

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“I Resisted Him Face-to-Face”:** (10 min.)
[Play the video *Introduction to Galatians*.]
Ga 2:11-13—When Jewish Christians visited Peter, fear of man caused him to withdraw from his Gentile brothers (w17.04 27 ¶16)
Ga 2:14—Paul corrected Peter (w13 3/15 5 ¶12)
- **Digging for Spiritual Gems:** (8 min.)
Ga 2:20—How should you view the ransom, and why? (w14 9/15 16 ¶20-21)

Ga 3:1—Why did Paul call the Galatians “senseless”? (it-1 880)

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) Ga 2:11-21 (10)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit Video:** (5 min.) Play and discuss the video.
- **Second Return Visit:** (3 min. or less) Use the sample conversation. (2)
- **Bible Study:** (5 min. or less) bhs 202-203 ¶18-19 (6)

LIVING AS CHRISTIANS

- Song 92
- **“How All Can Share in Caring for Our Places of Worship”:** (15 min.) Discussion by an elder. After playing the video *Caring for Our Places of Worship* and considering the questions, briefly interview the congregation’s representative on the operating committee by asking the following questions. (If your congregation does not have a representative, interview the coordinator of the body of elders. If your congregation is the only one that meets in the Kingdom Hall, interview the maintenance coordinator.) How are we doing in keeping up with our regular maintenance schedule? Are we working safely? What maintenance work has been accomplished recently, and what is planned for the future? If someone has maintenance skills or would like to learn by assisting those with skills, what should he or she do? How can all of us, regardless of our circumstances, share in caring for the Kingdom Hall?
- **Congregation Bible Study:** (30 min.) jy chap. 68
- Review Followed by Preview of Next Week (3 min.)
- Song 72 and Prayer

GALATIANS 1-3 | “I Resisted Him Face-to-Face”



2:11-14

How does this account teach the following lessons?

- We must be courageous.—w18.03 31-32 ¶16
- Fear of man is a snare.—it-2 587 ¶3
- Jehovah’s people, including those taking the lead, are not perfect.—w10 6/15 17-18 ¶12
- We must continue to root out prejudice.—w18.08 9 ¶5

Cultivating the Quality of Love

(1 Corinthians 13:1-8)

C7 F C/E F C/Bb Bb D7/A

We hum - bly bow to our God in prayer, That
 Love looks for ways to give gra - cious - ly And

Gm D/F# Gm Gm7/C Am/C C7

all his qual - i - ties we may share. But
 thinks of oth - ers un - self - ish - ly. Love

F/A Gm/Bb D7/A Gm

most im - por - tant of all those things Is
 nev - er har - bors a hate - ful thought, For -

C7 Gm7 C Bb/F C7/F F

love, which hav - ing his spir - it brings. We
 gives our broth - ers, as Je - sus taught. Love

Cultivating the Quality of Love

B \flat F/A B \flat /F C C/B \flat B \flat D7/A

may helps be us tal - ent - ed, wise, or bold, But
pa - tient - ly suf - fer wrong, Bears

Gm6 Gm7 C7 B \flat /C C7 E $^{\circ}$ F

we are noth - ing if love grows cold. We
heav - y loads when it's real - ly strong. Through

F/E \flat B \flat /D F/C B \flat B $^{\circ}$ E7/B

pray for love that is warm and true, Re -
ev - 'ry tri - al let love pre - vail; It

F/C C7 B \flat /F C7 B \flat m6/F F

vealed in all that we say and do.
bears all things; it will nev - er fail.

1 Paul, an apostle, neither from men nor through a man, but through Jesus Christ^a and God the Father,^b who raised him up from the dead, **2** and all the brothers with me, to the congregations of Ga-la'ti-a:

3 May you have undeserved kindness and peace from God our Father and the Lord Jesus Christ. **4** He gave himself for our sins^c so that he might rescue us from the present wicked system of things^{*d} according to the will of our God and Father,^e **5** to whom be the glory forever and ever. Amen.

6 I am amazed that you are so quickly turning away^{*} from the One who called you with Christ's undeserved kindness to another sort of good news.^f **7** Not that there is another good news; but there are certain ones who are causing you trouble^g and wanting to distort the good news about the Christ. **8** However, even if we or an angel out of heaven were to declare to you as good news something beyond the good news we declared to you, let him be accursed. **9** As we have said before, I now say again, Whoever is declaring to you as good news something beyond what you accepted, let him be accursed.

10 Is it, in fact, men I am now trying to persuade or God? Or am I trying to please men? If I were still pleasing men, I would not be Christ's slave. **11** For I want you to know, brothers, that the good news I declared to you is not of human origin;^h **12** for neither did I receive it from man, nor was I taught it, but it was through a revelation by Jesus Christ.

13 Of course, you heard about my conduct formerly in

1:4 *Or "wicked age." See Glossary.
1:6 *Or "are being so quickly removed."

CHAP. 1

a Ac 9:15
Ac 26:15, 16

b Ac 22:14, 15

c 1Jo 2:1, 2

d Joh 15:19

e 1Ti 2:3, 4

f 2Co 11:3, 4
Ga 5:7

g Ga 5:10

h 1Th 2:13

Second Col.

a Ac 23:6

b Ac 8:3
Ac 9:1, 2
Ac 22:4
Ac 26:9-11

c Ac 22:3
Php 3:4-6

d 1Co 15:10

e Ac 9:15
Ro 11:13

f Ac 9:19

g Ac 9:26

h Joh 1:42
1Co 15:5

i Mt 13:55
Ac 12:17

j Ac 9:29, 30

k Ga 1:13

l Ac 8:3

CHAP. 2

m Ac 9:27

n Ac 15:1, 2

Ju'da-ism,^a that I kept intensely^{*} persecuting the congregation of God and devastating it;^b **14** and I was making greater progress in Ju'da-ism than many of my own age in my nation, as I was far more zealous for the traditions of my fathers.^c **15** But when God, who separated me from my mother's womb and called me through his undeserved kindness,^d thought good **16** to reveal his Son through me so that I might declare the good news about him to the nations,^e I did not immediately consult with any human;^{*} **17** nor did I go up to Jerusalem to those who were apostles before I was, but I went to Arabia, and then I returned to Damascus.^f

18 Then three years later I went up to Jerusalem^g to visit Ce'phas,^{*h} and I stayed with him for 15 days. **19** But I did not see any of the other apostles, only Jamesⁱ the brother of the Lord. **20** Now regarding the things I am writing you, I assure you before God that I am not lying.

21 After that I went into the regions of Syria and Ci-li'cia.^j **22** But I was personally unknown to the congregations of Ju-de'a that were in union with Christ. **23** They only used to hear: "The man who formerly persecuted us^k is now declaring the good news about the faith that he formerly devastated."^l **24** So they began glorifying God because of me.

2 Then after 14 years I again went up to Jerusalem with Bar'na-bas,^m also taking Titus along with me.ⁿ **2** I went up as a result of a revelation, and I presented to them the good news that I am preaching among

1:13 *Lit., "that to the point of excess I kept." 1:16 *Lit., "with flesh and blood." 1:18 *Also called Peter.

the nations. This was done privately, however, before the men who were highly regarded, to make sure that I was not running or had not run in vain. **3** Nevertheless, not even Titus,^a who was with me, was compelled to be circumcised,^b although he was a Greek. **4** But that matter came up because of the false brothers brought in quietly,^c who slipped in to spy on the freedom^d we enjoy in union with Christ Jesus, so that they might completely enslave us;^e **5** we did not yield in submission to them,^f no, not for a moment,^g so that the truth of the good news might continue with you.

