

STUDY EDITION

STUDY ARTICLES FOR THE WEEKS OF:

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THE PURPOSE OF THIS MAGAZINE, *The Watchtower*, is to honor Jehovah God, the Supreme Ruler of the universe. Just as watchtowers in ancient times enabled a person to observe developments from afar, so this magazine shows us the significance of world events in the light of Bible prophecies. It comforts people with the good news that God's Kingdom, which is a real government in heaven, will soon bring an end to all wickedness and transform the earth into a paradise. It promotes faith in Jesus Christ, who died so that we might gain everlasting life and who is now ruling as King of God's Kingdom. This magazine has been published by Jehovah's Witnesses continuously since 1879 and is nonpolitical. It adheres to the Bible as its authority.

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PURPOSE OF STUDY ARTICLES

STUDY ARTICLE 1 PAGES 6-10

Are you fully benefiting from God's provision of prayer? Learn how prayer can assist you as you face distressing situations, make important decisions, or struggle to resist temptations.

STUDY ARTICLE 2 PAGES 10-14

The apostle Paul told Christians in Rome what to set their minds on so as to reap life and peace. Learn how you can benefit from the counsel he gave them.

STUDY ARTICLE 3 PAGES 16-20

As shown in this article, faithful men of old lived as "temporary residents." So did Jesus' early followers. But what about true Christians today? Learn what it means to live as temporary residents in this wicked world.

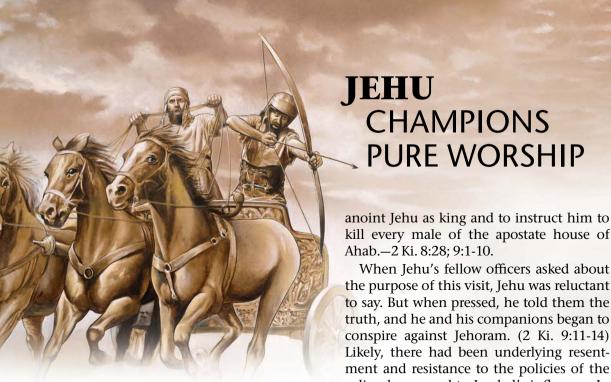
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There is a need for men who can take the lead in spiritual matters. Jesus helped many men to accept the good news and then qualify for privileges of service. By studying his methods, we will learn how we can help the men we meet in the ministry and how we can assist baptized men in the congregation to reach out for responsibility in Jehovah's organization.

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EHU was a champion of pure worship. In carrying out this role, he was energetic, prompt, relentless, zealous, and courageous. Jehu manifested qualities that we would do well to imitate.

Jehu received a commission when the nation of Israel was in a bad state. The country was under the wicked influence of Jezebel, widow of Ahab and mother of the ruling king, Jehoram. She promoted the Baal cult at the expense of Jehovah's worship, killed God's prophets, and corrupted the people with her "fornications" and "sorceries." (2 Ki. 9:22; 1 Ki. 18:4, 13) Jehovah decreed the elimination of the whole house of Ahab, including Jehoram and Jezebel. Jehu was to spearhead that action.

The Scriptures introduce Jehu as he sat with military chiefs when the Israelites were fighting the Syrians at Ramoth-gilead. Jehu was a high-ranking officer, if not the commander of Israel's army. The prophet Elisha sent one of the sons of the prophets to

PURE WORSHIP anoint Jehu as king and to instruct him to

CHAMPIONS

When Jehu's fellow officers asked about the purpose of this visit, Jehu was reluctant to say. But when pressed, he told them the truth, and he and his companions began to conspire against Jehoram. (2 Ki. 9:11-14) Likely, there had been underlying resentment and resistance to the policies of the ruling house and to Jezebel's influence. In any case, Jehu made a studied effort to find the best way to carry out his commission.

King Jehoram had been wounded in battle and had withdrawn to the city of Jezreel, hoping to recuperate. Jehu knew that if his plan was going to succeed, no word of it must reach Jezreel. "Do not let anyone go out in escape from the city to go and make report in Jezreel," said Jehu. (2 Ki. 9:14, 15) Perhaps he anticipated at least some resistance from troops loyal to Jehoram. Jehu wanted to rule out the possibility of such resistance.

A FURIOUS DRIVE!

To use the element of surprise, Jehu drove in his chariot from Ramoth-gilead to Jezreel, a distance of 45 miles (72 km). As he sped toward his destination, a watchman on a tower saw "the heaving mass of Jehu's men." (2 Ki. 9:17) Very likely, Jehu took a considerable force with him in order to be sure of accomplishing his purpose.

Jehu in Secular History

Critics have often questioned whether characters mentioned in the Scriptures actually existed. So is there any extra-Biblical evidence regarding Jehu?

At least three documents from ancient Assyria mention this king of Israel by name. One of these purports to show Jehu, or perhaps one of his emissaries, bowing before Assyrian King Shalmaneser III and offering tribute. The accompanying inscription reads: "The tribute of Jehu (la-ú-a), son of Omri (Hu-um-ri); I received from him silver, gold, a golden saplu-bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king, (and) wooden puruhtu [the meaning of the latter word being unknown]." Jehu was not a direct "son of Omri," but this expression was used to designate successive kings of Israel, likely because of Omri's fame and his building of Israel's capital, Samaria.

The Assyrian king's claim regarding the tribute Jehu supposedly paid cannot be corroborated. Even so, he mentions Jehu three times—on a stela, on a statue of Shalmaneser, and in the Assyrian royal annals. These references leave little doubt as to the historical reality of this Bible character.

Perceiving that courageous Jehu was in one of the chariots, the watchman exclaimed: "It is with madness that he drives." (2 Ki. 9:20) If Jehu normally drove in a similar way, his haste on this particular mission must have made it a furious drive indeed.

After refusing to say anything to two messengers sent to him, Jehu met King Jehoram and his ally Ahaziah, the king of Judah, each in his own chariot. Jehoram's question, "Is

there peace, Jehu?" was met by the retort: "What peace could there be as long as there are the fornications of Jezebel your mother and her many sorceries?" Alarmed by this response, Jehoram turned to flee. But Jehu was too fast for him! Drawing a bow, he shot an arrow through Jehoram's heart, and the king fell dead in his chariot. Although Ahaziah managed to escape, Jehu later tracked him down and had him killed too.—2 Ki. 9: 22-24. 27.

The next member of Ahab's house to be eliminated was wicked Queen Jezebel. Jehu rightly referred to her as "this accursed one." As Jehu drove into Jezreel, he saw her looking down from a palace window. Without wasting words, Jehu commanded the court officials to throw Jezebel down from the window. Jehu then had his horses trample this corrupter of all Israel. Thereafter, Jehu proceeded to eliminate dozens of other members of the house of wicked Ahab. —2 Ki. 9:30-34; 10:1-14.

Though the thought of violence is unpleasant, we should realize that in those days, Jehovah used his servants to carry out his judgments. The Scriptures state: "It was from God that the downfall of Ahaziah occurred by his coming to Jehoram; and when he came, he went out with Jehoram to Jehu the grandson of Nimshi, whom Jehovah had anointed to cut off the house of Ahab." (2 Chron. 22:7) As he threw Jehoram's body from his chariot, Jehu recognized that this act fulfilled Jehovah's promise to exact punishment for Ahab's murder of Naboth. Moreover, Jehu had been commanded to "avenge the blood of [God's] servants" shed by Jezebel.-2 Ki. 9:7, 25, 26; 1 Ki. 21:17-19.

Today, no servant of Jehovah uses physical force against opponents of pure worship. "Vengeance is mine," God says. (Heb. 10:30)

But to rid the congregation of potentially corrupting influences. Christian elders may have to act with courage similar to that of Jehu. (1 Cor. 5:9-13) And all members of the congregation need to be determined to avoid the company of disfellowshipped individuals.—2 John 9-11.

IEHU TOLERATED NO RIVALRY TOWARD JEHOVAH

Jehu's motive for carrying out his commission is evident from his subsequent words to faithful Iehonadab: "Do go along with me and look upon my toleration of no rivalry toward Jehovah." Jehonadab accepted that invitation, got into Jehu's chariot, and rode with him to Samaria. There, Jehu "acted slyly, for the purpose of destroying the worshipers of Baal."—2 Ki. 10:15-17, 19.

Iehu announced that he intended to hold "a great sacrifice" for Baal. (2 Ki. 10:18, 19) "This is a clever play on words on the part of Jehu," says one scholar. While the term employed here "generally means 'sacrifice,' it is also used of the 'slaughter' of apostates." Because Jehu did not want any Baal worshippers to miss this event, he assembled all of them in the house of Baal and had them dress in distinctive attire. "As soon as he finished rendering up the burnt offering," Jehu had 80 armed men slaughter Baal's devotees. He then had the house of Baal demolished and its site set aside for privies. making it unfit for worship.—2 Ki. 10:20-27.

It is true that Jehu spilled much blood. Yet, the Scriptures present him as a courageous man who freed Israel from the oppressive domination of Jezebel and her family. If any leader of Israel was to succeed in doing this, he had to be a man of courage, determination, and zeal. "It was rough work and was executed with relentless thoroughness," comments one Bible dictionary.

"Gentler measures probably would have failed to eradicate Baal worship from Israel."

No doubt you can see that circumstances faced by Christians today require that they manifest certain qualities possessed by Jehu. For instance, how should we react if tempted to engage in any activity that Jehovah condemns? We should be prompt, courageous, and dynamic in rejecting it. When it comes to our godly devotion, we cannot tolerate any rivalry toward Jehovah.

