

WEEK STARTING OCTOBER 28

Song 31 and Prayer

❑ **Congregation Bible Study:**

j/ p. 3 and Lessons 1-2 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: 1 Timothy 1–2 Timothy 4 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ **Service Meeting:**

Song 61

5 min: “What Will You Do During the Holidays?” Talk.

10 min: Highlight the Practical Value of the Good News. Discussion based on the *Ministry School* book, page 159. Demonstrate how the *Bible Teach* book might be presented by using an issue of local concern.

15 min: The Importance of Being on Time. Discussion. (1) How does Jehovah set a good example of being punctual? (Hab. 2:3) (2) How does our being on time for meetings and the ministry show respect for Jehovah and consideration for others? (3) How are the field service group and the conductor affected when we are late for the meeting for field service? (4) If we tell an interested person or Bible student that we will return at a certain time, why is it important that we be prompt? (Matt. 5:37) (5) What practical suggestions will help us to be on time for appointments in our ministry and for congregation meetings? Song 69 and Prayer

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning October 28, 2013.

1. What does it mean to have “the mind of Christ”? (1 Cor. 2:16) [Sept. 2, *w08* 7/15 p. 27 par. 7]
2. In what ways do we “flee from fornication”? (1 Cor. 6:18) [Sept. 2, *w08* 7/15 p. 27 par. 9; *w04* 2/15 p. 12 par. 9]
3. What did Paul mean when he wrote that women should “keep silent in the

congregations”? (1 Cor. 14:34) [Sept. 9, *w12* 9/1 p. 9, box]

4. How should Paul’s words recorded at 2 Corinthians 1:24 affect elders today? [Sept. 16, *w13* 1/15 p. 27 pars. 2-3]
5. How may we be guided by the statement found at 2 Corinthians 9:7? [Sept. 23, *g* 5/08 p. 21, box]
6. How may we benefit from heeding Paul’s counsel found at Galatians 6:4? [Sept. 30, *w12* 12/15 p. 13 par. 18]
7. What does it mean “to observe the oneness of the spirit”? (Eph. 4:3) [Oct. 7, *w12* 7/15 p. 28 par. 7]
8. How did Paul feel about the things he had left behind? (Phil. 3:8) [Oct. 14, *w12* 3/15 p. 27 par. 12]
9. What is the import of the counsel: “Let us not sleep on as the rest do”? (1 Thess. 5:6) [Oct. 21, *w12* 3/15 p. 10 par. 4]
10. How was Jesus’ sacrificial death “a corresponding ransom”? (1 Tim. 2:6) [Oct. 28, *w11* 6/15 p. 13 par. 11]

What Will You Do During the Holidays?

Because many people are home from work during religious and national holidays, these are often good times for us to share in the ministry. Congregations are encouraged to make special arrangements for holiday witnessing. If many in the territory will be sleeping later than usual, it would be good to adjust the time for the meeting for field service. An announcement may be made during the Service Meeting informing the congregation of any special arrangements for holiday witnessing and encouraging all who can to participate. Of course, holidays also afford us time to rest or to care for personal matters. But why not set aside part of the day for the ministry? Then you will enjoy the refreshment that comes from engaging in sacred service.—Matt. 11:29, 30.

31 *We Are Jehovah's Witnesses!* (Isaiah 43:10-12)

1. Men make gods of wood and stone,
 But the true God they've not known.
He is God Almighty,
 As he's often shown.
Other gods just cannot see
 What in future days will be.
For witnesses they look all in vain,
 Since none their godship can maintain.

(CHORUS)

*We're Jehovah's Witnesses.
We speak out in fearlessness.
Ours is the God of true prophecy;
What he foretells comes to be.*

2. Proudly we declare God's name,
 Bearing witness to his fame.
News about his Kingdom,
 Boldly we proclaim.
Others thus may come to see
 Truth from God that sets them free.
As they grow strong, their voices they'll raise,
 Joining with us to sing his praise.

(Chorus)

3. Witnessing exalts God's name,
Lifts therefrom reproach and shame.
And it warns the wicked,
Who God's name defame.
Pardon it holds out to men,
If they turn to God again.
Thus bearing witness brings joy and peace
And hope of life that will not cease.

(Chorus)

(See also Isa. 37:19; 55:11; Ezek. 3:19.)

What Is God's Will?

God wants us to live in peace and happiness on a paradise earth forever!

You may wonder, though, 'How could that ever happen?' The Bible says that God's Kingdom will make it possible, and it is God's will that all people learn about that Kingdom and his purpose for us.—Psalm 37:11, 29; Isaiah 9:7.

God wants us to benefit ourselves.

Just as a good father wishes the best for his children, our heavenly Father desires that we enjoy eternal happiness. (Isaiah 48:17, 18) He has promised that the one who "does the will of God remains forever."—1 John 2:17.

God wants us to walk in his paths.

The Bible says that our Creator wants to "instruct us about his ways" so that we can "walk in his paths." (Isaiah 2:2, 3) He has organized "a people for his name" to make his will known throughout the earth.—Acts 15:14.

God wants us to unite in worship of him.

Instead of dividing people, Jehovah's pure worship unites them in genuine love. (John 13:35) Who today are teaching men and women everywhere how to serve God in unity? We invite you to find out by means of this brochure.

FIND OUT MORE

Study the Bible with us.

Have you started studying the Bible with Jehovah's Witnesses? If not, would you like to have a personal Bible study? It is free. You will find that it is a fine way for you to draw closer to God.

Order free literature.

You may write to the appropriate address on the back cover of this brochure and request a publication in your language that will help you to understand the Bible.

Learn about us online.

Visit the official Web site of Jehovah's Witnesses. There you can read the Bible online and view or print out many of our publications in over 400 languages.

www.jw.org



What Sort of People Are Jehovah's Witnesses?

How many of Jehovah's Witnesses do you know? Some of us may be your neighbors, work colleagues, or classmates. Or we may have engaged you in Bible discussions. Who really are we, and why do we publicly share our beliefs?

We are ordinary people. We come from various backgrounds and social conditions. Some of us formerly practiced a different religion, while others did not believe in God. Before becoming Witnesses, however, all of us took the time to examine carefully the teachings of the Bible. (Acts 17:11) We agreed with what we learned, and then we made a personal choice to worship Jehovah God.

We benefit from studying the Bible. Like everyone else, we have to deal with problems and our own weaknesses. But by trying to apply Bible principles in our everyday lives, we have experienced a marked improvement in our quality of life. (Psalm 128:1, 2) That is one reason why we share with others the good things that we have learned from the Bible.

We live by godly values. These values, as taught in the Bible, promote well-being and respect for others, along with such qualities as honesty and kindness. They contribute to the development of healthy and productive members of society, and they encourage family unity and morality. Convinced that "God is not partial," we belong to a spiritual brotherhood that is truly international, free of racial and political barriers. Although we are ordinary, we make up a unique people.—Acts 4:13; 10:34, 35.

- What do Jehovah's Witnesses have in common with other people?
- What values have the Witnesses learned from studying the Bible?