6 But regarding those who seemed to be important^h—whatever they were makes no difference to me, for God does not go by a man's outward appearance—those highly regarded men imparted nothing new to me. **7** On the contrary, when they saw that I had been entrusted with the good news for those who are uncircumcised,ⁱ just as Peter had been for those who are circumcised— **8** for the one who empowered Peter for an apostleship to those who are circumcised also empowered me for those who are of the nations^j— **9** and when they recognized the undeserved kindness that was given me,^k James^k and Ce'phas* and John, the ones who seemed to be pillars, gave Bar'na-bas and me^l the right hand of fellowship,^m so that we should go to the nations but they to those who are circumcised. **10** They asked only that we keep the poor in mind, and this I have also earnestly endeavored to do.ⁿ

11 However, when Ce'phas*ⁿ came to Antioch,^o I resisted^p

2:5 *Lit., "an hour." 2:9, 11, 14 *Also called Peter. 2:9 #Or "partnership." 2:11 #Or "confronted."

CHAP. 2

- a 2Co 2:13
b Ac 16:3
c Ac 15:1, 24
d 2Co 3:17
Ga 5:1
e Ga 4:9
f Ga 2:14
g Ga 2:9
h Ac 22:21
Ro 11:13
1Ti 2:7
i Ac 9:15
j Eph 3:8
k Ac 15:13
l Ac 13:2
Ac 15:25
m Ac 11:29, 30
1Co 16:1
n Joh 1:42
o Ac 11:25, 26
Ac 15:35

Second Col.

- a Ac 12:17
b Ac 10:26, 28
Ac 11:2, 3
c Ac 21:20, 21
d Ac 10:34, 35
e Ac 15:10
Ac 15:28, 29
f Ro 1:17
Jas 2:23
g Ac 13:39
Ro 5:17
1Co 6:11
h Ro 3:20-22
i Ro 7:9
j Ro 6:6
Ga 5:24
k 1Pe 4:1, 2
l 2Co 5:15

him face-to-face, because he was clearly in the wrong.* **12** For before certain men from James^a arrived, he used to eat with people of the nations;^b but when they arrived, he stopped doing this and separated himself, fearing those of the circumcised class.^c **13** The rest of the Jews also joined him in putting on this pretense,^d so that even Bar'na-bas was led along with them in their pretense.* **14** But when I saw that they were not walking in step with the truth of the good news,^d I said to Ce'phas* before them all: "If you, though you are a Jew, live as the nations do and not as Jews do, how can you compel people of the nations to live according to Jewish practice?"^e

15 We who are Jews by birth, and not sinners from the nations, **16** recognize that a man is declared righteous, not by works of law, but only through faith^f in Jesus Christ.^g So we have put our faith in Christ Jesus, so that we may be declared righteous by faith in Christ and not by works of law, for no one* will be declared righteous by works of law.^h **17** Now if we have also been found sinners while seeking to be declared righteous by means of Christ, is Christ then sin's minister? Certainly not! **18** If the very things that I once tore down I build up again, I demonstrate that I am a transgressor. **19** For through law I died toward law,ⁱ so that I might become alive toward God. **20** I am nailed to the stake along with Christ.^j It is no longer I who live,^k but it is Christ who is living in union with me. Indeed, the life that I now live in the flesh I live by faith in the Son of God,^l who loved me and handed

2:11 *Or "he stood condemned." 2:13 *Or "hypocrisy." 2:16 *Lit., "flesh."

himself over for me.^a **21** I do not reject* the undeserved kindness of God,^b for if righteousness is through law, Christ actually died for nothing.^c

3 O senseless Ga-la'tians! Who has brought you under this evil influence,^d you who had Jesus Christ openly portrayed before you as nailed to the stake?^e

2 This one thing I want to ask* you: Did you receive the spirit through works of law or because of faith in what you heard?^f

3 Are you so senseless? After starting on a spiritual course,^g are you finishing on a fleshly course?^h **4** Did you undergo so many sufferings for nothing? If it really was for nothing. **5** Therefore, does the one who supplies you the spirit and performs powerful works^h among you do it because of your works of law or because of your faith in what you heard? **6** Just as Abraham "put faith in Jehovah,* and it was counted to him as righteousness."ⁱ

7 Surely you know that it is those who adhere to faith who are sons of Abraham.^j **8** Now the scripture, foreseeing that God would declare people of the nations righteous through faith, declared the good news beforehand to Abraham, namely: "By means of you all the nations will be blessed."^k **9** So those who adhere to faith are being blessed together with Abraham, who had faith.^l

10 All those who depend on works of law are under a curse, for it is written: "Cursed is everyone who does not remain in all the things written in the scroll of the Law by doing them."^m **11** Moreover, it is evi-

2:21 *Or "shove aside." 3:2 *Lit., "learn from." 3:3 *Lit., "starting in spirit." #Lit., "being completed in the flesh?" 3:6 *See App. A5.

CHAP. 2

a 1Ti 2:5, 6

b Joh 1:17

c Ga 3:21

Heb 7:11

CHAP. 3

d Ga 5:7

e 1Co 1:23

f Eph 1:13

g Ga 4:9, 10

h 1Co 12:8-10

i Ge 15:6

Ro 4:3

Jas 2:23

j Ro 4:11, 12

k Ge 12:3

Ge 18:18

l Ro 4:16, 17

m De 27:26

Ac 15:10

Jas 2:10

Second Col.

a Ga 2:15, 16

b Hab 2:4

Ro 1:17

Heb 10:38

c Le 18:5

De 30:16

Ro 10:5

d 1Co 7:23

e Mt 26:27, 28

Heb 9:15

f De 21:23

Ac 5:30

g Eph 2:15, 16

h Joe 2:28

i Ge 12:1-3

Ge 12:7

Ge 13:14, 15

Ge 17:7

Ge 22:17, 18

Ge 24:7

j Mt 1:17

k Ex 12:40, 41

l Ge 22:17

m Ro 3:20

n Joh 1:29

Ro 10:4

o Ac 7:38, 53

Heb 2:2

p Ex 20:19

De 5:5

Joh 1:17

dent that by law no one is declared righteous with God,^a because "the righteous one will live by reason of faith."^b

12 Now the Law is not based on faith. Rather, "anyone who does these things will live by means of them."^c **13** Christ purchased us,^d releasing us^e from the curse of the Law by becoming a curse instead of us, because it is written: "Accursed is every man hung upon a stake."^f **14** This was so that the blessing of Abraham would come to the nations by means of Christ Jesus,^g so that we might receive the promised spirit^h through our faith.

15 Brothers, I speak using a human illustration: Once a covenant is validated, even if only by a man, no one annuls it or attaches additions to it. **16** Now the promises were spoken to Abraham and to his offspring.^h It does not say, "and to your descendants,"ⁱ in the sense of many. Rather, it says, "and to your offspring,"^j in the sense of one, who is Christ.^j **17** Further, I say this: The Law, which came into being 430 years later,^k does not invalidate the covenant previously made by God, so as to abolish the promise. **18** For if the inheritance is based on law, it is no longer based on a promise; but God has kindly given it to Abraham through a promise.^l

19 Why, then, the Law? It was added to make transgressions manifest,^m until the offspring* should arriveⁿ to whom the promise had been made; and it was transmitted through angels^o by the hand of a mediator.^p **20** Now there is no mediator when just one person is involved, but God is only one. **21** Is the Law, therefore, against the promises of God? Certainly

3:16, 19 *Lit., "seed." 3:16 #Lit., "seeds."

not! For if a law had been given that could give life, righteousness would actually have been by means of law. **22** But the Scripture handed all things over to the custody of sin, so that the promise resulting from faith in Jesus Christ might be given to those exercising faith.