TAKE CARE TO WALK IN IEHOVAH'S LAW

The end of this story provides a warning. Iehu 'did not turn aside from following the golden calves in Bethel and Dan.' (2 Ki. 10: 29) How is tolerance of idolatry possible in the case of one who seemed so zealous for pure worship?

Jehu may have believed that the independence of the kingdom of Israel from Judah required the religious separation of the two kingdoms. Hence, like former kings of Israel, he attempted to keep them separate by perpetuating calf worship. But this would show a lack of faith in Jehovah, who had made him king.

Jehovah commended Jehu because 'he acted well in doing what was right in God's eyes.' Nevertheless, Jehu "did not take care to walk in the law of Jehovah the God of Israel with all his heart." (2 Ki. 10:30, 31) Considering everything else that Jehu did earlier, you might find this surprising and sad. Yet, it does provide a lesson for us. We can never take our relationship with Jehovah for granted. Every day, we need to cultivate loyalty to God through study of his Word, meditation on it, and heartfelt prayer to our heavenly Father. Let us, therefore, exercise utmost care to keep on walking in Jehovah's law with all our heart.—1 Cor. 10:12.

"DO NOT LEAN UPON YOUR OWN UNDERSTANDING"

"Trust in Jehovah with all your heart and do not lean upon your own understanding."—PROV. 3:5.

CYNTHIA'S* employer has already shut down portions of his company and has laid off several employees. Cynthia feels that she will be the next to be let go. What will she do if she loses her job? How will she pay her bills? A Christian sister named Pamela wants to move where the need for Kingdom proclaimers is greater, but should she? A young man named Samuel has a concern of another sort. He was exposed to pornography at an early age. Now in his 20's, Samuel has a strong temptation to go back to that habit. How can he resist the pull?

² Whom do you lean upon when facing distressing situations, making important decisions, or resisting temptations? Do you rely solely on yourself, or do you "throw your burden upon Jehovah"? (Ps. 55:22) "The eyes of Jehovah are toward the righteous ones," states the Bible, "and his ears are toward their cry for help." (Ps. 34:15) How important it is, then, that we trust in Jehovah with all our heart and that we do not lean upon our own understanding!—Prov. 3:5.

³ Trusting in Jehovah with a complete heart involves doing things his way, according to his will. Central to doing so is our

continually approaching him in prayer and making heartfelt requests for his guidance. However, leaning completely upon Jehovah presents a challenge for many. For example, a Christian sister named Lynn admits, "Learning to put my complete confidence in Jehovah has been an ongoing struggle for me." Why? "I have no relationship with my father," she says, "and I have a mother who did not care for me emotionally or physically. So I very quickly learned to look after myself." Lynn's background made it difficult for her to trust anyone fully. Personal ability and success can also cause a person to be selfreliant. Relying on his experience, an elder may begin to care for matters involving the congregation without first approaching God in prayer.

⁴ Jehovah expects us to make a sincere effort to live up to our prayers and to act in harmony with his will. How, then, can we balance throwing our cares on him with putting forth personal effort to resolve difficult problems? When it comes to making decisions, what caution must we exercise? Why is prayer important when we are trying to resist temptations? We will consider these questions by reflecting on Scriptural examples.

When in Distress

⁵ Concerning King Hezekiah of Judah, the Bible says: "He kept sticking to Jehovah. He

^{*} Names have been changed.

^{1, 2. (}a) What situations may confront us? (b) When dealing with distress, making a decision, or resisting a temptation, whom should we lean upon, and why?

^{3. (}a) What does trusting in Jehovah involve? (b) Why may some be inclined to lean upon their own understanding?

^{4.} What will be discussed in this article?

^{5, 6.} How did Hezekiah respond when he was threatened by the king of Assyria?

did not turn aside from following him, but he continued keeping his commandments that Jehovah had commanded Moses." Yes. "in Jehovah the God of Israel he trusted." (2 Ki. 18:5, 6) How did Hezekiah respond when King Sennacherib of Assyria sent his representatives—including Rabshakeh-to Ierusalem along with a heavy military force? The powerful Assyrian army had already seized a number of fortified cities of Judah, and Sennacherib had now set his eves on Jerusalem. Hezekiah went to the house of Jehovah and began praying: "O Jehovah our God, save us, please, out of his hand, that all the kingdoms of the earth may know that you. O Jehovah, are God alone."-2 Ki. 19:14-19.

⁶ Hezekiah acted in harmony with his prayer. Even before going up to the temple to pray, he instructed the people not to respond to Rabshakeh's taunts. Hezekiah also sent a delegation to Isaiah the prophet, seeking his advice. (2 Ki. 18:36; 19:1, 2) Hezekiah took steps that he could rightly take. On this occasion, he did not try to work out a solution that was out of harmony with Jehovah's will by seeking support from Egypt or from neighboring nations. Rather than lean upon his own understanding, Hezekiah trusted in Jehovah. After Jehovah's angel struck down 185,000 of Sennacherib's men, Sennacherib "pulled away" and returned to Nineveh. -2 Ki. 19:35, 36.

⁷ Hannah, the wife of the Levite Elkanah, also leaned upon Jehovah when she was in distress over not being able to bear a child. (1 Sam. 1:9-11, 18) The prophet Jonah was delivered from the belly of a great fish after he prayed: "Out of my distress I called out to Jehovah, and he proceeded to answer me.

Out of the belly of Sheol I cried for help. You heard my voice." (Jonah 2:1, 2, 10) How comforting it is to know that no matter how dire our situation is, we can call out to Jehovah with a "request for favor"!-Read Psalm 55:1.16.

⁸ The examples of Hezekiah, Hannah, and Ionah also teach us a vital lesson about what we should not fail to remember as we pray while under duress. All three felt emotional pain when they were in sore straits. Yet, their prayers show that they were not concerned about just themselves and getting relief from their problems. God's name, his worship, and the doing of his will were matters of utmost importance to them. Hezekiah was pained that reproach was being heaped upon Jehovah's name. Hannah promised to give in service at the tabernacle in Shiloh the very son she had so desired. And Jonah said: "What I have vowed. I will pay."—Jonah 2:9.

⁹ When we pray for deliverance from a troublesome situation, it is wise to examine our motives. Are we concerned exclusively with getting relief from the problem, or do we keep Jehovah and his purpose in mind? Personal suffering can easily cause us to get so caught up in our own situation that concern over spiritual matters fades into the background. When praying to God for help. let us keep our mind focused on Jehovah, the sanctification of his name, and the vindication of his sovereignty. Doing so can help us to maintain a positive outlook even if the solution that we hope for fails to materialize. The answer to our prayers may be that we need to endure the situation with God's help.—Read Isaiah 40:29; Philippians 4:13.

^{7.} What comfort can we derive from the prayers of Hannah and Jonah?

^{8, 9.} What concerns were expressed in the prayers of Hezekiah, Hannah, and Jonah, and what do we learn from this?

When Making Decisions

¹⁰ How do you make weighty decisions in life? Do you perhaps decide first and then pray to Jehovah to bless the decision you have made? Consider what Jehoshaphat, king of Judah, did when the combined forces of the Moabites and the Ammonites came up against him to wage war. Judah was in no position to take a stand against them. What action was Jehoshaphat to take?

11 "Jehoshaphat became afraid and set his face to search for Jehovah," says the Bible. He declared a fast for all Judah and collected the people together "to inquire of Jehovah." Then he stood up in the congregation of Judah and of Jerusalem and prayed. In part, he pleaded: "O our God, will you not execute judgment upon them? For in us there is no power before this large crowd that is coming against us; and we ourselves do not know what we ought to do, but our eyes are toward you." The true God heard Jehoshaphat's prayer and provided a miraculous deliverance. (2 Chron. 20:3-12, 17) When making decisions, especially those that may affect our spirituality, should we not rely on Jehovah rather than lean upon our own understanding?

¹² What should we do when confronted with situations that may seem easier to resolve—perhaps because past experience allows us to think of a solution quickly? An account involving King David provides insight in this regard. When the Amalekites raided the city of Ziklag, they carried off David's wives and children as well as those of his men. David inquired of Jehovah, saying: "Shall I chase after this marauder band?" Je-

hovah replied: "Go in chase, for you will without fail overtake them, and you will without fail make a deliverance." David complied, and he "got to deliver all that the Amalekites had taken."—1 Sam. 30:7-9, 18-20

¹³ Sometime after the Amalekite raid, the Philistines came up against Israel. David again inquired of Jehovah and received a clear answer. God said: "Go up, for I shall without fail give the Philistines into your hands." (2 Sam. 5:18, 19) Shortly thereafter, the Philistines once more came up against David. What would be do this time? He could have reasoned: 'I have faced a similar situation twice before. Let me go up against God's enemies, as I did then.' Or would David seek Jehovah's direction? David did not rely on his past experience. He again went to Jehovah in prayer. How glad he must have been that he did! The instructions he received this time were different. (2 Sam. 5:22. 23) When faced with a familiar situation or problem, we must exercise caution that we do not rely solely on past experience.—Read Ieremiah 10:23.

¹⁴ Being imperfect, all of us—even experienced elders—need to be on guard against failing to look to Jehovah for direction when making decisions. Consider how Moses' successor, Joshua, and the older men of Israel responded when approached by shrewd Gibeonites who disguised themselves and pretended to have come from a distant land. Without inquiring of Jehovah, Joshua and others went ahead and made peace with the Gibeonites, concluding a covenant with them. Even though Jehovah ultimately supported the agreement, he

^{10, 11.} What did Jehoshaphat do when confronted with a situation that he did not know how to handle?

^{12, 13.} What example did King David set in making decisions?

