

- Song 69 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Wisdom Is Better Than Gold”:** (10 min.)
Pr 16:16, 17—A wise person studies and applies God’s Word (w07 7/15 8)
Pr 16:18, 19—A wise person rejects pride and haughtiness (w07 7/15 8-9)
Pr 16:20-24—A wise person uses his speech to help others (w07 7/15 9-10)

- **Digging for Spiritual Gems:** (8 min.)
Pr 15:15—How can we find greater joy in life? (g 11/13 16)

Pr 16:4—In what sense has Jehovah made the wicked “work for his purpose”? (w07 5/15 18-19)

What does this week’s Bible reading teach me about Jehovah?

What points from this week’s Bible reading can I use in the field ministry?

- **Bible Reading:** (4 min. or less) Pr 15:18–16:6

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Joh 11:11-14—Teach the Truth. Invite the person to the weekend meeting.
- **Return Visit:** (4 min. or less) Ge 3:1-6; Ro 5:12—Teach the Truth. Invite the person to the weekend meeting.
- **Bible Study:** (6 min. or less) bh 191 ¶18-19—Invite the student to the meetings.

LIVING AS CHRISTIANS

- Song 117
- **“How to Give Good Comments”:** (15 min.)
Discussion. Play the video *Become Jehovah’s Friend—Prepare Your Comment* (video category OUR MEETINGS AND MINISTRY). Then invite selected children to the platform and ask them: What are the four steps to prepare a comment? Why can we be happy even when we are not called on to comment?
- **Congregation Bible Study:** (30 min.)
kr chap. 2 ¶23-34
- Review Followed by Preview of Next Week (3 min.)
- Song 102 and Prayer

How to Give Good Comments

Good comments build up the congregation. (Ro 14:19) They also benefit those who give them. (Pr 15:23, 28) Therefore, we should try to give at least one comment at each meeting. Of course, we will not be called on every time we raise our hand. Therefore, it is best to prepare several comments.

A good comment . . .

- is simple, clear, and brief. In most cases, it can be given in 30 seconds or less
- is best given in your own words
- is not a needless repetition of a previous comment

If you are called on first, . . .

- give a simple, direct answer to the question

If the question has been answered, you could . . .

- show how a cited scripture bears on the point under consideration
- mention how the matter affects our lives
- explain how the information can be used
- briefly relate an experience that highlights a key point



Make Me Know Your Ways

(Psalm 25:4)

A F#m C#m G/A A7

We're gath - ered to - geth - er Je - ho - vah, our God, Ac -
Un - reach - a - bly high is your wis - dom, O God; Your

D F#7+5 Bm Bm/A

cept - ing your warm in - vi - ta - tion. Your
judg - ments we find re - as - sur - ing. Your

Bm/G# C#7 F#m F#m

Word is a lamp that lights up our road - way, The
Word is a source of un - end - ing won - der; Your

A/B B13 Bm7 E13sus4 E7

source of di - vine ed - u - ca - tion.
say - ings of truth are en - dur - ing.

Make Me Know Your Ways

Chorus

The musical score is written in G major (one sharp) and 4/4 time. It consists of four systems of music, each with a vocal line and a piano accompaniment line. The chords are indicated above the vocal line. The lyrics are written below the vocal line.

Teach me your ways, and make me un - der - stand; In -

cline my ear to hear your wise com - mand.

Cause me to walk in ways of truth and right, And

make your law my prin - ci - pal de - light.

Chorus

A C#5 D Bm7

E7sus4 E/D A2/C# Bm1 E7

G/A A13 Dma7 G13sus4 Dm6/F

A/E D/E E7 A

- 18** The wicked one earns deceptive wages,^a
But the one who sows righteousness receives a true reward.^b
- 19** The one standing firmly for righteousness is in line for life,^c
But the one chasing after evil is in line for death.
- 20** Those crooked at heart are detestable to Jehovah,^d
But those whose way is blameless bring pleasure to him.^e
- 21** Be assured of this:^{*} An evil person will not go unpunished,^f
But the children of the righteous will escape.
- 22** Like a gold ring in the snout of a pig
Is a beautiful woman who rejects good sense.
- 23** The desire of the righteous leads to good,^g
But what the wicked hope for leads to fury.
- 24** One gives generously^{*} and ends up with more;^h
Another withholds what should be given, but he comes to poverty.ⁱ
- 25** The generous person^{*} will prosper,^{#j}
And whoever refreshes[^] others will himself be refreshed.^k
- 26** The people will curse the one who withholds grain,
But they will bless the one who sells it.
- 27** The one who diligently seeks to do good seeks favor,^l
But the one searching for bad—that is what will surely come upon him.^m
- 28** The one trusting in his riches will fall,ⁿ

11:21 *Lit., "Hand to hand." 11:24 *Lit., "scatters." 11:25 *Or "soul." #Lit., "will be made fat." ^Lit., "freely waters."

CHAP. 11

a Job 27:13, 14

b Ga 6:7, 8

c Ac 10:34, 35
Re 2:10d Ps 18:26
Pr 3:32e Ps 51:6
Pr 15:8f Ec 8:13
Eze 18:4g Isa 26:9
Mt 5:6h De 15:10
Pr 19:17
Ec 11:1, 2

i Hag 1:6

j Ac 20:35
2Co 9:6

k Lu 6:38

l Pr 12:2

m Es 7:10
Ps 10:2n Job 31:24, 28
Ps 52:5, 7

Second Col.

a Ps 1:2, 3
Ps 52:8

b Jos 7:15

c Pr 15:4

d 1Co 9:20-22
Jas 5:19, 20e Eze 18:24
2Th 1:6
1Pe 4:18

CHAP. 12

f Pr 4:13

g Ps 32:9

h De 25:1
1Ki 8:31, 32

i Ps 37:10, 38

j Pr 18:22
Pr 19:14

k 1Ki 21:25

l 2Sa 17:1, 2

m Es 7:3, 4
Pr 14:3n Pr 24:3
Mt 7:24, 25o Ge 41:39
1Sa 16:18

But the righteous will flourish like the foliage.^a

- 29** Anyone who brings trouble^{*} on his household will inherit the wind,^b

And the fool will be a servant to the wisehearted one.

- 30** The fruitage of the righteous one is a tree of life,^c
And the one who wins souls^{*} is wise.^d

- 31** If, indeed, the righteous one on earth is rewarded,
How much more the wicked one and the sinner!^e

12 The one who loves discipline loves knowledge,^f
But the one who hates reproof is unreasoning.^g

- 2** The good person obtains Jehovah's approval,
But He condemns the man of wicked schemes.^h

- 3** No man is made secure by wickedness,ⁱ
But the righteous will never be uprooted.

- 4** A capable wife is a crown to her husband,^j
But the wife who acts shamefully is like rotteness in his bones.^k

- 5** The thoughts of the righteous are just,
But the guidance of the wicked is deceptive.

- 6** The words of the wicked are a deadly ambush,^l
But the mouth of the upright saves them.^m

- 7** When the wicked are overthrown, they are no more,
But the house of the righteous will keep standing.ⁿ

- 8** A man is praised for the discretion of his mouth,^o

11:29 *Or "disgrace." 11:30 *See Glossary. 12:1 *Or "has no sense." 12:6 *Lit., "lie in wait for blood."

But one with a twisted heart will be treated with contempt.^a

- 9** Better to be lightly esteemed and have a servant Than to glorify oneself and have no food.^{*b}
- 10** The righteous one takes care of his domestic animals,^{*c} But even the mercy of the wicked is cruel.
- 11** The one who cultivates his land will be satisfied with food,^d But the one pursuing worthless things is lacking good sense.^{*}
- 12** The wicked man envies what other evil men have caught, But the root of the righteous bears fruit.
- 13** The evil man is ensnared by his own sinful speech,^e But the righteous one escapes from distress.
- 14** From the fruitage of his speech* a man is satisfied with good,^f And the work of his hands will reward him.
- 15** The way of the fool is right in his own eyes,^g But the wise one accepts advice.^{*h}
- 16** A fool immediately* shows his annoyance,ⁱ But the shrewd man overlooks^o an insult.
- 17** The one who testifies faithfully will tell the truth,^{*} But a false witness speaks deceit.
- 18** Thoughtless speech is like the stabs of a sword,

12:9 *Lit., "bread." 12:10 *Or "the soul of his domestic animal." 12:11 *Lit., "in want of heart." 12:14; 13:2 *Lit., "mouth." 12:15 *Or "counsel." 12:16 *Or "in the same day." #Lit., "covers over." 12:17 *Lit., "what is righteous."

CHAP. 12

- a 1Sa 25:14, 17 Mt 27:3, 4
- b Pr 13:7
- c Ge 33:12-14 Ex 23:12 De 22:4, 10 De 25:4 Jon 4:11
- d Pr 28:19 Eph 4:28
- e 1Ki 2:23, 24 Ps 5:6 Ec 5:6
- f Pr 13:2 Pr 18:20
- g Pr 3:7 Pr 26:12
- h Pr 1:5
- i Pr 29:11

Second Col.

- a Pr 16:24
- b 1Pe 3:10
- c Pr 19:9 Ac 5:3, 5
- d Mt 5:9
- e Ps 91:9, 10
- f Pr 1:30, 31 Isa 48:22
- g Ps 5:6 Pr 6:16, 17 Re 21:8
- h Pr 10:19
- i Ge 39:4 1Ki 11:28
- j Pr 19:15
- k Ps 38:6 Pr 13:12 Pr 15:13
- l Pr 16:24 Isa 50:4
- m Pr 26:13-15
- n Ps 37:27 Pr 10:7 Hab 2:4

CHAP. 13

- o Heb 12:7, 9
- p 1Sa 2:22-25 Pr 9:7
- q Pr 12:14 Pr 18:20

But the tongue of the wise is a healing.^a

- 19** Truthful lips will endure forever,^b But a lying tongue will last for only a moment.^c
- 20** Deceit is in the heart of those who plot mischief, But those who promote* peace have joy.^d
- 21** No harm will befall the righteous one,^e But the wicked will have their fill of calamity.^f
- 22** Lying lips are detestable to Jehovah,^g But those acting faithfully bring pleasure to him.
- 23** A shrewd man conceals what he knows, But the heart of the fool blurts out his foolishness.^h
- 24** The hand of the diligent ones will rule,ⁱ But idle hands will be put to forced labor.^j
- 25** Anxiety in a man's heart weighs it down,^{*k} But a good word cheers it up.^l
- 26** The righteous one searches out his pastures, But the course of the wicked leads them astray.
- 27** The lazy do not chase after the prey,^m But diligence is a man's precious treasure.
- 28** The path of righteousness leads to life;ⁿ Along its pathway there is no death.
- 13** A wise son accepts his father's discipline,^o But the scoffer does not listen to a rebuke.^{*p}
- 2** From the fruitage of his speech* a man will eat what is good,^q

12:20 *Lit., "those who are counselors of." 12:25 *Or "depresses him." 13:1 *Or "correction."

