Shining as Illuminators in the World

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—Phil. 2:15.

Pioneer Service School
Textbook

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PIONEER SERVICE SCHOOL COURSE
(Each Unit comprises three hours)

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Explanation of Pioneer Service School Course

TO THE PIONEER: As a pioneer publisher of the good news you have already had much experience in field service. Indeed, some of you have spent many years in the full-time preaching and teaching work. In addition to learning from your own experience in the field, all of you have benefited greatly from progressive training received through the congregation. Some of you have had other special assistance to equip you for pioneer service.

We are sure that the years you have spent in pioneer service have brought you much joy. Especially have you been rewarded upon seeing changes in the lives of people, as those responding to your loving assistance have become genuine disciples of Jesus Christ.

In the Pioneer Service School Course you will observe that you are being encouraged and helped basically along three lines: (1) To walk with Jehovah as followers of Jesus Christ; (2) To abound in love for the whole association of brothers; and (3) To shine as illuminators in the world. The course has been designed to encourage and assist you to continue in faithful Kingdom service. The spiritual discussions outlined in the course will build your faith and trust in Jehovah. You will be drawn even closer to him. Also you will find practical suggestions for application in the field, as well as other suggestions regarding personal organization. When properly applied, these suggestions should help you to become even more effective in the various aspects of your Kingdom service. Your joy in pioneer service will grow.

It is expected that you too will make a fine contribution to the effectiveness of the course. You will be able

to do this as you participate fully in group discussions. Let others benefit from your expressions and experiences just as you will benefit from those of the other pioneers. In this way the course will prove to be a genuine "interchange of encouragement," as mentioned by the apostle Paul at Romans 1:11, 12.

Please keep in mind that, to a large extent, what you get out of this Pioneer Service School will depend on what you are able to put into it. There is no reason for any one of you to be fearful or apprehensive about attending the school. Your participation will be on a volunteer basis. While there are no tests, written reviews, examinations or grades you will benefit most from the time spent in the school by just being yourself, by being attentive, participating in and enjoying the course. With Jehovah's blessing on your good effort, you will experience refreshment and enjoyment while receiving great practical benefit for your continued pioneer service.

We suggest that you not be concerned with making extensive notes. You will be able to take this publication home with you when you finish the course. For that reason room is left at the bottom of each page and in the margin for you to make the few notes that will be helpful to you personally.

There is no assignment of required homework during the time you will be attending the school. However, if you are able to spend some time looking over the outlines before they are considered in class, you will find that to be beneficial.

During the second week of school, problems you have as a pioneer will be considered. Feel free to put these in writing ahead of time and hand them to the instructor.

Throughout the entire course of the school you should have in mind making personal application of the information being considered. It would be well to ask yourself questions such as: How can I use this information in the field? How does it apply to me personally? How can this help me in working with other brothers and sisters in the congregation? How can I use this information to make my service more effective? How will it enrich my relationship with Jehovah?

TO THE INSTRUCTOR: The effectiveness of the Pioneer Service School will depend in great measure upon the thorough preparation made by the instructor. It is important for you, as the instructor, to be familiar with all the Scripture texts cited in the outline, and to be prepared to make application of these texts to the points covered. These key points are suggested, in most cases, by questions designed for teaching. When properly used, the questions will aid those present to cultivate thinking ability and to analyze scriptures more carefully. The pioneers will be helped to make fuller application of God's Word in their own lives. They will be able to explain more clearly to others the grand truths concerning Jehovah's purpose. The more familiar you are with the outlines, the more effective you will be in putting the material across for the benefit of the pioneer brothers and sisters.

Most of the outlines begin with a brief statement setting forth the reason for the lesson and outlining its general scope and direction. The outlines, with questions and citations of clarifying scriptures, take the class farther into the subject material through group discussions. Points are, in most cases, expressed in question form so that you can ask them just the way

they are in the textbook. However, you should feel free to rephrase points or to use supplementary questions when you believe that this will aid the class to grasp the material. The outlines are flexible to allow for local application of the material being considered, since this may vary somewhat from one place to another.

You will note the course is divided into three-hour teaching units. Altogether there are twenty of these. You may arrange for a ten-minute break where it would be most convenient somewhere near the middle of the period. You will not be able to deal extensively with every point in each outline. However, you should avoid spending so much time on one part of an outline or unit that you have to omit other sections because of running out of time.

Some flexibility is allowed for rearranging the units. For example, you may find it advantageous to arrange a classroom teaching unit in place of a field service unit in the event of inclement weather. Also, in some parts of the world it may not be feasible to have field service periods. In such cases other material in the course may be enlarged upon or reviewed. Some additional outlines are included at the end of the course and these may be used as needed. If the branch office is supplying one or more outlines especially needed in your area, these will be worked into the course at appropriate places.

During the first teaching unit at the beginning of the course, it would be well for you to discuss with the class pertinent information in this introduction. At that time you should also discuss whatever information the pioneers will need in order to understand the operation of the school, what is expected of them and how they can cooperate with the local arrangements for the oper-

ation of the school. Some time should be taken to answer personal questions they may have and in general to help them to get acquainted and to feel at ease for starting the course.

The school sessions can be scheduled in harmony with what is best locally as determined by the branch office. If two units are scheduled each day, with either morning and afternoon sessions or afternoon and evening sessions, the school would run for ten days. This could be arranged to extend over a period of two weeks with classes conducted five days each week. Or it might be handled in ten consecutive days, beginning on a Friday and ending on the second Sunday. In some cases you may find it most appropriate to present one unit each day in the evening or other convenient time, doing so for 20 days, which would make the school a four-week course.

We are certain that you will highly esteem the privilege you have of conducting the Pioneer Service School. With Jehovah's blessing upon your diligent effort in this regard, the school will provide lasting encouragement and much practical assistance to the pioneer publishers attending.

Getting Acquainted with Jehovah as a Person

OPENING DISCUSSION

Getting acquainted with Jehovah as a person means more than being convinced that there is a God. It means coming to appreciate his marvelous qualities, his purposes, and his ways of doing things. Although we will never fully understand his incomparable wisdom and loving ways, what we can come to know about him will enrich our lives. It will motivate us to give him the praise that is due.

The apostle Peter states that, since we are near the end of this system, we should be concentrating on "what sort of persons" we ought to be in "deeds of godly devotion." Godly devotion has to do with how we feel about Jehovah as a person. If a person develops for Jehovah the kind of feeling that he would have for a respected and dearly loved father, then deeds indicating that attitude will be naturally forthcoming. —Mal. 1:6; 2 Pet. 3:11.

Jehovah has a lifesaving work for us to do by means of our public preaching and disciple-making. Paul refers to himself and Apollos as Jehovah's fellow workers. Similarly, as we develop this close acquaintanceship with Jehovah, the feeling of being a fellow worker grows. We more freely call on Jehovah in prayer. By cooperating closely with him in his work, we are assured of his presence and backing.—1 Cor. 3:6-9; 2 Cor. 6:1.

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Your desire is to continue in the pioneer service and to enjoy it. Your continuing to find pleasure in this work depends in considerable measure on the extent to which you exert yourself to know Jehovah as a person.

QUESTION OUTLINE

HOW ONE GETS TO KNOW JEHOVAH AS A PERSON

What must we acknowledge about Jehovah, according to Psalm 100:3?

How do we show that we do acknowledge this?

Romans 1:20 mentions one source of information that can help us to get acquainted with Jehovah. What is it?

Why do not all people discern this?

What is the main source of information about Jehovah? (2 Tim. 3:15-17)

By what methods does it acquaint us with him?

In addition to observing the visible creation and reading the Bible, what must we personally do to appreciate the kind of person Jehovah is? (Ps. 143:5)

According to Psalm 34:8, why does one's personal experience in dealing with Jehovah help one to know him?

How have your experiences in field service deepened your appreciation for Jehovah?

[EXPERIENCE: Brother Pillars was brutally beaten in Winnsboro, Texas, in 1942, but stated:

"I felt little or no pain." Though he was hung with a new one-half-inch rope, the rope broke, moving some men to testify in a grand jury hearing: "We knew it was the Lord that broke it." (yb75, pp. 188-190)]

How would an experience like that help you to get to know Jehovah better?

WHAT WE LEARN ABOUT HIM THROUGH HIS VISIBLE CREATION

How much of Jehovah's wisdom has been tapped by man's studying God's visible creation over the past 6,000 years? (Job 26:14)

What in creation impresses you most about Jehovah's (a) love? (b) wisdom? (c) power?

If Jehovah had not standardized his creation, what complications would doctors and scientists in other fields have?

(NOTE: All human creatures, as well as those of each animal kind, have their body organs located in the same place. The makeup of the air, water, and so forth, is the same all over the earth.)

What does this lead us to expect of Jehovah in connection with morals?

What evidence is there of man's possessing a conscience?

What is the conscience? (Rom. 2:14, 15)

What must we conclude about Jehovah in view of our possessing a conscience?

How can we become better acquainted with Jehovah through his visible creation? (Ps. 145:5, 6)

WHAT WE GET TO KNOW ABOUT JEHOVAH THROUGH HIS INSPIRED WORD

To go beyond what we can learn about Jehovah through the visible creation, what do we need? (Ps. 25:4, 5)

Did Jehovah need anything before he started creating? (Acts 17:25)

Therefore, what quality of Jehovah is highlighted by his creating the Word and giving him the privileges He did? (John 1:1-3)

According to Romans 5:8, what is the most outstanding expression of Jehovah's love for mankind?

How can we show that this expression of his love has touched our hearts? (Matt. 5:43-48; 6:14, 15)

[EXAMPLES: When we deal with worldly people who are crude and selfish. When we deal with brothers who do things that are wrong and offensive.]

Jesus indicated that Jehovah is the Supreme Standard of goodness. (Mark 10:17, 18) What are some of the ways that he has manifested this goodness? (Ex. 34:6, 7)

Why can we be assured of complete justice in Jehovah's dealings with us? (Gen. 18:25; Acts 10:34, 35)

In the field service how could you help someone to appreciate this?

Why should we be encouraged by reason of Jehovah's almighty power? (2 Chron. 16:9; Matt. 19:26)

[EXAMPLES: If we are witnessing in a city where crime rate is high. Or if we are in a country where there is a ban or a great deal of opposition.]

How has learning Jehovah's will, as expressed in the Bible, beneficially affected your life? (1 Pet. 4:2; 1 Tim. 2:3, 4)

STEPS A PERSON MUST TAKE IN ORDER TO BECOME KNOWN BY JEHOVAH

What must a person recognize that he needs before he can have an approved standing with Jehovah? (2 Cor. 5:20, 21)

What steps do the Scriptures outline for a person to take in order to walk with Jehovah? (John 17:3; Heb. 11:6; Acts 3:19; Matt. 16:24; 1 Pet. 3:21)

What is involved in each one of these steps?

How can we make our Bible students progressively aware of these steps?

WE BENEFIT WHEN WE BECOME INTIMATELY ACQUAINTED WITH JEHOVAH

What are some of the benefits we receive from being acquainted with the Source of life? (Ps. 36:9)

[EXAMPLE: Man born deformed. Short, deformed spine with one leg two inches shorter than other. Never knew his father or half sisters and half brothers. His stepfather made the mother take him to

grandmother's to live when young. At age twenty-four he was living in old folks' home in Berkeley, California. Found by Witnesses, studied, came into truth. Said: "You can't imagine how good it feels for a person with my background to be completely accepted, but I have been by Jehovah's Witnesses. They always pick me up for the meetings, they invite me to their homes, and in every way they make me feel that I am wanted." (*Awake!*, Oct. 22, 1975, pp. 19, 20)]

How does this experience show that brothers involved were benefited from getting acquainted with Jehovah?

Page 17 is blank for Notes!

Pursuing the Way of Love

OPENING DISCUSSION

Love originates with Jehovah, not with man. Therefore to understand what love is and how it is expressed we need to look to Jehovah and examine his Word. The Bible states that God is love. As the record reveals, his love is not withheld from persons who have not first shown love to him, nor is it quickly withdrawn from persons who fail to show appreciative response. Yet his love of righteousness is balanced with hatred of wickedness. Because his love seeks the lasting welfare of his creatures, the things that he provides are truly for their good. His love expressed toward faithful ones does not diminish, no matter what the circumstances into which they may come.

While Jehovah has created us with the capacity to show love, all of us have found that, as imperfect creatures, our normal inclination is not always toward love. That is why it is necessary for us to *pursue* the way of love. We need to put forth a continued effort to follow such a course. Doing so should be a matter of chief concern to us.

As a pioneer, are you always alert to ways that you can show love to God and to your fellowman? For instance, when dealing with members of your own family, when with your Christian brothers and sisters, here in school, in the field? Wherever you are, think constantly of how you can show love to others. As you do, you will give evidence that you are trying to

be an imitator of God and that you are in fact pursuing the way of love.

QUESTION OUTLINE

PERFECT EXAMPLES

What are some expressions of love from Jehovah and Jesus Christ that you appreciate? (John 3:16; Acts 14:16, 17; John 15:13; Matt. 9:35-38)

HOW CAN YOU SHOW THAT YOUR WAY IS LOVE?

Consider 1 Corinthians 13:4-8, verse by verse. To the extent possible, apply to situations that affect pioneers. (For additional information see w74, pp. 439-443; *Aid*, p. 1082 ¶3-p. 1083 ¶4.)

Read verse 4:

Give Scriptural and modern examples of (a) long-suffering (Rom. 2:4) (b) kindness.

How can you as a pioneer show both long-suffering and kindness at the same time (1) in the congregation? (2) in the field?

Do you know of a situation where a pioneer showed long-suffering and/or kindness with good results?

[EXAMPLE: A pioneer was accused by an opposed, abusive woman of being interested only in selling books. He bore all of this with long-suffering. Some days later he observed a boy on the street crying because he had no ice cream as other children did. The pioneer gave him money for ice cream. The boy told his mother, the woman who

had accused the pioneer. She apologized, studied and came into the truth. What a fine result from the long-suffering and kindness shown by the pioneer. (yb66, pp. 180, 181)]

What can stir up jealousy, according to what you have observed?

How will love help you to avoid or overcome jealousy? (Rom. 12:15)

Why will a loving person not brag about placements or other successes in the service? (Jer. 9:24)

How does love help us to keep a healthy view of ourselves and not get puffed up? (Rom. 12:3)

Read verse 5:

What displays of indecency should be avoided in (a) morals? (Rom. 13:13) (b) shouldering personal obligations? (1 Thess. 4:11, 12) (c) manners?

Mention situations in which a pioneer should be alert to show good manners.

How can we show interest in others in (a) our family? (b) the congregation? (c) the field? (1 Cor. 10:24)

[SUGGESTION: Members of family may help the mother finish her household duties so they can study together.]

[EXPERIENCE: One pioneer couple decided to do most of their field service activity when their children were in school or when the children could be with them so they would be at home when the children were at home. Taking special interest in their children, they studied together, attended meetings to-

gether, enjoyed recreation, as well as other activities, together. When the children completed their schooling they were glad to join their parents in the pioneer service as they enjoyed being with their parents. (yb68, p. 74)]

Where do you find that you become provoked (irritated or angered) most often?

Why should we not become provoked? (Prov. 14:29)

How do people show that they 'keep account of injury'?

What benefits have you observed come from not 'keeping account of injury'? (Rom. 12:19-21)

Read verse 6:

What opportunities do we have to show we do not "rejoice over unrighteousness"? For example:

—When watching TV?

—When overhearing obscene jesting? (Eph. 5:3, 4)

—When calamity overtakes an enemy? (Rom. 12:20; 2 Sam. 1:12)

How does 'rejoicing with the truth' show love for God and for mankind?

May an unbeliever be commended for a deed that is in harmony with Bible principles?

Read verse 7:

What example can you give of 'bearing all things' (1 Pet. 4:8) (a) in the field? (b) in the congregation?

Why do we 'believe all things' that God has said? (Ps. 19:7)

What is the benefit of 'believing all things,' or not being unduly challenging or critical of what our brothers say?

What shows you 'hope in all the things' that Jehovah has promised? (Heb. 6:19)

To what examples of endurance among Jehovah's people (including pioneers) can you point?

How does your endurance manifest love? (Jas. 1:2-4, 12)

Read verse 8:

How does the outworking of Jehovah's purpose show that his love never fails? (Rom. 8:38, 39)

How should you imitate God's love?

KEEP PURSUING THE WAY OF LOVE

Why should we be showing love to all people and at all times?

Describe one way that you feel you can show more love (a) to members of your own family (b) in the congregation (c) in the field.

[RECOMMENDATION: You have no doubt found it stimulating and beneficial to read and discuss these verses using this commentary method. It is because we benefit from the comments and observations of others. We encourage you to read and discuss portions of the Bible in this way with your brothers and sisters whenever you can. You can be sure it will prove to be upbuilding and rewarding.]

Showing Personal Interest in Others

OPENING DISCUSSION

Jehovah, above all others, has been generous in showing interest in other persons. Not only has he provided material things in an abundant way for his creatures, but he has provided the spiritual things that we need and he has done so before we were even aware of this need. He has also shown warm personal interest in us by listening to our prayers and by mercifully forgiving the sins we commit. Jehovah shows such great interest in us individually that he even examines what is in our hearts.

When Jesus was on the earth, he perfectly followed his Father's pattern in showing personal interest in others. Remember the man who said to Jesus, "Lord, if you just want to, you can make me clean"? And Jesus said, "I want to." When two men cried out, "Lord, have mercy on us," what did Jesus do? He stopped and showed mercy. When he saw a widow in grief, what did he do? He stopped to help her, even though she had made no request for his aid. And when parents brought their children to him, he was not too busy to stop and put his arms around them.—Matt. 8:2, 3; 20:31-34; Luke 7:11-15; Mark 10:13-16.

Could you be more alert to show personal interest in others? No doubt we all could. Jehovah's people in every part of the earth have found that successful pioneers are those who show a sincere personal interest

in other people. This includes getting to know a person, being willing to listen to him, and then sharing with him from the Bible the truths that most directly fill his needs. It is the kind of interest that keeps us thinking about the person after we leave the door and that makes us call again. People everywhere appreciate it when others show an interest in them and their problems. They are more inclined to listen to such a person.

So we encourage you as a pioneer to think constantly of ways that you can show personal interest in others because you care about them as humans, want to help them and would like to attract them to the good news. And by all means be especially alert to ways that you can show personal interest in members of your own family as well as your brothers and sisters in the truth. You can be sure that Jehovah will richly reward you as you do.—Heb. 6:10; Gal. 6:10.

QUESTION OUTLINE

HOW CAN YOU SHOW MORE PERSONAL INTEREST IN OTHERS?

(Encourage a generous class discussion of the following material, with students offering their observations, suggestions and experiences.)

Do you appreciate it when others show a personal interest in you? Why?

What are some ways that you can show more personal interest in (a) members of your own family? (b) your relatives?

How can you show personal interest in your brothers and sisters in the truth?

Have you found that people in the field listen more readily when you show a sincere personal interest in them and the things that concern them?

Why do you think this is so?

How can you learn what are the interests and concerns of those you meet in the field?

Why do we need to be good listeners?

What might you say to show your consideration for or personal interest in the following people? (Choose those that are appropriate for your area or other situations that are appropriate.)

Elderly man or woman

Child, teen-ager, college student

Father, mother

Someone ill, someone you awakened from sleep

Someone happy, a person in grief

A person with a fine home or a beautiful yard

Would you adapt or change your presentation if such a person came to the door? How? (Rom. 12:14-16)

Under what circumstances might it be most appropriate to close the discussion?

What notations would you make on your house-to-

house record as evidence of the fact that you really have a personal interest in these people?

What approach do you believe would be effective on your return visit?

CONSIDER THEIR VIEWPOINT

How could you, in a loving, Christian manner, show consideration for the following viewpoints?

(Consider "different viewpoints" that are appropriate for your area and how they can be handled in a considerate way, yet with a sincere desire to help the person. Replies below are listed just to stir further thinking and discussion. Pioneers should be encouraged to comment on how they handle these statements and how they might do so more effectively.)

I have my own religion

"I believe you will agree with me that most people think that one's religious affiliation is a personal matter."

"What does your religion teach about . . . ?"

I'm busy

"Our message is for busy people and, if you will permit me, I'll be brief."

"Would it be better if I stopped back in about an hour?"

Handling situations with such consideration can be effective, as the following experiences illustrate:

[A brother called on a businessman who was preoccupied. He told him he would take only a minute. The brother took only that long. The man appreciated this consideration and reacted favorably to the good news.]

[A brother called on a man who was obviously busy. He suggested that it might be better to call later. The consideration was appreciated. When the brother returned he was received, gave a good witness, started a study, and four people learned the truth.]

I'm not interested

I don't believe in the Bible

I'm not a religious person

One of your people was just here

You don't believe in Jesus

I'm an agnostic

You can anticipate such viewpoint replies by being the first to mention them. For example: In an area where most people say they have their own religion, the pioneer might say:

"Do you have your own religion by any chance?" (after reply) "I thought you might. Most people in this area do. However, the reason for my call this morning is this . . ." (Then introduce subject for discussion.)

Do you sometimes bring up "objections" before the householder does? How do you do it? What do you say?

Why is it wise to watch for opportunities to agree with the householder whenever possible and then to build on these points of agreement, rather than taking exception to what is said?

Can you tell of an occasion when you successfully did this?

Encourage the pioneers to put the points discussed into use in the field service tomorrow and to continue to do so when they return to their home congregations.

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Field Service

House-to-house field service for two hours. Instructor may work with one or more of the students. His wife (if he is married) may work with one or more of the sisters. Other experienced pioneers in the area may also be used to work with students if this is appropriate.

Encourage all, while in the field service, to concentrate on showing love for the people they meet, a sincere personal interest in them as well as a kindly consideration for their point of view.

After the field activity, the group will return and discuss together how they handled various situations and how these might be more effectively handled on another occasion. It is an opportunity for you to learn from the expressions and experiences of others as well as by reflecting on your own activity.

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The Operation of the Christian Congregation of God

OPENING DISCUSSION

As a pioneer publisher of the good news you most likely are working in close association with other brothers and sisters. But even if you are working all alone in an isolated field you are still part of the Christian congregation of God. This means that you enjoy certain privileges of association as well as having definite responsibilities in that regard.

When we use the word "congregation" today we usually are referring to a local assembly of Jehovah's people. However, the same word may be used when we speak of the worldwide association of Christian brothers. It also may be used to designate the 144,000 anointed ones in particular.—Col. 4:15; 1 Pet. 5:9; Heb. 12:23.

The way in which the Christian congregation of God operates is of special interest to all of Jehovah's servants. A fuller understanding of its operation can enable you personally to cooperate more fully with the congregation and thereby to be more effective in fulfilling your individual responsibilities as a member of the congregation.

QUESTION OUTLINE

ORIGIN AND PURPOSE OF THE CHRISTIAN CONGREGATION

What were the circumstances and events marking

the founding of the Christian congregation of God? (Acts chap. 2)

What model was used for the organizational structure of the congregation? (Gal. 6:16; Col. 2:16, 17)

Mention some of the numerous parallels between natural Israel and spiritual Israel.

According to 1 Peter 2:9, what course is set forth for the congregation?

With what sequence of events did the congregation proceed to carry out the commission stated at Acts 1:8? (Acts 5:28; 8:4, 5; 10:34, 35)

EARLY ORGANIZATIONAL STRUCTURE

To whom does the congregation belong? (Acts 20:28)

Although Peter served prominently as spokesman for the apostles, how could you prove Scripturally that Jesus was unmistakably recognized as Head of the congregation?

Show how Jesus functioned as Head of the congregation in the first century, from Pentecost of 33 C.E. onward. (Matt. 28:20; Acts 2:32, 33; 4:13; 5:40-42; 9:5, 10-20; 16:7; Rev. 1:1, 19; 2:1)

To whom did Jesus delegate oversight of the congregation? (Matt. 10:1; 24:45-47)

How would an individual in the first century be able to identify the 'faithful slave'? (Gal. 1:6-9)

What evidences of a central or a governing body of

elders for the direction of the congregations of the first century can you point out? (Acts 6:2-6; 15:2, 3)

What benefit did the early congregation derive from recognizing and cooperating with the governing body? (Acts 16:4, 5)

What does Jesus' illustration of the wheat and the weeds indicate with regard to the congregation? (Matt. 13:24-30)

How was this fulfilled?

OPERATION OF THE CONGREGATION TODAY

What developments in modern history enable you to answer the question: "Who really is the faithful and discreet slave?" (Matt. 24:45)

Why is it important for you personally to identify and fully recognize the 'faithful slave'? (Matt. 24:46, 47)

In what way does Jesus function as Head of the congregation today? (Rev. 1:12-16, 20; Matt. 25:31-33)

How does the modern governing body function? (Discuss briefly information in w77, pp. 15, 16.)

What advantages do you see in this arrangement?

Although Christian overseers are imperfect men, why do you not fear complying with the counsel of Hebrews 13:17? (Matt. 25:40)

What place do legal corporations such as the Watch Tower Society have with regard to the congregation of God?

How do you personally view information published by the 'faithful slave' through such legal instruments? (Isa. 54:13)

YOUR RESPONSIBILITY AS A MEMBER OF THE CONGREGATION OF GOD

In what ways can you support the congregation of God today?

How can you encourage and help others to support the congregation?

What benefits do you derive from supporting the congregation?

"Be Training Yourself with Godly Devotion as Your Aim"

OPENING DISCUSSION

As with all of God's people, your life as a pioneer is centered around your worship of Jehovah God. In order to fulfill your dedication as a Christian witness of Jehovah, you need to "be training yourself with godly devotion as your aim," keeping God in mind at all times, doing everything as to him personally. —1 Tim. 4:7; Col. 3:23.

Personal Bible reading and study will keep you spiritually fresh and empowered with depth of knowledge, understanding, faith and love. (Eph. 3:16-19) You will be enriched with up-to-date and progressive revelations of truth that will make your work in the field service interesting, effective and successful because you have strong confidence in Jehovah.

By preparing for, attending and participating in the meetings provided for your training, you will receive the spiritual education that is necessary in order to keep pace with Jehovah's progressive congregation. (1 Tim. 4:15) Likewise, by giving close attention to preparing for your home Bible studies and other field service, you will be ready always to fulfill your aim of aiding others to appreciate that "godly devotion is beneficial for all things."—1 Tim. 4:8; 1 Pet. 3:15.

To be "training yourself with godly devotion as your aim," you will want to consider constantly the "things"

mentioned by the apostle Paul in Philippians 4:8, thus keeping your mind on Jehovah and his Word. The results will be a blessing to yourself and to others with whom you associate.

QUESTION OUTLINE

THE KIND OF STUDY THAT IS PROFITABLE

How do the following scriptures show the objectives that you should have in studying the Bible?

Exodus 33:13

Joshua 1:8

Proverbs 7:1, 2

John 17:3

2 Timothy 2:14, 15

What should be your attitude toward personal study of God's Word? Why? (Prov. 2:1-6; w66, pp. 392-398)

In what ways is regular personal reading of the Bible beneficial? (Ps. 1:1-3)

Discuss some benefits that you feel you have already received from your Bible reading.

[BENEFITS: Builds background knowledge. Helps to see the overall picture of events. Gives chronological and progressive view of matters. Fits everything into the context of the Scriptures.]

Why is it beneficial to schedule a regular (preferably daily) time for Bible reading? What time do you find to be most suitable?

Much Bible instruction is provided through the 'faithful slave' by means of other publications. Such really is instruction from whom? (John 6:45)

Because of busy schedules, we may read much material only once. What do you do when reading, or afterward, so that you will remember points that you find especially valuable?

How much of the material do you actually study carefully, looking up the scriptures, and so forth? On what basis do you select the material that you give such extra attention?

What reading or studying do you do with other members of your household? Why that material?

When doing personal study, what things help you to be successful in—

(a) Concentration? (Keeping your mind on the subject)

(b) Meditation? (Pondering over thoughts) Why is this an important factor in "training yourself with godly devotion as your aim"? (Ps. 63:6)

From your own experience, why is prayer important in connection with personal study?

When, as a result of your study, you make note of certain scriptures for future use, what things should be taken into consideration so that you will be "handling the word of the truth aright"?

Why is it always beneficial to consider matters in their context?

[EXAMPLES: Ps. 37:10; Isa. 11:5-8; 65:17; 2 Tim. 4:2; w72, pp. 498-505]

MEETINGS THAT UPBUILD AND TRAIN YOU

Why is assembling together an important part of our worship? (Heb. 10:24, 25)

What does our doing so, or failing to do so, indicate as to—

(a) Our attitude toward Jehovah himself?

(b) Our attitude toward our Christian brothers?

How does attending the meetings affect what you do in the field service?

Why is preparation for each of the congregation meetings beneficial to you personally?

What objectives do you have in mind in preparing for the various meetings? (Prov. 22:19; 4:7-9) How do you seek to attain those objectives?

When you are assigned to care for a part on the program, how do you go about the preparation so that your part will be most beneficial for those who hear it?

In what way can your commenting at the meetings aid both you and others to acquire godly devotion? (Heb. 10:23, 24)

At the meetings, why do we need to 'pay attention to how we listen'? (Luke 8:18; Prov. 1:5)

What things at times cause your mind to wander during a meeting?

How can you overcome these problems so as to get more from the meeting?

TRAINING YOURSELF FOR FIELD SERVICE

Why is personal preparation for field service important for successful pioneer work? (w66, pp. 210, 211)

What preparation do you find beneficial in order really to *teach* on your home Bible studies?

Are meetings for field service helpful in preparing you for your work in the field? (Prov. 15:22; 24:6)

Are there practical benefits that you receive from analyzing your personal activities and counseling yourself?

[EXPERIENCES: One pioneer stated: "When I am working alone, I mentally review my previous call and discuss it with Jehovah as to how I could have handled it more effectively. Constantly, I think of different approaches that would have been more effective for the situation. This has enabled me regularly to improve my calls." Another pioneer explained the benefits from working along with others: "We always discuss our various presentations and analyze how we respond to viewpoints and circumstances. This has caused me to counsel and discipline myself where it is needed, adjusting to improved ways."]

KEEP ON TRAINING YOURSELF

Why is it necessary for you to give continual attention to training yourself?

Explain other ways in which you can train yourself "with godly devotion as your aim."

Page 41 is blank for Notes!

Living in Full Recognition of Jehovah's Sovereignty

OPENING DISCUSSION

The majority of mankind today follow a course of self-determination. Everyone wants to live by his own personal standards and exercise free will to the full. This course of independence has resulted in confusion, rebellion, looseness and breakdown.

By disowning yourself and coming to Jehovah in Christian dedication, you have chosen to submit to his rightful sovereignty. This is most pleasing to Jehovah, and you are blessed as a result. In this way one begins to 'walk with God' as did Noah.—Gen. 6:9.

As a pioneer proclaimer of the good news, you have numerous opportunities to teach others the importance of submitting themselves to Jehovah's rule. You need to teach them how both by word and by example.

Each one will do well to examine himself in this matter. You can ask yourself: "Am I fully subjecting myself to Jehovah and to his spirit-directed congregation?" "Am I really submissive in everything so as not to be directing my own steps?" "Am I living my entire life in full recognition of Jehovah's sovereignty?" "Am I loyally attached to Jehovah, to his congregation and to my Christian brothers and sisters?" "Am I really setting a fine example for others to imitate?"

QUESTION OUTLINE

ALL MANKIND IS FULLY DEPENDENT ON JEHOVAH

According to Acts 17:25, 28, to what extent is everyone dependent upon Jehovah?

What evidences of independent thinking do you observe around you today?

What does the independent person fail to realize as to his standing before Jehovah, as indicated at Colossians 1:21?

As suggested by 2 Corinthians 11:14, 15, what deception overtakes such a one?

As readily admitted by Jeremiah (10:23), why is man unable to direct his own steps successfully?

How can you show that you really want to subject yourself to Jehovah's sovereignty? (Ps. 119:105; 143:10; Isa. 54:13)

SUBJECTION TO JEHOVAH ENTAILS LOYALTY

Define "loyalty." It is trueness, a devoted attachment to the person or persons to whom one owes fidelity. (*Aid*, pp. 1084, 1085)

How has Jehovah demonstrated that he is loyal? (Jer. 3:12; Rev. 15:4)

Why is knowledge vital in order for you to remain loyal?

Give examples of loyalty manifest through submission

to Jehovah's representatives as indicated in the following texts:

Ephesians 6:1

Colossians 3:18

Hebrews 13:17

How can you show yourself to be loyal when others speak against Jehovah, his Word, the congregation or your Christian brothers?

How does the principle of Acts 10:34, 35 aid you to be loyal when confronted with expressions of racism, nationalism, and so forth?

In times of persecution, how can we show that we truly are loyal? (Acts 9:23-25; John 15:13; Rev. 2:10)

GODLY SUBJECTION MUST BE FROM THE HEART

Discuss the principle of 1 John 3:15 and apply to the following situations:

A brother carefully avoids associating with a member of the congregation because he is of another race or nationality.

A sister sits on the opposite side of the Kingdom Hall from one whom she does not personally like, or she goes to another congregation outside her home territory for similar reason.

Do you resolve matters of subjection on the basis of whether others are watching, or whether you think

members of the congregation will find out? (Discuss examples below indicating how you would show proper subjection from the heart.)

Reading questionable books or magazines.

Watching TV or going to movies or cinema.

Selecting other entertainment.

Personal conduct in privacy of home with wife and family.

How are we affected personally when we cultivate love for Jehovah's ways and obey him because this is truly what is in our heart? (Prov. 4:4, 10-13)

JEHOVAH'S SOVEREIGNTY EXPRESSED THROUGH THE CONGREGATION

What opportunities do you have to demonstrate your recognition of Jehovah's sovereignty as suggested by the following texts?

Hebrews 10:23-25

Hebrews 13:17

Matthew 24:14; 28:19, 20

Matthew 24:45-47

1 Timothy 5:17

1 Corinthians 5:9-13

1 Corinthians 7:39

How do you personally benefit from recognizing Jehovah's sovereignty as expressed through the congregation?

Why are you especially concerned about directing newly interested persons to the congregation?

Why is it advisable to start early?

Give practical suggestions for doing this.

What success have you had in this regard? (Relate experiences.)

How does your attitude toward people in the territory reflect your attitude toward Jehovah's sovereignty? (Rom. 5:8)

The Christian Woman
Walking with God

OPENING DISCUSSION

At a time of unrest and discontentment among many with regard to their lot in life, Jehovah's dedicated servants are blessed with the joy of fulfillment. They find true happiness in walking with God.

In some lands women today have organized themselves for the purpose of fighting discrimination and oppression to which they have been unjustly subjected by unappreciative men. But even when they have attained some measure of success, true happiness has not resulted. The very means used for gaining freedom from oppression have to a great extent brought even greater frustrations.

On the other hand one who is a true Christian woman has found that the key to happiness lies in one's walking with God. As a member of the Christian congregation she has come to understand her responsibilities before God. With this primary relationship in clear focus she has been able to adjust to other relationships that seem to present extreme difficulties to other women. If she is married she can now recognize her husband in the role assigned to him by God. She can understand her relationship to other men who, along with her, are also walking with God.

In many lands there are more women than men proclaiming the good news to others. Multitudes of

women are responding to the good news. It is important for you to understand and fully appreciate the role (place) of the woman in the Christian congregation. Only in that way will you be able to help women to become truly liberated today. For this reason we consider the subject "The Christian Woman Walking with God."

QUESTION OUTLINE

A FAVORED POSITION OF DIGNITY AND RESPECT

What do you learn from Genesis 2:20-24 as to the honorable relationship between man and woman as established in the beginning?

How does Ephesians 5:28-31 show that God's view of the husband-and-wife relationship has not changed?

How is the woman further benefited and protected as a "weaker vessel"? (1 Pet. 3:7)

What would make the woman "a crown to her owner"? (Prov. 12:4)

HEADSHIP NOT DISTASTEFUL TO THE WOMAN WALKING WITH GOD

Who originated the headship arrangement and for what reason? (1 Cor. 11:3; 14:34, 40)

How does Galatians 3:26-28 show that the headship arrangement does not stem from some bias on the part of God?

Why does wifely subjection not bring hardship upon the woman in the Christian home? (Rom. 12:10)

What benefit may result from the Christian woman's being in subjection to an unbelieving husband? (1 Pet. 3:1, 2)

(Students may relate experiences demonstrating this point.)

Even when there is no such favorable outcome, why can she find satisfaction in showing respect for headship? (Col. 3:18, 23)

What headship is the Christian woman to recognize besides the headship of her husband? (1 Tim. 2:11-14; 1 Cor. 14:35)

How would a woman show that she recognizes the headship principle when caring for matters pertaining to worship that would ordinarily be handled by her husband or by a dedicated male member of the congregation? (1 Cor. 11:4, 5)

Read 1 Corinthians 11:2-16 and then explain why a sister should use a head covering in the following situations: (w72, pp. 445-447)

She prays or conducts a Bible study with her undedicated children or with others in the presence of her undedicated husband.

She conducts a Bible study with her children, including her fourteen-year-old son who is baptized.

She takes a brother such as the Bible study overseer or the circuit overseer with her on a prearranged home Bible study, which she conducts.

She conducts a congregationally arranged meeting for field service.

Why does she not need a head covering in the following situations?

She conducts a Bible study with her children, including a nondedicated son, while her husband is not present.

She conducts a home Bible study with a family of interested people that includes husband, wife and children.

She prays before going out in field service with two other sisters whom she has invited to go with her.

She speaks with people as she goes from house to house while accompanied by her husband or by one of the brothers in the congregation.

While witnessing from house to house or making a return visit with a brother she starts and conducts a home Bible study.

She reads paragraphs at a congregation book study.

She translates what a speaker says at a congregation meeting for the benefit of persons understanding another language or for deaf-mutes.

Why may a sister desire to wear a head covering under certain circumstances that do not really require her to do so? (1 Tim. 1:5)

How would you harmonize the principle of subjection to one's husband with the principle of Acts 5:29?

PRIVILEGES AND RESPONSIBILITIES OF THE CHRISTIAN WOMAN WALKING WITH GOD

What important responsibility of the woman is indicated at Proverbs 31:1?

What constructive work can the discerning woman do according to Titus 2:3-5?

What lesson can Christian women learn from Luke 10:38-42?

What balance does the Christian woman need to show with regard to dress and grooming? (1 Tim. 2:9, 10; 1 Pet. 3:3, 4)

Why is this of great importance?

In what vast field of service have women shared effectively, with great benefit to many? (Acts 2:17, 18; 18:26)

Why is this such a vital service for them to perform? (Rom. 10:13, 14; 1 Cor. 9:16)

What rewards do Christian women receive for their faithfully walking with God?

Page 52 is blank for Notes!

Bible Subjects for the Field

OPENING DISCUSSION

In Paul's first letter to the Corinthians, he discussed matters that were of special interest to them; he reacted to reports that he had received about them; he answered inquiries that they made of him. Discussing with people the subjects that especially interest them wins attention, not only in the congregation, but also in the field service.

