

- Song 122 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD'S WORD**

- **“Do Not Love the World or the Things in the World”:** (10 min.)  
 [Play the video *Introduction to 1 John.*]  
 1Jo 2:15, 16—“Everything in the world . . . originates with the world,” not with the Father (w05 1/1 10 ¶13)  
 1Jo 2:17—The world and its desire are passing away (w13 8/15 27 ¶18)
- **Digging for Spiritual Gems:** (8 min.)  
 1Jo 2:7, 8—How is the commandment referred to by John both old and new? (w13 9/15 10 ¶14)  
  
 1Jo 5:16, 17—What is “a sin that does incur death”? (it-1 862 ¶5)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) 1Jo 1:1–2:6 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Enthusiasm*, and then discuss study 11 of the *Teaching* brochure.
- **Talk:** (5 min. or less) w04 10/1 29—Theme: What did John mean at 1 John 4:18 when he said that “perfect love casts fear out”? (7)

**LIVING AS CHRISTIANS**

- Song 132
- **“Avoid Worldly Influences When Planning a Wedding”:** (15 min.) Discussion. Play the video *Weddings That Honor Jehovah* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) jy chap. 89
- Review Followed by Preview of Next Week (3 min.)
- Song 118 and Prayer

1 JOHN 1-5 | Do Not Love the World or the Things in the World

**2:15-17** 

Satan uses the following three worldly enticements to try to draw us away from Jehovah. How would you explain them to someone?

- “The desire of the flesh”
- “The desire of the eyes”
- “The showy display of one’s means of life”



*Be Steadfast, Immovable!*

(1 Corinthians 15:58)

Am Dm7 Dm6

Na - tions are trou - bled as nev - er be - fore.  
Snares of the world and temp - ta - tions a - bound.  
Give to God wor - ship that comes from the heart.

R.H.

E7sus4 E7 Bm/E E7 Am9 Am

Peo - ple are fear - ful of what lies in store.  
We can re - sist if our think - ing is sound.  
In the Lord's ser - vice may we have a part.

Am Dm9 Dm

Firm and im - mov - a - ble we need to be,  
Hat - ing what's bad while we love what is true  
Preach the good news, al - ways hold - ing it fast.

Am/E E7 D/F# E7/G# Am

Serv - ing our God faith - ful - ly.  
Makes us im - mov - a - ble too.  
Soon the last days will have passed.

# Be Steadfast, Immovable!

## Chorus

A F#m7 Bm7 E7 Bm7/F# E7/G#

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E

Stand - ing firm to the end,

A C#m7/G# F#m7 E13sus4 E7 A

Un - end - ing life we'll see.

(See also Luke 21:9; 1 Pet. 4:7.)

# THE FIRST OF JOHN

## OUTLINE OF CONTENTS

- |   |   |
|---|---|
| <p>1 Word of life (1-4)<br/>Walking in the light (5-7)<br/>Need for confessing sins (8-10)</p> <p>2 Jesus, a propitiatory sacrifice (1, 2)<br/>Observing God's commandments (3-11)<br/>    Old and new commandment (7, 8)<br/>Reasons for writing (12-14)<br/>Do not love the world (15-17)<br/>Warning against the antichrist (18-19)</p> <p>3 We are God's children (1-3)<br/>God's children versus the Devil's (4-12)<br/>    Jesus to destroy the Devil's works (8)</p> | <p>Love one another (13-18)<br/>God is greater than our hearts (19-24)</p> <p>4 Testing inspired statements (1-6)<br/>Knowing and loving God (7-21)<br/>    "God is love" (8, 16)<br/>    No fear in love (18)</p> <p>5 Faith in Jesus conquers the world (1-12)<br/>    What love of God means (3)<br/>Confidence in the power of prayer (13-17)<br/>Be on guard in a wicked world (18-21)<br/>    Whole world in power of the wicked one (19)</p> |
|---|---|

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have observed and our hands have felt, concerning the word of life,<sup>a</sup> **2** (yes, the life was made manifest, and we have seen and are bearing witness<sup>b</sup> and reporting to you the everlasting life<sup>c</sup> that was with the Father and was made manifest to us), **3** that which we have seen and heard we are reporting also to you,<sup>d</sup> so that you too may have fellowship\* with us. And this fellowship of ours is with the Father and with his Son Jesus Christ.<sup>e</sup> **4** And we are writing these things so that our joy may be complete.

**5** This is the message that we heard from him and are announcing to you: God is light,<sup>f</sup> and there is no darkness at all in him.\* **6** If we make the statement, "We are having fellowship with him," and yet we go on

1:3 \*Or "a sharing." 1:5 \*Or "in union with him."

### CHAP. 1

- a Joh 1:4  
Joh 6:68  
b Joh 21:24  
Ac 2:32  
c Joh 17:3  
d Joh 15:26, 27  
Ac 4:20  
e Joh 17:20, 21  
f Jas 1:17

### Second Col.

- a 2Co 6:14  
Eph 5:8  
Tit 1:16  
1Jo 2:4  
b Ro 3:25  
Eph 1:7  
Heb 9:14  
Heb 10:22  
Re 1:5  
c 1Ki 8:46  
Ec 7:20  
d Ps 32:5  
Pr 28:13  
Jas 5:16

### CHAP. 2

- e Ro 8:34  
Heb 7:25  
f 1Ti 2:5  
g 1Co 5:7  
h Isa 53:5  
Ro 3:25  
1Ti 1:15  
Heb 2:17  
1Pe 2:24  
1Jo 4:10

walking in the darkness, we are lying and are not practicing the truth.<sup>a</sup> **7** However, if we are walking in the light as he himself is in the light, we do have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.<sup>b</sup>

**8** If we make the statement, "We have no sin," we are misleading ourselves<sup>c</sup> and the truth is not in us. **9** If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness.<sup>d</sup> **10** If we make the statement, "We have not sinned," we are making him a liar, and his word is not in us.

**2** My little children, I am writing you these things so that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper\* with the Father, Jesus Christ,<sup>e</sup> a righteous one.<sup>f</sup> **2** And he is a propitiatory sacrifice\*<sup>g</sup> for our sins,<sup>h</sup> yet

2:1 \*Or "an advocate." 2:2 \*Or "an atoning sacrifice; a means of appeasement."

not for ours only but also for the whole world's.<sup>a</sup> **3** And by this we realize that we have come to know him, namely, if we continue observing his commandments. **4** The one who says, "I have come to know him," and yet does not observe his commandments is a liar, and the truth is not in this person. **5** But whoever does observe his word, in this person the love of God has truly been made perfect.<sup>b</sup> By this we know that we are in union with him.<sup>c</sup> **6** The one who says he remains in union with him is himself under obligation to go on walking just as that one walked.<sup>d</sup>

**7** Beloved ones, I am writing you, not a new commandment, but an old commandment that you have had from the beginning.<sup>e</sup> This old commandment is the word that you heard. **8** Again, I am writing you a new commandment, which is true in his case and in yours, because the darkness is passing away and the true light is already shining.<sup>f</sup>

**9** The one who says that he is in the light and yet hates<sup>g</sup> his brother is still in the darkness.<sup>h</sup> **10** The one who loves his brother remains in the light,<sup>i</sup> and in him there is no cause for stumbling. **11** But the one who hates his brother is in the darkness and is walking in the darkness,<sup>j</sup> and he does not know where he is going,<sup>k</sup> because the darkness has blinded his eyes.

**12** I am writing you, little children, because your sins have been forgiven you for the sake of his name.<sup>l</sup> **13** I am writing you, fathers, because you have come to know him who is from the beginning. I am writing you, young men, because you have conquered the wicked one.<sup>m</sup> I write you, young children, because you have come to know the Fa-

## CHAP. 2

- a Mt 20:28
- Joh 1:29
- b 1Jo 4:18
- c Joh 14:20
- Joh 17:21
- d Joh 13:15
- 1Pe 2:21
- e Joh 13:34
- 2Jo 5
- f Joh 1:9
- Joh 8:12
- g Eph 4:31
- Col 3:8
- h 1Co 13:2
- 1Jo 3:15
- i Eph 5:8
- j 1Jo 4:20
- k Joh 12:35
- l Lu 24:47
- Ac 4:12
- Ac 10:43
- m Jas 4:7
- 1Jo 5:19
- Re 12:10, 11

## Second Col.

- a Joh 17:25
- b Eph 6:10
- c 3Jo 3
- d Ro 8:37
- e Ro 12:2
- 1Co 7:31
- Tit 2:11, 12
- f Mt 6:24
- Jas 4:4
- g Mt 5:28
- Ro 13:14
- h Ge 3:6
- Pr 27:20
- Mt 4:8
- i 1Co 7:31
- 1Pe 1:24
- j Ps 37:29
- Mt 7:21
- Joh 6:40
- k 2Th 2:3
- 2Pe 2:1
- l 2Th 2:7
- 2Jo 7
- Jude 4
- m Ac 20:30
- n 1Co 11:19
- o 2Co 1:21
- 1Jo 2:27
- p Joh 8:31, 32
- q Joh 8:44
- r 1Jo 4:3
- 2Jo 7
- s 1Jo 2:18
- t Joh 5:23
- 2Jo 9
- u Ro 10:9, 10
- v 1Jo 4:15

ther.<sup>a</sup> **14** I write you, fathers, because you have come to know him who is from the beginning. I write you, young men, because you are strong<sup>b</sup> and the word of God remains in you<sup>c</sup> and you have conquered the wicked one.<sup>d</sup>