Denmark



Taiwan



Venezuela



India

Why Are We Called Jehovah's Witnesses?

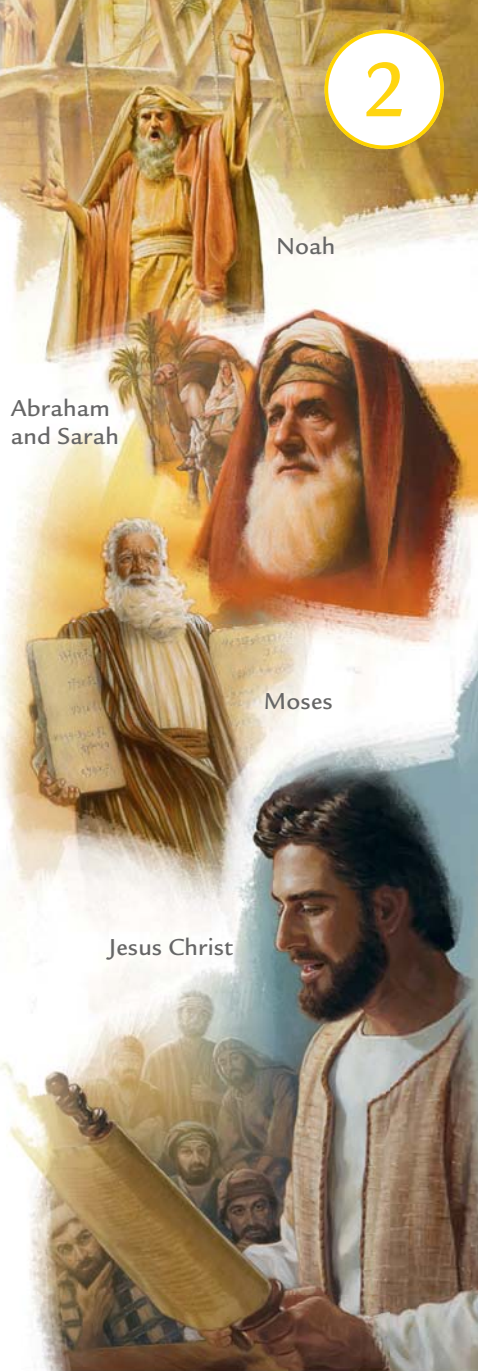
Many people think that Jehovah's Witnesses is the name of a new religion. However, over 2,700 years ago, the servants of the only true God were described as his "witnesses." (Isaiah 43:10-12) Until 1931, we were known as Bible Students. Why did we adopt the name Jehovah's Witnesses?

It identifies our God. According to ancient manuscripts, God's name, Jehovah, appears thousands of times in the Bible. In many translations this name has been replaced by titles, such as Lord or God. Yet, the true God had revealed himself to Moses by his personal name, Jehovah, saying: "This is my name to time indefinite." (Exodus 3:15) In this way, he distinguished himself from all false gods. We are proud to bear God's holy name.

It describes our mission. A long line of ancient people, beginning with the righteous man Abel, bore witness about their faith in Jehovah. Throughout the centuries, Noah, Abraham, Sarah, Moses, David, and others joined this great "cloud of witnesses." (Hebrews 11:4-12:1) Just as an individual may bear witness in court in behalf of an innocent person, we are determined to make known the truth about our God.

We are imitating Jesus. The Bible calls him "the faithful and true witness." (Revelation 3:14) Jesus himself said that he 'made God's name known' and kept 'bearing witness to the truth' about God. (John 17:26; 18:37) Christ's genuine followers must, therefore, bear Jehovah's name and make it known. This is what Jehovah's Witnesses are endeavoring to do.

- Why did the Bible Students adopt the name Jehovah's Witnesses?
- For how long has Jehovah had witnesses on earth?
- Who is the greatest Witness of Jehovah?



Noah

Abraham
and Sarah

Moses

Jesus Christ

FIND OUT MORE

When you meet members of our local congregation, try to get to know them better. Ask them: "Why did you become one of Jehovah's Witnesses?"



THE FIRST TO TIMOTHY

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1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus, our hope,^a **2** to Timothy,^b a genuine child^c in the faith:

May you have undeserved kindness and mercy and peace from God the Father and Christ Jesus our Lord.

3 Just as I encouraged you to stay in Eph'e-sus when I was about to go to Mac'e-do'ni-a, so I do now, in order for you to command certain ones not to teach different doctrine, **4** nor to pay attention to false stories^d and to genealogies. Such things end up in nothing useful^e but merely give rise to speculations rather than providing anything from God in connection with faith. **5** Really, the objective of this instruction^{*} is love^f out of a clean heart and out of a

1:2 *Meaning "One Who Honors God."
1:5 *Or "mandate; order."

CHAP. 1

- a 1Pe 1:3, 4
b Ac 16:1, 2
Php 2:19, 20
c 1Co 4:17
d 1Ti 4:7
2Ti 4:3, 4
Tit 1:13, 14
e 1Ti 6:20
2Ti 2:14
f Ro 13:8

Second Col.

- a Ga 5:6
b 1Ti 6:20
2Ti 2:16-18
c Jas 3:1
d Ga 3:19

good conscience and out of faith^a without hypocrisy. **6** By deviating from these things, some have been turned aside to meaningless talk.^b **7** They want to be teachers^c of law, but they do not understand either the things they are saying or the things they insist on so strongly.

8 Now we know that the Law is fine if one applies it properly,^{*} **9** recognizing that law is made, not for a righteous man, but for those who are lawless^d and rebellious, ungodly and sinners, disloyal^{*} and profane, murderers of fathers and murderers of mothers, manslayers, **10** sexually immoral people,^{*} men who practice homosexuality,[#] kidnapers, liars, perjurers,^Δ and

1:8 *Lit., "lawfully." **1:9** *Or "lacking loyal love." **1:10** *See Glossary, "Sexual immorality." [#]Or "men who have sex with men." Lit., "men who lie with men." ^ΔOr "those who swear falsely."

everything else that is in opposition to the wholesome* teaching^a **11** according to the glorious good news of the happy God, with which I was entrusted.^b

12 I am grateful to Christ Jesus our Lord, who imparted power to me, because he considered me faithful by assigning me to a ministry.^c **13** although formerly I was a blasphemer and a persecutor and an insolent man.^d Nevertheless, I was shown mercy because I acted in ignorance and with a lack of faith. **14** But the undeserved kindness of our Lord abounded exceedingly along with faith and the love that is in Christ Jesus. **15** This saying is trustworthy and deserving of full acceptance: Christ Jesus came into the world to save sinners.^e Of these, I am foremost.^f **16** Nevertheless, I was shown mercy so that by means of me as the foremost case, Christ Jesus might demonstrate all his patience, making me an example to those who are going to rest their faith on him for everlasting life.^g

17 Now to the King of eternity,^h incorruptible,ⁱ invisible,^j the only God,^k be honor and glory forever and ever. Amen.

