

- Song 27 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Your Deliverance Is Getting Near”:** (10 min.)
 Lu 21:25—Awe-inspiring events will occur during the great tribulation (*kr* 226 ¶9)
 Lu 21:26—Enemies of Jehovah will panic
 Lu 21:27, 28—Jesus’ coming will mean deliverance for the faithful (*w16.01* 10-11 ¶17; *w15* 7/15 17-18 ¶13)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 21:33—How might Jesus’ words in this verse be understood? (*nwtsty* study notes)

Lu 22:28-30—What covenant did Jesus make, with whom did he make it, and what does it accomplish? (*w14* 10/15 16-17 ¶15-16)

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 22:35-53

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. Respond to an objection that is common in your territory.
- **First Return Visit:** (3 min. or less) Begin with the sample conversation. Show how to respond when the householder is busy.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

LIVING AS CHRISTIANS

- Song 136
- **Local Needs:** (15 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 34
- Review Followed by Preview of Next Week (3 min.)
- Song 41 and Prayer

LUKE 21-22 | “Your Deliverance Is Getting Near”



21:25-28

Jesus will soon come as Executioner and Deliverer. We must prepare spiritually so that our deliverance will be assured.

HOW DO WE PREPARE?

By developing **TRUST IN JEHOVAH**,
 which gives us **COURAGE**,
 which leads us to a **POSITIVE ATTITUDE**,
 which coupled with **BROTHERLY LOVE**
 enables us to **ENCOURAGE** fellow believers

27 *The Revealing of God's Sons* (Romans 8:19)

1. The time is near when God reveals
 His faithful chosen ones.
 In heaven they will rule with Christ
 As mighty spirit sons.

(CHORUS)

*The sons of God will be revealed
 Along with Christ, their Lord.
They'll join him in his victory
 And share in his reward.*

2. And soon the last remaining ones
 Will hear his final call.
 The King of kings and Lord of lords
 Will then collect them all.

(Chorus)

(BRIDGE)

And then with Christ, these sons of God
 Will wage the final war.
The joyous marriage to the Lamb
 Will last forevermore.

(Chorus)

LUKE 20:39–21:18

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[△] 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.” [△]Or “a heavier.” 21:1 *Or “receptacles.” 21:2 *Lit., “two lep-ta.” See App. B14. 21:4 *Or “poverty.”

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.”

19 By your endurance you will preserve your lives.*^a

20 “However, when you see Jerusalem surrounded by encamped armies,^b then know that the desolating of her has drawn near.^c **21** Then let those in Jude’a begin fleeing to the mountains,^d let those in the midst of her leave, and let those in the countryside not enter into her, **22** because these are days for meting out justice* in order that all the things written may be fulfilled. **23** Woe to the pregnant women and those nursing a baby in those days!^e For there will be great distress on the land and wrath against this people. **24** And they will fall by the edge of the sword and be led captive into all the nations;^f and Jerusalem will be trampled on by the nations* until the appointed times of the nations* are fulfilled.^g

25 “Also, there will be signs in the sun and moon and stars,^h and on the earth anguish of nations not knowing the way out because of the roaring of the sea and its agitation. **26** People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken. **27** And then they will see the Son of manⁱ coming in a cloud with power and great glory.^j **28** But as these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near.”

29 With that he told them an illustration: “Notice the fig tree and all the other trees.^k **30** When they are budding, you see it for yourselves and know that now the summer is near. **31** Likewise also you, when you

21:19 *Or “acquire your souls.” **21:22** *Or “days of vengeance.” **21:24** *Or “Gentiles.”

LUKE 21:19-22:7

see these things happening, know that the Kingdom of God is near. **32** Truly I say to you that this generation will by no means pass away until all things happen.^a **33** Heaven and earth will pass away, but my words will by no means pass away.^b

34 "But pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking^c and anxieties of life,^d and suddenly that day be instantly upon you **35** as a snare.^e For it will come upon all those dwelling on the face of the whole earth. **36** Keep awake,^f then, all the time making supplication^g that you may succeed in escaping all these things that must occur and in standing before the Son of man."^h

37 So by day he would be teaching in the temple, but by night he would go out and lodge on the mountain called the Mount of Olives. **38** And all the people would come to him early in the morning to hear him in the temple.

22 Now the Festival of the Unleavened Bread, which is called Passover,ⁱ was getting near.^j **2** And the chief priests and the scribes were looking for an effective way to get rid of him,^k because they were afraid of the people.^l **3** Then Satan entered into Judas, the one called Is-car'i-ot, who was numbered among the Twelve,^m **4** and he went off and talked with the chief priests and temple captains about how to betray him to them.ⁿ **5** They were delighted at this and agreed to give him silver money.^o **6** So he consented and began looking for a good opportunity to betray him to them without a crowd around.

7 The first day of the Unleavened Bread now arrived, on which the Passover sacrifice

LUKE 22:8-35

must be offered;^a **8** so Jesus sent Peter and John, saying: “Go and get the Passover ready for us to eat.”^b **9** They said to him: “Where do you want us to get it ready?” **10** He said to them: “Look! When you enter into the city, a man carrying an earthenware water jar will meet you. Follow him into the house that he enters.^c **11** And say to the landlord of the house, ‘The Teacher says to you: “Where is the guest room where I may eat the Passover with my disciples?’” **12** And that man will show you a large, furnished upper room. Get it ready there.” **13** So they left and found it just as he had told them, and they prepared for the Passover.

14 So when the hour came, he reclined at the table along with the apostles.^d **15** And he said to them: “I have greatly desired to eat this Passover with you before I suffer; **16** for I tell you, I will not eat it again until it is fulfilled in the Kingdom of God.” **17** And accepting a cup, he gave thanks and said: “Take this and pass it from one to the other among yourselves, **18** for I tell you, from now on, I will not drink again from the product of the vine until the Kingdom of God comes.”

19 Also, he took a loaf,^e gave thanks, broke it, and gave it to them, saying: “This means my body,^f which is to be given in your behalf.^g Keep doing this in remembrance of me.”^h **20** Also, he did the same with the cup after they had the evening meal, saying: “This cup means the new covenantⁱ by virtue of my blood,^j which is to be poured out in your behalf.^k

21 “But look! the hand of my betrayer is with me at the table.^l **22** For, indeed, the Son of man is going his way according to what has been determined;^m all

the same, woe to that man through whom he is betrayed!"^a

23 So they began to discuss among themselves which one of them could really be about to do this.^b

24 However, there also arose a heated dispute among them over which one of them was considered to be the greatest.^c

25 But he said to them: "The kings of the nations lord it over them, and those having authority over them are called Benefactors.^d **26** You, though, are not to be that way.^e But let the one who is the greatest among you become as the youngest,^f and the one taking the lead as the one ministering. **27** For which one is greater, the one dining* or the one serving?# Is it not the one dining?* But I am among you as the one serving."^g

28 "However, you are the ones who have stuck with me^h in my trials;ⁱ **29** and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom,^j **30** so that you may eat and drink at my table in my Kingdom,^k and sit on thrones^l to judge the 12 tribes of Israel.^m

31 "Simon, Simon, look! Satan has demanded to have all of you to sift you as wheat.ⁿ

32 But I have made supplication for you that your faith may not give out;^o and you, once you have returned, strengthen your brothers."^p

33 Then he said to him: "Lord, I am ready to go with you both to prison and to death."^q **34** But he said: "I tell you, Peter, a rooster will not crow today until you have denied knowing me three times."^r

35 He also said to them: "When I sent you out without a money bag and a food pouch and

22:27 *Or "reclining at the table." #Or "ministering."

sandals,^a you did not lack anything, did you?" They said: "No!" **36** Then he said to them: "But now let the one who has a money bag take it, likewise a food pouch, and let the one who has no sword sell his outer garment and buy one. **37** For I tell you that what is written must be accomplished in me, namely, 'He was counted with lawless ones.'^b For this is being fulfilled concerning me."^c **38** Then they said: "Lord, look! here are two swords." He said to them: "It is enough."