**15** Do not love either the world or the things in the world.<sup>e</sup> If anyone loves the world, the love of the Father is not in him;<sup>f</sup> **16** because everything in the world—the desire of the flesh<sup>g</sup> and the desire of the eyes<sup>h</sup> and the showy display of one's means of life\*—does not originate with the Father, but originates with the world. **17** Furthermore, the world is passing away and so is its desire,<sup>i</sup> but the one who does the will of God remains forever.<sup>j</sup>

**18** Young children, it is the last hour, and just as you have heard that the antichrist is coming,<sup>k</sup> even now many antichrists have appeared,<sup>l</sup> from which fact we know that it is the last hour. **19** They went out from us, but they were not of our sort;<sup>m</sup> for if they had been of our sort, they would have remained with us. But they went out so that it might be shown that not all are of our sort.<sup>n</sup> **20** And you have an anointing from the holy one,<sup>o</sup> and all of you have knowledge. **21** I write you, not because you do not know the truth,<sup>p</sup> but because you know it, and because no lie originates with the truth.<sup>q</sup>

**22** Who is the liar but the one who denies that Jesus is the Christ?<sup>r</sup> This is the antichrist,<sup>s</sup> the one who denies the Father and the Son. **23** Everyone who denies the Son does not have the Father either.<sup>t</sup> But whoever acknowledges the Son<sup>u</sup> has the Father also.<sup>v</sup> **24** As for you, what you have heard from the

**2:16** \*Or "the bragging about one's possessions." **2:19** \*Or "they did not belong to us."

beginning must remain in you.<sup>a</sup> If what you have heard from the beginning remains in you, you will also remain in union with the Son and in union with the Father. **25** Furthermore, this is what he himself promised us—the life everlasting.<sup>b</sup>

**26** I write you these things about those who are trying to mislead you. **27** And as for you, the anointing that you received from him<sup>c</sup> remains in you, and you do not need anyone to be teaching you; but the anointing from him is teaching you about all things<sup>d</sup> and is true and is no lie. Just as it has taught you, remain in union with him.<sup>e</sup> **28** So now, little children, remain in union with him, so that when he is made manifest we may have freeness of speech<sup>f</sup> and not shrink away from him in shame at his presence. **29** If you know that he is righteous, you also know that everyone who practices righteousness has been born from him.<sup>g</sup>

**3** See what sort of love the Father has given us,<sup>h</sup> that we should be called children of God!<sup>i</sup> And that is what we are. That is why the world does not know us,<sup>j</sup> because it has not come to know him.<sup>k</sup> **2** Beloved ones, we are now children of God,<sup>l</sup> but it has not yet been made manifest what we will be.<sup>m</sup> We do know that when he is made manifest we will be like him, because we will see him just as he is. **3** And everyone who has this hope in him purifies himself,<sup>n</sup> just as that one is pure.

**4** Everyone who practices sin is also practicing lawlessness, and sin is lawlessness. **5** You know, too, that he was made manifest to take away our sins,<sup>o</sup> and there is no sin in him. **6** Everyone remaining in union with him does not practice sin;<sup>p</sup>

## CHAP. 2

- a Joh 14:23  
2Jo 6  
b Joh 17:3  
1Jo 1:2  
c 2Co 1:21  
1Jo 2:20  
d Joh 14:26  
Joh 16:13  
e Joh 17:21  
f 1Jo 4:17  
g 1Pe 1:23  
1Jo 4:7

## CHAP. 3

- h Joh 3:16  
i Joh 1:12, 13  
j Joh 15:19  
k Joh 17:25  
l Ro 8:15, 16  
Eph 1:5  
m 1Co 15:49  
Php 3:20, 21  
n 2Co 7:1  
o Le 16:21, 22  
Isa 53:11  
Joh 1:29  
p Ro 6:12

## Second Col.

- a Ge 3:14  
Joh 8:44  
b Joh 16:33  
Heb 2:14  
c 1Jo 5:18  
d 1Pe 1:23  
e 1Jo 4:8  
f Joh 13:34  
1Jo 2:7  
2Jo 5  
g Ge 4:8  
h Ge 4:5  
i Ge 4:4  
Heb 11:4  
j Mt 5:11  
Joh 15:18  
2Ti 3:12  
k Joh 5:24  
Ro 8:2  
l 1Jo 2:10  
m Joh 3:36  
n Mt 5:21, 22  
Eph 4:31  
o Ge 9:6  
Nu 35:31  
Re 21:8  
p Joh 3:16  
Joh 13:1  
Joh 15:13

no one who practices sin has either seen him or come to know him. **7** Little children, let no one mislead you; the one who practices righteousness is righteous, just as that one is righteous. **8** The one who practices sin originates with the Devil, because the Devil has been sinning from the beginning.<sup>\*a</sup> For this purpose the Son of God was made manifest, to break up<sup>#</sup> the works of the Devil.<sup>b</sup>

**9** Everyone who has been born from God does not practice sin,<sup>c</sup> for His seed<sup>\*</sup> remains in such one, and he cannot practice sin, for he has been born from God.<sup>d</sup> **10** The children of God and the children of the Devil are evident by this fact: Whoever does not practice righteousness does not originate with God, nor does the one who does not love his brother.<sup>e</sup> **11** For this is the message that you have heard from the beginning, that we should love one another;<sup>f</sup> **12** not like Cain, who originated with the wicked one and slaughtered his brother.<sup>g</sup> And for what reason did he slaughter him? Because his own works were wicked,<sup>h</sup> but those of his brother were righteous.<sup>i</sup>

**13** Do not be surprised, brothers, that the world hates you.<sup>j</sup> **14** We know that we have passed over from death to life,<sup>k</sup> because we love the brothers.<sup>l</sup> The one who does not love remains in death.<sup>m</sup> **15** Everyone who hates his brother is a murderer,<sup>\*n</sup> and you know that no murderer has everlasting life remaining in him.<sup>o</sup> **16** By this we have come to know love, because that one surrendered his life<sup>\*</sup> for us,<sup>p</sup> and we are un-

**3:8** \*Or "from when he began." #Or "destroy." **3:9** \*That is, seed capable of reproducing, or bearing fruit. **3:15** \*Or "manslayer." **3:16** \*Or "soul."

der obligation to surrender our lives\* for our brothers.<sup>a</sup> **17** But whoever has the material possessions of this world and sees his brother in need and yet refuses to show him compassion, in what way does the love of God remain in him?<sup>b</sup> **18** Little children, we should love, not in word or with the tongue,<sup>c</sup> but in deed<sup>d</sup> and truth.<sup>e</sup>

**19** By this we will know that we originate with the truth, and we will assure\* our hearts before him **20** regarding whatever our hearts may condemn us in, because God is greater than our hearts and knows all things.<sup>f</sup> **21** Beloved ones, if our hearts do not condemn us, we have freeness of speech toward God;<sup>g</sup> **22** and whatever we ask we receive from him,<sup>h</sup> because we are observing his commandments and doing what is pleasing in his eyes. **23** Indeed, this is his commandment: that we have faith in the name of his Son Jesus Christ<sup>i</sup> and love one another,<sup>j</sup> just as he gave us a commandment. **24** Moreover, the one who observes his commandments remains in union with him, and he in union with such one.<sup>k</sup> And by the spirit that he gave us, we know that he remains in union with us.<sup>l</sup>

**4** Beloved ones, do not believe every inspired statement,<sup>\*m</sup> but test the inspired statements<sup>n</sup> to see whether they originate with God,<sup>n</sup> for many false prophets have gone out into the world.<sup>o</sup>

**2** This is how you know that the inspired statement is from God: Every inspired statement that acknowledges Jesus Christ as having come in the flesh originates with God.<sup>p</sup> **3** But every

3:16 \*Or "souls." 3:19 \*Or "persuade; convince." 4:1 \*Lit., "every spirit." "Lit., "the spirits."