It is good for pioneers to prepare a number of discussions on various Bible subjects that will appeal to different ones in their territory. What appeals to a man will not necessarily appeal to a woman or a youth. What appeals to Catholics will not necessarily appeal to Baptists, Moslems, Hindus or Jews. Subjects that may attract religious people may not catch the interest of agnostics or atheists. Certain subjects will appeal to those who are sick, depressed, grieved or oppressed. Our objective in preparing discussions in the field should be as expressed by Paul: "I have become all things to people of all sorts, that I might by all means save some." Our desire should be as he further said: "I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Cor. 9:22, 23.

Therefore, it is important that we try to get people talking. Try to find out what they believe and how they think. Then, on the basis of what they say, decide on the Bible subject we will discuss.

In this part of our course we want to think about what Bible subjects may appeal to various ones in our territory. Then we want to determine how we can adapt our message to them. You should never feel tied to a particular Bible subject just because it is suggested in *Our Kingdom Service*. Try these, but do not hesitate to use the subject that you feel will help the person you are talking to. Be flexible, adaptable. Keep in mind that our objective is to 'become a sharer of the good news with others.' Have a number of prepared Bible subjects that you can speak on right from your heart. Try to make what you say appealing and clear. (1 Cor. 9:23; 14:7-9) In doing so you may be able to "save" others while the time remains for it.—1 Tim. 4:15, 16.

QUESTION OUTLINE

BIBLE EXAMPLES OF CHOOSING APPROPRIATE SUBJECTS FOR DISCUSSION

How did Jesus set a good example in choosing the right subject for discussion, at John 4:1-15?

Why was Paul's choice of subject appropriate in the experience recorded at Acts 17:22-31?

CHOOSING BIBLE SUBJECTS FOR 'ALL SORTS OF PEOPLE'

What Bible subjects do you find appeal to: (a) men? (b) women? (c) youths? (d) older people? (e) religious people? (f) agnostics? (g) atheists?

What scriptures do you use with these subjects?

LIST OF POSSIBLE SUBJECTS FOR BIBLE DISCUSSION

What subjects for men?

[FOR EXAMPLE: Subjects covering world situation, living conditions, science, local events pertaining to business or civic interests, and so forth.]

SAMPLE DISCUSSIONS

(1) *What will it take to realize peace and security in our homes and on our jobs?*

Present system won't work — 2 Pet. 3:11, 12

Jehovah has promised a new system of government — 2 Pet. 3:13

(2) *Will we ever have situation when all will have own home and productive work?*

For his people in ancient Israel God promised homes, satisfying work and he fulfilled his promise — Isa. 65:21-23

Provides example of what God will do for his people under rule of his Son — Rom. 15:4

Why do you think these subjects might be effective with men?

What subjects for women?

[FOR EXAMPLE: Subjects covering religion, her children, local events, living conditions, cost of living, prayer, and so forth.]

SAMPLE DISCUSSIONS

(1) *How can we enjoy a happy family life?*

Need to take time to train children in God's way — Prov. 22:6

Will bring happiness to parents, life to children — Prov. 23:24, 25

(2) *What do you think is the reason for so much violence?*

Bible foretold it would be in the last days — 2 Tim. 3:1-5

Protect selves and family by Word of God — 2 Tim. 3:14-17

Why do you think these subjects might be effective with women?

What subjects for youths?

[FOR EXAMPLE: Subjects covering a secure future, why so much hypocrisy, why the injustice, and so forth.]

[EXPERIENCE: Fourteen-year-old wrote the Watchtower Society's branch in U.S.A.: "After reviewing many of your publications, I would like to learn more about God's Word. Realizing that my religion is part of Babylon the Great, I wish to get out from her." (km 12/75, p. 8)]

Why does the experience above encourage us to witness to the youths we meet in our field activity?

SAMPLE DISCUSSIONS

(1) *What is the reason for so much hypocrisy?*

Bible foretold hypocrisy — Matt. 15:7, 8

People want to follow their own way — Matt. 15:9

Must seek guides who really stick to the Bible — Matt. 15:14

(2) *Is there any possibility of a secure future with justice for all?*

Jesus' concern for the poor and lowly one foretold — Ps. 72:12-14

Peoples in all parts of earth will benefit from reign of Jesus — Ps. 72:7, 8

Why do you think the subjects above may appeal to youths?

What subjects for agnostics or atheists?

[FOR EXAMPLE: Subjects covering benefits of following practical counsel of Bible, answering puzzling questions such as why God permits wickedness, scientific soundness of the Bible, and so forth.]

SAMPLE DISCUSSIONS

(1) *Why has God permitted wickedness for so long?*

Jehovah is giving man an opportunity to repent — 2 Pet. 3:9

Time viewed from Jehovah's standpoint different — 2 Pet. 3:8

Need to take advantage of Jehovah's patience — 2 Pet. 3:15

(2) *Following Bible direction makes sense*

What change in the world if people were mild-tempered and desired righteousness — Matt. 5:5, 6

What change in the world if people were merciful and peaceable — Matt. 5:7, 9

Why do you think these subjects might be of interest to agnostics or atheists?

Why may we have to spend time convincing persons like these that there is a God and that the Bible is his word before discussing other Bible topics with them?

What things might we say to help them reason on the wisdom of believing that there is a God and that the Bible is his word?

[Encourage all to use these sample discussions, or any that they have picked up from other pioneers in the field, today (or during the next field period).]

Page 59 is blank for Notes!

Field Service

Field service. This is an opportunity for you to use in the field some of the Bible subjects that we have been discussing this afternoon. At the same time remember the importance of showing personal interest in those you meet. Students can work with the instructor, his wife or other experienced pioneers as outlined for the second day.

In many areas it has been found that late afternoon or early evening is a productive time for field service, as more people are at home and willing to talk. So, it is recommended that the group continue their work into the early evening, or do evening work, if this is possible.

Jesus Christ —The Way, the Truth, the Life

OPENING DISCUSSION

Jesus told his apostles: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) You are having a share in the fulfillment of that prophecy. You are, of course, primarily a witness of Jehovah. But when you talk about His loving provisions you are also bearing witness to Jesus, because he is "the way and the truth and the life."—John 14:6.

It is vitally important to aid sincere persons to appreciate Jesus' role in God's purpose. He is "the way"; there is no approach to the Father except through him. He is "the truth," not a shadow but the reality; he fulfills the many inspired prophecies identifying him as the Messiah. (John 1:17) So understanding of the Bible depends on accepting Jesus as the Christ. He is also "the life"; all our prospects for eternal life depend on the provisions made through him, the "Chief Agent of life."—Acts 3:15.

As you teach interested ones, be sure that you do not allow them to glorify you because of the things that they are learning with your help, but that they become disciples of Jesus Christ. Jehovah's will is that "every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:11.

THE PERSON

How is it that Jesus is God's "firstborn" Son? (Col. 1:15)

Why does the Bible say that Jesus is God's "only-begotten" Son? (John 1:3, 14; compare Hebrews 11:17.)

When Colossians 1:16, 17 says that "by means of him all other things were created," does that mean that Jesus could claim the rank of co-Creator? (Matt. 19:4-6)

What *was* Jesus' position in the creation? (Gen. 1:26; Prov. 8:30)

In what way is Jesus "the Word"? (John 1:1; 12:50)

How would you aid someone to understand and have faith in Jesus' prehuman existence and position? (John 8:23, 42, 58)

How is knowing the facts about Jesus' prehuman existence of benefit to you personally?

THE WAY

How only is reconciliation to God possible for sinful humans? (Rom. 5:11)

In what way has Jesus made possible for us such an approved standing before God? (Rom. 5:18; Heb. 9:22-26; 1 Tim. 2:5)

To whom are the benefits of this provision available? (Eph. 2:18; Acts 10:43; 1 John 2:2)

What is the final outcome for those who avail themselves of this loving provision? (Heb. 7:25)

How is it true that Jesus is "the way" as to our approach to God in prayer? (John 16:23, 24; 2 Cor. 1:20)

In what ways can we show that we do not take lightly the importance of Jesus' role as "the way"?

THE TRUTH

How did Jesus "bear witness to the truth"? (John 18:37) By his entire life course as the sent one. (Luke 24:44)

So, how is it that "the truth came to be through Jesus"? (John 1:17; Heb. 8:4, 5; 10:1-5; *Aid*, p. 923 ¶4)

Not alone by being God's spokesman but also by his miraculous works in fulfillment of all the prophecies centered in him. (Col. 2:17; Rom. 15:8)

What demonstrates that Jesus did not hold back from speaking the truth? (Luke 8:1)

To what did Jesus constantly draw attention, making it the theme of his preaching? (Matt. 9:35)

How should you imitate Jesus' zeal and interest in making the truth known?

Explain how "the bearing witness to Jesus is what inspires prophesying." (Rev. 19:10)

How should you view the work of "bearing witness to Jesus"?

THE LIFE

According to Matthew 20:28, what was one reason why Jesus came to earth?

What is the ransom price that Jesus paid to release us from sin and death? (1 Pet. 1:18, 19)

Explain what is meant by Jesus' being the "Chief Agent of life." (Acts 3:15; 10:42; Eph. 1:7; Heb. 8:1-3; John 6:39, 40; *Aid*, pp. 923, 924)

Give evidence that we benefit even *now* from the sin-atoning value of Jesus' sacrifice. (Rev. 7:9, 10)

In what is it absolutely necessary for you to have faith if you are to receive the blessings of eternal life? (Acts 4:12)

What does the "name" of Jesus involve? (Heb. 1:3, 4; Matt. 24:9, 14)

EFFECTS ON YOU

What does Jesus' being "the way and the truth and the life" mean to you?

Of what value is this information to you in your life and in the field?

How can you instill appreciation for Jesus Christ into those with whom you—

(a) Do secular work?

(b) Conduct home Bible studies?

(c) Have conversations in the field?

[EXAMPLES: A person says, 'You people do not believe in Jesus,' or, 'Have you accepted Jesus as your personal Savior?' or, 'Why do you put so much emphasis on Jehovah and leave Jesus out?' How will you explain?]

Follow Jesus as a Model

OPENING DISCUSSION

First Peter 2:21 says that "Christ suffered for you, leaving you a model for you to follow his steps closely." Jesus' personality, his qualities and hardworking example provide a pattern for you to follow as you work with your fellow believers and share in the Kingdom-preaching and disciple-making work.

If you imitate Jesus' great warmth and feeling, show empathy and interest in others, you will demonstrate the divine qualities of Jehovah as Jesus the model did. (Matt. 11:28-30) Prove yourself to be a real friend and true companion to others, make them feel at ease, yet show great courage and strength in following the example that Jesus set.—John 2:13-17; 15:11-15; Mark 10:13-16.

Imitate the perfect Model by manifesting love, the dominant quality in Jesus' life and service. Be humble, kind and loving in your dealing with others, yet be strong for righteousness and justice.—1 Pet. 2:21-24.

Follow the hardworking example of Jesus, who arose early and served late into the night. Place prime emphasis on spiritual things as Jesus counseled. Never become overly concerned with material things, but appreciate good things done for you, as the account at Luke 10:38-42 indicates that Jesus did.

Jesus proved to be a Master Teacher and Wonderful Counselor. Copy his style of teaching; study the variety of methods he found successful, and use them in line

with your personality and manner. Try to cultivate Jesus' ability to offer solutions to the problems of daily living as you preach and teach among the people and work along with others in the congregation. (Luke 10:25-37) Constantly pay attention to the way in which you teach. Make progress in following the perfect example and model, Jesus!

QUESTION OUTLINE

IMITATE THE KIND OF PERSON JESUS WAS

How is love the dominant quality of Jesus' personality? (John 15:13, 14)

What motive was always highlighted in Jesus' love? (John 8:29; 1 John 5:3)

Upon what did Jesus always base his love? (Heb. 1:9)

Why is it important that you imitate the love that Jesus demonstrated? (John 13:34, 35)

How can you display such love toward other people?

"The love the Christ has" compels us to do what? (2 Cor. 5:14, 15)

Describe the love that should be shown toward (a) fellow believers (Col. 3:12-17) (b) the world of mankind. (Col. 4:5, 6)

[SELF-EXAMINATION: Do I think about what I can do for those in unfortunate circumstances or those who might be lonely, even if their personality does not appeal to me? Do I make others feel that they

are really appreciated? Am I inclined to give of myself in behalf of others with no thought of getting anything in return from them? Do I display love only to those who have shown love to me? (Luke 14:12-14) Do I really reflect love and concern for the welfare of those in my territory? Am I aware of the danger they are in, and do I make every effort I can to reach their hearts? When some manifest an unloving spirit, do I retaliate or am I motivated to try another approach? (Rom. 12:20)]

How did Jesus also show warmth and depth of feeling toward those among whom he lived and worked? (Matt. 9:10-13; Luke 7:36-48)

In what way can you display such an attitude, putting others at ease when you are with them?

Why could following Jesus' example of humility, kindness and love contribute to your being real friends and true companions of others? (John 15:11-15)

Give some examples of specific ways or circumstances in which you have done so or can do so.

[EXPERIENCES: A Witness called on a woman, received a hostile reception, but kindly offered to assist the woman with "topping" a cake with which she was having difficulty. The gesture calmed the opposed woman and led to her accepting a Bible study. (w72, p. 319)

A pioneer brother offered to share some of his maintenance jobs with another brother who was unemployed, with the result that the brother found he could support his family financially by part-time

secular work. Now that brother also pioneers, the two becoming real friends and true companions.]

Why are humility and empathy needed qualities in your life and disciple-making work?

Is Jesus' attitude of compassion needed by you in order to be successful in your pioneer service? (Mark 6:30-34)

In accomplishing your assignment, are you motivated, as Jesus was, to say: "I want to"? (Matt. 8:2, 3)

How approachable should you always be, as indicated at Mark 10:1, 2, 10, 13, 17?

Since the physical appearance of Jesus is not detailed in the Scriptures, what should your appearance, dress and grooming reflect? (1 Pet. 3:4; 1 Tim. 2:9, 10)

FOLLOW THE HARDWORKING EXAMPLE OF JESUS

What motivation of Jesus toward his work should you have today? (John 9:4; 17:4)

How would Jesus' schedule of activity be helpful to you in fulfilling your assignment? (Luke 21:37, 38)

Are your activities as full as those of Jesus as stated at Mark 6:31?

Do you feel as Jesus did when he said: "My food is for me to do the will of him that sent me and to finish his work"? (John 4:6, 8, 32-35)

A BALANCED VIEW OF MATERIAL THINGS

What counsel of Jesus describes the attitude you should have toward material and physical things? (Matt. 6:24-33)

How did Jesus set an example for you to follow toward relaxing and having diversion in your life and work? (Luke 5:29; John 12:2-8)

How can you imitate Jesus in appreciating the good things done for you in aiding you in your pioneer work?

Upon what should you place prime emphasis and develop within yourself, as exemplified by the model, Jesus? (1 Cor. 2:11-16)

BE A MASTER TEACHER AS JESUS WAS

How did Jesus prove himself to be a Master Teacher? (Matt. 7:28, 29)

What manner of teaching that Jesus used could you imitate so as to reach the hearts of your listeners? (Matt. 16:5-16)

How can using illustrations, as Jesus did, simplify, clarify and add brevity and weight to your manner of teaching? (Matt. 16:1-4; 7:24-27)

Why is it said about Jesus that "without an illustration he would not speak to them"? (Matt. 13:10-15, 34, 35)

In what way can you use questions as Jesus did to

cause others to think, reason and make their own decisions? (Matt. 17:24-27)

Would you be able to help others to find solutions to their problems if you followed Jesus' art of teaching?

"FOLLOW HIS STEPS CLOSELY"

How can the dominant qualities of love and kindness as demonstrated by Jesus beneficially affect your service in the congregation and in the field?

Tell us of any other benefits you feel you have received from looking to Jesus as the model whose steps we seek to follow closely. (1 Pet. 2:21)

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"Make Sure of the More Important Things"

OPENING DISCUSSION

Everything that a pioneer does should be guided by God's Word. (Ps. 119:105) It enables us to ascertain what "the more important things" in life are. (Phil. 1:9-11) These things should be given priority, while lesser things are not to be neglected. It is necessary to determine how to balance personal study and family responsibilities with field service. Time is needed to care for material needs, and this may require secular employment. So the right use of funds enters the picture. Recreation also has its place in the life of a pioneer.

If you keep your life simple and put the interests of God's kingdom first you will be imitating Jesus Christ and will have happiness.

QUESTION OUTLINE

JESUS' LIFE SHOWED THAT HE MADE SURE OF THE "MORE IMPORTANT THINGS"

What did Jesus put foremost in his life? (Matt. 26:39)

How important in his life was the preaching of the good news? (Mark 1:38, 39)

What evidence is there that Jesus was thoroughly acquainted with the Scriptures? (Luke 4:8; 24:44-48)

How do we know that Jesus was not materialistic? (Matt. 6:24-34; 8:20)

Note his balance:

Was a hard worker. (Mark 1:32, 35)

Made himself available to others. (Luke 9:10-17)

Viewed himself as a servant to others. (Matt. 20:28)

Relied on the Scriptures as his guide. (Matt. 26:52-54)

His reaction when a fellow worker tried to get him to make a decision on a basis other than Scriptures. (Matt. 16:21-23)

He was not an ascetic. (Luke 5:29)

Accepted invitations to meals and banquets. (Luke 7:33, 34)

Possessed a quality garment. (John 19:23, 24)

Saw need for rest. (Matt. 8:24; Mark 6:31, 32)

PAUL PURSUED THE "MORE IMPORTANT THINGS"

What did Paul consider to be "more important" than any opportunities that were open to him in Judaism? (Phil. 3:4-8)

How did he demonstrate how highly he valued his Christian service?

What other activities did Paul view as consistent with his pursuit of the "more important things"? (Acts 18:1-4; 20:7)

To what end did his secular activities serve? (1 Thess. 2:9; Acts 20:34)

HOW CAN *YOU* "MAKE SURE OF THE MORE IMPORTANT THINGS"?

When determining the relative importance of things in your life, how can you apply Proverbs 3:6?

How do the Scriptures show that preaching and disciple-making should have a prominent place in our lives? (1 Tim. 2:3, 4; Rom. 10:13, 14)

How is zeal for field service to be balanced with the obligation of the family head to care for the physical, spiritual and emotional needs of his household? (1 Tim. 5:8; compare 3:4, 5.)

What Scriptural obligations in the home must wives consider when scheduling their field service? (Titus 2:4, 5; Prov. 29:15)

What bearing does a desire to share fully in field activity have on one's obligations toward one's parents? (Mark 7:9-13; Luke 9:59, 60)

With regard to your field service schedule, why is a measure of flexibility beneficial? (Consider weather, illness, repairs.)

When out in field service, do you ever stop to rest or to warm up (in cold weather) before continuing?

How might this be beneficial?

But into what habit might one easily slip?

What schedule for field service during the week do you find works best for you?

How do you arrange your schedule so that unexpected illness, and so forth, does not cause you to fall short at the end of the month or of the year?

Why should personal study have a definite place in your schedule and not be viewed as dispensable? (1 Tim. 4:16)

What might indicate that one just "grabs a bite" now and then instead of eating regular spiritual meals?

When compared with field service, personal study, and so forth, how prominent a place in one's life should recreation have? (1 Tim. 4:8)

What Scriptural principles need to be considered when selecting your recreation?

With regard to recreation, why is it wise to consider: (1) motive? (2) kind? (3) amount?

What is recreation for you?

What should be major considerations in determining how much secular work to include in your schedule? (2 Thess. 3:10; 1 Tim. 6:8-10; Eph. 4:28)

When contemplating the purchase of anything, what questions do you find it beneficial to ask yourself? (See w75, p. 495 ¶10.)

Why should you avoid going into debt to make purchases? (Rom. 13:8)

What kind of secular work is available in your area and that provides sufficient income without requiring excessive time?

In spite of difficult economic conditions in the world,

why is there no need for you to be unduly anxious? (Luke 12:22-31; Heb. 13:5)

In scheduling one's activities, why is it wise to take into consideration one's own limitations, and the need for proper rest and food? (Ps. 115:17, 18)

KEEPING SPIRITUAL INTERESTS FIRST RESULTS IN JOY

[EXAMPLE: One brother who has been in full-time service for over 36 years said: "My motive for full-time service is love for Jehovah, Christ Jesus and my fellowman. This brings me joy and satisfaction. I have always tried to put Kingdom interests first in my life. I have found by doing this everything else seems to fall into its proper place."]

How has putting things in their proper place in life resulted in joy for you?

Developing the Art of Teaching

OPENING DISCUSSION

It should be the burning desire of every dedicated servant of Jehovah to teach the Word of God effectively and thus to build in others appreciation for Jehovah and his marvelous qualities, and motivate them to serve him. Jesus Christ is the Master Teacher. (John 13:13) By studying his life and ministry you can get a deep insight into how and why he was so effective as a teacher. This will aid you to fulfill the commission to "make disciples of people of all the nations, . . . *teaching* them."—Matt. 28:19, 20.

Teaching is an art. It is vital in every facet of your sacred service, and there is much progress that one can make in developing this art. By being an effective teacher you will be able to reach the hearts of your listeners and lead them progressively to understand, appreciate and act on the truth of God's Word. This will increase your own joy in your service.—See w69, pp. 142-150; *Aid* under "Education," pp. 487-489; "Teacher, Teaching," pp. 1578-1580.

QUESTION OUTLINE

JESUS THE MASTER TEACHER

On what did Jesus base his teaching? (Matt. 4:7, 10; John 7:16)

How does John 8:49, 50 reveal Jesus' motive in teaching?

How do Jesus' words in Matthew 5:3-16 show:

(a) simplicity? (b) brevity? (c) clarity? (Read and discuss.)

In his teaching, to what extent did Jesus use—

(a) Questions? (Mark 8:29; 9:33; 11:29; Matt. 16:5-12)

(b) Illustrations? (Matt. 13:34, 35)

How does Matthew 7:28, 29 show why the crowds were astounded at Jesus' way of teaching?

Did Jesus use object lessons? Explain. (John 13:2-16)

WHAT IS INCLUDED IN THE ART OF TEACHING AND HOW THIS CAN BE ACCOMPLISHED

Our primary objective is to aid persons to know Jehovah and his Son.

Why is prayer for God's direction in your preparation as well as in your field service necessary? (Jas. 1:5; 1 Cor. 3:6, 9)

Why is it good regularly to draw attention to the relationship between what is being learned and Jehovah as a person?

Deep concern and a loving desire on your part to help persons are important factors.

Why is your concern, as shown by contact with an interested person at times other than the formal study, effective?

Why is personal application of the material vital? (Acts 2:37-39)

Why is attention to *individuals* in a group study necessary?

What lesson do we learn from Jesus' deep concern for those he taught? (Mark 6:34)

A principal objective should be to reach the heart of your listener.

How will your listener be helped by encouragement to ponder on what he learns?

How will your emphasizing main points and not trying to cover too much make it easier to reach the heart?

How can questions in addition to the printed ones aid you to reach the heart of the student?

Why would questions like: "Do you believe what we just learned? How do you feel about it? How could you apply this in *your* life?" be useful in doing this?

What is the effect of helping a person to think in terms of gaining an approved relationship with Jehovah?

In this regard why is it good to emphasize the following:

(a) Jehovah's love and wisdom? (b) the value of applying Bible principles? (c) the need always to seek Jehovah's direction before making a decision?

Why is building *appreciation* for Jehovah, his worship and service better than just getting a knowledge of such?

Why is it beneficial to encourage your listener to analyze his motive for doing things?

If you aid a person to love Jehovah with his "whole heart" (Matt. 22:37), what will the person do as to worshiping Jehovah?

(Discuss benefits that will come to the person from obeying Jehovah's requirements.)

Included in the art of teaching is discerning what *amount* of material to cover.

Why are the following points important in teaching, and how might these influence the quantity of material covered?

(1) The limitations of your student.

(2) The need to define terms used.

(3) Repetition of main points.

We can *read* a scripture, *explain* it, *illustrate* and *apply* it.

Why is *just reading* it not usually sufficient in teaching?

In addition to reading Matthew 6:10, what *explanation* do you find helpful to newly interested ones?

With James 1:14, 15, what *illustration* would aid a student?

How could you *apply* Revelation 21:4 to your listener so that he may see how it involves him personally?

Why is this effective?

How does Proverbs 3:5, 6 emphasize the need to stick closely to God's Word in teaching?

Why is enthusiasm on your part vital to teaching?

TEACHING BY THE USE OF ILLUSTRATIONS AND QUESTIONS

Illustrations are effective devices in four ways especially:

(1) They arrest and hold attention.

(2) They stir up the thinking faculty.

(3) They stir emotions, reaching the conscience and heart.

(4) They serve as a memory aid.

In view of the above, how can the use of illustrations help you in teaching?

[ILLUSTRATION: One studying hesitates at idea of sharing with others the things he is learning. You could illustrate the need by asking: "If you saw a person drowning and did nothing toward saving him, when you were able to do so, how would you feel if he drowned? How would others who learned about it feel toward you? How do you think Jehovah will feel toward us if we do nothing to assist those who face death at Armageddon?"]

What illustrations do you frequently use in explaining Bible truths to persons who show interest?

Helpful questions stimulate and train one's thinking.

At the conclusion of the illustration of the "neighborly Samaritan," why did Jesus pose the question, "Who of these three seems to *you* to have made himself neighbor to the man that fell among the robbers?" instead of just giving him the answer? (Luke 10:30-36)

When a question brings a negative response to an

illustration, do you feel it would be better to push for your point or to say, "Well, that is something to think about, isn't it?" and go on with your conversation?

Why is it good to *involve* your listener in the conversation by use of questions?

What is accomplished by questions like: "Don't you feel that . . . ?" or "Won't you agree that . . . ?"

Why are questions like these effective: "Do you believe what we just studied? How do you feel about it? How could you apply this in your life?"

Why is it often good to ask a series of *leading* questions to help your listener reach a conclusion rather than your reaching it for him?

How will *viewpoint* questions such as the following help you in teaching?

"What is God's law on . . . ? Do you agree with God's law on this? What benefit is there to following God's law on . . . ?"

THE BENEFITS OF DEVELOPING THE ART OF TEACHING

How does 1 Timothy 4:16 show the lasting benefit from effective teaching?

Who is to be honored in our teaching as brought out in Matthew 5:2, 14-16?

Through our art of teaching we become more effective illuminators in the world.

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Making Return Visits

OPENING DISCUSSION

Many of us are in the truth today because other brothers and sisters patiently and effectively made return visits on us. And we appreciate the way in which we were aided. Jesus showed that this was to be an important part of our work, because he instructed his followers, not only to preach, but also to "make disciples."—Matt. 28:19, 20.

Do you enjoy making return visits? There is added joy when we have a successful call, isn't that true? But some brothers are hesitant about making return visits because they are apprehensive about the reaction of the householder when they call back, and as a result they often wait too long. Have you ever done this?

Some have said that making return visits is one of the easiest and most joyful parts of our service. Why? Because they have had a friendly contact with the person already, they know some of the things that interest him and they have had time to choose the scriptures that they would like to use in their discussion with him. You might call it a repeat performance of the first call, but this time they are calling on a friend and they know what they will be talking about.

What have you found contributes to a successful call? Have you wondered what other pioneers do? Many say that two things are needed: (1) a sincere personal interest in the one being called on and (2) an appealing Bible subject to discuss. They also say that the ground-

work for a successful call is laid before leaving the first call. Do you do this? How?

QUESTION OUTLINE

LAYING THE GROUNDWORK FOR A SUCCESSFUL RETURN VISIT

How many of you, on your first call, make a practice of bringing up a subject or raising a question to be considered on your next call?

How do you do this? What do you say?

What is the advantage of doing this?

Subjects that some pioneers use.

After describing the new system of things: "How can we be sure it will really come in our time? Perhaps I could stop by in a few days when the rest of the family is at home and show you the answer Jesus gave to that question." (See *Truth* book, pp. 94, 95.)

"Have you ever wondered where Cain got his wife? Perhaps the next time I call I can show you the Bible's answer to the question." (See "*Make Sure*," pp. 406, 407.)

"Have you ever wondered where all the different races came from? Next time I call I'd like to show you a scripture that answers that question." (See "*Make Sure*," p. 406.)

"Have you ever wondered if the dead know what the living are doing?"

"Did people really live as long as the Bible says?" (Gen. 7:11; 8:4; 7:24)

"How could Noah get all the animals into the ark?" (See *Word of God* book, pp. 42, 43; *Aid*, p. 120 ¶3-6.)

What are some subjects or questions that you bring up to catch interest and that you find appealing to people in your territory?

What notations might you make on your house-to-house record about the person himself, his family, his interests?

Why would it be well to make a note, right after you leave the house, of the subject you plan to discuss on your return visit?

Do you believe that it is best to make your notes when you are out of the sight of the householder? Why?

How do you try to determine the best time to make a return visit?

Why is it often wise to make the return visit within a day or two, instead of waiting longer?

(Call for expressions or experiences from those who make calls a day or two after locating the interest.)

[EXPERIENCE: One sister makes arrangements to call back the following week. But a day or two after the original call she will stop at the door to give the householder a magazine on the subject they discussed. She explains: 'I saw this article and thought you would like to read it. I can't stop to talk now, but I'll be back on Wednesday afternoon as we've planned. Is that time still all right with you?']

Why is this a good approach?

Why is it appropriate to be positive about the householder's attitude and interest when making a return visit?

Consider Acts 9:10-17.

What was Ananias' attitude initially? (verses 13, 14)

What was Jesus' reply? (verse 15)

What was Ananias' approach on the call? (verse 17)

What can we learn from this account about the proper attitude when making return visits?

WHAT IS YOUR OBJECTIVE ON THE CALL?

Why may some be hesitant to talk with us when we make return visits?

How will our showing a warm personal interest in the person help remove any apprehension?

What would you say to put such a person at ease, *build a friendly attitude and confidence?*

Why might your *placing literature* be a good reason for making a return call?

What is the advantage of *presenting further Scriptural information* on the call?

How do you try to *start a study?*

MAKING THE CALL

How do you introduce yourself on the return visit? Why in that way?

Do you try to get an invitation into the home? Why? How do you do it?

What would you do if you were not invited into the home?

What is the advantage of using the householder's Bible?

Do you find it best to make a formal offer of a study or to try to get into an informal consideration of a subject and consider scriptures on that subject without mentioning the matter of a study? Why?

(Invite some students, who are willing to do so, to demonstrate how they introduce themselves and get into the body of their discussion.)

After each presentation ask other students:

If you were the householder, would you have appreciated the way in which he showed an interest in you?

Was the subject appealing to you? Why?

What could be done to prepare the householder for the next visit?

What subject would you discuss on the next call?

Why would you discuss that subject?

What would you do if the householder was too busy to talk with you?

What is the advantage of showing the householder at least one point from the Scriptures, if this is possible and appropriate under the circumstances?

What would you say to prepare the householder for your next visit?

What would you say if you found out that the householder was really not interested?

Why would you handle it in that way?

What would you do if someone walked into the home when you were talking with the householder? Why would you handle things in that way?

(Remember, we are interested in people and want to help them to the extent possible.)

If you felt that you could start a study, how would you do it?

(Have two or three students, who are willing to do so, demonstrate how they start studies. [3-4 minutes each])

When the householder expresses himself, why is it essential that we listen attentively and sincerely?

How can the householder's comments aid you in determining the subject to discuss next time you visit?

How long do you feel that it is wise to stay on the first few calls? Why do you feel this way?

How will prayer aid you to be successful in making return visits?

If you are having difficulty in making return visits, why would it be wise to ask to go along with another pioneer or publisher who is doing well in this work?

Have any of you done this with good results?

How were you helped?

Why would you say that the work of making return visits is especially important now?

What encouragement have you received from diligently trying to follow up ALL interest?

Page 91 is blank for Notes!

Field Service

Field service activity. Students can work with the instructor, his wife or other experienced pioneers, whatever is best locally. Endeavor to make return visits on interested persons met in the service earlier in the week and use the suggestions discussed in class the preceding day.

Following the field service activity the group will discuss as a class what they experienced on their calls, their successes and what they believe would help them to be more effective in reaching interested ones in the future.

The Holy Scriptures —God's Communication to Man

OPENING DISCUSSION

You know that the Holy Scriptures are God's communication to man. In many parts of the earth people do not profess to accept the Bible as being from God. In increasing numbers, even people in Christendom do not accept the entire Bible as being divinely inspired and authentic, and it is obvious that Christendom does not follow the Bible as her guide. At the same time there are those who are of honest heart, and what a grand privilege you have to help these to appreciate that the Holy Scriptures not only are true but also provide the inspired and practical guide for us today. —Ps. 119:105.

QUESTION OUTLINE

EVIDENCES THAT THE HOLY SCRIPTURES ARE BOTH ACCURATE AND INSPIRED

Various lines of evidence show that the Bible record is reliable, but these do not necessarily prove that it is of divine origin.

Is it possible for a record to be *historically sound* without being inspired of God?

But would you expect a record that is inspired of God to be truthful in every respect? (Ps. 31:5)

When ancient secular records include extravagant claims about rulers, what does this generally suggest as to reliability of other details?

How could you reason on Luke 3:1, 2 as to the historical soundness of the Bible?

As to the caliber of historical information found in the Bible, what is indicated by the genealogical lists that reach from Adam to Jesus Christ? (Gen. chaps. 5, 10; 1 Chron. chaps. 1-9; Matt. 1:1-17; Luke 3:23-38)

What is proved by the fact that *geographical locations* referred to in the Bible actually exist or can be shown to have existed in the past?

[EXAMPLES: Egypt, Red Sea, Jerusalem, Jordan River]

What other examples can you name and that non-Witnesses would readily recognize?

What is there about Bible *chronology* that causes one to have confidence in the record? (Ex. 12:40, 41; Jer. 25:1; *Word of God* book, pp. 47, 48)

Cite some details of the Bible record that have been corroborated by *archaeology*. (2 Ki. 20:20; 2 Chron. 32:30; Luke 3:1a)

Why are we not dependent on archaeology to prove the truthfulness of the Bible? (*Aid*, pp. 112-114)

Other evidence combines to show that the Bible was actually inspired of God, that it was not simply a product of men.

What does the Bible itself say as to its origin? (2 Pet. 1:20, 21; 2 Tim. 3:16, 17)

Cite examples to show that Bible writers knew that what they were writing was from Jehovah. (Ex. 34:27; 2 Sam. 23:2; Jer. 1:1, 2; Ezek. 1:3; Hos. 1:1; Mic. 1:1; Mal. 1:1; Rev. 1:1)

What is there about the circumstances under which the Bible was written that makes its *internal harmony* a strong argument for divine inspiration?

What would you point out from the Bible in connection with the development of the promise of the Kingdom Seed that emphasizes that this must be of divine origin?

What do minor variations in some Bible accounts indicate as to any conspiracy to defraud on the part of the writers?

How could you use the following scriptures to illustrate that the Bible is *scientifically accurate?* (Job 26:7; Isa. 40:22; Lev. 11:6)

What do you know about ancient beliefs on these matters that would indicate that what the Bible says is not of human origin?

What does *frank acknowledgment of personal and national shortcomings* indicate as to inspiration? Why?

Cite examples: Num. 20:9-12; Jonah 1:1-3; Matt. 26:56.

To whom is all glory directed by the Bible writers? (Ps. 113:3-5)

What efforts have been made to destroy the Bible, so that its *preservation* and the maintaining of its

textual purity give evidence of God's hand in matters? (1 Pet. 1:25)

How do manuscript discoveries, such as the Dead Sea Scrolls, confirm its basic textual reliability? (*Word of God* book, pp. 157, 158)

What is indicated by the following statement made by Sir Frederic Kenyon?

"The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed." —*The Bible and Archaeology*, pp. 288, 289.

The Bible is unique as a book of *prophecy*, and fulfilled prophecy is strong circumstantial proof of the Bible's inspiration. How have the following prophecies been fulfilled?

The everlasting desolation of the city of Babylon? (Isa. 13:19, 20; *Word of God* book, pp. 112, 113)

The complete disappearance of the Moabite nation? (Zeph. 2:9)

Jesus' prophecy on the conclusion of the system of things? (Matt. chap. 24; *Word of God* book, pp. 122-133)

How could you use Jesus' prophecy to aid an agnostic to have faith in the Bible?

What should be our attitude toward the Holy Scriptures, as expressed by Paul in 1 Thessalonians 2:13?

YOUR RESPONSIBILITY TO UPHOLD THE BIBLE AND DEMONSTRATE ITS PRACTICAL VALUE

Why should you be willing to offer evidence of the authenticity of the Bible, instead of assuming that persons who are critical of it or who express lack of faith cannot be helped?

[EXPERIENCE: A brother called at a door and the man said: "You have come to the wrong house here. My wife and I are atheists." He was asked if he had ever examined the Bible on scientific subjects, and he permitted the brother to demonstrate the book *Is the Bible Really the Word of God?* The atheist took it with the understanding that the brother would not call back, to which he agreed. Ten minutes later the man went looking for the brother and told him he could call back, which he did, and a Bible study was arranged. The brother states: "How thrilling it was to see the power of Jehovah's Word and the spirit in the lives of people." This former atheist couple are themselves now in the way of the truth.]

Discuss how you would answer the following objections:

(Page references are to the book *Is the Bible Really the Word of God?*)

The Bible contradicts itself. (pp. 82-88)

How do we know there was an Adam and an Eve? (pp. 29-32)

The Flood account is a myth. (pp. 35-44)

The creation account is not scientific. (pp. 11-29)

The Bible is outdated and not practical. (pp. 135-149)

I am not Christian.

I am an atheist.

Without the Holy Scriptures, would we know the origin of life, why we are here, why we die and the hope for the future?

Using the Bible, how would you answer those questions?

Discuss how the Bible is practical in treating the following subjects that affect your life and will be practical in teaching others the truth.

(1) Putting on the "new personality." (Eph. 4:22-24; Gal. 5:16-23)

(2) God's view on honest business dealings. (Lev. 19:35, 36; Mic. 6:11, 12)

(3) The need to be industrious. (Eph. 4:28)

(4) Why we should have good morals. (1 Thess. 4:3-8)

(5) The need to guard our associations. (1 Cor. 15:33)

(6) Counsel on family relationships. (Eph. 5:21-33; Col. 3:18-21)

RESULTS OF APPLYING BIBLE PRINCIPLES IN YOUR OWN LIFE

(Relate experiences that show the good results of applying Bible principles in your own life.)

Page 99 is blank for Notes!

Working Closely with the Elders and Ministerial Servants

OPENING DISCUSSION

The Scriptures show that Paul and Apollos appreciated their privilege of being "God's fellow workers." (1 Cor. 3:9) Today, pioneers cooperate closely as 'associated workers' with the elders and ministerial servants. Of course, we are not all assigned to care for the same responsibilities, but all perform necessary work. When we work closely with one another, cultivating respect for others and for the roles that they fill, our united efforts accomplish the work that God has given us.—1 Cor. 12:4-7.