- But the very desire* of the treacherous is for violence.
- 3** The one guarding his mouth# protects his life,*^a
But the one opening his lips wide will come to ruin.^b
- 4** The lazy person has his cravings, yet he# has nothing,^c
But the diligent one* will be fully satisfied.^{ad}
- 5** The righteous one hates lies,^e
But the actions of the wicked bring shame and disgrace.
- 6** Righteousness protects the one whose way is innocent,^f
But wickedness brings down the sinner.
- 7** There is one who pretends to be rich, yet has nothing;^g
There is another who pretends to be poor, yet has great wealth.
- 8** Riches are the ransom for a man's life,^h
But the poor are not even threatened.^{hi}
- 9** The light of the righteous shines brightly,^{hj}
But the lamp of the wicked will be extinguished.^k
- 10** Presumptuousness leads only to strife,^l
But wisdom belongs to those who seek advice.^{lm}
- 11** Wealth quickly gained* will dwindle,ⁿ
But the wealth of the one who gathers it little by little# will increase.
- 12** Expectation* postponed makes the heart sick,^o
But a desire realized is a tree of life.^p

13:2-4, 8, 19 *Or "soul." 13:3 #Or "what he says." 13:4 #Or "his soul."
^aLit., "will be made fat." 13:8 #Lit., "hear no rebuke." 13:9 *Lit., "rejoices."
 13:10 *Or "those consulting together."
 13:11 *Or "Wealth from vanity." #Lit., "gathers by hand." 13:12 *Or "Hope."

CHAP. 13

- a Ps 39:1
Ps 141:3
Pr 21:23
- b Pr 10:19
Mt 12:36
- c Pr 26:13-15
- d Pr 10:4
Pr 12:24
- e Ps 119:163
Pr 8:13
Eph 4:25
- f Ps 25:21
- g Pr 12:9
- h Jer 41:8
- i Jer 39:10
- j Ps 97:11
- k Pr 24:20
- l Jg 8:1
- m Pr 11:2
Pr 24:6
Ac 15:5, 6
- n Pr 28:8
Jer 17:11
- o Ps 143:7
- p Ge 21:5-7
Lu 2:29, 30

Second Col.

- a 2Ch 36:15, 16
- b Ps 19:8, 11
Pr 13:18
- c Pr 24:14
- d Pr 14:15
- e 1Sa 25:25
- f 2Sa 4:9, 10
- g Pr 25:25
- h Ps 141:5
Pr 15:32
Heb 12:11
- i 1Ki 1:47, 48
- j Am 5:10
- k Ac 4:13
- l Ge 34:1, 2
- m De 28:20
- n Ro 2:9, 10
- o De 6:10, 11
- p 1Sa 3:12, 13
1Ki 1:5, 6
Pr 29:15

- 13** Whoever despises instruction* will pay the penalty,^a
But the one who respects the commandment will be rewarded.^b
- 14** The teaching* of the wise one is a source of life^c
To turn one away from the snares of death.
- 15** Keen insight wins favor,
But the way of the treacherous is harsh.
- 16** The shrewd person acts with knowledge,^d
But the fool exposes his own foolishness.^e
- 17** A wicked messenger falls into trouble,^f
But a faithful envoy brings healing.^g
- 18** Whoever neglects discipline comes to poverty and disgrace,
But the one accepting correction* will be glorified.^h
- 19** Desire when realized is sweet to a person,^{hi}
But the stupid hate to turn away from bad.^j
- 20** The one walking with the wise will become wise,^k
But the one who has dealings with the stupid will fare badly.^l
- 21** Calamity pursues sinners,^m
But prosperity rewards the righteous.ⁿ
- 22** The good person leaves an inheritance to his grandchildren,
But the sinner's wealth will be stored up for the righteous one.^o
- 23** The plowed field of the poor yields much food,
But it* may be swept away by injustice.
- 24** Whoever holds back his rod* hates his son,^p

13:13 *Or "the word." 13:14 *Or "law."
 13:18 *Or "reproof." 13:23 *Or "he."
 13:24 *Or "discipline; punishment."

- But the one who loves him disciplines him diligently.*^a
- 25** The righteous one eats and satisfies his appetite,*^b But the stomach of the wicked is empty.^c
- 14** The truly wise woman builds up her house,^d But the foolish one tears it down with her own hands.
- 2** The one walking in his uprightness fears Jehovah, But the one whose ways are devious* despises Him.
- 3** The rod of haughtiness is in the mouth of the fool, But the lips of the wise will protect them.
- 4** Where there are no cattle the manger is clean, But the power of a bull yields an abundant harvest.
- 5** A faithful witness will not lie, But a false witness lies with every breath.^e
- 6** The scoffer seeks wisdom and finds none, But knowledge comes easily to the person with understanding.^f
- 7** Stay away from the foolish man, For you will not find knowledge on his lips.^g
- 8** By wisdom the shrewd man understands the way he is going, But the stupid are deceived* by their foolishness.^h
- 9** Fools make fun of guilt,*ⁱ But among the upright, there is a willingness to reconcile.[#]
- 10** The heart knows its own bitterness,*

13:24 *Or possibly, "promptly." 13:25 *Or "soul." 14:2 *Or "crooked." 14:8 *Or possibly, "the stupid deceive others." 14:9 *Or "of making amends." #Or "there is goodwill." 14:10 *Or "the bitterness of its soul."

CHAP. 13

a De 6:6, 7
Pr 19:18
Pr 22:15
Eph 6:4
Heb 12:6

b Ps 34:10
Ps 37:25

c Isa 65:13

CHAP. 14

d Pr 24:3
Pr 31:26

e Pr 6:16, 19
Pr 19:5

f Pr 18:15

g Pr 13:20

h Pr 14:12

i Pr 10:23
Pr 30:20

Second Col.

a Pr 21:12

b Pr 30:12

c Pr 16:25

d Pr 1:32

e Ga 6:7, 8

f Ne 6:2, 3
Pr 27:12

g Pr 12:16
Pr 16:32

h Pr 4:7-9

i Pr 19:7

j Pr 19:4

k Ps 41:1
Pr 19:17
Isa 58:7, 8

- And no outsider can share in its joy.
- 11** The house of the wicked will be destroyed,^a But the tent of the upright will flourish.
- 12** There is a way that seems right to a man,^b But in the end it leads to death.^c
- 13** Even in laughter the heart may feel pain, And rejoicing may end in grief.
- 14** The one wayward at heart will reap the results of his ways,^d But the good man reaps the reward of his dealings.^e
- 15** The naive* person believes every word, But the shrewd one ponders each step.^f
- 16** The wise one is cautious and turns away from evil, But the stupid one is reckless* and overconfident.
- 17** The one who is quick to anger acts foolishly,^g But the man who thinks things out* is hated.
- 18** The naive* will inherit foolishness, But the shrewd are crowned with knowledge.^h
- 19** Bad people will have to bow down before the good, And the wicked will bow at the gates of the righteous.
- 20** The poor man is hated even by his neighbors,ⁱ But many are the friends of the rich person.^j
- 21** The one who despises his neighbor sins, But whoever shows compassion to the lowly is happy.^k
- 22** Will not those who plot mischief go astray?

14:15, 18 *Or "inexperienced." 14:16 *Or "furious." 14:17 *Or "the man of thinking abilities."

But those intent on doing good will receive loyal love and faithfulness.^a

23 There is benefit in every kind of hard work,

But mere talk leads to want.^b

24 The crown of the wise is their wealth;

But the foolishness of the stupid is only foolishness.^c

25 A true witness saves lives,^{*} But a deceitful one lies with every breath.

26 There is strong confidence in the fear of Jehovah,^d

And it will be a refuge for his children.^e

27 The fear of Jehovah is a fountain of life,

To turn one away from the snares of death.

28 A multitude of people are a king's majesty,^f

But a ruler without subjects is ruined.

29 The one who is slow to anger has great discernment,^g

But the impatient one displays his foolishness.^h

30 A calm heart gives life^{*} to the body,

But jealousy is rottenness to the bones.ⁱ

31 The one who defrauds the lowly one insults his Maker,^j

But whoever shows compassion to the poor glorifies Him.^k

32 The wicked one will be brought down by his own evil,

But the righteous one will find refuge in his integrity.^l

33 Wisdom rests quietly in the heart of an understanding person,^m

But among the stupid it must make itself known.

34 Righteousness exalts a nation,ⁿ

14:25 *Or "souls." 14:30 *Or "health."

CHAP. 14

a Job 42:10

Ps 25:10

b Pr 28:19

c Pr 27:22

d Ps 34:9

Ro 8:31

e Pr 18:10

Jer 15:11

f 1Ki 4:21

g Pr 17:27

Jas 1:19

h Pr 25:28

Pr 29:11

Ec 7:9

i Ge 37:3, 4

1Sa 18:8, 9

j De 24:14, 15

Ps 12:5

k Mt 19:21

l Pr 2:7

Pr 10:9

m Pr 15:28

n De 4:6

Second Col.

a 2Sa 15:32-34

Pr 22:29

b 1Ki 2:44, 46

CHAP. 15

c Jg 8:2, 3

1Sa 25:32, 33

Pr 25:15

d 1Ki 12:14, 16

e Pr 16:23

Isa 50:4

f 2Ch 16:9

Ps 11:4

Heb 4:13

g Pr 12:18

Pr 16:24

Pr 17:27

h 1Sa 2:22-25

i Ps 141:5

Pr 13:1

Heb 12:11

j Jas 5:3, 4

k Ps 37:30

Mt 10:27

l Mt 12:34, 35

m Isa 1:11

n Jas 5:16

1Pe 3:12

1Jo 3:21, 22

o Ps 146:9

Pr 15a 26:7

q 1Ki 18:17, 18

But sin is disgraceful to a people.

35 The king finds pleasure in a servant who acts with insight,^a

But his fury is against the one who acts shamefully.^b

15 A mild* answer turns away rage,^c

But a harsh* word stirs up anger.^d

2 The tongue of the wise makes good use of knowledge,^e

But the mouth of the stupid blurts out foolishness.

