

**PLEASE NOTE** - The references below are taken from the 86-18 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Romans 1:9) 9 For God, to whom I render sacred service with my spirit in connection with the good news about his Son, is my witness of how without ceasing I always mention you in my prayers,

\*\*\* w00 11/15 p. 12 par. 12 Christians Find Happiness in Serving \*\*\*

12 The apostle Paul mentioned a major feature of our sacred service when he wrote: "God, to whom I render sacred service with my spirit in connection with the good news about his Son, is my witness of how without ceasing I always make mention of you in my prayers." (Romans 1:9) Yes, the preaching of the good news is not only a public service to those who hear it but also an act of worship to Jehovah God. Whether we find a receptive ear or not, the preaching work is sacred service rendered to Jehovah. Our endeavoring to tell others about the fine qualities and beneficent purposes of our beloved heavenly Father certainly brings us great joy.—Psalm 71:23.

(Romans 1:14, 15) 14 Both to Greeks and to foreigners, both to wise and to senseless ones, I am a debtor; 15 so I am eager to declare the good news . . .

\*\*\* w08 6/15 p. 30 par. 2 Highlights From the Letter to the Romans \*\*\*

1:14, 15. We have a number of reasons to declare the good news with eagerness. One of them is that we are debtors to people purchased with the blood of Jesus and are under obligation to help them spiritually.

\*\*\* w08 7/15 p. 6 par. 13 The House-to-House Ministry—Why Important Now? \*\*\*

13 The apostle Paul felt a personal responsibility to share the good news with others. He wrote: "Both to Greeks and to Barbarians, both to wise and to senseless ones I am a debtor: so there is eagerness on my part to declare the good news also to you there in Rome." (Rom. 1:14, 15) Out of gratitude for the mercy he had been shown, Paul felt compelled to try to help others to benefit from the undeserved kindness of God just as he had benefited from it. (1 Tim. 1:12-16) It was as if he owed a debt to each person he met, a debt that could be repaid only by sharing the good news with that person. Do you feel such a debt to the people in your territory?—Read Acts 20:26, 27.

(Romans 2:4) 4 Or do you despise the riches of his kindness and forbearance and patience, because you do not know that God in his kindness is trying to lead you to repentance?

\*\*\* w01 11/1 p. 13 pars. 17-18 Jehovah Is a God of Long-Suffering \*\*\*

Similarly today, Jehovah is showing great long-suffering, and this is lasting longer than some may have anticipated. However, that is no reason to give up. To do so would be tantamount to criticizing God for being long-suffering. Paul asked: "Do you despise the riches of his kindness and forbearance and long-suffering, because you do not know that the kindly quality of God is trying to lead you to repentance?"—Romans 2:4.

18 None of us can know the full extent to which we need God's long-suffering to make sure that we have his approval for salvation. Paul counsels us to "keep working out [our] own salvation with fear and trembling." (Philippians 2:12) The apostle Peter wrote to fellow Christians: "Jehovah is not slow respecting his promise, as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to attain to repentance."—2 Peter 3:9.

(Romans 3:21, 22) 21 But now apart from law God's righteousness has been revealed, as the Law and the Prophets bear witness, 22 yes, God's righteousness through the faith in Jesus Christ, for all those having faith. For there is no distinction.

\*\*\* w90 10/1 p. 20 pars. 16-18 Keep Seeking the Kingdom and God's Righteousness \*\*\*

16 God's righteousness comes about not through the Law but apart from it: "By works of law no flesh will be declared righteous before him, for by law is the accurate knowledge of sin. But now apart from law God's righteousness has been made manifest, as it is borne witness to by the Law and the Prophets; yes, God's righteousness through the faith in Jesus Christ." (Romans 3:20-22) So God's righteousness comes by faith in Christ Jesus—this was amply "borne witness to by the Law and the Prophets." The Messianic prophecies were fulfilled in Jesus. He also fulfilled the Law; it was taken out of the way by being nailed to his torture stake.—Luke 24:25-27, 44-46; Colossians 2:13, 14; Hebrews 10:1.

17 Hence, the apostle Paul wrote of the Jews' failure in seeking righteousness: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the Law, so that everyone exercising faith may have righteousness." (Romans 10:2-4) Paul also wrote of Christ Jesus: "The one who did not know sin he made to be sin for us, that we might become God's righteousness by means of him."—2 Corinthians 5:21.

18 The Jews viewed a dying Messiah as a weak nothing. The Greek philosophers scoffed at such a Messiah as foolishness. Nevertheless, it is as Paul proclaimed: "Both the Jews ask for signs and the Greeks look for wisdom; but we preach

Christ impaled, to the Jews a cause for stumbling but to the nations foolishness; however, to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because a foolish thing of God is wiser than men, and a weak thing of God is stronger than men." (1 Corinthians 1:22-25) Christ Jesus is a manifestation of God's power and wisdom and is God's means of righteousness and everlasting life for obedient mankind. "There is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved."—Acts 4:12.

(Romans 3:29) 29 Or is he the God of the Jews only? Is he not also the God of people of the nations? Yes, also of people of the nations.

\*\*\* g01 5/8 pp. 20-21 Was Jehovah the Tribal God of the Jews? \*\*\*

The Bible acknowledges the intimate association of Jehovah with the Israelite nation. But this is no reason to consider him a mere tribal god. The Christian apostle Paul asked: "Is he the God of the Jews only? Is he not also of people of the nations?" Paul's clear answer? "Yes, of people of the nations also." (Romans 3:29) Who was the God that Paul referred to? Well, in this same letter to the Romans, the name Jehovah appears 19 times. The apostle, quoting the ancient Hebrew prophet Joel, noted that not just the Jews but "everyone who calls on the name of Jehovah will be saved."—Romans 10:13; Joel 2:32.