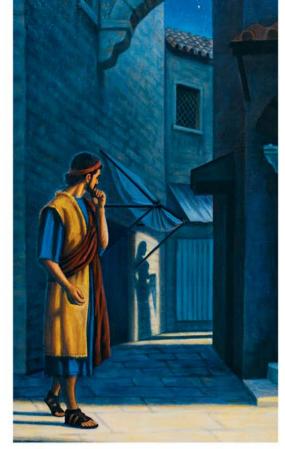
^{14.} What lesson can we draw from the way that Joshua and the older men of Israel dealt with the Gibeonites?

made sure that this failure to seek his direction was recorded in the Scriptures for our benefit.—Josh. 9:3-6, 14, 15.

When Struggling to Resist Temptations

15 Having "sin's law" within our members, we need to put up a strong fight against sinful inclinations. (Rom. 7:21-25) This is a fight that can be won. How? Jesus told his followers that prayer is vital in resisting temptation. (Read Luke 22:40.) Even if wrong desires or thoughts persist after we have praved to God, we need to "keep on asking God" for wisdom to cope with this trial. We are assured that "he gives generously to all and without reproaching." (Jas. 1:5) James also writes: "Is there anyone [spiritually] sick among you? Let him call the older men of the congregation to him, and let them pray over him, greasing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well."—Ias. 5: 14, 15,

¹⁶ Prayer is essential in resisting temptation, but we must be cognizant of the need to pray at the right time. Consider the case of a certain young man mentioned at Proverbs 7:6-23. During the twilight hours, he is walking down a street where an immoral woman is known to live. Misled by her persuasiveness and seduced by the smoothness of her lips, he goes after her, like a bull that comes to the slaughter. Why had this young man gone there? Since he was "in want of heart," that is, inexperienced, he was likely struggling with wrong desires. (Prov. 7:7) When would prayer have benefited him the most? Of course, praying to resist temptation at any time during his encounter would



In resisting temptation, when is prayer most beneficial?

have been valuable. But the best time for him to pray would have been when he first had the idea of walking down that street.

¹⁷ Today, a man may be trying hard to resist viewing pornography. However, suppose he were to visit Internet sites where he knows there are provocative pictures or videos. Would not his case be similar to that of the young man referred to in Proverbs chapter 7? What a dangerous path to begin walking down! To resist temptation to view pornography, a person needs to seek Jehovah's help in prayer *before* starting to go down that route on the Internet.

¹⁸ It is not easy to resist temptation or

^{15.} Explain why prayer is important in resisting temptation.

^{16, 17.} When seeking help to resist temptation, when is the best time to pray?

^{18, 19. (}a) Why can resisting temptation be challenging, but how can you meet the challenge successfully? (b) What is your determination?

overcome bad habits. "The flesh is against the spirit in its desire," wrote the apostle Paul, "and the spirit against the flesh." Therefore, "the very things that [we] would like to do [we] do not do." (Gal. 5:17) To meet this challenge, we need to pray fervently when wrong thoughts or temptations first come to mind and then act in harmony with our prayers. "No temptation has taken you except what is common to men," and with Jehovah's help, we can remain faithful to him.—1 Cor. 10:13.

¹⁹ Whether we are dealing with a difficult situation, making a weighty decision, or trying to resist temptation, Jehovah has given us a wonderful gift—the precious provision of prayer. By means of it, we demon-

strate our reliance on him. We should also keep on asking God for his holy spirit, which guides and strengthens us. (Luke 11:9-13) And by all means, let us trust in Jehovah and not lean upon our own understanding.

Do You Recall?

- What did you learn from Hezekiah, Hannah, and Jonah about trusting in lehovah?
- How do the examples of David and Joshua emphasize the need for caution when making decisions?
- When especially should we pray about temptations?

FOR LIFE AND PEACE, WALK IN ACCORD WITH THE SPIRIT

"Walk, not in accord with the flesh, but in accord with the spirit."—ROM. 8:4.

ISTRACTED driving is an epidemic and it seems to be getting worse every year." That was the assessment of the U.S. secretary of transportation. Cell phones are among the devices that can distract the motorist from the one thing he or she is supposed to be doing—driving. Over one third

of the people interviewed in one survey said that they had been hit or nearly hit by a vehicle with a driver using a cell phone. Multitasking while driving may seem to be expedient, but the result can be disastrous.

² The same could be true of our spiritual well-being. Just as a distracted driver often fails to notice signs of danger, a person who is distracted spiritually can easily fall into harm's way. If we allow ourselves to drift away from our Christian course and theo-

^{1, 2. (}a) What serious situation has resulted from a person's being distracted while driving? (b) What danger can result from being distracted spiritually?

cratic activities, the result could be the shipwreck of our faith. (1 Tim. 1:18, 19) The apostle Paul warned of this danger when he cautioned his fellow Christians in Rome: "The minding of the flesh means death, but the minding of the spirit means life and peace." (Rom. 8:6) What did Paul mean by that? How can we avoid "the minding of the flesh" and pursue "the minding of the spirit"?

They "Have No Condemnation"

³ In his letter to the Romans, Paul wrote about a struggle he himself experienced—a conflict between his flesh and his mind. (Read Romans 7:21-23.) Paul was not indulging in self-justification or self-pity, as though he were so heavily laden with sin that he could not help himself. After all, he was a mature, spirit-anointed Christian. chosen to be "an apostle to the nations." (Rom. 1:1; 11:13) Why, then, did Paul write about his personal struggle?

⁴ Paul was honestly acknowledging that on his own, he was incapable of doing God's will to the extent that he himself desired. The reason? "All have sinned and fall short of the glory of God," he said. (Rom. 3: 23) As a descendant of Adam, Paul was subject to the effects of sin on the imperfect flesh. We can relate to him because all of us are imperfect and have to face similar struggles every day. Moreover, there are many distractions that could divert our attention and take us off 'the cramped road leading into life.' (Matt. 7:14) However, the situation was not hopeless for Paul, and it is not for us.

⁵ Paul wrote: "Who will rescue me . . . ?

Thanks to God through Jesus Christ our Lord!" (Rom. 7:24, 25) Then, he addressed those "in union with Christ Jesus"-anointed Christians. (Read Romans 8:1, 2.) By means of his holy spirit. Jehovah adopts them as sons, calling them to be "joint heirs with Christ." (Rom. 8:14-17) God's spirit. coupled with their faith in Christ's ransom sacrifice, enables them to come off victorious in the struggle that Paul described and thus "have no condemnation." They are set free "from the law of sin and of death."

⁶ While Paul's remarks were addressed to anointed Christians, what he said about God's spirit and Christ's ransom sacrifice can benefit all servants of Jehovah regardless of the hope they entertain. Although Paul was inspired to offer such counsel to anointed Christians, it is vital that all servants of God understand what he wrote and endeavor to benefit from it.

How God "Condemned Sin in the Flesh"

⁷ In the 7th chapter of Romans, Paul acknowledged the power of sin on the imperfect flesh. In the 8th chapter, he commented on the power of holy spirit. The apostle explained how God's spirit can help Christians in their struggle against the power of sin so that they can live in harmony with Jehovah's will and gain his approval. Paul pointed out that by means of God's spirit and the ransom sacrifice of his Son, God has accomplished something that the Mosaic Law could not.

⁸ The Law, with its many commandments, condemned sinners. Moreover,

^{3, 4. (}a) What personal struggle did Paul write about? (b) Why should we be interested in Paul's situation?

^{5.} Where did Paul find help and relief?

^{6.} Why should all of God's servants take note of Paul's words?

^{7, 8. (}a) In what sense was the Law "weak through the flesh"? (b) What has God accomplished by means of his spirit and the ransom?



Do you walk in accord with the flesh or in accord with the spirit?

Israel's high priests serving under the Law were imperfect and could not offer an adequate sacrifice for sin. Hence, the Law was "weak through the flesh." But "by sending his own Son in the likeness of sinful flesh" and offering him as a ransom. God "condemned sin in the flesh," thus overcoming the "incapability on the part of the Law." As a result, anointed Christians are counted righteous on the basis of their faith in Jesus' ransom sacrifice. They are urged to "walk, not in accord with the flesh, but in accord with the spirit." (Read Romans 8:3, 4.) Indeed, they must do so faithfully to the end of their earthly course in order to be granted "the crown of life."—Rev. 2:10.

⁹ In addition to "the Law," Paul mentioned "the law of that spirit" and "the law of sin and of death." (Rom. 8:2) What are these laws? The word "law" here does not refer to certain rules, such as those in the Mosaic Law. One reference work suggests: "The Greek term for *law* here means an inward principle of action—either good or evil—operating with the regularity of a law. The

son's life."

10 The apostle Paul wrote: "Through one

term also designates a standard for a per-

¹⁰ The apostle Paul wrote: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5: 12) As descendants of Adam, all of us are subject to the law of sin and of death. Our sinful flesh constantly urges us to do things that are displeasing to God, with only death in view. In his letter to the Galatians, Paul called such acts and traits "the works of the flesh." Then he added: "Those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) People of this kind are the same as those who walk in accord with the flesh. (Rom. 8:4) Their "inward principle of action" and their 'standard for life' are totally fleshly. But are those who commit fornication, engage in idolatry, practice spiritism, or get involved in other gross sins the only ones who walk in accord with the flesh? No, for the works of the flesh also include what some might consider mere personality flaws, such as jealousy, fits of anger,

^{9.} What is the meaning of the word "law" as used at Romans 8:2?

^{10.} How are we subject to the law of sin and of death?



contentions, and envies. Who can say that he has totally freed himself from walking in accord with the flesh?