39 On leaving, he went as was his custom to the Mount of Olives, and the disciples also followed him.^d **40** On arriving at the place, he said to them: "Carry on prayer so that you do not enter into temptation." **41** And he withdrew from them about a stone's throw away, and he bent his knees and began to pray, **42** saying: "Father, if you want to, remove this cup from me. Nevertheless, let, not my will, but yours take place."^f **43** Then an angel from heaven appeared to him and strengthened him.^g **44** But he was in such agony that he kept praying more earnestly;^h and his sweat became as drops of blood falling to the ground. **45** When he rose from prayer and went to the disciples, he found them slumbering, exhausted from grief.ⁱ **46** He said to them: "Why are you sleeping? Get up and keep praying, so that you do not enter into temptation."^j

47 While he was still speaking, look! a crowd, and the man called Judas, one of the Twelve, was leading them, and he approached Jesus to kiss him.^k **48** But Jesus said to him: "Judas, are you betraying the Son of man with a kiss?" **49** When those around him saw what was going to happen, they said:

LUKE 22:36-63

“Lord, should we strike with the sword?” **50** One of them even struck the slave of the high priest, taking off his right ear.^a

51 But in reply Jesus said: **“That is enough.”** And he touched the ear and healed him. **52** Jesus then said to the chief priests and captains of the temple and elders who had come there for him:

“Did you come out with swords and clubs as against a robber?”^b

53 While I was with you in the temple day after day,^c you did not lay your hands on me.^d But this is your hour and the authority of darkness.”^e

54 Then they arrested him and led him off,^f and they brought him into the house of the high priest; but Peter was following at a distance.^g

55 When they lit a fire in the middle of the courtyard and sat down together, Peter was sitting among them.^h **56** But a servant girl, seeing him sitting in the light of the fire, looked closely at him and said: “This man was also with him.”

57 But he denied it, saying: “I do not know him, woman.” **58** After a short time another person saw him and said: “You too are one of them.” But Peter said: “Man, I am not.”ⁱ

59 And after about an hour had passed, another man began insisting strongly: “Certainly this man was also with him, for he is, in fact, a Gal-i-le’an!” **60** But Peter said: “Man, I do not know what you are saying.” And instantly, while he was still speaking, a rooster crowed. **61** At this the Lord turned and looked straight at Peter, and Peter recalled the statement of the Lord when he had said to him: **“Before a rooster crows today, you will disown me three times.”^j**

62 And he went outside and wept bitterly.

63 Now the men who held Jesus in custody began to mock

LUKE 22:64-23:22

him,^a hitting him;^b **64** and after covering his face, they kept asking: "Prophecy! Who is it that struck you?" **65** And they said many other blasphemous things against him.

66 And when it became day, the assembly of elders of the people, both chief priests and scribes, gathered together,^c and they led him into their San'hedrin hall and said: **67** "If you are the Christ, tell us."^d But he said to them: "Even if I told you, you would not believe it at all. **68** Moreover, if I questioned you, you would not answer. **69** However, from now on the Son of man^e will be seated at the powerful right hand of God."^f **70** At this they all said: "Are you, therefore, the Son of God?" He said to them: "You yourselves are saying that I am." **71** They said: "Why do we need further testimony? For we ourselves have heard it out of his own mouth."^g

23 So the multitude got up, one and all, and led him to Pilate.^h **2** Then they began to accuse him,ⁱ saying: "We found this man subverting our nation, forbidding the paying of taxes to Caesar,^j and saying he himself is Christ a king."^k **3** Now Pilate asked him the question: "Are you the King of the Jews?" In answer he said: "You yourself are saying it."^l **4** Then Pilate said to the chief priests and the crowds: "I find no crime in this man."^m **5** But they insisted, saying: "He stirs up the people by teaching throughout all Ju-de'a, starting from Gal'i-lee even to here." **6** On hearing that, Pilate asked whether the man was a Gal-i-le'an. **7** After ascertaining that he was under the jurisdiction of Herod,ⁿ he sent him on to Herod, who was also in Jerusalem in those days.

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

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- **Local Needs:** (15 min.)
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21:25-28

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August 20-26

Treasures From God's Word

Luke 21:25—Awe-inspiring events will occur during the great tribulation

Luke 21:25 “Also, there will be signs in the sun and moon and stars, and on the earth anguish of nations not knowing the way out because of the roaring of the sea and its agitation.

kr 226 paragraph 9

Celestial phenomena. Jesus foretells: “The sun will be darkened, and the moon will not give its light, and the stars will fall from heaven.” Certainly the religious leaders will not be looked to for light—they will no longer be identified as such. Was Jesus also referring to a supernatural manifestation in the heavens? Perhaps he was. (Isaiah 13:9-11; Joel 2:1, 30, 31) How will people react to what they observe? They will be in “anguish” because of “not knowing the way out.” (Luke 21:25; Zephaniah 1:17) Yes, enemies of God's Kingdom—from ‘kings to slaves’—will grow “faint out of fear and expectation of the things coming” and will run for cover. Yet, they will find no hiding place secure enough for them to escape the wrath of our King.—Luke 21:26; 23:30; Revelation 6:15-17.

Luke 21:26—Enemies of Jehovah will panic

Luke 21:26 People will become faint out of fear and expectation of the things coming upon the inhabited earth, for the powers of the heavens will be shaken.

Luke 21:27, 28—Jesus' coming will mean deliverance for the faithful

Luke 21:27, 28 And then they will see the Son of man coming in a cloud with power and great glory. But as these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near.”

w16.01 10-11 paragraph 17

“Be of good courage.” (Read Hebrews 13:6.) Our trust in Jehovah gives us courage, no matter what challenges we may face. This courage, in turn, allows us to have a positive attitude. Our brotherly love, combined with such a positive attitude, will enable us to build up and comfort our fellow believers. (1 Thessalonians 5:14, 15) Even when the world faces its darkest moment during the great tribulation, we will be able to “stand up straight and lift up [our] heads,” knowing that our deliverance is near.—Luke 21:25-28.

w15 7/15 17-18 paragraph 13

How will the goats react when they realize that “everlasting cutting-off” awaits them? They “will beat themselves in grief.” (Matthew 24:30) But how will Christ's brothers and their faithful companions react at that time? With full faith in Jehovah God and his Son, Jesus Christ, they will heed Jesus' command: “As these things start to occur, stand up straight and lift up your heads, because your deliverance is getting near.” (Luke 21:28) Yes, we will have a positive attitude, confident of deliverance.

Digging for Spiritual Gems

Luke 21:33—How might Jesus' words in this verse be understood?

Luke 21:33 Heaven and earth will pass away, but my words will by no means pass away.

study notes

Heaven and earth will pass away: Other scriptures show that heaven and earth will endure forever. (Genesis 9:16; Psalm 104:5; Ecclesiastes 1:4) So Jesus' words here could be understood as hyperbole, meaning that even if the impossible happened and heaven and earth *did* pass away, Jesus' words would still be fulfilled. (Compare Matthew 5:18.) However, the heaven and earth here may well refer to the figurative heavens and earth that are called "the former heaven and the former earth" at Revelation 21:1.

my words will by no means pass away: Or "my words will certainly not pass away." The use of two Greek negatives with the verb emphatically expresses rejection of an idea, vividly emphasizing the permanence of Jesus' words.

Luke 22:28-30—What covenant did Jesus make, with whom did he make it, and what does it accomplish?

Luke 22:28-30 "However, you are the ones who have stuck with me in my trials; and I make a covenant with you, just as my Father has made a covenant with me, for a kingdom, so that you may eat and drink at my table in my Kingdom, and sit on thrones to judge the 12 tribes of Israel.

w14 10/15 16-17 paragraphs 15-16

15 After instituting the Lord's Evening Meal, Jesus made a covenant with his faithful disciples, often referred to as the *Kingdom covenant*. (Read Luke 22:28-30.) Unlike other covenants, in which

Jehovah is one of the parties to the covenant, this is a personal covenant between Jesus and his anointed followers. When saying, “just as my Father has made a covenant with me,” Jesus was apparently alluding to the covenant that Jehovah had made with him to be “a priest forever in the manner of Melchizedek.”—Hebrews 5:5, 6.

16 The 11 faithful apostles had ‘stuck with Jesus in his trials.’ The Kingdom covenant assured them that they would be with him in heaven and sit on thrones to rule as kings and serve as priests. However, those 11 would not be the only ones to have that privilege. The glorified Jesus appeared to the apostle John in a vision and said: “To the one who conquers I will grant to sit down with me on my throne, just as I conquered and sat down with my Father on his throne.” (Revelation 3:21) Thus, the Kingdom covenant is made with the 144,000 anointed Christians. (Revelation 5:9, 10; 7:4) This is the covenant that forms a legal basis for them to rule with Jesus in heaven. This is similar to a bride from a noble family who might marry a ruling king and come into position to share in his ruling power. In fact, the Scriptures refer to anointed Christians as “the bride” of Christ, “a chaste virgin” promised in marriage to the Christ.—Revelation 19:7, 8; 21:9; 2 Corinthians 11:2.