Jesus Christ has given the elders and ministerial servants as "gifts" to the congregation. They have been given to build up the Christian congregation. All of us should work closely with these "gifts in men."—Eph. 4:8, 11-13.

Pioneers who are not elders or ministerial servants can also make good contributions in building up the congregation. You may be more available to lead groups in field service than are others. You may be in a better position to render assistance to those needing aid in their field activity. You have enhanced your ability in the field service through your constant "use" of the Word of God in the field service. Many can learn from your fine example as they share with you in the service. —Heb. 5:14.

You can exercise a fine influence for good in the congregation with which you are associated. When you comment freely in meetings, this upbuilds others. When you show zeal for field service, it stimulates a similar spirit among those who work along with you. If your conduct and grooming are exemplary, this has a wholesome effect. And when you show a fine spirit of cooperation in working with the elders and ministerial servants, it sets a good pattern for others to imitate.

QUESTION OUTLINE

REASONS FOR WORKING CLOSELY WITH ELDERS AND MINISTERIAL SERVANTS

According to Ephesians 4:15, 16 what are all in the congregation expected to do?

Why should pioneers feel obligated to share in this? (Gal. 6:10)

Why would our making ourselves available to assist others in the congregation be a demonstration of love? (1 Thess. 5:12, 13)

WAYS TO WORK CLOSELY WITH YOUR LOCAL ELDERS AND MINISTERIAL SERVANTS

Why would your imitating the disposition of Timothy display your desire to work closely with the elders in your congregation? (Phil. 2:20-22)

How did Jesus set a good example in aiding others who were already disciples as he shared in field service? (Luke 8:1)

How is your willingness to make some sacrifices to assist others a demonstration of your love for the brothers? (John 15:13; 1 Thess. 2:7, 8)

When is the best time to assist those in your congregation in the field service?

[FOR EXAMPLE: When do most of the friends get out in field service? On the weekends? In the evenings? Midweek?]

Why could your conduct, attitude, or grooming have far-reaching effects on the congregation? (1 Cor. 8:10-13)

What may move us to make alterations even when we think we are right in these matters? (1 Cor. 10:23, 24, 32)

[FOR EXAMPLE: What should our response be if we were approached by an elder on such matters? What if you thought he was being somewhat harsh in the matter?]

What are some opportunities you have in your congregation to work along with the elders and ministerial servants by aiding persons who are spiritually weak?

[EXPERIENCE: Special pioneer brother and sister in Barbados assisted ten persons who were inactive to become reactivated in six months. One was a sister who had seven children. Not only was she reactivated but her seven children became new publishers. (yb68, p. 82)]

How does this experience show that assisting in this way does not have to interfere with our time spent in field service?

How can you make sure that assisting in these ways does not unduly interfere with the time you need to spend in field service?

How will your recognizing that the elders are imperfect and making allowances for this be an expression of love for them? (Rom. 3:23; Prov. 17:9)

WAYS WE CAN WORK CLOSELY WITH THE CIRCUIT OVERSEER

What lesson do we learn from the experience of Mary and Martha, as recorded at Luke 10:38-42?

How could the principle of 'choosing the better portion' be applied during the visit of the circuit overseer?

[SUGGESTION: If you generally work secularly most of the days the circuit overseer is in the field service with the group, what might you try to do? GIVE OTHER SUGGESTIONS.]

How would the principle at Proverbs 27:17 apply when the circuit overseer visits?

If you would like to work in field service with him personally, what might you have to do in advance?

What might you have to do to get him to go on a particular study with which you need help?

If your study might generally be held on Monday evenings and his visit starts on Tuesday, what might you try to do?

What benefit is there when you support field activity during the visit and you don't get an opportunity to

work with the circuit overseer? (Acts 28:15; Luke 10:1, 17, 21)

BENEFITS ENJOYED FROM YOUR WORKING CLOSELY WITH THE ELDERS AND MINISTERIAL SERVANTS

What effect would you have on the elders by cooperating with them? (Col. 4:11)

Should we wait for the elders to ask for our assistance all the time?

[EXPERIENCE: Elder was pressed due to circuit overseer's visit and preparation for circuit assembly. A sister took initiative to say she was in position to do more Kingdom service. The elder had been giving special attention to an elderly sister whose husband had recently died. Didn't know how he would handle this, until the sister offered her assistance. He said: "I appreciated very much that this sister offered help when the pressure was on." (km 8/69, p. 3)]

What good results have you seen in your congregation when publishers or pioneers have taken initiative in offering help?

What does Colossians 3:12-14 say we can expect to result?

How do you personally benefit from working closely with the elders and ministerial servants? (Acts 20:35; Prov. 11:24, 25)

Field Service on the Weekend

When the school sessions are scheduled for two weeks from Monday through Friday, this will leave the weekend for you to engage in field service. Whenever possible, the instructor and his wife, as well as other seasoned pioneers and elders, will accompany you in the various features of service. This will allow you added opportunity to put into actual practice some of the things you have discussed in the classes earlier in the week. It is suggested that, if it is possible for you to do so, you arrange your affairs so as to share in the field service on the weekend.

God's Kingdom—A Reality

OPENING DISCUSSION

God's kingdom! How long we have prayed for it! How happy we are to see its control over Jehovah's people! And how much we look forward to the time when all in heaven and on earth will acknowledge their subjection to it!

As a pioneer you have a very full share in bearing the good news of the Kingdom. But, what do you encounter in the field? What is the response of people generally when you speak to them about God's kingdom? You will agree that most people are unimpressed by what you say. Why is that? Well, for one thing, they cannot see God's kingdom. It is heavenly, and that is unreal to them. Some will say, "I believe only in what I can see," or, "The Kingdom hasn't done anything for me," or, "I need help now, not sometime in the future."

You recognize that God's kingdom is real. But, how can you help the people in your territory to see and understand that God's kingdom is a reality, that it is operating now and that they can benefit from its rule?

QUESTION OUTLINE

JEHOVAH IS THE SOVEREIGN LORD

How do the following scriptures show that from the beginning of man's existence Jehovah has exercised his authority as Sovereign Lord? (Gen. 1:27, 28; 2:16, 17; 3:14-19)

Was his rule toward man unduly restrictive? Why do you so answer?

What provisions made by Jehovah show his kindly interest in man and his generous care for him? (Discuss Genesis 2:8, 9, 18.)

THE SEED—THE MESSIANIC KING AND CHAMPION OF JEHOVAH'S SOVEREIGNTY

How does the prophecy at Genesis 3:15 point to the fact that Jehovah would raise up a seed to champion and vindicate his sovereignty?

What similarities are there between the promise given to Abraham at Genesis 22:17, 18 and the prophecy recorded at Genesis 3:15?

What evidence do we have that Jesus Christ was the principal one of the foretold seed? (Gal. 3:16)

How do we know that Jesus was designated to be the appointed King of the Messianic kingdom? (Matt. 21:1-5; Rev 19:16)

Why did he not crush Jehovah's enemies in the first century? (Ps. 110:1; Heb. 10:12, 13)

WHAT HAS GOD'S KINGDOM BEEN DOING IN OUR DAY?

Upon being authorized by Jehovah, what action did the Messianic King take against the chief opposers of God's kingdom? When was that? (Rev. 12:7-10)

How did this uphold Jehovah's sovereignty?

How do we know that these events really took place? (Rev. 12:12)

Rather than immediately destroy wicked people, what did Jesus say he would do when he sat down on his throne to rule? (Matt. 25:31-33)

How does the preaching and separating work of the twentieth century show that Jehovah and his Messianic King really love the world of mankind? (John 3:16; 2 Pet. 3:9)

Has any worldly ruler shown this kind of love for his subjects?

How can you use this comparison to appeal to people in your territory?

Gathering Loyal Subjects

According to the latest *Yearbook*, how many earthly subjects of the heavenly kingdom are there world wide?

Why can it be said that so many subjects of the Kingdom provide an outstanding evidence that it is real? (Prov. 14:28; Ps. 72:8)

How do their cooperation with the appointed congregational elders and their willing submission to God's laws show they are *loyal* subjects of the Kingdom? (Phil. 2:10, 11)

How does their activity in Kingdom-preaching show they are both *willing* and *loyal* subjects of Kingdom rule? (Matt. 24:14)

How does the fact that God's people share in this activity without requiring that they be paid for it give evidence of their willing submission to Kingdom rule? (Ps. 110:3)

Do you know subjects of any other government who give evidence of such willing service and loyalty?

[Note the right conclusion drawn by a worldly observer, Marcus Bach, in *Adult Student* (November 1956): "In the ranks of Jehovah's Witnesses are people of every class and culture; but they hold one element in common: allegiance to Jehovah."]

(As time permits, invite students to tell of people with whom they have studied who have become subjects of the Kingdom government and what they have done that demonstrates their loyalty.)

Providing and Administering Written Laws

Where do we find the written laws governing those under Kingdom rule? (Ps. 19:7; 119:105)

How is Jehovah using elders in the congregation organization to administer these laws? (Gal. 6:1; 1 Cor. 5:13)

How many of you know individuals who have had difficulty in getting justice and with law enforcement under man's rule?

The guidance provided in the Bible and the operation of Jehovah's spirit assure what among Jehovah's people as to the handling of violations of God's laws? (Isa. 32:1, 2; 60:17)

As shown by the results in the lives of people, how is the judicial system under God's kingdom superior to that of any human government?

Providing an Educational System

What educational programs can you point to that are being provided by the Kingdom government at this time?

Who is the primary instructor? (Isa. 54:13)

What is the principal textbook used by the Kingdom government in its educational program? (2 Tim. 3:16, 17)

Discuss the value and practicality of the educational programs provided for Jehovah's people as well as other interested ones world wide.

(a) Theocratic School

(b) Gilead School

(c) Kingdom Ministry School

(d) The course 'Learning to Read and Write'

(e) Pioneer Service School

(f) Free home teaching service world wide for individuals and families at a time and a place convenient to the student(s)

What human government is in position to finance such an earth-wide educational program not only for its subjects but for others as well?

How does this give evidence of both the reality and the superiority of Kingdom rule in our time?

Providing Protection and Blessing for Its Subjects

What evidence can you point to that Jehovah and his Messianic King are protecting and blessing loyal Kingdom subjects?

Is the persecution of Jehovah's people in many countries evidence of lack of Jehovah's blessing of them?

Even when they are under persecution, does Jehovah care for the physical needs of his servants? (Heb. 13:5, 6; Jer. 37:21)

Against what kind of calamity does Jehovah safeguard all who are loyal subjects of his kingdom? (Ps. 91; John 12:25)

What are some reasons Jehovah has permitted persecution of his people? (Luke 21:12, 13)

When atheistic Russia took many captives, including Jehovah's Witnesses, after World War II and sent them into Siberia, how did this accomplish Jehovah's purpose and defeat the Russian purpose?

When Malawi so viciously persecuted Jehovah's people in 1972 and thousands of interested ones joined Jehovah's people when they fled from Malawi, how did this further Jehovah's stated purpose to separate the sheep from the goats?

How do such events give evidence that Jehovah has the upper hand and is in fact the Sovereign Lord?

How does the spiritual prosperity of Jehovah's people give evidence of rich blessing of them now under Kingdom rule? (Isa. 65:13, 14)

Which of the above points do you feel you can use most effectively to aid others to see that God's kingdom is a reality?

How can you help them to see the need to become its loyal subjects?

Treasuring God's Gift of Life

OPENING DISCUSSION

When a person appreciates that life is a sacred gift from God, he will treasure each day of life and view it as a precious privilege. He will be moved to use his life in harmony with Jehovah's will.—Rev. 4:11.

It is obvious that most people do not view life in that way. They do not understand how human life began, nor do they appreciate God's undeserved kindness that offers eternal life. That is why they follow a course of selfishness that results in no real happiness to themselves and brings no lasting benefit to others.

You are confronted with the world's view of life every day. It is projected in what you see and hear in news reports, entertainment and in other areas of life. By treasuring God's gift of life yourself, you are able to reject the world's view. You also have the privilege of helping others to see and appreciate that life is, indeed, a marvelous gift from God.

QUESTION OUTLINE

LIFE—MARVELOUS GIFT FROM GOD

How does Psalm 36:9 help us to appreciate life itself?

In what way does the structure of your body impress you that human life is a marvelous gift from God? (Ps. 139:14)

How should the facts presented at Psalm 139:13, 16 move us to praise Jehovah?

What does Jehovah's willingness to give his Son as a sacrifice for us show as to how Jehovah views the life of humans?

Why is it not unreasonable on God's part to set definite requirements for those to whom he grants the gift of endless life? (Rev. 2:7, 10, 11; Matt. 10:22)

As suggested by Job 1:9-11 and Psalm 7:8, 9, why would Jehovah be pleased to extend the gift of life to integrity keepers? (Prov. 27:11)

If we truly appreciate the gift of life, what will we be moved to do? (Deut. 5:32, 33)

AIDING OTHERS TO APPRECIATE GOD'S GIFT OF LIFE

Why is it that many people do not respond favorably when you say that you have come to talk to them about living forever? (Job 14:13; 1 Cor. 2:14)

When you encounter persons who are depressed because of hard circumstances of life, how can you give them encouragement and hope to help them to appreciate the blessings they now have in life?

When you talk about the prospect of living forever under peaceful conditions, what scriptures would you use?

What are some of the false religious teachings that blind

the minds of people with regard to the true hope for those who have died?

What scriptures and arguments could you use to show that the human soul is mortal?

How would you use such scriptures as John 11:11-14, 25; 5:28, 29 and Luke 8:49-56 to explain the hope for those who have died?

What arguments, reasoning or illustrations could you use to prove that it is reasonable to believe that God can and will resurrect persons who have died? (Luke 20:37, 38; Ps. 147:4)

SHARE JEHOVAH'S VIEW OF THE SANCTITY OF LIFE

What does 2 Peter 3:9 indicate as to Jehovah's concern for mankind in general?

How should Jehovah's view affect your attitude toward those persons living in your territory?

How far-reaching is the provision that Jehovah has made for life through Jesus Christ? (1 John 2:2)

What must a person do to benefit from this provision? (John 3:16, 36)

What responsibility does this place upon us, especially in view of Jesus' statements at Matthew 7:12 and 22:39?

How can you display Jehovah's view of the sanctity of life in dealing with members of your family? Also in dealing with your Christian brothers and sisters?

AVOID BLOODGUILT BY SHARING JEHOVAH'S VIEW OF LIFE

How will understanding the following scriptures help you to avoid becoming bloodguilty?

Exodus 20:13; 1 Samuel 31:4

Numbers 35:6-25 (See also w63, pp. 510, 511.)

Acts 15:20

Exodus 20:14; Leviticus 20:13, 15, 16

Exodus 21:22-25 (See also w75, pp. 191, 192.)

Revelation 17:6; 18:2-4

TREASURE YOUR LIFE TO USE IT IN GOD'S SERVICE

Why should you want to continue to make progress in molding your life in harmony with Jehovah's will? (Deut. 30:19, 20)

How can you do this?

Why is it advisable for you 'always to have plenty to do in the work of the Lord'? (1 Cor. 15:58)

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Reaching All Who Will Hear

OPENING DISCUSSION

Jesus said, "The good news has to be preached." (Mark 13:10) But the Bible does not set forth any one particular method as being *the* approved way for accomplishing the preaching work. The Bible does, however, tell us how the first-century Christians carried out Jesus' commands to preach and to "make disciples." (Matt. 10:7; 28:19) Even more importantly, it reveals to us the attitude of Jesus and his disciples toward their God-given work and toward other people. It is this example that we should imitate, in order to shine as illuminators in the world.

QUESTION OUTLINE

PROPER MOTIVE WILL AID US TO REACH MORE PEOPLE

What should be the basis of our overall attitude with regard to sharing the good news? (Mark 12:28-31)

How can our service be made to reflect love both for God and for neighbor?

What was Jesus moved to do because of his heartfelt concern for people? (Mark 6:31-34)

What attitude will keep us from slowing down in the witnessing work when householders are indifferent or when we suffer persecution? (1 Tim. 1:12)

How can we benefit from the attitude of the apostle Paul toward the importance of sharing the good news with others? (Acts 20:24)

What personal experiences have brought joy to you when you perhaps did more than originally planned or aided someone even when you were tired?

First Corinthians 9:16 refers to what further good motive for having a share in the Kingdom-preaching work?

How does Acts 20:26 indicate that a serious personal responsibility rests upon one who has himself received the good news of salvation?

What does the account at Jeremiah 20:7-9 show may be the experience of some of the proclaimers of Jehovah's Word?

What attitude will make it possible for you to remain joyful even when suffering persecution? (Jas. 1:2, 3, 12; Acts 5:41, 42)

SHARE THE GOOD NEWS ON EVERY APPROPRIATE OCCASION

When the truth really fills our heart, what is it only natural to do on every appropriate occasion? (Luke 6:45)

Mention different circumstances, for which you had not made advance plans, but that provided opportunity to share the good news with others.

[EXAMPLES: While visiting relatives or friends; in day-by-day contacts with neighbors; while traveling

or on vacation (holiday); talking with workmates, business associates, and so forth.]

How did you go about taking advantage of the situation?

What more do you learn from the following scriptures as to appropriate occasions or places for witnessing to others?

Luke 19:1-10

Acts 13:14-16

Acts 16:13

Acts 17:17

Discuss suggestions for leading into Bible discussions on an informal basis.

[SUGGESTIONS: Be reading the Bible or Bible literature at work or while traveling on a public conveyance. Comment on current items in the press. Mention point you read recently, and so forth.]

How could a person handle such a situation so that the other individual does not feel that he is getting a "sermon"?

How do you determine how long you should witness on any particular occasion?

Read John 4:7-26 and analyze how Jesus shared the good news with a woman on one occasion.

Discuss suggestions that would help make one ready to share the good news even at unexpected opportunities.

[SUGGESTIONS: Always have a Bible handy. Always have Bible literature available. Be informed on current events, and so forth.]

PREARRANGED SACRIFICES OF PRAISE

Besides being always ready to share the good news, what are some of the methods of prearranged witnessing that have proved to be effective in your area?

Why are the following methods particularly effective wherever they can be used? (Also, what suggestions would you offer in connection with such activity so that the most good is accomplished in reaching all who will hear?)

Calling on people from house to house.

Witnessing to people on public streets or at shopping centers or marketplaces.

Calling on business people at their places of business.

Talking to people waiting in their automobiles at shopping centers, or waiting at bus or train stops.

Visiting hospitals, rest homes, jails, and so forth.

Discuss suggestions for initiating conversations with persons to whom you have been referred by relatives or friends or because of their having received some literature from the Society.

MAKE YOUR SACRIFICE APPEALING TO OTHERS

How will putting yourself in the other person's position help to make your sacrifice of praise more appealing? (1 Cor. 9:19-23)

Illustrate this with the situation of a householder on whom you might call when she is in the midst of

her housework or when she is preparing to leave the house.

Why is this important in the case of a wife who wants to share the truth with her husband who is not in the truth? A person whose parents are not Witnesses? A publisher who desires to witness to his other relatives?

Why is pointing out what the Bible teaches on a subject most effective? (Heb. 4:12)

Why is it inadvisable to get involved in extended arguments with opposers? (Ps. 39:1, 2; 2 Tim. 2:24)

Give examples showing how our Kingdom-preaching can be made more appealing to people as indicated by Titus 2:1-14; Galatians 6:10; Colossians 4:6 and Hebrews 13:16.

What personal experience have you had in seeing the good news made more appealing through your having shown personal interest in other people?

BENEFITS FROM YOUR SACRIFICE OF PRAISE (Heb. 13:15)

What blessings do you personally receive as you share the good news with others? (Acts 20:35; Prov. 11:25)

How important is it to others that they hear the Kingdom message? (Rom. 10:13, 14; 1 Tim. 4:16)

What practical benefit have you received personally from this discussion about reaching all who will hear?

Forming New Congregations in Isolated Territory

OPENING DISCUSSION

In many parts of the earth there is a great need for God's servants to move out into isolated territory to bring to people living there the good news of the Kingdom. Some of you pioneers may be in position to serve in these areas and thus, in time, to form new congregations. How will you go about it? What is involved in forming a new congregation?

The real basis for a congregation of Jehovah's people is a group of sincere, dedicated servants of God who love Jehovah and his kingdom. Before a congregation can be established, there must be some people who love the truth. It is not just a matter of gathering together people to make up a congregation. Those in the congregation must have a knowledge of God's purposes through a study of the Bible and be willing to share in declaring the good news.

So, what needs to be considered when going into isolated territory to serve? How is a new congregation formed? How can it be built up so that it will function as a strong congregation and will give a thorough witness in that territory?—See *Qualified to Be Ministers*, pp. 222-226.

QUESTION OUTLINE

MOVING TO WHERE THE NEED IS GREATER

Is it necessary to move to where the need is greater in order to share in the evangelizing work? (Matt. 24:14)

Does this mean that, when properly planned and done with the right motive, such a move is not beneficial? (Acts 1:8; 15:3)

Before moving far away, why would it be wise first to consider the need in your own congregation or a nearby congregation?

If you wish to move to another area, why may it be wise to write the branch office for information concerning locations where help is needed? (Luke 14:28)

What should be your motive in moving to serve where the need is greater? (Acts 20:24)

SERVING IN ISOLATED TERRITORY WITH THE OBJECTIVE OF FORMING A NEW CONGREGATION

In caring for isolated territory, why is it advisable to cover it thoroughly, section by section, rather than just visiting here and there over the whole territory?

Why is it good to witness in the business territory?

What should be your attitude if the territory is unproductive? (Matt. 13:18-23)

Why is it necessary to have a positive attitude rather than a negative one?

(Discuss what can be done in the more difficult territories.)

[EXPERIENCE: One brother learned the truth in India and went back to his part of the country, which was isolated territory. To get back he traveled by rail, bus, oxcart, and finally walked. What did he accomplish in this out-of-the-way place? He built a Kingdom

Hall and began to gather people together. Twelve persons left false religion, including one who had been a Lutheran preacher for sixteen years, and, when a special pioneer visited, eighteen attended the meeting. Today there is a congregation in this formerly very isolated territory. (yb77, p. 131)]

How did Jesus emphasize the need to spend time with people to teach them, as we do on home Bible studies? (Matt. 28:19, 20)

Why is it good to teach Bible students how to find answers to their own Bible questions by use of the concordance, indexes, and so forth?

Why would you teach them about:
(a) the Bible's moral standards? (b) the worldwide association of brothers? (1 Pet. 2:17; 5:9)

After obtaining Bible studies, does this mean you should now neglect house-to-house visiting?

Why is it good to help Bible students to get acquainted with one another?

If you get many Bible studies, why is it often wise to consolidate some of them?

Why would it be good then to encourage them to bring a friend to this group study?

Why would it be well as the next step to organize public meetings?

From where could you get speakers?

By special encouragement to attend and bring friends and acquaintances, toward what are you now definitely working?

Why would this be the logical time to organize a *Watchtower* study?

How do we view the *Watchtower* study? (Matt. 24:45)

Why would field service be the next logical step?

As indicated at Luke 9:23, what should they think seriously of doing?

Why would it be well now to encourage them to attend a circuit assembly or like meeting? (Heb. 10:25)

(What experience have you had of your Bible students attending their first circuit assembly?)

Can you organize a service meeting before a congregation is established?

How could these newly dedicated ones be used on the meetings?

Before submitting an application for a new congregation, why is it usually best to discuss it with the circuit overseer?

What Bible precedent is there for naming a congregation after the town where it is located? (1 Cor. 1:2)

When a congregation is composed of all sisters, what does the one praying at the meeting need to do? (1 Cor. 11:3-16)

How could they handle service meeting parts?

How would the Theocratic School be conducted?

How are elders and ministerial servants recommended in isolated territory?

If none qualify as elders or ministerial servants, who

would be designated to care for correspondence with the branch office, carry on the meetings, send in reports, and so forth?

Why is it advisable to stay with a newly formed congregation until it is firmly established and can stand on its own two feet? (Acts 20:31)

Why is your personal conduct when serving in isolated territory very important? (Phil. 3:17)

THE JOYS OF SERVING IN ISOLATED TERRITORIES

Why does one have reason to rejoice when having a part in forming a new congregation in isolated territory? (1 Cor. 3:5-9; 1 Thess. 2:19, 20)

Why could you still have joy in your service even if one particular isolated territory was not productive of many praisers of Jehovah? (1 John 5:3; Acts 13:46, 48, 52)

[EXAMPLE: The difficulties in one isolated territory high in the Andes Mountains were not hostile people, but dogs, bulls, cactus plants, rivers, flat tires and going without food all at an altitude of 15,000 feet. In one village the pioneers were persuaded by these truth-hungry people to stay longer so they could learn more. A congregation is now prospering in that formerly isolated territory. (*Awake!*, Dec. 22, 1973, pp. 12, 13)]

(Discuss experiences of those who have served in isolated territories and their results.)

For what reason is it important for *all* people to hear the Kingdom message now? (1 Thess. 5:3; 1 Tim. 4:8)

Page 127 is blank for Notes!

Developing as a Spiritual Person

OPENING DISCUSSION

What is a spiritual person? He is one who is God-oriented. He endeavors to get God's mind on matters so that in all the affairs of life he can bring his thinking and ways into harmony with God's. The Bible speaks highly of such persons, those who are thinking God's thoughts and following God's ways, who are in accord with the spirit and who have the mind of Christ.

Not all who associate with Jehovah's people are truly spiritual persons. Are you? How can you tell? What is needed to become a spiritual person and to continue to develop as a spiritual person? It is important that we know and follow such a course. The course we choose will mean either life or death for us.—1 Cor. 3:1; Rom. 7:21-23.

QUESTION OUTLINE

WHAT IS NECESSARY TO BECOME A SPIRITUAL PERSON?

To get God's mind on matters, why is Bible reading important? (John 17:17; Eph. 4:23, 24; Ps. 119:105)

In order to view things as God does, what should we watch for when we are reading the Bible? (Rom. 12:2; Mark 8:33)

What do we learn about Jehovah's interest in others from James 1:27?

What should we recognize about God's ways in comparison with those of sinful humans? (Isa. 55:8, 9)

At 1 Corinthians 2:16, what does Paul indicate about a spiritual man?

What was the mind of Christ, or his attitude, toward his Father and toward doing his Father's will?

How can our paying attention to Jesus' statements, temperament and conduct help us to get to know Jehovah and his thoughts better? (John 5:19, 30; 14:9, 10)

Why was Jesus in a better position than anyone else to explain God's thoughts? (John 1:18)

What do we learn about Jehovah by reading of Jesus' anointing, at Hebrews 1:9?

Why must we be humble if we are going to do as directed at Romans 12:2?

Why are meditation and personal application on our part needed in addition to reading and studying?

How can meditation help us to avoid repeating past mistakes?

How can meditation enhance our appreciation of Jehovah's goodness and patience, stimulating our desire to be like him?

How can our attending meetings and paying close attention to what is said help us to develop as spiritual persons?

How can our observing our brothers and sisters, their

speech and conduct, aid us to develop as spiritual persons?

A SPIRITUAL PERSON OR A PHYSICAL PERSON?

How does a physical person often show he is dominated by the flesh when it comes to STUDY HABITS?

How can a good schedule for study and sticking to it help us to subordinate and control fleshly desires?

Have any of you been successful in controlling fleshly desires in this way and have you grown stronger spiritually as a result? Explain.

How might a person in PRAYER reveal whether he is primarily a spiritual man or a physical man?

In the model prayer, what did Jesus teach us to pray for first? (Matt. 6:9, 10)

Why is Jehovah—his greatness, name and honor—of great concern to a spiritual man? (John 17:4, 6; Dan. 9:4)

In his last prayer with his disciples before his death, why did Jesus pray that his Father glorify him? (See John 17:1, 2.)

What are some other things that a spiritual man prays for? (Ps. 51:10-12; 122:6, 8; Luke 11:4, 13; Jas. 1:5)

Why is it not improper to pray for our physical needs? (Matt. 6:11)

When will a spiritual person pray in addition to meal-times and when at meetings? (1 Thess. 5:17)

When DISPUTES arise over personal or other matters, how will a spiritual man react? (Gal. 5:22, 23) A physical man? (Gal. 5:19, 20; Prov. 29:11)

What is God's counsel to a spiritual man on such matters? (Rom. 12:14, 17-21)

Why must we put forth an effort to control our spirit and to develop as spiritual persons? (Gen. 8:21)

How does Romans 12:1, 2 bear this out?

What kind of CONVERSATION will mark a spiritual man? (Eph. 4:29)

Why is conversation based on God's Word sure to be most upbuilding? (Ps. 19:7-11)

When with your brothers and sisters at a gathering, how could you turn the conversation to spiritual things, if such a change were appropriate?

What is a subject you like to discuss with others on such occasions?

What might you discuss before and after meetings at the Kingdom Hall?

How can we keep a balanced view in these matters? (Eccl. 7:16, 17)

When in the FIELD SERVICE what are some of the things that concern a spiritual man? (1 Tim. 4:16; Ezek. 33:11; John 17:6)

When between calls in the service, what are some things that a spiritual man might be thinking about and talking about rather than secular affairs? (Phil. 4:8)

In the preaching and disciple-making work, what will a spiritual man do, in contrast with a physical man, according to 1 Corinthians 2:1, 4, 5, 13? (Col. 2:8)

How can a spiritual person show that he is thinking God's thoughts when it comes to his dealings with other members of his FAMILY? (Eph. 5:21, 24, 25, 28; 6:1, 4; Col. 3:20; 1 Tim. 5:8; 1 Pet. 3:1, 2)

How will a physical man react when exposed to IMMORAL TEMPTATIONS? A spiritual man?

Read and discuss Proverbs 7:6-10, 21, 22.

What did the young man do that showed he was a physical man?

Read and discuss Proverbs 4:14-27.

What warnings are here given so that the spiritual man can avoid being involved in immorality?

What might you do to HELP OTHERS SPIRITUALLY if you are planning to do some studying on a certain evening?

What can you do to help others spiritually after you have read something upbuilding in the Bible or in one of the Society's publications?

CONTINUE TO DEVELOP AS A SPIRITUAL PERSON

How does Romans 8:6 show the importance of continuing to develop as a spiritual person?

How do the following verses show that the apostles, after learning the truth, had to continue to make

progress as spiritual persons? (Matt. 20:20, 21, 24-28; Luke 22:24-27)

How does Matthew 16:17 indicate that the apostle Peter had the view of a spiritual person?

How do the following verses show that Peter had to continue to develop as a spiritual person? (Matt. 16:23; Luke 22:34, 54-62; Gal. 2:11-14)

From these accounts what do we learn about the need for us to continue to develop spiritually?

Why is it understandable that joy and rejoicing mark a spiritual person? (Matt. 5:3; 1 Pet. 1:6, 7; 3:14; 4:13, 14)

Strengthen and Follow Your Christian Conscience

OPENING DISCUSSION

Jehovah in his wisdom has not made rules or laws governing all the affairs of life. But he has given us direction in his Word so we can know his thoughts and will. And he has given man a mind, a heart and the faculty of conscience so he can reason on matters and determine the course he will follow.

Conscience is the result of an interplay between the mind and the heart—the facts accumulated by the mind and the cravings and affections of the heart. While we may quickly accumulate facts through our study, the heart is not so quickly brought into line. Because we are imperfect creatures, the inclination of our heart is naturally toward what is sinful and selfish. Also, our course of life, background, education and associations in former years had something to do with the molding of our hearts. Now we want to mold both our minds and hearts so they delight in doing God's will. This will take time and effort. And we need to persevere in our efforts, knowing that Jehovah will bless us with success in such a course.—Gal. 6:9.

To mold a Christian conscience, Jehovah's Word, his spirit and effort on our part are needed. As we read and study the Bible and Scriptural publications, we have been encouraged to spend a portion of our study time meditating—thinking positively on applying what

we read to our thoughts, words and actions. Do you do that? It can help you to mold and strengthen your conscience. Then, do not resist the proddings of your well-trained Christian conscience. Recognize it as a force to help you walk in a course of godly devotion.

As we teach and make disciples, it is our responsibility to help others to mold their Christian conscience also. It is not our place to make decisions for them. This is something they must do, based on knowledge of God's Word and motivated by love for Jehovah and what is right. But, how can we help ourselves and others, both to strengthen and to use the Christian conscience?

QUESTION OUTLINE

THE CONSCIENCE AND HOW IT IS MOLDED

How is it described at Romans 9:1?

What function does it perform within a person as outlined at Romans 2:15?

How is this illustrated at 2 Samuel 24:10?

What can a strong, active conscience move a God-fearing person to do? (Ps. 32:3-5)

Can the conscience lead a person in the wrong direction? (Titus 1:15)

How can a person's conscience be affected by his background, experiences in life, prejudices, education, and so forth?

Why is it not wise to rely just on what we "feel" is right? (Gen. 8:21)

What is needed to mold a Christian conscience? (Ps. 25:4, 5; 143:10; Prov. 3:6)

Why is direction from the Scriptures needed to mold our conscience properly? (Ps. 19:7; 119:105; John 17:17)

When a person does not strengthen his conscience, and act in harmony with it, what happens to it? And to his course of life? (1 Tim. 1:19)

("Their sense of right and wrong once dulled, they have abandoned themselves to sexuality and eagerly pursue a career of indecency of every kind."—Eph. 4:19, *Jerusalem Bible*)

Why do consciences differ on the same question? (Rom. 14:1-4; 1 Cor. 8:4, 7)

This calls for what vigilance on our part? (2 Cor. 13:5)

Rather than criticize our brother or sister who may have a weak conscience, what position should we take? (Rom. 14:13, 19) Why? (Rom. 14:3, 4, 10-12, 17)

When you hold a good conscience toward God, what treatment may you receive from those lacking faith? (1 Pet. 2:18, 19)

Name other worshipers of Jehovah who have suffered unjustly because they conscientiously held to a course of godly devotion. (Acts 23:1, 2; 1 Pet. 2:21-23)

Is conscience called into play when Jehovah has given us a clearly stated law? (Rom. 13:4, 5)

How is this borne out by the course we choose to take when unobserved by other humans?

How does the fact that Jehovah has not made laws governing every affair of life give us opportunity to show the depth of our love for him and his will? (2 Cor. 9:7; Gal. 6:10)

USE YOUR WELL-TRAINED CHRISTIAN CONSCIENCE

How will the suggestions below help you to make decisions?

(1) Reject the course that God's Word clearly condemns. (Ps. 37:27)

(2) Avoid being a cause of stumbling to others even if you feel you have a right to do something. (1 Cor. 10:23, 24, 32)

(3) Avoid a course that will cause "doubts" in your own mind or that might present pitfalls or weaken your own spirituality. (Rom. 14:23)

What else will help us to make right decisions? (1 Cor. 10:31)

When there is no specific Scriptural prohibition concerning following a certain course, does this indicate that it is all right for a Christian to pursue such a course? (1 Cor. 6:12)

How could such a situation be a test on you, of the affections of your heart and of what kind of Christian you are? (2 Cor. 4:2; Jer. 17:10)

Why is it not wise to make decisions of conscience for other persons? (Rom. 14:1)

What benefit comes to each of us when we are forced to exercise our own conscience in making decisions? (Acts 24:16)

Use of Alcoholic Beverages

How do you know that God's Word does not condemn the use of alcoholic beverages? (Ps. 104:15; 1 Tim. 5:23)

What does God's Word condemn? (1 Cor. 6:10)

Why might a Christian choose not to buy alcoholic beverages in an area where there is a strong feeling against the use of them? (1 Cor. 8:13)

Under what circumstances might a Christian choose not to drink or serve such beverages? (Rom. 14:15, 17, 19-21; 1 Cor. 10:28, 29)

Payment of Taxes

What is God's law regarding the payment of taxes to Caesar? (Rom. 13:1, 7)

Can you illustrate how conscience is also involved in the payment of taxes? (Rom. 13:5; 1 Pet. 3:16)

Did the fact that Rome supported an army absolve early Christians from paying the tax or a part of it?

How does Matthew 22:21 bear this out?

Employment

Would you give a blood transfusion to a friend? Why? (Acts 15:29)

If you worked in a store and were ordered to stack cigarette packages on shelves, would you do it? Why?

Would it be wrong to consult with mature brothers to see what Scriptural principles may apply before making your decision?

Why should we not criticize those who hold to a different opinion? Or try to force our will on them? (Rom. 14:4, 10, 20)

Should you feel you made a wrong decision if you lost your job because of following your well-trained Christian conscience? (1 Pet. 2:19; Rom. 14:5)

Entertainment

If the unbelieving husband of a sister asks her to go with him to a dinner with his business associates, how might the following questions help her to make her decision?

Is such an occasion condemned in God's Word?

To what sort of place will they be going?

With whom will they be?

What good or what harm might result to her relationship with her husband if she went? If she refused?

Might others be stumbled if they saw her going into such a place?

Does she have "doubts" that might result in her being stumbled if she went?

What would she do if there were patriotic ceremonies included in the program?

What would she do if a clergyman were called on to pray?

Why might it be helpful to discuss some of these matters with her husband, so he could know her stand and what to expect if she did go along?

(Other situations may be considered if it is felt it would be helpful and appropriate. Be careful that you do not try to impose your opinion on others. Rather, bring Scriptural principles into focus.)

How do the following scriptures help you to see the need to aid interested ones to educate, strengthen and use their consciences as they gain knowledge of Jehovah and his will? (1 Tim. 1:5, 19; 1 Pet. 3:21)

How is it that discussing situations they may encounter and the Bible principles involved can aid them to strengthen and use their consciences?

PIONEERS ARE TO BE FINE EXAMPLES

Why would a pioneer be wise to consider carefully his choice of entertainment, sports, dress and personal possessions—

(1) So as not to stumble others? (1 Cor. 8:9-13)

(2) So as not to create pitfalls for himself or endanger his own spirituality?

Why could your insisting on your rights in matters of conscience affect your qualifications as a pioneer? (Rom. 14:15; 1 Tim. 4:12)

What Scriptural examples can you point to of servants of God who exercised their consciences wisely to God's glory and to the good of their neighbors? (2 Sam. 23:17; 1 Cor. 9:22)

Problems You Face as a Pioneer —Part 1

OPENING DISCUSSION

This session is designed to allow you to bring up for discussion questions and problems that you are having in your pioneer service. You should give some thought to the questions you ask and the problems for which you need solutions. These should not be the extremely unusual situations that would not be beneficial for others to discuss, nor those for which there are no real solutions.

It would be well for you to put your questions or problems in writing, handing them in to the instructor a day or two ahead of this session. Then, he can determine which ones are most beneficial for discussion, or are duplicated, and he can allocate the time needed for discussing each one.

The instructor is not expected to have answers for all questions and solutions for all problems, nor is it intended that he supply an answer or solution himself, but, rather, this is to be a class discussion. There is the possibility that some of you have had the same problems or circumstances and have overcome them. You will no doubt be happy to share your experience or success with others during this discussion.