3 The eyes of Jehovah are everywhere,

Watching both the bad and the good.^f

4 A calm tongue* is a tree of life,^g

But twisted speech causes despair.^h

5 A fool disrespects his father's discipline,^h

But a shrewd person accepts correction.ⁱ

6 In the house of the righteous one there is abundant treasure,

But the produce* of the wicked one brings him trouble.^j

7 The lips of the wise spread knowledge,^k

But not so the heart of the stupid one.^l

8 The sacrifice of the wicked is detestable to Jehovah,^m

But the prayer of the upright is a pleasure to Him.ⁿ

9 Jehovah detests the way of the wicked one,^o

But he loves the one who pursues righteousness.^p

10 Discipline seems bad* to one forsaking the way,^q

15:1 *Or "gentle." #Or "painful." 15:4 *Or "A tongue of healing." #Lit., "the crushing of the spirit." 15:5 *Or "reproof." 15:6 *Or "income." 15:10 *Or "severe."

- But whoever hates reproof will die.^a
- 11** The Grave* and the place of destruction[#] are in full view of Jehovah.^b
How much more so the hearts of men!^c
- 12** The scoffer does not love the one correcting* him.^d
He will not consult the wise.^e
- 13** A joyful heart makes for a cheerful countenance,
But heartache crushes the spirit.^f
- 14** The understanding heart seeks knowledge,^g
But the mouth of the stupid feeds on* foolishness.^h
- 15** All the days of the afflicted one are bad,ⁱ
But the one with a cheerful* heart has a continual feast.^j
- 16** Better is a little in the fear of Jehovah^k
Than great wealth along with anxiety.^{*l}
- 17** Better is a dish of vegetables where there is love^m
Than a fattened* bull where there is hatred.ⁿ
- 18** A hot-tempered man stirs up strife,^o
But one who is slow to anger calms a quarrel.^p
- 19** The way of the lazy one is like a hedge of thorns,^q
But the path of the upright is like a level highway.^r
- 20** A wise son makes his father rejoice,^s
But a stupid man despises his mother.^t
- 21** Foolishness is a joy to one lacking good sense,^{*u}

15:11, 24 *Or "Sheol," that is, the common grave of mankind. See Glossary. 15:11 *Or "and Abaddon." 15:12 *Or "reproving." 15:14 *Or "pursues." 15:15 *Or "good." 15:16 *Or "confusion." 15:17 *Lit., "manger-fed." 15:21 *Lit., "in want of heart."

CHAP. 15

- a Le 26:21
Pr 1:32
b Ps 139:8
c Jer 17:10
Heb 4:13
d Pr 9:7
Joh 3:20
Joh 7:7
e 2Ch 18:6, 7
f Pr 12:25
Pr 17:22
g Ps 119:97
Ac 17:11
h Isa 30:9, 10
i Job 3:11
j Ac 16:23-25
k Ps 37:16
l Pr 15:17
m Ps 133:1
n Pr 17:1
o Pr 10:12
p Ge 13:8, 9
1Sa 25:23, 24
Pr 25:15
Jas 1:19
q Pr 26:13-15
r Isa 30:21
s Pr 27:11
t Pr 23:22
Pr 30:17
u Pr 26:18, 19
Ec 7:4

Second Col.

- a Pr 10:23
Eph 5:15, 16
Jas 3:13
b Pr 20:18
c Eph 4:29
d 1Sa 25:32, 33
Pr 25:11
e Mt 7:13, 14
f Pr 8:35, 36
g Lu 18:14
h Ps 146:9
i Pr 6:16, 18
j Ps 19:14
k De 16:19
1Sa 8:1, 3
Pr 1:19
l Isa 33:15, 16
m Pr 16:23
n Ps 34:15, 16
Ps 138:6
Ps 145:19
Joh 9:31
o Pr 16:24
Pr 25:25
p Pr 9:8
Pr 19:20
q Pr 5:12, 14
Heb 12:25

- But the man of discernment walks straight ahead.^a
- 22** Plans fail when there is no consultation,*
But there is accomplishment through many advisers.^{#b}
- 23** A man rejoices in giving the right answer,^{*c}
And a word spoken at the right time—how good it is!^d
- 24** The path of life leads upward to one with insight,^e
To turn him away from the Grave* below.^f
- 25** Jehovah will tear down the house of the haughty,^g
But he will preserve the boundary of the widow.^h
- 26** Jehovah detests the schemes of the wicked one,ⁱ
But pleasant sayings are pure to Him.^j
- 27** The one making dishonest profit brings trouble* on his own household,^k
But the one hating bribes will keep living.^l
- 28** The heart of the righteous one meditates before answering,^{*m}
But the mouth of the wicked blurts out bad things.
- 29** Jehovah is far away from the wicked,
But he hears the prayer of the righteous.ⁿ
- 30** Bright eyes make* the heart rejoice;
A good report invigorates the bones.^{#o}
- 31** The one who listens to life-giving reproof
Is at home among the wise.^p
- 32** Anyone refusing discipline despises his life,^{*q}

15:22 *Or "confidential talk." #Or "counselors." 15:23 *Lit., "in the answer of his mouth." 15:27 *Or "disgrace." 15:28 *Or "carefully considers how to answer; thinks before speaking." 15:30 *Or "A cheerful glance makes." #Lit., "makes the bones fat." 15:32 *Or "soul."

But whoever listens to reproof acquires understanding.*^a

- 33 The fear of Jehovah is a training in wisdom,^b And before glory there is humility.^c

16 A man prepares the thoughts of his heart,* But the answer he gives[#] is from Jehovah.^d

- 2 All of a man's ways seem right* to him,^e But Jehovah examines the motives.^{#f}
- 3 Commit to Jehovah whatever you do,^g And your plans will succeed.
- 4 Jehovah has made everything work for his purpose, Even the wicked for the day of disaster.^h
- 5 Everyone proud in heart is detestable to Jehovah.ⁱ Be assured* that he will not go unpunished.
- 6 By loyal love and faithfulness, error is atoned for,^j And by fearing Jehovah one turns away from bad.^k
- 7 When Jehovah is pleased with a man's ways, He causes even his enemies to be at peace with him.^l
- 8 Better is a little with righteousness^m Than a large income without justice.ⁿ
- 9 A man may plot out his course in his heart, But it is Jehovah who directs his steps.^o
- 10 Inspired* decision should be on the lips of a king;^p He must never betray justice.^q

15:32 *Lit., "heart." 16:1 *Lit., "The arrangements of the heart belong to a man." #Or "the right answer." Lit., "the answer of the tongue." 16:2 *Lit., "pure." #Lit., "spirits." 16:3 *Lit., "Roll to Jehovah your works." 16:5 *Lit., "Hand to hand." 16:10 *Or "Divine."

CHAP. 15

- a Pr 13:18
Mt 7:24, 25
b Ps 111:10
c Pr 18:12
Jas 4:10

CHAP. 16

- d Jer 1:9
Lu 12:11, 12
e 1Sa 15:13, 14
Ps 36:1, 2
Pr 21:2
Jer 17:9
f 1Sa 16:6, 7
Pr 24:12
g Ps 37:5
Php 4:6, 7
h Ex 14:4
Ro 9:21
i Pr 6:16, 17
Pr 8:13
Pr 21:4
j Ac 3:19
k Ne 5:8, 9
2Co 7:1
l Ge 31:24
Ex 34:24
m 1Ti 6:6
n Ps 37:16
Jer 17:11
o Pr 16:1
Jer 10:23
p De 17:18, 19
1Ki 3:28
q Ps 72:1, 14

Second Col.

- a Le 19:36
Pr 11:1
b Pr 20:26
c Pr 29:14
Re 19:11
d Ps 101:6
e 1Sa 22:17, 18
1Ki 2:29
f Ec 10:4
g Ps 72:1, 6
h Ec 7:12
i Pr 4:7
j Pr 10:9
k Pr 11:2
Da 4:30-32
l Isa 57:15
m Pr 4:7
n Lu 4:22
Col 4:6

- 11 Honest balances and scales are from Jehovah; All the weights in the bag are his doing.^a
- 12 Wicked practices are detestable to kings,^b For the throne is firmly established by righteousness.^c
- 13 Righteous speech is a pleasure to kings. They love someone who speaks honestly.^d
- 14 The king's rage is like a messenger of death,^e But the wise man appeases* it.^f
- 15 In the light of the king's face there is life; His favor is like a cloud of rain in spring.^g
- 16 How much better to acquire wisdom than gold!^h To gain understanding is to be chosen over silver.ⁱ
- 17 The highway of the upright avoids what is bad. Whoever safeguards his way preserves his life.^{*j}
- 18 Pride is before a crash, And a haughty spirit before stumbling.^k
- 19 Better to be humble* among the meek^l Than to share the spoil of the haughty.
- 20 The one who shows insight in a matter will find success,* And happy is the one trusting in Jehovah.
- 21 The wise in heart will be called understanding,^m And the one kind in speech* adds persuasiveness.ⁿ
- 22 Insight is a fountain of life to those possessing it, But fools are disciplined by their own foolishness.

16:14 *Or "avoids." 16:17 *Or "soul." 16:19 *Lit., "lowly of spirit." 16:20 *Lit., "good." 16:21 *Or "And appealing speech." Lit., "And sweetness of lips."

- 23** The heart of the wise one gives his mouth insight^a And adds persuasiveness to his speech.
- 24** Pleasant sayings are a honeycomb, Sweet to the soul* and a healing to the bones.^b
- 25** There is a way that seems right to a man, But in the end it leads to death.^c
- 26** The appetite* of a laborer makes him work hard For his hunger[#] urges him on.^d
- 27** A worthless man digs up what is bad;^e His speech is like a scorching fire.^f
- 28** A troublemaker* causes dissension,^g And a slanderer separates close friends.^h
- 29** A violent man entices his neighbor And leads him in the wrong way.
- 30** He winks his eye as he schemes harm. He pinches his lips together as he carries out mischief.
- 31** Gray hair is a crown of beauty*ⁱ When it is found in the way of righteousness.^j
- 32** The one slow to anger^k is better than a mighty man, And the one controlling his temper* than one conquering a city.^l
- 33** The lot is cast into the lap,^m But every decision by it is from Jehovah.ⁿ
- 17** Better is a piece of dry bread where there is peace*^o

16:24 *Or "taste." See Glossary. 16:26 *Or "soul." [#]Lit., "mouth." 16:28 *Or "A schemer." 16:31 *Or "glory." 16:32 *Lit., "ruling over his spirit." 17:1 *Or "quietness."