18 This instruction* I entrust to you, my child Timothy, in harmony with the prophecies that were made about you, that by these you may go on waging the fine warfare,^l **19** holding faith and a good conscience,^m which some have thrust aside, resulting in the shipwreck of their faith. **20** Hy-me-nae'usⁿ and Alexander are among these, and I have handed them over to Satan^o so that they may be taught by discipline not to blaspheme.

2 First of all, then, I urge that supplications, prayers, intercessions, and thanksgiving be made concerning all sorts of

1:10 *Or "healthful; beneficial." 1:18 *Or "mandate; order."

CHAP. 1

a 2Ti 1:13
Tit 1:7, 9
b Ga 2:7, 8
c Ac 9:15
2Co 3:5, 6
d Ac 8:3
Ac 9:1, 2
Ga 1:13
Php 3:5, 6
e Lu 5:32
2Co 5:19
1Jo 2:1, 2
f Ac 9:1, 2
1Co 15:9
g Joh 6:40
Joh 20:31
h Ps 10:16
Ps 90:2
Da 6:26
Re 15:3
i Ro 1:23
j Col 1:15
k Isa 43:10
1Co 8:4
l 2Ti 2:3
m 1Ti 1:5
n 2Ti 2:16-18
o 1Co 5:5, 11

Second Col.

CHAP. 2

a Mt 5:44
b Jer 29:7
c Jude 25
d Isa 45:22
Ac 17:30
Ro 5:18
1Ti 4:10
e De 6:4
Ro 3:30
f Heb 8:6
Heb 9:15
g 1Co 11:25
h Ac 4:12
Ro 5:15
2Ti 1:9, 10
i Mt 20:28
Mr 10:45
Col 1:13, 14
j Ac 9:15
k Ga 2:7, 8
l Ga 1:15, 16
m Ps 141:2
n Jas 1:20
o Php 2:14
p 1Pe 3:3, 4
q Pr 31:30
r Eph 5:24
s 1Co 14:34
t Ge 2:18, 22
1Co 11:8
u Ge 3:6, 13

men, **2** concerning kings and all those who are in high positions,^a so that we may go on leading a calm and quiet life with complete godly devotion and seriousness.^b **3** This is fine and acceptable in the sight of our Savior, God,^c **4** whose will is that all sorts of people should be saved^d and come to an accurate knowledge of truth. **5** For there is one God,^e and one mediator^f between God and men,^g a man, Christ Jesus,^h **6** who gave himself a corresponding ransom for all*—this is what is to be witnessed to in its own due time. **7** For the purpose of this witnessⁱ I was appointed a preacher and an apostle^k—I am telling the truth, I am not lying—a teacher of nations^l in the matter of faith and truth.

8 So I desire that in every place the men carry on prayer, lifting up loyal hands,^m without angerⁿ and debates.^o **9** Likewise, the women should adorn themselves in appropriate* dress, with modesty and soundness of mind,^p not with styles of hair braiding and gold or pearls or very expensive clothing,^p **10** but in the way that is proper for women professing devotion to God,^q namely, through good works.

11 Let a woman learn in silence* with full submissiveness.^r **12** I do not permit a woman to teach or to exercise authority over a man, but she is to remain silent.^s **13** For Adam was formed first, then Eve.^t **14** Also, Adam was not deceived, but the woman was thoroughly deceived^u and became a transgressor. **15** How-

2:2 *Or "in positions of authority." 2:6 *Or "all sorts of people." 2:9 *Or "respectable." #Or "good judgment; sensibleness." 2:11 *Or "quietness; calmness." 2:12 *Or "remain calm; remain quiet."

ever, she will be kept safe through childbearing,^a provided she* continues in faith and love and holiness along with soundness of mind.^{#b}

3 This statement is trustworthy: If a man is reaching out to be an overseer,^c he is desirous of a fine work. **2** The overseer should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind,^{#d} orderly, hospitable,^e qualified to teach,^f **3** not a drunkard,^g not violent,^{*} but reasonable,^h not quarrelsome,ⁱ not a lover of money,^j **4** a man presiding over* his own household in a fine manner, having his children in subjection with all seriousness^k **5** (for if any man does not know how to preside over* his own household, how will he care for the congregation of God?), **6** not a newly converted man,^l for fear that he might get puffed up with pride and fall into the judgment passed on the Devil. **7** Moreover, he should also have a fine testimony* from outsiders^m so that he does not fall into reproach[#] and a snare of the Devil.

8 Ministerial servants should likewise be serious, not double-tongued,^{*} not indulging in a lot of wine, not greedy of dishonest gain,ⁿ **9** holding the sacred secret of the faith with a clean conscience.^o

10 Also, let these be tested as to fitness* first; then let them serve as ministers, as they are free from accusation.^p

11 Women should likewise be serious, not slanderous,^q moder-

2:15 *Lit., "they." #Or "good judgment; sensibleness." 3:2 *Or "have good judgment; be sensible." 3:3 *Or "a smiter." 3:4 *Or "managing." 3:5 *Or "manage." 3:7 *Or "a good reputation." #Or "disgrace." 3:8 *Or "not deceitful in speech." 3:10 *Or "tested as to whether they qualify."

CHAP. 2

a 1Ti 5:14
b 1Ti 2:9, 10

CHAP. 3

c Ac 20:28
Tit 1:5-9
d Ro 12:3;
1Pe 4:7
e Ac 28:7
1Pe 4:9
f 1Ti 5:17
2Ti 2:24
Tit 1:7, 9
g Ro 13:13
h Php 4:5
Jas 3:17
i Ro 12:18
Jas 3:18
j Heb 13:5
1Pe 5:2
k Eph 6:4
l 1Ti 5:22
m Ac 22:12
1Th 4:11, 12
n Ac 6:3
Tit 1:7
1Pe 5:2
o 1Ti 1:5
1Ti 1:18, 19
2Ti 1:3
1Pe 3:16
p 1Pe 2:12
q 1Ti 5:13

Second Col.

a Tit 2:3-5
b Heb 3:6
c Joh 1:14
Php 2:7
d 1Pe 3:18
e 1Pe 3:19, 20
f Col 1:23
g Col 1:6

CHAP. 4

h 2Th 2:1, 2
2Ti 4:3, 4
2Pe 2:1
i Ac 20:29, 30
2Ti 2:16
2Pe 2:3
j 1Co 7:36
1Co 9:5
k Ro 14:3
l Ge 9:3
m Ro 14:17
1Co 10:25
n Ge 1:31
o Ac 10:15

ate in habits, faithful in all things.^a

12 Let ministerial servants be husbands of one wife, presiding in a fine manner over their children and their own households.

13 For the men who minister in a fine manner are acquiring for themselves a fine standing and great freeness of speech in the faith that is in Christ Jesus.

14 I am writing you these things, though I am hoping to come to you shortly, **15** but in case I am delayed, so that you may know how you ought to conduct yourself in God's household,^b which is the congregation of the living God, a pillar and support of the truth.

16 Indeed, the sacred secret of this godly devotion is admittedly great: 'He was made manifest in flesh,^c was declared righteous in spirit,^d appeared to angels,^e was preached about among nations,^f was believed upon in the world,^g was received up in glory.'