## CHAP. 3

- a Joh 13:15  
Ro 16:3, 4  
1Th 2:8  
b De 15:7, 8  
Lu 3:11  
Ro 12:13  
Jas 2:15, 16  
1Jo 4:20  
c Ro 12:9  
d Jas 1:22  
Jas 2:17  
e 1Pe 1:22  
f Heb 4:13  
g Heb 4:16  
1Jo 5:14  
h Ps 34:15  
Mt 7:8  
1Pe 3:12  
i Joh 6:29  
j Joh 13:34  
k 1Jo 2:24  
l Joh 14:23

## CHAP. 4

- m 2Th 2:1, 2  
1Ti 4:1  
n Re 22:6  
o 2Pe 2:1  
p Joh 1:14  
1Co 12:3  
Re 19:10

## Second Col.

- a 1Jo 2:22  
b 2Th 2:7  
1Jo 2:18  
c Ac 20:29, 30  
d 1Jo 5:4  
e Joh 17:21  
f Eph 2:2  
g 1Jo 5:19  
h Joh 15:19  
i Joh 10:27  
j Joh 8:47  
k 1Jo 4:1  
l 1Pe 1:22  
m 1Jo 4:16  
n Ex 34:6  
Mic 7:18  
1Jo 4:19  
o Joh 1:14  
p Joh 3:16  
Ro 5:8  
Ro 8:32  
1Jo 5:11  
q 1Co 5:7  
r Ro 3:25  
Heb 2:17  
Heb 9:26  
1Jo 2:1, 2  
s Mt 18:33  
Joh 15:12  
Ro 13:8  
1Jo 3:16  
t Ex 33:20  
Joh 1:18  
Joh 4:24  
Joh 6:46  
u 1Jo 2:5

inspired statement that does not acknowledge Jesus does not originate with God.<sup>a</sup> Furthermore, this is the antichrist's inspired statement that you have heard was coming,<sup>b</sup> and now it is already in the world.<sup>c</sup>

**4** You originate with God, little children, and you have conquered them,<sup>d</sup> because the one who is in union with you<sup>e</sup> is greater than the one who is in union with the world.<sup>f</sup> **5** They originate with the world;<sup>g</sup> that is why they speak what originates with the world and the world listens to them.<sup>h</sup> **6** We originate with God. Whoever comes to know God listens to us;<sup>i</sup> whoever does not originate with God does not listen to us.<sup>j</sup> By this we distinguish the inspired statement of truth from the inspired statement of error.<sup>k</sup>

**7** Beloved ones, let us continue loving one another,<sup>l</sup> because love is from God, and everyone who loves has been born from God and knows God.<sup>m</sup> **8** Whoever does not love has not come to know God, because God is love.<sup>n</sup> **9** By this the love of God was revealed in our case, that God sent his only-begotten Son<sup>o</sup> into the world so that we might gain life through him.<sup>p</sup> **10** The love is in this respect, not that we have loved God, but that he loved us and sent his Son as a propitiatory sacrifice<sup>\*q</sup> for our sins.<sup>r</sup>

**11** Beloved ones, if this is how God loved us, then we are also under obligation to love one another.<sup>s</sup> **12** No one has seen God at any time.<sup>t</sup> If we continue loving one another, God remains in us and his love is made perfect in us.<sup>u</sup> **13** By this we know that we are remaining in union with him and he in union with us,

4:10 \*Or "an atoning sacrifice; a means of appeasement."

because he has given his spirit to us. **14** In addition, we ourselves have seen and are bearing witness that the Father has sent his Son as Savior of the world.<sup>a</sup> **15** Whoever acknowledges that Jesus is God's Son,<sup>b</sup> God remains in union with such one and he in union with God.<sup>c</sup> **16** And we have come to know and believe the love that God has for us.<sup>d</sup>

God is love,<sup>e</sup> and the one who remains in love remains in union with God and God remains in union with him.<sup>f</sup> **17** In this way love has been made perfect in us, so that we may have freeness of speech\*<sup>g</sup> in the day of judgment, because just as that one is, so are we ourselves in this world. **18** There is no fear in love,<sup>h</sup> but perfect love casts\* fear out, because fear restrains us. Indeed, the one who is fearful has not been made perfect in love.<sup>i</sup> **19** We love, because he first loved us.<sup>j</sup>

**20** If anyone says, "I love God," and yet is hating his brother, he is a liar.<sup>k</sup> For the one who does not love his brother,<sup>l</sup> whom he has seen, cannot love God, whom he has not seen.<sup>m</sup> **21** And we have this commandment from him, that whoever loves God must also love his brother.<sup>n</sup>

**5** Everyone who believes that Jesus is the Christ has been born from God,<sup>o</sup> and everyone who loves the one who caused to be born loves him who has been born from that one. **2** By this we know that we love the children of God,<sup>p</sup> when we love God and carry out his commandments. **3** For this is what the love of God means, that we observe his commandments;<sup>q</sup> and yet his commandments are not burdensome,<sup>r</sup> **4** because everyone who\* has been born from

4:17 \*Or "have confidence." 4:18 \*Or "drives." 5:4 \*Lit., "everything that."

## CHAP. 4

- a Mt 1:21
- Joh 3:17
- Joh 12:47
- Ac 5:31
- b Ro 10:9
- c 1 Jo 2:23, 24
- d Joh 3:16
- e 1 Jo 4:8
- f Joh 17:21
- g Heb 4:16
- 1 Jo 2:28
- h Ro 8:15
- i 1 Jo 2:5
- j 1 Jo 4:10
- k 1 Jo 2:4
- l 1 Jo 3:17
- m 1 Jo 4:12
- n Mt 22:37, 39
- Joh 13:34
- Joh 15:12

## CHAP. 5

- o Joh 3:3
- 1 Pe 1:3, 23
- 1 Jo 3:9
- p Joh 1:12, 13
- Ro 8:14
- q Joh 14:23
- r De 30:11
- Mic 6:8

## Second Col.

- a Joh 16:33
- 1 Jo 5:18
- b Eph 6:16
- 2 Ti 4:7
- Re 12:10, 11
- c 1 Jo 4:4
- d Joh 20:31
- e Mt 3:13
- f Ac 20:28
- Eph 1:7
- 1 Pe 1:19
- g Mt 3:16
- Joh 1:32, 33
- h Lu 3:22
- Lu 4:18
- i Lu 3:21
- j Heb 9:14
- k Joh 3:33
- l Joh 17:3
- m Joh 5:26
- n Joh 3:36
- o 1 Jo 1:2
- p Joh 20:31
- q Heb 4:16
- 1 Jo 3:21
- r Pr 15:29
- s Lu 11:13
- Joh 14:13

God conquers the world.<sup>a</sup> And this is the conquest that has conquered the world, our faith.<sup>b</sup>

**5** Who can conquer the world?<sup>c</sup> Is it not the one who has faith that Jesus is the Son of God?<sup>d</sup> **6** This is the one who came by means of water and blood, Jesus Christ, not with the water only,<sup>e</sup> but with the water and with the blood.<sup>f</sup> And the spirit is bearing witness,<sup>g</sup> because the spirit is the truth. **7** For there are three witness bearers: **8** the spirit<sup>h</sup> and the water<sup>i</sup> and the blood;<sup>j</sup> and the three are in agreement.

**9** If we accept the witness of men, the witness of God is greater. Because this is the witness God gives, the witness that he has given about his Son. **10** The person putting his faith in the Son of God has the witness within himself. The person not having faith in God has made him a liar,<sup>k</sup> because he has not put his faith in the witness given by God concerning his Son. **11** And this is the witness, that God gave us everlasting life,<sup>l</sup> and this life is in his Son.<sup>m</sup> **12** The one who has the Son has this life; the one who does not have the Son of God does not have this life.<sup>n</sup>

**13** I write you these things so that you may know that you have life everlasting,<sup>o</sup> you who put your faith in the name of the Son of God.<sup>p</sup> **14** And this is the confidence\* that we have toward him,<sup>q</sup> that no matter what we ask according to his will, he hears us.<sup>r</sup> **15** And if we know that he hears us concerning whatever we are asking, we know that we are to have the things we ask for, since we have asked them of him.<sup>s</sup>

**16** If anyone catches sight of his brother committing a sin that

5:14 \*Or "freeness of speech."



does not incur death, he will ask, and God will give life to him,<sup>a</sup> yes, to those not committing sin that incurs death. There is a sin that does incur death.<sup>b</sup> It is concerning that sin that I do not tell him to make request. **17** All unrighteousness is sin,<sup>c</sup> and yet there is a sin that does not incur death.

**18** We know that everyone who has been born from God does not practice sin, but the one born from God\* watches him, and the wicked one cannot

**5:18** \*That is, Jesus Christ, the Son of God.

#### CHAP. 5

- a Jas 5:15
- 1Jo 1:9
- b Mt 12:31
- Mr 3:29
- Lu 12:10
- Heb 6:4-6
- Heb 10:26
- c 1Jo 3:4

#### Second Col.

- a Joh 17:15
- b Mt 13:19
- Lu 4:6
- Joh 12:31
- c 1Ti 3:16
- d Joh 17:20, 21
- e Joh 17:3
- f 1Co 10:14

take hold of him.\*<sup>a</sup> **19** We know that we originate with God, but the whole world is lying in the power of the wicked one.<sup>b</sup>

**20** But we know that the Son of God has come,<sup>c</sup> and he has given us insight\* so that we may gain the knowledge of the one who is true. And we are in union with the one who is true,<sup>d</sup> by means of his Son Jesus Christ. This is the true God and life everlasting.<sup>e</sup> **21** Little children, guard yourselves from idols.<sup>f</sup>

**5:18** \*Or "does not fasten his hold on him." **5:20** \*Lit., "mental perception; intellectual capacity."

## THE SECOND OF JOHN

### OUTLINE OF CONTENTS

Greetings (1-3)

Keep walking in the truth (4-6)

Look out for deceivers (7-11)

Do not say a greeting (10, 11)

Plans to visit and greetings (12, 13)

**1** The older man\* to the chosen lady and to her children, whom I truly love, and not only I but also all those who have come to know the truth, **2** because of the truth that remains in us and will be with us forever. **3** There will be with us undeserved kindness, mercy, and peace from God the Father and from Jesus Christ, the Son of the Father, with truth and love.