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 minutes or less) Luke 22:35-53

LUKE

Study Notes—Chapter 21

21:1

treasury chests: Ancient Jewish sources say that these contribution boxes, or receptacles, were shaped like trumpets, or horns, evidently with small openings at the top. People deposited in them various offerings. The Greek word used here also occurs at Joh 8:20, where it is rendered “the treasury.” That expression apparently refers to an area located in the Court of the Women. (See study note on Mt 27:6 and App. B11.) According to rabbinical sources, 13 treasury chests were placed around the walls of that court. It is believed that the temple also contained a major treasury where the money from the treasury chests was brought.

21:2

needy: Or “poor.” The Greek word *pe-ni-khros'* used here may denote a person who lacks the basic necessities of life or someone for whom life is a great struggle. In the Christian Greek Scriptures, it is used only here.

two small coins of very little value: Lit., “two lepta,” the plural form of the Greek word *le-pton'*, meaning “something small and thin.” A lepton was a coin that equaled 1/128 of a denarius and was evidently the smallest copper or bronze coin used in Israel.— See Glossary, “Lepton,” and App. B14.

21:4

all the means of living she had: As shown in the study note on Lu 21:2, the coins that the widow put in the treasury chest were “two lepta,” the equivalent of 1/64 of a day’s wage. The lepton was the smallest coin used in Israel at that time. According to Mt 10:29, for an assarion coin (the equivalent of eight lepta), a person could purchase two sparrows, which were among the

cheapest birds used for food. So this widow had only half the amount needed to buy one sparrow, hardly enough for a single meal.

21:8

I am he: That is, the Christ, or Messiah.—Compare the parallel account at Mt 24:5.

21:9

end: Or “complete end; final end.” The Greek word used here (*te'los*) is different from the Greek word rendered “conclusion” (*syn·te'lei·a*) at Mt 24:3.—See study note on Mt 24:3 and Glossary, “Conclusion of the system of things.”

21:10

Nation: The Greek word *e'thnos* has a broad meaning and can refer to people living within certain political or geographical boundaries, such as a country, but can also refer to an ethnic group.—See study note on Mt 24:14.

rise: Or “be stirred up; be roused up.” Here the Greek word conveys the idea “to move against in hostility” and could also be rendered “rise up in arms” or “go to war.”

21:11

pestilences: Or “widespread diseases; epidemics.” Of the three Gospel writers who recorded Jesus’ great prophecy about the time of the end, only Luke mentions this feature of the composite “sign.” (Lu 21:7; Mt 24:3, 7; Mr 13:4, 8) The three accounts are complementary. The only other Biblical occurrence of the Greek word for “pestilence” is at Ac 24:5, where it is used figuratively about a person who was perceived to be “a pest,” one who causes problems, a troublemaker or public menace.

fearful sights: Derived from the Greek verb *pho·be'o*, meaning “to fear,” this word appears only here in the Christian Greek Scriptures. It evidently refers to terrifying events.

21:15

words: Or “forceful speech.” Lit., “a mouth.” Here the Greek word *sto'ma* is used synonymously for speech or the power of speech.

21:19

endurance: The Greek noun *hy·po·mo·ne'* is used in the Scriptures to denote courageous, steadfast, or patient “endurance” that does not lose hope in the face of obstacles, persecutions, trials, or temptations. The related verb *hy·po·me'no*, rendered “to endure,” literally means “to remain (stay) under.” It is often used in the sense of “remaining instead of fleeing; standing one’s ground; persevering; remaining steadfast.”—Mt 10:22; Ro 12:12; Heb 10:32; Jas 5:11.

preserve your lives: Or “acquire (gain) your lives (souls).” The meaning of the Greek word *psy·khe'*, traditionally rendered “soul,” has to be determined by the context. (See Glossary, “Soul.”) It often refers to a person’s life, present or future. In this context, it has been rendered “your future lives” or “your real life.”

21:20

her: That is, the city of Jerusalem. In this context, the name Jerusalem in Greek is a feminine noun, though in some other contexts, it is neuter.

21:21

Judea: That is, the Roman province of Judea.

to the mountains: According to fourth-century historian Eusebius, Christians in Judea and Jerusalem fled across the Jordan River to Pella, a city in a mountainous region of the Decapolis.—See App. B10.

her: That is, the city of Jerusalem.—See study note on Lu 21:20.

21:22

days for meting out justice: Or “days of vengeance,” that is, divine vengeance and judgment. On an earlier occasion, in the synagogue of Nazareth, Jesus quoted part of Isaiah’s prophecy (Isa 61:1, 2) and applied it to himself, but the record does not say that he quoted the part concerning “the day of vengeance of our God.” (Lu 4:16-21) However, on this occasion, Jesus did proclaim “days of vengeance,” foretelling that Jerusalem would be surrounded by encamped armies. God’s vengeance was among **the things written** in the Hebrew Scriptures. The same Greek word here rendered “meting out justice” or “vengeance” occurs in the *Septuagint* at De 32:35; Jer 46:10 [26:10, *LXX*]; and Hos 9:7. In these scriptures, the corresponding Hebrew terms are rendered “vengeance” or “reckoning.”

21:24

appointed times of the nations: Or “times of the Gentiles.” The Greek word *kai·ros*’ (here the plural form is rendered “appointed times”) may refer to a point of time or a fixed or definite period of time or a “season” marked by certain features. (Mt 13:30; 21:34; Mr 11:13) It is used of “the appointed time” for Jesus’ ministry to begin (Mr 1:15) and the “appointed time” of his death (Mt 26:18). The term *kai·ros*’ is also used with reference to future times or seasons within God’s arrangement or timetable, particularly in relation to Christ’s presence and his Kingdom. (Ac 1:7; 3:19; 1Th 5:1) In view of how the word *kai·ros*’ is used in the Bible text, the expression “appointed times of the nations” evidently refers, not to a vague or indefinite time, but to a fixed period of time, one having a beginning and an end. The term “nations” or “Gentiles” translates the plural form of the Greek word *e’thnos*, which was often used by the Bible writers to refer specifically to the non-Jewish nations.

21:26

the inhabited earth: The Greek word for “inhabited earth” (*oi-kou-me'ne*) refers to the earth as the dwelling place of mankind.—Lu 4:5; Ac 17:31; Ro 10:18; Re 12:9; 16:14.

21:27

see: The Greek verb rendered “see” can literally mean to “see an object; look at; behold,” but it can also be used metaphorically, of mental sight, meaning “to discern; perceive.”—Eph 1:18.

Son of man: Or “Son of a human.” This expression occurs about 80 times in the Gospels. Jesus used it to refer to himself, evidently emphasizing that he was truly human, born from a woman, and that he was a fitting human counterpart to Adam, having the power to redeem humankind from sin and death. (Ro 5:12, 14-15) The same expression also identified Jesus as the Messiah, or the Christ.—Da 7:13, 14; see Glossary.

in a cloud: Clouds tend to obstruct vision rather than facilitate it, but observers can “see” with eyes of understanding.—Ac 1:9.

21:33

Heaven and earth will pass away: Other scriptures show that heaven and earth will endure forever. (Ge 9:16; Ps 104:5; Ec 1:4) So Jesus’ words here could be understood as hyperbole, meaning that even if the impossible happened and heaven and earth *did* pass away, Jesus’ words would still be fulfilled.

(Compare Mt 5:18.) However, the heaven and earth here may well refer to the figurative heavens and earth that are called “the former heaven and the former earth” at Re 21:1.

my words will by no means pass away: Or “my words will certainly not pass away.” The use of two Greek negatives with the verb emphatically expresses rejection of an idea, vividly emphasizing the permanence of Jesus’ words.

21:36

standing: In the Bible, this term is sometimes used to indicate that an individual or a group holds a favored or approved position with someone who has authority. (Ps 1:5; 5:5; Pr 22:29; Lu 1:19) For example, at Re 7:9, 15, a great crowd is shown to be “standing before the throne and before the Lamb,” indicating that they are favorably recognized by God and by Jesus.