11 How happy we can be that Jehovah has made it possible for us to overcome the law of sin and of death! Jesus said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." By accepting God's love and by exercising faith in the ransom sacrifice of Jesus Christ, we can be freed from the condemnation resulting from our inherited sin. (John 3:16-18) We may, therefore, be inclined to exclaim, as did Paul: "Thanks to God through Jesus Christ our Lord!"

¹² Our situation is similar to being cured of a serious illness. If we hope to recover fully, we must do what the doctor tells us to do. Though exercising faith in the ransom can free us from the law of sin and of death, we are still imperfect and sinful. More is involved in attaining good spiritual health

and enjoying God's favor and blessing. In connection with fulfilling "the righteous requirement of the Law." Paul also brings out the matter of walking in accord with the spirit.

Walk in Accord With the Spirit—How?

¹³ When we walk, we are moving progressively toward a certain destination or goal. Thus, walking in accord with the spirit calls for steady spiritual advancement—not spiritual perfection. (1 Tim. 4:15) Day by day and to the best of our ability, we must endeavor to walk, or live our lives, in accord with the leading of the spirit. "Walking by spirit" leads to God's approval.—Gal. 5:16.

¹⁴ In his letter to the Romans, Paul next spoke of two kinds of people with conflicting mind-sets. (Read Romans 8:5.) Here the flesh is not necessarily the physical body. In the Bible, the word "flesh" is sometimes used to denote the sinful and imperfect nature of the fallen flesh. This nature is what causes the conflict between the flesh and the

^{11, 12.} What provision has Jehovah made to help us overcome the law of sin and of death, and what must we do to enjoy God's favor?

^{13.} What does it mean to walk in accord with the spirit?

^{14.} What is the inclination of those "in accord with the flesh"?

mind that Paul mentioned earlier. Unlike him, however, those who "are in accord with the flesh" do not even put up a fight. Instead of considering what God requires of them and accepting the help he has provided, they are inclined to "set their minds on the things of the flesh." They often focus on the satisfying of their bodily comforts and physical desires. In contrast, the inclination of those who are "in accord with the spirit" is to set their minds on "the things of the spirit"—spiritual provisions and activity.

15 Read Romans 8:6. To do anything —whether it is good or bad—one must set one's mind on it. People who constantly set their minds on the things of the flesh soon develop a mental attitude or inclination that is totally focused on the things of the flesh. Their sentiments, interests, and affections usually become completely occupied with such things.

¹⁶ With what things are most people occupied today? The apostle John wrote: "Everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." (1 John 2:16) These desires involve such things as promiscuity, promi-

15, 16. (a) How does setting one's mind on something affect one's mental attitude? (b) What can we say about the mind-set of most people today?

Can You Explain?

- What was the "incapability on the part of the Law," and how did God overcome it?
- What is "the law of sin and of death," and how can we be freed from it?
- What must we do to cultivate "the minding of the spirit"?

nence, and possessions. Books, magazines, newspapers, movies, TV shows, and the Internet are flooded with material of this sort, primarily because that is what most people set their minds on and really want. However, "the minding of the flesh means death"—spiritually now and physically in the near future. Why? "Because the minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be. So those who are in harmony with the flesh cannot please God."—Rom. 8:7. 8.

17 On the other hand, "the minding of the spirit means life and peace"—everlasting life in the future as well as inner peace and peace with God now. How can we pursue "the minding of the spirit"? By regularly setting our minds on the things of the spirit and allowing a spiritual inclination and attitude to develop in us. As we do this, we have a mind-set that is "under subjection to the law of God" and is "in harmony with" his thoughts. When we are faced with a temptation, we will not be uncertain about the course we should pursue. We will be moved to make the correct choice—one that is in accord with the spirit.

¹⁸ Therefore, it is vital to set our minds on the things of the spirit. We do this by 'bracing up our minds for activity,' building our life around a spiritual routine that includes regular prayer, Bible reading and study, meeting attendance, and the Christian ministry. (1 Pet. 1:13) Rather than allowing the things of the flesh to distract us, let us set our minds on the things of the spirit. Thus we will go on walking in accord with the spirit. Doing so will bring us blessings, for the minding of the spirit means life and peace.—Gal. 6:7, 8.

^{17, 18.} How can we pursue the minding of the spirit, and what will be the result of our doing so?

"DISABLED NOW BUT NOT FOREVER!"

AS TOLD BY

SARA VAN DER MONDE



People often tell me, "Sara, you have such a lovely smile. Why are you always so happy?" I tell them that I have a special hope. It is summed up in these words, "I am disabled now but not forever!"

I WAS born in 1974 in Paris, France. My birth was difficult, and later I was diagnosed with cerebral palsy. I had limited limb movement, and my speech was hard to understand. I also developed epilepsy and was prone to infections.

When I was two years old, my family moved to Melbourne, Australia. Two years later, Dad walked out on Mum and me. That was the first time that I recall feeling close to God. Mum, one of Jehovah's Witnesses, regularly took me to Christian meetings, where I learned that God loved me and cared for me. That knowledge, along with Mum's love and reassurance, helped me to feel safe despite our changed circumstances.

Mum also taught me how to pray to Jehovah. Actually, I have found praying to be a lot easier than talking. During prayer, I do not have to struggle to verbalize the words, but I "hear" them clearly formed in my mind. And because my speech is difficult to understand, it is reassuring to know that Jehovah understands everything, whether I

say it silently in my mind or with stumbling speech.—Ps. 65:2.

Coping With Setbacks

By the time I was five, my palsy had advanced to the point that I needed heavy caliper splints to walk. I really wobbled more than I walked! By age 11, I could not even walk. Later, I could not get in and out of bed without the aid of an electric hoist to lift me into my motorized wheelchair, which I maneuver using a hand lever.

I admit that at times my disabilities get me down. But then I remember our family motto: "Don't worry about the things you can't do. Just get on with the things you can do." This has helped me to succeed at horseback riding, sailing, canoeing, camping, and even driving a car around a track! I express my artistic nature through painting, sewing, quilting, embroidering, and making ceramics.

Because of my severe disabilities, some have questioned my ability to worship God as an intelligent adult. When I was 18, a schoolteacher urged me to leave home to "escape" my mother's religion. She even offered to help me find accommodations. However, I told her that I would never leave my faith and would leave home only when I was ready to be more independent.

Not long after the episode with my teacher, I was baptized as one of Jehovah's Witnesses. Two years later, I moved into a small apartment. Here I enjoy a happy balance of support and independence.

An Unexpected Proposal

Over the years, I have faced other tests of faith. One day I was completely floored when a fellow student—also disabled—asked me to marry him. At first, I was flattered. Like most young women, I yearn to have a partner in life. Yet, having a disability in common is no guarantee of a happy mar-

riage. Moreover, the young man did not share my faith. Our beliefs, activities, and goals were completely different. So how could we make a life together? I was also determined to obey God's clear direction to marry only a fellow believer. (1 Cor. 7:39) Therefore, I kindly told the young man that I could not accept his offer.

Even today, I know I made the right choice. And there is no doubt in my mind that I will be happy in God's promised new world. (Ps. 145:16; 2 Pet. 3:13) Meanwhile, I am determined to remain loyal to Jehovah and to be content with my current circumstances.

I yearn for the day when I can leap from my wheelchair and run like the wind. Then I will cry out, "I was disabled, but now I am sound in health—forever!"

"TEMPORARY RESIDENTS" IN A WICKED WORLD

"In faith all these . . . publicly declared that they were strangers and temporary residents in the land."—HEB. 11:13.

THEY are in the world," said Jesus of his disciples. But he explained: "They are no part of the world, just as I am no part of the world." (John 17:11, 14) Thus, Jesus clearly indicated the position of his true followers with respect to "this system of things," whose god is Satan. (2 Cor. 4:4) Although living in this wicked world, they would be no part of it. Their situation in this system

would be that of "aliens and temporary residents."—1 Pet. 2:11.

They Lived as "Temporary Residents"

² From earliest times, faithful servants of Jehovah stood out as different from those in the ungodly world in which they lived. Before the Flood, Enoch and Noah "walked"

^{1.} What did Jesus say about the position of his followers with regard to the world?

^{2, 3.} Why can it be said that Enoch, Noah, and Abraham and Sarah lived as "strangers and temporary residents"?

with the true God." (Gen. 5:22-24: 6:9) Both of them were courageous preachers of Iehovah's iudgments against Satan's wicked world. (Read 2 Peter 2:5; Jude 14, 15.) Because they walked with God in an ungodly world, Enoch "pleased God well" and Noah "proved himself faultless among his contemporaries."-Heb. 11:5; Gen. 6:9.

³ At God's invitation. Abraham and Sarah gave up the comforts of city life in Ur of the Chaldeans and accepted the challenge of living as nomads in a foreign land, (Gen. 11:27. 28; 12:1) The apostle Paul wrote: "By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going. By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise." (Heb. 11: 8, 9) Concerning such faithful servants of Jehovah, Paul said: "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them and publicly declared that they were strangers and temporary residents in the land."—Heb. 11:13.

A Warning to the Israelites

⁴ Abraham's descendants, the Israelites. became numerous and were eventually organized into a nation with a law code and a land. (Gen. 48:4; Deut. 6:1) The people of Israel were never to forget that the real Owner of their land was Jehovah. (Lev. 25:23) They were like tenants obliged to respect the Owner's wishes. Moreover, they were to remember that "not by bread alone does man live"; they were not to let material prosperity cause them to forget Jehovah. (Deut. 8:1-3)

Before settling in their land, the Israelites were given this warning: "It must occur that when Iehovah vour God will bring vou into the land that he swore to your forefathers Abraham, Isaac and Jacob to give you, great and good-looking cities that you did not build, and houses full of all good things and that you did not fill, and cisterns hewn out that you did not hew out, vineyards and olive trees that you did not plant, and you shall have eaten and become satisfied, watch out for yourself that you may not forget Jehovah."-Deut. 6:10-12.