4 However, the inspired word* clearly says that in later times some will fall away from the faith, paying attention to misleading inspired statements^{#h} and teachings of demons, **2** by means of the hypocrisy of men who speak lies,ⁱ whose conscience is seared as with a branding iron. **3** They forbid marriage^j and command people to abstain from foods^k that God created to be partaken of^l with thanksgiving by those who have faith^m and accurately know the truth. **4** For every creation of God is fine,ⁿ and nothing is to be rejected^o if it is received with thanksgiving, **5** for it is sanctified through God's word and prayer over it.

6 By giving this counsel to the brothers, you will be a fine

4:1 *Lit., "the spirit." #Lit., "misleading spirits."

minister of Christ Jesus, one nourished with the words of the faith and of the fine teaching that you have followed closely.^a

7 But reject irreverent false stories,^b like those told by old women. On the other hand, train yourself with godly devotion as your aim. **8** For physical training* is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise of the life now and the life that is to come.^c **9** That statement is trustworthy and deserves full acceptance. **10** This is why we are working hard and exerting ourselves,^d because we have rested our hope on a living God, who is a Savior^e of all sorts of men,^f especially of faithful ones.

11 Keep on giving these commands and teaching them. **12** Never let anyone look down on your youth. Instead, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.* **13** Until I come, continue applying yourself to public reading,^g to exhortation,* to teaching. **14** Do not neglect the gift in you that was given you through a prophecy when the body of elders laid their hands on you.^h **15** Ponder over* these things; be absorbed in them, so that your advancement may be plainly seen by all people. **16** Pay constant attention to yourself and to your teaching.ⁱ Persevere in these things, for by doing this you will save both yourself and those who listen to you.^j

5 Do not severely criticize an older man.^k On the contrary, appeal to him as a father, to younger men as brothers, **2** to older women as mothers, to younger women as sisters, with all chasteness.

4:8 *Or "exercise." 4:12 *Or "purity." 4:13 *Or "encouragement." 4:15 *Or "Meditate on."

CHAP. 4

a 2Ti 2:15

b 1Ti 6:20
Tit 1:13, 14

c Joh 17:3

d Lu 13:24

e Jude 25

f 1Ti 2:3, 4

g Col 4:16
1Th 5:27h Ac 6:5, 6
Ac 13:2, 3
Ac 19:6
2Ti 1:6

i 2Ti 4:2

j 1Co 9:22

CHAP. 5

k Le 19:32

Second Col.

a 1Ti 5:16

b 1Ti 5:8

c Mt 15:4
Eph 6:2

d Jas 1:27

e 1Co 7:34

f Lu 2:36, 37

g Mt 15:4-6

h Ac 9:39

i 1Ti 2:15

j Heb 13:2
1Pe 4:9

k Joh 13:5, 14

l 1Ti 5:16
Jas 1:27

3 Give consideration to* widows who are truly widows.^{#a}

4 But if any widow has children or grandchildren, let these learn first to practice godly devotion in their own household^b and to repay their parents and grandparents what is due them,^c for this is acceptable in God's sight.^d

5 Now the woman who is truly a widow and left destitute has put her hope in God^e and continues in supplications and prayers night and day.^f **6** But the one who gives herself to sensual gratification is dead though she is living. **7** So keep on giving these instructions,* so that they may be irreprehensible. **8** Certainly if anyone does not provide for those who are his own, and especially for those who are members of his household, he has disowned the faith and is worse than a person without faith.^g

9 A widow is to be put on the list if she is not less than 60 years old, was the wife of one husband, **10** having a reputation for fine works,^h if she raised children,ⁱ if she practiced hospitality,^j if she washed the feet of holy ones,^k if she assisted the afflicted,^l if she devoted herself to every good work.

11 On the other hand, do not put younger widows on the list, for when their sexual desires come between them and the Christ, they want to marry. **12** And they will incur judgment because they have abandoned their first expression of faith.* **13** At the same time they also learn to be unoccupied, going around from one house to another; yes, not only unoccupied but also gossipers and meddlers in other people's af-

5:3 *Lit., "Honor." #Or "widows who are truly in need"; that is, with no one to support them. 5:7 *Or "commands." 5:12 *Or "their previous promise."

fairs,^a talking about things they should not. **14** Therefore, I desire the younger widows to marry,^b to bear children,^c to manage a household, to give no opportunity to the opposer to criticize. **15** In fact, some have already been turned aside to follow Satan. **16** If any believing woman has relatives who are widows, let her assist them so that the congregation is not burdened. Then it can assist those who are truly widows.^{*d}

17 Let the elders who preside in a fine way^e be considered worthy of double honor,^f especially those who work hard in speaking and teaching.^g **18** For the scripture says, "You must not muzzle a bull when it is threshing out the grain,"^h also, "The worker is worthy of his wages."ⁱ **19** Do not accept an accusation against an older man* except on the evidence of two or three witnesses.^j **20** Reprove^k before all onlookers those who practice sin,^l as a warning to the rest.* **21** I solemnly charge you before God and Christ Jesus and the chosen angels to observe these instructions without any prejudice or partiality.^m

22 Never lay your hands hastily on any man;^{*n} neither become a sharer in the sins of others; keep yourself chaste.

23 Do not drink water any longer,* but take a little wine for the sake of your stomach and your frequent cases of sickness.

24 The sins of some men are publicly known, leading directly to judgment, but those of other men become evident later.^o

5:16 *Or "widows who are truly in need"; that is, with no one to support them. 5:19 *Or "an elder." 5:20 *Lit., "that the rest may have fear." 5:22 *That is, do not appoint any man hastily. 5:23 *Or "Stop drinking just water."

CHAP. 5

- a 2Th 3:11
b 1Co 7:8, 9
c 1Ti 2:15
d De 15:11
1Ti 5:5
Jas 1:27
e 1Pe 5:2, 3
f Ac 28:10
Heb 13:17
g 1Th 5:12
Heb 13:7
h De 25:4
1Co 9:7, 9
i Le 19:13
Mt 10:9, 10
Lu 10:7
Ga 6:6
j De 19:15
Mt 18:16
k Tit 1:7, 9
Tit 1:13
Re 3:19
l 1Co 15:34
1Jo 3:9
m Le 19:15
Jas 3:17
n Ac 6:5, 6
Ac 14:23
1Ti 3:2, 6
1Ti 4:14
o Jos 7:11
Heb 4:13

Second Col.

- a Mt 5:16
b 1Co 4:5

CHAP. 6

- c Ro 13:7
Eph 6:5
Col 3:22
d 1Pe 2:13, 14
e 2Ti 1:13
f Tit 1:1, 2
g 1Co 8:2
h 2Ti 2:14
Tit 1:10
Tit 3:9
i 2Co 11:3
2Ti 3:8
Jude 10
j 1Pe 5:2
k 1Ti 4:8
l Job 1:21
Ps 49:16, 17
m Pr 30:8, 9
Heb 13:5
n Mt 13:22

25 In the same way also, the fine works are publicly known^a and those that are otherwise cannot be kept hidden.^b

6 Let those who are under the yoke of slavery keep on considering their owners worthy of full honor,^c so that the name of God and the teaching may never be spoken of injuriously.^d **2** Moreover, let those having believing owners not be disrespectful to them because they are brothers. Rather, they should serve more readily, because those receiving the benefit of their good service are believers and beloved.