**4** I rejoice very much because I have found some of your children walking in the truth,<sup>a</sup> just as we received commandment

**1** \*Or "The elder."

- a 2Co 4:2
- 3Jo 3

#### Second Col.

- a Joh 13:34
- Joh 15:12
- 1Pe 4:8
- 1Jo 2:7
- b Joh 14:21
- 1Jo 2:5
- c Mt 7:15
- Ac 20:29, 30
- 2Th 2:3, 7
- 2Pe 2:1
- Re 2:2
- d 1Jo 4:2
- e 1Jo 2:18, 22
- 1Jo 4:3
- Jude 4

from the Father. **5** So now I request you, lady, that we love one another. (I am writing you, not a new commandment, but one that we had from the beginning.)<sup>a</sup>

**6** And this is what love means, that we go on walking according to his commandments.<sup>b</sup> This is the commandment, just as you have heard from the beginning, that you should go on walking in it. **7** For many deceivers have gone out into the world,<sup>c</sup> those not acknowledging Jesus Christ as coming in the flesh.<sup>d</sup> This is the deceiver and the antichrist.<sup>e</sup>

**8** Look out for yourselves, so that you do not lose the things

- Song 122 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD'S WORD**

- **“Do Not Love the World or the Things in the World”:** (10 min.)  
 [Play the video *Introduction to 1 John.*]  
 1Jo 2:15, 16—“Everything in the world . . . originates with the world,” not with the Father (w05 1/1 10 ¶13)  
 1Jo 2:17—The world and its desire are passing away (w13 8/15 27 ¶18)
- **Digging for Spiritual Gems:** (8 min.)  
 1Jo 2:7, 8—How is the commandment referred to by John both old and new? (w13 9/15 10 ¶14)  
  
 1Jo 5:16, 17—What is “a sin that does incur death”? (it-1 862 ¶5)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) 1Jo 1:1–2:6 (5)

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Apply Yourself to Reading and Teaching:** (10 min.) Discussion. Play the video *Enthusiasm*, and then discuss study 11 of the *Teaching* brochure.
- **Talk:** (5 min. or less) w04 10/1 29—Theme: What did John mean at 1 John 4:18 when he said that “perfect love casts fear out”? (7)

**LIVING AS CHRISTIANS**

- Song 132
- **“Avoid Worldly Influences When Planning a Wedding”:** (15 min.) Discussion. Play the video *Weddings That Honor Jehovah* (video category THE BIBLE).
- **Congregation Bible Study:** (30 min.) jy chap. 89
- Review Followed by Preview of Next Week (3 min.)
- Song 118 and Prayer

1 JOHN 1-5 | Do Not Love the World or the Things in the World

**2:15-17** 

Satan uses the following three worldly enticements to try to draw us away from Jehovah. How would you explain them to someone?

- “The desire of the flesh”
- “The desire of the eyes”
- “The showy display of one’s means of life”



## An Introduction To 1 John

First John is the longest of the Apostle John's three inspired letters.

John was likely in or near Ephesus when he wrote his letters in about 98 C.E. He also wrote his gospel account at about the same time. John did not address his first letter to any individual but wrote it as a general letter to all Christians.

His purpose was to strengthen the faith of fellow Christians in the truths that God had revealed to the Christian Congregation. The letter addresses three main themes the Antichrist, Sin and Love.

1 John contains 5 Chapters.

In **Chapter 1:** John tells us that God is light and that Christians must walk in the light to walk in the light. We need to recognize that we are sinners and need forgiveness based on Christ's propitiatory sacrifice.

**Chapter 2:** Warns us about Antichrist. Among other things they claim that Jesus was not the Christ and that the Son of God had not come in the flesh.

**Did you know:** More than three decades earlier. It was foretold that false teachers would bring in destructive sects and try to draw away the disciples after themselves John's writing showed that this apostasy was well underway.

In **Chapter 3:** John contrast the children of God with the children of the devil. The children of God love one another the children of the devil like Cain hate their brother.

The theme of Love continues in Chapter 4: Here John reminds us that we cannot rightly profess to love God if we do not love our fellow Christians.

In the **Final Chapter:** We read this is what the love of God means that we observe his Commandments. Also, John assures us that God hears all our prayerful requests when these harmonize with his will.

As you read 1 John note, How we must reject apostate?, How we can guard against the practice of sin?, And how we should cultivate love for our fellow subjects of God's Kingdom?

**November 4-10 / 1 John 1-5**

## **Treasures From God's Word**

**"Do Not Love the World or the Things in the World":** (10 minutes)

**1 John 2:15, 16—“Everything in the world ... originates with the world,” not with the Father**

**1 John 2:15, 16:** Do not love either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world.

**w05 1/1 10 paragraph 13**

Some might reason that not everything in the world is wrong. Even so, the world and its attractions can easily distract us from serving Jehovah. And nothing the world provides is designed to draw us closer to God. Hence, if we grow to love the things in the world, even things that may not in themselves be wrong, we are on a dangerous course. (1 Timothy 6:9, 10) Besides, much in the world truly is bad and can corrupt us. If we watch movies or television programs that highlight violence, materialism, or sexual immorality, those things can become acceptable—and then tempting. If we mix with people whose main interest is in improving their life-style or cultivating business opportunities, those things can become of chief importance to us too.—Matthew 6:24; 1 Corinthians 15:33.

**1 John 2:17—The world and its desire are passing away**

**1 John 2:17:** Furthermore, the world is passing away and so is its desire, but the one who does the will of God remains forever.

**w13 8/15 27 paragraph 18**

Another factor that helps us to resist “the things in the world” is that we keep in mind John's inspired words: “The world is passing away and so is its desire, but he that does the will of God remains forever.” (1 John 2:17) Satan's system seems to be permanent and real. Nevertheless, one day it will come to an end. Nothing that Satan's world has to offer has permanence. Remembering that fact will help us not to be seduced by the Devil's enticements.

## Digging for Spiritual Gems

### **1 John 2:7, 8—How is the commandment referred to by John both old and new?**

**1 John 2:7, 8:** Beloved ones, I am writing you, not a new commandment, but an old commandment that you have had from the beginning. This old commandment is the word that you heard. Again, I am writing you a new commandment, which is true in his case and in yours, because the darkness is passing away and the true light is already shining.

### **w13 9/15 10 paragraph 14**

The Christian Greek Scriptures are replete with reminders for us to show love for one another. Jesus said that the second greatest commandment is to “love your neighbor as yourself.” (Matthew 22:39) Similarly, Jesus’ half brother James called love “the kingly law.” (James 2:8) The apostle John wrote: “Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from the beginning.” (1 John 2:7, 8) To what was John referring as the “old commandment”? He was referring to the command to love. It was “old” in the sense that Jesus had given it decades earlier, “from the beginning.” But it was also “new” in that it called for self-sacrificing love, which the disciples might need as they faced new circumstances. As disciples of Christ, do we not appreciate warnings that help us to guard against developing the selfish spirit so characteristic of this world, which can erode our love of neighbor?

### **1 John 5:16, 17—What is “a sin that does incur death”?**

**1 John 5:16, 17:** If anyone catches sight of his brother committing a sin that does not incur death, he will ask, and God will give life to him, yes, to those not committing sin that incurs death. There is a sin that does incur death. It is concerning that sin that I do not tell him to make request. All unrighteousness is sin, and yet there is a sin that does not incur death.

### **it-1 862 paragraph 5**

It is proper to pray for God’s forgiveness in behalf of others, even for an entire congregation. Moses did so respecting the nation of Israel, confessing their national sin and asking forgiveness, and he was favorably heard by Jehovah. (Numbers 14:19, 20) Also, Solomon, at the dedication of the temple, prayed that Jehovah might forgive his people when they sinned and then turned back from their wrong course. (1 Kings 8:30, 33-40, 46-52) Ezra acted representatively in confessing publicly the sins of the repatriated Jews. His heartfelt prayer and exhortation had the result that the people took action in order to receive Jehovah’s forgiveness. (Ezra 9:13–10:4, 10-19, 44) James encouraged the spiritually

sick one to call for the older men of the congregation to pray over him, and “if he has committed sins, it will be forgiven him.” (James 5:14-16) However, there is “a sin that does incur death,” sin against the holy spirit, a deliberate practice of sin for which there is no forgiveness. A Christian should not pray for those sinning in this way.—1 John 5:16; Matthew 12:31; Hebrews 10:26, 27; see SIN, I; SPIRIT.

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

**Bible Reading:** (4 minutes or less) 1 John 1:1–2:6 (*th* study 5)

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## Apply Yourself to Reading and Teaching

### Study 11 – Enthusiasm

#### Romans 12:11

<sup>11</sup> Be industrious, not lazy. Be aglow with the spirit. Slave for Jehovah.

**SUMMARY:** Stimulate and motivate you listeners by speaking with zeal.

#### HOW TO DO IT:

- Get your heart involved
- Think about you listeners
- Breathe life into your delivery

**INSTRUCTOR:** What fills you with enthusiasm? Do you enjoy talking about tasty food? or Do you speak with enthusiasm about the playful antics of your little niece or nephew? Reasons for enthusiasm vary from person to person? But why might a speaker who loves Jehovah? and Who believes, what he's saying lack enthusiasm when speaking? It's not enough just to prepare what to say. We must get our heart involved think about our listeners and breathe life into our delivery. This is important both in the congregation and in the ministry. As you watch the following example consider the question. Does this sister need more enthusiasm for her subject or less?