23 However, before the faith arrived, we were being guarded under law, being handed over into custody, looking to the faith that was about to be revealed.^a

24 So the Law became our guardian* leading to Christ,^b so that we might be declared righteous through faith.^c **25** But now that the faith has arrived,^d we are no longer under a guardian.^e

26 You are all, in fact, sons of God^f through your faith in Christ Jesus.^g **27** For all of you who were baptized into Christ have put on Christ.^h **28** There is neither Jew nor Greek,ⁱ there is neither slave nor freeman,^j there is neither male nor female,^k for you are all one in union with Christ Jesus.^l **29** Moreover, if you belong to Christ, you are really Abraham's offspring,^m heirsⁿ with reference to a promise.^o

4 Now I say that as long as the heir is a young child, he is no different from a slave, although he is the lord of all things, **2** but he is under supervisors and stewards until the day set ahead of time by his father. **3** Likewise, we too, when we were children, were enslaved by the elementary things of the world.^p **4** But when the full limit of the time arrived, God sent his Son, who was born of a woman^q and who was under law,^r **5** that he might release by purchase those under law,^s so that we might receive the adoption as sons.^t

3:24, 25 *Or "tutor." 3:29 *Lit., "seed."

CHAP. 3

a Ro 10:4

b Mt 5:17

c Ac 13:39

Ro 5:1

Ro 8:33

d Col 2:17

e Heb 8:6

f Ro 8:14

g Joh 1:12

h Ro 13:14

Eph 4:24

i Ro 10:12

j 1Co 12:13

Col 3:10, 11

k Ac 2:17

1Pe 3:7

l Joh 17:20, 21

m Ro 9:7, 8

n Ro 8:17

o Ge 22:18

CHAP. 4

p Col 2:8

Col 2:20-22

q Joh 1:14

Heb 2:14

r Mt 5:17

s 1Co 7:23

Ga 3:13

t Joh 1:12

Ro 8:23

Second Col.

a Joh 14:26

b Ro 5:5

c Ro 8:15

d Ro 8:17

Ga 3:29

Eph 1:13, 14

e Ro 8:3

Heb 7:18, 19

f Col 2:20-22

g Col 2:16

h Ga 1:14

i Ac 23:5

Ga 6:11

6 Now because you are sons, God has sent the spirit^a of his Son into our hearts,^b and it cries out: "Abba,* Father!"^c **7** So you are no longer a slave but a son; and if a son, then you are also an heir through God.^d

8 Nevertheless, when you did not know God, you were enslaved to those who are not really gods. **9** But now that you have come to know God or, rather, have come to be known by God, how is it that you are turning back again to the weak^e and beggarly elementary things and want to slave for them over again?^f **10** You are scrupulously observing days and months^g and seasons and years. **11** I fear for you, that somehow I have wasted my efforts on you.

12 Brothers, I beg you, become as I am, because I also used to be as you are.^h You did me no wrong. **13** But you know that it was because of a physical illness that I had my first opportunity to declare the good news to you. **14** And though my physical condition was a trial for you, you did not treat me with contempt or disgust;* but you received me like an angel of God, like Christ Jesus. **15** Where is that happiness you had? For I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me.ⁱ

16 So, then, have I become your enemy because I tell you the truth? **17** They are zealous to win you over, but not for a good purpose; they want to alienate you from me, so that you may be eager to follow them. **18** However, it is always fine for someone to seek zealously after you for a good purpose and not just when I am present with you,

4:6 *An Aramaic word meaning "O Father!" 4:14 *Or "spit at me."

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- Opening Comments (3 min. or less)

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GALATIANS 1-3 | “I Resisted Him Face-to-Face”



2:11-14

How does this account teach the following lessons?

- We must be courageous.—w18.03 31-32 ¶16
- Fear of man is a snare.—it-2 587 ¶3
- Jehovah’s people, including those taking the lead, are not perfect.—w10 6/15 17-18 ¶12
- We must continue to root out prejudice.—w18.08 9 ¶5

An Introduction to the Book of Galatians

The Apostle Paul wrote this letter during, or after, his second missionary tour, either from Corinth, or from Syrian Antioch.

Although he usually used a secretary to write his letters, Paul himself wrote the letter to the Galatians.

Galatians was written about 50 to 52 C.E.

Did you know? Galatia was the Roman province that occupied the central portion of what is now known as Asia Minor. The Galatian congregations to whom Paul wrote may have included the ones in Pisidian Antioch, Iconium, Lystra and Derbe.

Paul used this letter to counteract the work of false teachers who were asserting that observance of the Mosaic law was an essential part of true Christianity.

The letter to the Galatians has 6 chapters.

In Chapter 1 Paul relates his own experience of conversion from Judaism to Christianity. He reminds the Galatians that what he has taught them came through a revelation by Jesus Christ, and that they should not deviate from it.

In chapters 2 & 3 Paul reasons that works of law cannot make one righteous. He calls the Law a guardian that led people to the Christ. It is faith in Jesus that makes one righteous. Paul identifies Abraham's spiritual offspring as Christ, and those who are heirs with Christ. The Galatians, though, are in danger of becoming enslaved to the teachings of men, Paul warns in chapters 4 to 6.

In chapter 4 Paul introduces a symbolic drama, using the example of Hagar and Sarah, and their children Ishmael and Isaac. Hagar and Ishmael correspond with enslaved earthly Jerusalem and her children, or citizens. Sarah and Isaac correspond with the Jerusalem above, the heavenly part of Jehovah's organization, and her children, the spirit anointed and free sons of God. That freedom, however, should not be used as an excuse to pursue a sinful course, Paul cautions. He contrasts the works of the flesh with the fruitage of God's spirit, and he teaches that we reap what we sow.

An Introduction to the Book of Galatians

As you read the letter to the Galatians note how Christians can be declared righteous only by means of faith; how those who display the fruitage of God's spirit reap benefits; and how Abraham's spiritual offspring are identified as Christ Jesus, and the joint heirs of his everlasting kingdom.

May 27–June 2 / Galatians 1-3

Treasures From God's Word

"I Resisted Him Face-to-Face": (10 minutes)

w18.03 31-32 paragraph 16

Keep in mind that elders may find that it is not easy to approach us with needed counsel. Imagine, for example, how difficult it must have been for the prophet Nathan to speak to David after the king tried to cover up his gross sin! (2 Samuel 12:1-14) Similarly, the apostle Paul no doubt had to muster up courage to provide correction when Peter, one of the 12 apostles, showed favoritism toward his Jewish brothers. (Galatians 2:11-14) So how can you ease the load for the elders in your congregation? Be humble, approachable, and thankful. See their help as an expression of God's love for you. This will not only benefit you but also add much joy to their work.

it-2 587 paragraph 3

Sometime after this, Peter personally came to Syrian Antioch and associated with Gentile Christians. But, when certain Jews from Jerusalem arrived, he, evidently giving way to the fear of men, withdrew from the non-Jews, thereby acting contrary to the spirit's direction that fleshly distinctions did not count with God. Even Barnabas was led astray. Noting this, Paul courageously censured Peter publicly, as his conduct was detrimental to the progress of Christianity.—Galatians 2:11-14.