21:37

lodge on the mountain: During the last four days of his earthly life, Jesus was active during the daytime in Jerusalem. At night, he and his disciples would leave the city to lodge in the village of Bethany on the eastern slope of **the Mount of Olives**, doubtless at the home of Martha, Mary, and Lazarus.—Mt 21:17; Mr 11:11.

LUKE

Study Notes—Chapter 22

22:1

the Festival of the Unleavened Bread, which is called Passover: Strictly speaking, the Passover, celebrated on Nisan 14, was distinct from the Festival of the Unleavened Bread, which lasted from Nisan 15 to 21. (Le 23:5, 6; Nu 28:16, 17; see App. B15.) In Jesus’ time, however, these two festivals had become so closely connected that all eight days, including Nisan 14, were treated as one festival. Josephus speaks of “a feast for eight days, which is called the feast of unleavened bread.” The events described at Lu 22:1-6 occurred on Nisan 12, 33 C.E.—See App. B12.

22:4

temple captains: Here the Greek text literally reads “captains,” but Lu 22:52 adds “of the temple,” to indicate what kind of

captains were referred to. Thus, “temple” was added here for clarification. Luke alone mentions these officials. (Ac 4:1; 5:24, 26) They were leaders of the temple guards. They may have been included in the discussion with Judas to make their planned arrest of Jesus appear legal.

22:7

The day of the Unleavened Bread now arrived: As mentioned in the study note on Lu 22:1, the Passover (Nisan 14) and the Festival of the Unleavened Bread (Nisan 15-21) had become so closely connected in Jesus’ time that all eight days, including Nisan 14, were sometimes referred to as “the Festival of the Unleavened Bread.” (See App. B15.) The day mentioned here refers to Nisan 14 because it is said to be the day **on which the Passover sacrifice must be offered.** (Ex 12:6, 15, 17, 18; Le 23:5; De 16:1-7) What is described in verses 7-13 likely took place on the afternoon of Nisan 13 in preparation for the Passover meal in the evening, that is, at sunset when Nisan 14 started.—See App. B12.

22:17

accepting a cup: The cup mentioned here was part of the Passover celebration in Jesus’ day. (Lu 22:15) The Bible does not state that wine was used at the Passover in Egypt; nor did Jehovah command that it be used during the festival. Therefore, the custom of passing a number of cups of wine among the Passover participants was evidently introduced later on. Jesus did not condemn the use of wine with the meal. Rather, he drank the Passover wine with his apostles after giving **thanks** to God. He later offered them a cup to drink as he instituted the Lord’s Evening Meal.—Lu 22:20.

22:19

took a loaf . . . broke it: The loaves common in the ancient Near East were thin and, if unleavened, brittle. There was no spiritual

significance to Jesus' breaking the bread; this was the normal way to divide that type of loaf.—See study note on Mt 14:19.

means: The Greek word *e-stin'* (literally meaning “is”) here has the sense of “signifies; symbolizes; stands for; represents.” This meaning was evident to the apostles, since on this occasion Jesus' perfect body was there in front of them and so was the unleavened bread that they were about to eat. Therefore, the bread could not have been his literal body. It is worth noting that the same Greek word is used at Mt 12:7, and many Bible translations render it “means.”

22:20

the evening meal: Evidently referring to the Passover meal that Jesus ate with his disciples before instituting the Lord's Evening Meal. Thus Jesus celebrated the Passover according to the accepted custom of the time. He did not alter it or interrupt it by introducing anything new into the observance. In this way, he kept the Law as one who was born a Jew. However, when the Passover had been observed according to the Mosaic Law, Jesus was free to introduce the new evening meal for memorializing his approaching death on that same Passover Day.

new covenant by virtue of my blood: Luke is the only Gospel writer to record that Jesus on this occasion referred to a “new covenant,” an allusion to Jer 31:31. The new covenant, between Jehovah and anointed Christians, was made operative by Jesus' sacrifice. (Heb 8:10) Jesus here uses the terms “covenant” and “blood” in a way similar to the way Moses used the terms when acting as mediator and inaugurating the Law covenant with Israel at Mount Sinai. (Ex 24:8; Heb 9:19-21) Just as the blood of bulls and goats validated the Law covenant between God and the nation of Israel, Jesus' blood made valid the new covenant that

Jehovah would make with spiritual Israel. That covenant went into effect at Pentecost 33 C.E.—Heb 9:14, 15.

. . . **poured out in your behalf:** The words from the middle of verse 19 (“which is to be given . . .”) to the end of verse 20 are missing in some manuscripts, but this passage has strong support in early authoritative manuscripts.

22:21

But look! the hand of my betrayer is with me: What is described in verses 21-23 evidently does not follow in strict chronological order. A comparison of Mt 26:20-29 and Mr 14:17-25 with Joh 13:21-30 indicates that Judas departed before Jesus instituted the Lord’s Evening Meal. Judas had definitely left by the time Christ commended the group for having ‘stuck with him in his trials,’ something that could not have been said about Judas; nor would Judas have been taken into the “covenant . . . for a kingdom.”—Lu 22:28-30.

22:22

is going his way: According to some scholars, this is a euphemism for “is going to his death.”

22:26

ministering: Or “serving.” Related to the Greek verb *di·a·ko·ne’o*, used here, is the noun *di·a’ko·nos* (minister; servant), which refers to one who does not let up in humbly rendering service in behalf of others. The term is used to describe Christ (Ro 15:8); ministers or servants of Christ, both male and female (Ro 16:1; 1Co 3:5-7; Col 1:23); ministerial servants (Php 1:1; 1Ti 3:8); as well as household servants (Joh 2:5, 9) and government officials.—Ro 13:4.

22:27

serving: Or “ministering.” The Greek verb *di·a·ko·ne’o* occurs twice in this verse.—See study note on Lu 22:26.

22:29

I make a covenant with you . . . for a kingdom: The Greek verb *di-a-ti'the-mai*, here rendered “make a covenant,” is related to the noun *di-a-the'ke*, “covenant.” At Ac 3:25, Heb 8:10, and 10:16, both the verb and the noun are used in the phrase “to make [or “conclude” (lit., “covenant”)] a covenant.” Here Jesus apparently makes reference to two covenants, one between him and his Father, and one between him and his anointed followers, who are to join him as corulers in the Kingdom.

22:30

eat and drink at my table: To eat a meal with someone signified friendship and peace between those involved. Therefore, one who was privileged to eat regularly at the table of a king was especially favored and enjoyed a very close bond with the monarch. (1Ki 2:7) This is the kind of relationship that Jesus here promised his faithful disciples.—Lu 22:28-30; see also Lu 13:29; Re 19:9.

22:32

returned: Or “turned back (around).” It appears that Jesus is referring to Peter’s returning or recovering from his fall that would be caused largely by his overconfidence combined with a fear of man.—Compare Pr 29:25.

22:42

remove this cup from me: In the Bible, “cup” is often used figuratively of God’s will, or the “assigned portion,” for a person. (See study note on Mt 20:22.) Jesus no doubt felt great concern over the reproach that his death as one charged with blasphemy and sedition could bring on God, moving him to pray that this “cup” be removed from him.

22:43

an angel: Of the four Gospel writers, only Luke mentions the angel appearing from heaven and strengthening Jesus.

22:44

his sweat became as drops of blood: Luke may have been drawing a comparison by indicating that Christ's perspiration formed like drops of blood or by describing how the dripping of Jesus' sweat resembled the dripping of blood from a wound. On the other hand, some have suggested that Jesus' blood may have exuded through his skin and may have been mixed with his sweat, a condition that has reportedly occurred in certain cases of extreme mental stress. Blood or the elements thereof will seep through unruptured walls of blood vessels in a condition called diapedesis. In a condition known as hematidrosis, there is an excreting of perspiration tinged with blood pigment or blood or of bodily fluid mingled with blood, thus resulting in the 'sweating of blood.' These, of course, are only possible explanations for what may have taken place in Jesus' case.

. . . falling to the ground: Verses 43, 44 appear in some early manuscripts, though others omit them. However, they are found in most Bible translations.

22:51

and healed him: Of the four Gospel writers, only Luke mentions that Jesus healed the slave of the high priest.—Mt 26:51; Mr 14:47; Joh 18:10.