#### SCENE 1:

**SPEAKER:** Becoming Paradise will be wonderful notice just one of the prophecies in the Bible regarding the Abundant Blessings. God has promised it's here at Isaiah 65:21-22. They will build houses and live in them and they will plant Vineyards and eat their fruitage. They will not build for someone else to inhabit nor. Will they plan for others to eat? . . .

**INSTRUCTOR:** So how did she do? When we speak about the blessings of the new Earth under God's Kingdom, we should brim with enthusiasm. Enthusiasm is contagious. Let's watch another example.

#### SCENE 2:

**SPEAKER:** The coming Paradise will be wonderful. Notice just one of the prophecies in the Bible regarding the Abundant Blessings. God has promised it's here in Isaiah 65:21-22:

<sup>21</sup> They will build houses and live in them, And they will plant vineyards and eat their fruitage. <sup>22</sup> They will not build for someone else to inhabit, nor will they plant for others to eat. For the days of my people will be like the days of a tree, and the work of their hands my chosen ones will enjoy to the full.

**INSTRUCTOR:** Well done, our sister spoke from the heart, and breathe life into her material it was evident in her tone of voice and facial expression. Of course, we need to be balanced, we could tire our listeners if we project a high level of enthusiasm throughout our presentation. To illustrate watch this brother giving a talk at the Kingdom Hall.



## Apply Yourself to Reading and Teaching

### Study 11 – Enthusiasm

#### SCENE 1:

**SPEAKER:** What prophetic events can we expect in the near future? First there will be a pronouncement of peace and security, then The Great Tribulation will begin when the nation's turn on Babylon The Great, The World Empire, False religion. However in harmony with the words of Matthew 24:22, the attack will be cut short on account of the chosen ones what will happen next Gog of Magog a coalition of Nations will attack God's people also . . .

**INSTRUCTOR:** What do you think? The speaker was clearly enthusiastic a bit too enthusiastic about the devastating events to come. Also, our listeners will be distracted if we use the same gesture repeatedly, so we should try to make our gestures meaningful and show enthusiasm primarily when teaching main points and when motivating our listeners to options. Let's give our brother another chance.

#### SCENE 2:

**SPEAKER:** What prophetic events can we expect in the near future? First there will be a pronouncement of peace and security, then the Great Tribulation will begin when the nation's turn on Babylon the Great, The World Empire of False Religion. However in harmony with the words of Matthew 24:22, the attack will be cut short on account of the chosen ones. What will happen next? Gog of Magog a coalition of Nations will attack God's people but Jehovah will rescue his servants during Armageddon the war of the Great Day of God the Almighty. So what must we do now?

**INSTRUCTOR:** Romans 12:11 commands us to be aglow with this spirit. By putting enthusiasm into our delivery. Will stimulate and motivate our listeners to action.

# 11

## Enthusiasm

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Romans 12:11

**SUMMARY:** Stimulate and motivate your listeners by speaking with zeal.

### HOW TO DO IT:

- **Get your heart involved.** As you prepare to deliver your presentation, think deeply about the importance of your message. Get to know your material so well that you can express yourself from the heart.
- **Think about your listeners.** Meditate on how the information you will read or teach will benefit others. Consider ways to present that information in a way that will deepen your listeners' appreciation for it.
- **Breathe life into your delivery.** Speak with zeal. Use natural gestures and sincere facial expressions to reflect your feelings.



Take care not to distract your listeners by using the same gesture repeatedly as a mannerism. Make your gestures meaningful. Express enthusiasm primarily when teaching main points and motivating your listeners to take action. Do not tire your listeners by projecting a high level of enthusiasm throughout your presentation.

## Questions From Readers

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**When the apostle John wrote that “perfect love throws fear outside,” what did he mean by “perfect love,” and what “fear” is thus thrown outside?**

“There is no fear in love,” wrote the apostle John, “but perfect love throws fear outside, because fear exercises a restraint. Indeed, he that is under fear has not been made perfect in love.”—1 John 4:18.

The context shows that John was discussing freeness of speech—specifically the relationship between love of God and freeness of speech toward Him. This can be seen from what we read in verse 17: “This is how love has been made perfect with us, that we may have freeness of speech in the day of judgment.” The degree to which a Christian loves God and senses God’s love for him has a direct effect on his freeness of speech—or the lack of it—when he approaches God in prayer.

The expression “perfect love” is significant. As used in the Bible, the word “perfect” does not always mean perfection in the absolute sense, that is, to the infinite degree, but often in a relative sense. For example, in his Sermon on the Mount, Jesus said: “You must accordingly be perfect, as your heavenly Father is perfect.” Jesus was telling his followers that if they loved only those loving them, their love would be incomplete, deficient, defective. They should perfect, or bring to full measure, their love by including even their enemies. Similarly, then, when John wrote about “perfect love,” he was speaking about love of God that is whole-hearted, fully developed, and embracing all aspects of one’s life.—Matthew 5:46-48; 19:20, 21.

When approaching God in prayer, a Christian is well aware that he is sinful and imperfect. However, if his love for God and his feeling of God’s love for him are fully developed, he is not hampered by fear of condemnation or rejection. Rather, he enjoys freeness of speech in expressing what is in his heart and in asking for forgiveness on the basis of the ransom sacrifice, which God has lovingly provided through Jesus Christ. He feels assured that his petitions are favorably heard by God.

How can one be “made perfect in love” and thus ‘throw outside’ fear of condemnation or rejection? “Whoever does observe his [God’s] word, truthfully in this person the love of God has been made perfect,” said the apostle John. (1 John 2:5) Consider: If God loved us when we were yet sinners, would he not love us all the more if we are truly repentant and diligently “observe his word”? (Romans 5:8; 1 John 4:10) Indeed, as long as we remain faithful, we can have the same assurance that the apostle Paul had when he said about God: “He who did not even spare his own Son but delivered him up for us all, why will he not also with him kindly give us all other things?”—Romans 8:32.

### IN OUR NEXT ISSUE

Benefit by Pursuing Spiritual Values

“Go About in the Land”

Youths—Let Your Parents Help You  
Guard Your Heart!



# Our Christian Life and Ministry

## MEETING WORKBOOK


### Sample Conversations

●○○  
**INITIAL CALL** →

**Question:** What is the purpose of life?

**Scripture:** **Ge 1:27, 28**

**Link:** Why can we trust that God will fulfill his purpose?




○○●  
**FIRST RETURN VISIT** →

**Question:** Why can we trust that God will fulfill his purpose?

**Scripture:** **Jos 21:45**

**Link:** What has God promised for the future?




○○●  
**SECOND RETURN VISIT**

**Question:** What has God promised for the future?

**Scripture:** **Re 21:4**

**Link:** How can we experience the blessings that God has promised?





# Now We Are One

(Genesis 2:23, 24)

Db Absus4/D $\flat$  Ab7/D $\flat$  B $\flat$ m9 B $\flat$ m

This is at last bone of my bone, Flesh of my flesh; now

G $\flat$  E $\flat$ m Fm E $\flat$ m/G $\flat$  B $\flat$ m D $\flat$ ma7/A $\flat$

I'm not a-lone. God has pro - vid - ed a part - ner,

G $\flat$  G $\flat$ /A $\flat$  Ab7 D $\flat$

Some - one to call my own. Now we are one;

Ab7sus4/D $\flat$  Ab7/D $\flat$  B $\flat$ m9 B $\flat$ m G $\flat$

now there can be Bless-ings to share for you and for me.

# Now We Are One

Ebm Fm Ebm/Gb Bbm Dbma7/Ab Gb

As man and wom - an to - geth - er, We are a

Detailed description: This system contains the first two lines of music. The top staff is a treble clef with a key signature of three flats (Bb, Eb, Ab) and a common time signature. It features a series of chords and a melodic line. The bottom staff is a bass clef with the same key signature and time signature, providing a bass line. The lyrics are positioned between the two staves.

Gb/Ab Ebm6/Gb Fsus4 F Bbm/F

fam - i - ly. Ev - 'ry day we'll serve our

Detailed description: This system contains the third and fourth lines of music. The top staff continues the melody with various chords and a long note. The bottom staff continues the bass line. The lyrics are positioned between the two staves.

Fsus4 F Fsus4 F F/C Bb/C C7 Fsus4 F

God a - bove. As he shows the way,

Detailed description: This system contains the fifth and sixth lines of music. The top staff features a complex chord progression and a melodic line. The bottom staff continues the bass line. The lyrics are positioned between the two staves.

Bbm/F C/E E° Ebm7 Gb/Ab

Un - fail - ing love we'll dis - play.

Detailed description: This system contains the seventh and eighth lines of music. The top staff features a melodic line with various chords. The bottom staff continues the bass line. The lyrics are positioned between the two staves.

# Now We Are One

Db Ab7sus4/Db Ab7/Db Bbm9 Bbm

As we have vowed, so may it be. Sea - sons of joy, may

Detailed description: This system contains the first two lines of music. The treble staff features a melody with eighth and quarter notes. The bass staff provides a simple accompaniment with quarter and eighth notes. The lyrics are positioned between the two staves.

Gb Ebm Fm Ebm/Gb Bbm Dbma7/Ab

we come to see. Oh, may we hon - or Je - ho - vah,

Detailed description: This system contains the next two lines of music. The treble staff continues the melody with some chords. The bass staff continues the accompaniment. The lyrics are positioned between the two staves.

