

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

TREASURES FROM GOD’S WORD

- **“Are You ‘Waiting With Eager Expectation’?”:** (10 min.)
 Ro 8:19—“The sons of God” will soon be revealed (w12 7/15 11 ¶17)
 Ro 8:20—“The creation was subjected to futility . . . on the basis of hope” (w12 3/15 23 ¶11)
 Ro 8:21—The creation will “be set free from enslavement to corruption” (w12 3/15 23 ¶12)
- **Digging for Spiritual Gems:** (8 min.)
 Ro 8:6—What is the difference between “setting the mind on the flesh” and “setting the mind on the spirit”? (w17.06 3)

Ro 8:26, 27—How does Jehovah respond to “unuttered groanings”? (w09 11/15 7 ¶20)

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) Ro 7:13-25 (10)

APPLY YOURSELF TO THE FIELD MINISTRY

- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation. (6)
- **First Return Visit:** (5 min. or less) Begin with the sample conversation. Then introduce and discuss (but do not play) the video *What Happens at a Bible Study?* (9)

LIVING AS CHRISTIANS

- Song 139
- **“Keep Eagerly Waiting With Endurance”:** (15 min.) Discussion. Play the video *We Must “Run With Endurance”—Be Confident of Gaining the Prize* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) *jj* chap. 55
- Review Followed by Preview of Next Week (3 min.)
- Song 124 and Prayer

ROMANS 7-8 | Are You “Waiting With Eager Expectation”?

8:19-21

- **“The creation”:** mankind with the earthly hope
- **“The revealing of the sons of God”:** when the anointed ones share with Christ in destroying Satan’s wicked system of things
- **“The basis of hope”:** Jehovah’s promise of deliverance through Jesus’ death and resurrection
- **“Set free from enslavement to corruption”:** the gradual deliverance from the effects of sin and death



How can you show that you are “waiting with eager expectation for the revealing of the sons of God”?

- Diligently study the Bible, and pray for holy spirit
- Take full advantage of Jehovah’s spiritual provisions
- Do not let Satan deceive you into thinking that God’s ways are unduly restrictive
- Live the truth; make it your own

The Revealing of God's Sons

(Romans 8:19)

Verse 1

C Eb6/9 Fadd9 Gsus4 Abma7 Bbadd9

The time is near when God re - veals His faith - ful cho - sen ones.

G7sus4 Ab6/9 Bb/D Eb Fadd9 G

In heav - en they will rule with Christ As might - y

Abma7 Bbadd9 Csus4 C *Chorus* Ab Bb

spir - it sons. The sons of God will

Csus4 C Ab Bb Csus4 C

be re - vealed A - long with Christ, their Lord. They'll

The Revealing of God's Sons

Fm9 Ebadd9/G Abadd9 Bbadd9 Gm11 C Bb/C

join him in his vic - to - ry And share in his re - ward.

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of two flats (Bb, Eb). It features a vocal line with eighth and quarter notes, and a piano accompaniment with chords and moving bass lines. The bottom staff is in bass clef, providing a harmonic foundation with chords and a steady bass line. The lyrics are placed between the two staves.

C Bb/C Verse 2 C Eb6/9 Fadd9 Gsus4

And soon the last re - main - ing ones Will hear his

Detailed description: This system contains the third and fourth lines of music. It begins with a double bar line and the label 'Verse 2'. The musical notation continues with similar vocal and piano parts. The lyrics 'And soon the last re - main - ing ones Will hear his' are positioned between the staves.

Abma7 Bbadd9 G7sus4 Ab6/9 Bb/D Eb

fi - nal call. The King of kings and Lord of

Detailed description: This system contains the fifth and sixth lines of music. The vocal line features a long, sustained note in the fifth measure, which is held over into the sixth measure. The piano accompaniment supports this with chords and a rhythmic pattern. The lyrics 'fi - nal call. The King of kings and Lord of' are placed between the staves.

Fadd9 G Abma7 Bbadd9 Csus4 C Chorus Ab Bb

lords Will then col - lect them all. The sons of God will

Detailed description: This system contains the seventh and eighth lines of music. It starts with a double bar line and the label 'Chorus'. The musical notation continues with vocal and piano parts. The lyrics 'lords Will then col - lect them all. The sons of God will' are placed between the staves.

The Revealing of God's Sons

Csus4 C Ab Bb Csus4 C

be re - vealed A - long with Christ, their Lord. They'll

Detailed description: This system contains the first two lines of music. The treble staff has a key signature of two flats (Bb and Eb) and a common time signature. The melody starts with a quarter note G4, followed by quarter notes A4 and Bb4, then a quarter rest, and finally quarter notes C5 and Bb4. The bass staff provides accompaniment with chords and moving lines. The lyrics are: "be re - vealed A - long with Christ, their Lord. They'll".

Fm9 Ebadd9/G Abadd9 Bbadd9 Gm11 C Bb/C

join him in his vic - to - ry And share in his re - ward.

Detailed description: This system contains the next two lines of music. The treble staff continues the melody with chords and moving lines. The bass staff provides accompaniment. The lyrics are: "join him in his vic - to - ry And share in his re - ward."

C Bb/C *Bridge* Ab/C Bb/C Ab/C Bb/C

And then with Christ, these sons of God Will wage the

Detailed description: This system contains the third line of music, which is the start of a bridge section. The treble staff has a double bar line. The melody continues with chords and moving lines. The bass staff provides accompaniment. The lyrics are: "And then with Christ, these sons of God Will wage the".

C Bb/C C Bb/C Ab/C Bb/C

fi - nal war. The joy - ous mar - riage

Detailed description: This system contains the final line of music. The treble staff continues the melody with chords and moving lines. The bass staff provides accompaniment. The lyrics are: "fi - nal war. The joy - ous mar - riage".

The Revealing of God's Sons

to the Lamb Will last for - ev - er - more.

Chords: Ab/C, Bb/C, C, Bb/C

The sons of God will be re - vealed a -

Chorus

Chords: C, Bb/C, Ab, Bb, Csus4, C

long with Christ, their Lord. They'll join him in his

Chords: Ab, Bb, Csus4, C, Fm9, Ebadd9/G

vic - to - ry And share in his re - ward.

Chords: Abadd9, Bbadd9, Gm11, C

7 Can it be that you do not know, brothers, (for I am speaking to those who know law) that the Law is master over a man as long as he lives?

2 For instance, a married woman is bound by law to her husband while he is alive; but if her husband dies, she is released from the law of her husband.^a

3 So, then, while her husband is living, she would be called an adulteress if she became another man's.^b But if her husband dies, she is free from his law, so that she is not an adulteress if she becomes another man's.^c

4 So, my brothers, you also were made dead to the Law through the body of the Christ, that you might become another's,^d the one who was raised up from the dead,^e so that we should bear fruit to God.^f **5** For when we were living according to the flesh, the sinful passions that were awakened by the Law were at work in our bodies* to produce fruit for death.^g **6** But now we have been released from the Law,^h because we have died to that which restrained us, in order that we might be slaves in a new sense by the spiritⁱ and not in the old sense by the written code.^j

7 What, then, are we to say? Is the Law sin? Certainly not! Really, I would not have come to know sin had it not been for the Law.^k For example, I would not have known covetousness if the Law had not said: "You must not covet."^l **8** But sin, finding the opportunity afforded by the commandment, worked out in me covetousness of every sort, for apart from law sin was dead.^m **9** In fact, I was once alive apart from law. But when the commandment arrived, sin came to life again, but I died.ⁿ **10** And the commandment that

CHAP. 7

a 1Co 7:39

b Mt 5:32
Mt 19:9
Mr 10:11, 12
Lu 16:18

c 1Co 7:8, 9
1Ti 5:14

d 2Co 11:2

e Ac 5:30
2Co 5:15

f Ga 5:22, 23
Col 1:10

g Jas 1:14, 15

h Ro 10:4
Eph 2:15
Col 2:13, 14

i Ro 12:11

j Ga 3:10

k Ro 3:20
Ga 3:19

l Ex 20:17
De 5:21

m Ro 4:15
Ro 5:20

n 2Co 3:6

Second Col.