w10 6/15 17-18 paragraph 12

It might not surprise us when such problems develop with someone outside the Christian congregation. We know that life in Satan's system is often unfair and that we need to fight against letting evildoers incense us. (Psalm 37:1-11; Ecclesiastes 8:12, 13; 12:13, 14) However, when problems occur with a spiritual brother or sister, the pain can be much deeper. One Witness recalled, "My biggest hurdle when coming into the truth was accepting the fact that Jehovah's people are not perfect." We came out of a cold, uncaring world, hoping that all in the congregation would treat one another with Christian kindness. Thus, if a fellow Christian, especially one with privileges in the congregation, is thoughtless or acts in an unchristian way, it can hurt us or make us angry. 'How can such things occur among Jehovah's people?' we might ask. Actually, such things occurred even among anointed Christians in the days of the apostles. (Galatians 2:11-14; 5:15; James 3:14, 15) How should we respond when we are affected?

w18.08 9 paragraph 5

By means of Peter, Jehovah was helping all Christians to understand that He is not partial. He places no significance on racial, ethnic, national, tribal, or linguistic differences. Any man or woman who fears God and does what is right is acceptable to him. (Galatians 3:26-28; Revelation 7:9, 10) No doubt, you acknowledge that this is true. But what if you have grown up in a land or in a home filled with prejudice? While you might see yourself as being impartial, deep inside, prejudice may linger. Even Peter, who had the privilege of revealing Jehovah's impartiality, later manifested prejudice. (Galatians 2:11-14) How can we listen to Jesus and stop judging by the outward appearance?

Galatians 2:11-13—When Jewish Christians visited Peter, fear of man caused him to withdraw from his Gentile brothers

Galatians 2:11-13: However, when Cephas came to Antioch, I resisted him face-to-face, because he was clearly in the wrong. For before certain men from James arrived, he used to eat with people of the nations; but when they arrived, he stopped doing this and separated himself, fearing those of the circumcised class. The rest of the Jews also joined him in putting on this pretense, so that even Barnabas was led along with them in their pretense.

w17.04 27 paragraph 16

Read Galatians 2:11-14. Peter gave in to the snare of fear of man. (Proverbs 29:25) Despite his firsthand knowledge of Jehovah's thinking on the matter, Peter feared the opinion of the circumcised Jewish members of the congregation in Jerusalem. The apostle Paul, who was also present at that meeting in Jerusalem in 49 C.E., confronted Peter in Antioch and exposed his hypocrisy. (Acts 15:12; Galatians 2:13, footnote.) How would the Gentile Christians who were personally affected by Peter's mistake respond to the injustice? Would they allow themselves to be stumbled? Would Peter lose precious privileges because of his mistake?

Galatians 2:14—Paul corrected Peter

Galatians 2:14: But when I saw that they were not walking in step with the truth of the good news, I said to Cephas before them all: "If you, though you are a Jew, live as the nations do and not as Jews do, how can you compel people of the nations to live according to Jewish practice?"

w13 3/15 5 paragraph 12

Peter manifested fear of man, stumbling badly at times; yet, he remained loyal to Jesus and Jehovah. For example, he publicly denied his Master, not just once, but three times. (Luke 22:54-62) Later, Peter failed to act in a Christian manner, treating Gentile believers as if they were somehow not as good as circumcised Jewish Christians. The apostle Paul, however, saw the matter clearly—there was no room for class distinctions in the congregation. Peter's attitude was wrong. Before Peter's conduct could sour the brotherhood, Paul acted by counseling Peter directly, face-to-face. (Galatians 2:11-14) Was Peter's pride so wounded that he quit the race for life? No. He seriously considered Paul's counsel, applied it, and kept on in the race.

Digging for Spiritual Gems

Galatians 2:20—How should you view the ransom, and why?

Galatians 2:20: I am nailed to the stake along with Christ. It is no longer I who live, but it is Christ who is living in union with me. Indeed, the life that I now live in the flesh I live by faith in the Son of God, who loved me and handed himself over for me.

w14 9/15 16 paragraphs 20-21

20 What about subtle attacks? For instance, how can we counteract feelings of discouragement? One of the most powerful ways to do so is to meditate on the ransom. That is what the apostle Paul did. He knew how he felt at times—miserable. But he also knew that Christ died, not for perfect people, but for sinners. And Paul was one of those sinners. In fact, he wrote: “I live by faith in the Son of God, who loved *me* and handed himself over for *me*.” (Galatians 2:20) Yes, Paul accepted the ransom. He recognized that the ransom applied to him personally.

21 That same viewpoint—seeing the ransom as a *personal* gift from Jehovah—can help you tremendously. This does not mean that discouragement will instantly vanish. To an extent, some of us may have to battle this subtle attack until the new world. But remember: The prize will go to those who do not give up. We are ever closer to the glorious day when God’s Kingdom will establish peace and restore all faithful humans to perfection. Be determined to enter into that Kingdom—even if through many tribulations.

Galatians 3:1—Why did Paul call the Galatians “senseless”?

Galatians 3:1: O senseless Galatians! Who has brought you under this evil influence, you who had Jesus Christ openly portrayed before you as nailed to the stake?

it-1 880

Paul’s exclamation, “O senseless Galatians,” is no evidence that he had in mind only a certain ethnic people who sprang exclusively from Gallic stock in the northern part of Galatia. (Galatians 3:1) Rather, Paul was rebuking certain ones in the congregations there for allowing themselves to be influenced by an element of Judaizers among them, Jews who were attempting to establish their own righteousness through the Mosaic arrangement in place of the ‘righteousness due to faith’ provided by the new covenant. (Galatians 2:15–3:14; 4:9, 10) Racially, “the congregations of Galatia” (Galatians 1:2) to whom Paul wrote were a mixture of Jews and non-Jews, the latter being both circumcised proselytes and non-circumcised Gentiles, and no doubt some were of Celtic descent. (Acts 13:14, 43; 16:1; Galatians 5:2) All together, they were addressed as Galatian Christians because the area in which they lived was called Galatia. The whole tenor of the letter is that Paul was writing to those with whom he was well acquainted in the southern part of this Roman province, not to total strangers in the northern sector, which he apparently never visited.

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“I Resisted Him Face-to-Face”:** (10 min.)
[Play the video *Introduction to Galatians*.]
Ga 2:11-13—When Jewish Christians visited Peter, fear of man caused him to withdraw from his Gentile brothers (w17.04 27 ¶16)
Ga 2:14—Paul corrected Peter (w13 3/15 5 ¶12)
- **Digging for Spiritual Gems:** (8 min.)
Ga 2:20—How should you view the ransom, and why? (w14 9/15 16 ¶20-21)

Ga 3:1—Why did Paul call the Galatians “senseless”? (it-1 880)

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) Ga 2:11-21 (10)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit Video:** (5 min.) Play and discuss the video.
- **Second Return Visit:** (3 min. or less) Use the sample conversation. (2)
- **Bible Study:** (5 min. or less) bhs 202-203 ¶18-19 (6)

LIVING AS CHRISTIANS

- Song 92
- **“How All Can Share in Caring for Our Places of Worship”:** (15 min.) Discussion by an elder. After playing the video *Caring for Our Places of Worship* and considering the questions, briefly interview the congregation’s representative on the operating committee by asking the following questions. (If your congregation does not have a representative, interview the coordinator of the body of elders. If your congregation is the only one that meets in the Kingdom Hall, interview the maintenance coordinator.) How are we doing in keeping up with our regular maintenance schedule? Are we working safely? What maintenance work has been accomplished recently, and what is planned for the future? If someone has maintenance skills or would like to learn by assisting those with skills, what should he or she do? How can all of us, regardless of our circumstances, share in caring for the Kingdom Hall?
- **Congregation Bible Study:** (30 min.) jy chap. 68
- Review Followed by Preview of Next Week (3 min.)
- Song 72 and Prayer

GALATIANS 1-3 | “I Resisted Him Face-to-Face”



2:11-14

How does this account teach the following lessons?