Gb Ebm7 Gb/Ab Fm/Ab Ab7

And may you al - ways be my

Detailed description: This system contains the third and fourth lines of music. The treble staff has a long note with a fermata. The bass staff continues the accompaniment. The lyrics are positioned between the two staves.

Db

love.

Detailed description: This system contains the final two lines of music. The treble staff has a long note with a fermata. The bass staff continues the accompaniment. The lyrics are positioned between the two staves.

(See also Gen. 29:18; Eccl. 4:9, 10; 1 Cor. 13:8.)

- Song 122 and Prayer
- Opening Comments (3 min. or less)

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- **“Do Not Love the World or the Things in the World”:** (10 min.)  
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What other spiritual gems have you discovered in this week’s Bible reading?

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## Avoid Worldly Influences When Planning a Wedding

A Christian couple who are planning their wedding have many decisions to make. They may feel pressure to imitate the lavish weddings that are the norm in their community. Well-meaning friends and family members may have their own ideas of what the wedding should include. What Bible principles will help a couple to plan for their special day in a way that will leave them with a clean conscience and no regrets?



**WATCH THE VIDEO WEDDINGS THAT HONOR JEHOVAH, AND THEN ANSWER THE FOLLOWING QUESTIONS:**



- How did the following Bible principles help Nick and Juliana?

1Co 10:31 \_\_\_\_\_

1Jo 2:15, 16 \_\_\_\_\_



Ga 5:19-21 \_\_\_\_\_

1Ti 2:9 \_\_\_\_\_

- Why should engaged couples choose a spiritually mature Christian brother to be “the director of the feast”?—Joh 2:9, 10.



- What were the reasons for the personal choices Nick and Juliana made for their wedding?



- Who is responsible to make final decisions about the wedding ceremony and reception?—w06 10/15 25 ¶10.

## Weddings That Honor Jehovah

**Nick:** Juliana and I have been friends for a few years, and we have been getting to know each other better for several months.

**Juliana:** Things were going really well between us. I must say, when Nick asked me to join some friends for a little get-together at the park, I was getting suspicious when both our families were there. (Nick proposes) I said, “Yes!”

**Nick:** I couldn’t believe she didn’t see it coming. We were both so excited, and word spread fast!

Juliana: At the meeting the next day, everyone was congratulating us—my friend Natalie especially. She was full of ideas.

**Nick:** I couldn’t wait to start making plans.

Juliana: I never realized how much goes into a wedding. And everyone had their own ideas of what we needed—even Dad! We had to think about who we would invite, pick out flowers, decorations, a suit for Nick and, of course, a dress! This was going to be so much fun—or so I thought. I soon found out there’s a whole wedding-related industry out there. They were trying to be helpful but, at the same time, this is how they make money. It seemed like nothing they had was modest. And the cost for something I would only wear for one day—I couldn’t afford that! Everyone was so happy for me, but inside I was really starting to feel the pressure.

**Nick:** When we met back at Juliana’s home, I was pretty confused. She had been so happy a few days ago, but now she was so stressed out. It was like nobody was listening to what we wanted. But to be honest, I’m not sure we knew what we wanted either. I thought it would be good if maybe we could just take some time and think about what a Christian wedding should really be like. We had a meeting with Brother Grey and Brother Sharp the next day to discuss using the Kingdom Hall for our wedding. They gave us some helpful reminders, and I’m so glad they did. First Corinthians 10:31 says: “Whether you are eating or drinking or doing anything else, do all things for God’s glory.” Brother Sharp helped us to see that a wedding is a spiritual occasion, and we need to keep Jehovah’s standards in mind when we plan for what we will or won’t choose to include.

**Juliana:** Brother Grey showed us 1 John 2:15, 16: “Do not love either the world or the things in the world. “. . . Because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one’s means of life— . . . originates with the world.” He reminded us that what the world views as normal is far different from Christian standards and that we can be a good example by making sure our choices please Jehovah.

**Nick:** They even gave us a few articles about wedding arrangements to review. They wanted to make sure we would have a happy occasion with nothing to regret. I asked Brother Sharp if he would be our director of the feast to help keep things coordinated, and he suggested that we talk about it over dinner that night.

**Juliana:** On the way there, we passed by a photography studio. I couldn't believe how lavish and showy some weddings are. It looked more like an excuse to party instead of something that's supposed to honor God.

**Nick:** It reminded me of the book of Galatians: "Now the works of the flesh are . . . drunkenness, wild parties, and things like these." We didn't want to do anything like that. We each took the time to prayerfully consider the material the brothers gave us.

**Juliana:** We saw that Scriptural principles can even help us plan a wedding that's affordable, enjoyable for everyone, and a day that honors Jehovah. It looked like we needed to make some adjustments. We couldn't include everything we originally thought—some things were just too expensive.

**Nick:** And we wanted to make sure that none of our choices reflected the spirit of the world.

**Juliana:** So we decided to start over and make sure we were doing things Jehovah's way. First Timothy 2:9 says that a Christian "should adorn themselves in appropriate [or "respectable"] dress, with modesty and soundness of mind." It took some work, but we were able to find something affordable, appropriate, and beautiful.

**Nick:** I was able to find a nice suit—something I could even wear later. And of course, the girls came by to make sure that everything matched. Time went by so fast. I called Brother Sharp so he could help us follow through on the day of the wedding.

**Juliana:** Before we knew it, we were sending out invitations and finalizing all the details. When my dad walked me down the aisle that day, I was so excited.

**Nick:** Juliana was so beautiful! And the ceremony was just perfect. After all that planning we did, we were sure to make it legal.

**Juliana:** When looking back at our photos, it brings back so many good memories.

**Nick:** I was so happy with how nice everything turned out. And when we saw what a great job our friends had done decorating the reception, I couldn't believe my eyes.

**Juliana:** It was perfect—simple, dignified. Our friends all told us that it was one of the nicest weddings they've been to. Everything that day was just what we wanted. It even stayed on budget.

**Nick:** And most importantly, we got our marriage off to a good start with Jehovah's help.

**Juliana:** I'm so happy we found each other.

**Nick:** I'm so happy I found you too, Love. And I know we'll stay happy if we keep Jehovah first.

## TEACHING IN PEREA ON THE WAY TO JUDEA

LUKE 17:1-10 JOHN 11:1-16

For a while, Jesus has been in the area “across the Jordan” called Perea. (John 10:40) He now travels south toward Jerusalem.

Jesus is not alone. His disciples are traveling with him, as well as “large crowds,” including tax collectors and sinners. (Luke 14:25; 15:1) Pharisees and scribes, who are critical of what Jesus is saying and doing, are also there. They have much to think about after hearing Jesus relate the illustrations about the lost sheep, the lost son, and the rich man and Lazarus.—Luke 15:2; 16:14.

Perhaps with the criticism and sneering of his opposers fresh in mind, Jesus turns his attention to his disciples. He touches on some points that he earlier taught in Galilee.

For example, Jesus says: “It is unavoidable that causes for stumbling should come. Nevertheless, woe to the one through whom they come! . . . Pay attention to yourselves. If your brother commits a sin, rebuke him, and if he repents, forgive him. Even if he sins seven times a day against you and he comes back to you seven times, saying, ‘I repent,’ you must forgive him.” (Luke 17:1-4) That last comment may remind Peter of the question he had asked about forgiving up to seven times.—Matthew 18:21.

Will the disciples be able to act in harmony with Jesus’ words? When they say to Jesus, “Give us more faith,” he assures them: “If you had faith the size of a mustard grain, you would say to this black mulberry tree, ‘Be uprooted and planted in the sea!’ and it would obey you.” (Luke 17:5, 6) Yes, even a degree of faith can accomplish great things.

Jesus goes on to teach the importance of having a humble, balanced view of oneself, saying to the apostles: “Which one of you who has

a slave plowing or shepherding would say to him when he comes in from the field, ‘Come here at once and dine at the table’? Rather, will he not say to him, ‘Get something ready for me to have my evening meal, and put on an apron and serve me until I finish eating and drinking, and afterward you can eat and drink’? He will not feel gratitude to the slave because he did what was assigned, will he? Likewise, when you have done all the things assigned to you, say: ‘We are good-for-nothing slaves. What we have done is what we ought to have done.’”—Luke 17:7-10.

Each servant of God should understand the importance of putting God’s interests first. Furthermore, each should remember the privilege that he has to worship God as a member of his household.

Apparently soon after this, a messenger sent by Mary and Martha arrives. They are the sisters of Lazarus, and they live in Bethany of Judea. The messenger relates: “Lord, see! the one you have affection for is sick.”—John 11:1-3.

Though learning that his friend Lazarus is very ill, Jesus is not paralyzed by grief. Instead, he says: “This sickness is not meant to end in death, but is for the glory of God, so that the Son of God may be glorified through it.” He remains where he is for two days then tells his disciples: “Let us go into Judea again.” They protest: “Rabbi, just lately the Judeans were seeking to stone you, and are you going there again?”—John 11:4, 7, 8.

Jesus responds: “There are 12 hours of daylight, are there not? If anyone walks in daylight, he does not stumble into anything, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light

is not in him.” (John 11:9, 10) He apparently means that the time God has allotted for Jesus’ ministry is not yet completed. Until it is, Jesus needs to use to the full the short time left for him.