The headings are listed to give direction to the discussion. Questions are outlined to stimulate your thoughts regarding some of the matters that you need

to discuss and to bring out some points that should be discussed, problems you may not have had as yet but to which it is good for you to give some thought so as to be prepared in advance.

Share with other pioneers, especially the newer ones in your congregation, some of this information discussed, as they may be having similar problems or may be in some of these similar circumstances. Usually the first year of pioneer service is the hardest, but experiences telling how others are coping with their problems will give encouragement to newer ones in enduring until they have had enough time to work out their own problems, getting properly adjusted.

(The instructor will not ask all of the following questions, but will rather give preference to the ones that you have, using those outlined below as he feels that it is necessary for your benefit.)

QUESTION OUTLINE

FAMILY AND HOME

How are you able to handle your family and home responsibilities and yet have enough time for pioneering, if you are a—

(a) Husband, father?

(b) Wife, mother?

[EXAMPLE: One brother says: "My wife and I rise every morning, following the schedule of the Bethel family, and from 7:00 to 9:00 a.m. my wife gets much of the housework done, meals prepared, and so forth. Both of the boys have regular assigned duties, such as making their beds, keeping their

room in order, and, at mealtimes, one sets the table, while the other does much of the shopping."]

What do you have to take into consideration if you are a—

(a) Pioneer who lives in a divided household?

(b) Sister who has children, but no husband?

[EXAMPLES: One sister said: "Many think it's hard to pioneer with a husband that is not in the truth, but it's not necessarily so. I go witnessing when my husband is at work. One thing that is very necessary is a schedule. I have to have one in order to get all my housework, washing and ironing done." Another report on a pioneer: "She has a limited income, has no husband, three children to care for, no personal transportation and lives some distance from the Kingdom Hall. However, she makes her hours almost every month. How? Her *schedule* is the *key* to her staying in the pioneer work."]

Explain what is necessary when you have children who are of—

(a) School age.

(b) Preschool age.

[EXAMPLES: One pioneer said: "I've learned to get my work done each day. We get up at six, and when the children leave for school and I for service, our home is clean." Another said: "When the children are in school I build up my hours so that during the two summer months I have more time to be with them. My one dedicated child has (auxiliary) pioneered with me for one month every summer,

too." One pioneer sister goes in field service leading her three-year-old twin boys, one by each hand. Another pioneers by bicycle, with one child sitting on a seat up front and another on a seat at the back. Others push their child to the door in a baby stroller, parking it while they witness, receiving a listening ear at nearly every door.]

What housing accommodations have you found serve the best for you and your family while you are pioneering? Why?

[EXAMPLE: One family states: "We sold our home, which would not have been paid for in this system, and we bought a very comfortable trailer which is suiting our needs perfectly. Years ago I would never have believed I would have felt this way. Now, it seems like the only way." Some have chosen renting, to eliminate time spent and many extra expenses in taking care of property.]

HEALTH AND PHYSICAL NEEDS

How are you able to conserve your strength, take care of your health and still pioneer?

[EXAMPLES: One sister paces herself by going an hour in house-to-house work, changing to return visits for a half hour or so, then conducting a Bible study to 'refresh herself' when physically tired. Other pioneers work in field service only half days at a time: mornings one day, with possibly a Bible study in the evening; the next day, field service in the afternoon.]

Why is proper rest a requisite in maintaining good health so as to have the best physical strength?

Do you find that your pioneering "drags" the next day when you have failed to get to bed early the night before, or if you have engaged in tiring recreation the day before? Is your schedule allowing you proper time to get the sleep you need to keep going?

Explain how endurance is required in pioneering when your health and physical energies are limited. (Jas. 5:11)

Why should you not let small physical ailments be a cause for leaving the pioneer service?

[EXAMPLES: One pioneer stated: "Why should I go off the pioneer list when I have some minor 'aches and pains'? I would still have them if I was not pioneering, wouldn't I?" A sister crippled with arthritis was told by her doctor to walk a lot. So she started to pioneer. She still has arthritis, but it does not pain her as much. She says: "When serving Jehovah, you forget self and think of Him and the doing of his will."]

Why are proper eating habits important for one who wants to continue in the pioneer service?

Does having your meals on a regular schedule aid in this?

In what way?

Do you find yourself working through mealtimes, often just eating some 'junk food' on the run? Are you taking time to digest your food or are you developing a 'nervous stomach' from always eating in a rush? Does your schedule allow you

to eat on a regular basis with your family or partner, or is it quite irregular, whenever you can find time to stop?

If your health needs require certain foods, have you considered growing your own garden to provide them and to control expenses? (See *Awake!*, May 22, 1974, pp. 9-12.)

How could this eliminate a problem in your pioneering, while at the same time supplying some of your physical needs?

PARTNER, WORKING WITH OTHERS

Do you find that having a partner in your pioneer service is beneficial?

How? (Eccl. 4:9-12)

Why do you have to take into consideration that you and your partner may have different—

(a) Personalities?

(b) Backgrounds in living conditions?

(c) Standards of maintaining your residence?

(d) Views toward music, entertainment, eating, dress, and so forth?

(e) Schedules for calls, secular work, and so forth?

How is your understanding and agreement on the proper sharing of finances and expenses important in successfully pioneering as partners?

[EXAMPLE: How do you share car expenses? Do you both shop and pay for groceries together? What ar-

rangement do you have for sharing the rent and other expenses of your home?]

When you do not have a pioneer partner, what do you do so as to have someone with whom to work regularly?

[EXAMPLE: One pioneer states that by working closely with the congregation, "it is possible to make appointments to work with one or two different publishers each day, plus to always have someone to accompany me on my calls and Bible studies, so I never have to go alone."]

Do you have any suggestions as to what would be of further help to you in this regard? Explain.

SCHEDULE, GOOD ORGANIZATION

Do you have a schedule that still has problems for which you need solutions? Explain.

What do you feel is required in order to solve the problems?

Why are flexibility and adaptability needed in order to make a schedule practical?

[EXAMPLE: When sickness, extra secular work, or an emergency comes up, can you adjust so it is not your field service *only* that suffers? Is your schedule such that when something interferes with it, you do not have to abandon it in order to accomplish something?]

Give an example of what you feel that flexibility and adaptability in a schedule mean.

Using Matthew 6:25-33, explain the place your pioneer service should reasonably find in your schedule.

Why should you consider adjusting your time spent in secular work, recreation, watching television, traveling, and so forth, before curtailing your pioneer service?

How can you give more attention to the most practical time to engage in different features of the pioneer service?

Give reasons why your pioneer schedule should include the times and arrangements the congregation has scheduled for service, if possible.

[QUESTIONS: Do you share in house-to-house work at a time when most people are not at home? Is street witnessing done at rush hours, or do you do it when very few people are on the streets? Are you thinking only of 'getting your hours in' so you will have free time for recreation, sports, visiting, traveling, and so forth? Or, do you work at times that others are sharing in group service and during the times that are most convenient to residents?]

Have you been able to set aside an appropriate amount of personal time for yourself and your family in your schedule? Explain.

[EXAMPLE: Does your family express the feelings of this twelve-year-old daughter? "Before when Daddy would come home from work late and tired, we hardly saw him. He would just eat and go to bed without speaking hardly a word to us. Now, Daddy spends more time with us and we really like that. Most of all, we enjoy the family Bible study Daddy regularly has with us now."]

SECULAR EMPLOYMENT

What type of secular employment have you found advantageous while pioneering?

How do you go about acquiring such work? (See *Awake!*, Dec. 8, 1967, pp. 13-16.)

Why is it advantageous to have employment that does not take excessive mental and physical strength?

What is good to take into consideration regarding the amount of time spent in secular work compared with the amount of time needed for pioneer service?

[EXPERIENCE: One pioneer relates: "When I allowed my secular job to take more time each month than I spent in pioneer hours, I found my effectiveness in service and on Bible studies to be retarded. I regularly keep an eye on my time now so pioneering is my *first* work."]

Do you find problems in getting your employer to allow you time off for conventions, other special needs for your pioneer service, and so forth? Explain.

What approach have you found successful in obtaining permission to be away?

Have any of you had experiences where two pioneers have held a full-time secular job together, sharing it by each working a part of each day?

How has that worked for successful pioneering?

PART-TIME SECULAR EMPLOYMENT POSSIBILITIES

(Following is a list of part-time secular employment possibilities for your consideration. Some of these may

be impractical in your case or in your area. Others may have legal requirements that prohibit them in certain jurisdictions, or zoning ordinances may not allow them to be engaged in for part-time employment. You will need to give consideration to these circumstances in choosing the type to pursue in your case. Be resourceful, but cautious!) (Prov. 21:5; Heb. 13:5)

Selling in stores

Running movie projector

Trimming dogs, grooming poodles

Cleaning rugs

Painting farm mailboxes

Early-morning paper deliveries

Cleaning bowling alleys

Milk deliveries

Carpentry, home improvement

Driving truck or ambulance

Folding linen at hospital

Assisting in public library

Barbering

Working as a companion-housekeeper

Mechanic, auto painter

Appliance, radio, TV repairman

Cleaning telephone booths

Tuning pianos

Gardening, yard work

Roofing

Working as bank teller

Digging graves

Seamstress, making clothing

Driving school bus

Plumbing

Tailor, weaving, alterations

Baby-sitting at hotels

Hotel tour guides in resort areas

Beautician

Cleaning rest rooms in gas stations

Bookkeeping, accounting

Servicing cash registers
Electrician
Maintenance—property or equipment
Working as cosmetologist
Billing for truck firm
Landscaping—estates, clubs, business or private property
Serving as busboy in restaurant
Painting houses
Cleaning and waxing floors
Agricultural, planting, harvesting
Catering, making sandwiches, and so forth
Delivering eggs, fruit, butter, vegetables to homes
Cleaning windows in new homes
Selling and servicing fire extinguishers
Harvesting nuts, fruit, and so forth
Domestic work, ironing, washing
Distributing cosmetics
Selling shoes
Baby-sitting, child tutoring
Making plant terrariums
Janitorial service—office or industrial
Draftsman
Cutting pulpwood
Picking up garbage
Caretaker of homes while people are away (referral)
Baking, cooking specialties
Shoe repair or shining
Cleaning, waxing mobile homes
Teaching music, piano, guitar, and so forth
Maintaining musical instruments
Raising vegetables
Welding
Radio announcing
Growing and selling potted plants or flowers
Typing letters—addressing envelopes at home

Page 152 is blank for Notes!

Be Upbuilding and Helpful to Others

OPENING DISCUSSION

At 1 Thessalonians 5:11 we are encouraged to "keep comforting one another and building one another up." We know that this is needed. We know how much we appreciate it when someone encourages us or builds us up. But, do we view this as being a part of our service to God, just as much so as is our field service? It is. So, ask yourself: 'Who needs encouragement and building up? How can I give such encouragement? Are there areas where I as a pioneer could even be of greater aid than someone else? How can I abound in love for the whole association of brothers?'

QUESTION OUTLINE

ENCOURAGING THOSE WHO MAY BE ABLE TO ENTER PIONEER SERVICE

What reasons could you give to others to explain why they should want to pioneer? (Matt. 22:37-39; 1 Tim. 4:15, 16; Isa. 12:4)

What in your own life experience do you think might encourage another to pioneer?

Why might a pioneer be in the best position to encourage others to enter pioneer service? (1 Cor. 11:1)

Who might you try to encourage to pioneer?

[EXPERIENCE: A pioneer who was a mother scheduled her field service activities so that two after-

noons a week she could share with her children in the field service after school. She would encourage them to pioneer during school vacations. All five of her children entered pioneer service after they finished school. Four of them are still in full-time service after thirty years and more.]

What practical lessons do we have in this experience?

Why might your experiences in field service encourage others to enter pioneer service? (Acts 15:3)

When would you relate these experiences?

What effect would our complaining about our lot in life as a pioneer have on others?

When things get hard for us, what should we do rather than express anxiety or complaint in the hearing of others? (Phil. 4:6, 7, 13)

[EXAMPLES: If our food supplies or funds get low. Or if literature supplies and territory are not available as we would like in the congregation.]

HELPING OTHERS IN THE FIELD SERVICE

In what ways would Ecclesiastes 4:9, 10 apply in connection with field service?

Why should helping others in field service be viewed as part of our service to God? (1 Pet. 4:10, 11)

How can a pioneer give such assistance in such a way that it does not interfere with his caring for his other obligations as a pioneer?

Whom can you assist in the field service?

Who can take the initiative in arranging for this type of assistance?

Why may it be necessary for you to take the initiative in offering assistance at times?

Why might such arrangements to assist be mutually encouraging? (Rom. 1:11, 12)

What have you found effective in helping those with whom you share in the house-to-house service (or otherwise, in countries where house-to-house visiting cannot be done)?

Although at times there is little favorable response in the field service, what might we say to publishers to help them keep a joyful, positive spirit in the work? (Jer. 7:27; Matt. 7:14; Eccl. 11:6)

If someone is having difficulty with a particular householder, how do you assist the publisher?

How would you aid a publisher to develop his abilities in the Bible study activity?

If you are conducting too many studies for you to handle them adequately, how would you proceed to turn one over to someone?

OTHER PRACTICAL WAYS TO ASSIST THOSE IN THE CONGREGATION

What opportunity for being helpful in the congregation is highlighted at James 2:14-17?

How can a pioneer of limited material means respond to this type of need?

What lesson do we learn from Elijah's experience with the widow of Zarephath? (1 Ki. 17:8-16)

What opportunities are there for being upbuilding in the congregation as called to our attention in 1 Thessalonians 5:14?

What could we say to those who may be "depressed" about (a) sickness? (b) death of mate? (c) financial difficulties? (d) persecution?

[EXAMPLES: Could share scriptures with them: Sickness—Ps. 41:3; 103:1-5; Phil. 4:6, 7; 2 Cor. 4:16-18. Death—Ps. 68:4-6; John 11:11-14, 25, 26, 35; 2 Cor. 1:3-5. Financial—Ps. 37:5; Heb. 13:5, 6; 1 Tim. 6:7, 8. Persecution—Ps. 37:39, 40; 23:4; 46:1-3.]

Does it always take 'saying something' to give encouragement to "depressed souls"? (Acts 28:15; Jas. 2:16)

What have you done to imitate Jesus' compassion toward the physically ill?

Though your time is limited due to your pioneer field service schedule, in what ways can you give regular encouragement to sick ones?

[SUGGESTIONS: Some pioneers stop by homes of ill ones while in field service just for a few minutes. They might just drop off a letter they received that contained encouraging experiences. When some pioneers do their regular grocery

shopping they call up some sick one and find out if there is something they can pick up at the store for the person.]

How can we display Jesus' attitude toward children and youths as we deal with these in the congregation? (Matt. 19:13-15)

What benefit can you see in taking some time with the younger ones in the congregation?

Do you have any encouraging experiences on the response of youths and children to this type of interest taken in them?

What other ways have you found practical in being helpful to others in the congregation?

Do you have any encouraging experiences along these lines to share with us?

Starting and Conducting Home Bible Studies

OPENING DISCUSSION

In addition to sending out his followers to "preach" the good news, Jesus also instructed them: "Make disciples . . . teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) He did not provide a list of instructions as to how this was to be done, but we can learn much from his example, from that of his apostles, and from the experiences of our brothers in modern times.

QUESTION OUTLINE

LEARNING FROM THE EXAMPLE OF JESUS AND HIS FIRST-CENTURY DISCIPLES

From the following scriptures, what do you learn as to how Jesus provided further aid to interested ones with a view to their becoming disciples? (John 1:35-43; 4:39-42)

How did the time he spent with these persons compare with the amount of time that you spend with persons whom you visit for an hour or so each week over a period of months?

What help did Philip provide for an Ethiopian so that he became a disciple? (Acts 8:30-38)

What background did that man have so that he was

able to act so quickly on what he learned? (Acts 8:27, 28; 15:21)

What methods did the apostle Paul use to aid others to become disciples? (Acts 13:15, 43; 19:8-10; 20:18-20, 31; 1 Thess. 2:5-13)

In modern times, what aids for disciple-making do we have that our brothers in the first century did not have?

How do you find these to be helpful in carrying out Jesus' instruction to teach others "all the things" that he taught?

Are there times when, at least for a while, it is wise not to use printed Bible study aids as we begin the process of disciple-making?

STARTING HOME BIBLE STUDIES

What have you found to be your most effective way of starting studies? Why?

[QUESTIONS: Is it starting studies in one of the booklets without formally asking questions at bottom of page? Is it in a book, demonstrating the method of underlining answers to the printed questions? Is it just using the Bible with a selected group of scriptures on a subject? Or is it another method?]

How do you go about starting the study?

What LESSONS do you learn from the following experiences about starting studies?

[EXPERIENCE: In Niigata, Japan, a *Truth* book was placed with a woman. On the return visit she told

the publisher that the book did not harmonize with her Catholic religion. Witness suggested that they discuss only the Bible when she visits. On some visits she used quite a number of scriptures to prove her points. After three or four months of these discussions right out of the Bible, the woman was convinced she was learning the truth. Sister explained that she had got most of the scriptures from the *Truth* book. Woman readily agreed to study using the book. Soon got rid of images and eventually became Kingdom publisher. (km 11/73, p. 4)]

What lessons here?

[EXPERIENCE: In Morocco a missionary visited home of a woman his wife studied with. Her husband had shown no interest. The missionary talked to him about his automobile. Then the husband expressed a desire to learn to speak French. Missionary explained that French and English *Paradise* books are almost page for page. Offered to teach French, using the two books. In time, the husband dropped the thought of learning French but kept up study in *Paradise* book. Resulted in him and two of his children coming into truth along with his wife. The wife became a regular pioneer. (km 11/73, p. 5)]

What lessons here?

[EXPERIENCE: Sister in Massachusetts, U.S.A., started a study. She asked her student if she knew any others who would like to study. Four other studies were started with student's acquaintances. The same sister started another study. She encouraged student to invite others to sit in on her study. As a result of this effort four more studies were started. So due to

referral method, ten studies came from two studies. Forty-six people from these ten studies came into the truth. (km 11/73, p. 5)]

What lessons here? How would you ask a student about others he knows who might study?

[EXPERIENCE: Brother in New York city, U.S.A., started a study with man who was a taxicab driver. He was not able to get study at regular location. Sometimes he conducted the study in the cab, at times in the Kingdom Hall, other times in either of their homes, even in the park. The man progressed, joined the Theocratic School and eventually got baptized. (km 11/73, p. 6)]

How could you apply example here in practical ways?

Why are there times when it is not appropriate to try to start a study? (Eccl. 3:1)

Could you give some examples of when it might not be an appropriate time to start a study? Tell why not.

[EXAMPLE: On a Sunday morning you finally place a book about noontime. Your meeting starts at 1:30 p.m. You have a group of five others depending on you to get them home so they can be ready for the meeting.]

KEEPING THE INITIAL INTEREST ALIVE

What are some of the reasons that people with whom we start studies stop after a little while? (Matt. 13:18-23)

Why might our doing what is listed below help keep the interest alive?

Start on subjects or questions they express an interest in.

Be warm, friendly, enthusiastic and informal.

Make sure they learn something of personal value each visit.

Build up their desire for the subject to be discussed on the next visit.

In some cases, it may be best to study only from the Bible.

Scripturally prepare them for opposition.

Why might doing what is listed below prove to be a hindrance to keeping the interest of some alive?

Emphasizing at the outset that we will *study* with them for an hour a week for six months.

Staying too long for the householder.

Making the study or discussion complicated or appear difficult.

Asking questions that embarrass the householder or 'put him on the spot.'

What are some things that you have done to keep interest alive once you have started a study?

PREPARING FOR HOME BIBLE STUDIES

What shows that the prophet Nathan had prepared his approach with David in mind as described in 2 Samuel 12:1-7?

How can we imitate Nathan's example as we prepare for our home Bible studies?

What does this involve?

[QUESTIONS: What basic matters should we know about the person? How can you get to know these things without being a "busybody"?]

How can we prepare for studies so as to reflect Jesus' example as expressed at John 7:16, 17?

What scriptures should be looked up at a study?

What will this involve in your preparation? (Neh. 8:8)

What should our objective be as we prepare for teaching on our Bible studies? (Prov. 4:4)

What must we decide upon in our preparation to accomplish this?

[SITUATION: You are studying with someone who is inclined to doubt Jehovah's existence and power. We cannot present the material on "Will the Dead Live Again?" in chapter 5, page 45, of *Truth* book to him in the same way we would to a person who is a member of one of Christendom's religions.]

[SITUATION: You want to develop in one of your students a feeling of devotion and trust in Jehovah. What must be done to accomplish this with material in paragraph 11, page 21, of chapter 3 of *Truth* book?]

CONDUCTING HOME BIBLE STUDIES

How can we realize with our students what Paul realized with the Thessalonians as described at 1 Thessalonians 2:13?

What methods do you use to put emphasis on the Bible in your studies?

Why would it be helpful if, when student didn't answer immediately, you would look up related scripture without hesitation?

How do you get students to incorporate scriptures in their answers?

Is there any objection to using scriptures not in the publication on the subject being studied?

According to Colossians 3:10, what do we want the student to do about what he learns?

How do you help him to see the need to do this?

According to Luke 6:45, what do we want to see the student do with what he learns besides living it?

How do you prepare him to do this?

[EXAMPLE: One pioneer sister gets student to make a list on the blank sheet in the front of her Bible of the scriptures that answer questions normally raised by people in the territory.]

How will what she does encourage student to use what she learns?

Note the methods that Jesus used to reach the heart of the student in the following scriptures:

Matthew 17:24-27 (Note his questions.)

Matthew 16:13-16 (Note the questions that make a contrast.)

Luke 10:25-37 (Note the use of questions combined with an illustration.)

Why do you feel that these methods were effective?

Give examples of how you could use these in conducting studies.

[SUGGESTIONS: Use questions like: Do you believe this? How do you feel about this point? How can you apply this?]

How can our prayers at the study help the student? (Luke 11:1; Col. 4:12)

What helpful things can we include in our prayers? (Phil. 1:9; Dan. 2:23; Eph. 5:20)

When should we begin praying at our study?

How do you handle your reviews on your study?

What advantage can you see in highlighting the key scriptures in your reviews?

What disadvantage is there when you try to cover too much material? (Prov. 4:7)

How do you determine what is a reasonable amount of material to cover in a study?

What are some things you do to cover a reasonable amount of material?

[SITUATIONS: When questions off the subject are asked, how do you handle them? When students have a hard time comprehending certain points, what is done?]

How can we be sure he understands?

What do you do when he reads his answers?

Why will being "aglow with the spirit" have a positive effect in our study? (Rom. 12:11)

For how long a period of time should we conduct a study with a person?

How would you go about terminating a study?

What other things can be done to help students progress?

[EXPERIENCE: Couple who have aided hundreds in truth over years commented on things that helped toward success: "Making close and intimate friendships . . . Not just having a mechanical teacher-student relationship . . . Inviting them over to our home . . . In general being generous, kind, and hospitable seems to be contagious and a fine, close family-type relationship usually develops."]

What advantage can you see in doing things like this couple did?

DIRECTING PEOPLE TO THE CHRISTIAN CONGREGATION

Whom does Jesus appoint to care for his interests in the earth? (Matt. 24:45-47)

What does this show as to Christ's directing of the Christian congregation?

Can a person serve God though rejecting this united Christian congregation? (2 Cor. 5:20)

If we are directing people to this Christian congregation what does it mean we are doing? (Isa. 2:2, 3)

When do you do this with your Bible students?

What are some Scriptural subjects that show Jeho-

vah's people to be a Bible-based society in contrast to Christendom?

[EXAMPLES: We take up no collections at our meetings. (Matt. 6:2, 3; 2 Cor. 9:7) Our assigned overseers have no titles given them. (Matt. 23:8-10) All in the congregation share in witnessing and teaching. (Acts 8:1, 4; Matt. 28:19, 20)]

What are some other things you do or methods you use to acquaint people you study with about how the Christian congregation functions?

[EXAMPLE: What visual aids have you used? How do you acquaint students with the meetings and conventions?]

PREPARING STUDENTS FOR OPPOSITION

Why can we be sure that those who take study seriously will get some opposition? (2 Tim. 3:12)

From whom might this opposition come?

How do the following scriptures help to prepare a person for opposition?

(1) Matthew 10:34-37 (2) Mark 3:2 (3) Luke 21:16-19 (4) 1 Peter 4:3, 4

Can you add to this list other scriptures you have used?

What attitude should those persecuted have toward the persecutors? (Matt. 5:43-48; Rom. 12:17)

Why is it important that we try to assist them to endure opposition? (Job 1:9-11; Prov. 27:11; 1 Cor. 3:12-15)

Page 168 is blank for Notes!

Field Service

Field service for two hours. If studies have been started they can be conducted during this time. If it is possible to take someone with you from the local congregation who can continue the study after you leave, this should be done.

If there are return visits to be made on interested people whom you located last week, it may be that you can start studies with these people. Or if you will be doing house-to-house work, make it your goal to start studies on the initial call, if this is possible.

After the field service, the group will return and discuss together what they did and how they handled various situations. It will be another opportunity for all to review their activity, to benefit from the observations of others and to consider how they can improve their effectiveness in the work.

Our Responsibility to God and to Caesar

OPENING DISCUSSION

Since 607 B.C.E., when Jehovah's nation of Israel lost its sovereignty as a nation, all of Jehovah's people have had to live in lands governed by Gentile worldly rulers. The Bible calls these Gentile worldly rulers "superior authorities." (Rom. 13:1) Because of living in different lands, Christians have to cope with a wide variety of laws and customs.

However, Jehovah's servants are also accountable to God as ruler and to his Christ. The Bible shows that Jehovah is the 'supreme authority.' (Dan. 7:13, 14, 18) No matter where a servant of Jehovah lives, he must adhere to the laws and principles of divine rule.—Ps. 83:18.

Jehovah's servants need to determine clearly their duties toward both governmental authorities. The basic principle governing this is given by Jesus at Matthew 22:17-21, where he counsels, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." Here Jesus uses "Caesar" to refer to all worldly governmental authority. This sound principle grants that secular governments have the right to set certain duties upon Christians who are their subjects. It also shows that a Christian has duties to God. These, of course, take priority. Thus, the authority of worldly rulers over Jehovah's servants is only relative. It is also very

temporary, since at Har–Magedon the "superior authorities" of this world will cease functioning forever.

In order that you may have a balanced view of your responsibility to both God and Caesar, please read Romans 13:1-7 and then discuss the points outlined in the following questions.—*Life Everlasting* book, pp. 188-218.

QUESTION OUTLINE

PAYING BACK CAESAR'S THINGS TO CAESAR

For what reason indicated in Romans 13:1 should Christians be in subjection to the "superior authorities"? (Titus 3:1; 1 Pet. 2:13-15)

What is indicated by the expression "relative positions" used at Romans 13:1?

Why should a Christian not oppose the secular authority? (Rom. 13:2)

Why should Christian elders encourage the brothers to be in subjection to the superior authorities without themselves endeavoring to enforce the secular law?

Explain how "those ruling are an object of fear." (Rom. 13:3)

In what way will the one doing good "have praise" from the superior authority? (Rom. 13:3)

How can it be said that the superior authority is "God's minister"? (Rom. 13:4)

What is the "sword" that he bears, and for what purpose does he use it? (Rom. 13:4)

Why should a Christian be in subjection even when the authorities are not observing his conduct? (Rom. 13:5)

Give examples of such conscientious subjection.

What valid reason is given at Romans 13:6 for you to pay all your taxes conscientiously?

Mention ways in which the superior authorities as "God's public servants" benefit you personally.

How does Romans 13:6 help you to determine the nature of the "authorities" being referred to in this chapter of the Bible?

Why would a Christian pay all the taxes that are required by the secular authority even when they seem to be excessive? (Rom. 13:7; Matt. 22:17-21)

Why will Jehovah not hold Christians accountable for the way the superior authority uses tax money? (Matt. 17:24-27)

Explain how a true Christian shows honor "to him who calls for honor," and give some modern examples. (Rom. 13:7; Acts 26:1-3, 25)

Whom would you not honor with flattering titles, and why not? (Matt. 23:8-10; Rev. 18:4)

Why would you as a Christian not oppose legal social distinctions imposed by the secular authority? (1 Tim. 6:1, 2; Titus 2:9, 10)

What are some of the registrations that the authority may require, and why could you conscientiously comply? (Luke 2:1-5)

In what way does John 17:16 help Christians to main-

tain proper balance in their subjection to the superior authority?

When considering complying with laws of the authority, how would you apply the principle expressed at 2 Corinthians 4:2?

What would require a Christian to be conscientious in complying with the laws of the worldly authorities such as those regulating traffic, registrations, licenses, and so forth? (1 Pet. 2:13, 14)

PAYING BACK GOD'S THINGS TO GOD

What are some of the things that Christians owe to God? (Ps. 36:9; Matt. 4:10; 6:33)

What Scriptural limitation is placed on our subjection to worldly rulers? (Ps. 83:18; Luke 4:8; Acts 5:29)

How could you reason on the following situations that may be raised by the secular authority?

You are ordered not to preach the good news.

You are ordered not to go from house to house.

You are ordered not to distribute literature from house to house.

You are told not to hold meetings.

You are obligated by law to register and vote in a local or national election.

You are required to get legal documents before crossing political boundaries.

You are required to get a license to get married.

You are required to register the birth of your child.

(Other situations that you face locally may be considered.)

How do you benefit personally from obeying God first and then Caesar?

How does obeying Caesar's laws to the extent possible train you for living under God's kingdom?

Page 175 is blank for Notes!

Problems You Face as a Pioneer —Part 2

OPENING DISCUSSION

This session is a continuation of the discussion held on the seventh class day. Give thought to the question or problem you have, write it down, and hand it in to the instructor a few days ahead of this session. Your questions and problems may be regarding the matters outlined below. If your question is regarding something previously discussed, the instructor can determine whether a continuation of that discussion is appropriate or will be beneficial.

Again, this is to be a discussion session involving all of you, with some of you presenting your problems and others having suggestions or experiences in overcoming them. The instructor may have some additional suggestions or information that will be helpful, but it is not expected that he will have answers or solutions to all problems.

The following is to aid you to cope with problems you may face now or in the future.

(The instructor will not ask all the following questions, but will rather give preference to the ones that you have, using those outlined below as he feels that it is necessary for your benefit. Some of the points discussed may not apply in your country or territory. These will be adjusted by the instructor as necessary.)

QUESTION OUTLINE

CONGREGATION

Why should you consider yourself in the congregation simply as a publisher who spends much time in field service?

What should be your attitude toward cooperating with all in the congregation, the elders and all the other publishers?

Describe the cooperation you wish to receive from the elders and other publishers in the congregation.

If you feel it is difficult to get other publishers in the congregation to work with you in the service, what can you do to encourage them to do so?

What initiative do you take to offer support to them in their service?

Explain how and why the meetings for field service in the congregation are an assistance to you in your pioneer work.

Does meeting with the group sometimes present problems? Explain.

What problems in the assignment and working of territories in the congregation do you encounter?

Could you offer some suggestions or relate experiences to illustrate how this could be handled more effectively?

When you find interest in the territory that you cannot properly take care of, what arrangements can you make to assist these people?

Describe problems you may have had in obtaining sufficient literature, magazines, forms, supplies, and so forth, to work with.

What suggestions do you have to offer for resolving these problems?

What attitude and feeling do others in the congregation have toward your pioneer service?

Explain how you can offer encouragement and share an "interchange of encouragement" with them.

LEGAL AND OTHER FIELD SERVICE PROBLEMS

Are you finding that authorities demand that you register or obtain a permit to do door-to-door work in your area? Explain.

Is there any objection to cooperating with the police when they demand that we register or get an identification card from them before doing house-to-house work in a certain town? Why?

Suppose they require the paying of a fee to obtain a permit or license, should we comply? Why do you so answer?

From whom do we receive authority to witness? (Acts 13:47)

Do you have the right to enter apartment houses that are locked or that have doormen to keep people out, or trailer courts, hotels, motels, military establishments, college dormitories, company towns, and so forth, in your territory?

What approach have you found effective in an effort to reach people in such places?

(a) In many places, after making an appointment to talk with the superintendent of a building and explaining our work, permission has been granted on a controlled basis.

(b) Others have taken the matter to the management or the owner and received permission.

(c) It has been possible in some cities to receive access to a 'city directory' that contains the names of occupants living in the restricted area or building. Then, these persons may be contacted on an individual basis either personally or by phone or letter.

(d) It is possible sometimes to get into the building or area in some normal, legal way, call on one or more families at a time and in a manner unobserved by those who object.

Suppose admittance is refused, what discretion should you use so as not to cause a disturbance? (Prov. 15:1)

If you are accosted and asked to leave, do you explain our work? How? Do you find it better to try again later rather than make an issue of continuing to work? Why?

What should be done when you encounter a sign saying—

(a) No Soliciting?

(b) No Trespassing?

(c) No Jehovah's Witnesses?

How should you conduct yourself when stopped by police or arrested for preaching? (Prov. 29:11; 15:1)

Why is it beneficial for you to carry and use the booklet *Defending and Legally Establishing the Good News*, if it is available in your language, and how could you refer to it respectfully?

If you are asked to go with a policeman to see his superior officer, what would be your reaction and what is the proper procedure to take? (Matt. 10:17-20)

What should be your attitude and desire in the event of being stopped or arrested for declaring the "good news"? (2 Tim. 3:12; Phil. 1:12-14)

If you are fined for witnessing, would you pay the fine or not? Why? (See w75, pp. 223, 224.)

Why is it proper to show respect and honor to the "superior authorities" when arrested or brought into court? (Acts 26:2, 3, 25; 1 Pet. 2:13-17)

How could this be an opportunity "for a witness" to those in authoritative positions? (Matt. 10:18; Luke 21:12, 13)

In addition to being respectful, why is it beneficial to have a bold, firm and fearless manner? (Phil. 1:27-29; Eph. 6:18-20)

In case of a ban or similar difficulties, how could you continue to share in the witness work? (Matt. 10:16; Ps. 118:5, 6, 16, 17)

PERSONAL SAFETY

What problems with regard to personal safety do you encounter when working in high-crime areas?

Explain how you work such territories and what you take into consideration.

Why do you have to be discreet in going on some of your Bible studies alone?

Will you have danger traveling to the home? If the person is not home, will someone else of the opposite sex be there instead?

Why must caution be used when working in field service with one of the opposite sex who is not your mate?

How will your mate who is not a believer feel toward the one accompanying you? Will the one with whom the study is being conducted get a wrong impression? What will be the reaction in the neighborhood? Do you and your companion work together regularly, going on calls or studies so often that you could be 'drawn to each other'?

Should you permit the fear of working dangerous territories, or the problem of making sure you have taken the wise course to protect your personal safety, become an obstacle to your continued service? (Ps. 56:3, 11)

How can Paul's words at 2 Corinthians 11:26, about the dangers he was exposed to, be strengthening?

INDIFFERENCE AND DISCOURAGEMENT

Why should you not let the indifference or apathy of people in the territory discourage you?

What should be your reaction toward those who display indifference or obstinacy? (Rom. 1:16-20)

When you have problems that could lead to discouragement, what should you take into consideration?

[EXAMPLE: One pioneer had some good advice in this regard: "During my years of pioneering I have experienced times of discouragement. But I have learned that no problem can be solved by running away from it. A good schedule and firm determination, along with Jehovah's help, have solved the problems I have had."]

How do the following scriptures aid you to overcome the tendency to become discouraged?

Matthew 11:28-30

2 Corinthians 4:16-18

Philippians 4:6-9

Hebrews 6:10-12

Page 183 is blank for Notes!

Your Part in Keeping the Congregation Clean

OPENING DISCUSSION

Jehovah has always required his people to be holy and clean. (Ps. 18:26; 1 Pet. 1:15, 16) To aid us as imperfect people to make progress, he has provided his clean Word, his holy spirit and his congregation.

We can contribute to maintaining a clean congregation by living clean lives in harmony with God's will and by doing so at all times and under all circumstances. We can also help to keep the congregation clean by not closing our eyes to situations that we know are not in harmony with God's will.

When studying with interested people, help them to appreciate that God expects his people to live clean lives, that the congregation with which they will be associating is God's and that it is a clean congregation. To be able to live clean lives these newly associated ones will need to understand what God requires of them and of us, and why.

While some may feel that the standard is too high, more than they can reach, Jehovah has never required of his people more than they can give. What he requires is for our good. He is patient with us as we learn the truth and make changes in our lives and ways, and he lovingly helps us. Help these interested ones to appreciate this encouraging fact.

QUESTION OUTLINE

WHOLESOME REMINDERS

Why do we need to be careful as to what we feed our minds and hearts? (Matt. 12:34; 15:19)

Why may a pioneer not be wise to single out and be constantly accompanying or studying with one of the opposite sex, if not his marriage mate?

What temptations and problems could arise?

As shown by the following scriptures, how may persons be led away from the way of the truth? (Gen. 34:1, 2: Neh. 13:26; 2 Tim. 4:10; 2 John 7, 8; 1 Cor. 15:33)

"HAPPY ARE THE ONES . . . WALKING IN THE LAW OF JEHOVAH" (Ps. 119:1)

(As time permits, discuss the following items or those that will be most appropriate.)

What Scriptural evidence is there that Jehovah forbids the following among his clean people? Also, what benefits come to those who obey Jehovah's laws on these matters?

Manslaughter: also suicide, which is self-murder. (1 John 3:15; Prov. 6:17)

How could a degree of guilt result from careless driving habits? Careless maintenance of one's automobile? (Compare Deuteronomy 22:8.) Or participation in violent sports?

Adultery, fornication (*porneia*): includes all perverted sex practices and lewd acts, among which are homosexuality, sodomy, lesbianism, bestiality. (1 Cor. 6:9, 10; Rom. 1:24, 26, 27, 32; Lev. 20:10, 13, 15, 16)

Apostasy: teaching false doctrines; supporting or promoting false religion and its holidays; interfaith activities. (Deut. 13:13, 15; 2 Cor. 6:14, 15, 17, 18; 2 John 7, 9, 10; Rev. 18:4)

Why could working secularly for a false religious organization put one in a position similar to that of one preaching false doctrine? (2 Cor. 6:14-16)

How would you explain that celebrating a false religious holiday is similar to performing any other act of false worship? (Jer. 7:16-19)

What does the Bible say about: (1) causing divisions and promoting sects? (Rom. 16:17; Titus 3:10, 11) (2) the practice of spiritism? (Deut. 18:9-13; 1 Cor. 10:21, 22; Gal. 5:20) (3) idolatry? (1 Cor. 6:9, 10; 10:14)

Why could idolatry include the possession and use of images and pictures that are used in false religion?