a Le 18:5
Lu 10:26-28

b De 4:8
Ps 19:8

c 1Co 15:56

d Ro 5:13

e Ps 51:5
Joh 8:34
Ro 6:16

f Ge 8:21

g Mt 26:41

h Jer 17:9

i 2Co 4:16
Eph 3:16
Eph 4:23, 24

j Ga 5:17
Jas 4:1

k Joh 8:34

l Ro 6:13
Ga 5:17

was to lead to life,^a this I found led to death. **11** For sin, finding the opportunity afforded by the commandment, seduced me and killed me through it. **12** So the Law in itself is holy, and the commandment is holy and righteous and good.^b

13 Therefore, did what is good result in my death? Certainly not! But sin did, that it might be shown to be sin working out death in me through what is good,^c so that through the commandment sin might become far more sinful.^d **14** For we know that the Law is spiritual, but I am fleshly, sold under sin.^e **15** For I do not understand what I am doing. For I do not practice what I wish, but I do what I hate. **16** However, if I do what I do not wish, I agree that the Law is fine. **17** But now I am no longer the one doing it, but it is the sin that resides in me.^f **18** For I know that in me, that is, in my flesh, there dwells nothing good; for I have the desire to do what is fine but not the ability to carry it out.^g **19** For I do not do the good that I wish, but the bad that I do not wish is what I practice. **20** If, then, I do what I do not wish, I am no longer the one carrying it out, but it is the sin dwelling in me.

21 I find, then, this law in my case: When I wish to do what is right, what is bad is present with me.^h **22** I really delight in the law of God according to the man I am within,ⁱ **23** but I see in my body* another law warring against the law of my mind^j and leading me captive to sin's law^k that is in my body.* **24** Miserable man that I am! Who will rescue me from the body undergoing this death? **25** Thanks to God through Jesus Christ our Lord! So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law.^l

8 Therefore, those in union with Christ Jesus have no condemnation. **2** For the law of the spirit that gives life in union with Christ Jesus has set you free^a from the law of sin and of death. **3** What the Law was incapable of doing^b because it was weak^c through the flesh, God did by sending his own Son^d in the likeness of sinful flesh^e and concerning sin, condemned sin in the flesh, **4** so that the righteous requirement of the Law might be fulfilled in us^f who walk, not according to the flesh, but according to the spirit.^g **5** For those who live according to the flesh set their minds on the things of the flesh,^h but those who live according to the spirit, on the things of the spirit.ⁱ **6** For setting the mind on the flesh means death,^j but setting the mind on the spirit means life and peace;^k **7** because setting the mind on the flesh means enmity with God,^l for it is not in subjection to the law of God, nor, in fact, can it be. **8** So those who are in harmony with the flesh cannot please God.

9 However, you are in harmony, not with the flesh, but with the spirit,^m if God's spirit truly dwells in you. But if anyone does not have Christ's spirit, this person does not belong to him. **10** But if Christ is in union with you,ⁿ the body is dead because of sin, but the spirit is life because of righteousness. **11** If, now, the spirit of him who raised up Jesus from the dead dwells in you, the one who raised up Christ Jesus from the dead^o will also make your mortal bodies alive^p through his spirit that resides in you.

12 So, then, brothers, we are under obligation, not to the flesh to live according to the flesh;^q **13** for if you live according to the flesh, you are sure to die; but if you put the practices of

CHAP. 8

- a Joh 8:31, 32
 Jas 1:25
 b Ro 3:20
 Heb 7:11
 c Heb 7:18
 d 1Jo 4:9
 e Joh 1:14
 f Ro 3:31
 g Ga 5:16, 18
 h Ga 5:19-21
 i Ga 5:22, 23
 j Ro 6:21
 k Ga 6:7, 8
 l Isa 59:2
 Col 1:21
 m Ga 5:25
 n Joh 15:4
 o Ac 2:24
 p Eph 2:1, 5
 q Ga 5:19-21

Second Col.

- a 1Co 9:27
 Ga 5:24
 Eph 4:22
 Col 3:5
 b Ga 6:7, 8
 c Joh 1:12
 Joh 3:5
 d Ga 4:4-6
 e 1Co 2:10, 12
 2Co 1:22
 f Joh 1:12
 Ga 3:26
 1Jo 3:2
 g Lu 12:32
 Ga 3:29
 h Php 1:29
 Col 1:24
 i 1Co 15:53
 Re 3:21
 j 2Co 4:17
 1Pe 4:13
 k 1Jo 3:2
 l Ge 3:17-19
 m Joh 8:31, 32
 1Co 15:22
 n 2Co 5:1, 2
 o Ga 4:4, 5
 Eph 1:5
 Re 21:7
 p 1Pe 1:3, 4
 q 2Co 5:7
 r Ro 5:3-5

the body to death^a by the spirit, you will live.^b **14** For all who are led by God's spirit are indeed God's sons.^c **15** For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out: "Abba,* Father!"^d **16** The spirit itself bears witness with our spirit^e that we are God's children.^f **17** If, then, we are children, we are also heirs—heirs indeed of God, but joint heirs^g with Christ—provided we suffer together^h so that we may also be glorified together.ⁱ

18 For I consider that the sufferings of the present time do not amount to anything in comparison with the glory that is going to be revealed in us.^j **19** For the creation is waiting with eager expectation for the revealing of the sons of God.^k **20** For the creation was subjected to futility,^l not by its own will, but through the one who subjected it, on the basis of hope **21** that the creation itself will also be set free^m from enslavement to corruption and have the glorious freedom of the children of God. **22** For we know that all creation keeps on groaning together and being in pain together until now. **23** Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselvesⁿ while we are earnestly waiting for adoption as sons,^o the release from our bodies by ransom. **24** For we were saved in this hope; but hope that is seen is not hope, for when a man sees a thing, does he hope for it? **25** But if we hope^p for what we do not see,^q we keep eagerly waiting for it with endurance.^r

26 In like manner, the spirit also joins in with help for

8:15 *An Aramaic word meaning "O Father!"

our weakness;^a for the problem is that we do not know what we should pray for as we need to, but the spirit itself pleads for us with unuttered* groanings. **27** But the one who searches the hearts^b knows what the meaning of the spirit is, because it is pleading in harmony with God for the holy ones.

28 We know that God makes all his works cooperate together for the good of those who love God, those who are the ones called according to his purpose;^c **29** because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son,^d so that he might be the firstborn^e among many brothers.^f **30** Moreover, those whom he foreordained^g are the ones he also called;^h and those whom he called are the ones he also declared to be righteous.ⁱ Finally those whom he declared righteous are the ones he also glorified.^j

31 What, then, are we to say about these things? If God is for us, who will be against us?^k **32** Since he did not even spare his own Son but handed him over for us all,^l will he not also, along with him, kindly give us all other things? **33** Who will file accusation against God's chosen ones?^m God is the One who declares them righteous.ⁿ **34** Who will condemn them? Christ Jesus is the one who died, yes, more than that the one who was raised up, who is at the right hand of God^o and who also pleads for us.^p

35 Who will separate us from the love of the Christ?^q Will tribulation or distress or persecution or hunger or nakedness or danger or sword?^r **36** Just as it is written: "For your sake we are being put to death all

CHAP. 8

- a Joh 14:16, 26
Joh 16:7
b Jer 11:20
c Eph 1:9-11
2Ti 1:9
d Joh 13:15
Ro 6:5
1Co 15:49
e Heb 1:6
f Heb 2:11
g Eph 1:5
h Php 3:14
1Th 2:12
Heb 3:1
i Ro 5:18
Tit 3:7
j 2Co 4:6
k Ps 118:6
1Jo 4:4
l Joh 3:16
Ro 3:25
1Jo 4:9
m Isa 50:8
n Ac 13:38, 39
Heb 10:16, 17
o Ps 110:1
p Heb 7:25
1Jo 2:1
q Joh 15:10
r 2Co 4:8, 9

Second Col.