Jesus adds: “Lazarus our friend has fallen asleep, but I am traveling there to awaken him.” Evidently thinking that Lazarus is simply rest-

ing and that he will recover, the disciples say: “Lord, if he is sleeping, he will get well.” Jesus tells them outspokenly: “Lazarus has died . . . But let us go to him.”—John 11:11-15.

Aware that Jesus could be killed in Judea, yet desiring to support him, Thomas urges his fellow disciples: “Let us also go, so that we may die with him.”—John 11:16.



- ◇ Where has Jesus been preaching?
- ◇ What teachings does Jesus repeat, and what situation does he use to illustrate his point about humility?
- ◇ Jesus receives what news, and why does Thomas mention dying with Jesus?

# "Give Us More Faith"

(Luke 17:5)

*E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7*

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -  
A - part from faith, no one can ful - ly please you. We must be -

*E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7*

na - tion of our heart is flawed. There is a  
lieve our faith will be re - paid. And as a

*E♭m/C F7+5 B♭m B♭m7*

sin shield, that eas - i - ly en - snares us— A lack of  
our faith pro - vides a ref - uge. We face the

*Chorus*  
*D♭/E♭ E♭9 E♭m7 G♭/A♭*

faith in you, the liv - ing God. Give us more  
fu - ture firm and un - a - fraid.

# "Give Us More Faith"

D<sup>b</sup>ma7
E<sup>b</sup>m/C
F7+5
B<sup>b</sup>m9
B<sup>b</sup>m
D<sup>b</sup>/A<sup>b</sup>
Fm/A<sup>b</sup>

faith, we beg of you, Je - ho - vah. Please help us

G<sup>b</sup>ma7
G<sup>b</sup>6
A<sup>b</sup>m/F
B<sup>b</sup>7<sup>b</sup>9<sup>b</sup>13
E<sup>b</sup>m
G<sup>b</sup>/D<sup>b</sup>

out ac - cord - ing to our need. Give us more

Cm11<sup>b</sup>5
F7
B<sup>b</sup>m9
B<sup>b</sup>m9/A<sup>b</sup>
A<sup>b</sup>/G<sup>b</sup>
G<sup>b</sup>
G<sup>b</sup>ma7
G<sup>o</sup>

faith, ac - cord - ing to your mer - cy, That we may

D<sup>b</sup>/A<sup>b</sup>
G<sup>b</sup>/A<sup>b</sup>
A<sup>b</sup>7
D<sup>b</sup>

hon - or you in word and deed.



SEPTEMBER 2019

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
OCTOBER 28–DECEMBER 1, 2019



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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) September 2019 is published by Watchtower Bible and Tract Society of New York, Inc.; Harold L. Corkern, President; Mark L. Questell, 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. © 2019 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

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The apostle John saw “a great crowd” dressed in white robes and with palm branches in their hands (See study article 39, paragraph 2)

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# Seek God for Your Deliverance

(Zephaniah 2:3)

Bm Gm6 Bm/F# Gm/E Bm/D Em Bm/D F#7/C# Bm Gm6/Bb D/A Gm6

Na - tions a - lign as one, Op - pos - ing Je - ho - vah's  
 Peo - ple on earth now choose, Re - spond - ing to this good

R.H. R.H.

D/F# F#/E Bm/D C/E Bm/F# Em/G C#/G# C#

Son. Their time of hu - man rul - er - ship By God's de - cree now is  
 news. We of - fer to all men the choice To hear or proud - ly re -

F# /E /D /C# Bm Gm6 Bm/F# Gm/E Bm/D C#m11 Bm A D Gm/Bb D/A Gm6

done. Rul - ers have had their day; God's King - dom is here to  
 fuse. Tri - als, al - though se - vere, Need not fill our hearts with

R.H. R.H.

D/F# A7/E D C° Em/B A° Em/G F#m11 Em /D /C# Em7/B

stay. Soon Christ will crush earth - ly en - e - mies. No  
 fear. Je - ho - vah cares for his loy - al ones; Our

# Seek God for Your Deliverance

Chorus

F#/A# G#m11 C#7/G# F# A7/E A7 D A/C# Bm7 D/A

more will there be de - lay. Seek God for your de -  
cries for help he will hear.

G Em7 A Bm D/A G D/F# Em7 A A/G F#m G A7 Bm A7

liv - er - ance, Yes, look to him with con - fi - dence. Seek his righ - teous - ness, Show your

G B7/F# Em Em/D C# B/D# C#/E# F# E/G# F#/A# Bm Gm/Bb

faith - ful - ness, For his sov - 'reign - ty, take your stand. Then

D/A A/G D/F# Bm7 G Em7 D/A A7sus4 A7 D

see our God de - liv - er you By his might - y hand.

R.H.

(See also 1 Sam. 2:9; Ps. 2:2, 3, 9; Prov. 2:8; Matt. 6:33.)

**SONG 150**

Seek God for  
Your Deliverance

**PREVIEW**

Jehovah's people have long awaited Armageddon. In this article, we discuss what Armageddon is, what events will lead up to it, and how we can remain faithful as the end draws near.

# Armageddon Is Good News!

*“They gathered them together to . . . Armageddon.”*

—REV. 16:16.

HAVE you heard people apply the word “Armageddon” to a nuclear war or an environmental disaster? In contrast, what the Bible says about Armageddon involves good news, a cause for happiness! (Rev. 1:3) The war of Armageddon will not destroy but save mankind! How so?

<sup>2</sup> The Bible shows that the war of Armageddon will save mankind by ending human rule. That war will save mankind by removing the wicked and preserving the righteous. And it will save mankind by protecting our planet from ruin. (Rev. 11:18) To help us understand these points more clearly, let us consider four questions: What is Armageddon? What events will lead up to it? How can we be among those who will be saved at Armageddon? How can we remain faithful as Armageddon draws near?

## WHAT IS ARMAGEDDON?

<sup>3</sup> **Read Revelation 16:14, 16.** The word “Armageddon” appears just once in the Scriptures, and it comes from a Hebrew term that means “Mountain of Megiddo.” (Rev. 16:16; ftn.) Megiddo was a city in ancient Israel. (Josh. 17:11) But Armageddon does not refer to any lit-

1-2. (a) Why is Armageddon good news for mankind? (b) What questions will we consider in this article?

3. (a) What does the word “Armageddon” mean? (b) Based on Revelation 16:14, 16, why can we say that Armageddon is not a literal place?

eral place on earth. Strictly speaking, it refers to the situation to which “the kings of the entire inhabited earth” are gathered in opposition to Jehovah. (Rev. 16:14) However, in this article, we will also use the term “Armageddon” to refer to the war that immediately follows the gathering of the kings of the earth. How do we know that Armageddon refers to a symbolic place? First, there is no literal mountain of Megiddo. Second, the area around Megiddo is far too small to hold “the kings of the entire inhabited earth” and their armies and war machines. Third, as we will see later in this article, the war of Armageddon will begin when the world’s “kings” attack God’s people, who are scattered throughout the earth.

<sup>4</sup> Why did Jehovah connect the final great war with Megiddo? Megiddo and the nearby Jezreel Valley were the sites of many battles. On occasion, Jehovah directly intervened in those battles. For example, “by the waters of Megiddo,” God helped Israelite Judge Barak defeat a Canaanite army led by a chief named Sisera. Barak and the prophetess Deborah thanked Jehovah for their miraculous victory. They sang: “From heaven the stars fought . . . against Sisera. The torrent of Kishon washed them away.” —Judg. 5:19-21.

<sup>5</sup> Barak and Deborah ended their song with the words: “So let all your enemies perish, O Jehovah, but let those who love you be like the sun rising in its glo-

ry.” (Judg. 5:31) At Armageddon, God’s enemies will likewise perish, while those who love God will be saved. But there is one important difference between the two conflicts. At Armageddon, God’s people will not fight. They will not even be armed! Their “strength will be in keeping calm and showing trust” in Jehovah and his heavenly armies.—Isa. 30:15; Rev. 19:11-15.

<sup>6</sup> How will God defeat his enemies at Armageddon? He may use any number of ways. For example, he may use earthquakes, hail, and lightning. (Job 38:22, 23; Ezek. 38:19-22) He may turn his enemies against one another. (2 Chron. 20:17, 22, 23) And he may use his angels to slay the wicked. (Isa. 37:36) Whatever means God uses, his victory will be complete. All his enemies will be destroyed. And all the righteous will be saved.—Prov. 3:25, 26.

#### WHAT EVENTS WILL LEAD UP TO ARMAGEDDON?

<sup>7</sup> *The proclamation of “peace and security” precedes “Jehovah’s day.” (Read 1 Thessalonians 5:1-6.)* At 1 Thessalonians 5:2, “Jehovah’s day” refers to “the great tribulation.” (Rev. 7:14) How will we know when that tribulation is about to begin? The Bible tells us about a most unusual proclamation. It will serve as a signal announcing the great tribulation.

<sup>8</sup> That will be the foretold proclamation of “peace and security.” Why will world leaders say that? Will religious

4. Why did God connect his final great war with Megiddo?

5. In what important way will the war of Armageddon differ from the battle that Barak fought?

6. How may Jehovah defeat his enemies at Armageddon?

7-8. (a) According to 1 Thessalonians 5:1-6, what unusual proclamation will world leaders make? (b) Why will this be a dangerous lie?