Drunkenness. (1 Cor. 5:11; 6:9, 10)

Stealing, thievery, fraud. (Lev. 6:2, 4; 1 Cor. 6:9, 10; Eph. 4:28)

Lying, bearing false witness. (Prov. 6:16, 19; Col. 3:9; Rev. 22:15)

Reviling, slander. (Lev. 19:16; 1 Cor. 6:10)

Obscene speech. (Eph. 5:3-5; Col. 3:8)

Failure to 'abstain from blood.' (Gen. 9:4; Acts 15: 20, 28, 29)

Greed—gambling, extortion. (1 Cor. 5:10, 11; 6:10; 1 Tim. 3:8)

Refusal to provide materially for those of your family. (1 Tim. 5:8)

Nonneutral activities. (Isa. 2:4; John 6:15; 17:16)

Fits of anger, violence. (Prov. 22:24, 25; Mal. 2:16; Gal. 5:20)

Misuse of tobacco and other addictive drugs. (2 Cor. 7:1; Mark 15:23; Rev. 21:8; 22:15, *Int.*—druggers)

WHAT CAN YOU DO?

If you are disturbed in your mind and heart because of past wrongdoing on your part, why should you approach one of the older men? (Jas. 5:14-16)

If you have seen or come to know of serious wrongdoing among Jehovah's people, should you close your eyes to it? Why do you so answer? (1 Cor. 5:1, 2)

Why might it be a kindness to encourage the wrongdoer to approach the older men about the matter? (Jas. 5:14)

If he does not, what concern might move you to do so? (1 Cor. 5:6; 1 Tim. 5:22)

How could your bringing serious matters to the attention of elders show love for (a) Jehovah and his congregation? (b) the brother or sister who committed the wrong? (1 Cor. 1:11)

If a person has committed one or more serious sins in the past, can he be forgiven?

What would you say to an interested person who feels he or she has done too much wrong in the past? (Isa. 1:18, 19; Ezek. 33:11; Acts 17:30)

What is required of them (or of us) to receive Jehovah's mercy and forgiveness in such cases? (Ps. 32:3-5; Prov. 28:13; 1 John 1:9; Eph. 4:17, 22-24; Ezek. 33:14-16)

What does Jehovah's direction to his people in these matters, his patience and forgiveness, indicate about his warm love for humankind and for us as individuals? (Jas. 5:19, 20)

Preparing New Ones for Field Service and Baptism

OPENING DISCUSSION

Our goal in studying with people goes much farther than just conducting a study with them. If they are to benefit lastingly from what they learn, they must take pleasure in Jehovah's ways, desire to use their lives in full harmony with his will, and gladly share with others the grand truths concerning his loving purpose.

Starting with the first study, we should be working toward these objectives. Even after the person is baptized, we should continue to provide him personal instruction and training until he is solidly grounded in the truth and is sharing productively in the work of preaching and disciple-making.

QUESTION OUTLINE

TEACHING STUDENTS HOW TO USE THE BIBLE

Even though a student seems to accept what the Bible says, what might you do to cultivate genuine faith of the kind that is expressed at 1 Thessalonians 2:13? (2 Tim. 3:16, 17)

Why would it be encouraging for a student to know how to find scriptures quickly in his Bible? (Luke 4:16-18; John 7:16, 17)

When do you start teaching students to remember and locate the books and particular scriptures in the Bible?

How do you proceed to teach students the order of the books of the Bible?

What can you do to help them locate books even before they know the order of all the books of the Bible?

How do you teach them to locate the chapters and verses?

What benefit will it be to the student to know how to locate the scriptures quickly when he starts in field service?

When do you start teaching a student use of the "Important Bible Words for Quick Reference" (concordance)?

Why will knowing how to use the concordance build up confidence to share in the field service?

How do you explain the use of the concordance to a student?

HELPING STUDENTS TO USE THE SCRIPTURES THEY LEARN

Why should we try to get students to *use* key scriptures that they learn? (Luke 12:8; Heb. 5:14)

Can you give examples of how you get a student to be conscious of the need to talk to others about what he learns? (Use study book that is popular in your country to illustrate.)

[EXAMPLES: Some pioneers will ask the student: "How would you use the scripture at Genesis 2:7 to prove to your neighbor what the soul is?" Or in the review at the end of the study it might be asked: "If you were explaining to your husband the new thought you learned about the soul dying, which scripture would you use? How does that scripture prove that the soul dies?"]

Do you have some way to equip students with a list of key scriptures on subjects that you cover in the Bible study?

How do you suggest that they preserve such a list?

[EXAMPLE: One pioneer sister has shown her students how to put key scriptures in the Bible on the clear sheets in the front and back of the Bible. She has them put the subject and the first scripture in a chain of scriptures on a particular subject on the clear sheet in the Bible. Then she has them list the second scripture in the chain in the margin at the scripture in the Bible. At the second scripture she has them list the third scripture in the chain in the margin, and so forth.]

What benefit will such a cumulative list of key scriptures on various subjects be to the student when he starts in field service?

As the student starts talking about what he learns, why is it necessary to teach him what is described at Colossians 4:6?

How would you go about teaching a student tact in sharing a Scriptural point? (Use a specific point

from one of the publications popularly used on Bible studies in your country.)

[SUGGESTION: One might say: "It would be good to share that point with some of your relatives or neighbors. Do you think they know that the soul can die? (Allow answer.) You might mention to them that you learned from the Bible something that you didn't know before. Then invite them to read Ezekiel 18:4. Ask them what they understand that that scripture says happens to the soul that sins. If they admit that the soul dies, then say that that's what you concluded when you read the scripture. If they say they don't believe that the scripture means that souls literally die, then encourage them to look up some more information on the subject and share it with you. You will do the same for them. Keep in mind that the Bible shows at 2 Timothy 2:23, 24 that a 'slave of the Lord does not need to fight.' It is best not to get excited or pushy."]

What benefit is there in handling the situation as described in this example?

PREPARING STUDENTS FOR ACTUAL FIELD SERVICE

When would the student's service to Jehovah be acceptable to Jehovah? (Ps. 24:3-6; 50:16; Rom. 2:21-24)

How do you determine that the student meets Jehovah's standards of morality, separateness from the world, and from Babylon the Great?

How do you assist him to see what changes he needs to make before he can share in the public witnessing work, if he expresses a desire to do so?

When you are sure that the student is acceptable, how do you proceed to prepare him for his first day in field service?

What feature of service have you found good to start a person in, and why?

HELPING STUDENTS TO SEE THE NEED FOR DEDICATION AND BAPTISM

How does a person have to feel about Jehovah before he will be moved to make a valid dedication? (Ps. 40:8; 104:33)

How do you help the student progressively to develop this feeling for Jehovah during each study?

(GIVE EXAMPLES from portion of current publication used in conducting Bible studies.)

Why might some extra visits or additional association with the student be helpful in developing this feeling in the student?

What have you tried to accomplish on such visits?

Why will getting the students to the meetings tend to aid them in developing this feeling of devotion for Jehovah?

Why is more than simply abstaining from wrong conduct needed if one is to share Jehovah's viewpoint of one's past life course? (Ps. 97:10; Acts 3:19; 26:20)

How does a person have to feel about the way he is to use his life before he can make a valid dedication? (Matt. 16:24; 2 Cor. 5:14, 15)

How can you tell what progress a student is making in having a proper view of his own position in relation to God?

If you see areas where a student needs to improve in his viewpoint, what should you do? How? (Prov. 27:5; 25:11, 15)

Why are dedication and baptism necessary for the student? (1 Pet. 3:20, 21; Matt. 3:13-15; 28:19)

How would you assist your student to see that he needs to be baptized even if he had already been baptized in one of Christendom's church organizations? (Acts 19:1-5)

When do you generally discuss baptism with your student?

What advantage would there be for you to show your student pictures or newspaper articles about baptisms at our conventions?

Is there any objection to your going over the points in the questions for baptismal candidates with your student?

Why is it recommended that an elder or elders go over the eighty questions with each candidate for baptism individually rather than as a group? (Luke 14:28-33)

CONTINUE AIDING STUDENTS AFTER THEY ARE BAPTIZED

Why should you continue studying with students even after baptism? (Matt. 28:20; Gal. 6:10)

For how long after baptism would it be good for you to continue studying with these newly baptized ones?

Whether you can report the time or not, why should you be concerned about helping them as long as they need it? (1 Cor. 3:13-15)

How can you continue assisting these newly baptized ones in field service? To what extent?

Why should you be concerned about doing this?

Page 196 is blank for Notes!

Cooperation with the Branch Office

OPENING DISCUSSION

The "faithful and discreet slave" has been appointed by Jesus Christ over "all his belongings" on earth. (Matt. 24:45-47) This responsibility includes the preaching of the Kingdom message in all the inhabited earth. To make the oversight of this work easier, the governing body of the "slave" class has legal corporations with branch offices in various parts of the earth. Our cooperation with these branch offices, therefore, really shows respect for Jesus' oversight of the Christian congregation.

QUESTION OUTLINE

USE OF BRANCH OFFICE FORMS, AND MAKING REPORTS TO THE BRANCH OFFICE

What Scriptural examples are there of making reports to those overseeing a work? (Luke 10:17; Acts 14:27)

How do you feel when you receive the total report for your branch's field activity each year?

What are the benefits when you get your reports in on time?

If you are in a position to do so, why is reporting punctually a helpful and considerate act?

If you report in accord with what is expected in your circumstances, how are you imitating Noah as described at Genesis 6:22?

[NOTE: Look at Sample #1 to answer the following questions.]

Why is it helpful to the branch office if you print your name in the same way every time you send your reports to the branch office?

How should you print your name on your reports to the branch office?

Why is it helpful to the branch office if you put your address on your report each month?

[EXAMPLE: What complication would be caused if the sister on the report in Sample #1 would write her name AMY WITNESS and also fail to include her address on the report?]

Do you have to write a great deal when you are explaining why you did not meet your hour requirement for the month?

Could you add some reasons to the list below?

Had auto accident

Broke my leg

Did extra secular work

Pregnant

Child was sick

Vacation

Sick for a week

Why might it be necessary to write a letter to the branch office in addition to the note on your card?

Give example. (Note Sample #3.)

Look at Sample #2 to answer questions below regarding subscriptions.

Why should you print all the information on a subscription blank *clearly*?

Why is it important to put on the blank the date that you received the subscription?

In what cases do you put the language on the blank?

Why is it important to be sure that you have the *correct address* for mailing or delivering the magazine?

What is the cost to the branch office for magazines returned because they could not be delivered? (In 1977 it cost the U.S.A. branch 25 cents per returned magazine. Could exceed $45,000 per year. Other branches can supply figures for their branch.)

What might result if a householder does not receive his magazine as promised when he subscribed?

Are there any questions from you pioneers about filling out subscription blanks? Any questions on assuring that the householder gets his subscriptions?

[NOTE: Where there are pioneers who must deal with ordering magazines, literature or keeping records due to not being associated with a congregation, you can review the proper caring for these forms and records at this point. However, you may see the need of scheduling an extra period to cover what is needed in this area. Feel free to do so.]

CORRESPONDING WITH THE BRANCH OFFICE

What examples from the Hebrew Scriptures show that letter writing played a meaningful role in the lives of Jehovah's servants in early days? (2 Sam. 11:14; Esther 8:10, 14)

How much of the Greek Scriptures consists of letters written to individuals or congregations?

When might you as an individual pioneer write the branch office?

What should you do before making an inquiry of the branch office?

Should you hesitate to write the branch office if there is a need?

Identify the six main parts of a letter, as shown in Sample #3.

(1) Heading

(2) Inside address

(3) Salutation

(4) Body

(5) Complimentary close

(6) Signature

What form of their name should pioneers use when writing letters to the branch office? Why?

What benefit is there in putting your congregation name in the heading of letters that you write to the branch office?

What is a necessary part of your letter for use if your address on the envelope gets blotted out?

What should be mentioned first in the body of your letter?

Look at Sample #3 to answer questions below in connection with the body of a letter.

Why did the sister write the letter to the Society? Can you tell just from reading paragraph one?

Why was it better for her to write the letter than just to put, "I am sick," on her Pioneer Report card?

What do you learn about the sister when you read paragraph one?

What do you learn about the sister when you read paragraph two?

In what way could these two paragraphs be beneficial to you when you write your next letter to the branch office?

SERVING WHERE THE NEED IS GREATER

What outstanding Scriptural examples do we have of Jehovah's servants serving where the need was greater? (Ex. 3:6-10; Acts 16:7-10; Phil. 2:5-8)

How will our displaying the spirit of Isaiah, expressed at Isaiah 6:8, move us to do all we can in supporting Jehovah's work?

What does Acts 20:24 indicate about Paul that moved him to do as much as he did in Jehovah's service? How can we imitate him?

Why might the branch office benefit from having the information outlined below if you make an inquiry about serving where the need is greater?

(1) Your name

(2) Your congregation

(3) Whether you are an elder or a ministerial servant

(4) Whether you are married and have a family

(5) If you have in mind a particular part of the country

(6) Your age and date of baptism

Why might there be an advantage to writing the branch office if you are in position to move where the need is greater?

If you can move only a short distance due to personal obligations, of whom might you inquire as to places to serve?

If you want to serve where the need is greater in territory that another branch office oversees, what should you do?

What are some factors to consider before finalizing a decision to serve in a certain place?

[EXAMPLES: Financial situation, family needs, health, and so forth.]

What might you do to get informed as to what is involved in serving where the need is greater?

Why should we give serious, prayerful consideration to serving where the need is greater? (Acts 1:8; 1 Tim. 2:3, 4)

Sample #1

REGULAR PIONEER REPORT

Name Mrs. John J. Witness
(Please print plainly. Show name as listed with Society.)

Address 811 Haven St. S.E. Atlanta, Ga 30315
(Street and number) (City) (Prov. or State) (Zone or Code)

Report for month of February 19 77

Total Books	Total Booklets	Total Hours	New Subs.	Ind. Mags.	Return Visits	Home Bi. Stud.
5	3	30*	1	30	10	5

Please make out one report card at the end of each month and promptly give it to the field overseer. If you were unable to devote 90 hours to the field service during the month, briefly state the reason here or on the other side. If you are working alone and not under a congregation assignment then send your report to the Society's branch office direct.

Lakewood, Atlanta, Ga — Paul Elder
(Congregation) (Signature of presiding overseer)

S-200 10/76 *Had an operation. See letter of 2/23/77 Printed in U.S.A.

Sample #2

HANS S INTERESTED
PLEASE PRINT (Name)

2315 POLAR ROCK AVENUE SW
(Address)

ATLANTA GA 30315
(City) (Province or State) (Zone or Code)

CONG. NO. U-5 LANGUAGE GERMAN
AWAKE! Subscription

☑ NEW 1 YEAR ☑
☐ RENEWAL 6 MONTHS ☐

Obtained by MRS JOHN J. WITNESS Date 3-18-77 Pioneer ☑

LAKEWOOD ATLANTA GA
(Congregation) (City) (Province or State)

Please make out in triplicate: original for the Society; a duplicate for the subscriber; the other one, marked COPY, to be retained by the congregation.

Watchtower Bible and Tract Society of New York, Inc.
117 Adams Street, Brooklyn, N.Y. 11201

M-101 Printed in U.S.A.

Sample # 3

Mrs. John J. Witness
Lakewood Congregation,
Atlanta, Georgia
811 Haven Street S.E.
Atlanta, Georgia 30315
February 23, 1977

Watchtower Society
117 Adams Street
Brooklyn, New York 11201

Dear Brothers:

I am writing about my desire to remain in the regular pioneer service. Recently I had a physical examination that showed that I had gallstones. I had an operation. I had to remain in the hospital two weeks. I am now at home but must keep my activity quite limited for the next month. Even after that, I must be careful for a month or so as to how much I exert myself.

In view of this, I can foresee that I will get behind on meeting my pioneer requirement of hours for the year. I do not know if I will be able to make up this time by the end of August. However, I would very much like to remain a regular pioneer if this is possible. I have been pioneering now for six years. They have been the happiest years of my life. I will understand though, if you suggest that I stop pioneering for a period of time. Your suggestions will be very much appreciated.

While in the hospital, I had a wonderful experience that encouraged me so much. One of the doctors serving his internship at the hospital visited me quite regularly. Thanks to Jehovah, I was able to keep a cheerful spirit in spite of the pain and discomfort. One day this doctor inquired about my cheerful spirit. This enabled me to give a witness about my Kingdom hope. He was favorably impressed. Thereafter, he came regularly to talk to me. I placed a Truth book with him. He accepted an invitation to attend the Kingdom Hall. He did so last Sunday. One of the elders started a study with him. I rejoice that Jehovah could use me even in sickness to share in attracting this doctor to His wonderful truth.

It is a pleasure to be working with you dear brothers in this lifesaving work. It is with keen anticipation that I await your reply to this letter.

Your sister in Jehovah's
service,

Mrs. John J. Witness

The Importance of Humility

OPENING DISCUSSION

Humility is a state of mind. The Greek expression translated "humility" means literally "lowly-mindedness." (Col. 2:18, 23; *Int.*) True humility has to do with the way a person views himself in relation to others, and is reflected in freedom from pride or arrogance. A person having it will be meek and lowly in spirit. He will demonstrate humility in his dealings with other persons.

When we have attained true humility it becomes easier for us to have empathy, that is, fellow feeling. We are then able to look upon others and their circumstances with compassion. We become deeply concerned with others in a personal way. We are able to put ourselves 'in the other person's shoes,' so to speak. We can see, feel and understand matters from his standpoint. With humility and empathy we can be of real benefit to others, building them up in a godly way.

Since we are all imperfect offspring of Adam, we tend to be interested primarily in ourselves. We are prone to think of our own advantage and convenience. Therefore, we all need to cultivate humility. This we can do by reasoning on our relationship to God and to our fellowmen, as outlined in the Bible, and then practicing the principles learned.

Of course, a person may learn humility by being brought low, humbled by experience. Jehovah humbled

the Israelites under Moses. He caused them to walk forty years in the wilderness, putting them to the test so as to know what was in their heart. No doubt many of the Israelites profited from this severe experience and gained humility from it. Perhaps you too have learned humility in a similar manner.

Whatever the circumstances under which it is gained, Jehovah does require true humility on the part of those who will receive life through his undeserved kindness. Practicing true humility will bring benefit and blessings to oneself and to others. But mainly it honors Jehovah, the One who made man in His own image.

QUESTION OUTLINE

EXAMPLES OF HUMILITY

How do Jehovah's dealings with imperfect men demonstrate humility on his part? (2 Sam. 22:36; Ps. 113:5-8; Rom. 8:20, 21)

As related at Philippians 2:5-11, what example of humility do we have in Jesus Christ?

How did he also demonstrate empathy in dealing with mankind? (Matt. 9:35-38)

How did Jesus give his disciples a lesson in humility on the night he was betrayed? (John 13;2-5, 12-27)

How can you imitate his fine example?

What future act will prove to be an outstanding example of humility on his part, and why so? (1 Cor. 15:24-28)

HUMILITY NEEDED IN OUR RELATIONSHIP WITH JEHOVAH

What is a primary reason why we should want to cultivate humility? (1 Pet. 5:5, 6; Prov. 22:4)

Gaining what knowledge helps a person to cultivate humility in his relationship with Jehovah? (Ps. 8:3, 4; Acts 17:28)

How does Jehovah respond to expressions of humility on the part of his servants? (2 Chron. 7:13, 14)

What must we admit with regard to ourselves if we are to submit ourselves to Jehovah in true humility? (Rom. 8:21, 22; Ps. 51:5)

In what way is heartfelt prayer a manifestation of humility on our part? (Matt. 6:12; 2 Sam. 24:10)

Appreciating what fact as indicated at 1 Corinthians 4:7 will help us show humility in our relationship with Jehovah?

Give examples of false humility, and explain why this would result in no benefit for oneself or for others. (Col. 2:18, 20-23; Rom. 14:17)

HUMILITY AND EMPATHY NEEDED IN OUR RELATIONSHIP WITH OUR FELLOWMEN

How will the one demonstrating humility build up peaceful relations with others? (Eph. 4:1, 2; Col. 3:12, 13)

Give some examples of your own, showing application of the principles in the above-cited scriptures.

[EXAMPLES: In your relations with other pioneers; with family members; with elders; with brothers in the congregation or with people you meet in the field.]

Will following the admonition of Philippians 2:3 to consider "that the others are superior to you" put you at a disadvantage personally? Why?

How will true humility on your part help you in the following situations?

You are being given constructive counsel for improving your field service.

You are being reproved for some wrong you have committed. (What if the person counseling you is mistaken and the counsel doesn't apply?)

You are losing time in field service because of having to wait for other publishers.

Your service is hindered because of inadequate arrangements for territory.

The people in the territory are unresponsive or even opposed to your efforts to help them.

(Mention and discuss other situations that may exist in your area.)

PRACTICAL ILLUSTRATIONS OF HUMILITY AND EMPATHY

What practical application could you make of Jesus' illustration recorded at Luke 14:7-11?

How was the illustration of the neighborly Samaritan a lesson in humility and empathy? (Luke 10:29-37)

Page 209 is blank for Notes!

Your Dependence on Jehovah

OPENING DISCUSSION

When the apostle Paul wrote to the Corinthian congregation concerning his experience in serving God, he said: "When I am weak, then I am powerful." (2 Cor. 12:10) By this statement he indicated his dependence on Jehovah. On another occasion he said: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

We need confidence like that. We need to rely wholly on Jehovah for his strength in doing the work he has given us to do. Such confidence and strength come from a diligent study of his Word and by personally and regularly approaching Jehovah in prayer. And, in approaching Jehovah, we need freeness of speech such as a confident and appreciative child would have in approaching his loving father.

This discussion is to enhance your appreciation of the privilege of prayer, to move you to use it more fully and to rely on Jehovah completely as you move ahead in the pioneer service.

QUESTION OUTLINE

COMING TO THE HEARER OF PRAYER

What convinces you that Jehovah does hear prayer? (1 Ki. 18:36-38; Acts 12:5-11; Heb. 5:7)

What are some of the various kinds of prayer? What is each of these kinds of prayer? Why is each im-

portant? (1 Thess. 5:17, 18; Ps. 33:1 and 1 Chron. 29:10-13; 1 Sam. 1:17; Eph. 6:18)

What matters should we feel free to take to Jehovah in prayer? (Phil. 4:6, 7)

How may a proper view of what we may request, and what Jehovah provides, aid us to continue in full-time service? (Luke 11:3)

Why should requests for forgiveness of shortcomings not be slighted in our prayers? (1 Ki. 8:46)

Why is it good to be specific about the sins concerning which we are asking forgiveness? (Dan. 9:4-6)

If God is going to forgive us, what must we be doing toward others? (Mark 11:25; Luke 11:4)

How can application of the counsel at Matthew 26:41 be beneficial? (Luke 21:34-36)

Why is it important to persevere in prayer? To what extent? (Dan. 6:10; 1 Pet. 4:7; Luke 18:1, 8)

Based on the following scriptures, list some of the things that are required in order for our prayers to be heard by Jehovah:

John 16:23

1 John 3:22

Proverbs 15:29

James 1:6, 7

1 John 5:14, 15

James 4:3

Under what circumstances is it appropriate to pray? (Mark 6:46; Acts 12:5; 16:25; 21:5, 6; 27:35; Neh. 2:4, 5)

PRAYING FOR JEHOVAH'S BLESSING, HIS DIRECTION, HIS SPIRIT

Explain the importance of prayer to Jehovah in connection with the following situations:

Doing personal study. (1 Cor. 2:9, 10; Jas. 1:5)

When personal decisions must be made. (Prov. 3:5, 6)

When seeking opportunities to witness to others. (Col. 4:3)

Having success in reaching the heart of sincere ones that we meet in our field service. (Acts 16:14)

Providing the needed aid to persons with whom we study. (1 Cor. 3:5, 6, 9)

When making decisions involving the congregation. (Acts 6:6; Luke 6:12, 13)

When we are confronted with situations that put our faith to the test. (Mark 14:35, 36; Ps. 55:22)

When officials seek to interfere with the preaching of the good news. (Acts 4:18-20, 29-31; 1 Tim. 2:1, 2)

Explain what prayers might be offered by you in connection with the following persons:

Those whom you are helping to learn the truth or to make progress spiritually. (Phil. 1:9-11; Col. 1:9-12)

Brothers who are undergoing persecution. (Rom. 15:30, 31)

Faithful ones with whom you have served in the past. (Col. 4:12)

Any who may be spiritually ill. (Jas. 5:16)

Those who are undertaking enlarged privileges of service. (Acts 13:2, 3)

Those who mistreat you. (Luke 6:27, 28)

"KEEP WALKING BY SPIRIT"

Why is unhindered operation of the holy spirit in connection with our service of prime importance?

If we truly walk in the footsteps of Jesus Christ and reflect godly qualities in our lives, of what is this an evidence? (1 Cor. 12:3; Gal. 5:22, 23, 25)

What kind of conduct and what attitudes would interfere with the operation of God's spirit in our lives? (1 Thess. 4:7, 8; Gal. 5:16-21)

How does holy spirit affect a person's qualifications to do work that God has assigned? (Ex. 31:2-6; 1 Cor. 12:4-6)

How does operation of the holy spirit affect the results that we have in declaring and teaching the good news? (1 Thess. 1:5, 6)

From the following scriptures, show how a person can receive and retain holy spirit:

Luke 11:9-13

Joshua 1:8 and 2 Timothy 3:16

Acts 1:8

Hebrews 10:24, 25 and 1 Corinthians 14:24, 25

Ephesians 4:30–5:2

Page 214 is blank for Notes!

Endurance That Results in Divine Approval

OPENING DISCUSSION

Jehovah requires endurance on the part of all who will gain his approval for life. (Matt. 24:13) Especially as we approach the end of this system of things, endurance should be a matter of serious concern to all of us, since Satan is trying to break the integrity of every servant of Jehovah.

Endurance means the capability of continuing under hardship without being overcome. As Christians, we must endure not only under severe difficulty or persecution but also in coping with situations in everyday life. Some of you no doubt have health problems, face opposition from family members or have financial difficulties. How do you react to such circumstances that call for endurance? Can you maintain joy while enduring?

Whatever you may face in the future, with the help of Jehovah's spirit you can endure.

QUESTION OUTLINE

LEARNING FROM EXAMPLES OF ENDURANCE

Why does God have a record in the Bible of the endurance of his servants of old? (Jas. 5:10, 11)

How are these experiences beneficial to us today? (Rom. 15:4)

What does Hebrews 5:7-9 tell us as to Jesus' endurance? What resulted to us from his faithful course? (Rom. 5:19)

Why does God permit trials to come upon his servants? (Jas. 1:2-4)

[MODERN EXAMPLES: One brother was in Communist prison for 5 years but he endured with Jehovah's help. How did he do it? He stated: "Right from the start I realized that I would have to take steps to stay strong in faith. No sooner had I been locked in my cell on the day of my arrest than I got down on my knees to pray . . . What spiritual strength and comfort prayer brought to me! . . . There are no guns, no walls, no prison bars that can keep the spirit of God from reaching his people!" After being released he continued right on in Jehovah's service. His partner, in like manner, endured in the same prison in solitary confinement for 7 years and after his release he said regarding his experience: "There is nothing spectacular, nothing heroic. It was just a case of 'endure; keep faith in God.' And that, I'm sure, is what you would do." (w65, p. 756-767)]

"YOU HAVE NEED OF ENDURANCE" (Heb. 10:36)

Why should we not be hasty about trying to get away from situations or assignments that require special endurance? (Jas. 1:4; Rom. 5:3, 4)

When we do endure, what indication does that give as to our heart? (Luke 8:15)

Why does God permit the wicked conditions to exist that result in severe persecution of his servants? (2 Pet. 3:9, 15)

Why is it not wise to let your mind dwell on morbid fears as to what future persecution might include?

What can help a person to endure persecution without breaking his integrity? (Prov. 27:11; Acts 5:41; Heb. 12:1, 2)

How may endurance be involved in the following situations, and what could be of help?

(1) Getting an early start in service.

(2) Cold (or hot) weather.

(3) Personality clash with your pioneer partner or another brother or sister.

(4) (Other local situations).

What can help you to endure under the following situations:

(1) Family opposition? (Matt. 10:34-37; Ps. 27:10; Mark 10:29, 30)

(2) Indifference to the preaching work? (Matt. 13:15)

(3) Discouragement over your own mistakes or over stumbling by others? (Rom. 7:19; Eccl. 7:9; 1 John 1:9)

How do the Scriptures help you to avoid being stumbled? (Ps. 119:165)

(4) When disciplined? (Heb. 12:11; Prov. 1:8)

(5) When your health is not good or during times of

depression? (Ps. 41:3; Matt. 11:28-30; Rom. 12:12)

(6) Tempted with prominent position or promotion to high-paying job but with less time for spiritual things? (Matt. 6:33; 5:3; Ps. 37:25)

(7) Pressures at work (discriminated against because of your high principles, for example)? (John 16:33; Ps. 55:22)

How will the following help you to endure so as to maintain a good relationship with Jehovah:

(1) Personal study, including meditation? (2 Tim. 2:15; Prov. 15:28)

[EXAMPLE: A brother after release from Hitler's concentration camps said: "When I was arrested I was thankful that I had not neglected personal Bible study, as it helped me to have the faith to endure." (w72, p. 525)]

(2) Christian association? (Heb. 10:24, 25; 1 Cor. 15:33)

(3) Field service? (Matt. 24:14; 28:19, 20)

(4) Prayer? (Prov. 15:29)

(5) Good conscience? (1 Pet. 3:16; 1 Tim. 1:18, 19)

ENDURANCE NOW HAS A WORK IT ACCOMPLISHES

While awaiting final realization of our hope, our endurance also serves to bring out fine qualities in us. (Jas. 1:3, 4)

James says that right now endurance has a "work" it accomplishes.

By enduring trial after trial we repeatedly exercise the right qualities and at the same time new ones are awakened.

Endurance's work is completed in that we gain a many-sided experience and a well-rounded-out understanding of how to take things; we are perfected in obedience and trust toward God.

HOW HAS THIS COURSE FORTIFIED YOU TO ENDURE?

What have you learned that will help you to *stay* in the pioneer service?

What have you learned in this Pioneer Service School that will equip you to encourage others to endure?

Why is love an important factor in enduring? (1 Cor. 13:7, 8; Rom. 8:38, 39)

(Discuss trials you personally have faced and overcome with Jehovah's spirit. With what benefits?)

REWARD FOR ENDURANCE

What did Paul say to commend the Thessalonian brothers for their endurance? (1 Thess. 1:3; 2 Thess. 1:4, 5)

What is the grand reward promised by God for those who endure? (Luke 21:19)

Page 220 is blank for Notes!

'Let Your Advancement Be Manifest to All'

OPENING DISCUSSION

When we finish our discussions in the Pioneer Service School and you go back to your regular routine of life, what are you going to do with what you have learned? From time to time reexamine what you are doing and ask yourself whether you are really applying what you have learned. As the apostle Paul said: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons."—1 Tim. 4:15.

Your advancement can be manifest basically in two ways: (1) By progress in conforming your conduct, speech and attitude to God's Word. (2) By taking hold of privileges of service that afford opportunities to serve Jehovah in fuller measure. Set goals for yourself, not merely as a matter of attaining to certain positions of service, but to enrich your worship of Jehovah in whatever capacity you now serve. Watch for privileges of service that are open to you. Reach out for these by qualifying yourself and making yourself available to be used by Jehovah as he desires.

QUESTION OUTLINE

BENEFITS FROM THE SCHOOL

(This will be a review of basic points that you feel are of special interest to you or that you feel will have a

particular application to you. Mention the name of the lesson, then highlight the valuable point[s] that were discussed in class. What scripture was especially important to you in emphasizing the point? The instructor will allow time for each of the following questions.)

Mention some practical things that you have learned about showing love to—

(a) Your family.

(b) Members of the congregation.

(c) Those to whom you witness and whom you teach in the field.

How did you find that your joy can shine through to—

(a) Your family?

(b) Those "related to us in the faith"?

(c) People in the world of mankind?

State your impression of the information discussed regarding—

(a) Study.

(b) Meditation.

(c) Meetings.

Describe your reaction to the discussions involving the following subjects; and how do you feel that this will aid you?

(a) Conduct.

(b) Attitude.

(c) Personal appearance.

(d) View of counsel.

"PAY CONSTANT ATTENTION TO YOURSELF"

(Your instructor has become personally acquainted with each of you during the school course. For about twenty minutes he will talk to the class about aspects of life and pioneer service that he feels will be especially helpful to those of you in your class group. Listen carefully to his admonition and prayerfully consider his counsel with a view to your continued progress in Jehovah's service.)

YOUR GOALS AS A PIONEER

Verse-by-verse consideration of 1 Timothy 4:11-16:

Verse 11—

How do you respond to the help and training of the teachers in your congregation?

Verse 12—

Why should you not let your physical age or years in the pioneer service be an obstacle to your advancement?

How do you feel that you can become an example in—

(a) Speaking?

(b) Conduct?

(c) Love?

(d) Faith?

(e) Chasteness?

Verse 13—

Explain your own goals as to—

(a) Public reading.

(b) Exhortation.

(c) Teaching.

Verse 14—

How can you avoid neglecting the opportunities that are available to you in the pioneer service?

Verse 15—

What is necessary on your part in order for your advancement to be manifest to all? How do you do this?

Verse 16—

Why is it important to pay attention to what you are as an individual? To what you teach others?

What will be the outcome if you really stay by the things that we have discussed from God's Word?

Explain how diligence in the following matters can contribute to your progress:

(a) Caring for your family responsibilities. (Titus 2:3-7)

(b) Putting the welfare of others ahead of personal convenience. (1 Cor. 10:24)

(c) Keeping material pursuits secondary to spiritual pursuits. (1 Tim. 6:6-8)

(d) Avoiding associations and entertainment that can corrupt morals. (Phil. 4:8, 9)

Point out how you feel that advancement could be made in the following matters:

(a) Conversing in a manner that upbuilds. (Eph. 4:25, 29)

(b) Improving ability to answer questions about our beliefs. (Col. 4:6)

(c) Having a humble estimate of self. (Rom. 12:3)

(d) Freely forgiving and overlooking the shortcomings of others. (Col. 3:13)

How can your goal to be a better pioneer be enhanced by adjustments in your personal schedule?

[EXAMPLES: Personal study, working with your mate and children, meeting and working with field service groups, weekend witnessing when others can share, taking care of home and domestic duties, and so forth.]

REACH OUT FOR ADDED PRIVILEGES OF SERVICE

How should we feel about reaching out for added privileges of service, and why? (Mark 12:30; Col. 3:23)

As to making themselves available for service, what does the Bible indicate that the attitude of God's people would be? (Ps. 110:3; Isa. 6:8)

Yet, are there factors that ought to be given careful consideration? (Luke 14:28)

Against what wrong motives in seeking advancement do the following scriptures warn?

1 Timothy 3:6

Galatians 1:10

Galatians 5:26

Consider the following goals you might reach out to attain:

Serving where the need is greater.

Special pioneer work.

Circuit work.

Gilead and missionary work.

Bethel service.

How can you demonstrate your interest in reaching your goal by properly training yourself? (1 Tim. 4:7-10)

What attitude will be necessary in order for you to receive the training and experience needed so that you can make advancement? (1 Pet. 5:5-10)

YOUR OWN COMMENTS

(You may wish to express yourself as to the training received in the Pioneer Service School. Your thoughts may involve the School's effect on you as a person, on the way you view pioneer service, or on your plans for the future. The instructor will allow time now for you to make such expressions of your heartfelt thoughts and feelings.)

Page 227 is blank for Notes!

Reaching Those Not Religiously Inclined

OPENING DISCUSSION

In many parts of the earth the majority of the people are not religiously inclined. But some of them have been assisted to make a change in their thinking, and they are now active praisers of Jehovah.

To reach those not religiously inclined, it is helpful to know why some have become irreligious, also what they believe now and why. This puts us in position to be empathetic in our dealing with them.—1 Cor. 9:19-23.

Those who are not religiously inclined include several groups with varying viewpoints. There are atheists, who deny the existence of God. Then there are agnostics, who say that no one can know whether there is a God or not. There are also deists, who believe in God but who feel that He remains indifferent to His creation. In addition, the materialists believe that the only thing that a person needs to consider in life is his own material well-being and that this is what should determine his conduct. These latter remind us of the Epicureans of old, who believed that getting pleasure out of life without doing harm to oneself was the main objective in living.—Acts 17:18; 1 Cor. 15:32.

Among the chief reasons why persons have become irreligious or atheistic are: (1) the hypocrisy of religionists, (2) corruption and wickedness prevailing without their being aware of any divine intervention,

(3) no satisfying answers to their questions about God and conditions on earth, (4) acceptance of what "science" says about evolution, taught from childhood onward, (5) giving in to the inclinations of the flesh and the bad influence of their environment.

These viewpoints that contribute to the irreligious outlook of so many persons bring dishonor to our God, Jehovah. We want to do all that we can to magnify His wisdom, love and righteousness. We should also desire to free others from suffering the present frustrations and the future destruction that will come from persisting in a course of ungodliness.

QUESTION OUTLINE

HOW SOME IRRELIGIOUS ONES HAVE BEEN ASSISTED

Why might our listening patiently and showing consideration for the expressions of irreligious ones be helpful to them? (Jas. 1:19; 3:13)

Why might our not pressing to have a conversation with an irreligious person be beneficial in some instances? (Prov. 25:15)

[EXPERIENCE: A former World War II officer was left an agnostic due to his observations of the inhumanity of war and the conduct of the clergy during war. He visited relatives in New York city, U.S.A., who are Jehovah's Witnesses. They knew how he felt, so they didn't try to preach to him. They left literature where he could get it. He read some literature, in which he got the reasonable explanation as to why God permits wicked-

ness. This opened his mind to read other literature. This prompted him to visit various churches to compare them with what he was learning from our literature. He said: "Before many weeks passed, my *intensive reading* made me realize that I had found the truth of God." (*Awake!*, June 22, 1971, pp. 21, 22)]

How might this experience help us in dealing with irreligious people that we come in contact with informally or as a result of formal witnessing?

Why might agreeing with some points made by irreligious people with whom we speak open the way for assisting them?

[EXPERIENCE: A man in central Sweden became an atheist due to the hypocrisy of religionists, unscriptural fears put in him in childhood, as well as not getting his legitimate religious questions answered by the clergy of the State Church. A youthful Witness at his door one day said that he was calling to stimulate faith in God. The man invited the Witness in to straighten him out. The atheist was respectfully listened to as he expounded on how Christianity must have failed, as is evident from all the corruption, wars and violence. He further asserted that scientific research and logical reasoning could not verify God's existence. The young Witness said that he could well understand the atheist's opinion and that it was shared by many. This raised curiosity. The Witness went on to show that one had to distinguish between so-called Christianity and true Christianity. He agreed with the atheist that professed Christians were guilty of all that he had mentioned, but not

so with true Christians. The Bible foretold and condemns imitation Christians. He elaborated on Christendom's failures. On his next visit he discussed the scientific aspects. He showed that there is "science that discovers, observes and describes *facts* about nature." The Bible agrees with such. Then there is science "that interprets and tries to explain the origin of things by means of hypotheses and theories." A Christian could not take a hypothesis for granted, he reasoned. He got the atheist to agree that the universe is here either because of an Intelligent Originator or by chance. Using a scientific publication, he showed that scientists say that for one protein molecule to come into existence by chance was so improbable that it would take billions of billions of years to happen. It takes hundreds of millions of identical protein molecules linked together to make one living cell! The atheist was quite impressed. After a few months of study he and his wife were attending meetings. (*Awake!*, Apr. 8, 1971, pp. 3-7)]

How does this experience show the need to find points on which you might be able truthfully to agree with persons?