CHAP. 16

- a Pr 22:17, 18
Mt 12:35
b Pr 4:20-22
Pr 12:18
c Pr 14:12
Mt 7:22, 23
d Ec 6:7
e Pr 6:12, 14
f Jas 3:6
g Jas 3:16
h Ge 3:1
1Sa 24:9
Ro 16:17
i Le 19:32
Job 32:7
Pr 20:29
j Ps 92:12-14
k Pr 14:29
Jas 1:19
l Pr 25:28
m Nu 26:55
Pr 18:18
n 1Sa 14:41, 42
Ac 1:24, 26

CHAP. 17

- o Ps 37:16
- Second Col.
- a Pr 15:16, 17
Pr 21:9, 19
b Pr 27:21
c Ps 26:2
Pr 21:2
Pr 24:12
d Jer 5:31
e Pr 14:31
f Pr 24:17
Ob 12
g Pr 26:7
h Pr 16:10
i Ge 32:20
2Sa 16:1
j 1Sa 25:18, 35
Pr 18:16
Pr 19:6
k Pr 10:12
1Pe 4:8
l Pr 16:28

- m Ps 141:5
Pr 9:8
n Pr 27:22
o 2Sa 18:15
2Sa 20:1, 22
1Ki 2:22, 24

- Than a house full of feasting* along with quarreling.^a
- 2** A servant with insight will rule over a son who acts shamefully; He will share in the inheritance as one of the brothers.
- 3** The refining pot is for silver and the furnace for gold,^b But Jehovah is the examiner of hearts.^c
- 4** A wicked man pays attention to hurtful speech, And a deceptive man listens to a malicious tongue.^d
- 5** Whoever mocks the poor insults his Maker,^e And whoever rejoices over another's disaster will not go unpunished.^f
- 6** Grandsons* are a crown to the aged, And fathers[#] are the glory of their sons.^Δ
- 7** Upright* speech does not befit a fool.^g How much less does false speech befit a ruler!^h
- 8** A gift is like a precious stone* to its owner;ⁱ Everywhere he turns, it brings him success.^j
- 9** Whoever forgives* a transgression seeks love,^k But the one who keeps harping on a matter separates close friends.^l
- 10** A rebuke makes a deeper impression on one having understanding^m Than striking a stupid person a hundred times.ⁿ
- 11** A bad man seeks only rebellion, But a cruel messenger will be sent to punish him.^o

17:1 *Lit., "sacrifices." 17:6 *Or "Grandchildren." [#]Or "parents." ^ΔOr "children." 17:7 *Or "Fine." [#]Or "noble." 17:8 *Or "is a stone that brings favor." 17:9 *Lit., "covers over."

- Song 69 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Wisdom Is Better Than Gold”:** (10 min.)
Pr 16:16, 17—A wise person studies and applies God’s Word (w07 7/15 8)
Pr 16:18, 19—A wise person rejects pride and haughtiness (w07 7/15 8-9)
Pr 16:20-24—A wise person uses his speech to help others (w07 7/15 9-10)

- **Digging for Spiritual Gems:** (8 min.)
Pr 15:15—How can we find greater joy in life? (g 11/13 16)

Pr 16:4—In what sense has Jehovah made the wicked “work for his purpose”? (w07 5/15 18-19)

What does this week’s Bible reading teach me about Jehovah?

What points from this week’s Bible reading can I use in the field ministry?

- **Bible Reading:** (4 min. or less) Pr 15:18–16:6

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Joh 11:11-14—Teach the Truth. Invite the person to the weekend meeting.
- **Return Visit:** (4 min. or less) Ge 3:1-6; Ro 5:12—Teach the Truth. Invite the person to the weekend meeting.
- **Bible Study:** (6 min. or less) bh 191 ¶18-19—Invite the student to the meetings.

LIVING AS CHRISTIANS

- Song 117
- **“How to Give Good Comments”:** (15 min.)
Discussion. Play the video *Become Jehovah’s Friend—Prepare Your Comment* (video category OUR MEETINGS AND MINISTRY). Then invite selected children to the platform and ask them: What are the four steps to prepare a comment? Why can we be happy even when we are not called on to comment?
- **Congregation Bible Study:** (30 min.)
kr chap. 2 ¶23-34
- Review Followed by Preview of Next Week (3 min.)
- Song 102 and Prayer

How to Give Good Comments

Good comments build up the congregation. (Ro 14:19) They also benefit those who give them. (Pr 15:23, 28) Therefore, we should try to give at least one comment at each meeting. Of course, we will not be called on every time we raise our hand. Therefore, it is best to prepare several comments.

A good comment . . .

- is simple, clear, and brief. In most cases, it can be given in 30 seconds or less
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- is not a needless repetition of a previous comment

If you are called on first, . . .

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If the question has been answered, you could . . .

- show how a cited scripture bears on the point under consideration
- mention how the matter affects our lives
- explain how the information can be used
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PROVERBS 12-16 | Wisdom Is Better Than Gold

Why is godly wisdom so valuable? It delivers its owners from bad ways and preserves them alive. It has a positive effect on their disposition, speech, and actions.



16:18, 19

Wisdom protects from pride

- A wise person recognizes that Jehovah is the Source of all wisdom
- Those who achieve success or who receive more responsibility must especially guard against pride and haughtiness



16:21-24

Wisdom promotes wholesome speech

- A wise person uses insight to find the good in others and speaks well of them
- Wise words are persuasive and sweet like honey, not harsh or confrontational



DID YOU KNOW?

Honey is easily assimilated by the body and quickly converted into energy. It is valued for its sweetness and curative properties.

Pleasant sayings are spiritually refreshing, just as honey is good for the body.

Treasures From God's Word

Wisdom Is Better Than Gold

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Box on page 5

[Box.] Did You Know?

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Pleasant sayings are spiritually refreshing, just as honey is good for the body.

[End of Box.]

Proverbs 16:16, 17—A wise person studies and applies God's Word

Reference: *w07 7/15 8*.

“Wisdom Is for a Protection”

“The getting of wisdom is O how much better than gold! And the getting of understanding is to be chosen more than silver,” states Proverbs 16:16. Why is wisdom so valuable? Because “wisdom is for a protection the same as money is for a protection; but the advantage of knowledge is that wisdom itself preserves alive its owners.” (Ecclesiastes 7:12) How, though, does wisdom preserve alive its owners?

Acquiring godly wisdom, that is, gaining accurate knowledge of God's Word, the Bible, and acting in harmony with it, helps us to walk in the way Jehovah approves. (Proverbs 2:10-12) King Solomon of ancient Israel says: “The highway of the upright ones is to turn away from bad. One who is safeguarding his way is keeping his soul.” (Proverbs 16:17) Yes, wisdom delivers its owners from bad ways and preserves them alive! The concise, wise sayings at Proverbs 16:16-33 show the positive effect that godly wisdom can have on our disposition, speech, and actions.

Proverbs 16:18, 19—A wise person rejects pride and haughtiness

Reference: *w07 7/15 8-9*.

“Be Lowly in Spirit”

Wisdom personified is portrayed as saying: “Self-exaltation and pride . . . I have hated.” (Proverbs 8:13) Pride and wisdom are poles apart. We need to act with wisdom and be careful not to develop a haughty, or arrogant, disposition. Especially should we be on guard if we have enjoyed success in some areas of life or are entrusted with a position of responsibility in the Christian congregation.

“Pride is before a crash,” warns Proverbs 16:18, “and a haughty spirit before stumbling.” Consider the greatest crash in the universe—the fall of a perfect spirit son of God who made himself Satan the Devil. (Genesis 3:1-5; Revelation 12:9) Did he not manifest a haughty spirit prior to his crash? The Bible points to this when it says that a newly

converted man should not be appointed to an office of oversight in the Christian congregation “for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil.” (1 Timothy 3:1, 2, 6) How important it is to guard against feeding the pride of others as well as allowing it to develop in us!

“Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones,” states Proverbs 16:19. That this is good admonition is shown in the case of King Nebuchadnezzar of ancient Babylon. He proudly set up an immense image—perhaps representing himself—on the plain of Dura. The statue may have been mounted on a very high pedestal so that it reached a height of 90 feet [27 meters]. (Daniel 3:1) This towering monument was meant to be an impressive symbol of Nebuchadnezzar’s empire. While high and lofty things—such as that statue as well as obelisks, steeples, and skyscrapers—may impress humans, this is not the case with God. The psalmist sang: “Jehovah is high, and yet the humble one he sees; but the lofty one he knows only from a distance.” (Psalm 138:6) In fact, “what is lofty among men is a disgusting thing in God’s sight.” (Luke 16:15) Better it is for us to “be led along with the lowly things” than for us to “be minding lofty things.”—Romans 12:16.

Proverbs 16:20-24—A wise person uses his speech to help others

Reference: w07 7/15 9-10.

Speak With “Insight” and “Persuasiveness”

How does acquiring wisdom affect our speech? The wise king tells us: “He that is showing insight in a matter will find good, and happy is he that is trusting in Jehovah. The one that is wise in heart will be called understanding, and he that is sweet in his lips adds persuasiveness. To its owners insight is a well of life; and the discipline of the foolish ones is foolishness. The heart of the wise one causes his mouth to show insight, and to his lips it adds persuasiveness.”—Proverbs 16:20-23.

Wisdom helps us speak with insight and persuasiveness. Why? Because a person who is wise at heart tries to “find good” in a matter and ‘trusts in Jehovah.’ When we endeavor to find good in others, we are more likely to speak well of them. Rather than being harsh or confrontational, our words are sweet and persuasive. Insight into the circumstances of others helps us to understand the extent of hardship they may be experiencing and how they are coping with it.

Speech influenced by wisdom is also vital when it comes to our Kingdom-preaching and disciple-making work. When we teach God’s Word to others, our objective is not merely to convey Scriptural information. Our goal is to reach the heart of individuals. This calls for adding persuasiveness to our lips. The apostle Paul urged his associate Timothy to continue in the things he had been “persuaded to believe.”—2 Timothy 3:14, 15.

The Greek word for “persuade” has the meaning of “bringing about a change of mind by the influence of reason or moral considerations,” says *An Expository Dictionary of New Testament Words*, by W. E. Vine. Coming up with convincing arguments that lead to a change of mind in our listener calls for insight into his or her thinking, interests, circumstances, and background. How can we gain such insight? The disciple James answers: “Be swift about hearing, slow about speaking.” (James 1:19) By drawing the listener out and carefully paying attention to what he says, we can get to know what he is at heart.