- We must be courageous.—w18.03 31-32 ¶16
- Fear of man is a snare.—it-2 587 ¶3
- Jehovah’s people, including those taking the lead, are not perfect.—w10 6/15 17-18 ¶12
- We must continue to root out prejudice.—w18.08 9 ¶5

Second Return Visit

Question: What will life be like when God resurrects our dead loved ones?

Scripture: Isa 32:18

Link: How will God bring peace to the earth?

Ron (Publisher 3): On our last visit, we raised the question: What will things be like when God brings our dead loved ones back to life?

Householder: I'm very interested in what you're gonna show me on that.

Ron (Publisher 3): There are so many good things the Bible promises about that time, but let's consider just one example. Notice what we read here at Isaiah 32 verse 18. Lisa could you please read that?

Lisa (Publisher 1): Sure. "My people will dwell in a peaceful abiding place, in secure dwellings and in tranquil resting places."

Ron (Publisher 3): So what will it be like for those whom God brings back to life?

Householder: They'll have peace!

Lisa (Publisher 1): Yes. Peace, security and tranquillity. Doesn't that sound appealing?

Householder: It sure does.

Ron (Publisher 3): Of course, with so many problems in the world today, we may wonder how God will bring peace to the earth. We can discuss that the next time we're here. By the way I wanted to show you this publication that discusses the Bible verses we've read, and many more. It's called: What Can the Bible teach Us?



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations



INITIAL CALL

Question: What happens when we die?

Scripture: Ec 9:5a

Link: Is death the end of it all?



FIRST RETURN VISIT

Question: Is death the end of it all?

Scripture: Job 14:14, 15

Link: What will life be like when God resurrects our dead loved ones?



SECOND RETURN VISIT

Question: What will life be like when God resurrects our dead loved ones?

Scripture: Isa 32:18

Link: How will God bring peace to the earth?



15:58.) Is there any other work that could give you more satisfaction?

17 The preaching work is very urgent. We should “preach the word,” and we should “be at it urgently.” (2 Timothy 4:2) People need to hear about God’s Kingdom. The Bible says: “The great day of Jehovah is near! It is near and it is approaching very quickly!” The end “will not be late!” (Zephaniah 1:14; Habakkuk 2:3) Yes, very soon, Jehovah will destroy Satan’s wicked world. Before that happens, people need to be warned so that they can choose to serve Jehovah.

18 Jehovah wants us to worship him along with other true Christians. The Bible says: “Let us consider one another so as to incite to love and fine works, not forsaking our meeting together, as some have the custom, but encouraging one another, and all the more so as you see the day drawing near.” (Hebrews 10:24, 25) We should do our best to be at all the meetings. The meetings give us an opportunity to encourage and strengthen one another.

19 When you attend meetings, you’ll find good friends who will help you to worship Jehovah. You’ll meet a variety of brothers and sisters who, like you, do their best to worship him. And like you, they’re imperfect and make mistakes. When they do, be ready to forgive them. **(Read Colossians 3:13.)** Always focus on the good qualities of your Christian

17. Why is the preaching work urgent?

18. Why should we worship Jehovah along with other true Christians?

19. What can help us to love our Christian brothers and sisters?

brothers and sisters, for doing that will help you to love them and draw ever closer to Jehovah.

THE REAL LIFE

20 Jehovah wants all his friends to have the best life possible. The Bible teaches us that our life in the future will be completely different from our life today.

21 In the future, we will live forever, not just for 70 or 80 years. We will enjoy “everlasting life” in perfect health, peace, and happiness in a beautiful paradise. That is what the Bible calls “the real life.” Jehovah promises to give us this real life, but we must do all we can now to get a “firm hold” on it.—1 Timothy 6:12, 19.

22 How can we “get a firm hold on the real life”? We must “work at good” and “be rich in fine works.” (1 Timothy 6:18) This means that we need to apply what we learn from the Bible. However, the real life does not depend on our own efforts. We can never earn eternal life. It’s a free gift from Jehovah to his faithful servants, an example of his “undeserved kindness.” (Romans 5:15) Our heavenly Father really wants to give his faithful servants this gift.

23 Ask yourself, ‘Am I worshipping God the way he approves?’ If you find that you need to make some changes, you should do so right away. When we rely on Jehovah and do everything we can to obey him, Jehovah will be our refuge. He will keep his faithful

20, 21. What is “the real life”?

22. (a) How can we “get a firm hold on the real life”? (b) Why can we not earn eternal life?

23. Why do you need to make the right choices now?

A Place Bearing Your Name

(1 Chronicles 29:16)

B \flat Dm7/A Gm7 B \flat /F E \flat F7sus4

How great is the hon - or, Je - ho - vah, To build you a place for your
And now may we hon - or you, Fa - ther, By fill - ing this place with your

B \flat B \flat /A Gm B \flat /F F/E \flat E \flat Gm7/D

name! We of - fer it now with re - joic - ing To
praise. May glo - ry as - cend with the in - crease Of

R.H.

Cm11 Cm7 B \flat sus4/D E \flat ma7 Fsus4 F B \flat Dm7/A

add to your glo - ry and fame. What - ev - er the things we may
those who are learn - ing your ways. Com - mit - ting this place to your

Gm7 B \flat /F E \flat E \flat /D Cm Cm/B \flat

give you, They right - ly were yours from the start. Our
wor - ship, We give it our gen - er - ous care. And

A Place Bearing Your Name

Cm6/A D7sus4 D7 Gm9 Gm Ebm6/Gb Bb/F F13sus4 F7

la - bor, our skill, our pos - ses - sions, We joy - ful - ly give from the
long may it stand as a wit - ness, Sup - port - ing the mes - sage we

Bb Bb/A *Chorus* Gm Dm/F Eb Gm/D

heart.
bear. May we pre - sent this place to you, And

Cm7 F7sus4 F7 Bb Bb/A Gm Bbma7/F

here may your name be known. We ded - i - cate this place to

Ebma7 Ebm6/Gb Bb/F F13sus4 F7 Bb

you; Please ac - cept it as your own.

- Song 106 and Prayer
- Opening Comments (3 min. or less)

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- We must continue to root out prejudice.—w18.08 9 ¶5

Caring for Our Places of Worship

From ancient times Jehovah's people have had established places of worship. That pattern has continued down to our time. Today, we meet in Kingdom Halls around the world.

It's here that we receive spiritual refreshment and direction through Jehovah's organization. And it's here that we enjoy encouraging association with our brothers and sisters.

But our Kingdom Halls do something else. They are centres for pure worship in the local communities.

Publisher: "In Indonesia, where I live, our congregation invited local government officials and neighbours to an open house of our Kingdom Hall, prior to the dedication. The mayor attended, and he was impressed by the quality of the building, its functionality, and its beautiful garden. He said "The cleanliness of this hall reflects your true faith." That comment made us feel so proud to be serving our God Jehovah."

Experiences like these remind us never to take our places of worship for granted. So how can we personally show Jehovah our gratitude for our Kingdom Halls?

When our Kingdom Halls are kept clean and tidy, it reflects the qualities and personality of the God we worship, a God of order. Regular cleaning also helps protect the health of all those attending. Additionally, regular maintenance helps prolong the existence of the building itself.