What impressed you about the reasoning of this brother?

HELPING PERSONS WHO DO NOT BELIEVE IN THE EXISTENCE OF GOD

Why is it good to know why persons who are atheists have come to be such?

What might you ask an atheist to find out why he feels the way he does about God?

Why would it be wise not to belittle his disbelief in God?

How can knowing the main ideas in the teaching of evolution be helpful in reasoning with those who accept that theory? (Col. 4:6)

Note the three main ideas of organic evolution according to the *World Book Encyclopedia* (1973), Vol. 6, page 330:

"The theory of organic evolution involves three main ideas: (1) Living things change from generation to generation, producing descendants with new characteristics. (2) This process has been going on so long that it has produced all the groups and kinds of things now living, as well as others that lived long ago and have died out, or become extinct. (3) These different living things are related to each other."

Why is it wise to leave the burden of proof for the evolution theory to those who believe it?

How does Paul's expression at 1 Corinthians 2:1, 2, 5 help us to see the need to stick to presenting the Bible's reasonable answers to questions that evolutionary ideas do not satisfactorily answer?

Note some questions that evolutionary ideas have left unanswered:

Why do we not see living things evolving from one kind to another now?

Why do animals and plants reproduce only according to their kind? (Gen. 1:11, 21, 24-28)

How could life come from something without life? (Ps. 36:9)

How could you explain to a person that it is not unscientific to believe in God? (Heb. 3:4; Ps. 19:1, 2; 94:9)

Why might discussing the function of the eye, ear or other body parts assist atheists to appreciate that belief in God is scientific? (Ps. 139:14-16; Prov. 20:12)

HELPING PERSONS WHO DO NOT KNOW WHETHER THERE IS A GOD OR NOT

Why would a person's not knowing why God has permitted wickedness tend to make him question God's existence or concern for mankind?

How do the scriptures listed below help one to understand why God has permitted wickedness?

Job 1:8-12

Jeremiah 10:23

2 Peter 3:9

Proverbs 27:11

Why might your reasoning with the agnostics on these scriptures help them get a more balanced view of God?

How does Jehovah's view of time explain why it seemingly has been 'so long' that wickedness has been permitted? (2 Pet. 3:8)

How could you show that the time Jehovah has allowed has really worked to the advantage of the householder?

[EXAMPLES: If he had not allowed Adam and Eve time to bear children, none of us would have ever lived. If his long-suffering had run out one hundred years ago, practically no one now on earth would have had opportunity to gain eternal life.]

Why will the amount of time that Jehovah has permitted wickedness eventually become insignificant? (2 Cor. 4:16-18; Acts 24:15)

What blessings of life could you point to as evidences of God's love from which the householder himself benefits?

[NOTE: Could use examples from lesson on "God's Kingdom—A Reality."]

Regarding the matter of hypocrisy, how could you show that the Bible does not support the conduct of Christendom's religions? (2 Tim. 3:5; 2 Pet. 2:1-3)

HELPING PERSONS WHO ARE PLEASURE-SEEKING OR ARE INTERESTED ONLY IN THEIR MATERIAL WELL-BEING

How could you use Ecclesiastes 5:10, 11 to help a householder see the wisdom of not making material things the center of his life?

Why might reasoning with him on the uncertainties of life and the unreliability of people prompt him to adjust his thinking? (Eccl. 2:18, 19; Luke 12:16-21)

What are some of the disastrous results that come from pursuing "pleasure" from drugs, alcohol, high-speed driving, promiscuous sex or some types of sports? (Gal. 5:19-21; 6:7, 8)

What are some other ways that people in your territory seek pleasure?

How can you assist them to see the contrast between the pleasure that results from doing what they do and that which comes from serving Jehovah? (Prov. 10:22)

How might we reason with them to help them appreciate that although the "highs" may seem higher, the accompanying depressions are lower?

How will reflecting on the consequences resulting to those seeking worldly thrills be a protection to you, a pioneer?

Why would it be damaging to you to consider with envy the material prosperity of others in the congregation who may or may not be pioneers?

How might one who has abandoned materialistic pursuits or worldly thrills again be enticed into them?

How can this be avoided?

WHAT HOPE FOR THE FUTURE?

How might a consideration of the future have a sobering and beneficial effect on the irreligious?

What future do such people envision? What basis do they have for hope?

What does the Bible say about the future of one who continues to be irreligious? (Ps. 37:2)

In contrast, what benefits are now being enjoyed by those in the spiritual paradise?

What effect is the application of Bible principles having on our lives?

How will our reminding ourselves of these things be a protection for us?

Why should the Kingdom message be appealing even to the irreligious? (Rev. 21:1-4; Dan. 2:44; Ps. 37:9-11, 29)

Page 237 is blank for Notes!

No Part of the World

OPENING DISCUSSION

The Scriptures are clear that a Christian, like Jesus Christ, is "no part of the world."—John 17:16.

What does it mean that we are no part of the world? Does it mean we are not interested in people who are not Jehovah's Witnesses, or that we have time to deal with them only when we are witnessing? (Gal. 6:10) Does it mean that we do not care about the moral problems of the community in which we live? By no means. Jehovah's Witnesses do much to improve the community—contributing to education, helping families to cope with their problems, aiding young people to find a truly worthwhile purpose in life, and so forth. But we do it in harmony with Bible principles. And, we recognize that the complete remedy lies with God's kingdom.

As we review our position of separateness from the world, consider how much we are benefited and how greatly we have been protected by the counsel of the Scriptures.

QUESTION OUTLINE

WHAT IT MEANS TO BE NO PART OF THE WORLD

The Bible says that "God loved the world so much" that he gave his Son for it. (John 3:16)

What is "the world" that God loved?

How can we show that we share his love?

The Scriptures also tell us, "Do not be loving either the world or the things in the world." (1 John 2:15) What does that mean?

"The spirit of the world," mentioned in the Bible, is the animating, energizing force, the persistent inclination that controls the world of mankind. It moves the world to certain characteristic conduct; to speak, to think and to adopt attitudes and viewpoints that follow a definite pattern.

How does 1 Corinthians 2:12 show the difference between "the spirit of the world" and God's spirit?

What "spirit" dominated Noah's attitude after the Flood in contrast with that of the antediluvian world as brought out in Genesis 8:20, 21; 6:11, 12?

By his example and by counsel, Jesus warned his followers against involvement in what activities that reflect "the spirit of the world"? (Matt. 26:52; John 6:15)

Who controls this world's "spirit," and how? (1 Cor. 2:12; 2 Cor. 4:3, 4)

What is God's view of anyone loving the world? (1 John 2:15)

What blessing will result to us by having Jehovah's spirit as shown in 2 Corinthians 3:17 and 2 Timothy 1:7?

How does BAD ASSOCIATION influence one to be a part of the world? (1 Cor. 15:33)

What could be "bad" association for a Christian?

What good can result from our association with fellow Christians according to the following scriptures?

Hebrews 10:24, 25

Proverbs 13:20 and Psalm 111:10

Psalm 133:1

How did the psalmist feel about where and with whom he spent his time? (Ps. 84:10)

What would you do for good association if you were pioneering in isolated territory?

How do we know that money or MATERIAL THINGS are not wrong in themselves? (Eccl. 7:12; Job 42:12)

How does Hebrews 13:5 reveal the attitude toward material things that must be guarded against? (See also 1 Timothy 6:9, 10.)

In contrast with the worldly view that material things bring happiness, with what does Proverbs 3:13-18 show that happiness is really connected?

Why do Christians need to be alert constantly to maintain a good balance when it comes to material things?

How could the desire for too many material things affect the life of a pioneer?

How was Jesus a fine example in shunning the world's materialistic view? (Matt. 8:20; 6:33)

How does following the Bible's counsel on this matter contribute to real happiness?

How does 1 Corinthians 6:9, 10 reveal God's mind on SEXUAL IMMORALITY?

Discuss how the following situations could ensnare one and result in wrong conduct:

Working regularly in the service alone with one of opposite sex not your mate.

Conducting a Bible study alone with a householder of opposite sex.

Dating worldly persons.

Petting someone other than one's marriage mate.

Reading pornographic literature or watching immoral movies.

How could you use the following scriptures to safeguard yourself from the dangers mentioned above?

Romans 12:2

Philippians 4:8

James 1:14, 15

1 Corinthians 7:1

Proverbs 22:3

1 Corinthians 10:31, 32

Do you feel that following the Bible's standard on good moral conduct really contributes to enjoyment of life? How?

DISHONESTY is a common practice in the world. What is God's view of honesty as expressed in Leviticus 19:35, 36?

How will your being honest add weight to your witnessing in your community?

[EXAMPLE: A firm in New York city had several branch stations whose employees were suspected of stealing. Each employee was interviewed at a meeting and fired for stealing, until they came to four of Jehovah's Witnesses. The detectives commended them, for they were the only ones who had not stolen anything. These four were then offered managerial jobs. (w75, p. 293)]

Christians must guard against the misuse of DRUGS.

The Greek word *pharmakia* used in the Bible is translated "practice of spiritism," "sorcery" or "witchcraft," and means "druggery." (Gal. 5:20; Rev. 18:23; 21:8; 22:15, *Int.*)

Why was Jesus' refusal to take a drug as mentioned in Mark 15:23 an evidence of godly wisdom?

The misuse of drugs and excessive drinking of alcohol weakens inhibitions and control and lowers the bars of morality.

In view of this, what does Proverbs 25:28 show would result to one who lets such things weaken him?

How does 2 Corinthians 7:1 apply to the use of tobacco?

How would our abstaining from tobacco and the misuse of such drugs as betel nut, coca leaves, marijuana, opium and similar products set us apart from the world? (2 Cor. 6:17; Rom. 12:1)

How could drugs be a danger to one in full-time service?

How will following Bible counsel protect you and contribute to happiness?

How did Jehovah express his hatred of VIOLENCE in the days of Noah? (Gen. 6:13)

What could mold our thinking to view violence as the world does?

Under what circumstances might we be tempted to use violence?

How does the Bible protect us from such a course? (Prov. 3:31)

Allowing DIVISIONS or a spirit of sectarianism to develop would label us as being like the world.

What does the Bible say about this? (1 Cor. 4:6)

How could a pioneer contribute to divisions between his brothers?

What might cause you to set yourself or certain brothers above others?

What is the benefit of holding to the counsel of the Scriptures and not exalting one brother above another? (Ps. 133:1)

Avoid ENVY, JEALOUSY, FITS OF ANGER.

What are some of the circumstances under which a Christian might find that he gives in to such emotions?

What can aid you to avoid doing so? (Gal. 5:22-24; Luke 11:13)

Why should we avoid such emotions?

GODLY QUALITIES mark us as being separate from the world.

In contrast to the worldly attitude of being haughty, what is the proper attitude of a Christian? (Phil. 2:3)

How will the quality of humility help you?

How does love mark us as being no part of the world? (John 13:35)

Why is it important for a pioneer to set a good example in being physically clean? (2 Cor. 7:1)

How will cleanliness reflect favorably on your service?

LOVING THE WORLD AS GOD LOVES IT

What is the principal way that we can properly show love for worldly people?

What scriptures show that it is also proper to demonstrate humanitarian kindness to people who are not Jehovah's Witnesses?

In what ways might this be done?

But against what involvement must we be on guard?

If anyone objects that Jehovah's Witnesses do not share in programs to improve the community, how could you point out the relation between the activities of the congregation and the needs of the community?

But to what do we direct their attention as the complete solution to such needs?

Page 245 is blank for Notes!

Bible Prophecies for Our Time

OPENING DISCUSSION

Bible prophecy is of special value to us. Why? We should use it in the field service to prove the inspiration of the Bible, to explain the meaning of world conditions and to help God-fearing ones to act with urgency now. It also stirs us personally as we prepare for events in the immediate future and look forward to the coming new order.

QUESTION OUTLINE

PROPHECY IS ONE OF THE STRONGER PROOFS OF THE BIBLE'S INSPIRATION

Though man cannot tell with accuracy what the next day will bring forth, Jehovah foretells events with accuracy and in detail. (Prov. 27:1; Isa. 46:9, 10)

How do the following verses illustrate that Bible prophecy is specific, even giving names, places, and on occasion, the time for events to occur?

Isaiah 44:24, 27–45:2

Daniel 8:3-8, 20-22

Daniel 9:25

Luke 19:28, 41-44

Some prophecies pointed far in advance to our time, the end of this system of things, and beyond. How do the following scriptures bear this out?

Daniel 12:1-4, 9

2 Timothy 3:1-5

Revelation 6:1-8, 15, 16

How do such prophecies give clear indication that the Scriptures were inspired by God and did not come by man's will? (2 Tim. 3:16; 2 Pet. 1:21)

USE BIBLE PROPHECY TO EXPLAIN THE MEANING OF WORLD CONDITIONS

Our adhering closely to what is written will make it possible for us to be workmen with nothing to be ashamed of. We will be handling the word of the truth aright. (2 Tim. 2:15)

We frequently use Matthew 24 in our field service. Do we explain it correctly?

The prophecy recorded in Matthew 24:4-22 had a first-century fulfillment. Our understanding how it was fulfilled then will help us to apply it correctly now.

As shown at Matthew 23:39–24:2, specifically what did the disciples have in mind when asking the question at Matthew 24:3?

Verses 4-22 give Jesus' answer to their question about the end of the Jewish system of things and its temple in the first century.

What took place in the first century in fulfillment of verses 6-8? (Acts 11:27, 28; see also w70, pp. 44, 45.)

Since this prophecy was fulfilled between the

years 33 and 70 C.E., did the wars referred to in verse 6 take place in a time period different from that of those referred to in verse 7?

What took place then in fulfillment of verse 9? (Acts 7:59–8:3; 12:1-4) Verse 14? (Col. 1:23)

Why were the Roman armies that were attacking Jerusalem, even up to the temple area (considered holy by the Jews), the disgusting thing?

According to Matthew 24:15, what was the purpose of those Roman armies or "the disgusting thing"? (Luke 21:20)

What were discerning Christians in Judea in the first century to do when catching sight of the disgusting thing standing in the "holy" place? (Matt. 24:16)

How did Jesus indicate that there was urgency to the matter? (Matt. 24:17-20)

What was the tribulation that struck in the first century? (Matt. 24:21, 22)

NOTE: Matthew 24:4-22 also had a later fulfillment.

Using the following scriptures, how would you show an interested person that these scriptures were to have a future fulfillment? Matthew 24:21; Luke 21:7, 24

Verses 6, 7 refer to wars and reports of wars, with nation rising up against nation.

What evidence of this have we seen since 1914?

In view of the fulfillments in the first century, do the wars of verse 6 in modern times take place at a different time period from that of those of verse 7?

Does verse 7 necessarily refer to world wars?

What evidence of food shortages and earthquakes in our time can you point to in fulfillment of the prophecy?

What fulfillment of verse 9 have we seen in our time?

What fulfillment of verses 10-12 have we seen?

What lawlessness against God has been in evidence?

How are humans treating one another in fulfillment of verse 12?

To what extent is the good news of the Kingdom being preached? (See the latest *Yearbook*.)

What new aspect has the "good news of the kingdom" taken on in the second fulfillment since 1914?

What is the "disgusting thing" in our day?

When it comes to stand in Christendom's "holy" place (the realm of operations and claimed religious rights that Christendom views as "holy"), what will the objective of the "disgusting thing" be? (See w75, pp. 742-744.)

When this happens will there yet be an opportunity to flee in our time? So, when must flight be made?

What final fulfillment of verse 21 yet lies ahead?

What events before and since the first century have brought greater tribulation than the destruction of Jerusalem?

Verses 23-28 apply after 70 C.E. (See w75, p. 275 ¶14; *Thousand Years* book, pp. 320-331.)

Against what were true Christians protected by the warning contained in those verses?

Matthew 24:29–25:46 applies from 1914 onward.

Jesus foretold that "after the tribulation" of 70 C.E. 'the sun would be darkened, the moon would not give its light, the stars would fall from the heavens, and the powers of the heavens would be shaken.' (verse 29)

How do worsening world conditions and the dark prospects of the future lead to fulfillment of this prophecy? (See *Aid*, p. 733, column 2; compare Isaiah 24:4, 7; Deuteronomy 28:29, 66, 67.)

NOTE: The royal "presence" (*parousia*) of Christ Jesus (Matt. 24:3, 27, 37, 39) in Kingdom power applies from 1914 onward whereas Christ "coming" (Greek participle, *erkhómenon*) (Matt. 24:30, 42-44) refers to him as coming as Jehovah's executional officer at the "great tribulation."

Since 1914 C.E., how many years have passed in this generation?

What verses could you use to help someone see the need to act with urgency in doing God's will? (verse 34)

Why is there a need for all who desire God's favor to live every day as if it were their last day of life in this old system? (verses 36, 42, 44)

How would you show a student where he should look for spiritual food at the proper time during the close of this old system of things? (verses 45-47)

HOW BIBLE PROPHECY CAN AID US

Our careful reading of prophecy prepares us for the future by giving us accurate insight into events yet to occur before the coming new order.

It also puts us in a position to help new ones to see what the future holds and what is required of them.

Could you explain the prophecies in Revelation chapter 17 and 19:19, 20, in an understandable way?

Read Revelation 17:1-6.

What is symbolized by the great harlot? (Rev. 18:2, 3)

How would you explain this, using points in verses 3-6?

What is the scarlet-colored wild beast that has carried her as she has been accomplishing her purpose? (verses 7, 8, 11)

Of the seven heads, which were the five that had "fallen" in John's day? Which is referred to as the one that "is"? Which is the one that had "not yet arrived" in the first century C.E. but that would 'remain in existence for a short while'? (verses 9, 10)

What do the ten horns picture? (verse 12; see *Finished Mystery* book, p. 326 ¶3.)

What is the significance of the number 10?

Who will turn on the harlot and devastate her? (verse 16)

Is it to be expected that they will turn on Jehovah's people too?

What is the "one thought" that God has put into their hearts: To devastate the harlot? Or to give their authority to the wild beast? (verses 13, 17; see *Man's Salvation* book, pp. 243, 244.)

Why is it urgent that we help God-fearing persons to see the need to flee now from any connection with Babylon the Great? (Rev. 18:4)

Read Revelation 19:19, 20.

What is the wild beast in this prophecy? (Rev. 13:1, 2)

What is the false prophet? (Rev. 13:11-15)

What is the image of the wild beast?

When the wild beast, the kings of the earth and their armies war with Christ Jesus and his army, of what is that a description?

What is indicated by the expression that they are "still alive" when they are hurled into the lake of fire?

Is it, therefore, some great calamity striking this old system of things that alerts us to the approach of the great tribulation?

What did Jesus say about this? (Matt. 24:44)

Why should Christians not be misled by the apparent prosperity in some nations? (Luke 21:34-36)

Other matters we should learn from the Scriptures:

Will Jehovah's people share in the attack on Babylon the Great?

How long will it last? (Rev. chaps. 18, 19, 21)

Who will be aligned against Jehovah's people during the "great tribulation"? (Ezek. 38:14-16)

How should we react toward those who make such an all-out attack against us? (Rom. 12:17, 19)

What has God promised to do for his people at that time? (Isa. 54:9, 10, 17; Rev. 7:13, 14)

Shining as Illuminators in the World

Shining as Illuminators in the World

-Phil. 2:15.

Pioneer Service School

Textbook

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PIONEER SERVICE SCHOOL COURSE

(Each Unit comprises three hours)

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Explanation of Pioneer Service School Course

TO THE PIONEER: As a pioneer publisher of the good news you have already had much experience in field service. Indeed, some of you have spent many years in the full-time preaching and teaching work. In addition to learning from your own experience in the field, all of you have benefited greatly from progressive training received through the congregation. Some of you have had other special assistance to equip you for pioneer service.

We are sure that the years you have spent in pioneer service have brought you much joy. Especially have you been rewarded upon seeing changes in the lives of people, as those responding to your loving assistance have become genuine disciples of Jesus Christ.

In the Pioneer Service School Course you will observe that you are being encouraged and helped basically along three lines: (1) To walk with Jehovah as followers of Jesus Christ; (2) To abound in love for the whole association of brothers; and (3) To shine as illuminators in the world. The course has been designed to encourage and assist you to continue in faithful Kingdom service. The spiritual discussions outlined in the course will build your faith and trust in Jehovah. You will be drawn even closer to him. Also you will find practical suggestions for application in the field, as well as other suggestions regarding personal organization. When properly applied, these suggestions should help you to become even more effective in the various aspects of your Kingdom service. Your joy in pioneer service will grow.

It is expected that you too will make a fine contribution to the effectiveness of the course. You will be able

to do this as you participate fully in group discussions. Let others benefit from your expressions and experiences just as you will benefit from those of the other pioneers. In this way the course will prove to be a genuine "interchange of encouragement," as mentioned by the apostle Paul at Romans 1:11,12.

Please keep in mind that, to a large extent, what you get out of this Pioneer Service School will depend on what you are able to put into it. There is no reason for any one of you to be fearful or apprehensive about attending the school. Your participation will be on a volunteer basis. While there are no tests, written reviews, examinations or grades you will benefit most from the time spent in the school by just being yourself, by being attentive, participating in and enjoying the course. With Jehovah's blessing on your good effort, you will experience refreshment and enjoyment while receiving great practical benefit for your continued pioneer service.

We suggest that you not be concerned with making extensive notes. You will be able to take this publication home with you when you finish the course. For that reason room is left at the bottom of each page and in the margin for you to make the few notes that will be helpful to you personally.

There is no assignment of required homework during the time you will be attending the school. However, if you are able to spend some time looking over the outlines before they are considered in class, you will find that to be beneficial.

During the second week of school, problems you have as a pioneer will be considered. Feel free to put these in writing ahead of time and hand them to the instructor.

Throughout the entire course of the school you should have in mind making personal application of the information being considered. It would be well to ask yourself questions such as: How can I use this information in the field? How does it apply to me personally? How can this help me in working with other brothers and sisters in the congregation? How can I use this information to make my service more effective? How will it enrich my relationship with Jehovah?

TO THE INSTRUCTOR: The effectiveness of the Pioneer Service School will depend in great measure upon the thorough preparation made by the instructor. It is important for you, as the instructor, to be familiar with all the Scripture texts cited in the outline, and to be prepared to make application of these texts to the points covered. These key points are suggested, in most cases, by questions designed for teaching. When properly used, the questions will aid those present to cultivate thinking ability and to analyze scriptures more carefully. The pioneers will be helped to make fuller application of God's Word in their own lives. They will be able to explain more clearly to others the grand truths concerning Jehovah's purpose. The more familiar you are with the outlines, the more effective you will be in putting the material across for the benefit of the pioneer brothers and sisters.

Most of the outlines begin with a brief statement setting forth the reason for the lesson and outlining its general scope and direction. The outlines, with questions and citations of clarifying scriptures, take the class farther into the subject material through group discussions. Points are, in most cases, expressed in question form so that you can ask them just the way

they are in the textbook However, you should feel free to rephrase points or to use supplementary questions when you believe that this will aid the class to grasp the material. The outlines are flexible to allow for local application of the material being considered, since this may vary somewhat from one place to another.

You will note the course is divided into three-hour teaching units. Altogether there are twenty of these. You may arrange for a ten-minute break where it would be most convenient somewhere near the middle of the period. You will not be able to deal extensively with every point in each outline. However, you should avoid spending so much time on one part of an outline or unit that you have to omit other sections because of running out of time.

Some flexibility is allowed for rearranging the units. For example, you may find it advantageous to arrange a classroom teaching unit in place of a field service unit in the event of inclement weather. Also, in some parts of the world it may not be feasible to have field service periods. In such cases other material in the course may be enlarged upon or reviewed. Some additional outlines are included at the end of the course and these may be used as needed. If the branch office is supplying one or more outlines especially needed in your area, these will be worked into the course at appropriate places.

During the first teaching unit at the beginning of the course, it would be well for you to discuss with the class pertinent information in this introduction. At that time you should also discuss whatever information the pioneers will need in order to understand the operation of the school, what is expected of them and how they can cooperate with the local arrangements for the oper-

ation of the school Some time should be taken to answer personal questions they may have and in general to help them to get acquainted and to feel at ease for starting the course.

The school sessions can be scheduled in harmony with what is best locally as determined by the branch office. If two units are scheduled each day, with either morning and afternoon sessions or afternoon and evening sessions, the school would run for ten days. This could be arranged to extend over a period of two weeks with classes conducted five days each week. Or it might be handled in ten consecutive days, beginning on a Friday and ending on the second Sunday. In some cases you may find it most appropriate to present one unit each day in the evening or other convenient time, doing so for 20 days, which would make the school a four-week course.

We are certain that you will highly esteem the privilege you have of conducting the Pioneer Service School. With Jehovah's blessing upon your diligent effort in this regard, the school will provide lasting encouragement and much practical assistance to the pioneer publishers attending.

Getting Acquainted with Jehovah as a Person

OPENING DISCUSSION

Getting acquainted with Jehovah as a person means more than being convinced that there is a God. It means coming to appreciate his marvelous qualities, his purposes, and his ways of doing things. Although we will never fully understand his incomparable wisdom and loving ways, what we can come to know about him **will** enrich our lives. It will motivate us to give him the praise that is due.

The apostle Peter states that, since we are near the end of this system, we should be concentrating on "what sort of persons" we ought to be in "deeds of godly devotion." Godly devotion has to do with how we feel about Jehovah as a person. If a person develops for Jehovah the kind of feeling that he would have for a respected and dearly loved father, then deeds indicating that attitude will be naturally forthcoming. —Mal. 1:6; 2 Pet 3:11.

Jehovah has a lifesaving work for us to do by means of our public preaching and disciple-making. Paul refers to himself and Apollos as Jehovah's fellow workers. Similarly, as we develop this close acquaintanceship with Jehovah, the feeling of being a fellow worker grows. We more freely call on Jehovah in prayer. By cooperating closely with him in his work, we are assured of his presence and backing.—1 Cor. 3:6-9; 2 Cor. 6:1.

Your desire is to continue in the pioneer service and to enjoy it. Your continuing to find pleasure in this work depends in considerable measure on the extent to which you exert yourself to know Jehovah as a person.

QUESTION OUTLINE

HOW ONE GETS TO KNOW JEHOVAH AS A PERSON

What must we acknowledge about Jehovah, according to Psalm 100:3?

How do we show that we do acknowledge this?

Romans 1:20 mentions one source of information that can help us to get acquainted with Jehovah. What is it?

Why do not all people discern this?

What is the main source of information about Jehovah? (2 Tim. 3:15-17)

By what methods does it acquaint us with him?

In addition to observing the visible creation and reading the Bible, what must we personally do to appreciate the kind of person Jehovah is? (Ps. 143:5)

According to Psalm 34:8, why does one's personal experience in dealing with Jehovah help one to know him?

How have your experiences in field service deepened your appreciation for Jehovah?

[EXPERIENCE: Brother Pillars was brutally beaten in Winnsboro, Texas, in 1942, but stated:

"I felt little or no pain." Though he was hung with a new one-half-inch rope, the rope broke, moving some men to testify in a grand jury hearing: "We knew it was the Lord that broke it." (yb75, pp. 188-190)]

How would an experience like that help you to get to know Jehovah better?

WHAT WE LEARN ABOUT HIM THROUGH HIS VISIBLE CREATION

How much of Jehovah's wisdom has been tapped by man's studying God's visible creation over the past 6,000 years? (Job 26:14)

What in creation impresses you most about Jehovah's (a) love? (b) wisdom? (c) power?

If Jehovah had not standardized his creation, what complications would doctors and scientists in other fields have?

(NOTE: All human creatures, as well as those of each animal kind, have their body organs located in the same place. The makeup of the air, water, and so forth, is the same all over the earth.)

What does this lead us to expect of Jehovah in connection with morals?

What evidence is there of man's possessing a conscience?

What is the conscience? (Rom. 2:14, 15)

What must we conclude about Jehovah in view of our possessing a conscience?

How can we become better acquainted with Jehovah through his visible creation? (Ps. 145:5, 6)

WHAT WE GET TO KNOW ABOUT JEHOVAH THROUGH HIS INSPIRED WORD

To go beyond what we can learn about Jehovah through the visible creation, what do we need? (Ps. 25:4, 5)

Did Jehovah need anything before he started creating? (Acts 17:25)

Therefore, what quality of Jehovah is highlighted by his creating the Word and giving him the privileges He did? (John 1:1-3)

According to Romans 5:8, what is the most outstanding expression of Jehovah's love for mankind?

How can we show that this expression of his love has touched our hearts? (Matt 5:43-48; 6:14, 15)

[EXAMPLES: When we deal with worldly people who are crude and selfish. When we deal with brothers who do things that are wrong and offensive.]

Jesus indicated that Jehovah is the Supreme Standard of goodness. (Mark 10:17, 18) What are some of the ways that he has manifested this goodness? (Ex. 34:6, 7)

Why can we be assured of complete justice in Jehovah's dealings with us? (Gen. 18:25; Acts 10:34, 35)

In the field service how could you help someone to appreciate this?

Why should we be encouraged by reason of Jehovah's almighty power? (2 Chron. 16:9; Matt. 19:26)

[EXAMPLES: If we are witnessing in a city where crime rate is high. Or if we are in a country where there is a ban or a great deal of opposition.]

How has learning Jehovah's will, as expressed in the Bible, beneficially affected your life? (1 Pet. 4:2; 1 Tim. 2:3, 4)

STEPS A PERSON MUST TAKE IN ORDER TO BECOME KNOWN BY JEHOVAH

What must a person recognize that he needs before he can have an approved standing with Jehovah? (2 Cor. 5:20, 21)

What steps do the Scriptures outline for a person to take in order to walk with Jehovah? (John 17:3; Heb. 11:6; Acts 3:19; Matt. 16:24; 1 Pet 3:213

What is involved in each one of these steps?

How can we make our Bible students progressively aware of these steps?

WE BENEFIT WHEN WE BECOME INTIMATELY ACQUAINTED WITH JEHOVAH

What are some of the benefits we receive from being acquainted with the Source of life? (Ps. 36:9)

[EXAMPLE: Man born deformed. Short, deformed spine with one leg two inches shorter than other. Never knew his father or half sisters and half brothers. His stepfather made the mother take him to

grandmother's to live when young. At age twenty-four he was living in old folks' home in Berkeley, California. Found by Witnesses, studied, came into truth. Said: "You can't imagine how good it feels for a person with my background to be completely accepted, but I have been by Jehovah's Witnesses. They always pick me up for the meetings, they invite me to their homes, and in every way they make me feel that I am wanted." *{Awake!*, Oct. 22, 1975, pp. 19, 20)]

How does this experience show that brothers involved were benefited from getting acquainted with Jehovah?

Page 17 is blank for Notes!

Pursuing the Way of Love

OPENING DISCUSSION

Love originates with Jehovah, not with man. Therefore to understand what love is and how it is expressed we need to look to Jehovah and examine his Word. The Bible states that God is love. As the record reveals, his love is not withheld from persons who have not first shown love to him, nor is it quickly withdrawn from persons who fail to show appreciative response. Yet his love of righteousness is balanced with hatred of wickedness. Because his love seeks the lasting welfare of his creatures, the things that he provides are truly for their good. His love expressed toward faithful ones does not diminish, no matter what the circumstances into which they may come.

While Jehovah has created us with the capacity to show love, all of us have found that, as imperfect creatures, our normal inclination is not always toward love. That is why it is necessary for us to *pursue* the way of love. We need to put forth a continued effort to follow such a course. Doing so should be a matter of chief concern to us.

As a pioneer, are you always alert to ways that you can show love to God and to your fellowman? For instance, when dealing with members of your own family, when with your Christian brothers and sisters, here in school, in the field? Wherever you are, think constantly of how you can show love to others. As you do, you will give evidence that you are trying to

be an imitator of God and that you are in fact pursuing the way of love.

QUESTION OUTLINE

PERFECT EXAMPLES

What are some expressions of love from Jehovah and Jesus Christ that you appreciate? (John 3:16; Acts 14:16, 17; John 15:13; Matt 9:35-38)

HOW CAN YOU SHOW THAT YOUR WAY IS LOVE?

Consider 1 Corinthians 13:4-8, verse by verse. To the extent possible, apply to situations that affect pioneers. (For additional information see w74, pp. 439-443; *Aid*, p. 1082 ¶3-p. 1083 ¶4.)

Read verse 4:

Give Scriptural and modern examples of (a) long-suffering (Rom. 2:4) (b) kindness.

How can you as a pioneer show both long-suffering and kindness at the same time (1) in the congregation? (2) in the field?

Do you know of a situation where a pioneer showed long-suffering and/or kindness with good results?

[EXAMPLE: A pioneer was accused by an opposed, abusive woman of being interested only in selling books. He bore all of this with long-suffering. Some days later he observed a boy on the street crying because he had no ice cream as other children did. The pioneer gave him money for ice cream. The boy told his mother, the woman who

had accused the pioneer. She apologized, studied and came into the truth. What a fine result from the long-suffering and kindness shown by the pioneer. (yb66, pp. 180, 181)]

What can stir up jealousy, according to what you have observed?

How will love help you to avoid or overcome jealousy? (Rom. 12:15)

Why will a loving person not brag about placements or other successes in the service? (Jer. 9:24)

How does love help us to keep a healthy view of ourselves and not get puffed up? (Rom. 12:3)

Read verse 5:

What displays of indecency should be avoided in (a) morals? (Rom. 13:13) (b) shouldering personal obligations? (1 Thess. 4:11, 12) (c) manners?

Mention situations in which a pioneer should be alert to show good manners.

How can we show interest in others in (a) our family? (b) the congregation? (c) the field? (1 Cor. 10:24)

[SUGGESTION: Members of family may help the mother finish her household duties so they can study together.]

[EXPERIENCE: One pioneer couple decided to do most of their field service activity when their children were in school or when the children could be with them so they would be at home when the children were at home. Taking special interest in their children, they studied together, attended meetings to-

gether, enjoyed recreation, as well as other activities, together. When the children completed their schooling they were glad to join their parents in the pioneer service as they enjoyed being with their parents. (yb68, p. 74)]

Where do you find that you become provoked (irritated or angered) most often?

Why should we not become provoked? (Prov. 14:29)

How do people show that they 'keep account of injury'?

What benefits have you observed come from not 'keeping account of injury'? (Rom. 12:19-21)

Read verse 6:

What opportunities do we have to show we do not "rejoice over unrighteousness"? For example:

—When watching TV?

—When overhearing obscene jesting? (Eph. 5:3, 4)

—When calamity overtakes an enemy? (Rom. 12:20; 2 Sam. 1:12)

How does 'rejoicing with the truth' show love for God and for mankind?

May an unbeliever be commended for a deed that is in harmony with Bible principles?

Read verse 7:

What example can you give of 'bearing all things' (1 Pet 4:8) (a) in the field? (b) in the congregation?

Why do we 'believe all things' that God has said? (Ps. 19:7)

What is the benefit of 'believing all things,' or not being unduly challenging or critical of what our brothers say?

What shows you 'hope in all the things' that Jehovah has promised? (Heb. 6:19)

To what examples of endurance among Jehovah's people (including pioneers) can you point?

How does your endurance manifest love? (Jas. 1:2-4, 12)

Read verse 8:

How does the outworking of Jehovah's purpose show that his love never fails? (Rom. 8:38, 39)

How should you imitate God's love?

KEEP PURSUING THE WAY OF LOVE

Why should we be showing love to all people and at all times?

Describe one way that you feel you can show more love (a) to members of your own family (b) in the congregation (c) in the field.

[RECOMMENDATION: YOU have no doubt found it stimulating and beneficial to read and discuss these verses using this commentary method. It is because we benefit from the comments and observations of others. We encourage you to read and discuss portions of the Bible in this way with your brothers and sisters whenever you can. You can be sure it will prove to be upbuilding and rewarding.]

Showing Personal Interest in Others

OPENING DISCUSSION

Jehovah, above all others, has been generous in showing interest in other persons. Not only has he provided material things in an abundant way for his creatures, but he has provided the spiritual things that we need and he has done so before we were even aware of this need. He has also shown warm personal interest in us by listening to our prayers and by mercifully forgiving the sins we commit. Jehovah shows such great interest in us individually that he even examines what is in our hearts.

When Jesus was on the earth, he perfectly followed his Father's pattern in showing personal interest in others. Remember the man who said to Jesus, "Lord, if you just want to, you can make me clean"? And Jesus said, "I want to." When two men cried out, "Lord, have mercy on us," what did Jesus do? He stopped and showed mercy. When he saw a widow in grief, what did he do? He stopped to help her, even though she had made no request for his aid. And when parents brought their children to him, he was not too busy to stop and put his arms around them.—Matt. 8:2, 3; 20:31-34; Luke 7:11-15; Mark 10:13-16.

Could you be more alert to show personal interest in others? No doubt we all could. Jehovah's people in every part of the earth have found that successful pioneers are those who show a sincere personal interest

in other people. This includes getting to know a person, being willing to listen to him, and then sharing with him from the Bible the truths that most directly fill his needs. It is the kind of interest that keeps us thinking about the person after we leave the door and that makes us call again. People everywhere appreciate it when others show an interest in them and their problems. They are more inclined to listen to such a person.

So we encourage you as a pioneer to think constantly of ways that you can show personal interest in others because you care about them as humans, want to help them and would like to attract them to the good news. And by all means be especially alert to ways that you can show personal interest in members of your own family as well as your brothers and sisters in the truth. You can be sure that Jehovah will richly reward you as you do.—Heb. 6:10; Gal. 6:10.

QUESTION OUTLINE

HOW CAN YOU SHOW MORE PERSONAL INTEREST IN OTHERS?

(Encourage a generous class discussion of the following material, with students offering their observations, suggestions and experiences.)

Do you appreciate it when others show a personal interest in you? Why?

What are some ways that you can show more personal interest in (a) members of your own family? (b) your relatives?

How can you show personal interest in your brothers and sisters in the truth?

Have you found that people in the field listen more readily when you show a sincere personal interest in them and the things that concern them?

Why do you think this is so?

How can you learn what are the interests and concerns of those you meet in the field?

Why do we need to be good listeners?

What might you say to show your consideration for or personal interest in the following people? (Choose those that are appropriate for your area or other situations that are appropriate.)

Elderly man or woman

Child, teen-ager, college student

Father, mother

Someone ill, someone you awakened from sleep

Someone happy, a person in grief

A person with a fine home or a beautiful yard

Would you adapt or change your presentation if such a person came to the door? How? (Rom. 12:14-16)

Under what circumstances might it be most appropriate to close the discussion?