- a Ps 44:22
b Joh 16:33
c Eph 6:12

CHAP. 9

- d Ex 4:22
e Ac 3:25
Ac 7:8
f Ex 24:12
g Ac 26:7
Heb 9:1
h Ro 4:13
i De 10:15
j Mt 1:17
k Ro 2:28
Re 2:9
l Joh 8:39
Ga 3:29
m Ge 21:12
Heb 11:18
n Joh 1:12, 13
o Ga 4:28
p Ge 18:10, 14

day long; we have been accounted as sheep for slaughtering."^a **37** On the contrary, in all these things we are coming off completely victorious^b through the one who loved us. **38** For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers^c **39** nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.

9 I am telling the truth in Christ; I am not lying, as my conscience bears witness with me in holy spirit, **2** that I have great grief and unceasing pain in my heart. **3** For I could wish that I myself were separated from the Christ as the cursed one for the sake of my brothers, my relatives according to the flesh, **4** who are Israelites. To them belong the adoption as sons^d and the glory and the covenants^e and the giving of the Law^f and the sacred service^g and the promises.^h **5** To them the forefathers belong,ⁱ and from them the Christ descended according to the flesh.^j God, who is over all, be praised forever. Amen.

6 However, it is not as though the word of God has failed. For not all who descend from Israel are really "Israel."^k **7** Neither are they all children because they are Abraham's offspring;^l rather, "What will be called your offspring* will be through Isaac."^m **8** That is, the children in the flesh are not really the children of God,ⁿ but the children by the promise^o are counted as the offspring.* **9** For the word of promise was as follows: "At this time I will come and Sarah will have a son."^p **10** Not only then but also when Rebek'ah conceived twins from the one man, Isaac our fore-

8:26 *Or "unspoken."

9:7, 8 *Lit., "seed."

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

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LIVING AS CHRISTIANS

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- **“Keep Eagerly Waiting With Endurance”:** (15 min.) Discussion. Play the video *We Must “Run With Endurance”—Be Confident of Gaining the Prize* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) *jj* chap. 55
- Review Followed by Preview of Next Week (3 min.)
- Song 124 and Prayer

ROMANS 7-8 | Are You “Waiting With Eager Expectation”?

8:19-21

- **“The creation”:** mankind with the earthly hope
- **“The revealing of the sons of God”:** when the anointed ones share with Christ in destroying Satan’s wicked system of things
- **“The basis of hope”:** Jehovah’s promise of deliverance through Jesus’ death and resurrection
- **“Set free from enslavement to corruption”:** the gradual deliverance from the effects of sin and death



How can you show that you are “waiting with eager expectation for the revealing of the sons of God”?

- Diligently study the Bible, and pray for holy spirit
- Take full advantage of Jehovah’s spiritual provisions
- Do not let Satan deceive you into thinking that God’s ways are unduly restrictive
- Live the truth; make it your own

February 18-24 / Romans 7-8

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

Treasures From God's Word

- **“Are You ‘Waiting With Eager Expectation’?”**: (10 minutes)

Romans 8:19—“The sons of God” will soon be revealed

Romans 8:19: For the creation is waiting with eager expectation for the revealing of the sons of God.

w12 7/15 11 paragraph 17

When discussing the freedom that Jehovah has in store for his earthly servants, Paul wrote: “The eager expectation of the creation is waiting for the revealing of the sons of God.” Then he added: “The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God.” (Romans 8:19-21) “The creation” refers to mankind with the earthly hope, those who will benefit from “the revealing” of God’s spirit-anointed sons. That revealing will begin when these “sons,” resurrected to the spirit realm, share with Christ in cleansing the earth of evil and preserving “a great crowd” into the new system of things.—Revelation 7:9, 14.

Romans 8:20—“The creation was subjected to futility ... on the **basis of hope**”

Romans 8:20: For the creation was subjected to futility, not by its own will, but through the one who subjected it, on the basis of hope

w12 3/15 23 paragraph 11

“The basis of hope” for mankind was given by Jehovah when he promised deliverance from “the original serpent,” Satan the Devil, by means of the promised “seed.” (Revelation 12:9; Genesis 3:15) That “seed” was primarily Jesus Christ. (Galatians 3:16) By his death and resurrection, Jesus provided a solid basis for mankind’s hope to be set free from enslavement to sin and death. The realization of this hope is related to “the revealing of the sons of God.” The glorified anointed ones are the secondary part of the “seed.” They will be ‘revealed’ when they share with Christ in destroying Satan’s wicked system of things. (Revelation 2:26, 27) This will bring salvation to the other sheep who come out of the great tribulation.—Revelation 7:9, 10, 14.

Romans 8:21—The creation will “be set free from enslavement to corruption”

Romans 8:21: that the creation itself will also be set free from enslavement to corruption and have the glorious freedom of the children of God.

w12 3/15 23 paragraph 12

What relief will come to human “creation” during the Thousand Year Reign of Christ! At that time, the glorified “sons of God” will be further ‘revealed’ when they act as priests with Christ, administering the benefits of Jesus’ ransom sacrifice to mankind. As subjects of the heavenly Kingdom, human “creation” will begin to experience deliverance from the effects of sin and death. Obedient humans will gradually “be set free from enslavement to corruption.” If they remain faithful to Jehovah throughout the Millennium and during the final test that will come at the end of it, their names will be permanently written in “the scroll of life.” They will enter into “the glorious freedom of the children of God.” (Revelation 20:7, 8, 11, 12) A glorious hope indeed!

Digging for Spiritual Gems

Romans 8:6—What is the difference between “setting the mind on the flesh” and “setting the mind on the spirit”?

Romans 8:6: For setting the mind on the flesh means death, but setting the mind on the spirit means life and peace;

w17.06 3

The one doing the former focuses on the desires and leanings of the imperfect flesh, constantly talking about and glorifying things of the flesh. A person doing the latter centers his life on things related to God and his thoughts; such a Christian is dominated by holy spirit. The former leads to death, the latter to life and peace.—w16.12, pages 15-17.

Romans 8:26, 27—How does Jehovah respond to “unuttered groanings”?

Romans 8:26, 27: In like manner, the spirit also joins in with help for our weakness; for the problem is that we do not know what we should pray for as we need to, but the spirit itself pleads for us with unuttered groanings. But the one who searches the hearts knows what the meaning of the spirit is, because it is pleading in harmony with God for the holy ones.

w09 11/15 7 paragraph 20

At times, we may not know what to say in our private prayers. “The problem of what we should pray for as we need to we do not know,” wrote Paul, “but the [holy] spirit itself pleads for us with groanings unuttered. Yet he [God] who searches the hearts knows what the meaning of the spirit is.” (Romans 8:26, 27) Jehovah caused many prayers to be recorded in the Scriptures. He accepts these inspired petitions as requests we would like to make and therefore fulfills them. God knows us and the meaning of the things he caused his spirit to speak through the Bible writers. Jehovah answers our supplications when the spirit “pleads,” or intercedes, for us. But as we become better acquainted with God’s Word, what we should pray for may more readily come to mind.

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) Romans 7:13-25 (*th* study 10)

Romans 7-8 Study Notes

Romans 7:6

we have been released from the Law: At Ro 7:1-6, Paul uses an illustration to explain the release from the Mosaic Law experienced by Jewish Christians. A wife is bound to her husband as long as he lives, but if her husband dies, her situation changes. Her marriage to her husband is no longer valid, and she is free to marry another. This change in her situation is similar to the change a Christian experienced when he “died with reference to sin.” (Ro 6:2, 11) The Jewish Christians “were made dead to the Law through the body of the Christ,” which provided a ransom, allowing them to “become another’s,” that is, to come to belong to Christ. (Ro 7:4) Paul explains at Ga 3:13 that “Christ purchased us, releasing us from the curse of the Law by becoming a curse instead of us.” The individual showing faith in Christ figuratively died to his former situation and was no longer under those old obligations. He could now become a slave “in a new sense.” (Ro 7:6) The person who died in such a way is, of course, still alive physically and is free to follow Christ as a slave to righteousness.—Ro 6:18-20; Ga 5:1.

be slaves: One translation of the Christian Greek Scriptures into Hebrew (referred to as J¹⁸ in App. C4) reads “be servants to Jehovah.”