While congregations primarily are responsible for maintenance, LDC representatives can assist, where needed, and train others how to care for inspections and repairs safely.

Remember, one should never do any risky work at the Kingdom Hall alone, and always follow safety instructions.

When problems are identified early they can be corrected with less time and money.

Caring for Our Places of Worship

We honour Jehovah when we use donated resources wisely, much as we do when making donations in the first place.

In Bible times when funds were needed to renovate the house of Jehovah, many happily responded. Whether they had little, or much, they donated generously.

Our Kingdom Halls are more than just buildings. They are places of worship dedicated to Jehovah.

And by caring for them, in the best way we can, we show love for our brothers, new ones, and most of all Jehovah, the one who lovingly provides his people with beautiful places of worship.

How All Can Share in Caring for Our Places of Worship

Our Kingdom Halls are more than just buildings; they are places of worship dedicated to Jehovah. How can each of us share in caring for the Kingdom Hall?

WATCH THE VIDEO *CARING FOR OUR PLACES OF WORSHIP* (VIDEO CATEGORY OUR MEETINGS AND MINISTRY), AND THEN ANSWER THE FOLLOWING QUESTIONS:

1. What purposes do meeting places serve?

2. Why should we keep the Kingdom Hall clean and well-maintained?

3. How has participating in the maintenance program benefited you?

4. Why is safety important, and what examples of safety did you observe in the video?

5. How can we honor Jehovah by our donations?

I PLAN TO HAVE A SHARE BY



“THE LIGHT OF THE WORLD”—THE SON OF GOD

JOHN 8:12-36

On the last day of the Festival of Tabernacles, the seventh day, Jesus is teaching in the part of the temple called “the treasury.” (John 8: 20; Luke 21:1) This apparently is in the Court of Women, where people deposit their contributions.

At night during the festival, this area of the temple is specially illuminated. Four giant lampstands are there, each with four large basins filled with oil. The light from these lamps is strong enough to illuminate the surroundings to a great distance. What Jesus now says may remind his listeners of this display: “I am the light of the world. Whoever follows me will by no means walk in darkness, but will possess the light of life.”—John 8:12.

The Pharisees take exception to Jesus’ statement and say: “You bear witness about yourself; your witness is not true.” Jesus replies: “Even if I do bear witness about myself, my witness is true, because I know where I came from and where I am going. But you do not know where I came from and where I am going.” He adds: “In your own Law it is written: ‘The witness of two men is true.’ I am one who bears witness about myself, and the Father who sent me bears witness about me.”—John 8:13-18.

Not accepting his reasoning, the Pharisees ask: “Where is your Father?” Jesus gives the forthright reply: “You know neither me nor my Father. If you did know me, you would know my Father also.” (John 8:19) Even though the Pharisees still want Jesus arrested, no one touches him.

Jesus repeats a statement he has already made: “I am going away, and you will look for me, and yet you will die in your sin. Where I am going, you cannot come.” The Jews, completely



misunderstanding Jesus' words, begin to wonder: "He will not kill himself, will he? Because he says, 'Where I am going, you cannot come.'" They do not understand what Jesus means, because they are unaware of his origin. He explains: "You are from the realms below; I am from the realms above. You are from this world; I am not from this world."—John 8:21-23.

Jesus is referring to his prehuman existence in heaven and to his being the promised Messiah, or Christ, whom these religious leaders should be expecting. Nevertheless, they ask with great contempt: "Who are you?"—John 8:25.

In the face of their rejection and opposition, Jesus answers: "Why am I even speaking to you at all?" Still, he directs attention to his Father and explains why the Jews should listen to the Son: "The One who sent me is true, and the very things I heard from him I am speaking in the world."—John 8:25, 26.

Then Jesus expresses confidence in his Father, which these Jews lack: "After you have lifted up the Son of man, then you will know that I am he and that I do nothing of my own initiative; but just as the Father taught me, I speak these things. And the One who sent me is with me; he did not abandon me to myself, because

I always do the things pleasing to him."—John 8:28, 29.

Some Jews, though, do put faith in Jesus, and he says to them: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free."—John 8:31, 32.

To some, this talk of being set free seems strange. They object: "We are Abraham's offspring and never have been slaves to anyone. How is it you say, 'You will become free'?" The Jews know that at times they have been under foreign domination, yet they refuse to be called slaves. Jesus points out, however, that they still are slaves: "Most truly I say to you, every doer of sin is a slave of sin."—John 8:33, 34.

Refusing to admit their slavery to sin puts the Jews in a dangerous position. "The slave does not remain in the household forever," Jesus explains. "The son remains forever." (John 8:35) A slave has no rights to an inheritance, and he may be dismissed at any time. Only the son actually born or adopted into the household remains "forever," that is, as long as he lives.

Thus, the truth about the Son is the truth that sets people free from death-dealing sin forever. "If the Son sets you free, you will be truly free," Jesus declares.—John 8:36.

-
- ◇ What occurs at night during the festival, and how does this relate to Jesus' teaching?
 - ◇ Jesus says what about his origin, and what does this reveal about his identity?
 - ◇ In what way are the Jews slaves, but what truth will set them free?

Making Known the Kingdom Truth

(Acts 20:20, 21)

F C/E Dm11 C F/C Cma7 F/C

There was a time we did not know The way a

C F/C G/B Am7 C/G F Fma7 G/F

Chris - tian ought to go. Then Je - ho - vah sent the

Em7 Am7 Dm11 Dm7 C/E F F/G Em/G Dm/G F/G

light, His King - dom truth so clear and bright. Our Fa - ther's

C F/C Cma7 F/C C F/C G/B

will we then could see To serve the grand The - oc - ra -

Making Known the Kingdom Truth

Am7 C/G F Fma7 G/F Em7 Am7

cy, To de - clare Je - ho - vah's fame, And help to

R.H.

Detailed description: This system contains the first two lines of music. The treble staff has a key signature of one flat and a 4/4 time signature. The lyrics are: 'cy, To de - clare Je - ho - vah's fame, And help to'. The bass staff includes a 'R.H.' marking above the first measure. Chord symbols are placed above the treble staff.

Dm11 C/E F F/G Em/G Dm/G C Cma7 Fma7 F6 G7/F

glo - ri - fy his ho - ly name. We wit - ness now to all we

Detailed description: This system contains the third and fourth lines of music. The treble staff continues the melody with lyrics: 'glo - ri - fy his ho - ly name. We wit - ness now to all we'. The bass staff provides harmonic support. Chord symbols are placed above the treble staff.

Em7 C/E Am Em/G F Fma7 G7sus4 G7 G#° E/G#

meet, From door to door and on the street. We take the

Detailed description: This system contains the fifth and sixth lines of music. The treble staff continues the melody with lyrics: 'meet, From door to door and on the street. We take the'. The bass staff provides harmonic support. Chord symbols are placed above the treble staff.

Am Em/G Am/G Fma7 Dm/F F Em7 C/E F

time to help them see; We teach the truth that sets us

Detailed description: This system contains the seventh and eighth lines of music. The treble staff continues the melody with lyrics: 'time to help them see; We teach the truth that sets us'. The bass staff provides harmonic support. Chord symbols are placed above the treble staff.

Making Known the Kingdom Truth

F/G Em/G Dm/G F/G C F/C Cma7 F/C

free. And as we strive in ev-'ry land Je-ho-vah's

C F/C G/B Am7 C/G F Fma7 G/F

wor-ship to ex-pand, May we serve our God as

R.H.