What notations would you make on your house-to-

house record as evidence of the fact that you really have a personal interest in these people?

What approach do you believe would be effective on your return visit?

CONSIDER THEIR VIEWPOINT

How could you, in a loving, Christian manner, show consideration for the following viewpoints?

(Consider "different viewpoints" that are appropriate for your area and how they can be handled in a considerate way, yet with a sincere desire to help the person. Replies below are listed just to stir further thinking and discussion. Pioneers should be encouraged to comment on how they handle these statements and how they might do so more effectively.)

I have my own religion

"I believe you will agree with me that most people think that one's religious affiliation is a personal matter."

"What does your religion teach about... ?"

I'm busy

"Our message is for busy people and, if you will permit me, I'll be brief."

"Would it be better if I stopped back in about an hour?"

Handling situations with such consideration can be effective, as the following experiences illustrate:

[A brother called on a businessman who was preoccupied- He told him he would take only a minute. The brother took only that long. The man appreciated this consideration and reacted favorably to the good news.]

[A brother called on a man who was obviously busy. He suggested that it might be better to call later. The consideration was appreciated. When the brother returned he was received, gave a good witness, started a study, and four people learned the truth.]

I'm not interested

I don't believe in the Bible

I'm not a religious person

One of your people was just here

You don't believe in Jesus

I'm an agnostic

You can anticipate such viewpoint replies by being the first to mention them. For example: In an area where most people say they have their own religion, the pioneer might say:

"Do you have your own religion by any chance?" (after reply) "I thought you might. Most people in this area do. However, the reason for my call this morning is this . . ." (Then introduce subject for discussion.)

Do you sometimes bring up "objections" before the householder does? How do you do it? What do you say?

Why is it wise to watch for opportunities to agree with the householder whenever possible and then to build on these points of agreement, rather than taking exception to what is said?

Can you tell of an occasion when you successfully did this?

Encourage the pioneers to put the points discussed into use in the field service tomorrow and to continue to do so when they return to their home congregations.

Page 29 is blank for Notes!

Field Service

House-to-house field service for two hours. Instructor may work with one or more of the students. His wife (if he is married) may work with one or more of the sisters. Other experienced pioneers in the area may also be used to work with students if this is appropriate.

Encourage all, while in the field service, to concentrate on showing love for the people they meet, a sincere personal interest in them as well as a kindly consideration for their point of view.

After the field activity, the group will return and discuss together how they handled various situations and how these might be more effectively handled on another occasion. It is an opportunity for you to learn from the expressions and experiences of others as well as by reflecting on your own activity.

Page 31 is blank for Notes!

The Operation of the Christian Congregation of God

OPENING DISCUSSION

As a pioneer publisher of the good news you most likely are working in close association with other brothers and sisters. But even if you are working all alone in an isolated field you are still part of the Christian congregation of God. This means that you enjoy certain privileges of association as well as having definite responsibilities in that regard.

When we use the word "congregation" today we usually are referring to a local assembly of Jehovah's people. However, the same word may be used when we speak of the worldwide association of Christian brothera. It also may be used to designate the 144,000 anointed ones in particular.—Col. 4:15; 1 Pet. 5:9; Heb. 12:23.

The way in which the Christian congregation of God operates is of special interest to all of Jehovah's servants. A fuller understanding of its operation can enable you personally to cooperate more fully with the congregation and thereby to be more effective in fulfilling your individual responsibilities as a member of the congregation.

QUESTION OUTLINE

ORIGIN AND PURPOSE OF THE CHRISTIAN CONGREGATION

What were the circumstances and events marking

the founding of the Christian congregation of God? (Acts chap. 2)

What model was used for the organizational structure of the congregation? (Gal. 6:16; Col. 2:16, 17)

Mention some of the numerous parallels between natural Israel and spiritual Israel

According to 1 Peter 2:9, what course is set forth for the congregation?

With what sequence of events did the congregation proceed to carry out the commission stated at Acts 1:8? (Acts 5:28; 8:4, 5; 10:34, 35)

EARLY ORGANIZATIONAL STRUCTURE

To whom does the congregation belong? (Acts 20:28)

Although Peter served prominently as spokesman for the apostles, how could you prove Scripturally that Jesus was unmistakably recognized as Head of the congregation?

Show how Jesus functioned as Head of the congregation in the first century, from Pentecost of 33 C.E. onward. tMatt. 28:20; Acts 2:32, 33; 4:13; 5:40-42; 9:5, 10-20; 16:7; Rev. 1:1, 19; 2:1)

To whom did Jesus delegate oversight of the congregation? (Matt. 10:1; 24:45-47)

How would an individual in the first century be able to identify the 'faithful slave'? (Gal. 1:6-9)

What evidences of a central or a governing body of

elders for the direction of the congregations of the first century can you point out? (Acts 6:2-6; 15:2,3)

What benefit did the early congregation derive from recognizing and cooperating with the governing body? (Acts 16:4, 5)

What does Jesus' illustration of the wheat and the weeds indicate with regard to the congregation? (Matt. 13:24-30)

How was this fulfilled?

OPERATION OF THE CONGREGATION TODAY

What developments in modern history enable you to answer the question: "Who really is the faithful and discreet slave?" (Matt 24:45)

Why is it important for you personally to identify and fully recognize the 'faithful slave'? (Matt 24:46, 47)

In what way does Jesus function as Head of the congregation today? (Rev. 1:12-16, 20; Matt. 25:31-33)

How does the modern governing body function? (Discuss briefly information in w77, pp. 15, 16.)

What advantages do you see in this arrangement?

Although Christian overseers are imperfect men, why do you not fear complying with the counsel of Hebrews 13:17? (Matt. 25:40)

What place do legal corporations such as the Watch Tower Society have with regard to the congregation of God?

How do you personally view information published by the 'faithful slave' through such legal instruments? (Isa. 54:13)

YOUR RESPONSIBILITY AS A MEMBER OF THE CONGREGATION OF GOD

In what ways can you support the congregation of God today?

How can you encourage and help others to support the congregation?

What benefits do you derive from supporting the congregation?

"Be Training Yourself with Godly Devotion as Your Aim"

OPENING DISCUSSION

As with all of God's people, your life as a pioneer is centered around your worship of Jehovah God. In order to fulfill your dedication as a Christian witness of Jehovah, you need to "be training yourself with godly devotion as your aim," keeping God in mind at all times, doing everything as to him personally. —1 Tim 4:7; Col. 3:23.

Personal Bible reading and study will keep you spiritually fresh and empowered with depth of knowledge, understanding, faith and love. (Eph. 3:16-19) You will be enriched with up-to-date and progressive revelations of truth that will make your work in the field service interesting, effective and successful because you have strong confidence in Jehovah.

By preparing for, attending and participating in the meetings provided for your training, you will receive the spiritual education that is necessary in order to keep pace with Jehovah's progressive congregation. (1 Tim. 4:15) Likewise, by giving close attention to preparing for your home Bible studies and other field service, you will be ready always to fulfill your aim of aiding others to appreciate that "godly devotion is beneficial for all things."—1 Tim 4:8; 1 Pet. 3:15.

To be "training yourself with godly devotion as your aim," you will want to consider constantly the "things"

mentioned by the apostle Paul in Philippians 4:8, thus keeping your mind on Jehovah and his Word. The results will be a blessing to yourself and to others with whom you associate.

QUESTION OUTLINE

THE KIND OF STUDY THAT IS PROFITABLE

How do the following scriptures show the objectives that you should have in studying the Bible?

Exodus 33:13

Joshua 1:8

Proverbs 7:1, 2

John 17:3

2 Timothy 2:14, 15

What should be your attitude toward personal study of God's Word? Why? (Prov. 2:1-6; w66, pp. 392-398)

In what ways is regular personal reading of the Bible beneficial? (Ps. 1:1-3)

Discuss some benefits that you feel you have already received from your Bible reading.

[BENEFITS: Builds background knowledge. Helps to see the overall picture of events. Gives chronological and progressive view of matters. Fits everything into the context of the Scriptures.]

Why is it beneficial to schedule a regular (preferably daily) time for Bible reading? What time do yon find to be most suitable?

Much Bible instruction is provided through the 'faithful slave' by means of other publications. Such really is instruction from whom? (John 6:45)

Because of busy schedules, we may read much material only once. What do you do when reading, or afterward, so that you will remember points that you find especially valuable?

How much of the material do you actually study carefully, looking up the scriptures, and so forth? On what basis do you select the material that you give such extra attention?

What reading or studying do you do with other members of your household? Why that material?

When doing personal study, what things help you to be successful in—

(a) Concentration? (Keeping your mind on the subject)

(b) Meditation? (Pondering over thoughts) Why is this an important factor in "training yourself with godly devotion as your aim"? (Ps. 63:6)

From your own experience, why is prayer important in connection with personal study?

When, as a result of your study, you make note of certain scriptures for future use, what things should be taken into consideration so that you will be "handling the word of the truth aright"?

Why is it always beneficial to consider matters in their context?

[EXAMPLES: PS. 37:10; Isa. 11:5-8; 65:17; 2 Tim. 4:2: w72, pp. 498-505]

MEETINGS THAT UPBUILD AND TRAIN YOU

Why is assembling together an important part of our worship? (Heb. 10:24, 25)

What does our doing so, or failing to do so, indicate as to—

(a) Our attitude toward Jehovah himself?

(b) Our attitude toward our Christian brothel's?

How does attending the meetings afféct what you do in the field service?

Why is preparation for each of the congregation meetings beneficial to you personally?

What objectives do you have in mind in preparing for the various meetings? (Prov. 22:19; 4:7-9) How do you seek to attain those objectives?

When you are assigned to care for a part on the program, how do you go about the preparation so that your part will be most beneficial for those who hear it?

In what way can your commenting at the meetings aid both you and others to acquire godly devotion? (Heb. 10:23, 24)

At the meetings, why do we need to 'pay attention to how we listen'? (Luke 8:18; Prov. 1:5)

What things at times cause your mind to wander during a meeting?

How can you overcome these problems so as to get more from the meeting?

TRAINING YOURSELF FOR FIELD SERVICE

Why is personal preparation for field service important for successful pioneer work? (w66, pp. 210, 211)

What preparation do you find beneficial in order really to *teach* on your home Bible studies?

Are meetings for field service helpful in preparing you for your work in the field? (Prov. 15:22; 24:6)

Are there practical benefits that you receive from analyzing your personal activities and counseling yourself?

[EXPERIENCES: One pioneer stated: "When I am working alone, I mentally review my previous call and discuss it with Jehovah as to how I could have handled it more effectively. Constantly, I think of different approaches that would have been more effective for the situation. This has enabled me regularly to improve my calls." Another pioneer explained the benefits from working along with others: "We always discuss our various presentations and analyze how we respond to viewpoints and circumstances. This has caused me to counsel and discipline myself where it is needed, adjusting to improved ways."]

KEEP ON TRAINING YOURSELF

Why is it necessary for you to give continual attention to training yourself?

Explain other ways in which you can train yourself "with godly devotion as your aim."

Page 41 is blank for Notes!

Living in Full Recognition of Jehovah's Sovereignty

OPENING DISCUSSION

The majority of mankind today follow a course of self-determination. Everyone wants to live by his own personal standards and exercise free will to the full This course of independence has resulted in confusion, rebellion, looseness and breakdown.

By disowning yourself and coming to Jehovah in Christian dedication, you have chosen to submit to his rightful sovereignty. This is most pleasing to Jehovah, and you are blessed as a result. In this way one begins to 'walk with God' as did Noah.—Gen. 6:9.

As a pioneer proclaimer of the good news, you have numerous opportunities to teach others the importance of submitting themselves to Jehovah's rule. You need to teach them how both by word and by example.

Each one will do well to examine himself in this matter. You can ask yourself: "Am I fully subjecting myself to Jehovah and to his spirit-directed congregation?" "Am I really submissive in everything so as not to be directing my own steps?" "Am I living my entire life in full recognition of Jehovah's sovereignty?" "Am I loyally attached to Jehovah, to his congregation and to my Christian brothers and sisters?" "Am I really setting a fine example for others to imitate?"

QUESTION OUTLINE

ALL MANKIND IS FULLY DEPENDENT ON JEHOVAH

According to Acts 17:25, 28, to what extent is everyone dependent upon Jehovah?

What evidences of independent thinking do you observe around you today?

What does the independent person fail to realize as to his standing before Jehovah, as indicated at Colossians 1:21?

As suggested by 2 Corinthians 11:14, 15, what deception overtakes such a one?

As readily admitted by Jeremiah (10:23), why is man unable to direct his own steps successfully?

How can you show that you really want to subject yourself to Jehovah's sovereignty? (Ps. 119:105; 143:10; Isa. 54:13)

SUBJECTION TO JEHOVAH ENTAILS LOYALTY

Define "loyalty." It is trueness, a devoted attachment to the person or persons to whom one owes fidelity. *(Aid*, pp. 1084, 1085)

How has Jehovah demonstrated that he is loyal? (Jer. 3:12; Rev. 15:4)

Why is knowledge vital in order for you to remain loyal?

Give examples of loyalty manifest through submission

to Jehovah's representatives as indicated in the following texts:

Kphesians 6:1

Colossians 3:18

Hebrews 13:17

How can you show yourself to be loyal when others speak against Jehovah, his Word, the congregation or your Christian brothers?

How does the principle of Acts 10:34, 35 aid you to be loyal when confronted with expressions of racism, nationalism, and so forth?

In times of persecution, how can we show that we truly are loyal? (Acts 9:23-25; John 15:13; Rev. 2:10)

GODLY SUBJECTION MUST BE FROM THE HEART

Discuss the principle of 1 John 3:15 and apply to the following situations:

A brother carefully avoids associating with a member of the congregation because he is of another race or nationality.

A sister sits on the opposite side of the Kingdom Hall from one whom she does not personally like, or she goes to another congregation outside her home territory for similar reason.

Do you resolve matters of subjection on the basis of whether others are watching, or whether you think

members of the congregation will find out? (Discuss examples below indicating how you would show proper subjection from the heart.)

Reading questionable books or magazines.

Watching TV or going to movies or cinema.

Selecting other entertainment.

Personal conduct in privacy of home with wife and family.

How are we affected personally when we cultivate love for Jehovah's ways and obey him because this is truly what is in our heart? (Prov. 4:4, 10-13)

JEHOVAH'S SOVEREIGNTY EXPRESSED THROUGH THE CONGREGATION

What opportunities do you have to demonstrate your recognition of Jehovah's sovereignty as suggested by the following texts?

Hebrews 10:23-25

Hebrews 13:17

Matthew 24:14; 28:19, 20

Matthew 24:45-47

1 Timothy 5:17

1 Corinthians 5:9-13

1 Corinthians 7:39

How do you personally benefit from recognizing Jehovah's sovereignty as expressed through the congregation?

Why are you especially concerned about directing newly interested persons to the congregation?

Why is it advisable to start early?

Give practical suggestions for doing this.

What success have you had in this regard? (Relate experiences.)

How does your attitude toward people in the territory reflect your attitude toward Jehovah's sovereignty? (Rom. 5:8)

The Christian Woman

Walking with God

OPENING DISCUSSION

At a time of unrest and discontentment among many with regard to their lot in life. Jehovah's dedicated servants are blessed with the joy of fulfillment. They find true happiness in walking with God.

In some lands women today have organized themselves for the purpose of fighting discrimination and oppression to which they have been unjustly subjected by unappreciative men. But even when they have attained some measure of success, true happiness has not resulted. The very means used for gaining freedom from oppression have to a great extent brought even greater frustrations.

On the other hand one who is a true Christian woman has found that the key to happiness lies in one's walking with God. As a member of the Christian congregation she has come to understand her responsibilities before God. With this primary relationship in clear focus she has been able to adjust to other relationships that seem to present extreme difficulties to other women. If she is married she can now recognize her husband in the role assigned to him by God. She can understand her relationship to other men who, along with her, are also walking with God.

In many lands there are more women than men proclaiming the good news to others. Multitudes of

women are responding to the good news. It is important for you to understand and fully appreciate the role (place) of the woman in the Christian congregation. Only in that way will you be able to help women to become truly liberated today. For this reason we consider the subject "The Christian Woman Walking with God"

QUESTION OUTLINE

A FAVORED POSITION OF DIGNITY AM) RESPECT

What do you learn from Genesis 2:20-24 as to the honorable relationship between man and woman as established in the beginning?

How does Ephesians 5:28-31 show that God's view of the husband-arid-wife relationship has not changed?

How is the woman further benefited and protected as a "weaker vessel"? (1 Pet. 3:7)

What would make the woman "a crown to her owner"? (Prov. 12:4)

HEADSHIP NOT DISTASTEFUL TO THE WOMAN WALKING WITH GOD

Who originated the headship arrangement and for what reason? (1 Cor. 11:3; 14:34, 40)

How does Galatians 3:26-28 show that the headship arrangement does not stem from some bias on the part of God?

Why does wifely subjection not bring hardship upon the woman in the Christian home? (Rom. 12:10)

What benefit may result from the Christian woman's being in. subjection to an unbelieving husband? (1 Pet. 3:1, 2)

(Students may relate experiences demonstrating this point.)

Even when there is no such favorable outcome, why can she find satisfaction in showing respect for headship? (Col. 3:18, 23)

What headship is the Christian woman to recognize besides the headship of her husband? (1 Tim. 2:11-14; 1 Cor. 14:35)

How would a woman show that she recognizes the headship principle when caring for matters pertaining to worship that would ordinarily be handled by her husband or by a dedicated male member of the congregation? (1 Cor. 11:4, 5)

Read 1 Corinthians 11:2-16 and then explain why a sister should use a head covering in the following situations: (w72, pp. 445-447)

She prays or conducts a Bible study with her undedicated children or with others in the presence of her undedicated husband.

She conducts a Bible study with her children, including her fourteen-year-old son who is baptized.

She takes a brother such as the Bible study overseer or the circuit overseer with her on a prearranged home Bible study, which she conducts-

She conducts a congregationally arranged meeting for field service.

Why does she not need a head covering in the following situations?

She conducts a Bible study with her children, including a nondedicated son, while her husband is not present

She conducts a home Bible study with a family of interested people that includes husband, wife and children.

She prays before going out in field service with two other sisters whom she has invited to go with her.

She speaks with people as she goes from house to house while accompanied by her husband or by one of the brothers in the congregation.

While witnessing from house to house or making a return visit with a brother she starts and conducts a home Bible study.

She reads paragraphs at a congregation book study.

She translates what a speaker says at a congregation meeting for the benefit of persons understanding another language or for deaf-mutes.

Why may a sister desire to wear a head covering under certain circumstances that do not really require her to do so? (1 Tim. 1:5)

How would you harmonize the principle of subjection to one's husband with the principle of Acts 5:29?

PRIVILEGES AND RESPONSIBILITIES OF **THE CHRISTIAN WOMAN WALKING WITH GOD**

What important responsibility of the woman is indicated at Proverbs 31:1?

What constructive work can the discerning woman do according to Titus 2:3-5?

What lesson can Christian women learn from Luke 10:38-42?

What balance does the Christian woman need to show with regard to dress and grooming? (1 Tim. 2:9, 10; IPet. 3:3,4)

Why is this of great importance?

In what vast field of service have women shared effectively, with great benefit to many? (Acts 2:17, 18; 18:26)

Why is this such a vital service for them to perform? (Rom. 10:13, 14; 1 Cor. 9:16)

What rewards do Christian women receive for their faithfully walking with God?

Page 52 is blank for Notes!

Bible Subjects for the Field

OPENING DISCUSSION

In Paul's first letter to the Corinthians, he discussed matters that were of special interest to them; he reacted to reports that he had received about them; he answered inquiries that they made of him. Discussing with people the subjects that especially interest them wins attention, not only in the congregation, but also in the field service.

It is good for pioneers to prepare a number of discussions on various Bible subjects that will appeal to different ones in their territory. What appeals to a man will not necessarily appeal to a woman or a youth. What appeals to Catholics will not necessarily appeal to Baptists, Moslems, Hindus or Jews. Subjects that may attract religious people may not catch the interest of agnostics or atheists. Certain subjects will appeal to those who are sick, depressed, grieved or oppressed. Our objective in preparing discussions in the field should be as expressed by Paul: "I have become all things to people of all sorts, that I might by all means save some." Our desire should be as he further said: "I do all things for the sake of the good news, that I may become a sharer of it with others."—1 Cor. 9:22, 23.

Therefore, it is important that we try to get people talking. Try to find out what they believe and how they think. Then, on the basis of what they say, decide on the Bible subject we will discuss.

In this part of our course we want to think about what Bible subjects may appeal to various ones in our territory. Then we want to determine how we can adapt our message to them. You should never feel tied to a particular Bible subject just because it is suggested in *Our Kingdom Service.* Try these, but do not hesitate to use the subject that you feel will help the person you are talking to. Be flexible, adaptable. Keep in mind that our objective is to 'become a sharer of the good news with others.' Have a number of prepared Bible subjects that you can speak on right from your heart. Try to make what you say appealing and clear. (1 Cor. 9:23; 14:7-9) In doing so you may be able to "save" others while the time remains for it.—**1** Tim. 4:15, 16.

QUESTION OUTLINE

BIBLE EXAMPLES OF CHOOSING APPROPRIATE SUBJECTS FOR DISCUSSION

How did Jesus set a good example in choosing the right subject for discussion, at John 4:1-15?

Why was Paul's choice of subject appropriate in the experience recorded at Acts 17:22-31?

CHOOSING BIBLE SUBJECTS FOR 'ALL SORTS OF PEOPLE'

What Bible subjects do you find appeal to: (a) men? (b) women? (c) youths? (d) older people? (e) religious people? (f) agnostics? (g) atheists?

What scriptures do you use with these subjects?

LIST OF POSSIBLE SUBJECTS FOR BIBLE DISCUSSION

What subjects for men?

[FOR EXAMPLE: Subjects covering world situation, living conditions, science, local events pertaining to business or civic interests, and so forth.]

SAMPLE DISCUSSIONS

(1) *What will it take to realize peace and security in our homes and on our jobs?*

Present system won't work — 2 Pet. 3:11,12

Jehovah has promised a new system of government — 2 Pet. 3:13

(2) *Will we ever have situation when all will have own home and productive work?*

For his people in ancient Israel God promised homes, satisfying work and he fulfilled his promise — Isa. 65:21-23

Provides example of what God will do for his people under rule of his Son — Rom. 15:4

Why do you think these subjects might be effective with men?

What subjects for women?

[FOR EXAMPLE: Subjects covering religion, her children, local events, living conditions, cost of living, prayer, and so forth.]

SAMPLE DISCUSSIONS

(1) *How can we enjoy a happy family life?*

Need to take time to train children in God's way — Prov. 22:6

Will bring happiness to parents, life to children — Prov. 23:24, 25

(2) *What do you think is the reason for so much violence?*

Bible foretold it would be in the last days — 2 Tim. 3:1-5

Protect selves and family by Word of God — 2 Tim. 3:14-17

Why do you think these subjects might be effective with women?

What subjects for youths?

[FOR EXAMPLE: Subjects covering a secure future, why so much hypocrisy, why the injustice, and so forth.]

[EXPERIENCE: Fourteen-year-old wrote the Watch-tower Society's branch in U.S.A.: "After reviewing many of your publications, I would like to learn more about God's Word. Realizing that my religion is part of Babylon the Great, I wish to get out from her." (km 12/75, p. 8)]

Why does the experience above encourage us to witness to the youths we meet in our field activity?

SAMPLE DISCUSSIONS

(1) *What is the reason for so much hypocrisy?*

Bible foretold hypocrisy — Matt. 15:7, 8

People want to follow then-own way — Matt. 15:9

Must seek guides who really stick to the Bible — Matt 15:14

(2) 7s *there any possibility of a secure future with justice for all?*

Jesus' concern for the poor and lowly one foretold — Ps. 72:12-14

Peoples in all parts of earth will benefit from reign of Jesus — Ps.72:7, 8

Why do you think the subjects above may appeal to youths?

What subjects for agnostics or atheists?

[FOR EXAMPLE: Subjects covering benefits of following practical counsel of Bible, answering puzzling questions such as why God permits wickedness, scientific soundness of the Bible, and so forth.]

SAMPLE DISCUSSIONS

(1) *Why has God permitted wickedness for so long?*

Jehovah is giving man an opportunity to repent — 2 Pet. 3:9

Time viewed from Jehovah's standpoint different — 2 Pet. 3:8

Need to take advantage of Jehovah's patience — 2 Pet. 3:15

(2) *Following Bible direction makes sense*

What change in the world if people were mild-tempered and desired righteousness — Matt. 5:5,6

What change in the world if people were merciful and peaceable — Matt. 5:7, 9

Why do you think these subjects might be of interest to agnostics or atheists?

Why may we have to spend time convincing persons like these that there is a God and that the Bible is his word before discussing other Bible topics with them?

What things might we say to help them reason on the wisdom of believing that there is a God and that the Bible is his word?

[Encourage all to use these sample discussions, or any that they have picked up from other pioneers in the field, today (or during the next field period).]

Page 59 is blank for Notes!

Field Service

Field service. This is an opportunity for you to use in the field some of the Bible subjects that we have been discussing this afternoon. At the same time remember the importance of showing personal interest in those you meet Students can work with the instructor, his wife or other experienced pioneers as outlined for the second day.

In many areas it has been found that late afternoon or early evening is a productive time for field service, as more people are at home and willing to talk. So, it is recommended that the group continue their work into the early evening, or do evening work, if this is possible.

Jesus Christ

-The Way, the Truth, the Life

OPENING DISCUSSION

Jesus told his apostles: "You will be witnesses of me . . . to the most distant part of the earth." (Acts 1:8) You axe having a share in the fulfillment of that prophecy. You are, of course, primarily a witness of Jehovah. But when you talk about His loving provisions you are also bearing witness to Jesus, because he is "the way and the truth and the life."--John 14:6.

It is vitally important to aid sincere persons to appreciate Jesus' role in God's purpose. He is "the way"; there is no approach to the Father except through him. He is "the truth," not a shadow but the reality; he fulfills the many inspired prophecies identifying him as the Messiah. (John 1:17) So understanding of the Bible depends on accepting Jesus as the Christ. He is also "the life"; all our prospects for eternal life depend on the provisions made through him, the "Chief Agent of life."—Acts 3:15.

As you teach interested ones, be sure that you do not allow them to glorify you because of the things that they are learning with your help, but that they become disciples of Jesus Christ. Jehovah's will is that "every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:11.

QUESTION OUTLINE

THE PERSON

How is it that Jesus is God's "firstborn" Son? (Col. **1:15)**

Why does the Bible say that Jesus is God's "only-begotten" Son? (John 1:3, 14; compare Hebrews 11:17.)

When Colossians 1:16, 17 says that "by means of him all other things were created," does that mean that Jesus could claim the rank of co-Creator? (Matt. 19:4-3)

What *was* Jesus' position in the creation? (Gen. 1:26; Prov. 8:30)

In what way is Jesus "the Word"? (John 1:1; 12:50)

How would you aid someone to understand and have faith in Jesus' prehuman existence and position? (John 8:23, 42, 58)

How is knowing the facts about Jesus' prehuman existence of benefit to you personally?

THE WAY

How only is reconciliation to God possible for sinful humans? (Rom. 5:11)

In what way has Jesus made possible for us such an approved standing before God? (Rom 5:18; Heb. 9:22-26; 1 Tim. 2:5)

To whom are the benefits of this provision available? (Eph. 2:18; Acts 10:43; 1 John 2:2)

What is the final outcome for those who avail themselves of this loving provision? (Heb. 7:25)

How is it true that Jesus is "the way" as to our approach to God in prayer? (John 16:23,24; 2 Cor, 1:20)

In what ways can we show that we do not take lightly the importance of Jesus' role as "the way?

THE TRUTH

How did Jesus "bear witness to the truth"? (John 18:37) By his entice life course as the sent one. (Luke 24:44)

So, how is it that "the truth came to be through Jesus"? (John 1:17; Heb. 8:4, 5; 10:1-5: *Aid*, p. 923 ¶4)

Not alone by being God's spokesman but also by his miraculous works in fulfillment of all the prophecies centered in him. (Col. 2:17; Rom. 15:8)

What demonstrates that Jesus did not hold back from speaking the truth? (Luke 8:1)

To what did Jesus constantly draw attention, making it the theme of his preaching? (Matt. 9:35)

How should you imitate Jesus' zeal and interest in making the truth known?

Explain how "the bearing witness to Jesus is what inspires prophesying." (Rev. 19:10)

How should you view the work of "bearing witness to Jesus"?

THE LIFE

According to Matthew 20:28, what was one reason why Jesus came to earth?

What is the ransom price that Jesus paid to release us from sin and death? (1 Pet. 1:18, 19)

Explain what is meant by Jesus' being the "Chief Agent of life." (Acts 3:15; 10:42; Eph. 1:7; Heb. 8:1-3; John 6:39, 40; *Aid,* pp. 923, 924)

Give evidence that we benefit even *now* from the sin-atoning value of Jesus' sacrifice. (Rev. 7:9, 10)

In what is it absolutely necessary for you to have faith if you are to receive the blessings of eternal life? (Acts 4:12)

What does the "name" of Jesus involve? (Heb. 1:3,4; Matt. 24:9, 14)

EFFECTS ON YOU

What does Jesus' being "the way and the truth and the life" mean to you?

Of what value is this information to you in your life and in the field?

How can you instill appreciation for Jesus Christ into those with whom you—

(a) Do secular work?

(b) Conduct home Bible studies?

(c) Have conversations in the field?

[EXAMPLES: A person says, 'You people do not believe in Jesus,' or, 'Have you accepted Jesus as your persona] Savior?' or, 'Why do you put so much emphasis on Jehovah and leave Jesus out?' How will you explain?]

Follow Jesus as a Model

OPENING DISCUSSION

First Peter 2:21 says that "Christ suffered for you, leaving you a model for you to follow his steps closely." Jesus' personality, his qualities and hardworking example provide a pattern for you to follow as you work with your fellow believers and share in the Kingdom-preaching and disciple-making work.

If you imitate Jesus' great warmth and feeling, show empathy and interest in others, you will demonstrate the divine qualities of Jehovah as Jesus the model did. (Matt. 11:28-30) Prove yourself to be a real friend and true companion to others, make them feel at ease, yet show great courage and strength in following the example that Jesus set—John 2:13-17; 15:11-15; Mark 10:13-16.

Imitate the perfect Model by manifesting love, the dominant quality in Jesus' life and service. Be humble, kind and loving in your dealing with others, yet be strong for righteousness and justice.—1 Pet. 2:21-24.

Follow the hardworking example of Jesus, who arose early and served late into the night. Place prime emphasis on spiritual things as Jesus counseled. Never become overly concerned with material things, but appreciate good things done for you, as the account at Luke 10:38-42 indicates that Jesus did.

Jesus proved to be a Master Teacher and Wonderful Counselor. Copy his style of teaching; study the variety of methods he found successful, and use them in line

with your personality and manner. Try to cultivate Jesus' ability to offer solutions to the problems of daily living as you preach and teach among the people and work along with others in the congregation- (Luke 10:25-37) Constantly pay attention to the way in which you teach. Make progress in following the perfect example and model, Jesus!

QUESTION OUTLINE

IMITATE THE KIND OF PERSON JESUS WAS

How is love the dominant quality of Jesus' personality? (John 15:13, 14)

What motive was always highlighted in Jesus' love? (John 8:29; 1 John 5:3)

Upon what did Jesus always base his love? (Heb. 1:9)

Why is it important that you imitate the love that Jesus demonstrated? (John 13:34, 35)

How can you display such love toward other people?

"The love the Christ has" compels us to do what? (2 Cor. 5:14,15)

Describe the love that should be shown toward (a) fellow believers (Col. 3:12-17) (b) the world of mankind. (Col. 4:5, 6)

[SELF-EXAMINATION: DO I think about what I can do for those in unfortunate circumstances or those who might be lonely, even if their personality does not appeal to me? Do I make others feel that they

are really appreciated? Am I inclined to give of myself in behalf of others with no thought of getting anything in return from them? Do I display love only to those who have shown love to me? (Luke 14:12-14) Do I really reflect love and concern for the welfare of those in my territory? Am I aware of the danger they are in, and do I make every effort I can to reach their hearts? When some manifest an unloving spirit, do I retaliate or am I motivated to try another approach? (Rom. 12:20)]

How did Jesus also show warmth and depth of feeling toward those among whom he lived and worked? (Matt 9:10-13; Luke 7:36-48)

In what way can you display such an attitude, putting others at ease when you are with them?

Why could following Jesus' example of humility, kindness and love contribute to your being real friends and true companions of others? (John 15:11-15)

Give some examples of specific ways or circumstances in which you have done so or can do so.

[EXPERIENCES: A Witness called on a woman, received a hostile reception, but kindly offered to assist the woman with "topping" a cake with which she was having difficulty. The gesture calmed the opposed woman and led to her accepting a Bible study. (w72, p. 319)

A pioneer brother offered to share some of his maintenance jobs with another brother who was unemployed, with the result that the brother found he could support his family financially by part-time

secular work. Now that brother also pioneers, the two becoming real friends and true companions.]

Why are humility and empathy needed qualities in your life and disciple-making work?

Is Jesus' attitude of compassion needed by you in order to be successful in your pioneer service? (Mark 6:30-34)

In accomplishing your assignment, are you motivated, as Jesus was, to say: "I want to"? (Matt. 8:2, 3)

How approachable should you always be, as indicated at Mark 10:1, 2, 10, 13, 17?

Since the physical appearance of Jesus is not detailed in the Scriptures, what should your appearance, dress and grooming reflect? (1 Pet. 3:4; 1 Tim. 2:9, 10)

FOLLOW THE HARDWORKING EXAMPLE OF JESUS

What motivation of Jesus toward his work should you have today? (John 9:4; 17:4)

How would Jesus' schedule of activity be helpful to you in fulfilling your assignment? (Luke 21:37, 38)

Are your activities as full as those of Jesus as stated at Mark 6:31?

Do you feel as Jesus did when he said: "My food is for me to do the will of him that sent me and to finish his work"? (John 4:6, 8, 32-35)

A BALANCED VIEW OF MATERIAL THINGS

What counsel of Jesus describes the attitude you should have toward material and physical things? (Matt. 6:24-33)

How did Jesus set an example for you to follow toward relaxing and having diversion in your life and work? (Luke 5:29; John 12:2-8)

How can you imitate Jesus in appreciating the good things done for you in aiding you in your pioneer work?

Upon what should you place prime emphasis and develop within yourself, as exemplified by the model, Jesus? (1 Cor. 2:11-16)

BE A MASTER TEACHER AS JESUS WAS

How did Jesus prove himself to be a Master Teacher? (Matt. 7:28, 29)

What manner of teaching that Jesus used could you imitate so as to reach the hearts of your listeners? (Matt. 16:5-16)

How can using illustrations, as Jesus did, simplify, clarify and add brevity and weight to your manner of teaching? (Matt. 16:1-4; 7:24-27)

Why is it said about Jesus that "without an illustration he would not speak to them"? (Matt 13:10-15, 34, 35)

In what way can you use questions as Jesus did to

cause others to think, reason and make their own decisions? (Matt. 17:24-27)

Would you be able to help others to find solutions to their problems if you followed Jesus' art of teaching?

"FOLLOW HIS STEPS CLOSELY"

How can the dominant qualities of love and kindness as demonstrated by Jesus beneficially affect your service in the congregation and in the field?

Tell us of any other benefits you feel you have received from looking to Jesus as the model whose steps we seek to follow closely. (1 Pet. 2:21)

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"Make Sure of the More Important Things"

OPENING DISCUSSION

Everything that a pioneer does should be guided by God's Word. (Ps. 119:105) It enables us to ascertain what "the more important things" in life are. (Phil. 1:9-11) These things should be given priority, while lesser things are not to be neglected. It is necessary to determine how to balance personal study and family responsibilities with field service. Time is needed to care for material needs, and this may require secular employment So the right use of funds enters the picture. Recreation also has its place in the life of a pioneer.

If you keep your life simple and nut the interests of God's kingdom first you will be imitating Jesus Christ and will have happiness.

QUESTION OUTLINE

JESUS' LIFE SHOWED THAT HE MADE SURE OF THE 'MORE IMPORTANT THINGS"

What did Jesus put foremost in his life? (Matt. 26:39)

How important in his life was the preaching of the good news? (Mark 1:38, 39)

What evidence is there that Jesus was thoroughly acquainted with the Scriptures? (Luke 4:8; 24:44-48)

How do we know that Jesus was not materialistic? (Matt. 6:24-34; 8:20)

Note his balance:

Was a hard worker. (Mark 1:32, 35)

Made himself available to others. (Luke 9:10-17)

Viewed himself as a servant to others. (Matt. 20:28)

Relied on the Scriptures as his guide. (Matt 26:52-54)

His reaction when a fellow worker tried to get him to make a decision on a basis other than Scriptures. (Matt. 16:21-23)

He was not an ascetic. (Luke 5:29)

Accepted invitations to meals and banquets. (Luke 7:33, 34)

Possessed a quality garment. (John 19:23, 24)

Saw need for rest. (Matt 8:24: Mark 6:31, 32)

PAUL PURSUED THE "MORE IMPORTANT THINGS"

What did Paul consider to be "more important" than any opportunities that were open to him in Judaism? (Phil. 3:4-8)

How did he demonstrate how highly he valued his Christian service?

What other activities did Paul view as consistent with his pursuit of the "more important things"? (Acts 18:1-4; 20:7)

To what end did his secular activities serve? (1 Thess. 2:9: Acts 20:34)

HOW CAN *YOU* "MAKE SURE OF THE MORE IMPORTANT THINGS"?

When detenriining the relative importance of things in your life, how can you apply Proverbs 3:6?

How do the Scriptures show that preaching and disciple-making should have a prominent place in our lives? (1 Tim. 2:3, 4; Rom. 10:13, 14)

How is zeal for field service to be balanced with the obligation of the family head to care for the physical, spiritual and emotional needs of his household? (1 Tim. 5:8; compare 3:4, 5.)

What Scriptural obligations in the home must wives consider when scheduling their field service? (Titus 2:4, 5; Prov. 29:15)

What bearing does a desire to share fully in field activity have on one's obligations toward one's parents? (Mark 7:9-13; Luke 9:59, 60)

With regard to your field service schedule, why is a measure of flexibility beneficial? (Consider weather, illness, repairs.)

When out in field service, do you ever stop to rest or to warm up (in cold weather) before continuing?

How might this be beneficial?

But into what habit might one easily slip?

What schedule for field service during the week do you find works best for you?

How do you arrange your schedule so that unexpected illness, and so forth, does not cause you to fall short at the end of the month or of the year?

Why should personal study have a definite place in your schedule and not be viewed as dispensable? (1 Tim. 4:16)

What might indicate that one just "grabs a bite" now and then instead of eating regular spiritual meals?