Romans 8:2

the law of the spirit . . . the law of sin and of death: In this context, “law” does not refer to a particular law, or rule, such as those found in the Mosaic Law. Rather, the term is here used in the broader sense of a principle that guides a person’s actions—a powerful influence that like a law inclines people to act in a certain way. (See study note on Ro 2:12.) Paul contrasts the law, or strong influence, of God’s spirit that leads to life with the law, or strong influence, of the fallen flesh that leads to sin and death. Of course, all descendants of Adam feel within themselves the strong influence of “sin’s law” inclining them toward what is wrong. (Ro 7:23) But they can choose to follow the law of God’s spirit, not fleshly desires, to influence their actions in a positive direction.—Ro 7:21-25.

Romans 8:3

weak through the flesh: That is, the imperfect flesh of those who tried to observe the Mosaic Law. Even the high priests were imperfect and were therefore unable to offer an adequate sacrifice for sin. So the Law could not save sinners. Rather, it highlighted the weaknesses of the imperfect people who tried to observe it. (Ro 7:21-25; Heb 7:11, 28; 10:1-4) In this respect, the Law was “weak through the flesh.”

Romans 8:4

the flesh: The Bible uses the term “flesh” in different ways. It may refer to humans of flesh and blood with no reference to sin or imperfection. (Joh 1:14; 3:6; 17:2) However, it often refers to humans in their imperfect sinful state, as in this context. In the preceding chapters, Paul links “living according to the flesh” with “the sinful passions” that were “at work in [their] bodies.” (Ro 6:19; 7:5, 18, 25) In the following verses (Ro 8:5-13), Paul contrasts the sinful flesh with **the spirit**, that is, God’s holy spirit.—For other meanings of the term “flesh,” see study note on Ro 1:3; Ro 2:28.

Romans 8:5

set their minds on: The Greek verb *phro·ne'o* basically means “to think; to be minded in a certain way; to have a certain mental attitude.” (Mt 16:23; Ro 12:3; 15:5) In this context, it conveys the idea of directing one’s mind to something, focusing on it, and possibly striving for it. Paul’s use of this term here shows that the way a person thinks greatly affects the way he acts and lives. The term describes how a person deliberately chooses his direction in life, whether fleshly or spiritual. (See study note on Ro 8:4 for the meaning of **flesh** and **spirit** in

this context.) One scholar comments on the use of this verb to describe the attitude of **those who live according to the flesh**: “They set their minds on—are most deeply interested in, constantly talk about, engage and glory in—the things pertaining to the flesh.” This term has the same implication when describing how **those who live according to the spirit** set their minds on spiritual things. In the following verse, Paul shows the different consequences for those who set their minds on the flesh (“death”) or on the spirit (“life and peace”).—Ro 8:6.

Romans 8:6

setting the mind on: This phrase renders the Greek noun *phro'ne·ma*, which appears three times in this context—twice in this verse and once at Ro 8:7. One lexicon defines it as a “way of thinking, mind(-set), . . . aim, aspiration, striving.” The term describes a person’s understanding as well as his will or desire. This noun is related to the verb *phro·ne'o* (used in the preceding verse), which means “to think; to be minded in a certain way; to have a certain mental attitude.” (Mt 16:23; Ro 12:3; 15:5) Therefore, setting the mind **on the flesh** means focusing on fleshly or mundane desires and allowing these to dominate one’s thinking. (1Jo 2:16; see study note on Ro 8:4.) Setting the mind **on the spirit** implies letting God’s spirit, or active force, influence and dominate one’s thoughts, desires, and actions.

Romans 8:15

adoption as sons: Lit., “a placing as son” (Greek, *hui·o·the·si'a*). The concept of “adoption” was known in the Greek and Roman world. Most often the adoptees were, not young children, but youths or young adults. Some masters were known to free slaves in order to adopt them legally. The Roman Emperor Augustus was named as the adopted son of Julius Caesar. Paul uses the concept of adoption to describe the new status of those called and chosen by God. All descendants of the imperfect Adam were slaves to sin, so they could not be considered sons of God. But thanks to Jesus’ ransom sacrifice, Jehovah can free them from slavery to sin and adopt them as his sons, making them joint heirs with Christ. (Ro 8:14-17; Ga 4:1-7) Paul emphasizes the change in relationship by saying that such adopted ones cry out: “*Abba*, Father!” It was unthinkable for a slave to use this intimate expression toward his master. (See study note on **Abba** in this verse.) Jehovah decides whom he wants to adopt as sons. (Eph 1:5) From the time he anoints them with his spirit, he acknowledges them as his children. (Joh 1:12, 13; 1Jo 3:1) However, they must prove faithful during their life on earth before they can fully realize their privilege of being raised to heavenly life to be joint heirs with Christ. (Re 20:6; 21:7) Thus, Paul speaks of them as “earnestly waiting for adoption as sons, the release from our bodies by ransom.”—Ro 8:23.

Abba: A Hebrew or Aramaic word (transliterated into Greek) occurring three times in the Christian Greek Scriptures. The word literally means “the father” or “O Father” and was an endearing form of address used by a son to a beloved father. (See study note on Mr 14:36.) Paul used it here and at Ga 4:6, both times in connection with Christians called to be spirit-begotten sons of God. Since they had now been adopted as God’s sons, they could address Jehovah with an expression that a slave could never use of his master unless he had received such an adoption. So while anointed Christians are “slaves to God” and are “bought with a price,” they are also sons in the house of a loving Father. Holy spirit makes them clearly aware of this status.—Ro 6:22; 1Co 7:23.

Romans 8:16

The spirit itself bears witness with our spirit: Here the Greek word for “spirit” (*pneu'ma*) appears twice but with different meanings. (See Glossary, “Spirit.”) “The spirit itself” refers to God’s holy spirit, or active force. The expression “our spirit” refers to the dominant mental attitude of anointed Christians. So God’s holy spirit bears witness, or testifies, together with the dominant attitude of anointed Christians, impelling them to respond in a positive way to what God’s inspired Word says about the heavenly hope.

Romans 8:19

creation: All earthly creation has suffered from the effects of mankind's rebellion in Eden. However, in this context, "creation" apparently refers to the human family, since only humans can be **waiting with eager expectation** as they express hope of being set free from the effects of sin and death. (Ro 5:12; 8:19) According to some scholars, the Greek word rendered "eager expectation" alludes to the idea of a person stretching his neck in order to look for something or watching eagerly with his head raised.

the revealing of the sons of God: Here Paul refers to the "joint heirs with Christ" as "sons of God." (Ro 8:17) They will be 'revealed' when it becomes evident that they have been glorified and are reigning with Christ Jesus in heaven. Since they are the secondary part of the promised "offspring" (Ge 3:15), they will share with Christ in destroying Satan's wicked system of things (Ro 16:20; Re 2:26, 27). They will be further 'revealed' when, during Christ's Thousand Year Reign, they serve as priests conveying the benefits of Jesus' ransom sacrifice to mankind, here referred to as **the creation**. This "revealing of the sons of God" will result in mankind's being "set free from enslavement to corruption" and will allow them to enjoy "the glorious freedom of the children of God."—Ro 8:21; Re 7:9, 10, 14; 20:5; 22:1, 2.

Romans 8:20

futility: Or "emptiness; vanity; frustration." The same Greek word is used in the *Septuagint* to render the Hebrew word *he'vel* (literally referring to a transitory "breath" or "vapor"). This Hebrew word appears more than 35 times in the book of Ecclesiastes in such expressions as "the greatest *futility*" and "everything is *futile*." (Ec 1:2; 2:17; 3:19; 12:8) Solomon, the writer of Ecclesiastes, sometimes used this term to parallel the expression "a chasing after the wind." (Ec 1:14; 2:11) In the context of Ro 8:20, Paul describes a striving without attaining a goal or purpose. However, the **hope** here referred to is that God will deliver mankind from the "futility" that creation has been subjected to until now.—Ro 8:21.

the one who subjected it: This expression refers neither to Satan nor to Adam, as some have suggested, but to Jehovah God. Although Adam and Eve could pass on only imperfection, sin, and death, Jehovah mercifully allowed them to produce children. By allowing this, God knowingly "subjected [the creation] to futility." However, he did so **on the basis of hope** through the "offspring," Jesus Christ. (Ge 3:15; 22:18; Ga 3:16) The sure hope offered by God is that faithful ones will eventually be "set free from enslavement to corruption."—Ro 8:21.