Keep on teaching these things and giving these exhortations. **3** If any man teaches another doctrine and does not agree with the wholesome* instruction,^e which is from our Lord Jesus Christ, nor with the teaching that is in harmony with godly devotion,^f **4** he is puffed up with pride and does not understand anything.^g He is obsessed* with arguments and debates about words,^h These things give rise to envy, strife, slander,^h wicked suspicions, **5** constant disputes about minor matters by men who are corrupted in mindⁱ and deprived of the truth, thinking that godly devotion is a means of gain.^j **6** To be sure, there is great gain in godly devotion^k along with contentment.* **7** For we have brought nothing into the world, and neither can we carry anything out.^l **8** So, having food* and clothing,^h we will be content with these things.^m

9 But those who are determined to be rich fall into temptation and a snareⁿ and many

6:3 *Or "healthful; beneficial." 6:4 *Or "has an unhealthy fascination." *Or "abusive speeches." 6:6 *Lit., "along with self-sufficiency." 6:8 *Or "sustenance." *Or "shelter." Lit., "covering."

senseless and harmful desires that plunge men into destruction and ruin.^a **10** For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains.^b

11 However, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, and mildness.^c **12** Fight the fine fight of the faith; get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses.

13 Before God, who preserves all things alive, and Christ Jesus, who as a witness made the fine public declaration before Pontius Pilate,^d I give you orders **14** to observe the commandment in a spotless and irreprehensible way until the manifestation of our Lord Jesus Christ,^e **15** which the happy and only Potentate will show in its own appointed times. He is the King of those who rule as kings and Lord of those who rule as lords,^f **16** the one alone

CHAP. 6

a Pr 28:20, 22

Jas 5:1

b Mt 6:24

c Pr 15:1

Mt 5:5

Ga 5:22, 23

Col 3:12

1Pe 3:15

d Mt 27:11

Joh 18:33, 36

Joh 19:10, 11

e 2Th 2:8

2Ti 4:1, 8

f Re 17:14

Re 19:16

Second Col.

a Heb 7:15, 16

b Ac 9:3

Re 1:13, 16

c Joh 14:19

1Pe 3:18

d Mt 13:22

Mr 10:23

e Ec 5:19

Mt 6:33

Jas 1:17

f Ro 12:13

2Co 8:14

Jas 1:27

g Mt 6:20

h Lu 16:9

i 2Ti 1:13, 14

2Ti 3:14

2Ti 4:5

j 1Co 2:13

1Co 3:19

Col 2:8

having immortality,^a who dwells in unapproachable light,^b whom no man has seen or can see.^c To him be honor and eternal might. Amen.

17 Instruct* those who are rich in the present system of things[#] not to be arrogant,^Δ and to place their hope, not on uncertain riches,^d but on God, who richly provides us with all the things we enjoy.^e **18** Tell them to work at good, to be rich in fine works, to be generous,^{*} ready to share,^f **19** safely treasuring up for themselves a fine foundation for the future,^g so that they may get a firm hold on the real life.^h

20 Timothy, guard what has been entrusted to you,ⁱ turning away from the empty speeches that violate what is holy and from the contradictions of the falsely called “knowledge.”^j **21** By making a show of such knowledge, some have deviated from the faith.

May the undeserved kindness be with you.

6:17 *Or “Order.” #Or “present age.” See Glossary. ΔOr “high-minded.” **6:18** *Or “liberal.”

THE SECOND TO

TIMOTHY

OUTLINE OF CONTENTS

- Greetings (1, 2)
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4 "Fully accomplish your ministry" (1-5)

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"I have fought the fine fight" (6-8)

Personal remarks (9-18)

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1 Paul, an apostle of Christ Jesus by God's will according to the promise of the life that is through Christ Jesus,^a **2** to Timothy, a beloved child.^b

May you have undeserved kindness, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I am grateful to God, to whom I am rendering sacred service as my forefathers did, and with a clean conscience, never ceasing to remember you in my supplications night and day.

4 As I remember your tears, I am longing to see you, so that I may get filled with joy. **5** For I recall your unhypocritical faith,^c which dwelled first in your grandmother Lo'is and your mother Eu'nice, but which I am confident is also in you.

6 For this reason I remind you to stir up like a fire the gift of God that is in you through the laying of my hands on you.^d

7 For God did not give us a spirit of cowardice,^e but one of power^f and of love and of soundness of mind. **8** So do not become ashamed either of the witness about our Lord^g or of me, a prisoner for his sake, but take your part in suffering adversity^h for the good news by relying on the power of God.ⁱ **9** He saved us and called us with a holy calling,^j not because of our works, but because of his own purpose and undeserved kindness.^k This was given to us in connection with Christ Jesus before times long

CHAP. 1

a Joh 3:16
Joh 6:40, 44
1Pe 1:3, 4

b 1Co 4:17

c 1Ti 4:6

d 1Ti 4:14

e Ro 8:15
1Th 2:2

f Lu 24:49
Ac 1:8

g Ro 1:16

h Col 1:24
2Ti 2:3

i Php 4:13
Col 1:11

j Eph 1:4
Heb 3:1

k Eph 2:5
Eph 2:8
Tit 3:5

Second Col.

a Joh 1:14
Heb 2:9

b 1Co 15:54
Heb 2:14

c Joh 5:24
1Jo 1:2

d 1Pe 1:3, 4

e Ro 1:16

f Ac 9:15
1Ti 2:7

g Ac 9:16
Eph 3:1

h 2Co 4:2

i 2Ti 4:8

j 1Ti 6:3, 4
Tit 1:7, 9

k Ro 8:11

l Ac 19:10

m 2Ti 4:19

ago, **10** but now it has been made clearly evident through the manifestation of our Savior, Christ Jesus,^a who has abolished death^b and has shed light on life^c and incorruption^d through the good news,^e **11** for which I was appointed a preacher and an apostle and a teacher.^f

12 This is why I am also suffering these things,^g but I am not ashamed.^h For I know the One whom I have believed, and I am confident that he is able to guard what I have laid up in trust with him until that day.ⁱ

13 Keep holding to the standard* of wholesome^o words^j that you heard from me with the faith and love that result from union with Christ Jesus. **14** Guard this fine trust by means of the holy spirit, which is dwelling in us.^k

15 You know this, that all the men in the province of Asia^l have turned away from me, including Phy-gel'us and Her-mog'e-nes.

16 May the Lord grant mercy to the household of On-e-siph'o-ru-s,^m for he often refreshed me, and he did not become ashamed of my prison chains. **17** On the contrary, when he was in Rome, he diligently looked for me and found me. **18** May the Lord grant him to find mercy from Jehovah* in that day. And you will know all the services he rendered in Eph'e-sus.