22:53

hour: The Greek word *ho'ra* is here used figuratively to refer to a relatively short period of time.

the authority of darkness: Or "the power of darkness," that is, of those who are in spiritual darkness. (Compare Col 1:13.) At Ac 26:18, darkness is mentioned together with "the authority of

Satan.” Satan exercised his authority by influencing human agents to carry out the works of darkness that led to the execution of Jesus. For example, the account at Lu 22:3 says that “Satan entered into Judas, the one called Iscariot,” who then betrayed Jesus.—Ge 3:15; Joh 13:27-30.

22:64

Prophecy!: Here “prophecy” does not imply making a prediction but, rather, identifying by divine revelation. The context shows that Jesus’ persecutors had covered his face. They were thus challenging the blindfolded Jesus to identify who had hit him.— See study note on Mt 26:68.

22:66

assembly of elders: Or “council (body) of elders.” The Greek word *pre·sby·te·ri·on* used here is related to the term *pre·sby·te·ros* (lit., “older man”), which in the Bible primarily refers to those who hold a position of authority and responsibility in a community or a nation. Although the term sometimes refers to physical age (as at Lu 15:25 and Ac 2:17), it is not limited to those who are elderly. The expression “assembly of elders” here evidently refers to the Sanhedrin, the Jewish high court in Jerusalem, which was made up of the chief priests, the scribes, and the elders. These three groups are often mentioned together.—Mt 16:21; 27:41; Mr 8:31; 11:27; 14:43, 53; 15:1; Lu 9:22; 20:1; see Glossary, “Elder; Older man,” and study note on **their Sanhedrin hall** in this verse.

their Sanhedrin hall: Or “their Sanhedrin.” The Sanhedrin was the Jewish high court in Jerusalem. The Greek word rendered “Sanhedrin hall” or “Sanhedrin” (*sy·ne·dri·on*) literally means a “sitting down with.” Although it was a general term for an assembly or a meeting, in Israel it could refer to a religious judicial body or court. The Greek word can refer to the people making up the court itself or to the building or location of the

court.—See study note on Mt 5:22 and Glossary, “Sanhedrin”; see also App. B12 for the possible location of the Sanhedrin Hall.

22:69

Son of man: Or “Son of a human.” This expression occurs about 80 times in the Gospels. Jesus used it to refer to himself, evidently emphasizing that he was truly human, born from a woman, and that he was a fitting human counterpart to Adam, having the power to redeem humankind from sin and death. (Ro 5:12, 14-15) The same expression also identified Jesus as the Messiah, or the Christ.—Da 7:13, 14; see Glossary.

at the powerful right hand of God: Or “at the right hand of the power of God.” To be on a ruler’s right hand meant being second in importance only to the ruler himself. (Ps 110:1; Ac 7:55, 56) The Greek expression for “powerful right hand” also appears in the parallel accounts, Mt 26:64 and Mr 14:62, where it is rendered “right hand of power.” That the Son of man is seated “at the powerful right hand of God” implies that Jesus would be infused with power, or authority.—Mr 14:62; see study note on Mt 26:64.



The Treasury Chests and the Widow

According to rabbinic sources, the temple built by Herod contained 13 treasury chests, called shofar chests. The Hebrew word *shoh-phar'* means “ram’s horn,” indicating that at least part of the chest might have been shaped like a horn, or trumpet. Those who heard Jesus condemn people who symbolically blew a trumpet when giving gifts of mercy may have been reminded of the noise that coins made as they were dropped into these trumpet-shaped treasury chests. (Mt 6:2) The two small coins donated by the widow might not have made much noise when she deposited them, but Jesus showed that both the widow and her contribution were valuable to Jehovah.

Related Scripture(s) Mr 12:41-44; Lu 21:1-4



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Judea Capta Coin

In his great prophecy about what would happen to Jerusalem and its temple, Jesus foretold that the inhabitants of Judea would “be led captive into all the nations.” (Lu 21:21, 24) The coin shown here is a striking testimony to the fulfillment of Jesus’ words. Such coins commemorating the capture of Judea were first minted in 71 C.E. One side of the coin contains an image of Titus, the son of Emperor Vespasian. Titus completed the conquest of Judea that Vespasian had begun. The other side shows a palm tree flanked by a captive Judean male with his hands tied behind his back and a seated Jewish woman in mourning. The inscription reads “IVDAEA CAPTA,” meaning “Captive Judea.”

Related Scripture(s) Lu 21:24

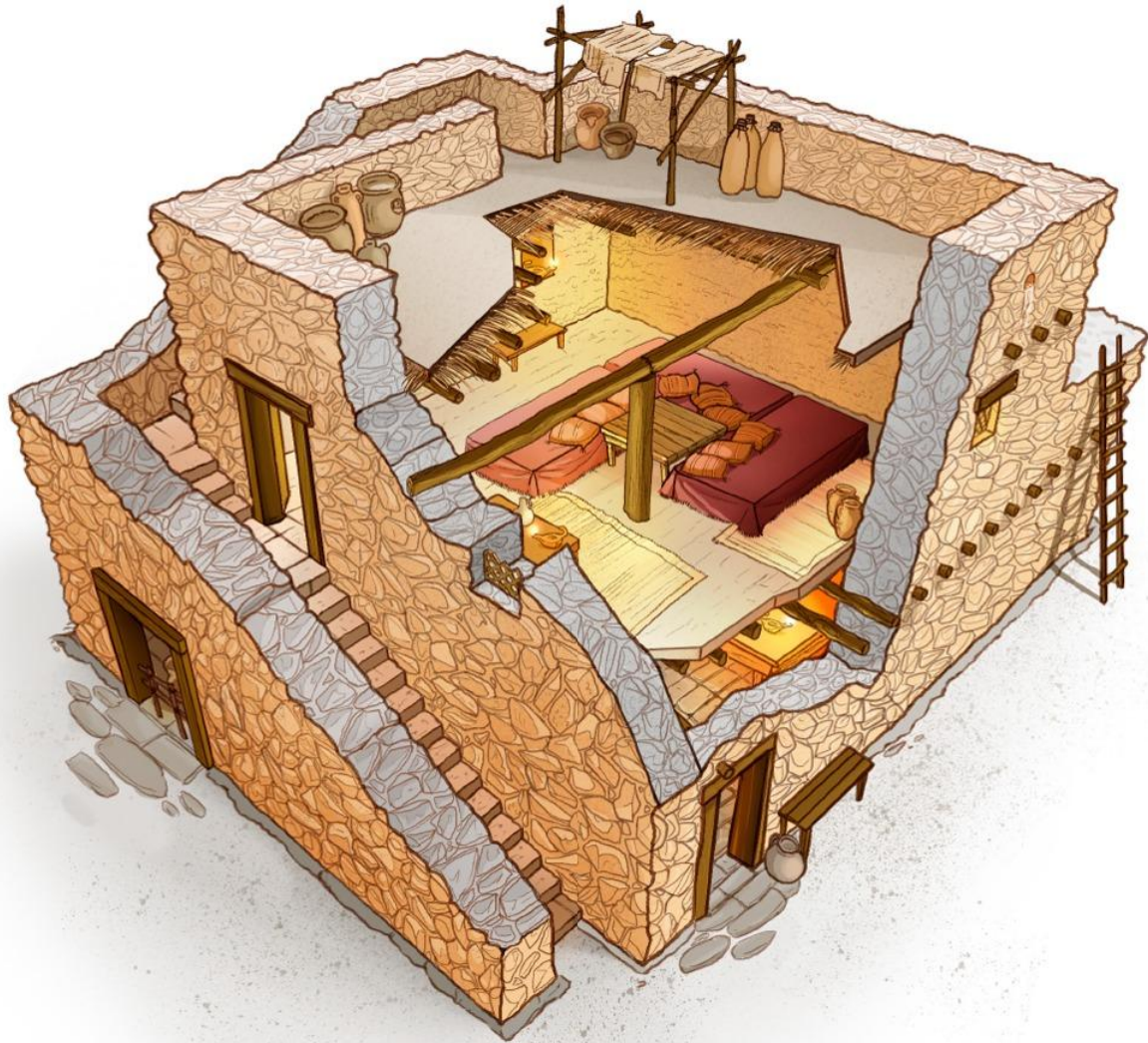


Photo Clara Amit, Courtesy of the Israel Antiquities Authority

Roman Sword

Jesus foretold that the inhabitants of Jerusalem and Judea would “fall by the edge of the sword.” (Lu 21:24) The 2,000-year-old sword shown in the photograph likely belonged to a soldier serving in the Roman infantry that was stationed in Jerusalem in 66 C.E. when the revolt against the Romans erupted. The sword is about 60 cm (24 in.) long, and the remains of its leather scabbard, or sheath, are still attached. This sword was recently found (reported in 2011) when archaeologists were excavating a drainage channel between the City of David and the archaeological garden near the Western Wall in Jerusalem. This channel evidently served as a hiding place for residents of Jerusalem during the turbulent time preceding Jerusalem’s destruction in 70 C.E.