⁵ This warning was not unfounded. In Nehemiah's day, a group of Levites recalled with shame what occurred after the Israelites took possession of the Promised Land. After the people of Israel occupied comfortable houses and had an abundance of food and wine, "they began to eat and to be satisfied and to grow fat." They rebelled against God, even killing the prophets he sent to warn them. Jehovah therefore abandoned them to their enemies. (Read Nehemiah 9:25-27; Hos. 13:6-9) Later, under Roman domination, the faithless Jews went so far as to kill the promised Messiah! Jehovah rejected them and transferred his favor to a new nation, spiritual Israel.—Matt. 21:43; Acts 7: 51, 52; Gal. 6:16.

"No Part of the World"

⁶ As shown earlier in this article, the Head of the Christian congregation, Jesus Christ, made it clear that his followers would be separate from the world. Satan's wicked system of things. Shortly before his death, Jesus told his disciples: "If you were part of the world,

^{4.} What warning were the Israelites given before they became residents in their land?

^{5.} Why did Jehovah reject Israel, and to what new nation did he transfer his favor?

^{6, 7. (}a) How would you explain what Jesus said about the position of his followers with regard to the world? (b) Why were true Christians not to become a part of Satan's system?



The early Christians abstained from violent and immoral entertainment

the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you."—John 15:19.

⁷ As Christianity spread, were Christians to come to terms with the world, conforming to its practices and becoming a part of it? No. Wherever they lived, they were to distinguish themselves from Satan's system. Some 30 years after Christ's death, the apostle Peter wrote to Christians living in different parts of the Roman world: "Beloved, I exhort you as aliens and temporary residents to keep abstaining from fleshly desires, which are the very ones that carry on a conflict against the soul. Maintain your conduct fine among the nations."—1 Pet. 1:1; 2:11, 12.

⁸ Confirming that early Christians conducted themselves as "aliens and temporary residents" in the Roman world, historian Kenneth Scott Latourette wrote: "It is one of the commonplaces of history that in its first three centuries Christianity

8. How did one historian describe the relationship of early Christians to the world?

met persistent and often severe persecution . . . The accusations varied. Because they refused to participate in pagan ceremonies the Christians were dubbed atheists. Through their abstention from much of the community life—the pagan festivals, the public amusements which to Christians were shot through and through with pagan beliefs, practices, and immoralities—they were derided as haters of the human race."

Not Using the World to the Full

⁹ What is the situation today? With regard to "the present wicked system of things," we maintain the same stance as did the early Christians. (Gal. 1:4) Because of this, we are misunderstood by many and are even hated by some. Yet, we certainly are not "haters of the human race." Out of love for fellow humans, we go from house to house, making every effort to contact each occupant with the "good news of [God's] kingdom." (Matt. 22:39; 24:14) We do this because we are convinced that Jehovah's Kingdom government under Christ will shortly put an end to im-

^{9.} As true Christians, how do we give proof that we are not "haters of the human race"?

perfect human rulership, replacing it with a righteous new system of things.—Dan. 2:44: 2 Pet. 3:13.

¹⁰ In view of the imminent end of the present system of things, as Jehovah's servants we realize that this is no time to settle down in this dying world. We heed the apostle Paul's words: "This I say, brothers, the time left is reduced. Henceforth let those who buy [be] as those not possessing, and those making use of the world as those not using it to the full; for the scene of this world is changing." (1 Cor. 7:29-31) But how do present-day Christians make use of the world? They do this by using modern technology and means of communication to spread Bible knowledge worldwide in hundreds of languages. They make limited use of the world to earn a living. They purchase necessary goods and services made available in the world. However, they avoid using the world to the full in that they keep worldly possessions and occupations in the proper place.-Read 1 Timothy 6:9.10.

¹¹ Vigilant Christians refrain from using the world to the full with regard to higher education. Many people in this world consider higher education an indispensable stepping-stone to prestige and an affluent life. But we Christians live as temporary residents and pursue different goals. We avoid "minding lofty things." (Rom. 12:16; Jer. 45:5) Since we are Jesus' followers, we heed his warning: "Keep your eyes open and guard against every sort of covetousness, because even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) Consequently, young Christians are encouraged to pursue spiritual goals, getting only as much education as is required to meet their basic needs while focusing on preparing themselves to serve Jehovah 'with their whole heart, soul. strength, and mind.' (Luke 10:27) By doing so, they can become "rich toward God." -Luke 12:21: read Matthew 6:19-21.

Avoid Being Weighed Down by the Anxieties of Life

¹² Iehovah's servants differ from people of the world in their attitude toward material things. In this regard, Jesus told his followers: "Never be anxious and say, 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' For all these are the things the nations are eagerly pursuing. For your heavenly Father knows you need all these things. Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you." (Matt. 6: 31-33) From personal experience, many of our fellow believers have found that our heavenly Father supplies the things they need.

¹³ "Godliness with contentment is great gain." (1 Tim. 6:6. New International Version) That is the very opposite of the viewpoint of people in today's world. For example, when young people get married, many of them expect to 'have it all' right away—a house or an apartment fully furnished and well-equipped, a nice car, and the latest electronic devices. However, Christians who live as temporary residents do not let their desires go beyond what is reasonable and possible for them. Indeed, it is commendable that many forgo certain material comforts in order to devote more time and energy to Jehovah's service as zealous Kingdom publishers. Others serve as pioneers, at Bethel,

^{10, 11. (}a) How do we make limited use of the world? (b) What are some ways in which vigilant Christians refrain from using the world to the full?

^{12, 13.} How does our heeding Jesus' words recorded at Matthew 6:31-33 distinguish us from people in the world?

in the traveling work, or as missionaries. How much all of us appreciate the whole-hearted service of our fellow worshippers of Jehovah!

¹⁴ In his parable of the sower, Jesus said that "the anxiety of this system of things and the deceptive power of riches" can choke the word of God in our hearts and cause us to become unfruitful. (Matt. 13:22) Our living contentedly as temporary residents in this system of things helps us to avoid falling into this trap. Instead, it enables us to keep our eye "simple," or "in focus," looking "all one way" toward God's Kingdom and keeping its interests first in our lives.—Matt. 6:22, ftn.

"The World Is Passing Away"

15 A fundamental reason why we as true Christians consider ourselves to be "aliens and temporary residents" in this world is our conviction that its days are numbered. (1 Pet. 2:11; 2 Pet. 3:7) This outlook determines our choices in life, our desires, and our aspirations. The apostle John counseled fellow believers not to love the world or the things in the world because "the world is passing away and so is its desire, but he that does the will of God remains forever." −1 John 2:15-17.

¹⁶ The Israelites were told that if they obeyed Jehovah, they would become his "special property out of all other peoples." (Ex. 19:5) When faithful, Israel differed from all other nations in worship and way of life. Similarly today, Jehovah has separated for himself a people who are markedly different from Satan's world. We are told: "Repudiate

ungodliness and worldly desires and . . . live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and glorious manifestation of the great God and of the Savior of us, Christ Jesus, who gave himself for us that he might deliver us from every sort of lawlessness and cleanse for himself a people peculiarly his own, zealous for fine works." (Titus 2:11-14) This "people" is made up of anointed Christians and millions of Jesus' "other sheep," who aid and support them.—John 10:16.

17 "The happy hope" of the anointed is that of reigning with Christ in heaven. (Rev. 5:10) When the hope of eternal life on earth is fulfilled for the other sheep, they will no longer be temporary residents in a wicked world. They will have beautiful homes and an abundance to eat and drink. (Ps. 37:10, 11; Isa. 25:6; 65:21, 22) Unlike the Israelites, they will never forget that all of this is from Jehovah, "the God of the whole earth." (Isa. 54:5) Neither the anointed nor the other sheep will regret having lived as temporary residents in this wicked world.

17. Why will the anointed and their companions never regret having lived as temporary residents in this wicked world?

How Would You Answer?

- In what way did faithful men of old live as temporary residents?
- How did the early Christians conduct themselves with regard to the world?
- How do true Christians limit their use of the world?
- Why will we never regret having lived as temporary residents in this wicked world?

^{14.} What lesson can we draw from Jesus' parable of the sower?

^{15.} What words of the apostle John determine the outlook and conduct of true Christians toward the present world?

^{16.} How can we show that we have been set apart as a distinct people?

Ouestions From Readers

Is it possible to determine the exact time of day that the impalement of Jesus Christ took place?

This question arises because of a seeming discrepancy between the inspired accounts of lesus' death recorded by the Gospel writer Mark and by the apostle John. Mark states: "It was now the third hour, and they [soldiers] impaled him." (Mark 15:25) According to John, "it was about the sixth hour" when Pilate handed lesus over to the lews to be impaled. (John 19:14-16) Bible expositors have offered various explanations in an effort to resolve this seeming contradiction. However, sufficient Scriptural information is not available to explain the difference between the two accounts. Still, considering how people viewed time back in those days can be helpful.

In the first century of our Common Era, the Jews divided the daylight into 12 hours, counting from sunrise. (John 11:9) "The third hour" extended therefore from eight o'clock to nine o'clock in the morning and "the sixth hour" ended about noon. Of course, the sun rose and set at different times during the year. Consequently, the length of the daylight period varied, according to the season. Moreover, the hour of the day was determined by observing the position of the sun. Hence, references to time were approximate. The Christian Greek Scriptures generally refer to events occurring at the third, sixth, or ninth hour—often meaning about that time. (Matt. 20:3, 5; Acts 10:3, 9, 30) More specific reference, such as "the seventh hour," was made only when the timing was essential to the development of the account being related.—John 4:52.