1:13 *Or "outline." #Or "healthful; beneficial." 1:18 *See App. A5.

2 You, therefore, my child,^a keep on acquiring power in the undeserved kindness that is in Christ Jesus; **2** and the things you heard from me that were supported by many witnesses,^b these things entrust to faithful men, who, in turn, will be adequately qualified to teach others. **3** As a fine soldier^c of Christ Jesus, take your part in suffering adversity.^d **4** No man serving as a soldier involves himself* in the commercial businesses^e of life, in order to gain the approval of the one who enrolled him as a soldier. **5** And even in the games, anyone who competes is not crowned unless he has competed according to the rules.^e **6** The hardworking farmer must be the first to partake of the fruits. **7** Give constant thought to what I am saying; the Lord will give you understanding* in all things.

8 Remember that Jesus Christ was raised up from the dead^f and was David's offspring,^g according to the good news I preach,^h **9** for which I am suffering and being imprisoned as a criminal.ⁱ Nevertheless, the word of God is not bound.^j **10** For this reason I go on enduring all things for the sake of the chosen ones,^k so that they too may obtain the salvation that is through Christ Jesus, along with everlasting glory. **11** This saying is trustworthy: Certainly if we died together, we will also live together;^l **12** if we go on enduring, we will also rule together as kings;^m if we deny, he will also deny us;ⁿ **13** if we are unfaithful, he remains faithful, for he cannot deny himself.

2:4 *Lit., "gets entangled." #Or possibly, "the everyday activities." 2:7 *Or "discernment." 2:8 *Lit., "of David's seed."

CHAP. 2

- a 1Ti 1:2
b 2Ti 3:14
c 1Ti 1:18
d 2Ti 1:8
e 1Co 9:25
f Ac 2:24
g Ac 2:29-32
Ro 1:3
h Ac 13:23
i Ac 9:16
Php 1:7
j Col 4:3, 4
k 2Co 1:6
Eph 3:13
Col 1:24
l Ro 6:5, 8
m Re 3:21
Re 20:4, 6
n Mt 10:33
Lu 12:9

Second Col.

- a 2Ti 4:2
b 1Ti 4:7
1Ti 6:20
c 1Ti 1:20
d 1Co 15:12
e Nu 16:5
f Isa 26:13
g 1Ti 1:3, 4
1Ti 4:7
Tit 3:9

14 Keep reminding them of these things, instructing* them before God not to fight about words, something of no usefulness at all because it harms[#] those listening. **15** Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.^a **16** But reject empty speeches that violate what is holy,^b for they will lead to more and more ungodliness, **17** and their word will spread like gangrene. Hy-me-nae'us and Phi-le-tus are among them.^c **18** These men have deviated from the truth, saying that the resurrection has already occurred,^d and they are subverting the faith of some. **19** Despite that, the solid foundation of God remains standing, having this seal, "Jehovah* knows those who belong to him,"^e and, "Let everyone calling on the name of Jehovah*^f renounce unrighteousness."

20 Now in a large house there are utensils* not only of gold and silver but also of wood and earthenware, and some for an honorable use but others for a use lacking honor. **21** So if anyone keeps clear of the latter ones, he will be an instrument* for an honorable use, sanctified, useful to his owner, prepared for every good work. **22** So flee from youthful desires, but pursue righteousness, faith, love, peace, along with those who call on the Lord out of a clean heart.

23 Further, reject foolish and ignorant debates,^g knowing that they produce fights. **24** For a slave of the Lord does not need to fight, but needs to be

2:14 *Lit., "bearing thorough witness to." #Or "destroys; overturns." 2:19 *See App. A5. 2:20 *Or "vessels." 2:21 *Or "a utensil; a vessel."

gentle* toward all,^a qualified to teach, showing restraint when wronged,^b **25** instructing with mildness those not favorably disposed.^c Perhaps God may give them repentance* leading to an accurate knowledge of truth,^d **26** and they may come to their senses and escape from the snare of the Devil, seeing that they have been caught alive by him to do his will.^e

3 But know this, that in the last days^f critical times hard to deal with will be here. **2** For men will be lovers of themselves, lovers of money, boastful, haughty, blasphemers, disobedient to parents, unthankful, disloyal, **3** having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, **4** betrayers, headstrong, puffed up with pride, lovers of pleasures rather than lovers of God, **5** having an appearance of godliness but proving false to its power;^g and from these turn away. **6** From among these arise men who slyly work their way into households and captivate weak women loaded down with sins, led by various desires, **7** always learning and yet never able to come to an accurate knowledge of truth.

8 Now in the way that Jan'nes and Jam'bres opposed Moses, so these also go on opposing the truth. Such men are completely corrupted in mind, disapproved as regards the faith. **9** Nevertheless, they will make no further progress, for their folly* will be very plain to all, as it was with those two men.^h **10** But you have closely followed my teaching, my course of life,ⁱ my purpose, my faith, my patience, my love, my endurance,

2:24 *Or "tactful." 2:25 *Or "a change of mind." 3:9 *Or "foolishness."

CHAP. 2

a 1Th 2:7
b Mt 5:39
c Pr 15:1
Ga 6:1
Tit 3:2
1Pe 3:15
d 1Ti 2:3, 4
e Joh 13:27
Ac 5:3
1Ti 1:20

CHAP. 3

f Mt 24:3
1Ti 4:1
2Pe 3:3
Jude 17, 18
g Mt 7:15
Mt 7:22, 23
h Ex 7:11, 12
Ex 9:11
i 1Co 4:17
2Ti 1:13

Second Col.

a Ac 13:50
b Ac 14:1, 5, 6
c Ac 14:19
d 2Co 1:10
e Mt 16:24
Joh 15:20
Ac 14:22
f 2Th 2:11
1Ti 4:1
g 2Ti 1:13
h Pr 22:6
i Ac 16:1, 2
j Joh 5:39
k Joh 14:26
2Pe 1:21
l Ro 15:4
m 1Co 10:11

CHAP. 4

n Joh 5:22
Ac 17:31
2Co 5:10
o Joh 5:28, 29
Ac 10:42
p 1Ti 6:14, 15
1Pe 5:4
q Re 11:15
Re 12:10
r 2Ti 2:15
s 1Ti 5:20
Tit 1:7, 9
Tit 1:13
Tit 2:15
t 2Ti 2:24, 25
u 1Ti 1:9, 10
v 1Ti 4:1
w 2Ti 1:8
2Ti 2:3

11 the persecutions and sufferings such as I experienced in Antioch,^a in I-co'ni-um,^b in Lys'tra.^c I endured these persecutions, and the Lord rescued me from them all.^d **12** In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted.^e **13** But wicked men and impostors will advance from bad to worse, misleading and being misled.^f

14 You, however, continue in the things that you learned and were persuaded to believe,^g knowing from whom you learned them **15** and that from infancy^h you have known the holy writings,ⁱ which are able to make you wise for salvation through faith in Christ Jesus.^j **16** All Scripture is inspired of God^k and beneficial for teaching,^l for reproving, for setting things straight,^m for disciplining in righteousness,^m **17** so that the man of God may be fully competent, completely equipped for every good work.