Romans 8:21

enslavement to corruption: The Greek term rendered "corruption" denotes "decay; deterioration; destruction." This "enslavement to corruption" is the result of sin, producing bodily imperfection, aging, disease, and death. Even perfect humans have a corruptible body, which is indicated by what Paul said regarding Jesus: God "resurrected him from the dead never again to *return to corruption*," that is, never to return to life in a corruptible human body. (Ac 13:34) Likewise, perfect Adam had a corruptible body, one that could die. However, obedience to God would have enabled Adam to live forever. It was only when Adam sinned that he became *enslaved* to corruption and its deteriorating effects. He passed this enslavement on to all his offspring, the human race. (Ro 5:12) The **glorious freedom of the children of God** refers to a release from such enslavement and the eventual privilege of entering into a relationship of actual sonship with God, as enjoyed by Adam. (Lu 3:38) Jehovah has promised such freedom and everlasting life to "the one sowing with a view to the spirit." On the other hand, "the one sowing with a view to his flesh will reap corruption from his flesh" and will fail to gain such freedom and everlasting life.—Ga 6:8.

Romans 8:26

the spirit itself pleads for us: At times, God's servants may "not know what [they] should pray for" or may not know what they really need. They may have feelings, unspoken sighs, or thoughts that they cannot clearly express with words. At such times, God uses his holy spirit to plead, or intercede, for them regarding their

unuttered groanings. This pleading is apparently connected with the spirit-inspired Word of God. Paul indicates that the feelings and circumstances of Christians have already been expressed in the inspired prayers and events recorded in God's Word. So whenever Christians have such "unuttered groanings," Jehovah considers those inspired thoughts from his Word to be spoken by his servants, and he responds according to his will.—Ps 65:2; see study note on Ro 8:27.

Romans 8:27

the meaning of the spirit: Or "the mind (thought) of the spirit," that is, of God's spirit, or active force. Since God caused his spirit to direct Bible writers to record the thoughts found in the Scriptures, he knows the meaning of those spirit-inspired thoughts. But Paul here shows that as **the one who searches the hearts**, God even knows what Scriptural thoughts effectively speak for his earthly servants when they are too distressed to know what to pray for. It is as if those spirit-inspired passages were **pleading**, or interceding, on behalf of God's **holy ones**. (Ro 8:26) Using the Greek term for "mind" and the verb rendered "pleading" is another example of God's spirit being personified in the Scriptures.—See study note on Joh 14:16.

Romans 8:28

called according to his purpose: The Greek word *pro'the-sis*, translated "purpose," literally means "a placing before." The term also appears at Ro 9:11; Eph 1:11; 3:11. Since God's purposes are certain of accomplishment, he can foreknow and predict what will happen. (Isa 46:10) For example, Jehovah foreknew that there would be a class of "called" ones, but he does not predestine the specific individuals forming this class. He also takes steps to make sure that his purposes are realized.—Isa 14:24-27.

Romans 8:34

was raised up: Some manuscripts add "from the dead," but the current main text reading has strong manuscript support.

at the right hand of God: To be at the right hand of a ruler meant to have the most important position next to that of the ruler himself (Ps 110:1; 1Pe 3:22) or to be in a position in his favor.—See study notes on Mt 26:64; Ac 7:55.

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

TREASURES FROM GOD’S WORD

- **“Are You ‘Waiting With Eager Expectation’?”:** (10 min.)
 Ro 8:19—“The sons of God” will soon be revealed (w12 7/15 11 ¶17)
 Ro 8:20—“The creation was subjected to futility . . . on the basis of hope” (w12 3/15 23 ¶11)
 Ro 8:21—The creation will “be set free from enslavement to corruption” (w12 3/15 23 ¶12)
- **Digging for Spiritual Gems:** (8 min.)
 Ro 8:6—What is the difference between “setting the mind on the flesh” and “setting the mind on the spirit”? (w17.06 3)

Ro 8:26, 27—How does Jehovah respond to “unuttered groanings”? (w09 11/15 7 ¶20)

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) Ro 7:13-25 (10)

APPLY YOURSELF TO THE FIELD MINISTRY

- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **First Return Visit:** (3 min. or less) Use the sample conversation. (6)
- **First Return Visit:** (5 min. or less) Begin with the sample conversation. Then introduce and discuss (but do not play) the video *What Happens at a Bible Study?* (9)

LIVING AS CHRISTIANS

- Song 139
- **“Keep Eagerly Waiting With Endurance”:** (15 min.) Discussion. Play the video *We Must “Run With Endurance”—Be Confident of Gaining the Prize* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) *jj* chap. 55
- Review Followed by Preview of Next Week (3 min.)
- Song 124 and Prayer

ROMANS 7-8 | Are You “Waiting With Eager Expectation”?

8:19-21

- **“The creation”:** mankind with the earthly hope
- **“The revealing of the sons of God”:** when the anointed ones share with Christ in destroying Satan’s wicked system of things
- **“The basis of hope”:** Jehovah’s promise of deliverance through Jesus’ death and resurrection
- **“Set free from enslavement to corruption”:** the gradual deliverance from the effects of sin and death



How can you show that you are “waiting with eager expectation for the revealing of the sons of God”?

- Diligently study the Bible, and pray for holy spirit
- Take full advantage of Jehovah’s spiritual provisions
- Do not let Satan deceive you into thinking that God’s ways are unduly restrictive
- Live the truth; make it your own



Our Christian Life and Ministry

MEETING WORKBOOK


Sample Conversations

●○○
INITIAL CALL →

Question: Is the Bible still relevant today?

Scripture: 2Ti 3:16

Link: Is the Bible compatible with science?




○○○
FIRST RETURN VISIT →

Question: Is the Bible compatible with science?

Scripture: Job 26:7

Link: Is the Bible's advice practical?




○○●
SECOND RETURN VISIT

Question: Is the Bible's advice practical?

Scripture: Pr 14:30

Link: Has the Bible accurately foretold the future?



First Return Visit

Question: Is the Bible compatible with science?

Scripture: Job 26:7

Link: Is the Bible's advice practical?

Brandi (Publisher 1): Hi, Anne, my name's Brandi. I stopped by last week. It's good to see you again. How have you been?

Anne (Householder): Doing well, thanks.

Brandi (Publisher 1): I'm glad to hear that. The last time I was here we raised the question: Is the Bible compatible with science? There are a number of examples we could discuss, but let's take just one. Notice what the Bible says here at Job 26:7. Julie would you please read that for us?

Julie (Publisher 2): Sure. It says: "He (that is God) stretches out the northern sky over empty space, suspending the earth upon nothing."

Brandi (Publisher 1): Thank you. Now, for centuries, people had some interesting ideas about what the earth was supposedly resting on. Today, science has given us the answer. But what did the Bible say all along? Did you notice what it says in the last part of this verse?

Anne (Householder): "Suspending the earth upon nothing."

Brandi (Publisher 1): Exactly. And this is just one example of the Bible's accuracy. Even though the Bible isn't a science textbook, when it does comment on the natural world, what it says is compatible with science.

Anne (Householder): That's interesting.

Brandi (Publisher 1): Isn't it. Of course, the Bible also gives us a lot of advice for living. Is that advice practical though? Let's talk about that the next time.

Anne (Householder): Alright, sounds good.

