 17:20, 21.)** Their unity would give a powerful witness, offering clear evidence that Jehovah had sent Jesus to the earth to do God's will. Love would be a mark of Jesus' true disciples that would contribute to their unity.—John 13:34, 35.

² Jesus' emphasis on unity is understandable. He had noticed a lack of unity or harmony among the apostles, such as during his final meal with them. As had happened before, a dispute arose over “which one of them was considered to be the greatest.” (Luke 22:24-27; Mark 9:33, 34) Another time, James and John requested that Jesus give them prominent places alongside him in his Kingdom.—Mark 10:35-40.

1, 2. (a) What request did Jesus make in his final prayer with his apostles? (b) Why might Jesus have been concerned about unity?

³ Desire for prominence, however, was not the only potential cause of disunity among Christ's disciples. The people of the land were divided by animosity and prejudice. Jesus' disciples would need to overcome those feelings. In this article, we will consider the following questions: How did Jesus deal with prejudice? How did he help his followers learn to treat others impartially and be truly united? And how will his teaching help us to keep united?

PREJUDICE THAT JESUS AND HIS FOLLOWERS FACED

⁴ Jesus himself was subjected to prejudice. When Philip told Nathanael that he had found the Messiah, Nathanael replied: "Can anything good come out of Nazareth?" (John 1:46) Apparently, Nathanael knew of the prophecy at Micah 5:2 and considered Nazareth too insignificant to be the Messiah's hometown. Similarly, prominent Judeans despised Jesus because he was a Galilean. (John 7:52) Many Judeans viewed the people of Galilee as inferior. Other Jews sought to insult Jesus by calling him a Samaritan. (John 8:48) The Samaritan people were ethnically and religiously distinct from the Jews. Both Judeans and Galileans had little respect for the Samaritans and avoided them.—John 4:9.

⁵ Jewish leaders likewise heaped scorn on Jesus' followers. The Pharisees classed them as among the "accursed people." (John 7:47-49) Yes, they con-

sidered anyone who had not studied at the rabbinic schools or who did not keep their traditions to be contemptible and ordinary. (Acts 4:13, fn.) The prejudice that Jesus and his disciples suffered was rooted in religious, social, and ethnic divisions. The disciples too were affected by prejudice. To be united, they would have to change their mind-set.

⁶ Today, most of us are surrounded by prejudice. We could be victims, or we ourselves might hold some prejudices. "My hatred for white people grew as I focused on the injustice that was inflicted on the Aboriginal people—past and present," explains a sister who is now a pioneer in Australia. "This hatred was also fueled by the abuse I had personally experienced." A Canadian brother mentioned the prejudice he once had concerning language. "I thought French-speaking people were superior," he admits. "And I developed animosity toward English-speaking people."

⁷ Feelings of prejudice in our time can be deeply ingrained, just as they were in Jesus' day. How did Jesus deal with them? First, he rejected prejudice, being totally impartial. He preached to rich and poor, Pharisees and Samaritans, even tax collectors and sinners. Second, by his teaching and example, Jesus showed his disciples that they must overcome suspicion or intolerance toward others.

CONQUERING PREJUDICE WITH LOVE AND HUMILITY

⁸ Jesus taught his followers a fundamental principle that underlies our

3. What factors may have contributed to a lack of unity among Christ's disciples, and what questions will we consider?

4. Give examples of prejudice shown toward Jesus.

5. What prejudice did Jesus' followers experience?

6. Use examples to show how prejudice can affect us.

7. How did Jesus deal with prejudice?

8. What fundamental principle underlies Christian unity? Explain.

unity. “All of you are brothers,” he said. **(Read Matthew 23:8, 9.)** Of course, one sense in which we are “brothers” is that all of us have descended from Adam. (Acts 17:26) But there is more. Jesus explained that his disciples were brothers and sisters because they recognized Jehovah as their heavenly Father. (Matt. 12:50) In addition, they had become members of one large spiritual family, united by love and faith. Thus in their letters, the apostles often referred to fellow disciples as ‘brothers and sisters.’—Rom. 1:13; 1 Pet. 2:17; 1 John 3:13.*

⁹ After making it clear that we should view one another as brothers and sisters, Jesus stressed the need for humility. **(Read Matthew 23:11, 12.)** As noted, undue pride among his apostles led to some disunity. And pride of race could also have been a problem. Did the Jews have reason to be proud because they were descendants of Abraham? Many Jews had that deep-seated conviction. But John the Baptist told them: “God is able to raise up children for Abraham from these stones.”—Luke 3:8.