4 I solemnly charge you before God and Christ Jesus, who is to judgeⁿ the living and the dead,^o and by his manifestation^p and his Kingdom:^q **2** Preach the word;^r be at it urgently in favorable times and difficult times; improve,^s reprimand, exhort, with all patience and art of teaching.^t **3** For there will be a period of time when they will not put up with the wholesome* teaching,^u but according to their own desires, they will surround themselves with teachers to have their ears tickled.^{uv} **4** They will turn away from listening to the truth and give attention to false stories. **5** You, though, keep your senses in all things, endure hardship,^w do

3:16 *Or "correcting." 4:3 *Or "healthful; beneficial." ^uOr "to tell them what they want to hear."

the work of an evangelizer,* fully accomplish your ministry.^a

6 For I am already being poured out like a drink offering,^b and the time for my releasing^c is imminent. **7** I have fought the fine fight,^d I have run the race to the finish,^e I have observed the faith. **8** From this time on, there is reserved for me the crown of righteousness,^f which the Lord, the righteous judge,^g will give me as a reward in that day,^h yet not to me only, but also to all those who have loved his manifestation.

9 Do your utmost to come to me shortly. **10** For De'mas' has forsaken me because he loved the present system of things,* and he has gone to Thes-sa-lo-ni'ca, Cres'cens to Ga-la'ti-a, Titus to Dal-ma'tia. **11** Only Luke is with me. Bring Mark along with you, for he is helpful to me in the ministry. **12** But I have sent Tych'i-cusⁱ off to Eph'e-sus. **13** When you come, bring the cloak I left at Tro'as with Carpus, and the scrolls, especially the parchments.*

14 Alexander the copper-

4:5 *Or "keep preaching the good news." 4:10 *Or "present age." See Glossary. 4:13 *That is, the leather scrolls.

CHAP. 4

a Ro 15:19
Col 1:25

b Nu 28:6, 7

c Php 1:23

d 1Co 9:26
1Ti 6:12

e Php 3:14

f 1Co 9:25
Jas 1:12

g Joh 5:22

h 1Pe 5:4
Re 2:10

i Col 4:14
Phm 23, 24

j Eph 6:21
Col 4:7

Second Col.

a Ps 28:4
Ps 62:12
Pr 24:12

b Ac 9:15

c Ps 22:21

d Re 20:4

e Ro 16:3

f 2Ti 1:16

g Ac 19:22

h Ac 21:29

smith did me a great deal of harm. Jehovah* will repay him according to his deeds.^a **15** You too should be on guard against him, for he opposed our message to an excessive degree.

16 In my first defense no one came to my side, but they all forsook me—may they not be held accountable. **17** But the Lord stood near me and infused power into me, so that through me the preaching might be fully accomplished and all the nations might hear it;^b and I was rescued from the lion's mouth.^c **18** The Lord will rescue me from every wicked work and will save me for his heavenly Kingdom.^d To him be the glory forever and ever. Amen.

19 Give my greetings to Pris'ca and Aq'ui-la^e and the household of On-e-siph'o-rus.^f

20 E-ras'tus^g stayed in Corinth, but I left Troph'i-mus^h sick at Mi-le'tus. **21** Do your utmost to arrive before winter.

Eu-bu'lus sends you his greetings, and so do Pu'dens and Li'nus and Clau'di-a and all the brothers.

22 The Lord be with the spirit you show. His undeserved kindness be with you.

4:14 *See App. A5.

TO TITUS

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Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning October 28, 2013.

1. What does it mean to have “the mind of Christ”? (1 Cor. 2:16)

[w08 7/15 p. 27 par. 7] To have “the mind of Christ” is to know the pattern of his thinking, to think as he does, to have a grasp of the full range of his personality, and to imitate his example. (1 Pet. 2:21; 4:1) How important it is that we carefully study Jesus’ life and ministry!

2. In what ways do we “flee from fornication”? (1 Cor. 6:18)

[w08 7/15 p. 27 par. 9] To “flee from fornication” is to avoid not only acts of *por-nei'a* but also pornography, moral uncleanness, sexual fantasizing, flirting—anything that can lead to fornication.—Matt. 5:28; Jas. 3:17.

[w04 2/15 p. 12 par. 9] Jehovah inspired the apostle Paul to pen some counsel that has helped many to safeguard their heart and maintain chastity. Paul said: “Flee from fornication.” (1 Corinthians 6:18) Note that he went further than simply saying, “Avoid fornication.” Christians should do more. They should run away from such immoral acts, just as they would run from a life-threatening danger. If we ignore that counsel, we increase the likelihood of becoming involved in serious immorality and losing God’s favor.

3. What did Paul mean when he wrote that women should “keep silent in the congregations”? (1 Cor. 14:34)

[w12 9/1 p. 9, box] Did the Apostle Paul Forbid Women to Speak?

“Let the women *keep silent* in the congregations,” wrote the apostle Paul. (1 Corinthians 14:34) What did he mean? Was he belittling their intelligence? No. In fact, he often referred to the wholesome teaching of women. (2 Timothy 1:5; Titus 2:3-5) In his letter to the Corinthians, Paul advised not only women but also individuals who had the gift of tongues and prophecy to “keep silent” when another believer was speaking. (1 Corinthians 14:26-30, 33) Likely some Christian women were so enthusiastic about their newfound faith that they interrupted the speaker to ask questions, as was the custom in that part of the world. In order to avoid such disorder, Paul encouraged them to “question their own husbands at home.”—1 Corinthians 14:35.

4. How should Paul's words recorded at 2 Corinthians 1:24 affect elders today?

[w13 1/15 p. 27 pars. 2-3] Shortly thereafter, Paul wrote the Corinthians a second letter. He told them: "Not that we are the masters over your faith, but we are fellow workers for your joy, for it is by your faith that you are standing." (2 Cor. 1:24) What did Paul mean by that? And how should those words affect Christian elders today?

Paul mentioned two vital aspects of our worship—faith and joy. Recall that regarding faith, he wrote: "Not that we are the masters over your faith, . . . for it is by your faith that you are standing." With these words, Paul acknowledged that the brothers in Corinth stood firm, not because of him or any other human, but because of their own faith in God. Hence, Paul saw no need to control the faith of his brothers, and he had no desire to do so. He was confident that they were faithful Christians who wanted to do what was right. (2 Cor. 2:3) Today, elders follow Paul's example by expressing confidence in their brothers' faith and motives for serving God. (2 Thess. 3:4) Rather than making rigid rules for the congregation, elders rely on Scriptural principles and direction from Jehovah's organization. After all, present-day elders are not the masters over their brothers' faith.—1 Pet. 5:2, 3.

5. How may we be guided by the statement found at 2 Corinthians 9:7?

[g 5/08 p. 21, box] "God Loves a Cheerful Giver"

That statement, found in the Bible at 2 Corinthians 9:7, is a guiding principle for Jehovah's Witnesses. When giving of their time, energy, and material possessions for the benefit of others, they strive to heed the exhortation: "Love, neither in word nor with the tongue, but in deed and truth."—1 John 3:18.