Em7 Am7 Dm11 C/E F F/G Em/G Dm/G C

one Un-til Je-ho-vah says the work is done.

MARCH 2019

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
MAY 6–JUNE 2, 2019

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This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations. To make a donation, please visit donate.jw.org.

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

The Watchtower (ISSN 0043-1087) March 2019 is published by Watchtower Bible and Tract Society of New York, Inc.; L. Weaver, Jr., President; G. F. Simonis, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2018 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

FEATURED CONTENT ON JW.ORG

WAS IT DESIGNED?

The Fruit Fly's Aerobatic Ability

Fruit flies are able to make turns similar to those made by fighter jets but in a fraction of a second. Where did this tiny insect's aerobatic ability come from?

(Go to [BIBLE TEACHINGS > SCIENCE & THE BIBLE](#).)

THE BIBLE CHANGES LIVES

I Seemed to Have Everything I Could Hope For

Stéphane was young, successful, and famous; yet, he felt empty and unfulfilled. How did he find true happiness and purpose in life?

(Go to [BIBLE TEACHINGS > PEACE & HAPPINESS](#).)

COVER PICTURE:

Away from the crowd, Jesus compassionately heals a deaf man (See study article 12, paragraph 11)

Visit the jw.org website, or scan code



w19.03-E
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Search Out Deserving Ones

(Matthew 10:11-15)

D G A G/B A6/C# D Em/G A

In preach - ing the King - dom and teach - ing the truth, Our
All those who re - ceive you re - ceive him as well, Re -

Em D/F# Gma7 G6 A G/A F#m/A Em/A

Lord showed us how to pro - ceed: 'Search
spond when their heart o - pens wide. Their

D G A G/B A6/C# D Em11 D/F# G

out those de - serv - ing and read - y to hear, Those a -
right dis - po - si - tion for un - end - ing life Will im -

D/A Em F#m G/A A7 D

ware of their spir - i - tual need. By
pel them to serve at your side. And

Search Out Deserving Ones

G/A A7 D/A G/A A[♯] Bm

greet - ing the house - hold and wish - ing it peace, Then it
nev - er be anx - ious a - bout what to say, For Je -

D/E E13 E9 Em7 A9

may be that peace you'll im - part. But
ho - vah will help you to speak. Your

D G A G/B A6/C[♯] D Em11 D/F[♯] G

when they re - fuse you or turn you a - way, Shake the
an - swer when gra - cious and sea - soned with salt Will ap -

D/A Em F[♯]m G/A A7 D

dust from your feet and de - part.
peal to the hum - ble and meek.

(See also Acts 13:48; 16:14; Col. 4:6.)

SONG 70

Search Out
Deserving Ones

PREVIEW

When we show fellow feeling, we can increase our joy—and often our results—in the ministry. Why is that so? In this article, we will consider what we can learn from Jesus' example, as well as four specific ways that we can show fellow feeling for those whom we meet in the preaching work.

Show Fellow Feeling in Your Ministry

“He was moved with pity for them . . . And he started to teach them many things.”—MARK 6:34.

ONE of the most heartwarming aspects of Jesus' personality is his ability to understand the challenges that we imperfect humans face. While on earth, Jesus was able to “rejoice with those who rejoice” and “weep with those who weep.” (Rom. 12:15) For example, when his 70 disciples returned with joy after completing a successful preaching assignment, Jesus “became overjoyed in the holy spirit.” (Luke 10:17-21) On the other hand, when he saw the effect that the death of Lazarus had on those who loved him, Jesus “groaned within himself and became troubled.”—John 11:33.

² What enabled this perfect man to be so merciful and compassionate in his dealings with sinful humans? First of all, Jesus loved people. As mentioned in the preceding article, he was “especially fond of the sons of men.” (Prov. 8:31) That love for people moved him to become thoroughly acquainted with the way humans think. The apostle John explains: “He knew what was in man.” (John 2:25) Jesus had tender feelings for others. People sensed his love for them and responded favorably to the Kingdom message. The more we develop similar tender feelings for people, the more effective we will be in accomplishing our ministry.—2 Tim. 4:5.

³ The apostle Paul knew that he had an obligation to preach, and so do we. (1 Cor. 9:16) However, if we have

1. What is one of the most heartwarming aspects of Jesus' personality? Explain.
2. What enabled Jesus to show fellow feeling for people?
- 3-4. (a) If we have fellow feeling, how will we view our ministry?
(b) What will we consider in this article?

fellow feeling, we will view our ministry as more than just an obligation. We will want to prove that we care about people and are eager to help them. We know that “there is more happiness in giving than there is in receiving.” (Acts 20:35) The more we view our ministry with that in mind, the more we will enjoy it.

⁴ In this article, we will consider how to show fellow feeling in our ministry. First, we will see what we can learn from the way Jesus felt about people. Then, we will consider four ways that we can imitate his example.—1 Pet. 2:21.

JESUS SHOWED FELLOW FEELING IN THE MINISTRY

⁵ Consider an example of how Jesus showed fellow feeling. On one occasion, Jesus and his disciples had been preaching the good news tirelessly. They had

5-6. (a) To whom did Jesus show fellow feeling?
(b) Why did Jesus feel pity for the people to whom he preached, as foretold at Isaiah 61:1, 2?

not had “time even to eat a meal.” So Jesus took his disciples to “an isolated place to be by themselves” and “rest up a little.” However, a large crowd ran ahead to where Jesus and his disciples were going. When Jesus got there and saw the people, how did he react? “He was moved with pity* for them, because they were as sheep without a shepherd. And he started to teach them many things.”—Mark 6: 30-34.

⁶ Note the reason why Jesus felt pity, which can reflect fellow feeling. He observed that the people “were as sheep without a shepherd.” Maybe Jesus saw that some of them were poor and were working long hours to provide for their families. Perhaps others were dealing with the loss of a loved one. If so, Jesus could likely relate to their situation. As

*** EXPRESSION EXPLAINED:** As used in this context, **pity** means to have tender feelings for someone who is suffering or who has been treated harshly. Such feelings may move a person to do whatever he can to help people.

Fellow feeling moved Jesus to preach a message of comfort

(See paragraphs 5-6)



discussed in the preceding article, Jesus may have faced some of these problems himself. Jesus was concerned about others, and he felt moved to bring them a message of comfort.—**Read Isaiah 61: 1, 2.**

⁷ What do we learn from Jesus' example? Like Jesus, we are surrounded by people who are “as sheep without a shepherd.” They struggle with many problems. We have what they need—the Kingdom message. (Rev. 14:6) So in imitation of our Master, we preach the good news because we “have pity on the lowly and the poor.” (Ps. 72:13) We feel for people, and we want to do something to help them.

HOW WE CAN EXPRESS FELLOW FEELING

⁸ What can help us show fellow feeling to those to whom we preach? We want to put ourselves in the place of those we meet in the ministry and treat them as we would like to be treated.* (Matt. 7:12) Let us consider four specific ways we can do that. First, **consider the needs of each individual.** When we preach the good news, our role is similar to that of a doctor. A good doctor considers the needs of each patient. He asks questions and listens carefully as the patient describes his condition or symptoms. Instead of prescribing the first treatment he can think of, the doctor may let time go by so that he can

* See the article “Follow the Golden Rule in Your Ministry” in the May 15, 2014, issue of *The Watchtower*.

7. How can we imitate Jesus' example?
8. What is one way we can show fellow feeling in the ministry? Illustrate.



Consider the needs of each individual
(See paragraphs 8-9)

observe a patient's symptoms and then offer the right treatment. Similarly, we should not try to use the same approach with everyone we meet in our ministry. Rather, we take into consideration the specific circumstances and viewpoints of each individual.