The apostle Paul was outstanding in his ability to persuade others. (Acts 18:4) Even one of his opposers, Demetrius, a silversmith, acknowledged: “Not only in Ephesus but in nearly all the district of Asia this Paul has persuaded a considerable crowd and turned them to another opinion.” (Acts 19:26) Did Paul take personal credit for his effectiveness in the preaching work? Not at all. He considered his preaching to be “a demonstration of [God’s] spirit and power.” (1 Corinthians 2:4, 5) We too have the help of Jehovah’s holy spirit. Because we trust in Jehovah, we are confident of his help as we endeavor to speak with insight and persuasiveness in our ministry.

No wonder that “the one that is wise in heart” is called “intelligent” or “discerning”! (Proverbs 16:21, *An American Translation; New International Version*) Yes, insight is “a well of life” to those who have it. But what about the foolish? They ‘despise wisdom and discipline.’ (Proverbs 1:7) What results do they reap by rejecting discipline from Jehovah? As noted above, Solomon says: “The discipline of the foolish ones is foolishness.” (Proverbs 16:22) They receive further discipline, often in the form of severe chastisement. The foolish may also bring upon themselves hardship, shame, disease, and even untimely death.

Pointing further to the wholesome effect that wisdom has on our speech, the king of Israel says: “Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones.” (Proverbs 16:24) As honey is sweet and provides quick refreshment to a hungry person, pleasant sayings are encouraging and refreshing. Honey also has health-giving and curative properties and is good for a person. So are pleasant sayings; they are healthful spiritually.—Proverbs 24:13, 14.

Digging for Spiritual Gems

Proverbs 15:15—How can we find greater joy in life?

Reference: g 11/13 16.

Do You Have “a Feast Constantly”?

“All the days of the afflicted one are bad; but the one that is good at heart has a feast constantly.”—Proverbs 15:15.

What do those words mean? They refer to one’s mental and emotional state. “The afflicted one” dwells on the negative—an outlook that makes his days “bad,” or dismal. By contrast, the one who “is good at heart” tries to focus on the positive—an attitude that fosters inner joy, giving him “a feast constantly.”

We all have problems that can rob us of a measure of happiness. Yet, we may be able to do certain things that help us to retain our joy through difficult times. Consider what the Bible says.

- Do not let anxieties over tomorrow weigh you down today. Jesus Christ said: “Do not worry about tomorrow; it will have enough worries of its own. There is no need to add to the troubles each day brings.”—Matthew 6:34, *Good News Translation*.
- Try to focus on the good things that have happened to you. In fact, when you feel down, why not make a list of those good things and reflect on them? Also, do not dwell on past mistakes or bad deeds. Learn from them, and move on. Be like a driver who *glances* into his rearview mirror but does not *focus* on it. Keep in mind, too, that “there is the true forgiveness with [God].”—Psalm 130:4.
- When anxieties weigh you down, confide in someone who may be able to cheer you up. “Anxious care” causes our heart “to bow down, but *the good word* is what makes it rejoice,” says Proverbs 12:25. That “good word” may come from a family member or a trusted friend—someone who is not cynical or pessimistic but “is loving all the time.”—Proverbs 17:17.

The wise sayings found in the Bible have helped many to find more joy in life, even through trying times. May those precious sayings help you too.

Proverbs 16:4—In what sense has Jehovah made the wicked “work for his purpose”?

Reference: w07 5/15 18-19.

“Everything Jehovah Has Made for His Purpose”

What else will result from our rolling our works upon Jehovah? “Everything Jehovah has made for his purpose,” says the wise king. (Proverbs 16:4a) The Creator of the universe is a God of purpose. When we roll our works upon him, our life becomes filled with purposeful and meaningful activity, void of futility or vanity. And Jehovah’s purpose for the earth and man upon it is eternal. (Ephesians 3:11) He formed the earth and created it “to be inhabited.” (Isaiah 45:18) Moreover, what he originally purposed for mankind on earth is bound to become a reality. (Genesis 1:28) A life devoted to the true God will be unending and have meaning forever.

Jehovah has made “even the wicked one for the evil day.” (Proverbs 16:4b) He did not create the wicked, for “perfect is his activity.” (Deuteronomy 32:4) However, he has allowed them to come into existence and continue living until he sees fit to execute his adverse judgment. For example, Jehovah said to Pharaoh of Egypt: “For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth.” (Exodus 9:16) The Ten Plagues and the destruction of Pharaoh and his forces in the Red Sea were indeed memorable demonstrations of God’s matchless power.

Jehovah can also make circumstances work out in such a way that the wicked unknowingly serve his purpose. The psalmist said: “The very rage of man will laud you; the remainder of raging you [Jehovah] will gird upon yourself.”

(Psalm 76:10) Jehovah may allow his enemies to express their rage toward his servants—but only to the extent necessary to discipline his people and thus train them. What is in excess of this, God takes upon himself.

While Jehovah supports his humble servants, what about the proud and arrogant? “Everyone that is proud in heart is something detestable to Jehovah,” says the king of Israel. “Hand may join to hand, yet one will not be free from punishment.” (Proverbs 16:5) Those “proud in heart” may band together in mutual support, but they will not escape punishment. We are wise, then, to cultivate the spirit of humility regardless of how knowledgeable we are or how capable we may be or whatever service privileges we may have.

Living as Christians

How to Give Good Comments

Good comments build up the congregation. (Romans 14:19) They also benefit those who give them. (Proverbs 15:23, 28) Therefore, we should try to give at least one comment at each meeting. Of course, we will not be called on every time we raise our hand. Therefore, it is best to prepare several comments.

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- Song 69 and Prayer
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LIVING AS CHRISTIANS

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Discussion. Play the video *Become Jehovah’s Friend—Prepare Your Comment* (video category OUR MEETINGS AND MINISTRY). Then invite selected children to the platform and ask them: What are the four steps to prepare a comment? Why can we be happy even when we are not called on to comment?
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for him. And Jehovah appreciates your efforts. (Hebrews 6:10) Staying busy in such work helps you to remain in God's love.—1 Corinthians 15:58.

¹⁷ It is important to remember that the Kingdom-preaching work is urgent. The Bible says: "Preach the word, be at it urgently." (2 Timothy 4:2) Why is doing this so urgent today? God's Word tells us: "The great day of Jehovah is near. It is near, and there is a hurrying of it very much." (Zephaniah 1:14) Yes, the time is coming quickly when Jehovah will bring this whole system of things to its end. People need to be warned! They need to know that now is the time to choose Jehovah as their Sovereign. The end "will not be late."—Habakkuk 2:3.

¹⁸ Jehovah wants us to worship him publicly in association with true Christians. That is why his Word says: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." (Hebrews 10:24, 25) When we gather with fellow believers at Christian meetings, we have a wonderful opportunity to praise and worship our beloved God. We also build one another up and encourage one another.

¹⁹ As we associate with other worshipers of Jehovah, we strengthen the bonds of love and friendship in the congregation. It is important that we look for the good in one another, as Jehovah looks for the good in us. Do not expect perfection from your fellow believers. Remember that all are at different stages of spiritual growth and that

17. Why is the Christian ministry urgent today?

18. Why should we worship Jehovah publicly in association with true Christians?

19. How can we work to strengthen the bonds of love in the Christian congregation?

every one of us makes mistakes. (Colossians 3:13) Seek to build close friendships with those who love Jehovah intensely, and you will find yourself growing spiritually. Yes, worshipping Jehovah with your spiritual brothers and sisters will help you to remain in God's love. How does Jehovah reward those who worship him faithfully and thus remain in his love?

REACH OUT FOR "THE REAL LIFE"

²⁰ Jehovah rewards his faithful servants with life, but life of what kind? Well, are you really living now? Most of us would say that the answer is obvious. After all, we breathe, we eat, and we drink. Surely we must be living. And in our happier moments, we may even say, "Now this is *really* living!" However, the Bible indicates that in an important sense, no human today is *really* living.

²¹ God's Word urges us to "get a firm hold on the real life." (1 Timothy 6:19) Those words indicate that "the real life" is something we hope to attain in the future. Yes, when we are perfect, we will be alive in the fullest sense of the word, for we will be living as God originally intended us to live. When we are living on a paradise earth in complete health, peace, and happiness, we will at last enjoy "the real life"—everlasting life. (1 Timothy 6:12) Is that not a wonderful hope?

²² How can we "get a firm hold on the real life"? In the same context, Paul urged Christians "to work at good" and "to be rich in fine works." (1 Timothy 6:18) Clearly, then, much depends on how we apply the truths we have learned from the Bible. But did Paul mean that we *earn* "the real life" by performing good works? No, for such marvelous prospects really depend on our receiving

20, 21. What is "the real life," and why is it a wonderful hope?

22. How can you "get a firm hold on the real life"?

We Must Be Taught

(Isaiah 50:4; 54:13)

C G/B Am7 Em/G Fma7 F6 Dm7/F G13sus4 G7

Come with re - joic - ing, and learn a - bout Je - ho - vah.
 Nev - er for - sak - ing our gath - er - ing to - geth - er.
 Lips that sing praise, how en - cour - ag - ing to hear them!

C D/C G/B Em7 Am11 Am7 D7 Gsus4 G

"Come drink life's wa - ter," the spir - it has said.
 We must be taught; we must learn what is right.
 Tongues of the taught ones, how sweet is their sound!

G#° E/G# G#° Am9 Am C#° Bbm/C# C#° Dm9 Dm

Health - ful in - struc - tion, God has pro - vid - ed.
 Here with God's spir - it, here meet with our broth - ers,
 Oh, may we al - ways meet with God's peo - ple!

D#° B/D# D#° C/E Am Am7 Dm Dm7 G7 C

All those who hun - ger for truth will be fed.
 Here we are strength - ened to walk in the light.
 Oh, may we al - ways a - mong them be found!

- Song 69 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Wisdom Is Better Than Gold”:** (10 min.)
Pr 16:16, 17—A wise person studies and applies God’s Word (w07 7/15 8)
Pr 16:18, 19—A wise person rejects pride and haughtiness (w07 7/15 8-9)
Pr 16:20-24—A wise person uses his speech to help others (w07 7/15 9-10)

- **Digging for Spiritual Gems:** (8 min.)
Pr 15:15—How can we find greater joy in life? (g 11/13 16)

Pr 16:4—In what sense has Jehovah made the wicked “work for his purpose”? (w07 5/15 18-19)

What does this week’s Bible reading teach me about Jehovah?

What points from this week’s Bible reading can I use in the field ministry?

- **Bible Reading:** (4 min. or less) Pr 15:18–16:6

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Joh 11:11-14—Teach the Truth. Invite the person to the weekend meeting.
- **Return Visit:** (4 min. or less) Ge 3:1-6; Ro 5:12—Teach the Truth. Invite the person to the weekend meeting.
- **Bible Study:** (6 min. or less) bh 191 ¶18-19—Invite the student to the meetings.