When the need arises, such as when natural disasters strike, the Witnesses view it as a privilege to help those affected. For example, after Hurricanes Katrina, Rita, and Wilma hit the southern regions of the United States, many thousands of Witness volunteers poured into the affected areas to assist with relief work and reconstruction. Under the supervision of local relief committees, the volunteers repaired and restored over 5,600 homes of Jehovah's Witnesses and 90 Kingdom Halls—virtually all that were damaged.

Jehovah's Witnesses do not tithe or in any other way solicit funds. Their work is supported entirely by voluntary contributions.—Matthew 6:3, 4; 2 Corinthians 8:12.

6. How may we benefit from heeding Paul's counsel found at Galatians 6:4?

[w12 12/15 p. 13 par. 18] Each of us can ask, 'How do I view my stewardship?' Problems may arise when we compare ourselves with others. The Bible counsels us: "Let each one prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person." (Gal. 6:4) Rather than compare what we do with what others do, we should focus on what we personally are able to do. This will protect us not only from being puffed up with pride but also from being discouraged. In evaluating ourselves, we should recognize that circumstances change. Perhaps because of poor health, age, or various responsibilities, we cannot do all we used to. On the other hand, we might be able to do more than we are now doing. If so, why not try to step up our activities?

7. What does it mean “to observe the oneness of the spirit”? (Eph. 4:3)

[w12 7/15 p. 28 par. 7] Although Jehovah has declared his anointed ones righteous as sons and the other sheep righteous as friends on the basis of Christ’s ransom sacrifice, personal differences will arise as long as any of us are alive on earth in this system of things. (Rom. 5:9; Jas. 2:23) Otherwise there would have been no need for the inspired advice for us to continue “putting up with one another.” How is unity with fellow believers achieved? We need to develop “complete lowliness of mind and mildness.” Moreover, Paul urges that we earnestly endeavor “to observe the oneness of the spirit in the uniting bond of peace.” (**Read Ephesians 4:1-3.**) Applying this counsel involves yielding to the influence of God’s spirit and allowing it to produce its fruitage in us. That fruitage mends rifts between individuals, in contrast with the works of the flesh, which are always divisive.

8. How did Paul feel about the things he had left behind? (Phil. 3:8)

[w12 3/15 p. 27 par. 12] The apostle Paul gave up much to become a follower of Christ. (Phil. 3:4-6) How did he feel about the things he had left behind? He tells us: “What things were gains to me, these I have considered loss on account of the Christ.” And why? He continues: “I do indeed also consider all things to be loss on account of *the excelling value* of the knowledge of Christ Jesus my Lord. On account of him I have taken the loss of all things and I consider them as *a lot of refuse*, that I may gain Christ.” (Phil. 3:7, 8) Just as a person who throws away garbage, or trash, does not later bemoan his loss, Paul did not regret any of the secular opportunities that he had left behind. He no longer felt that they were worthwhile.

9. What is the import of the counsel: “Let us not sleep on as the rest do”? (1 Thess. 5:6)

[w12 3/15 p. 10 par. 4] *Read 1 Thessalonians 5:4-8.* Here the apostle Paul exhorts fellow believers not to “sleep on as the rest do.” What did he mean? One way we can “sleep on” is by ignoring Jehovah’s moral standards. Another way we can “sleep on” is by ignoring the fact that Jehovah’s time to destroy the ungodly has approached. We must make sure that such ungodly individuals do not influence us to adopt their ways and attitudes.

10. How was Jesus’ sacrificial death “a corresponding ransom”? (1 Tim. 2:6)

[w11 6/15 p. 13 par. 11] Elsewhere, Paul termed this “a corresponding ransom.” (1 Tim. 2:6) What was the correspondence? Adam brought imperfection and death to billions, his descendants. It is true that Jesus, as a perfect man, could have been the source of billions of perfect descendants. Hence, it was understood that a combination of Jesus’ life plus that of all his potential perfect descendants formed a sacrifice equivalent to that of Adam and his imperfect descendants. However, the Bible does not say that any potential offspring of Jesus formed part of the ransom. Romans 5:15-19 makes the point that the death of just “one man” provided the release. Yes, Jesus’ perfect life corresponded to Adam’s. The focus is, and should be, on Jesus Christ alone. It became possible for men of all sorts to receive the free gift and life because of Jesus’ “one act of justification,” his course of obedience and integrity even to death. (2 Cor. 5:14, 15; 1 Pet. 3:18) How did that result come about?

61 *What Sort of Person I Should Be* (2 Peter 3:11)

1. How can I repay you, what gift can I give
 To thank you, Jehovah, for the life that I live?
 I look in my heart with your Word as my mirror;
 The person I see, may you help me see clearer.
 My life I have promised in service to you,
 But not from mere duty will I do what I do.
 Whole-souled and wholehearted I serve you by
 choice;
 May I be one more who makes you rejoice.
2. Help me to examine, and help me to see
 Just what sort of person you desire me to be.
 Those loyal to you, you will loyally treasure;
 May I be among those who bring your heart
 pleasure.

Helping Others to Get the Point. As you witness to others, do not fail to highlight the practical value of the good news. Doing so requires that you consider what is on the minds of the people in your territory. How can you find out? Listen to the news on the radio or television. Look at the front page of the newspaper. Also, endeavor to draw people into conversation, and listen when they talk. You may find that they are grappling with pressing problems—loss of a job, paying the rent, illness, death of a family member, danger from crime, injustice at the hands of someone in authority, breakup of a marriage, keeping young children under control, and so forth. Can the Bible help them? Absolutely.

When starting a conversation, you will likely have a subject in mind. However, if the person indicates that some other issue is of pressing personal interest, do not hesitate to discuss that instead if you are able to do so, or offer to return with some helpful information. Of course, we avoid ‘meddling with what does not concern us,’ but we gladly share with others the practical counsel that the Bible offers. (2 Thess. 3:11) Obviously, what will impress people most is Bible counsel that touches their own lives.

If people cannot see how our message affects them personally, they may quickly end the conversation. Even if they let us talk, failure on our part to show the practical value of the subject may mean that our message will have very little effect on their lives. In contrast, if we make the practical value of the message clear, our discussion could mark the turning point in people’s lives.

When conducting Bible studies, continue to highlight practical application. (Prov. 4:7) Help students to understand Scriptural counsel, principles, and examples that show them how to walk in Jehovah’s ways. Emphasize the benefits that come from doing so. (Isa. 48:17, 18) This will move students to make needed changes in their lives. Build up in them love for Jehovah and a desire to please him, and let the motivation to apply counsel from God’s Word come from within.

EXERCISE:

Review issues of *Our Kingdom Ministry* that are available to you, and select one or two presentations that you feel are especially practical for use in your territory. Try them out in the field service.

69 *Make Me Know Your Ways*

(Psalm 25:4)

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

(CHORUS)

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

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

(Chorus)