The Gospel accounts harmonize with regard to the timing of events during lesus' last day on earth. All four indicate that the priests and older men met after dawn and then had lesus taken to the Roman Governor Pontius Pilate. (Matt. 27:1; Mark 15:1; Luke 22:66; John 18:28) Matthew, Mark, and Luke all report that from the sixth hour, when lesus was already on the stake, darkness fell over the land "until the ninth hour."—Matt. 27:45, 46: Mark 15:33, 34; Luke 23:44.

One significant factor that may have a bearing on the timing of Jesus' impalement is this: Scourging or whipping was considered a part of the impalement process. Sometimes the scourging was so terrible that the victim died under it. In Jesus' case, it must have been sufficiently severe to make it necessary for another man to carry the torture stake after lesus started out bearing it alone. (Luke 23:26; John 19:17) If the scourging was viewed as the start of the impalement procedure, some time would have to elapse before the nailing of Jesus to the torture stake took place. Different individuals might therefore give different times for the impalement, depending on the stage of the overall process during which they personally took note of the time.

The apostle John wrote his account decades after the other Gospel writers. He therefore had access to their accounts. True. John included a time that appears to vary from that given by Mark. However, this provides clear evidence that John did not simply copy Mark's account. Both John and Mark were inspired by God. Although sufficient Scriptural information is not available to explain the difference, we can trust the Gospel accounts.

Do You Find Joy in "the Privilege of Kindly Giving"?

EARLY Christians in Philippi were known for their generous support of true worship. In his inspired letter to them, the apostle Paul wrote: "I thank my God always upon every remembrance of you in every supplication of mine for all of you, as I offer my

supplication with joy, because of the contribution you have made to the good news from the first day until this moment." (Phil. 1:3-5) Paul well remembered when Lydia and her household were baptized and she hospitably insisted that he and his preaching companions stay in her house.—Acts 16: 14. 15.

Not long thereafter, the newly formed congregation in Philippi twice sent provisions to Paul during his stay of several weeks with fellow believers in Thessalonica, nearly 100 miles (160 km) away. (Phil. 4:15, 16) A few years later, while the Philippians and

WAYS IN WHICH SOME CHOOSE TO GIVE

CONTRIBUTIONS TO THE WORLDWIDE WORK

Many set aside, or budget, an amount that they place in the contribution boxes labeled "Worldwide Work."

Each month, congregations forward these amounts to the office of Jehovah's Witnesses that serves their respective countries. Voluntary donations of money may also be sent directly to Watchtower Bible and Tract Society of New York, Inc., Attention Treasurer's Office, 25 Columbia Heights, Brooklyn, New York 11201-2483, or to the branch office of Jehovah's Witnesses that serves your country. (Voluntary donations specified in the sections below can also be sent to the branch office of Jehovah's Witnesses that serves your country.) Checks sent to the above address should be made payable to "Watchtower." Jewelry or other valuables may be donated as well. A brief letter stating that such items are an outright gift should accompany these contributions.

CONDITIONAL-DONATION TRUST ARRANGEMENT

Money may be placed in trust with Watch Tower Bible and Tract Society of Pennsylvania for use worldwide. However, upon request the funds will be returned. For more information, please contact the Treasurer's Office by writing to the address noted above or by telephoning (718) 560-7500.

CHARITABLE PLANNING

In addition to outright gifts of money, there are other methods of giving to benefit Kingdom service worldwide. These include:

Insurance: Watch Tower Bible and Tract Society of Pennsylvania may be named as the beneficiary of a life insurance policy or a retirement/pension plan.

Bank Accounts: Bank accounts, certificates of deposit, or individual retirement accounts may be placed in trust for or made payable on death to Watch Tower Bible and Tract Society of Pennsylvania, in accord with local bank requirements.

Stocks and Bonds: Stocks and bonds may be donated to Watch Tower Bible and Tract Society of Pennsylvania as an outright gift or Watch Tower Bible and Tract Society of Pennsylvania may be named as a Transfer on Death beneficiary.

Real Estate: Salable real estate may be donated either by making an outright gift or, in the case of residential property, by reserving a

other Macedonian brothers were experiencing affliction and "deep poverty," they heard about the need of persecuted Christians in Jerusalem and wanted to help them. Paul testified that this was really "beyond their actual ability." Yet, he wrote: "They . . . kept begging us with much entreaty for the privilege of kindly giving."-2 Cor. 8:1-4: Rom. 15:26.

Some ten years after the Philippians first embraced Christianity, they were still displaying the same generous spirit. Having heard that Paul was imprisoned in Rome, they sent Epaphroditus 800 miles

(1,287 km) over land and sea carrying supplies to the apostle. Clearly, the Philippians wanted to provide for Paul so that he could keep on strengthening the brothers and preaching, even while he was imprisoned. -Phil. 1:12-14; 2:25-30; 4:18.

Today, true Christians consider it a privilege to support the Kingdom-preaching and disciple-making work. (Matt. 28:19, 20) They promote Kingdom interests by contributing time, effort, and funds. The accompanying box presents some ways in which you can share in supporting this God-given activity.

life estate to the donor, who can continue to live therein during his or her lifetime. Contact the branch office in your country before deeding any real estate.

Gift Annuity: A gift annuity is an arrangement whereby one transfers money or securities to a designated corporation that is used by lehovah's Witnesses. In exchange, the donor, or someone designated by the donor, receives a specified annuity payment every year for life. The donor receives an income-tax deduction for the year in which the gift annuity is established.

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As the term "charitable planning" implies, these types of donations typically require some planning on the part of the donor. To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable planning, a brochure has been pre-

pared in English and Spanish entitled Charitable Plannina to Benefit Kinadom Service Worldwide. The brochure was written to provide information on a variety of ways that gifts may be made either now or through a bequest at death. After reading the brochure and conferring with their own legal or tax advisers, many have been able to help support our religious and humanitarian activities worldwide and maximize their tax benefits while doing so. This brochure may be obtained by requesting a copy directly from the Charitable Planning Office.

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Watch Tower Bible and Tract Society of Pennsylvania 100 Watchtower Drive Patterson, New York 12563-9204 Telephone: (845) 306-0707

HELP MEN TO PROGRESS SPIRITUALLY

"From now on you will be catching [people] alive."—LUKE 5:10.

URING a preaching tour throughout Galilee, Jesus and his disciples boarded a boat to withdraw into a lonely place. But crowds followed them on foot. Those who came that day numbered "about five thousand men, besides women and young children." (Matt. 14:21) On another occasion. a crowd approached Jesus, desiring to be healed and to hear him speak. Included were "four thousand men, besides women and young children." (Matt. 15:38) Evidently, many men were among the people who came to Jesus and showed interest in his teaching. In fact, he expected many others to respond, for after providing a miraculous catch of fish, Jesus told his disciple Simon: "From now on you will be catching men [or, people] alive." (Luke 5:10) His disciples were to lower their nets into the sea of mankind and could expect that their 'catch' would include many men.

² Today, men likewise show interest in the Scriptural message we preach and respond to it. (Matt. 5:3) However, many men hold back and fail to progress spiritually. How can we help them? Although Jesus did not develop a special ministry to seek out men, he certainly addressed issues that concerned the men of his day. Using his example, let us examine how we can help men deal with three common concerns today: (1) making a living, (2) fear of popular opinion, and (3) feelings of inadequacy.

Making a Living

³ "Teacher," said a scribe to Jesus, "I will follow you wherever you are about to go." However, when Jesus told him that "the Son of man has nowhere to lay down his head," the scribe had second thoughts. The uncertainty of where his next meal would come from or where he would live apparently did not sit well with the scribe, for there is no indication that he became a follower of Christ.—Matt. 8:19, 20.

⁴ Men often put material security ahead of spiritual pursuits. Getting higher education and securing a well-paying job are priorities for many of them. According to their way of thinking, the reward of making money is more urgent and practical than any benefits that might come from studying the Scriptures and seeking a close relationship with God. What the Bible teaches may appeal to them, but "the anxieties of this system of things and the deceptive power of riches" choke whatever interest they may have. (Mark 4:18, 19) Consider how Jesus helped his disciples to adjust their priorities.

⁵ Andrew and his brother Simon Peter were partners in a fishing business. So were John, his brother James, and their father, Zebedee. Business was good enough to require the help of hired men. (Mark 1:16-20)

^{1, 2. (}a) How did men respond to Jesus' preaching? (b) What will be considered in this article?

^{3, 4. (}a) What is a major concern for many men? (b) Why do some men put earning a living ahead of spiritual pursuits?

^{5, 6.} What helped Andrew, Peter, James, and John to adjust their priorities regarding sharing in the preaching work and making a living?

When Andrew and John first learned about Jesus from John the Baptizer, they were convinced that they had found the Messiah. Andrew shared the news with his brother Simon Peter, and perhaps John did so with his brother James. (John 1:29, 35-41) In the following months, all four spent time with Jesus as he preached in Galilee, Judea, and Samaria. Then the four disciples returned to the fishing business. They had an interest in spiritual matters, but the ministry was not their number one concern.

⁶ Some time later, Jesus invited Peter and Andrew to come after him and become "fishers of men." How did the two respond? "At once abandoning the nets, they followed him." It was the same with James and John, "At once leaving the boat and their father, they followed him." (Matt. 4:18-22) What helped these men take up the fulltime ministry? Was it an emotional, spur-ofthe-moment decision? Hardly! Over the previous months, these men listened to Iesus, saw him perform miracles, observed his zeal for righteousness, and witnessed the amazing response to his preaching. As a result, their faith in Jehovah and their trust in him became stronger!