LIVING AS CHRISTIANS

- Song 117
- **“How to Give Good Comments”:** (15 min.)
Discussion. Play the video *Become Jehovah’s Friend—Prepare Your Comment* (video category OUR MEETINGS AND MINISTRY). Then invite selected children to the platform and ask them: What are the four steps to prepare a comment? Why can we be happy even when we are not called on to comment?
- **Congregation Bible Study:** (30 min.)
kr chap. 2 ¶23-34
- Review Followed by Preview of Next Week (3 min.)
- Song 102 and Prayer

How to Give Good Comments

Good comments build up the congregation. (Ro 14:19) They also benefit those who give them. (Pr 15:23, 28) Therefore, we should try to give at least one comment at each meeting. Of course, we will not be called on every time we raise our hand. Therefore, it is best to prepare several comments.

A good comment . . .

- is simple, clear, and brief. In most cases, it can be given in 30 seconds or less
- is best given in your own words
- is not a needless repetition of a previous comment

If you are called on first, . . .

- give a simple, direct answer to the question

If the question has been answered, you could . . .

- show how a cited scripture bears on the point under consideration
- mention how the matter affects our lives
- explain how the information can be used
- briefly relate an experience that highlights a key point



meetings as a boy. He wrote: “I still remember one of the scripture texts painted on the wall of the Society’s assembly hall. ‘One is your Master, even Christ; and all ye are brethren.’ That text has always stood out in my mind—there is no clergy-laity distinction among Jehovah’s people.” (Matt. 23:8) Brother Capen also recalled the stimulating meetings, the warm encouragement, and Brother Russell’s diligent efforts to shepherd every member of the congregation personally.

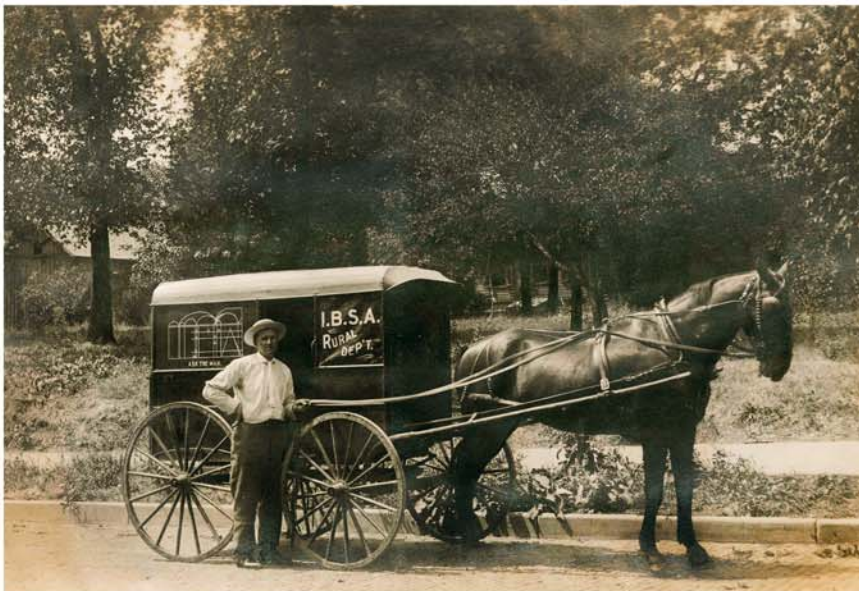
22 Faithful people responded to this example and to the instruction given. Congregations formed in other states, such as Ohio and Michigan, and then all over North America and in other lands. Consider: Would faithful people have truly been prepared for the presence of Christ if they had not been trained to obey the inspired counsel to meet together for worship? Surely not! What about us today? We need to be just as determined to attend Christian meetings faithfully, seeking every opportunity to worship together and be spiritually upbuilding to one another.

Zealous Preaching

23 **The Bible Students taught that all the anointed must be preachers of the truth.** In 1885, the *Watch Tower* commented: “We should not forget that every member of the anointed body is anointed to preach (Isa. 61:1), called

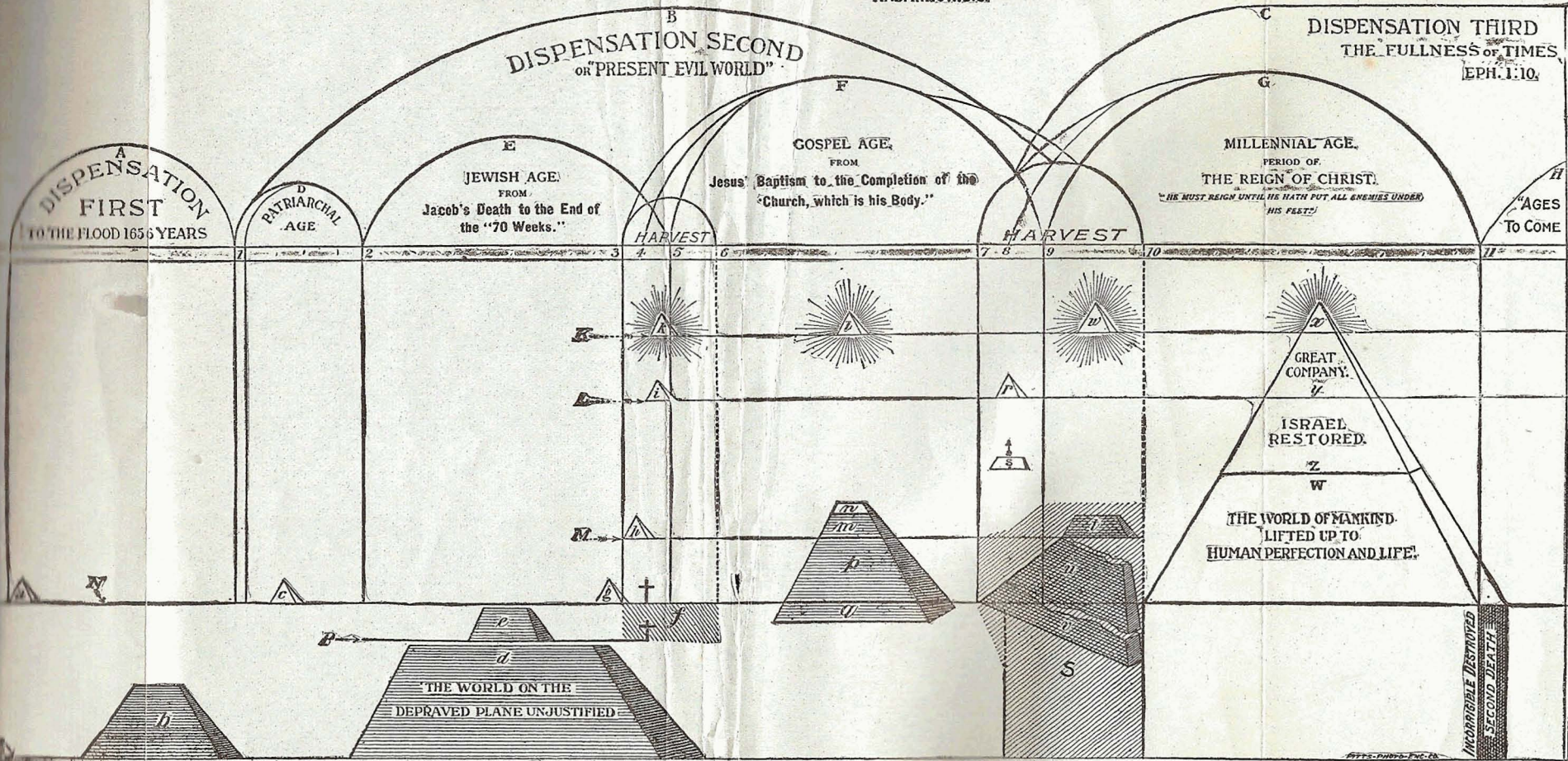
22. How did faithful people respond to the encouragement to attend Christian meetings, and what lesson may we learn from them?

23. How did the *Watch Tower* make it plain that all anointed ones must be preachers of the truth?

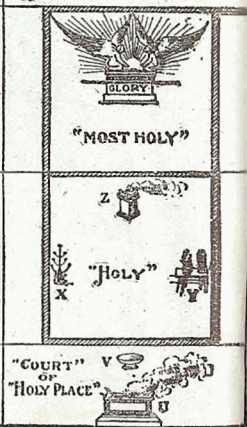


A colporteur. Note the “Chart of the Ages” painted on the side of the carriage

WRITE DOWN THE VISION AND MAKE IT PLAIN UPON TABLES, THAT EVERY ONE MAY READ IT FLUENTLY.
 HABAUKKUK. 2:2.



THE
TABERNACLE
 OF THE WILDERNESS.
 THE HARMONY OF ITS TEACHINGS.



THE TABERNACLE.

Its teachings are in harmony with the Chart of the ages, showing the same STEPS as necessary in coming from sin to glory. The entire ground of the Tabernacle enclosure was called "Holy." Outside the court was unholy, and is the equivalent of the unjustified plane in Chart of Ages. THE COURT enclosure parallels the justified or PERFECT HUMAN plane. The "Holy" represents the condition of consecrated Christians, BEGOTTEN of the Spirit. The Most Holy, beyond the second veil, represents the PERFECT SPIRITUAL condition when "we shall be like HIM." The glory plane is still further above the grand climax of hope—"Glory, Honor and Immortality."

CHART OF THE AGES.

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"IN REGARD TO AN ADMINISTRATION OF THE FULLNESS OF THE APPOINTED TIMES, TO RE-UNITE ALL THINGS UNDER ONE HEAD, EVEN UNDER THE APPOINTED ONE; THE THINGS IN HEAVEN AND THE THINGS ON EARTH—UNDER HIM." EPH. 1:10—DIAGLOTT.

In 1914, the Bible Students began to discern the sign of Christ's invisible presence



to the ministry.” An 1888 issue contained this exhortation: “Our commission is plain . . . If we ignore it and excuse ourselves, we are certainly slothful servants, proving our unworthiness of the high position to which we are called.”

24 Brother Russell and his close associates did more than encourage people to preach. They also began to produce tracts called *Bible Students’ Tracts*, which were later also called *Old Theology Quarterly*. Readers of the *Watch Tower* received these to distribute to the public without charge.