See Yourself When All Is New

(Revelation 21:1-5)

Db/Eb Eb6 Ab Bbm7 Eb7 Ab/C C7b9b13

Just see your - self, just see me too; Just see us
Now see your - self, and see me too; And look a -

Fm Cm/Eb Db Ab/C

all in a world that is new. Think how you'll
head to a world that is new. No sight we

Bbm Db/Ab Gm11 C7

feel, how it will be, To live in
see, no sound we hear Will cause a -

Fm7 Ab/Bb Bb9 Bbm11 Db/Eb Eb6

peace, to be tru - ly free. No e - vil
larm or give rise to fear. All has come

See Yourself When All Is New

Ab Bbm7 Eb7 Ab/C C7b9b13

one true, will then pre -vail; Rule by our
just as he said; Now o - ver

Fm Cm/Eb Db Ab6/C

God can - not ev - er fail. The
man - kind, his tent is spread. He

Bbm7 Cm7 Dbma7 Cm7

time will have come for a new earth - ly start, The
now will a - wak - en those sleep - ing in death; Their

Fm Ab/Eb Dbma7 Abadd9/C

song of our prais - es will pour out from our
voic - es will join ours with ev - 'ry grate - ful

See Yourself When All Is New

Chorus

B♭m7 Eb9sus4 Eb7 A♭ Eb/G

heart:
breath: "We thank you, our God, for all you have

Fm A♭/E♭ D♭ma7 Eb7sus4/D♭ Eb/D♭ A♭add9/C G♭/B♭ A♭7

done. All things are new by the rule of your Son. The

D♭ B♭m7 B♭m/G C7sus4 C7

full - ness of our heart o - ver - flows in our song; All

Fm A♭/E♭ D♭ma7 A♭add9/C B♭m7 Eb9sus4 A♭sus4 A♭

glo - ry and hon - or and praise to you be - long."

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

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- Take full advantage of Jehovah’s spiritual provisions
- Do not let Satan deceive you into thinking that God’s ways are unduly restrictive
- Live the truth; make it your own

Keep Eagerly Waiting With Endurance

How long have you been waiting for God’s Kingdom to come? Have you been enduring patiently despite hardship? (Ro 8:25) Some Christians face hatred, mistreatment, imprisonment, or even the threat of death. Many others cope with such trials as chronic illness or advancing age.

What will help us to wait eagerly in the face of any trial? We must feed our faith daily with Bible reading and meditation. We must focus on our hope. (2Co 4:16-18; Heb 12:2) We must supplicate Jehovah in prayer and beg him for the power of his holy spirit. (Lu 11:10, 13; Heb 5:7) Our loving Father can help us “endure fully with patience and joy.”—Col 1:11.

WATCH THE VIDEO *WE MUST “RUN WITH ENDURANCE”—BE CONFIDENT OF GAINING THE PRIZE*, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- What “unexpected events” could arise in life? (Ec 9:11)

- How does prayer help us when we face trials?

- If we cannot do as much in Jehovah’s service as we once did, why should we focus on what we can still do?

- What helps you to remain confident of gaining the prize?



How can you give support to those facing trials and to members of their family?

- Offer kind words, and avoid making negative comparisons
- Be a good listener
- Pray for them and with them
- Prepare a meal or do some household chores for them

Keep your eyes on the prize



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“We Must Run with Endurance” – Be Confident of Gaining the Prize

[Bro. & Sis, Johnson running – Bro. Johnson runs ahead]

Sis. Johnson: Hey! Hey!

[Playing tennis]

[At Kingdom Hall construction]

[Out witnessing together]

Sis. Johnson: Hello!

Bro. Johnson: Hi, you want us to help you?

Householder: Oh, that'd be great!

Sis. Johnson: Why are you doing this alone?

[Bro. Johnson helps householder load a fridge onto the back of a utility (SVU)]

Bro. Johnson: Argh!

[On a walk in the woods with brothers and sisters]

[Bro. Johnson is in the lead pauses, turns and looks back at his wife around and collapses]

Sis. Johnson: Baby! Baby! Babe? Babe? Babe? Say something. Baby? You OK? Talk to me. Say something.

A brother: I think we need to . . .

Sis. Johnson: What's going on?

“We Must Run with Endurance” – Be Confident of Gaining the Prize

A brother: I think we need to . . .

Indistinct: No! Did you see . . .

Sis. Johnson: He’s not talking, Levi! He’s not talking!

[In the car on the way to hospital]

Sis. Johnson: He’s not even responding.

Sis. Johnson: Levi, where are we?

Levi: He’s not responding now.

Sis. Johnson: We’re way too far!

Levi: We’re on 110! We’re on Route 110!

[In ER]

ER Nurse: Was he . . . Mr. Johnson?

Sis. Johnson: No, no, nothing like that! He just fell!

[In the hospital ward with his wife and brothers and sisters]

[At home -Bro. Johnson shuffles around the kitchen and drops a mug- left side paralysed]

Sis. Johnson: Eek! Oh! It’s OK! It’s just a cup.

Sis. Johnson: It’s just a cup. It’s fine, Babe. Don’t worry about it. Don’t worry about it.

[With the brothers and sisters on a picnic]

“We Must Run with Endurance” – Be Confident of Gaining the Prize

[Bro. Johnson narrates]

After the stroke, it feels like every day there's just another reminder of what I can't do. I wish Jehovah would just give me my strength back.

[Carl an older brother approaches]

Carl mentioned he's been dealing with health issues for years, so I asked him what helps him keep going.

He said his favourite scripture is at 1 Thessalonians 5:17: “Pray constantly.”

[At home- Sis. Johnson sets out a meal]

He said, “Jehovah was there in the good times, and he's still there in the bad.”

In prayer, he shares all his struggles, many of which only Jehovah can understand.

[Bro. Johnson struggles with his food and his wife helps]

Bro. Johnson: Thank you so much.

[Visiting an elderly brother in hospital with Carl as a sister reads a scripture]

[Bro. Johnson conducts the Watchtower study whilst sitting]

But prayer gives him strength.

[Brothers and sisters throwing a frisbee – Bro. Johnson imagines himself fit and healthy and joining in]

“Pray constantly.”

JESUS' WORDS SHOCK MANY

JOHN 6:48-71

In a synagogue in Capernaum, Jesus is teaching about his being the true bread from heaven. His comments evidently add to what he said to the people who returned from the eastern side of the Sea of Galilee, those who ate from the loaves and fish provided there.

Jesus continues his discussion, saying: “Your forefathers ate the manna in the wilderness and yet they died.” In contrast, he explains: “I am the living bread that came down from heaven. If anyone eats of this bread he will live forever; and for a fact, the bread that I will give is my flesh in behalf of the life of the world.”—John 6: 48-51.

In the spring of 30 C.E., Jesus told Nicodemus that God loved the world so much that he provided his Son as a Savior. Jesus now stresses the need to eat of his flesh by exercising faith in the sacrifice he will make. That is the way to receive everlasting life.

However, the people take exception to Jesus' words. “How can this man give us his flesh to eat?” they ask. (John 6:52) Jesus wants them to understand that he means this figuratively, not literally. What he adds shows this to be his meaning.

“Unless you eat the flesh of the Son of man and drink his blood, you have no life in yourselves. Whoever feeds on my flesh and drinks my blood has everlasting life, . . . for my flesh is true food and my blood is true drink. Whoever feeds on my flesh and drinks my blood remains in union with me.”—John 6:53-56.

Imagine how offensive that may sound to Jewish listeners! They might think that Jesus is suggesting cannibalism or a violation of God's law against consuming blood. (Genesis

9:4; Leviticus 17:10, 11) But Jesus is not referring to eating flesh or drinking blood literally. He is showing that all who want everlasting life must exercise faith in the sacrifice that he is to make when he offers up his perfect human body and pours out his lifeblood. Yet, even many of his disciples do not understand this teaching. Some react: “This speech is shocking; who can listen to it?”—John 6:60.

Because Jesus realizes that some of his disciples are murmuring, he asks: “Does this stumble you? What, therefore, if you should see the Son of man ascending to where he was before? . . . The sayings that I have spoken to you are spirit and are life. But there are some of you who do not believe.” With that, many disciples leave and no longer follow him.—John 6: 61-64.