¹⁰ Jesus condemned racial pride. He used an opportunity to do so when a scribe asked: “Who really is my neighbor?” In answer, Jesus gave an illustration of a Samaritan who kindly cared for a traveler—a Jew—who had been beaten

* The term “brothers” can include female members of the congregation. Paul addressed his letter to the “brothers” in Rome. That clearly included sisters, several of whom he mentioned by name. (Rom. 16:3, 6, 12) *The Watchtower* has long described Christian believers as ‘brothers and sisters.’

9, 10. (a) Why did the Jews not have reason for racial pride? (b) How did Jesus teach a lesson in overcoming racial prejudice? (See opening picture.)

by thieves. Passing Jews ignored this unfortunate man, whereas the Samaritan took pity on him. Jesus concluded his story by telling the scribe to be like that Samaritan. (Luke 10:25-37) Jesus showed that a Samaritan could teach the Jews the meaning of true neighborly love.

¹¹ To fulfill their commission, Jesus’ disciples needed to conquer the pride and prejudice they had. Before ascending to heaven, he assigned them to bear witness to “all Judea and Samaria, and to the most distant part of the earth.” (Acts 1:8) Jesus had earlier prepared them for such an extensive assignment by drawing their attention to good qualities in foreigners. He praised a foreign army officer for his outstanding faith. (Matt. 8:5-10) In his hometown of Nazareth, Jesus spoke of how Jehovah had favored foreigners, such as the Phoenician widow from Zarephath and the Syrian leper Naaman. (Luke 4:25-27) And Jesus not only preached to a Samaritan woman but he spent two days in a Samaritan town because of the people’s interest in his message.—John 4:21-24, 40.

FIGHTING PREJUDICE IN THE FIRST CENTURY

¹² It was not easy, however, for the apostles to put aside their prejudice. They were surprised to see that Jesus was willing to teach a Samaritan woman. (John 4:9, 27) Jewish religious leaders

11. Why did the disciples of Christ need to view foreigners impartially, and how did Jesus help them understand that?

12, 13. (a) How did the apostles react when Jesus taught a Samaritan woman? (See opening picture.) (b) What shows that James and John did not fully get the point?

would not talk to a woman in public, let alone a Samaritan woman with a questionable reputation. The apostles urged Jesus to eat. But his reply indicated that he was so absorbed in the spiritual discussion that his hunger could be ignored. Preaching—even to a Samaritan woman—was the will of his Father, and it was like food for him.—John 4: 31-34.

¹³ James and John did not grasp this lesson. When journeying with Jesus through Samaria, the disciples sought overnight lodging in a Samaritan village. The Samaritans refused to receive them, so James and John angrily suggested calling down fire from heaven to destroy the entire village. Jesus firmly rebuked them. (Luke 9:51-56) We may wonder if James and John would have reacted the same way if the inhospitable village had been in their home region of Galilee. It seems likely that prejudice had kindled their animosity. It could be that the apostle John felt embarrassed about his rash outburst when he later enjoyed a successful preaching campaign among the Samaritans.—Acts 8:14, 25.

¹⁴ Not long after Pentecost 33 C.E., an issue of discrimination arose. When distributing food to needy widows, Greek-speaking widows were overlooked. (Acts 6:1) Prejudice about language may have been a factor. The apostles quickly rectified matters by appointing qualified men to handle the food distribution. All these spiritually qualified men had Greek names. This may have made them more acceptable to the offended widows.

14. How was an issue that may have involved language resolved?

¹⁵ In 36 C.E., the disciple-making work became much more international. The apostle Peter had a custom of associating only with Jews. But after God made it clear that Christians should not be partial, Peter preached to Cornelius, a Roman soldier. (**Read Acts 10:28, 34, 35.**) Thereafter, Peter enjoyed food and association with Gentile believers. Years later, though, Peter stopped eating with non-Jewish Christians in the city of Antioch. (Gal. 2:11-14) In that case, Paul gave Peter a fitting reproof, which he evidently accepted. When Peter wrote his first letter to Jewish and Gentile Christians in Asia Minor, he spoke warmly about the *whole* association of brothers.—1 Pet. 1:1; 2:17.