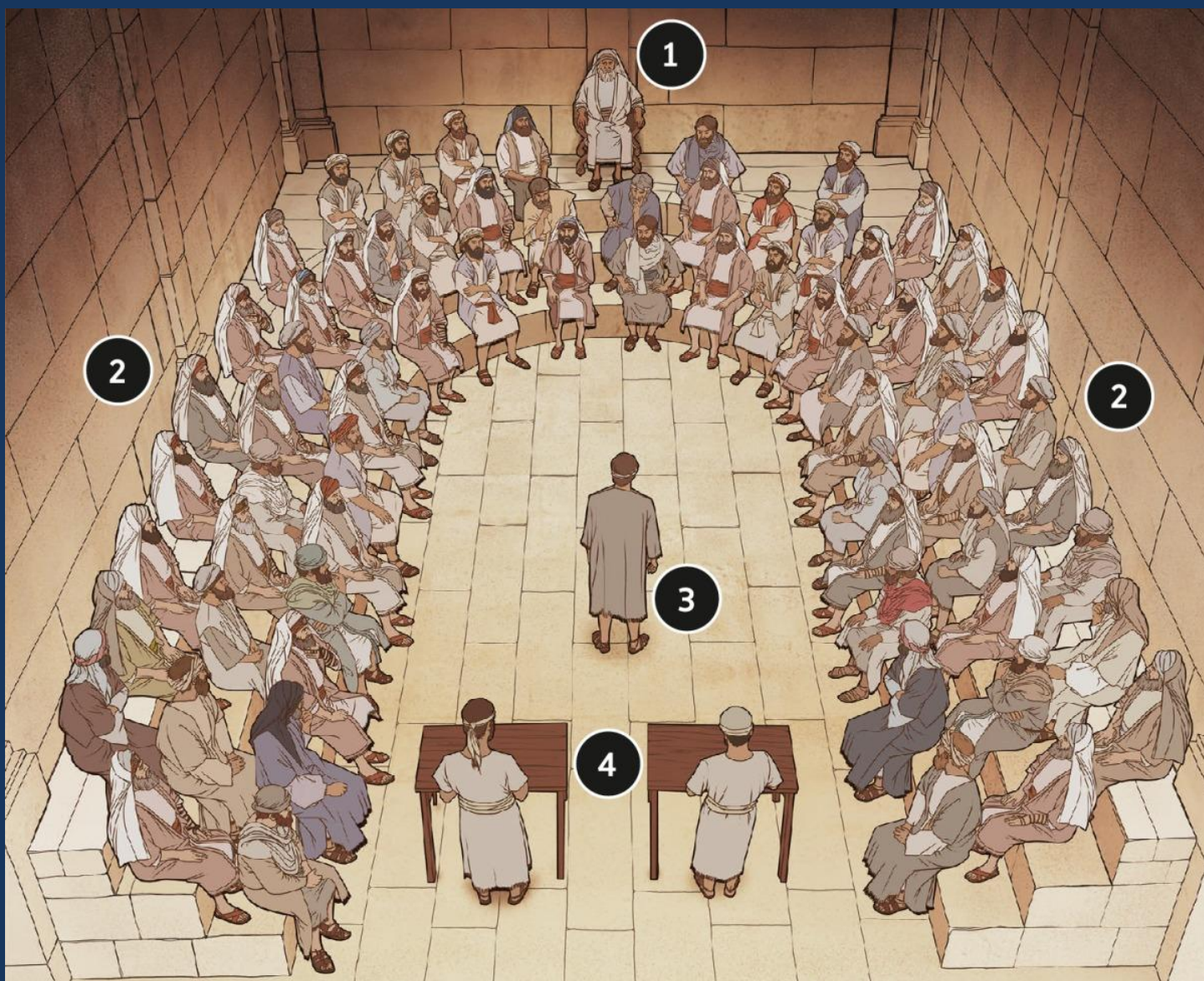
Related Scripture(s) Lu 21:24



Upper Room

Some homes in Israel had an upper story. That room was accessed by means of an inside ladder or wooden staircase or an outside stone staircase or a ladder. In a large upper chamber, possibly similar to the one depicted here, Jesus celebrated the last Passover with his disciples and instituted the commemoration of the Lord's Evening Meal. (Lu 22:12, 19, 20) On the day of Pentecost 33 C.E., about 120 disciples were apparently in an upper chamber of a house in Jerusalem when God's spirit was poured out on them.—Ac 1:15; 2:1-4.

Related Scripture(s) Mr 14:15; Lu 22:12; Ac 1:13; Ac 9:37



The Sanhedrin

Seventy-one members constituted the Jewish high court called the Great Sanhedrin. It was located in Jerusalem. (See Glossary, “Sanhedrin.”) According to the Mishnah, the seating was arranged in a semicircle three rows deep, and two scribes were present to record the court’s rulings. Some of the architectural features shown here are based on a structure discovered in Jerusalem that is considered by some to be the Council Chamber from the first century.—See Appendix B12, map “Jerusalem and Surrounding Area.”

1. High priest
2. Members of the Sanhedrin
3. A defendant
4. Clerks

Related Scripture(s) Mr 15:1; Lu 22:66; Joh 11:47; Ac 4:15; Ac 22:30; Ac 24:20

- Song 27 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Your Deliverance Is Getting Near”:** (10 min.)
 Lu 21:25—Awe-inspiring events will occur during the great tribulation (*kr* 226 ¶9)
 Lu 21:26—Enemies of Jehovah will panic
 Lu 21:27, 28—Jesus’ coming will mean deliverance for the faithful (*w16.01* 10-11 ¶17; *w15* 7/15 17-18 ¶13)
- **Digging for Spiritual Gems:** (8 min.)
 Lu 21:33—How might Jesus’ words in this verse be understood? (*nwtsty* study notes)

Lu 22:28-30—What covenant did Jesus make, with whom did he make it, and what does it accomplish? (*w14* 10/15 16-17 ¶15-16)

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 22:35-53

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. Respond to an objection that is common in your territory.
- **First Return Visit:** (3 min. or less) Begin with the sample conversation. Show how to respond when the householder is busy.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

LIVING AS CHRISTIANS

- Song 136
- **Local Needs:** (15 min.)
- **Congregation Bible Study:** (30 min.) *jy* chap. 34
- Review Followed by Preview of Next Week (3 min.)
- Song 41 and Prayer

LUKE 21-22 | “Your Deliverance Is Getting Near”



21:25-28

Jesus will soon come as Executioner and Deliverer. We must prepare spiritually so that our deliverance will be assured.

HOW DO WE PREPARE?

By developing **TRUST IN JEHOVAH**,
 which gives us **COURAGE**,
 which leads us to a **POSITIVE ATTITUDE**,
 which coupled with **BROTHERLY LOVE**
 enables us to **ENCOURAGE** fellow believers



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

●○○ INITIAL CALL

Question: What help can the Bible give married couples?

Scripture: Col 3:12

Link: What help can the Bible give parents?



○○● FIRST RETURN VISIT

Question: What help can the Bible give parents?

Scripture: Col 3:21

Link: What help can the Bible give young people?



○○● SECOND RETURN VISIT

Question: What help can the Bible give young people?

Scripture: Pr 2:11

Link: Why does the Bible's advice always work?

Sample Conversations-August 2018

Second Return Visit

Publisher (Employee 1): So what help can the Bible give young people? Let's consider for example how it found, Proverbs 2:11, would you like to read that verse?

Employee 2: Okay, It says: "Thinking ability will keep watch over you then discernment will safeguard you."

Publisher (Employee 1): Thank you, So what do you think? How is thinking ability and discernment, help a young person if as an example someone offered him drugs?

Employee 2: Ahh... I'm not sure.

Publisher (Employee 1): Well, what does the Bible say? Let's look at it again.

Employee 2: Hmm... Maybe he would think about the consequences before giving into pressure.

Publisher (Employee 1): You're right, even though thinking ability and discernment seem to be in short supply these days the Bible can help young people develop such vital skills. In fact it's not an exaggeration to say that the Bible's advice always works.