⁷ How can we imitate Jesus in helping our Bible students to build their trust in Jehovah? (Prov. 3:5, 6) The way we teach has a considerable bearing on this. When teaching, we can highlight God's promise to bless us abundantly if we put Kingdom interests first. (Read Malachi 3:10; Matthew 6:33.) Although we can use various scriptures to emphasize how Jehovah provides for his people, not to be overlooked is the effect of the example we ourselves set. Sharing experiences from our own life can accomplish



Do you make opportunities to reach men with the good news?

much in helping our students develop reliance on Jehovah. We can also share encouraging experiences that we read about in our literature.*

⁸ Developing strong faith requires more than reading and hearing about how others have experienced Jehovah's blessing. A Bible student also needs to experience Jehovah's goodness personally. The psalmist sang: "Taste and see that Jehovah is good, O you people; happy is the able-bodied man that takes refuge in him." (Ps. 34:8) How can we assist the student to see that Jehovah is good? Suppose a student who has financial worries is also trying to overcome a bad habit, such as smoking, gambling, or heavy drinking. (Prov. 23:20, 21; 2 Cor. 7:1; 1 Tim. 6:10) Would not teaching the student to pray for God's assistance in overcoming a bad habit help him to experience Jehovah's

^{7.} How can we help Bible students to build trust in Jehovah's ability to provide for his people?

^{*} See Yearbooks of Jehovah's Witnesses as well as life stories published in The Watchtower and Awake!

^{8. (}a) Why is it important for a Bible student to "taste and see that Jehovah is good"? (b) How can we assist our student to experience Jehovah's goodness personally?

goodness? Consider also what can happen when we encourage the student to give priority to spiritual things by making time for weekly Bible study and preparing for and attending Christian meetings. Why, as he personally experiences Jehovah's blessing on his efforts, his faith will grow stronger!

Fear of Popular Opinion

⁹ Because of peer pressure, some men may hesitate to follow Christ fully. Nicodemus and Joseph of Arimathea kept their interest in Jesus secret because they were afraid of what other Jews might say or do if they found out. (John 3:1, 2; 19:38) This fear was not imaginary. The religious leaders' hatred for Jesus eventually became so great that anyone who confessed faith in him was expelled from the synagogue.—John 9:22.

¹⁰ In some places today, if a man takes too much interest in God, the Bible, or religion, he may be harassed by his workmates, friends, or relatives. In other places, it may even be dangerous to talk about changing one's religion. Peer pressure can be especially difficult when a man is actively serving in the military, in politics, or in the local community. For example, a man in Germany admitted: "What you Wit-

nesses preach about the Bible is true. But if I became a Witness today, by tomorrow everyone would know about it. What would they think at work, in the neighborhood, and at the club my family

9, 10. (a) Why did Nicodemus and Joseph of Arimathea keep their interest in Jesus secret? (b) Why do some men today hesitate to follow Christ?

How can you prepare your Bible student to face trials?

and I belong to? I could not put up with that"

¹¹ Although none of Jesus' apostles were cowards, they all struggled with fear of man. (Mark 14:50, 66-72) How did Jesus help them to progress despite intense pressure from their peers? Jesus took steps to prepare his disciples for the opposition they would later face. "Happy are you whenever men hate you," he said, "and whenever they exclude you and reproach you and cast out your name as wicked for the sake of the Son of man." (Luke 6:22) Iesus warned his followers that they should expect reproach. Any reproach was "for the sake of the Son of man." Iesus also assured them that God would back them up as long as they relied on Him for help and strength. (Luke 12:4-12) Moreover, Jesus invited new ones to associate freely with his disciples and make friends with them.—Mark 10:29, 30.

¹² We too need to assist Bible students to overcome fear of man. A challenge is often easier to face when it is anticipated. (John 15:19) For instance, why not help the stu-

^{12.} In what ways can we help new ones to overcome fear of man?



^{11.} How did Jesus help his disciples to cope with fear of man?

dent to prepare simple, reasonable, Biblebased replies to the questions and objections his fellow employees and others may bring up? In addition to our being his personal friend, we can introduce him to other members of the congregation, especially those with whom he might have something in common. Above all, we should teach him to pray regularly and from the heart. This can help him to draw close to God and make Jehovah his Refuge and Rock.—Read Psalm 94:21-23: James 4:8.

Feelings of Inadequacy

¹³ Certain men hold back from getting involved in spiritual matters because they do not read well or cannot express themselves fluently or are just shy. Some men are uncomfortable sharing their views or feelings in a public setting. The thought of having to study, comment at Christian meetings, or share their faith with others may seem overwhelming to them. "When I was young," admits a Christian brother, "I would quickly walk up to the door, pretend to ring the doorbell, and quietly walk away, hoping no one would hear or see me. . . . The thought of going from door to door made me physically ill."

14 Think of the lack of confidence Jesus' disciples must have experienced when they could not heal a demon-possessed boy. The son's father came to Jesus and said: "[My son] is an epileptic and is ill, for he falls often into the fire and often into the water: and I brought him to your disciples, but they could not cure him." Jesus expelled the demon, thus curing the boy. The disciples later approached Jesus and asked: "Why is it we could not expel it?" Jesus answered: "Because of your little faith. For truly I say to you. If you have faith the size of a mustard grain, you will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for vou." (Matt. 17:14-20) Faith in Jehovah is needed in order to overcome mountainlike obstacles. What happens if a person loses sight of this and begins to focus on his own abilities? Failure to succeed will result in a lack of confidence.

¹⁵ A fine way to help someone struggling with feelings of inadequacy is to encourage him to focus on Jehovah instead of on himself. Peter wrote: "Humble vourselves . . . under the mighty hand of God, that he may exalt vou in due time: while vou throw all your anxiety upon him." (1 Pet. 5:6, 7) This requires that we help our Bible student to develop spirituality. A spiritually inclined person keenly values spiritual things. He loves God's Word and manifests "the fruitage of the spirit" in his life. (Gal. 5:22, 23) He is a man of prayer. (Phil. 4:6, 7) Moreover, he looks to God for the courage and strength needed to face any situation or to fulfill any assignment successfully.-Read 2 Timothy 1:7.8.

¹⁶ Some students may also need practical assistance with their reading, conversation,

How Would You Answer?

- How can men be helped to give spiritual pursuits priority?
- How can we help new ones to cope with peer pressure?
- What may help some to overcome feelings of inadequacy?

^{13.} How can feelings of inadequacy hold some back from getting involved in spiritual matters? 14. Why could Jesus' disciples not heal a demonpossessed boy?

^{15, 16.} How may we be able to help a Bible student to overcome feelings of inadequacy?

or speaking abilities. Others may feel unworthy of serving God because of the bad acts they committed before coming to know Jehovah. In either case, our loving, patient assistance may be just what they need. "Persons in health do not need a physician," said Jesus, "but the ailing do."—Matt. 9:12.

'Catch' More Men

¹⁷ It is our desire that many more men will respond to the deeply satisfying message that is found only in the Bible. (2 Tim. 3:16, 17) So how can we reach out to more men in our ministry? By spending more time wit-

17, 18. (a) How might we reach out to more men in our ministry? (b) What will we study next?

nessing in the evenings, on weekend afternoons, or during holidays when more men are at home. We can ask to speak with the man of the house when possible. Let us witness informally to male workmates when appropriate and reach out to unbelieving husbands in the congregation.

¹⁸ As we preach to everyone we meet, we can be confident that those with appreciative hearts will respond favorably. Let us patiently help all who show a sincere interest in the truth. How, though, can we help baptized men in the congregation to reach out and qualify for responsibility in God's organization? The next article will address this question.

TRAIN OTHERS TO REACH OUT

"Everyone that is perfectly instructed will be like his teacher."—LUKE 6:40.

CONCLUDING his Gospel account, the apostle John wrote: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written." (John 21:25) Among all the things that Jesus accomplished during his short but dynamic ministry was the locating, training, and organizing of men who would take the lead after his earthly sojourn. When he returned to heaven in 33 C.E., Jesus left behind the foundation of a remarkable congregation that would quickly number into the thousands.—Acts 2:41, 42; 4:4; 6:7.

^{1.} During his earthly ministry, how did Jesus lay the foundation for a remarkable congregation?

² With more than seven million active Kingdom proclaimers in over 100,000 congregations worldwide today, there continues to be a need for men to take the lead in spiritual matters. For instance, Christian elders are greatly needed. Those who reach out for this privilege of service are to be commended, for they are "desirous of a fine work." —1 Tim. 3:1.

³ However, men do not automatically qualify for privileges in the congregation. Mere secular education or life experience does not prepare a man for this kind of work. To serve properly in such a capacity, a man

^{2, 3. (}a) Why is there a pressing need for baptized men to reach out? (b) What will be considered in this article?

must qualify spiritually. More than abilities or accomplishments, he must have spiritual qualities. How can men in the congregation be helped to qualify? "Everyone that is perfectly instructed will be like his teacher." said Jesus. (Luke 6:40) In this article, we will consider some of the ways in which the Master Teacher, Jesus Christ, helped his disciples to qualify for greater responsibility, and we will see what lessons we can draw from what he did

"I Have Called You Friends"

⁴ Jesus treated his disciples as friends, not as inferiors. He spent time with them. took them into his confidence, and 'made known to them all the things he had heard from his Father.' (Read John 15:15.) Imagine how thrilled they were when Jesus answered their question: "What will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3, 4) He also shared with his followers his private thoughts and feelings. On the night of his betrayal, for instance, Jesus took Peter, James, and John into the garden of Gethsemane, where he prayed earnestly from his troubled heart. The three apostles may not have heard what Jesus was saying in prayer, but they must have sensed the gravity of the occasion. (Mark 14:33-38) Think, too, of the impact that the transfiguration must have had earlier on the three. (Mark 9:2-8; 2 Pet. 1: 16-18) The intimate friendship that Jesus forged with his disciples was an anchor for them as they later cared for weighty assignments.