So Jesus addresses his 12 apostles with the question: “You do not want to go also, do you?” Peter responds: “Lord, whom shall we go away to? You have sayings of everlasting life. We have believed and have come to know that you are the Holy One of God.” (John 6:67-69) What an expression of loyalty, even though at this point Peter and the other apostles do not fully understand what Jesus is teaching on this matter!

While pleased by Peter's response, Jesus observes: “I chose you twelve, did I not? Yet one of you is a slanderer.” (John 6:70) Jesus is speaking about Judas Iscariot. It is possible that at this point Jesus detects that Judas is starting down a wrong course.

Still, it certainly brings Jesus satisfaction to know that Peter and the other apostles are not dissuaded from following him and from sharing in the lifesaving work that he is doing.



- ◇ How does Jesus give his flesh to people, and how can someone 'eat Jesus' flesh'?
- ◇ Why are people shocked at what Jesus says about his flesh and blood, but what is he emphasizing?
- ◇ When many quit following Jesus, what is Peter's reaction?

Ever Loyal

(Psalm 18:25)

Bb7sus4 Bb7 Eb Fm11 Bb7/F Eb/G Ab

Ev - er loy - al to Je - ho - vah, Loy - al
 Ev - er loy - al to our broth - ers, Stick - ing
 Ev - er loy - al to their guid - ance When our

R.H.

Eb/Bb Gm Gm7 Ab C7sus4 C7

love we wish to show. As a
 close in times of need. Ev - er
 broth - ers lead the way. When they

Fm Gm11 C7/G Fm/Ab Bb/C C7

peo - ple, ded - i - cat - ed, His com -
 car - ing, al - ways trust - ing, Ev - er
 give us clear di - rec - tion, May we

R.H.

Fm Ab/Eb Dm11 G7

mands we want to know. His ad -
 kind in word and deed. We show
 loy - al - ly o - bey. Then the

Ever Loyal

Cm Ab Eb/G G7

vice will nev - er fail us, And his
hon - or to our broth - ers, And re -
bless - ing from Je - ho - vah, Will be

R.H.

Cm Eb/F F9 Bb Bb/Ab Eb/G

coun - sel we o - bey. He is
spect - them from the us heart. Ev - er
ours to make us strong. When we're

Fm7 Bb Bb/Ab Eb/G Cm9 Cm

loy - al; we can trust him. From his
loy - al, ev - er clos - er, From their
loy - al, ev - er faith - ful, To Je -

R.H. R.H.

Fm7 Bb7sus4 Bb7 Eb

side we'll nev - er stray.
side we'll nev - er part.
ho - vah we'll be - long.

R.H.

DECEMBER 2018

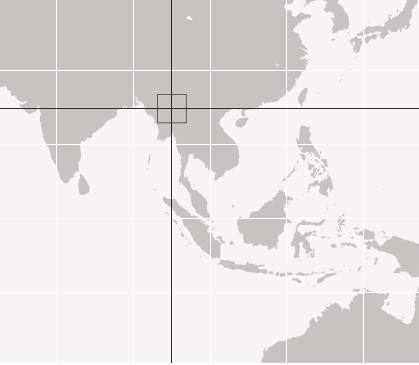
THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
FEBRUARY 4–MARCH 3, 2019





COVER IMAGE:
MYANMAR

Two sisters find many with whom they can share the good news at a market in Taunggyi

PUBLISHERS
4,296

BIBLE STUDIES
4,329

MEMORIAL ATTENDANCE (2017)
8,659

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December 2018
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135 Jehovah's Warm Appeal: "Be Wise, My Son"

(Proverbs 27:11)

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

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

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

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

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

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

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

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

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

Chorus

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

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

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

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

That out of your own heart you serve me,

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

And of - fer praise by your own choice.

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



Young Ones, Your Creator Wants You to Be Happy

“He satisfies you with good things all your life.”—PS. 103:5.

IF YOU are a young person, you have likely received much advice about your future. Teachers, guidance counselors, or others may have encouraged you to pursue higher education and a lucrative career. Jehovah, however, advises you to take a different course. To be sure, he wants you to work hard while you are at school so that you are able to earn a living after you graduate. (Col. 3:23) But when you are deciding on your priorities in life, he encourages you to be guided by sound principles that take into account his purpose and his will for us during this time of the end.—Matt. 24:14.

² Keep in mind, too, that Jehovah sees the full picture because he knows what lies ahead for the present world and he knows how soon its end will come. (Isa. 46:10; Matt. 24:3, 36) He also knows us—what gives us true satisfaction and happiness as well as what leads us to disappointment and unhappiness. So no matter how reasonable human advice may

1, 2. When choosing goals in life, why is it wise to listen to our Creator? (See opening pictures.)

SONGS: 135, 39

HOW WOULD YOU ANSWER?

Why is there “no wisdom . . . in opposition to Jehovah”?

Why should you recognize your spiritual need?

What other “good things” does Jehovah give you, and how do you view them?

seem, if it does not take God's Word into account, it is not wisdom at all.—Prov. 19:21.

“THERE IS NO WISDOM . . . IN OPPOSITION TO JEHOVAH”

³ Bad advice has its roots very early in human history when Satan entered the scene. A presumptuous, self-appointed adviser, he told Eve that she and her husband would be happier if they chose their own course in life. (Gen. 3:1-6) In reality, though, Satan's motives were selfish. He wanted Adam and Eve—and their future offspring—to submit to and worship *him* rather than worship Jehovah. But what had he done for them? It was Jehovah who had given them everything they had—each other, their beautiful garden home, and their perfect bodies with the potential of living forever.

⁴ Sadly, Adam and Eve disobeyed God, cutting themselves off from him. The results, as you know, were tragic. Like flowers cut from a plant, they slowly began to wither and die. Their children also suffered from the curse of sin. (Rom. 5:12) Even so, most people still choose not to submit to God. They want to live life their own way. (Eph. 2:1-3) The results clearly show that “there is no wisdom . . . in opposition to Jehovah.”—Prov. 21:30.

⁵ Still, Jehovah knew that some humans, including many fine young people, would search for him and serve him. (Ps. 103:17, 18; 110:3) How he cherishes such ones! Do you count yourself among them? If so, you are no doubt en-

joying many “good things” from God that contribute greatly to your happiness. (**Read Psalm 103:5**; Prov. 10:22) As we shall now see, these “good things” include an abundance of fine spiritual food, the very best kind of friends, worthwhile goals, and true freedom.

JEHOVAH SATISFIES YOUR SPIRITUAL NEED

⁶ Unlike the animals, you have a spiritual need, which only your Creator can satisfy. (Matt. 4:4) When you listen appreciatively to him, you gain insight, wisdom, and happiness. “Happy are those conscious of their spiritual need,” Jesus said. (Matt. 5:3) God satisfies your spiritual need by means of his Word and the abundance of spiritual food that he provides through “the faithful and discreet slave.” (Matt. 24:45) And how varied and rich that food is!—Isa. 65:13, 14.

⁷ The spiritual food that God provides will give you wisdom and thinking ability, which can protect you in many ways. (**Read Proverbs 2:10-14.**) For example, these qualities open your eyes to false teachings, such as the view that there is no Creator. They protect you against the lie that money and possessions are the key to happiness. And they help you to recognize and resist wrong desires and self-destructive behavior. So continue to search for godly wisdom and thinking ability, viewing them as treasures! As you acquire those precious qualities, you will come to know from personal experience that Jehovah loves you and

3, 4. How did heeding bad advice affect Adam and Eve and their descendants?

5. What confidence did God have in his human creation, and was this confidence justified?

6. Why should you care for your spiritual need, and how does Jehovah provide for you?

7. What are some benefits that come from absorbing the spiritual food that God provides?



Jehovah wants us to have the best kind of friends and to set spiritual goals (See paragraphs 9-12)

wants the very best for you.—Ps. 34:8; Isa. 48:17, 18.