25 Those who devoted themselves to the ministry full-time were called colporteurs. Charles Capen, mentioned earlier, was among them. He later recalled: “I used maps made by the United States Government Geological Survey to guide my covering the territory in Pennsylvania. These maps showed all the roads, making it possible to reach all sections of each county on foot. Sometimes after a three-day trip through the country taking orders for the books in the *Studies in the Scriptures* series, I would hire a horse and buggy so that I could make the deliveries. I often stopped and stayed overnight with farmers. Those were the pre-automobile days.”

26 Such early efforts at preaching certainly required courage and zeal. Would true Christians have been prepared for Christ’s reign if they had not been taught the importance of the preaching work? Assuredly not! After all, that work was to become an outstanding feature of Christ’s presence. (Matt. 24:14) God’s people had to be prepared to make that lifesaving work the central feature of their lives. We today do well to ask ourselves: ‘Is the preaching work central to my life? Do I make sacrifices in order to have a full share in that activity?’

God’s Kingdom Is Born!

27 Finally, the momentous year 1914 arrived. As we discussed at the outset of this chapter, there were no human eyewitnesses to the glorious events in heaven. However, the apostle John was given a vision that described matters in symbolic terms. Imagine this: John witnesses “a great sign” in heaven. God’s “woman”—his organization of spirit creatures in heaven—is pregnant and gives birth to a male child. This symbolic child, we are told, is soon to “shepherd all the nations with an iron rod.” Upon its birth, though, the child is “snatched away to God and to his throne.” A loud voice in heaven says: “Now have come to pass the salvation

24, 25. (a) How did Russell and his close associates do more than encourage people to preach? (b) How did one colporteur describe his work in the “pre-automobile days”?

26. (a) Why did God’s people need to engage in the preaching work in order to be prepared for Christ’s reign? (b) What questions do we do well to ask ourselves?

27, 28. What did the apostle John witness in vision, and how did Satan and his demons react to the birth of the Kingdom?

We do well to ask ourselves, ‘Is the preaching work central to my life?’

29, 30. Following the birth of the Messianic Kingdom, how did conditions change (a) on earth? (b) in heaven?

31. What did Malachi foretell about the period of refining, and how did that prophecy begin to see fulfillment? (See also the footnote.)

32. What internal turmoil afflicted God's people following 1916?

and the power and the Kingdom of our God and the authority of his Christ."—Rev. 12:1, 5, 10.

28 Without doubt, John saw in vision the birth of the Messianic Kingdom. That event was surely a glorious one, but it did not please everyone. Satan and his demons warred against the faithful angels, who were under the leadership of Michael, or Christ. The outcome? We read: "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him."—Rev. 12:7, 9.

29 Long before 1914, the Bible Students said that a time of trouble would begin in that marked year. But even they could not have imagined how accurate that prediction would turn out to be. As John's vision revealed, Satan would then begin to have an even greater impact on human society: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing that he has a short period of time." (Rev. 12:12) In 1914, the first world war broke out and the sign of Christ's presence in kingly power began to see global fulfillment. The "last days" of this system of things had begun.—2 Tim. 3:1.

30 However, there was joy in heaven. Satan and his demons were banished forever. John's account reads: "On this account be glad, you heavens and you who reside in them!" (Rev. 12:12) With the heavens cleansed and Jesus enthroned as King, the Messianic Kingdom was now poised to act in behalf of God's people on earth. What action would it take? As we saw at the outset of this chapter, Christ as "the messenger of the covenant" would first act as a refiner of God's servants here on earth. What would that mean?

A Time of Testing

31 Malachi foretold that the refining process would not be easy. He wrote: "Who will endure the day of his coming, and who will be able to stand when he appears? For he will be like the fire of a refiner and like the lye of laundrymen." (Mal. 3:2) How true those words proved to be! Beginning in 1914, God's people on earth faced a succession of major tests and hardships. As World War I raged, many Bible Students experienced vicious persecution and imprisonment.^[4]

32 From within, the organization suffered turmoil as well. In 1916, Brother Russell died at only 64 years of age, leaving many of God's people in shock. His death revealed that some had been placing too much emphasis on one

FOOTNOTE

[4] In September 1920, *The Golden Age* (now *Awake!*) published a special issue detailing numerous instances of wartime persecution—some of it shockingly brutal—in Canada, England, Germany, and the United States. In contrast, the decades prior to the first world war saw very little persecution of that kind.

exemplary man. Though Brother Russell wanted no such reverence, a measure of creature worship had grown up around him. Many thought that the progressive revelation of truth had ended with his death, and some bitterly resisted efforts to move forward. That attitude contributed to an outbreak of apostasy that divided the organization.

33 Unfulfilled expectations were another test. Though the *Watch Tower* had rightly pointed to 1914 as the year when the Gentile Times would end, the brothers did not yet understand what would take place in that year. (Luke 21:24) They thought that in 1914, Christ would take his anointed bride class to heaven to rule with him there. Those hopes were not realized. Late in 1917, *The Watch Tower* announced that a 40-year harvest period would end in the spring of 1918. But the preaching work did not end. It continued to prosper after that date passed. The magazine suggested that the harvest had indeed ended but that a period of gleaning remained. Still, many stopped serving Jehovah because of disappointment.

34 A daunting test arose in 1918. J. F. Rutherford, who succeeded C. T. Russell in taking the lead among God's people, was arrested along with seven other responsible brothers. They were unjustly sentenced to long terms of imprisonment in the federal penitentiary in Atlanta, Georgia, U.S.A. For a time, the work of God's people may have seemed paralyzed. Many among the clergy of Christendom rejoiced. They assumed that with the "leaders" imprisoned, the headquarters in Brooklyn closed up, and the preaching work under attack in America and Europe, those pestilent Bible Students were "dead"—no longer a threat. (Rev. 11:3, 7-10) How wrong they were!

A Time of Revival!

35 Little did the enemies of the truth know that Jesus allowed these hardships to afflict his people only because Jehovah was then sitting "as a refiner and cleanser of silver." (Mal. 3:3) Jehovah and his Son were sure that the faithful ones would emerge from those fiery tests refined, purified, and better suited than ever for service to the King. From early in 1919, it became clear that God's spirit had done what the enemies of his people thought impossible. The faithful ones were revived! (Rev. 11:11) At that time, Christ evidently fulfilled a key feature of the sign of the last days. He appointed "the faithful and discreet slave," a small group of anointed men who would take the lead among his

-
- 33.** How did unfulfilled expectations test God's people?
- 34.** What daunting test arose in 1918, and why did Christendom think that God's people were "dead"?
- 35.** Why did Jesus allow hardships to afflict his followers, and what action did he take to help them?



AUGUST 2016

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
SEPTEMBER 26–OCTOBER 23, 2016



COVER IMAGE:
HUNGARY

What a pleasure it is to give a witness in the morning hours along the Danube River! These happy publishers are sharing the Kingdom message with an appreciative listener at Vigadó Square in Budapest, Hungary

PUBLISHERS
22,582

PIONEERS
1,980

BIBLE STUDIES
12,163

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The origin of marriage, how it was regulated under the Mosaic Law, and the pattern Jesus set for Christian wedlock are matters discussed in the first article. The second article considers what the Scriptures say about the roles of husbands and wives.

18 Seek Something Much Better Than Gold

20 WEEK OF **OCTOBER 10-16**
Do You See the Need to Make Spiritual Progress?

25 WEEK OF **OCTOBER 17-23**
Do You See the Need to Train Others?

We rejoice in the advancement of the Kingdom-preaching work. But do we see how this sets before us opportunities for increased service to God? How can we ourselves make spiritual progress and at the same time help our Bible students to do so? Why is there a need to train others? Such important matters are discussed in these articles.

30 QUESTIONS FROM READERS

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

The Watchtower (ISSN 0043-1087) Issue 12 August 2016 is published monthly with an additional issue published in January, March, May, July, September, and November by Watchtower Bible and Tract Society of New York, Inc.; L. Weaver, Jr., President; G. F. Simonis, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. Periodicals Postage Paid at Brooklyn, NY, and at additional mailing offices. **POSTMASTER:** Send address changes to Watchtower, 1000 Red Mills Road, Wallkill, NY 12589-3299. © 2016 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

August 2016
Vol. 137, No. 12 ENGLISH

“Let Your Light Shine”

(Matthew 5:16)

G G/B C6 D D7/A Am7 D7 G

Je - sus has com - mand - ed That we shine our light,
 With God's King - dom mes - sage Light on hearts is shed,
 Light from fine works gleam - ing, Bright - ens up this world,

A^b D/A F^o D/F# Em7 A7 D

Like the sun, im - par - tial, That all might gain sight.
 Com - fort brought to mourn - ers, Hope for those now dead.
 To our words adds lus - ter, Like a price - less pearl.

D7 C/D D7 G G/B Em B7/D# Em B

Through God's Ho - ly Scrip - tures, Words of wis - dom shine.
 Light from Scrip - ture guides us As we do His will;
 May our light keep shin - ing As we do what's right,

B7/D# D^o B Esus4 Em Am7 A^o G/B A^o D7/A D7 G

May we now re - flect his light By our deeds so fine.
 Gra - cious words, well - sea - soned too, Make it bright - er still.
 Then our works will al - ways be Pleas - ing in God's sight.



Do You See the Need to Train Others?

“I will give you good instruction.”—PROV. 4:2.

DECLARING the good news of the Kingdom was Jesus’ primary assignment. However, he took time to train others to be shepherds and teachers. (Matt. 10:5-7) Although Philip was busy as an evangelizer, he no doubt helped his four daughters to become effective in sharing Scriptural truths with others. (Acts 21:8, 9) How important is such training today?

² Worldwide, the number of people accepting the good news is growing. New ones who are not yet baptized need to grasp the importance of personal Bible study. They must also be taught to preach the good news to others and to teach them the truth. In our congregations, brothers need to be encouraged to work hard in order to qualify for appointment as ministerial servants and elders. By means of “good instruction,” mature Christians can help new ones to make spiritual progress.—Prov. 4:2.

1, 2. Why must we train others to take up theocratic assignments?

SONGS: 93, 96

HOW WOULD YOU ANSWER?

Why should we build in Bible students a strong desire to study the Scriptures personally?

How can we help new ones to converse with householders and others?

Why should efforts be made to train prospective shepherds of God’s flock?

Perseverance Is Essential

As they preach the Kingdom message, new publishers need to learn that perseverance is sometimes necessary. A brother in Ghana placed literature with a young man who thereafter hid from him for weeks. After repeated visits, the Witness finally contacted him, but the young person tried to end the conversation. When the brother offered to show him how to study the Bible, he agreed. From then on, he no longer hid from Jehovah's Witnesses. Some months later, the young man was baptized at an assembly.