## Prepare Now for Armageddon

The Bible helps us to foresee some coming developments. We can imagine how the world will respond. Have you meditated on how you will respond?

### HOW THE WORLD WILL RESPOND



### HOW JEHOVAH'S PEOPLE WILL RESPOND



### TO THE PROCLAMATION OF “PEACE AND SECURITY”

leaders participate? Possibly. Nevertheless, the proclamation will be just another demon-inspired lie. But this lie will be especially dangerous because it will give people a false sense of security just before the greatest tribulation in human history begins. Yes, “sudden destruction is to be instantly on them, just like birth pains on a pregnant woman.” What about Jehovah’s loyal servants? They may be surprised by the sudden start of Jehovah’s day, but they will not be caught off guard.

<sup>9</sup> Jehovah will not wipe out Satan’s entire world all at once, as he did in Noah’s day. Rather, he will destroy it in two main stages. First, he will destroy Babylon the Great, the world empire of false religion. Then, at Armageddon, he will destroy the rest of Satan’s world, including its political, military, and commer-

9. In what order will God destroy Satan’s world?

cial systems. Let us take a closer look at those two major events.

<sup>10</sup> **“The judgment on the great prostitute.” (Read Revelation 17:1, 6; 18:24.)** Babylon the Great has brought much reproach on God’s name. She has taught lies about God. She has prostituted herself spiritually by forming alliances with earth’s rulers. She has used her power and influence to exploit her flocks. And she has spilled much blood, including the blood of God’s servants. (Rev. 19:2) How will Jehovah destroy Babylon the Great?

<sup>11</sup> Jehovah will destroy “the great prostitute” by means of “the ten horns” of “a scarlet-colored wild beast.” That figurative wild beast represents the Unit-

10. According to Revelation 17:1, 6 and 18:24, why will Jehovah destroy Babylon the Great?

11. What is the “scarlet-colored wild beast,” and how is it involved in the outworking of God’s will concerning Babylon the Great?

TO “THE JUDGMENT ON THE GREAT PROSTITUTE”

TO THE ATTACK OF “GOG OF THE LAND OF MAGOG”



ed Nations. The ten horns represent the current political powers supporting that organization. At God’s appointed time, those political powers will turn on symbolic Babylon. They “will make her devastated and naked” by plundering her wealth and exposing her wickedness. (Rev. 17:3, 16) That swift destruction—as if in one day—will come as a shock to those who supported her. After all, she has long boasted: “I sit as queen, and I am not a widow, and I will never see mourning.”—Rev. 18:7, 8.

<sup>12</sup> God will not allow the nations to destroy his people. They proudly bear his name, and they have obeyed his command to flee from Babylon the Great. (Acts 15:16, 17; Rev. 18:4) They have also worked hard to help others flee from her. So Jehovah’s servants will not “receive

12. What will Jehovah not allow the nations to do, and why not?

part of her plagues.” Still, their faith will be tested.

<sup>13</sup> **The attack of Gog. (Read Ezekiel 38: 2, 8, 9.)** After the destruction of all false religious organizations, God’s people will stand out like a lone tree that survived a fierce storm. Satan, of course, will be enraged. He will vent that rage by using demonic propaganda—“unclean inspired expressions”—to cause a coalition of nations to turn on Jehovah’s servants. (Rev. 16:13, 14) That coalition is called “Gog of the land of Magog.” When the nations launch their attack, they will have arrived at the symbolic place called Armageddon.—Rev. 16:16.

<sup>14</sup> Gog will trust in his “arm of flesh”—his military might. (2 Chron. 32:8) We will trust in Jehovah our God—a stand

13. (a) Who is Gog? (b) According to Ezekiel 38:2, 8, 9, what will bring Gog to the symbolic place called Armageddon?

14. What will Gog come to learn?





Wherever they are on earth, God's people will trust in him when the attack is launched

(See paragraph 13)

that will seem foolish to the nations. After all, the gods of the once powerful Babylon the Great did not save her from “the wild beast” and its “ten horns”! (Rev. 17:16) So Gog will expect an easy victory. “Like clouds covering the land,” he will attack Jehovah’s people. (Ezek. 38:16) But Gog will soon see that he has marched into a trap. Like Pharaoh at the Red Sea, Gog will learn that he is fighting against Jehovah.—Ex. 14:1-4; Ezek. 38:3, 4, 18, 21-23.

<sup>15</sup> Christ and his heavenly armies will defend God’s people and crush Gog’s hordes. (Rev. 19:11, 14, 15) But what about Jehovah’s chief enemy, Satan, whose lying propaganda led the nations to Armageddon? Jesus will hurl him and his demons into an abyss, where they will be locked away for a thousand years.—Rev. 20:1-3.

15. In what ways will Christ be completely victorious?

#### HOW CAN YOU BE SAVED AT ARMAGEDDON?

<sup>16</sup> Whether we have been in the truth for many years or not, to be saved at Armageddon, we must show that we “know God” and that we “obey the good news about our Lord Jesus.” (2 Thess. 1:7-9) We “know God” when we know his likes, dislikes, and standards. We also show that we know him when we love and obey him and give him our exclusive devotion. (1 John 2:3-5; 5:3) When we show that we know God, we have the honor of being “known by him,” which will be life-saving at Armageddon! (1 Cor. 8:3) How so? Because to be “known by him” can mean having God’s approval.

<sup>17</sup> “The good news about our Lord Jesus” includes all the truths that Jesus

16. (a) How do we show that we “know God”? (b) Why will our knowing Jehovah prove to be a blessing at Armageddon?

17. What does it mean to “obey the good news about our Lord Jesus”?



taught, as found in God’s Word. We obey the good news when we apply it in our lives. That obedience includes keeping Kingdom interests in first place, living by God’s righteous standards, and announcing God’s Kingdom. (Matt. 6:33; 24:14) It also includes supporting Christ’s anointed brothers as they care for their weighty responsibilities.—Matt. 25:31-40.

<sup>18</sup> God’s anointed servants will soon be able to return the kindness shown them by those of the “other sheep.” (John 10:16) How so? Before the war of Armageddon begins, all of the 144,000 will have been raised to heaven as immortal spirits. They will then be part of the heavenly armies that will crush Gog and safeguard “a great crowd” of sheeplike ones. (Rev. 2:26, 27; 7:9, 10) Yes, what a privilege the great crowd will have had to support Jehovah’s anointed servants while these were still on earth!

#### HOW CAN WE REMAIN FAITHFUL AS THE END DRAWS NEAR?

<sup>19</sup> During these difficult last days, many

18. In what way will Christ’s anointed brothers be able to return the kindness shown them?

19-20. Despite our trials, how can we remain faithful as Armageddon draws near?

of Jehovah’s people are experiencing trials. Even so, we can endure with joy. (Jas. 1:2-4) A key is to persevere in heartfelt prayer. (Luke 21:36) We must also follow up our prayers by studying God’s Word daily and meditating on it, including its amazing prophecies concerning our times. (Ps. 77:12) These activities, along with a full share in the ministry, will keep our faith strong and our hope alive!

<sup>20</sup> Think how thrilled you will be when Babylon the Great is gone and when Armageddon is over! More important, imagine how profoundly happy you will be when God’s name and sovereignty have been fully vindicated! (Ezek. 38:23) Yes, Armageddon is good news for those who know God, obey his Son, and endure to the end.—Matt. 24:13.

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**PICTURE DESCRIPTIONS** Pages 10-11: Dramatic events occur around us. We will (1) share in the ministry as long as that is possible, (2) maintain our program of study, and (3) continue to trust in God’s protection. **Page 12:** Policemen get ready to force their way into the home of a Christian family who trust that Jesus and his angels are aware of what is happening.

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#### HOW WOULD YOU ANSWER?

- What are some of the main events that will lead up to Armageddon?
- Why will the proclamation of “peace and security” be a dangerous lie?
- How can we remain faithful to Jehovah as Armageddon draws near?

# Keep Working, Watching, and Waiting

(Romans 8:20-25)

Cm E°/F Fm

The God of times and of sea - sons, Whose  
 The time has long been ap - point - ed; His  
 Though all cre - a - tion is groan - ing, In

Fm/D G7b5 G7 F°/C Cm Cm9/Bb

name a - lone is Je - ho - vah— The  
 Son is read - y to con - quer, De -  
 faith we're ea - ger - ly wait - ing. Je -

Ab Fsus4 Fm

time for his vin - di - ca - tion Is  
 feat - ing all who op - pose him. His  
 ho - vah's day is ap - proach - ing, The

D7sus4 D7 Dm/G Em/G F/G Em/G Dm/G

near sword time by will for signs bring set - ting we vic - to - ry. free. see.

# Keep Working, Watching, and Waiting

*Chorus*  
Cma7 Dm/C Em/C Dm/C C F6 Dm7 G13 G7

Keep on work - ing and watch - ing and

Cma7 Dm/C Em/C Dm/C C Dm/B E7b9 E+5 E7b9

wait - ing, Joy - ful - ly an - tic - i -

Am Am/G Fma7 Cadd9/E Dm7 G7

pat - ing, Life as God meant it to

C Cma7 Dm/C C

be.