Employee 2: Always!

Publisher (Employee 1): Absolutely. The next time we talk we can look at some facts from the Bible itself the answer the question why does this advice always work.

Employee 2: Okay sounds good to me.

136 “A Perfect Wage” From Jehovah

(Ruth 2:12)

1. Jehovah is faithful and fully aware
Of all those who serve him whole-souled.
He knows there are times their devotion and zeal
Result in their loss as foretold.
If you have left houses or fam'ly or friends,
Be sure that our God knows the sum.
He makes it up now with our dear brotherhood
And life in the new world to come.

(CHORUS)

*May Jehovah reward what you have done.
May he provide a perfect wage for you.
May you find refuge beneath his wings.
Jehovah is faithful; Jehovah is true.*

2. At times we may feel that our lot in this life
Has burdened us more than our share.
And sometimes it seems that the cares of the day
Are more than we're able to bear.
The God of all comfort takes note of your need;
You know he's the Hearer of prayer.
His Word and his spirit and true, loving friends
Will bring to you comfort and care.

(Chorus)

- Song 27 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Your Deliverance Is Getting Near”:** (10 min.)
 Lu 21:25—Awe-inspiring events will occur during the great tribulation (*kr* 226 ¶9)
 Lu 21:26—Enemies of Jehovah will panic
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 Lu 21:33—How might Jesus’ words in this verse be understood? (*nwtsty* study notes)

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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 22:35-53

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. Respond to an objection that is common in your territory.
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- Song 136
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34

JESUS CHOOSES TWELVE APOSTLES

MARK 3:13-19 LUKE 6:12-16

- THE 12 APOSTLES

It has been about a year and a half since John the Baptist introduced Jesus as the Lamb of God. As Jesus began his public ministry, a number of sincere men became his disciples, such as Andrew, Simon Peter, John, perhaps James (John's brother), Philip, and Bartholomew (also called Nathanael). In time, many others joined in following Christ.—John 1:45-47.

Now Jesus is ready to select his apostles. These will be his close associates and will receive special training. But before selecting them, Jesus goes out to a mountain, perhaps one near the Sea of Galilee not far from Capernaum. He spends a whole night in prayer, likely asking for wisdom and God's blessing. The next day he calls his disciples to him and chooses 12 of his disciples as apostles.



Jesus selects the six named at the outset, as well as Matthew, whom Jesus called from the tax office. The other five chosen are Judas (also called Thaddeus and “the son of James”), Simon the Canaan, Thomas, James the son of Alphaeus, and Judas Iscariot.—Matthew 10:2-4; Luke 6:16.

By now these 12 have traveled with Jesus, and he knows them well. A number of them are his relatives. The brothers James and John are evidently Jesus’ first cousins. And if, as some think, Alphaeus was the brother of Joseph, Jesus’ adoptive father, then Alphaeus’ son, the apostle James, would be a cousin of Jesus.

Jesus, of course, has no problem remembering his apostles’ names. But can you remember them? One help is to remember that there are two named Simon, two named James, and two named Judas. Simon (Peter) has a brother Andrew, and James (son of Zebedee) has a brother John. That is a key to remembering the names of eight apostles. The other four include a tax collector (Matthew), one who later doubts (Thomas), one called from under a tree (Nathanael), and Nathanael’s friend (Philip).

Eleven of the apostles are from Galilee, Jesus' home territory. Nathanael is from Cana. Philip, Peter, and Andrew are originally from Bethsaida. Peter and Andrew in time move to Capernaum, where Matthew apparently lived. James and John also live in or close to Capernaum, and they had a fishing business nearby. Judas Iscariot, who later betrays Jesus, seems to be the only apostle from Judea.



- ◇ What serious decision does Jesus make after spending all night in prayer?
- ◇ Who are Jesus' apostles, and how may you be able to remember their names?

Please Hear My Prayer

(Psalm 54)

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

(CHORUS)

Gracious Jehovah, please hear my prayer.

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

(Chorus)

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

(Chorus)

JUNE 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
AUGUST 6–SEPTEMBER 2, 2018

**LARGE
PRINT
EDITION**



COVER IMAGE:

URUGUAY

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

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16 WEEK OF AUGUST 13-19

May We All Be One as Jehovah and Jesus Are One

The people in Jesus’ day were divided by political, social, and ethnic differences. In these two articles, we will see how Christ taught his followers to become united and to overcome the prejudices that tend to divide. We will also see how their example can move us to do the same in our divided world.

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28 WEEK OF AUGUST 20-26

Let God's Laws and Principles Train Your Conscience

For our conscience to be an effective guide, it must be trained. Jehovah has lovingly provided both laws and principles to help us fine-tune our conscience and view things the way he does. This article discusses how we can apply Bible principles in a practical way.

40 WEEK OF AUGUST 27-SEPTEMBER 2

"Let Your Light Shine" to Glorify Jehovah

Jesus urged his disciples to let their light shine to glorify God. This article offers practical suggestions that, when applied, will certainly help us to 'let our light shine' more fully.

51 He Could Have Had God's Favor

58 The Power of a Greeting

127 *The Sort of Person I Should Be*

(2 Peter 3:11)

1. How can I repay you, what gift can I give
 To thank you, Jehovah, for the life that I live?
I look in my heart with your Word as my mirror;
 The person I see, may you help me see clearer.

(BRIDGE)

My life I have promised in service to you,
 But not from mere duty will I do what I do.
Whole-souled and wholehearted I serve you by choice;
 May I be one more who makes you rejoice.

Help me to examine, and help me to see
 Just what sort of person you desire me to be.
Those loyal to you, you will loyally treasure;
 May I be among those who bring your heart pleasure.



SONGS:
127, 88

**HOW WOULD YOU
ANSWER?**

How can your conscience serve as a moral compass?

Why is it important that we grow to love God's laws?

How is our progress toward maturity related to our conscience?

Let God's Laws and Principles Train Your Conscience

"I ponder over your reminders."
—PS. 119:99.

ONE thing that makes humans superior to animals is the fact that humans have been endowed with a conscience. That has been true ever since man has been on the earth. After Adam and Eve broke Jehovah's law, they hid them-

1. What is one thing that makes humans superior to animals?

selves. This indicates that their conscience was both-
ering them.

² Those with a poorly trained conscience can be likened to a ship that is navigating with a defective compass. Setting off on a journey without an accurate compass can be treacherous. The winds and currents of the ocean can easily throw a ship off course. A properly calibrated compass can help the captain to keep the ship on course. Our conscience can be likened to a moral compass. It is an inner sense of right or wrong that can guide us in the right direction. But in order for our conscience to be an effective guide, it must be properly adjusted, or calibrated.

³ When a person's conscience is not properly trained, it does not act as a restraint from wrongdoing. (1 Tim. 4:1, 2) Such a conscience might even convince us that "bad is good." (Isa. 5:20) Jesus warned his followers: "The hour is coming when everyone who kills you will think he has offered a sacred service to God." (John 16:2) That was true of those who murdered the disciple Stephen, and it has been true of others like them. (Acts 6:8, 12; 7:54-60)

2. How can our conscience be like a compass? (See opening picture.)

3. What can result when a conscience is not properly trained?

How ironic that in committing such evil crimes as murder, religious fanatics violate the very laws of the One whom they claim to worship! (Ex. 20:13) Clearly, their consciences are treacherous guides!

⁴ How can we prevent our conscience from becoming ineffective? The laws and principles contained in God’s Word are “beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness.” (2 Tim. 3:16) Therefore, by diligently studying the Bible, meditating on what it says, and applying it in our lives, we can train our conscience to be more sensitive to God’s thinking, and it can thus serve as a reliable guide. Let us consider how Jehovah’s laws and principles can help us to train our conscience.

LET GOD’S LAWS TRAIN YOU

⁵ In order to benefit from God’s laws, we need to do more than simply read them or become acquainted with them. We must grow to love and respect them. God’s Word says: “Hate what is bad, and love what is good.” (Amos 5:15) But how do we actually do that? A key is to learn to view things the way Jehovah views them. To illustrate: Imagine that you

4. How can we prevent our conscience from becoming ineffective?

5, 6. How do we benefit from following God’s laws?

are having difficulty sleeping well. Your doctor prescribes a program involving diet, exercise, and lifestyle changes. After trying the program, you find that it works! You probably would greatly appreciate your doctor for helping you to improve the quality of your life.