¹⁶ Clearly, the apostles did learn from Jesus' example to love "all sorts of men." (John 12:32; 1 Tim. 4:10) Although it took time, they adjusted their way of thinking. The early Christians gained a reputation of loving one another. Tertullian, a second-century writer, quoted non-Christians as saying: "They love one another . . . They are ready even to die for one another." Putting on "the new personality," the early Christians came to view all people as equal in the sight of God.—Col. 3:10, 11.

¹⁷ Today, we too may need time to uproot prejudice from our heart. A sister in France describes her battle: "Jehovah has taught me what love means, what sharing means, what loving people of all kinds means. But I am still learning to overcome prejudice toward others,

15. How did Peter make progress in showing impartiality to everyone? (See opening picture.)

16. What reputation did early Christians gain?

17. How can we uproot prejudice from our heart? Give examples.

and it is not always easy. That is why I continue praying about it.” A sister in Spain faces a similar battle: “I sometimes struggle with my feelings of animosity toward a certain ethnic group, and I succeed most of the time. But I know that I need to keep on fighting. Thanks to Jehovah, I am happy to belong to a united family.” Each of us can make a sincere self-analysis. Might we personally need to fight some feelings of prejudice, as do these two sisters?

PREJUDICE WITHERS AS LOVE GROWS

¹⁸ It is good to remember that at one

18, 19. (a) What reasons do we have to welcome everyone? (b) How can we do this in practical ways?

Servants of Jehovah seek the wisdom from above and are united in love
(See paragraph 19)



time we were all “strangers,” or foreigners, not close to God. (Eph. 2:12) But Jehovah drew us to him “with the cords of love.” (Hos. 11:4; John 6:44) And Christ welcomed us. He opened the door, as it were, so that we could become part of God’s family. **(Read Romans 15:7.)** Since Jesus has kindly accepted us, as imperfect as we are, it should be unthinkable for us to reject anyone else!

¹⁹ Divisions, prejudice, and hostility will doubtless increase in the world as we approach the end of this wicked system. (Gal. 5:19-21; 2 Tim. 3:13) As servants of Jehovah, though, we seek the wisdom from above, which is impartial and promotes peace. (Jas. 3:17, 18) We rejoice as we forge friendships with people from other lands, accepting cultural differences and possibly even learning the languages of others. When we do this, peace flows just like a river, and justice like the waves of the sea.—Isa. 48:17, 18.

²⁰ “The floodgates of true knowledge were opened to me,” says the Australian sister mentioned earlier. She acknowledges how a study of the Bible affected her, saying: “I was molded with a new heart and mind. So all the ingrained prejudice and hatred melted away before my eyes.” And the Canadian brother says that he now realizes that “ignorance is often the mother of racism and that people’s qualities do not depend on their place of birth.” He married an English-speaking sister! Such changes in attitude are a testimony to the fact that Christian love can and does conquer prejudice. It unites us with an unbreakable bond.—Col. 3:14.

20. What happens when love molds our minds and hearts?

Myriads of Brothers

(Revelation 7:9, 10)

E♭ E♭sus4 E♭ A♭/E♭ E♭ E♭/G A♭ E♭/G F♯° Fm7 B♭7

Myr - iads on myr - iads of broth - ers, Mil - lions for all to see,
 Myr - iads on myr - iads of broth - ers, We preach both far and near
 Myr - iads on myr - iads of broth - ers, God keeps us in his sight,

Fm7 B♭ Fm7 B♭7 A♭/B♭ B♭7 B♭13 E♭

Each one a faith - ful wit - ness, Firm in in - teg - ri - ty.
 "Good news of some - thing bet - ter," Which mil - lions long to hear.
 Safe in his earth - ly court - yards, Serv - ing him day and night.

E♭sus4 E♭ A♭/E♭ E♭ E♭7 D♭/E♭ E♭7 E♭7sus4 E♭7 A♭

Myr - iads we are on myr - iads, Grow - ing, a might - y crowd,
 And as we keep on preach - ing, Though we at times are stressed,
 Myr - iads we are on myr - iads, With King - dom news we go,

A° E♭/B♭ B♭m6/D♭ C7 F A♭/B♭ B♭7 E♭

From ev - 'ry na - tion and tribe and tongue, We praise our God a - loud.
 Je - sus re - fresh - es the wea - ry souls; He gives us peace and rest.
 God's fel - low work - ers we have be - come, Serv - ing him here be - low.