HELP NEW ONES ACQUIRE STRENGTH AND WISDOM FROM GOD'S WORD

³ How important is personal study of the Scriptures? We find the answer in the apostle Paul's words to fellow Christians in Colossae. He wrote: "We have never stopped praying for you and asking that you may be filled with the accurate knowledge of [God's] will in all wisdom and spiritual comprehension, so as to walk worthily of Jehovah in order to please him fully as you go on bearing fruit in every good work and increasing in the accurate knowledge of God." (Col. 1:9, 10) With such accurate knowledge, the Colossian Christians would be able "to walk worthily of Jehovah in order to please him fully." This would enable

3, 4. (a) How did Paul connect study of the Scriptures with a productive ministry? (b) Before we encourage our students to study the Bible on their own, what must we be doing?

them to continue "bearing fruit in every good work," especially in the preaching of the good news. To serve effectively, a worshipper of Jehovah must follow a routine of Bible study. We do well to help Bible students grasp that fact.

⁴ Before helping others to benefit from personal Bible study, we ourselves must be convinced of its value. In fact, we ourselves need to have good Bible study habits. So you might ask yourself: 'When householders express opinions that are contrary to Scriptural teachings or they ask difficult questions, am I able to give answers that are based on the Bible? When I read about how Jesus, Paul, and others persevered in the ministry, do I meditate on how their perseverance ought to affect my service to Jehovah?' All of us need knowledge and counsel from God's Word. And if we tell others how much we have benefited from our personal study of the Bible, we may encourage them to obtain such benefits by being diligent students of the Scriptures.

⁵ You may ask, 'How can I train my student to study the Bible regularly?' A good start is by showing him how to prepare for the study you conduct with him. You might suggest that he read portions of the appendix of the *What Does the Bible Really Teach?* book and look up cited scriptures. Help him to prepare for the meetings with the goal of commenting. Encourage him to read every issue of *The Watchtower* and *Awake!* If the *Watchtower Library* or *Watchtower ONLINE LIBRARY* is available in his language, you can show him how to use it to answer Bible questions. As a result of such help, very likely your Bible student will soon be de-

5. Give a suggestion on how to help new ones to have a routine of personal Bible study.

lighting in his personal study of God's Word.

⁶ Of course, we should not pressure anyone to read and study the Bible. Rather, let us use the tools provided by Jehovah's organization to help our student deepen his or her love for the Bible. In time, the sincere student may well feel as did the psalmist who sang: "Drawing near to God is good for me. I have made the Sovereign Lord Jehovah my refuge." (Ps. 73:28) Jehovah's spirit will act on such a conscientious and appreciative Bible student.

TRAIN NEW ONES TO PREACH AND TEACH

⁷ In Matthew chapter 10, we find instructions that Jesus gave to his 12 apostles. Rather than speak in generalities, he covered specific points.^[1] The apostles listened as Jesus taught them how to preach effectively. Then the group went into the field. Having been able to observe Jesus' methods, they soon became capable teachers of Scriptural truth. (Matt. 11:1) We can train our Bible students to become effective publishers of the good news. Let us now consider two ways to help them.

⁸ **Converse with people.** Jesus often spoke to individuals about the Kingdom. For instance, he carried on a lively and fruitful conversation with a woman at Jacob's well near the city of Sychar.

6. (a) How can you help your student to cultivate love for the Bible in his heart? (b) What is a Bible student likely to do if he develops heartfelt love for the Scriptures?

7. How did Jesus train proclaimers of the good news? (See opening picture.)

8, 9. (a) How did Jesus approach individuals in his ministry? (b) How can we help new publishers to converse with people as Jesus did?

(John 4:5-30) He also spoke with Matthew Levi, a tax collector. The Gospels record very little of that conversation, but Matthew accepted Jesus' invitation to be his follower. Matthew and others heard Jesus speak at some length during a feast held in Matthew's home.—Matt. 9:9; Luke 5:27-39.

⁹ On another occasion, Jesus spoke in a friendly way to Nathanael, who had a negative view of people from Nazareth. However, Nathanael was moved to change his thinking. He decided to learn more about what Jesus, a man from Nazareth, was teaching. (John 1:46-51) So we have good reason to train new publishers to converse with people in a friendly, relaxed manner.^[2] Those whom we help in this way will likely be delighted to see how honesthearted people respond favorably to personal interest and kind words.

¹⁰ **Cultivate interest.** Jesus had limited time to carry out his ministry. Nevertheless, he took time to cultivate the interest people showed in the good news. For instance, Jesus taught a crowd, using a boat as a platform. On that occasion, he miraculously gave Peter a huge catch of fish and told him: "From now on you will be catching men alive." What result did Jesus' words and actions produce? Peter and his associates "brought the boats back to land and abandoned everything and followed [Jesus]."—Luke 5:1-11.

¹¹ Nicodemus, a member of the Sanhedrin, became interested in Jesus' teaching. He wanted to learn more but was

10-12. (a) How did Jesus cultivate the interest others showed in the good news? (b) How can we help new publishers to improve their skills as teachers of Bible truth?

afraid of what others would say if he spoke with Jesus in public. Jesus was flexible and generous with his time; he met with Nicodemus at night—away from the crowds. (John 3:1, 2) What lesson can we learn from these accounts? God’s Son set aside time to build up the faith of individuals. Should we not be diligent in making return visits and conducting Bible studies with interested ones?

¹² New publishers are very likely to improve their skills as teachers of Bible truth if we work with them in the field service. We can help them to keep in mind those who show even slight interest. We can invite new publishers to accompany us when we make return visits and conduct home Bible studies. With such training and encouragement, less experienced publishers will surely want to cultivate the interest of others and conduct Bible studies on their own. They will also learn not to give up quickly but to be patient and persevere in the ministry.—Gal. 5:22; see the box “Perseverance Is Essential.”

TRAIN NEW ONES TO SERVE FELLOW BELIEVERS

¹³ Bible accounts highlight the privilege we have of showing “brotherly affection” and serving one another. **(Read 1 Peter 1:22; Luke 22:24-27.)** The Son of God gave everything, including his life, in ministering to others. (Matt. 20:28) Dorcas “abounded in good deeds and gifts of mercy.” (Acts 9:36, 39) Mary, a sister in Rome, “worked hard” in behalf of those in the congrega-

13, 14. (a) What do you think of the Bible examples of those who made great sacrifices in behalf of others? (b) In what practical ways can you train new publishers and young ones to show love for their brothers and sisters?

tion. (Rom. 16:6) How can we help new ones grasp the importance of helping their brothers and sisters?

¹⁴ Mature Witnesses can invite new ones to come along when visiting the sick and the elderly. If appropriate, parents can take their children on such visits. Elders can work with others in making sure that our dear older ones have good food and that their homes are maintained. In these ways, younger ones and those newly associated learn to perform acts of kindness for others. While preaching, one elder would briefly visit the Witnesses living in his rural territory to see how they were doing. A young brother who often accompanied him thus learned that all in the congregation should feel loved.—Rom. 12:10.

¹⁵ Since Jehovah uses men as teachers in the congregation, it is important for brothers to develop speaking ability. As an elder, could you listen as a ministerial servant practices a talk? With your help, he may be able to improve his skill as a teacher of God’s Word.—Neh. 8:8.^[3]

¹⁶ The need for shepherds in the Christian congregation is great, and those who will do such work in the future need ongoing training. Paul provided a general outline of how training can be provided when he told Timothy: “You, . . . my child, keep on acquiring power in the undeserved kindness that is in Christ Jesus; and the things you heard from me that were supported by many witnesses,

15. Why is it important that elders take an interest in the progress of men in the congregation?

16, 17. (a) What interest did Paul take in the progress of Timothy? (b) How can the elders effectively train future shepherds of the congregation?

Train new ones to show their love for fellow believers
(See paragraphs 13, 14)



these things entrust to faithful men, who, in turn, will be adequately qualified to teach others.” (2 Tim. 2:1, 2) Timothy learned by serving alongside the apostle, an older man. Then Timothy applied Paul’s methods in his own ministry and other aspects of sacred service.—2 Tim. 3:10-12.

¹⁷ Paul did not leave Timothy’s training to chance. He had the young man accompany him. (Acts 16:1-5) Elders can imitate Paul’s example by taking qualified ministerial servants along on shepherding calls when appropriate. Elders thus give such brothers an opportunity to observe firsthand the teaching, faith, patience, and love required of Christian overseers. This procedure contributes to the training of future shepherds of “the flock of God.”—1 Pet. 5:2.

THE IMPORTANCE OF TRAINING OTHERS

¹⁸ Training others is vitally important because of increasing needs and opportunities to serve Jehovah. The examples of training provided by Jesus and Paul remain valid. Jehovah wants his modern-day servants to be well-trained for their theocratic assignments. God

18. Why should training others in Jehovah’s service be important to us?

gives us the privilege of helping less experienced ones develop their ability to do the work needed in the congregation. As conditions deteriorate in the world and new opportunities to preach continue to arise, such training becomes both important and urgent.

¹⁹ Of course, training people takes time and effort. But Jehovah and his beloved Son will support us and give us wisdom to provide such training. We will rejoice as we see those whom we assist go on ‘working hard and exerting themselves.’ (1 Tim. 4:10) And may we ourselves continue to make spiritual progress in rendering sacred service to Jehovah.

19. Why should you be convinced that your diligent efforts to train others in Jehovah’s service will be successful?

ENDNOTES:

[1] (paragraph 7) Among the points Jesus covered were the following: (1) Preach the right message. (2) Be content with God’s provisions. (3) Avoid arguing with householders. (4) Trust in God when facing opposers. (5) Do not yield to fear.

[2] (paragraph 9) *Benefit From Theocratic Ministry School Education*, pp. 62-64, has excellent suggestions on how to converse with people in the field ministry.

[3] (paragraph 15) *Benefit From Theocratic Ministry School Education*, pp. 52-61, explains the qualities needed for effective public speaking.

Seek Out Deserving Ones

(Matthew 10:11-15)

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

In preach - ing the King - dom, our Lord showed the way, In -
All those who re - ceive you re - ceive him as well. Their

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

struct - ing us how to pro - ceed: 'Wher -
heart God will o - pen up wide. Their

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

ev - er you go, seek in ear - nest to find Those a -
right dis - po - si - tion for un - end - ing life Will im -

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

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

Seek Out Deserving Ones

G/A A7 D/A G/A A#° Bm

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

D/E E13 E9 Em7 A9

serv - ing ones peace you'll im - part. If
ho - vah will help you to speak. Your

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

oth - ers should spurn you or turn you a - way, Shake the
an - swer when gra - cious and sea - soned with salt Will ap -

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

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