⁸ Soon, every part of Satan’s world will come crashing down, and Jehovah will be our only security. Indeed, the time may come when we will depend on him for our very next meal! (Hab. 3:2, 12-19) Yes, now is the time to draw close to your heavenly Father and strengthen your trust in him. (2 Pet. 2:9) If you do, then no matter what happens around you, you will feel as did the psalmist David, who wrote: “I keep Jehovah before me constantly. Because he is at my right hand, I will never be shaken.”—Ps. 16:8.

JEHOVAH GIVES YOU THE VERY BEST KIND OF FRIENDS

⁹ Jehovah draws those whom he allows to become members of his spiritual

8. Why should you draw close to God now, and how will this benefit you in the future?

9. (a) According to John 6:44, what does Jehovah do? (b) What is unique about meeting other Witnesses?

family, gently attracting honesthearted ones to true worship. **(Read John 6: 44.)** When you first meet someone who is not in the truth, what do you know about that person? Other than his name and physical appearance, probably very little. That is not the case when you first meet someone who knows and loves Jehovah. Even if that person is from a different background, country, tribe, or culture, you already know much about him—and he about you!

¹⁰ For example, you quickly recognize each other’s “language”—the “pure language” of truth. (Zeph. 3:9) As a result, you each know what the other believes about God, moral standards, and the hope for the future, to name just a few. Moreover, those are the most important things to know about a person, the things that build confidence and trust. They also form the basis for wholesome and enduring friendships.

10, 11. What do Jehovah’s people have in common, and how does this benefit us?

¹¹ It is no exaggeration to say that as a worshipper of Jehovah, you have the very best kind of friends, and they are all around the world. It is just that you have yet to meet most of them! Who other than Jehovah's people enjoy this precious gift?

JEHOVAH GIVES YOU WORTHWHILE GOALS

¹² **Read Ecclesiastes 11:9–12:1.** Do you have one or more spiritual goals that you are working toward? Perhaps you are trying to read portions of the Bible each day. Or you may be trying to improve your speaking and teaching abilities. Whatever the case, when you see positive results—or others see them and commend you—how do you feel? No doubt you feel a sense of achievement and joy. And so you should, in no small part because you are putting God's will ahead of your own, in imitation of Jesus.—Ps. 40:8; Prov. 27:11.

¹³ By focusing on spiritual pursuits, you are also doing a work that is truly satisfying because it is not in the least futile. The apostle Paul wrote: "Be steadfast, immovable, always having plenty to do in the work of the Lord, knowing that *your labor is not in vain in connection with the Lord.*" (1 Cor. 15:58) By comparison, a life marked by secular ambitions and pursuits—even if these seem very successful—is ultimately a life of futility. (Luke 9:25) Someone who proved that to himself—and to us—was King Solomon.—Rom. 15:4.

12. What fine spiritual goals can you set for yourself?

13. Compared with secular pursuits, what makes serving God special and unique?

¹⁴ Fabulously rich and powerful, Solomon embarked on an experiment to "try out pleasure and see what good [would come]." (Eccl. 2:1-10) He built houses, designed gardens and parks, and pursued whatever he desired. How did he feel afterward? Contented? Fulfilled? Satisfied? We need not guess. Solomon himself told us. He wrote: "When I reflected on all the works that my own hands had done . . . , I saw that everything was futile . . . There was nothing of real value." (Eccl. 2:11) What a powerful lesson! Will you wisely take it to heart?

¹⁵ Jehovah wants to spare you the pain of learning life's lessons the hard way. Granted, you need faith in order to obey God and put his will first in your life. That faith is invaluable, and it *never* disappoints. Yes, Jehovah will *never* forget "the love you showed for his name." (Heb. 6:10) So work hard to build a strong faith, and thus see for yourself that your heavenly Father has your best interests at heart.—**Read Psalm 32:8.**

GOD GIVES YOU TRUE FREEDOM

¹⁶ "Where the spirit of Jehovah is, there is freedom," wrote Paul. (2 Cor. 3:17) Yes, Jehovah loves freedom, and he put that love in your heart. At the same time, however, he wants you to use your freedom responsibly, which is a protection for you. Perhaps you know young ones who view pornography or who engage in sexual immorality, high-risk sports, or drug and alcohol abuse.

14. What can you learn from Solomon's experiment with pleasures?

15. Why is faith important, and what are its benefits, as mentioned at Psalm 32:8?

16. Why should we value freedom and use it wisely?

To be sure, they may enjoy a few moments of excitement or pleasure. But often that comes at great cost, perhaps in the form of disease, addiction, or even death. (Gal. 6:7, 8) Clearly, their “freedom” is a cruel self-deception.—Titus 3:3.

¹⁷ By comparison, how many people do you know who became sick *because* they adhered to Bible standards? Clearly, obedience to Jehovah is both healthful and liberating. (Ps. 19:7-11) What is more, when you use your freedom wisely—that is, within the bounds of God’s perfect laws and principles—you show God, as well as your parents, that you can be trusted with more freedom. In fact, it is God’s purpose ultimately to give his faithful servants perfect freedom, described in the Bible as “the glorious freedom of the children of God.”—Rom. 8:21.

¹⁸ Adam and Eve had a taste of that freedom. In the garden of Eden, how many restrictive commands did God give them? Just one. They were not to eat the fruit of one tree. (Gen. 2:9, 17) Would you consider that single restriction harsh or oppressive? Of course not! Compare it with the countless man-made laws that men have been forced to learn and obey.

¹⁹ Jehovah takes a very wise approach to his servants. Instead of giving us endless laws, he patiently teaches us to follow the law of love. He wants us to live by godly principles and to hate what is

bad. (Rom. 12:9) Jesus’ Sermon on the Mount is a fine example of that teaching, for it addresses the root causes of wrongdoing. (Matt. 5:27, 28) As King of God’s Kingdom, Christ will continue to educate us in the new world so that our attitude toward righteousness and lawlessness will perfectly mirror his. (Heb. 1:9) He will also elevate us to physical and mental perfection. Imagine, you will no longer feel the tug of sin or experience the horrible effects of sin. Then, at last, you will enjoy “the glorious freedom” that Jehovah promised you.

²⁰ Of course, our freedom will never be absolute. It will be governed by love for God and for fellow humans. In fact, Jehovah is simply asking us to imitate him. He has unlimited freedom; yet, he has chosen to be guided by love in his dealings with his intelligent creation. (1 John 4:7, 8) So it stands to reason that our freedom will have its fullest expression only when it is guided by god-like love.

²¹ Do you appreciate the many “good things” that Jehovah has given you, such as an abundance of spiritual food, good friends, worthwhile goals, and the prospect of perfect freedom? (Ps. 103:5) If so, may the prayerful thoughts found at Psalm 16:11 be yours as well: “You make known to me the path of life. In your presence is abundant joy; there is happiness at your right hand forever.” The next article will examine some additional spiritual gems as found in Psalm 16. These will shed still more light on the keys to a truly satisfying life.

17, 18. (a) How is obedience to God liberating? (b) How does the freedom initially enjoyed by Adam and Eve compare with that of humans today?

19. In what ways are we being taught to become a free people?

20. (a) How does Jehovah use his freedom? (b) How can you benefit from God’s example?

21. (a) How did David feel toward Jehovah? (b) What will we consider in the next article?

Make a Good Name With God

(Ecclesiastes 7:1)

Bb/C Am/C Gm/C F F#° G7sus4

Through - out our life - time, We want to use each day
 This world may cause us To try to make a name,
 In God's re - mem - brance, We want our name to be

G7 Gm Bb/C C7b9 F

To make a good name And all God's laws o - bey.
 To seek its fa - vor, To bask in its ac - claim.
 And have a good name For all e - ter - ni - ty.

Cm/A D7b9 Gm Bbm Am7 F/A Dm

If in Je - ho - vah's sight We strive to do what's right,
 But that is van - i - ty, For if its friend we'll be,
 On him we can de - pend, So we his truth de - fend

Db7 F/C F#° Gm7 Bb/C C13 F

Then we will please him, To his de - light.
 Je - ho - vah's fa - vor, We will not see.
 And keep our good name Down to the end.