⁶ In like manner, our Creator has given us laws that can protect us from the damaging effects of sin and thus improve our life. Think about how we benefit from following the Bible's laws about lying, scheming, stealing, sexual immorality, violence, and spiritism. (Read Proverbs 6:16-19; Rev. 21:8) When we experience the rich rewards that come from doing things Jehovah's way, our heart naturally grows in love and appreciation for both Jehovah and his laws.

⁷ Thankfully, we do not need to suffer the consequences of breaking God's laws to learn valuable lessons. We can learn from the mistakes of others whose transgressions are recorded in God's Word. Proverbs 1:5 says: "A wise person listens and takes in more instruction." Indeed, we receive the very best instruction from God, such as when we read and meditate on real-life Bible accounts. For

7. Reading and meditating on real-life Bible accounts can help us to do what?

example, think of the pain that King David experienced after he disobeyed Jehovah's command and committed adultery with Bath-sheba. (2 Sam. 12:7-14) While reading and meditating on this account, we might ask ourselves: 'How could King David have avoided the heartache he suffered because of his adulterous act with Bath-sheba? If I faced a similar temptation, would I have the strength to turn away? Would I flee like Joseph, or would I give in like David?' (Gen. 39:11-15) By reflecting on the bad consequences of sin, we can strengthen our heart to "hate what is bad."

⁸ We may well stay far away from practices that God hates. Yet, there are other activities or aspects of life about which the Scriptures provide no specific command. In such areas, how can we determine what is acceptable and pleasing to God? That is where our Bible-trained conscience comes into play.

⁹ Jehovah has lovingly given us principles that work in conjunction with our Bible-trained conscience. He himself says: "I, Jehovah, am your God, the One teaching you to benefit yourself, the One guiding you in the way you should walk." (Isa. 48:17, 18) By using our mind and heart to reason on Bible

8, 9. (a) What purpose does our conscience serve? (b) How do Jehovah's principles and our conscience interact?

principles, we correct, direct, and mold our conscience. That, in turn, helps us to make wise decisions.

LET GOD'S PRINCIPLES GUIDE YOU

¹⁰ A principle is a fundamental truth or doctrine that is used as a basis of reasoning or action. To understand a principle includes understanding the thinking of the Lawgiver and the reasons why he gave certain laws. Throughout his ministry, Jesus taught basic truths to help his disciples recognize the consequences of certain attitudes or actions. For example, he taught that resentment can lead to violence and that lust can lead to adultery. (Matt. 5: 21, 22, 27, 28) To help us have a conscience that is properly trained, we should let godly principles guide us and thus bring glory to God.—1 Cor. 10:31.

¹¹ On certain matters, two different Christians with Bible-trained consciences might come to opposite conclusions. Consider the use of alcoholic beverages. The Bible does not condemn the moderate use of alcohol. It does, however, warn against the excessive use of alcohol, as well as drunkenness. (Prov. 20:1; 1 Tim. 3:8) Does this mean that a

10. What are principles, and how did Jesus use them effectively?

11. How may consciences differ?



A mature Christian is sensitive to the conscience of others
(See paragraphs 11, 12)

Christian has no other factors to consider as long as his use of alcohol is moderate? Not at all. While he may be at peace with his own conscience, the Christian must also consider the conscience of others.

¹² Regarding the need for a Christian to be sensitive to the conscience of others, Paul wrote: “It is best not to eat meat or drink wine or do anything over which your brother stumbles.” (Rom. 14:21)

12. How can the words found at Romans 14:21 move us to respect the conscience of others?

Would you be willing to forgo things that are within your right if you could thus avoid stumbling a brother whose conscience differs from yours? No doubt you would. Before they came to a knowledge of the truth, some of our brothers abused alcohol, but now they are determined to abstain from it. Surely, none of us would want to contribute to a brother's falling back into a course that would cause him great harm! (1 Cor. 6:9, 10) Therefore, it would be unloving for a host to pressure a brother to drink alcohol if he has declined to do so.

¹³ While likely in his late teens or early 20's, the young man Timothy submitted to painful circumcision in order to avoid stumbling Jews to whom he was going to preach. His attitude was similar to that of the apostle Paul. (Acts 16:3; 1 Cor. 9:19-23) Like Timothy, are you willing to make personal sacrifices for the good of others?

“PRESS ON TO MATURITY”

¹⁴ All Christians should want to move “beyond the primary doctrine about the Christ” and to “press on

13. How did Timothy set a good example in promoting Kingdom interests?

14, 15. (a) What is involved in growing to maturity? (b) In what way is demonstrating love for others related to Christian maturity?

to maturity.” (Heb. 6:1) This does not happen automatically. We need to “press on,” or keep working at it. Growing to maturity involves advancing to an increased level of knowledge and insight. That is why we have repeatedly been encouraged to read a portion of the Bible daily. (Ps. 1:1-3) Have you made that a personal goal? Doing such reading can give you greater insight into Jehovah’s laws and principles and a deeper understanding of God’s Word.

¹⁵ The foremost law for Christians is the law of love. Jesus told his disciples: “By this all will know that you are my disciples—if you have love among yourselves.” (John 13:35) Jesus’ half brother James called love “the royal law.” (Jas. 2:8) Paul said: “Love is the law’s fulfillment.” (Rom. 13:10) This emphasis on love is not surprising, since the Bible tells us that “God is love.” (1 John 4:8) God’s love is not reflected merely in sentiment. John wrote: “By this the love of God was revealed in our case, that God sent his only-begotten Son into the world so that we might gain life through him.” (1 John 4:9) Yes, God’s love moved him to action. To the extent that we demonstrate love for Jehovah and his Son, for our Christian brothers, as well as for others of mankind, we give evidence of our Christian maturity.—Matt. 22:37-39.



As we reason on godly principles,
our conscience becomes a more reliable guide
(See paragraph 16)

16 As you advance toward Christian maturity, you will find that principles become more important to you. That is because laws may apply to a specific situation, whereas principles are far broader

16. As we progress spiritually toward maturity, why do principles become more important to us?

in application. For example, a young child does not understand the dangers of bad associations, so a discerning parent will set rules to protect him. (1 Cor. 15:33) But as the child matures, his thinking ability develops, and he is able to reason on Bible-based principles. Thus, he can increasingly make wise decisions in choosing his associates. (Read 1 Corinthians 13:11; 14:20.) When we reason on godly principles, our conscience increasingly becomes a more reliable guide, attuned to God’s thinking.

¹⁷ Do we have everything we need to make wise decisions that please Jehovah? Yes. By making skilled use of the laws and principles found in God’s Word, we will be “fully competent, completely equipped for every good work.” (2 Tim. 3:16, 17) Therefore, search for Scriptural principles in order to ‘perceive what the will of Jehovah is.’ (Eph. 5:17) Make good use of study aids provided through the Christian congregation, such as the *Watch Tower Publications Index*, the *Research Guide for Jehovah’s Witnesses*, the *Watchtower Library*, the *Watchtower ONLINE LIBRARY*, and the *JW Library* app. These tools are designed to help us get the most out of our personal and family study.

17. Why can we say that we have what we need to make wise decisions?

A BIBLE-TRAINED CONSCIENCE BRINGS BLESSINGS

¹⁸ Blessings result from observing Jehovah’s laws and principles, as we read at Psalm 119:97-100: “How I do love your law! I ponder over it all day long. Your commandment makes me wiser than my enemies, because it is with me forever. I have more insight than all my teachers, because I ponder over your reminders. I act with more understanding than older men, because I observe your orders.” We can increasingly act with wisdom, insight, and understanding if we take the time to “ponder over” God’s laws and principles. With diligent effort, we can attain “the measure of stature that belongs to the fullness of the Christ” as we let God’s laws and principles train our conscience.—Eph. 4:13.

18. What blessings result when we act in harmony with Jehovah’s laws and principles?

Make Me Know Your Ways

(Psalm 25:4)

1. We're gathered together, Jehovah our God,
Accepting your warm invitation.
Your Word is a lamp that lights up our pathway,
The source of divine education.

(CHORUS)

*Teach me your ways, and make me understand;
Incline my ear to hear your wise command.
Cause me to walk in ways of truth and right,
And make your law my principal delight.*

2. Unreachably high is your wisdom, O God;
Your judgments we find reassuring.
Your Word is a source of unending wonder;
Your sayings of truth are enduring.

(Chorus)