⁵ Like Jesus, Christian elders today befriend and help others. They cultivate a warm, close relationship with their fellow believers by taking time to show personal interest in them. While elders recognize the importance of confidentiality, they are not secretive. Elders trust their brothers and share with them Scriptural truths they themselves have learned. By no means do elders treat as inferior a ministerial servant who may be comparatively young. Instead, they think of him as a spiritual man with potential who is performing a valuable service in behalf of the congregation.

"I Set the Pattern for You"

⁶ Although Jesus' disciples had appreciation for spiritual things, their thinking was sometimes influenced by their background and culture. (Matt. 19:9, 10: Luke 9:46-48: John 4:27) However, Jesus did not lecture or threaten his disciples. He neither burdened them with unreasonable demands nor advised them to do one thing while he himself did something else. Rather, Jesus taught them by example.—Read Iohn 13:15.

⁷ What kind of model did Jesus leave for his disciples? (1 Pet. 2:21) He kept his life simple so that he could freely minister to others. (Luke 9:58) Jesus was modest and always based his teaching on the Scriptures. (John 5:19: 17:14. 17) He was approachable and kind. Love was the motivation for everything he did. (Matt. 19:13-15: John 15:12) Jesus' example had a positive influence on his apostles. For instance, James did not cower in the face of death but until he was executed, lovally served God. (Acts 12:1, 2) John faithfully followed in Jesus' footsteps for more than 60 years.—Rev. 1:1, 2, 9.

⁸ Elders who are self-sacrificing, humble, and loving provide the kind of example that

^{4.} How did Jesus show himself to be a real friend to his disciples?

^{5.} What are some ways in which Christian elders can make themselves available to others?

^{6, 7.} Describe the example Jesus set for his disciples and the effect this had on them.

^{8.} What example do elders set for younger men and others?

younger men need. (1 Pet. 5:2, 3) Moreover, elders who are exemplary in faith, in teaching, in Christian living, and in the ministry experience the satisfaction of knowing that others can imitate their faith.—Heb. 13:7.

'Giving Them Orders, Jesus Sent Them Forth'

⁹ After zealously engaging in his ministry for about two years, Jesus expanded the preaching activity by sending out his 12 apostles to preach. First, though, he gave them instructions. (Matt. 10:5-14) When about to feed a crowd of thousands miraculously, Jesus told his disciples how he wanted them to organize the people and distribute the food. (Luke 9:12-17) Clearly, then, Jesus trained his disciples by giving them clear and specific direction. This pattern of training, coupled with the powerful influence of holy spirit, later equipped the apostles to organize the extensive preaching work that took place in 33 C.E. and thereafter.

¹⁰ Today, spiritual instruction begins when a man accepts a Bible study. We may need to help him to read well. Our assistance continues as we conduct Bible studies with him. When he starts to attend Christian meetings regularly, his spiritual training will progress as he participates in the Theocratic Ministry School, becomes an unbaptized publisher, and so forth. After baptism, his training can include such things as helping with Kingdom Hall maintenance. In time, a brother can be helped to see what he needs to do to qualify as a ministerial servant.

¹¹ When giving a baptized brother an assignment, an elder gladly explains the relevant organizational procedures and provides needed instruction. The brother being

trained must understand what is expected of him. If he is struggling with what he is asked to do, a loving elder does not quickly conclude that he is not qualified. Rather, the elder kindly points out the specific areas of concern and reviews the goals and procedures. Seeing men respond positively to such efforts and thus experience the joy that comes from serving others is a source of happiness to the elders.—Acts 20:35.

"The One Listening to Counsel Is Wise"

¹² Iesus trained his disciples by providing personal counsel tailored to their needs. For example, he rebuked James and John for wanting to call down fire from heaven on some Samaritans who had not received him. (Luke 9:52-55) When the mother of James and John approached Iesus on their behalf to ask that they be granted favored positions in the Kingdom, Jesus addressed the brothers directly, saying: "This sitting down at my right hand and at my left is not mine to give. but it belongs to those for whom it has been prepared by my Father." (Matt. 20:20-23) At all times. Jesus gave counsel that was clear. practical, and solidly based on godly principles. He taught his disciples to reason on such principles. (Matt. 17:24-27) Jesus also recognized the limitations of his followers and did not expect perfection from them. His counsel was motivated by genuine love. -John 13:1.

¹³ Every man who reaches out for responsibility in the Christian congregation needs counsel or Scriptural advice at one time or another. "The one listening to counsel is wise," states Proverbs 12:15. "I found that my biggest challenge was dealing with my own imperfections," says one young brother.

^{9.} How do we know that Jesus trained his disciples to carry out the evangelizing work?

^{10, 11.} In what ways can progressive training be provided for new ones?

^{12.} What made Jesus' counsel effective?

^{13, 14. (}a) Who needs counsel? (b) Give examples of what personal counsel an elder may offer to someone who is not progressing spiritually.

"The advice of an elder put this into proper perspective for me."

¹⁴ If elders observe that some questionable conduct is retarding a man's spiritual progress, they take the initiative to readjust him in a spirit of mildness. (Gal. 6:1) At times, counsel is needed because of some personality trait. If a brother seems somewhat self-sparing, for example, an elder may find it helpful to point out that Iesus was a zealous Kingdom proclaimer who commissioned his followers to make disciples. (Matt. 28:19, 20: Luke 8:1) If a brother appears ambitious, an elder might show him how Jesus helped His disciples to see the dangers of seeking prominence. (Luke 22:24-27) What if a brother has a tendency to be unforgiving? The illustration of the slave who refused to forgive a small debt even though he himself had been forgiven much more would make a powerful point. (Matt. 18:21-35) When counsel is needed, it is good for the elders to provide it at the earliest opportunity.-Read Proverbs 27:9.

"Be Training Yourself"

¹⁵ The elders take the lead in training men to reach out, but others can support their ef-

15. How can a man's family help him to serve others?

forts. For instance, a man's family can and should help him to reach out. And if he already is an elder, he will benefit from the support of a loving wife and unselfish children. Their willingness to share him with the congregation is essential if he is to succeed in shouldering his responsibility. Their self-sacrificing spirit brings him joy and is greatly appreciated by others.—Prov. 15:20; 31:10, 23.

¹⁶ Although others can help and support him, the primary responsibility for reaching out rests with the man himself. (Read Galatians 6:5.) Of course, a brother does not have to be a ministerial servant or an elder in order to help others and have a full share in the ministry. However, reaching out for privileges in the congregation does mean striving to meet the qualifications set out in the Scriptures. (1 Tim. 3:1-13; Titus 1:5-9; 1 Pet. 5:1-3) So if a man desires to serve as a ministerial servant or an elder but has not vet been appointed to be one, he should give attention to areas where he needs to make spiritual advancement. This calls for regular Bible reading, diligent personal study, serious meditation,

16. (a) The primary responsibility to reach out rests with whom? (b) How can a man reach out for privileges in the congregation?



What training can you provide your Bible student as he seeks to make progress?





How can men show that they are reaching out?

heartfelt prayer, and zealous participation in the Christian ministry. In such ways, he can personally apply Paul's counsel to Timothy: "Be training yourself with godly devotion as your aim."—1 Tim. 4:7.

17 But what if a man is not reaching out because of anxiety or feelings of inadequacy? He would do well to consider how much Jehovah God and Jesus Christ do for us. Indeed, Jehovah "daily carries the load for us." (Ps. 68:19) So our heavenly Father can help a brother to take on responsibility in the congregation. A brother who is not serving as a ministerial servant or an elder will also find it beneficial to consider the fact that there is a great need for mature men to accept privileges of service in God's organization. Reflecting on such points may move a brother to put forth effort to overcome negative feelings. He can pray for holy spirit, bearing in mind that its fruitage includes peace and self-control-qualities needed to dispel anxiety or feelings of inadequacy. (Luke 11:13; Gal. 5:22, 23) And one can be fully confident that Jehovah blesses all who reach out with a proper motive.

¹⁸ Could it be that a lack of motivation is preventing a baptized man from reaching out? What can help a brother who lacks the desire to serve? The apostle Paul wrote: "[God], for the sake of his good pleasure, is acting within you in order for you both to will and to act." (Phil. 2:13) The desire to serve is God-given, and Jehovah's spirit can strengthen a person to render sacred service. (Phil. 4:13) Moreover, a Christian can pray that God will make him do what is right. —Ps. 25:4, 5.

¹⁹ Jehovah blesses the efforts of older men to train others. His blessing is also experienced by those who respond and reach out for privileges in the congregation. The Scriptures assure us that among God's people "seven shepherds, yes, eight dukes"—the required number of capable men—will be raised up to take the lead in Jehovah's organization. (Mic. 5:5) What a blessing it is that so many Christian men are being trained and are humbly reaching out for privileges of service to Jehovah's praise!

19. Of what does the raising up of "seven shepherds, yes, eight dukes" assure us?

How Would You Answer?

- How did Jesus help his disciples to qualify for greater responsibility?
- How can elders imitate Jesus as they help men in the congregation to take the lead?
- What part does a man's family play in helping him to reach out?
- What can a man himself do to reach out for privileges?

^{17, 18.} What can a baptized brother do if anxiety, feelings of inadequacy, or a lack of motivation holds him back?