⁹ When you meet someone in the ministry, do not assume that you know what his circumstances are or what he believes and why he believes it. (Prov. 18:13) Rather, draw the person out with tactful questions. (Prov. 20:5) If it is appropriate in your culture, ask about his work, his family, his background, and his viewpoints. When we draw others out, we in effect allow them to tell us why they need the good news. Once we know that, we can show fellow feeling for their specific needs and respond accordingly, just as Jesus did.—Compare 1 Corinthians 9: 19-23.

9. What should we not assume? Explain.

Imagine what life may be like for someone to whom you give a witness

(See paragraphs 10-11)



It may take time for some to progress spiritually

(See paragraphs 12-13)

¹⁰ Second, **try to imagine what their life may be like.** In some ways, we can relate to their situation. After all, we are not immune to the problems that all imperfect humans face. (1 Cor. 10:13) We know that life in this present system can be very difficult. We endure only with Jehovah’s help. (**Read 2 Corinthians 4: 7, 8.**) But think of those who struggle to survive in this world without a close friendship with Jehovah. Like Jesus, we feel pity for them, and we are moved to bring them “good news of something better.”—Isa. 52:7.

¹¹ Consider the example of a brother named Sergey. Before learning the truth, Sergey was very withdrawn. He struggled to express himself. In time, he accepted a Bible study. “As I studied the Bible, I learned that Christians have an obli-

10-11. In harmony with 2 Corinthians 4:7, 8, what is a second way we can show fellow feeling? Give an example.

gation to share their faith with others,” says Sergey. “I sincerely believed that I could never do that.” Still, he thought of those who had not yet heard the truth, and he could only imagine what their life without knowing Jehovah was like. “The new things I was learning brought me great happiness and inner peace,” he says. “I knew that others needed to learn these truths too.” As Sergey’s fellow feeling increased, so did his courage to preach. “To my great surprise,” says Sergey, “telling others about the Bible actually boosted my self-confidence. It also strengthened these new beliefs in my own heart.”*

¹² Third, **be patient with those whom you teach.** Remember, they may never have considered some of the Bible truths we know very well. And many

* See *The Watchtower*, August 1, 2011, pp. 21-22.

12-13. Why do we need to be patient with those whom we teach in the ministry? Illustrate.

have a strong emotional connection to their current beliefs. They may see their religious views as uniting them with their family, their culture, and their community. How can we help them?

¹³ Think of this comparison: What happens when an old, rickety bridge needs to be replaced? Often, a new bridge is constructed while the old bridge is still in use. Once the new bridge is ready, the old one can be torn down. Likewise, before we ask people to give up their cherished “old” beliefs, we may first need to help them build a strong appreciation for “new” truths—Bible teachings that at the outset are unfamiliar to them. Only then will they be ready to abandon their former viewpoint. It may take time to help people make such changes.—Rom. 12:2.

¹⁴ If we are patient with people in the ministry, we will not expect them to un-

14-15. How can we help those who know little or nothing about the hope of everlasting life on a paradise earth? Give an example.



A small act of kindness, such as sending an encouraging letter, may do much good (See paragraphs 16-17)

derstand or accept Bible truth the first time they hear it. Rather, fellow feeling moves us to help them reason on the Scriptures over a period of time. As an example, consider how we might reason with someone about the hope of everlasting life on a paradise earth. Many know little or nothing about this teaching. They may believe that death is the end of it all. Or they may think that all good people go to heaven. How can we help them?

¹⁵ One brother relates an approach that he finds effective. First, he reads Genesis 1:28. Then, he asks the householder where and in what conditions God wanted the human family to live. Most people answer, “On earth, in good conditions.” Next, the brother reads Isaiah 55:11 and asks whether God’s purpose has changed. Often, the householder will answer no. Finally, the brother reads Psalm 37:10, 11 and asks what mankind’s future will be like. Using this Scriptural reasoning, he has helped a number of people to understand that God still wants good people to live forever in Paradise on earth.

¹⁶ Fourth, **look for practical ways to show consideration.** For example, have we called at a time that seems to be inconvenient for the householder? We can apologize and offer to return at a better time. What if a householder needs help with a minor task? Or what if someone who is homebound needs someone to run an errand? In such cases, we may be able to help the person.—**Read Proverbs 3:27.**

16-17. Bearing in mind Proverbs 3:27, what are some practical ways that we can show fellow feeling? Illustrate.

¹⁷ One sister had good results from a seemingly small act of kindness. Moved by fellow feeling, she wrote a letter to a family who had lost a child in death. The letter included some comfort from the Scriptures. How did the family respond? “I was having a horrible day yesterday,” wrote the bereaved mother. “I don’t think you have any idea what impact your letter had on us. I can’t thank you enough or even begin to describe how much it meant to us. I must have read your letter at least 20 times yesterday. I just could not believe how kind, caring, and uplifting it was. Thank you from the bottom of our hearts.” Without doubt, we can experience good results when we put ourselves in the place of those who suffer and then do something to help them.

KEEP A BALANCED VIEW OF YOUR ROLE

¹⁸ Of course, we want to keep a balanced view of our role in the ministry. We can play a part in helping others learn

18. In line with 1 Corinthians 3:6, 7, what balanced view do we want to keep?

about God, but we do not play the most important part. **(Read 1 Corinthians 3: 6, 7.)** Jehovah is the one who draws people. (John 6:44) In the end, each individual will respond to the good news based on his or her heart condition. (Matt. 13: 4-8) Remember that most people did not accept Jesus’ message—and he was the greatest Teacher who ever lived! Really, then, we should not become discouraged if many of the people we try to help do not respond favorably.

¹⁹ We will see benefits when we show fellow feeling in our ministry. We will enjoy our preaching work more. We will experience the greater happiness that comes from giving. And we make it easier for those who are “rightly disposed for everlasting life” to accept the good news. (Acts 13:48) So “as long as we have the opportunity, let us work what is good toward all.” (Gal. 6:10) Then we will have the joy of bringing glory to our heavenly Father.—Matt. 5:16.

19. What benefits come from showing fellow feeling in our ministry?

HOW WOULD YOU ANSWER?

- Why is it important for us to show fellow feeling in our ministry?
- What example did Jesus set in showing fellow feeling in his ministry?
- What are some practical ways that we can show fellow feeling in our preaching work?

Sharing Joyfully in the Harvest

(Matthew 13:1-23)

D A7 Dsus4 D

We live in the time of the har - vest, A
True love for our God and our neigh - bor Now

D/F# F#+5 Gma7 G6

priv - 'lege be - yond all com - pare. The
moves us to speed up our - pace. Both

Em Am6 Am/E D#+5 B Em9/11 Em Em7

wheat fields stand read - y be - fore us, And
preach - ing and teach - ing are ur - gent, For

A A7 D

ea - ger - ly we have a share. With
short - ly the end we will face. The

Sharing Joyfully in the Harvest

D F#7 Bm9/11 Bm E/G#

Je - sus, our fin - est ex - am - ple, Di -
joy we re - ceive is a bless - ing, A

Am D7 G

rect - ing our work in the field, How
gift that Je - ho - vah pro - vides. By

Gm D/A B9

hap - py and hon - ored we feel each day. We
faith we en - dure till this work is done And

Em7 A7 D

joy - ful - ly share in the yield.
joy - ful - ly share at his side.



The Eagle Nebula's Pillars of Creation in Infrared.