When compared with field service, personal study, and so forth, how prominent a place in one's life should recreation have? (1 Tim. *4:8)*

What Scriptural principles need to be considered when selecting your recreation?

With regard to recreation, why is it wise to consider: (1) motive? (2) kind? (3) amount?

What is recreation for you?

What should be major considerations in determining how much secular work to include in your schedule? (2 Thess. 3:10; 1 Tim. 6:8-10; Eph. 4:28)

When contemplating the purchase of anything, what questions do you find it beneficial to ask yourself ? (See w75, p. 495 fllO.)

Why should you avoid going into debt to make purchases? (Rom. 13:8)

What kind of secular work is available in your area and that provides sufficient income without requiring excessive time?

In spite of difficult economic conditions in the world,

why is there no need for you to be unduly anxious? (Luke 12:22-31; Heb. 13:5)

In scheduling one's activities, why is it wise to take into consideration one's own limitations, and the need for proper rest and food? (Ps. 115:17, 18)

KEEPING SPIRITUAL INTERESTS FIRST RESULTS IN JOY

[EXAMPIX: One brother who has been in full-time service for over 36 years said: "My motive for full-time service is love for Jehovah, Christ Jesus and my fellowman. This brings me joy and satisfaction. I have always tried to put Kingdom interests first in my life. I have found by doing this everything else seems to fall into its proper place."]

How has putting things in their proper place in life resulted in joy for you?

Developing the Art of Teaching

OPENING DISCUSSION

It should be the burning desire of every dedicated servant of Jehovah to teach the Word of God effectively and thus to build in others appreciation for Jehovah and his marvelous qualities, and motivate them to serve him. Jesus Christ is the Master Teacher. (John 13:13) By studying his life and ministry you can get a deep insight into how and why he was so effective as a teacher. This will aid you to fulfill the commission to "make disciples of people of all the nations,... *teaching* them."—rMatt. 28:19, 20.

Teaching is an art It is vital in every facet of your sacred service, and there is much progress that one can make in developing this art. By being an effective teacher you will be able to reach the hearts of your listeners and lead them progressively to understand, appreciate and act on the truth of God's Word. This will increase your own joy in your service.—See w69, pp. 142-150; *Aid* under "Education," pp. 487-489; "Teacher, Teaching," pp. 1578-1580.

QUESTION OUTLINE

JESUS THE MASTER TEACHER

On what did Jesus base his teaching? (Matt. 4:7, 10; John 7:16)

How does John 8:49, 50 reveal Jesus' motive in teaching?

How do Jesus' words in Matthew 5:3-16 show:
(a) simplicity? (b) brevity? (c) clarity? (Read and discuss.)

In his teaching, to what extent did Jesus use—
(a) Questions? (Mark 8:29; 9:33; 11:29; Matt. 16:5-12)
(b) Illustrations? (Matt. 13:34, 35)

How does Matthew 7:28, 29 show why the crowds were astounded at Jesus' way of teaching?

Did Jesus use object lessons? Explain. (John 13:2-16)

WHAT IS INCLUDED IN THE ART OF TEACHING AND HOW THIS CAN BE ACCOMPLISHED

Our primary objective is to aid persons to know Jehovah and his Son.

Why is prayer for God's direction in your preparation as well as in your field service necessary? (Jas. 1:5; iCor. 3:6, 9)

Why is it good regularly to draw attention to the relationship between what is being learned and Jehovah as a person?

Deep concern and a loving desire on your part to help persons are important factors.

Why is your concern, as shown by contact with an interested person at times sther than the formal study, effective?

Whv is personal application of the material vital? (Acts 2:37-39)

Why is attention to *individuals* in a group study necessary?

What lesson do we learn from Jesus' deep concern for those he taught? (Mark 6:34)

A principal objective should be to reach the heart of your listener.

How will your listener be helped by encouragement to ponder on what he learns?

How will your emphasizing main points and not trying to cover too much make it easier to reach the heart?

How can questions in addition to the printed ones aid you to reach the heart of the student?

Why would questions like: "Do you believe what we just learned? How do you fee! about it? How could you apply this in *your* life?" be useful in doing this?

What is the effect of helping a person to think in terms of gaining an approved relationship with Jehovah?

In this regard why is it good to emphasize the following:

(a) Jehovah's love and wisdom? (b) the value of applying Bible principles? (c) the need always to seek Jehovah's direction before making a decision?

Why is building *appreciation* for Jehovah, his worship and service better than just getting a knowledge of such?

Why is it beneficial to encourage your listener to analvze his motive for doing things?

If you aid a person to love Jehovah with his "whole heart" (Matt. 22:37), what will the person do as to worshiping Jehovah?

(Discuss benefits that will come to the person from obeying Jehovah's requirements.)

Included in the art of teaching is discerning what *amount* of material to cover.

Why are the following points important in teaching, and how might these influence the quantity of material covered?

(1) The limitations of your student.

(2) The need to define terms used.

(3) Repetition of main points.

We can *read* a scripture, *explain* it, *illustrate* and *apply* it

Why is *just reading* it not usually sufficient in teaching?

In addition to reading Matthew 6:10, what *explanation* do you find helpful to newly interested ones?

With James 1:14, 15, what *illustration* would aid a student?

How could you *apply* Revelation 21:4 to your listener so that he may see how it involves him personally?

Why is this effective?

How does Proverbs 3:5,6 emphasize the need to stick closely to God's Word in teaching?

Why is enthusiasm on your part vital to teaching?

TEACHING BY THE USE OF ILLUSTRATIONS AND QUESTIONS

Illustrations are effective devices in four ways especially:

(1) They arrest and hold attention.

(2) They stir up the thinking faculty.

(3) They stir emotions, reaching the conscience and heart.

(4) They serve as a memory aid.

In view of the above, how can the use of illustrations help you in teaching?

[ILLUSTRATION: One studying hesitates at idea of sharing with others the things he is learning. You could illustrate the need by asking: "If you saw a person drowning and did nothing toward saving him, when you were able to do so, how would you feel if he drowned? How would others who learned about it feel toward you? How do you think Jehovah will feel toward us if we do nothing to assist those who face death at Armageddon?"]

What illustrations do you frequently use in explaining Bible truths to persons who show interest?

Helpful questions stimulate and train one's thinking.

At the conclusion of the illustration of the "neighborly Samaritan," why did Jesus pose the question, "Who of these three seems to *you* to have made himself neighbor to the man that fell among the robbers?" instead of just giving him the answer? (Luke 10:30-36)

When a question brings a negative response to an

illustration, do you feel it would be better to push for your point or to say, "Well, that is something to think about, isn't it?" and go on with your conversation?

Why is it good to *involve* your listener in the conversation by use of questions?

What is accomplished by questions like: "Don't you feel that... *V* or ,fWon't you agree that... *T*

Why are questions like these effective: "Do you believe what we just studied? How do you feel about it? How could you apply this in your life?"

Why is it often good to ask a series of *leading* questions to help your listener reach a conclusion rather than your reaching it for him?

How will *viewpoint* questions such as the following help you in teaching?

"What is God's law on . . . ? Do you agree with God's law on this? What benefit is there to following God's law on . . . ?"

THE BENEFITS OF DEVELOPING THE ART OF TEACHING

How does 1 Timothy 4:16 show the lasting benefit from effective teaching?

Who is to be honored in our teaching as brought out in Matthew 5:2, 14-16?

Through our art of teaching we become more effective illuminators in the world.

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Making Return Visits

OPENING DISCUSSION

Many of us are in the truth today because other brothers and sisters patiently and effectively made return visits on us. And we appreciate the way in which we were aided. Jesus showed that this was to be an important part of our work, because he instructed his followers, not only to preach, but also to "make disciples."—Matt. 28:19, 20.

Do you enjoy making return visits? There is added joy when we have a successful call, isn't that true? But some brothers are hesitant about making return visits because they are apprehensive about the reaction of the hcuseholder when they call back, and as a result they often wait too long. Have you ever done this?

Some have said that making return visits is one of the easiest and most joyful parts of our service. Why? Because they have had a friendly contact with the person already, they know some of the things that interest him and they have had time to choose the scriptures that they would like to use in their discussion with him. You might call it a repeat performance of the first call, but this time they are calling on a friend and they know what they will be talking about.

What have you found contributes to a successful call? Have you wondered what other pioneers do? Many say that two things are needed: (1) a sincere personal interest in the one being called on and (2) an appealing Bible subject to discuss. They also say that the ground-

work for a successful call is laid before leaving the first call- Do you do this? How?

QUESTION OUTLINE

LAYING THE GROUNDWORK FOR A SUCCESSFUL RETURN VISIT

How many of you, on your first call, make a practice of bringing up a subject or raising a question to be considered on your next call?

How do you do this? What do you say?

What is the advantage of doing this?

Subjects that some pioneers use.

After describing the new system of things: "How can we be sure it will really come in our time? Perhaps I could stop by in a few days when the rest of the family is at home and show you the answer Jesus gave to that question." (See *Truth* book, pp. 94, 95.)

"Have you ever wondered where Cain got his wife? Perhaps *ihe* next time I call I can show you the Bible's answer to the question." (See *"Make Sure,"* pp. 406, 407.)

"Have you ever wondered where all the different races came from? Next time I call I'd like to show you a scripture that answers that question." (See *"Make Sure,"* p. 406.)

"Have you ever wondered if the dead know what the living are doing?"

"Did people really live as long as the Bible says?" (Gen. 7:11; 8:4; 7:24)

"How could Noah get all the animals into the ark?" (See *Word of God* book, pp. 42, 43; *Aid,* p. 120 <[3-6.)

What are some subjects or questions that you bring up to catch interest and that you find appealing to people in your territory?

What notations might you make on your house-to-house record about the person himself, his family, his interests?

Why would it be well to make a note, right after you leave the house, of the subject you plan to discuss on your return visit?

Do you believe that it is best to make your notes when you are out of the sight of the householder? Why?

How do you try to determine the best time to make a return visit?

Why is it often wise to make the return visit within a day or two, instead of waiting longer?

(Call for expressions or experiences from those who make calls a day or two after locating the interest.)

[EXPERIENCE: One sister makes arrangements to call back the following week. But a day or two after the original call she will stop at the door to give the householder a magazine on the subject they discussed. She explains: 'I saw this article and thought you would like to read it. I can't stop to talk now, but I'll be back on Wednesday afternoon as we've planned. Is that time still all right with you?']

Why is this a good approach?

Why is it appropriate to be positive about the householder's attitude and interest when making a return visit?

Consider Acts 9:10-17.

What was Ananias' attitude initially? (verses 13, 14)

What was Jesus' reply? (verse 15)

What was Ananias' approach on the call? (verse 17)

What can we learn from this account about the proper attitude when making return visits?

WHAT IS YOUR OBJECTIVE OIV THE CALL?

Why may some be hesitant to talk with us when we make return visits?

How will our showing a warm personal interest in the person help remove any apprehension?

What would you say to put such a person at ease, *build a friendly attitude and confidence?*

Why might your *placing literature* be a good reason for making a return call?

What is the advantage of *presenting further Scriptural information* on the call?

How do you try to *start a study?*

MAKING THE CALL

How do you introduce yourself on the return visit? Why in that way?

Do you try to get an invitation into the home? Why? How do you do it?

What would you do if you were not invited into the home?

What is the advantage of using the householder's Bible?

Do you find it best to make a formal offer of a study or to try to get into an informal consideration of a subject and consider scriptures on that subject without mentioning the matter of a study? Why?

(Invite some students, who are willing to do so, to demonstrate how they introduce themselves and get into the body of their discussion.)

After each presentation ask other students:

If you were the householder, would you have appreciated the way in which he showed an interest in you?

Was the subject appealing to you? Why?

What could be done to prepare the householder for the next visit?

What subject would you discuss on the next call?

Why would you discuss that subject?

What would you do if the householder was too busy to talk with you?

What is the advantage of showing the householder at least one point from the Scriptures, if this is possible and appropriate under the circumstances?

What would you say to prepare the householder for your next visit?

What would you say if you found out that the householder was really not interested?

Why would you handle it in that way?

WTiat would you do if someone walked into the home when you were talking with the householder? Why would you handle things in that way?

(Remember, we are interested in people and want to help them to the extent possible.)

If you felt that you could start a study, how would you do it?

(Have two or three students, who are willing to do so, demonstrate how they start studies. [3-4 minutes each])

When the householder expresses himself, why is it essential that we listen attentively and sincerely?

How can the householder's comments aid you in determining the subject to discuss next time you visit?

How long do you feel that it is wise to stay on the first few calls? Why do you feel this way?

How will prayer aid you to be successful in making return visits?

If you are having difficulty in making return visits, why would it be wise to ask to go along with another pioneer or publisher who is doing well in this work?

Have any of you done this with good results?

How were you helped?

Why would you say that the work of making return visits is especially important now?

What encouragement have you received from diligently trying to follow up ALL interest?

Page 91 is blank for Notes!

Field Service

Field service activity. Students can work with the instructor, his wife or other experienced pioneers, whatever is best locally. Endeavor to make return visits on interested persons met in the service earlier in the week and use the suggestions discussed in class the preceding day.

Following the field service activity the group will discuss as a class what they experienced on their calls, their successes and what they believe would help them to be more effective in reaching interested ones in the future

The Holy Scriptures —Gods Communication to Man

OPENING DISCUSSION

You know that the Holy Scriptures are God's communication to man. In many parts of the earth people do not profess to accept the Bible as being from God. In increasing numbers, even people in Christendom do not accept the entire Bible as being divinely inspired and authentic, and it is obvious that Christendom does not follow the Bible as her guide. At the same time there are those who are of honest heart, and what a grand privilege you have to help these to appreciate that the Holy Scriptures not only are true but also provide the inspired and practical guide for us today. —Ps. 119:105.

QUESTION OUTLINE

EVIDENCES THAT THE HOLY SCRIPTURES ARE BOTH ACCURATE AND INSPIRED

Various lines of evidence show that the Bible record is reliable, but these do not necessarily prove that it is of divine origin.

Is it possible for a record to be *historically sound* without being inspired of God?

But would you expect a record that is inspired of God to be truthful in every respect? (Ps. 31:5)

When ancient secular records include extravagant claims about rulers, what does this generally suggest as to reliability of other details?

How could you reason on Luke 3:1, 2 as to the historical soundness of the Bible?

As to the caliber of historical information found in the Bible, what is indicated by the genealogical lists that reach from Adam to Jesus Christ? (Gen. chaps. 5, 10; 1 Chron. chaps. 1-9; Matt. 1:1-17; Luke 3:23-38)

What is proved by the fact that *geographical locations* referred to in the Bible actually exist or can be shown to have existed in the past?

[EXAMPLES: Egypt, Red Sea, Jerusalem, Jordan River]

What other examples can you name and that non-Witnesses would, readily recognize?

What is there about Bible *chronobgy* that causes one to have confidence in the record? (Ex. 12:40, 41; Jer. 25:1; *Word of God* book, pp. 47, 48)

Cite some details of the Bible record that have been corroborated by *archaeology.* (2 Ki. 20:20; 2 Chron. 32:30; Luke 3:1a)

Why are we not dependent on archaeology to prove the truthfulness of the Bible? *(Aid,* pp. 112-114)

Other evidence combines to show that the Bible was actually inspired of God, that it was not simply a product of men.

What does the Bible itself say as to its origin? (2 Pet. 1:20, 21: 2 Tim. 3:16,17)

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Cite examples to show that Bible writers knew that what they were writing was from Jehovah, (Ex. 34:27; 2 Sam. 23:2: Jer, 1:1, 2; Ezek'l:3; Hos. 1:1; Mic. 1:1; Mai. 1:1; Rev. 1:1)

What is there about the circumstances under which the Bible was written that makes its *internal harmony* a strong argument for divine inspiration?

What would you point out from the Bible in connection with the development of the promise of the Kingdom Seed that emphasizes that this must be of divine origin?

What do minor variations in some Bible accounts indicate as to any conspiracy to defraud on the part of the writers?

How could you use the following scriptures to illustrate that the Bible is *scientifically accurate?* (Job 26:7; Isa. 40:22; Lev. 11:6)

What do you know about ancient beliefs on these matters that would indicate that what the Bible says is not of human origin?

What does *frank acknowledgment of personal and national shortcomings* indicate as to inspiration? Why?

Cite examples: Num. 20:0-12; Jonah 1:1-3? Matt. 26:56.

To whom is all glory directed by the Bible writers? (PS. 113:3-5)

What efforts have been made to destroy the Bible, so that its *preservation* and the maintaining of its

textual purity give evidence of God's hand in matters? (1 Pet 1:25)

How do manuscript discoveries, such as the Dead Sea Scrolls, confirm its basic textual reliability? (*Word of God* book, pp. 157, 158) .

What is indicated by the following statement made by Sir Frederic Kenyon?

"The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed." —*The Bible and Archaeology,* pp. 288, 289.

The Bible is unique as a book of *prophecy,* and fulfilled prophecy is strong circumstantial proof of the Bible's inspiration. How have the following prophecies been fulfilled?

The everlasting desolation of the city of Babylon? (Isa. 13:19, 20; *Word of God* book, pp. 112, 113)

The complete disappearance of the Moabite nation? (Zeph. 2:9)

Jesus' prophecy on the conclusion of the system of things? (Matt chap. 24; *Word of God* book, pp. 122-133)

How could you use Jesus' prophecy to aid an agnostic to have faith in the Bible?

What should be our attitude toward the Holy Scriptures, as expressed by Paul in 1 Thessalonians 2:13?

YOUR RESPONSIBILITY TO UPHOLD THE BIBLE AND DEMONSTRATE ITS PRACTICAL VALUE

Why should you be willing to offer evidence of the authenticity of the Bible, instead of assuming that persons who are critical of it or who express lack of faith cannot be helped?

[EXPERIENCE: A brother called at a door and the man said: "You have come to the wrong house here. My wife and I are atheists." He was asked if he had ever examined the Bible on scientific subjects, and he permitted the brother to demonstrate the book *Is the Bible Really the Word of God?* The atheist took it with the understanding that the brother would not call back, to which he agreed. Ten minutes later the man went looking for the brother and told him he could call back, which he did, and a Bible study was arranged. The brother states: "How tmilling it was to see the power of Jehovah's Word and the spirit in the lives of people." This former atheist couple are themselves now in the way of the truth.]

Discuss how you would answer the following objections:

(Page references are to the book *Is the Bible Really the Word of God?)*

The Bible contradicts itself, (pp. 82-88)

How do we know there was an Adam and an Eve? (pp. 29-32)

The Flood account is a myth. (pp. 35-44)

The creation account is not scientific, (pp. 11-29)

The Bible is outdated and not practical (pp. 135-149)

I am not Christian.

I am an atheist.

Without the Holy Scriptures, would we know the origin of life, why we are here, why we die and the hope for the future?

Using the Bible, how would you answer those questions?

Discuss how the Bible is practical in treating the following subjects that affect your life and will be practical in teaching others the truth.

(1) Putting on the "new personality." (Eph. 4:22-24; GaL 5:16-23)

(2) God's view on honest business dealings. (Lev. 19:35,36; Mic. 6:11, 12)

(3) The need to be industrious. (Eph- 4:28)

(4) Why we should have good morals. (1 Thess. 4:3-8)

(5) The need to guard our associations. (1 Cor. 15:33)

(6) Counsel on family relationships. (Eph. 5:21-33; CoL 3:18-21)

RESULTS OF APPLYING BIBLE PRINCIPLES IN YOUR OWN LIFE

(Relate experiences that show the good results of applying Bible principles in your own life.)

Page 99 is blank for Notes!

Working Closely with the Elders and Ministerial Servants

OPENING DISCUSSION

The Scriptures show that Paul and Apollos appreciated their privilege of being "God's fellow workers." (1 Cor. 3:9) Today, pioneers cooperate closely as 'associated workers' with the elders and ministerial servants. Of course, we are not all assigned to care for the same responsibilities, but all perform necessary work. When we work closely with or.e another, cultivating respect for others and for the roles that they fill, our united efforts accomplish the work that God has given us.—1 Cor. 12:4-7.

Jesus Christ has given the elders and ministerial servants as "gifts" to the congregation. They have been given to build up the Christian congregation. All of us should work closely with these "gifts in men."—Eph. 4:8, 11-13.

Pioneers who are not elders or ministerial servants can also make good contributions in building up the congregation. You may be more available to lead groups in field service than are others. You may be in a better position to render assistance to those needing aid in their field activity. You have enhanced your ability in the field service through your constant "use" of the Word of God in the field service. Many can learn from your fine example as they share with you in the service. —Heb. 5:14

You can exercise a fine influence for good in the congregation with which you are associated. When you comment freely in meetings, this upbuilds others. When you show zeal for field service, it stimulates a similar spirit among those who work along with you. If your conduct and grooming are exemplary, this has a wholesome effect. And when you show a fine spirit of cooperation in working with the elders and ministerial servants, it sets a good pattern for others to imitate.

QUESTION OUTLINE

REASONS FOR WORKING CLOSELY WITH ELDERS AND MINISTERIAL SERVANTS

According to Ephesians 4:15, 16 what are all in the congregation expected to do?

Why should pioneers feel obligated to share in this? (GaL 6:10)

Why would our making ourselves available to assist others in the congregation be a demonstration of love? (1 Thess. 5:12, 13)

WAYS TO WORK CLOSELY WITH YOUR LOCAL ELDERS AND MINISTERIAL SERVANTS

Why would your imitating the disposition of Timothy display your desire to work closely with the elders in your congregation? (PhiL 2:20-22)

How did Jesus set a good example in aiding others who were already disciples as he shared in field service? (Luke 8:1)

How is your willingness to make some sacrifices to assist others a demonstration of your love for the brothers? (John 15:13; 1 Thess. 2:7, 8)

When is the best time to assist those in your congregation in the field service?

[FOE EXAMPLE: When do most of the friends get out in field service? On the weekends? In the evenings? Midweek?]

Why could your conduct, attitude, or grooming have far-reaching effects on the congregation? (1 Cor. 8:10-13)

What may move us to make alterations even when we think we are right in these matters? (1 Cor. 10:23,24,32)

[FOR EXAMPLE: What should our response be if we were approached by an elder on such matters? What if you thought he was being somewhat harsh in the matter?]

What are some opportunities you have in your congregation to work along with the elders and ministerial servants by aiding persons who are spiritually weak?

[EXPERIENCE: Special pioneer brother and sister in Barbados assisted ten persons who were inactive to become reactivated in six months. One was a sister who had seven children. Not only was she reactivated but her seven children became new publishers. (yb68, p. 82)]

How does this experience show that assisting in this way does not have to interfere with our time spent *hi* Held service?

How can you make sure that assisting in these ways does not unduly interfere with the time you need to spend in field service?

How will your recognizing that the elders are imperfect and making allowances for this be an expression of love for them? (Rom. 3:23; Prov. 17:9)

WAYS **WE** CAN **WORK CLOSELY WITH THE CIRCUIT OVERSEER**

What lesson do we learn from the experience of Mary and Martha, as recorded at Luke 10:38-42?

How could the principle of 'choosing the better portion' be applied during the visit of the circuit overseer?

[SUGGESTION: If you generally work secularly most of the days the circuit overseer is in the field service with the group, what might you try to do? GIVE OTHER SUGGESTIONS.]

How would the principle at Proverbs 27:17 apply when the circuit overseer visits?

If you would like to work in field service with him personally, what might you have to do in advance?

What might you have to do to *g&t* him to go on a particular study with which you need help?

If your study might generally be held on Monday evenings and his visit starts on Tuesday, what might you try to do?

What benefit is there when you support field activity during the visit and you don't get an opportunity to

work with the circuit overseer? (Acts 28:15; Luke 10:1, 17, 21)

BENEFITS ENJOYED FROM YOUR WORKING CLOSELY WITH THE ELDERS AND MINISTERIAL SERVANTS

What effect would you have on the elders by cooperating with them? (Col. 4:11)

Should we wait for the elders to ask for our assistance all the time?

[EXPERIENCE: Elder was pressed due to circuit overseer's visit and preparation for circuit assembly. A sister took initiative to say she was in position to do more Kingdom service. The elder had been giving special attention to an elderly sister whose husband had recently died. Didn't know how he would handle this, until the sister offered her assistance. He said: "I appreciated very much that this sister offered help when the pressure was on." (km 8/69, p. 3)]

What good results have you seen in your congregation when publishers or pioneers have taken initiative in offering help?

What does Colossians 3:12-14 say we can expect to result?

How do you personally benefit from working closely with the elders and ministerial servants? (Acts 20:35; Prov. 11:24, 25)

Field Service on the Weekend

When the school sessions are scheduled for two weeks from Monday through Friday, this will leave the weekend for you to engage in field service. Whenever possible, the instructor and his wife, as well as other seasoned pioneers and elders, will accompany you in the various features of service. This will allow you added opportunity to put into actual practice some of the things you have discussed in the classes earlier in the week. It is suggested that, if it is possible for you to do so, you arrange your affairs so as to share in the field service on the weekend.

Gods Kingdom—A Reality

OPENING DISCUSSION

God's kingdom! How long we have prayed for it! How happy we are to see its control over Jehovah's people! And how much we look forward to the time when all in heaven and on earth will acknowledge their subjection to it!

As a pioneer you have a very full share in bearing the good news of the Kingdom. But, what do you encounter in the field? What is the response of people generally when you speak to them about God's kingdom? You will agree that most people are unimpressed by what you say. Why is that? Well, for one thing, they cannot see God's kingdom. It is heavenly, and that is unreal to them. Some will say, "I believe only in what I can see," or, "The Kingdom hasn't done anything for me," or, "I need help now, not sometime in the future."

You recognize that God's kingdom is real. But, how can you help the people in your territory to see and understand that God's kingdom is a reality, that it is operating now and that they can benefit from its rule?

QUESTION OUTLINE

JEHOVAH IS THE SOVEREIGN LORD

How do the following scriptures show that from the beginning of man's existence Jehovah has exercised his authority as Sovereign Lord? (Gen. 1:27, 28; 2:16, 17; 3:14-19)

Was his rule toward Tnan unduly restrictive? Why do you so answer?

What provisions made by Jehovah show his kindly interest in man and his generous care for him? (Discuss Genesis 2:8, 9,18.)

THE SEED—THE MESSIANIC KING AND CHAMPION OF JEHOVAH'S SOVEREIGNTY

How does the prophecy at Genesis 3:15 point to the fact that Jehovah would raise up a seed to champion and vindicate his sovereignty?

What similarities are there between the promise given to Abraham at Genesis 22:17, 18 and the prophecy recorded at Genesis 3:15?

What evidence do we have that Jesus Christ was the principal one of the foretold seed? (Gal. 3:16)

How do we know that Jesus was designated to be the appointed King of the Messianic kingdom? (Matt 21:1-5: Rev 19:16)

Why did he not crush Jehovah's enemies in the first century? (Ps. 110:1; Heb. 10:12, 13)

WHAT HAS GOD'S KINGDOM BEEN DOING IN OUR DAY?

Upon being authorized by Jehovah, what action did the Messianic King take against the chief opposers of God's kingdom? When was that? (Rev. 12:7-10)

How did this uphold Jehovah's sovereignty?

How do we know that these events really took place? (Rev. 12:12)

Rather than immediately destroy wicked people, what did Jesus say he would do when he sat down on his throne to rule? (Matt. 25:31-33)

How does the preaching and separating work of the twentieth century show that Jehovah and his Messianic King really love the world of mankind? (John 3:16; 2 Pet. 3:9)

Has any worldly ruler shown this kind of love for his subjects?

How can you use this comparison to appeal to people in your territory?

Gathering Loyal Subjects

According to the latest *Yearbook*, how many earthly subjects of the heavenly kingdom are there world wide?

Why can it be said that so many subjects of the Kingdom provide an outstanding evidence that it is real? (Prov. 14:28; Ps. 72:8)

How do their cooperation with the appointed congregational elders and their willing submission to God's laws show they are *loyal* subjects of the Kingdom? (Phil 2:10, 11)

How does their activity in Kingdom-preaching show they are both *willing* and *loyal* subjects of Kingdom rule? (Matt 24:14)

How does the fact that God's people share in this activity without requiring that they be paid for it give evidence of their willing submission to Kingdom rule? (Ps. 110:3)

Do you know subjects of any other government who give evidence of such willing service and loyalty?

[Note the right conclusion drawn by a worldly observer, Marcus Bach, in *Adult Student* (November 1956): "In the ranks of Jehovah's Witnesses are people of every class and culture; but they hold one element in common: allegiance to Jehovah."]

(As time permits, invite students to tell of people with whom they have studied who have become subjects of the Kingdom government and what they have done that demonstrates their loyalty.)

Providing and Administering Written Laws

Where do we find the written laws governing those under Kingdom rule? (Ps. 19; 7; 119:105)

How is Jehovah using elders in the congregation organization to administer these laws? (Gal. 6:1; 1 Cor. 5:13)

How many of you know individuals who have had difficulty in getting justice and with law enforcement under man's rule?

The guidance provided in the Bible and the operation of Jehovah's spirit assure what among Jehovah's people as to the handling of violations of God's laws? (Isa. 32:1, 2; 60:17)

As shown by the results in the lives of people, how is the judicial system under God's kingdom superior to that of any human government?

Providing an Educational System

What educational programs can you point to that are being provided by the Kingdom government at this time?

Who is the primary instructor? (Isa. 54:13)

What is the principal textbook used by the Kingdom government in its educational program? (2 Tim. 3:16, 17)

Discuss the value and practicality of the educational programs provided for Jehovah's people as well as other interested ones world wide.

(a) Theocratic School

(b) GUead School

(c) Kingdom Ministry School

(d) The course 'Learning to Read and Write'

(e) Pioneer Service School

(f) Free home teaching service world wide for individuals and families at a time and a place convenient to the student (s)

What human government is in position to finance such an earth-wide educational program not only for its subjects but for others as well?

How does this give evidence of both the reality and the superiority of Kingdom rule in our time?

Providing Protection and Blessing for Its Subjects

What evidence can you point to that Jehovah and his Messianic King are protecting and blessing loyal Kingdom subjects?

Is the persecution of Jehovah's people in many countries evidence of lack of Jehovah's blessing of them?

Even when they are under persecution, does Jehovah care for the physical needs of his servants? (Heb. 13:5, 6; Jer. 37:21)

Against what kind of calamity does Jehovah safeguard all who are loyal subjects of his kingdom? (Ps. 91; John 12:25)

What are some reasons Jehovah has permitted persecution of his people? (Luke 21:12, 13)

When atheistic Russia took many captives, including Jehovah's Witnesses, after World War II and sent them into Siberia, how did this accomplish Jehovah's purpose and defeat the Russian purpose?

When Malawi so viciously persecuted Jehovah's people in 1972 and thousands of interested ones joined Jehovah's people when they fled from Malawi, how did this further Jehovah's stated purpose to separate the sheep from the goats?

How do such events give evidence that jehovah has the upper hand and is in fact the Sovereign Lord?

How does the spiritual prosperity of Jehovah's people give evidence of rich blessing of them now under Kingdom rule? (Isa. 65:13, 14)

Which of the above points do you feel you can use most effectively to aid others to see that God's kingdom is a reality?

How can you help them to see the need to become its loyal subjects?

Treasuring Gods Gift of Life

OPENING DISCUSSION

When a person appreciates that life is a sacred gift from God, he will treasure each day of life and view it as a precious privilege. He will be moved to use his life in harmony with Jehovah's will.—Rev. 4:11.

It is obvious that most people do not view life in that way. They do not understand how human life began, nor do they appreciate God's undeserved kindness that offers eternal life. That is why they follow a course of selfishness that results in no real happiness to themselves and brings no lasting benefit to others.

You are confronted with the world's view of life every day. It is projected in what you see and hear in news reports, entertainment and in other areas of life. By treasuring God's gift of life yourself, you are able to reject the world's view. You also have the privilege of helping others to see and appreciate that life is, indeed, a marvelous gift from God.

QUESTION OUTLINE

LIFE—MARVELOUS GIFT FROM GOD

How does Psalm 36:9 help us to appreciate life itself?

In what way does the structure of your body impress you that human life is a marvelous gift from God? (Ps. 139:14) 1

How should the facts presented at Psalm 139:13, 16 move us to praise Jehovah?

What does Jehovah's willingness to give his Son as a sacrifice for us show as to how Jehovah views the life of humans?

Why is it not unreasonable on God's part to set definite requirements for those to whom he grants the gift of endless life? (Rev. 2:7, 10, 11; Matt 10:22)

As suggested by Job 1:9-11 and Psalm 7:8, 9, why would Jehovah be pleased to extend the gift of life to integrity keepers? (Prov. 27:11)

If we truly appreciate the gift of life, what will we be moved to do? (Deut 5:32, 33)

AIDING OTHERS TO APPRECIATE GOD'S GIFT OF LIFE

Why is it that many people do not respond favorably when you say that you have come to talk to them about living forever? (Job 14:13; 1 Cor. 2:14)

When you encounter persons who are depressed because of hard circumstances of life, how can you give them encouragement and hope to help them to appreciate the blessings they now have in life?

When you talk about the prospect of living forever under peaceful conditions, what scriptures would you use?

What are some of the false religious teachings that blind

the minds of people with regard to the true hope for those who have died?

What scriptures and arguments could you use to show that the human soul is mortal?

How would you use such scriptures as John 11:11-14, 25; 5:28, 29 and Luke 8:49-56 to explain the hope for those who have died?

What arguments, reasoning or illustrations could you use to prove that it is reasonable to believe that God can and will resurrect persons who have died? (Luke 20:37, 38; Ps. **147:4)**

SHARE JEHOVAH'S *VIEW* OF THE SANCTITY OF LIFE

What does 2 Peter 3:9 indicate as to Jehovah's concern for mankind in general?

How should Jehovah's view affect your attitude toward those persons living in your territory?

How far-reaching is the provision that Jehovah has made for life through Jesus Christ? (1 John 2:2)

What must a person do to benefit from this provision? (John 3:16, 36)

What responsibility does this place upon us, especially in view of Jesus' statements at Matthew 7:12 and 22:39?

How can you display Jehovah's view of the sanctity of life in dealing with members of your family? Also in dealing with your Christian brothers and sisters?

AVOID BLOODGUILT BY SHARING JEHOVAH'S VIEW OF LIFE

How will understanding the following scriptures help you to avoid becoming bloodguilty?

Exodus 20:13; 1 Samuel 31:4

Numbers 35:6-25 (See also w63, pp. 510, 511.)

Acts 15:20

Exodus 20:14; Leviticus 20:13,15, 16

Exodus 21:22-25 (See also w75, pp. 191,192.)

Revelation 17:6; 18:2-4

TREASURE YOUR LIFE TO USE IT IN GOD'S SERVICE

Why should you want to continue to make progress in molding your life in harmony with Jehovah's will? (Deut 30:19, 20)

How can you do this?

Why is it advisable for you 'always to have plenty to do in the work of the Lord'? (1 Cor. 15:58)

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Reaching All Who Will Hear

OPENING DISCUSSION

Jesus said, "The good news has to be preached." (Mark 13:10) But the Bible does not set forth any one particular method as being *the* approved way for accomplishing the preaching work. The Bible does, however, tell us how the Srst-century Christians carried out Jesus' commands to preach and to "make disciples." (Matt. 10:7; 28:19) Even more importantly, it reveals to us the attitude of Jesus and his disciples toward their God-given work and toward other people. It is this example that we should imitate, in order to shine as illuminators in the world.

QUESTION OUTLINE

PROPER MOTIVE WILL AID US TO REACH MORE PEOPLE

What should be the basis of our overall attitude with regard to sharing the good news? (Mark 12:28-31)

How can our service be made to reflect love both for God and for neighbor?

What was Jesus moved to do because of his heartfelt concern for people? (Mark 6:31-34)

What attitude will keep us from slowing down in the witnessing work when householders are indifferent or when we suffer persecution? (1 Tim 1:12)

How can we benefit from the attitude of the apostle Paul toward the importance of sharing the good news with others? (Acts 20:24)

What personal experiences have brought joy to you when you perhaps did more than originally planned or aided someone even when you were tired?

First Corinthians 9:16 refers to what farther good motive for having a share in the Kingdom-preaching work?

How does Acts 20:26 indicate that a serious personal responsibility rests upon one who has himself received the good news of salvation?

What does the account at Jeremiah 20:7-9 show may be the experience of some of the proclaimers of Jehovah's Word?

What attitude will make it possible for you to remain joyful even when suffering persecution? (Jas. 1:2, 3, 12; Acts 5:41, 42)

SHARE THE GOOD NEWS ON EVERY APPROPRIATE OCCASION

When the truth really fills our heart, what is it only natural to do on every appropriate occasion? (Luke 6:45)

Mention different circumstances, for which you had not made advance plans, but that provided opportunity to share the good news with others.

[EXAMPLES: While visiting relatives or friends; in day-by-day contacts with neighbors; while traveling

or on vacation (holiday); talking with workmates, business associates, and so forth.]

How did you go about taking advantage of the situation?

What more do you learn from the following scriptures as to appropriate occasions or places for witnessing to others?

Luke 19:1-10

Acts 13:14-16

Acts 16:13

Acts 17:17

Discuss suggestions for leading into Bible discussions on an informal basis.

[SUGGESTIONS: Be reading the Bible or Bible literature at work or while traveling on a public conveyance. Comment on current items in the press. Mention point you read recently, and so forth.]

How could a person handle such a situation so that the other individual does not feel that he is getting a "sermon"?

How do you determine how long you should witness on any particular occasion?

Read John 4:7-26 and analyze how Jesus shared the good news with a woman on one occasion.

Discuss suggestions that would help make one ready to share the good news even at unexpected opportunities.

[SUGGESTIONS: Always have a Bible handy. Always have Bible literature available. Be informed on current events, and so forth.]

PREARRANGED SACRIFICES OF PRAISE

Besides being always ready to share the good news, what are some of the methods of prearranged witnessing that have proved to be effective in your area?

Why are the following methods particularly effective wherever they can be used? (Also, what suggestions would you offer in connection with such activity so that the most good is accomplished in reaching all who will hear?)

Calling on people from house to house.

Witnessing to people on public streets or at shopping centers or marketplaces.

Calling on business people at their places of business.

Talking to people waiting in their automobiles at shopping centers, or waiting at bus or train stops.

Visiting hospitals, rest homes, jails, and so forth.

Discuss suggestions for initiating conversations with persons to whom you have been referred by relatives or friends or because of their having received some literature from the Society.

MAKE YOUR SACRIFICE APPEALING TO OTHERS

How will putting yourself in the other person's position help to make your sacrifice of praise more appealing? (1 Cor. 9:19-23)

Illustrate this with *the* situation of a householder on whom you might call when she is in the midst of

her housework or when she is preparing to leave the house.

Why is this important in the case of a wife who wants to share the truth with her husband who is not in the truth? A person whose parents are not Witnesses? A publisher who desires to witness to his other relatives?

Why is pointing out what the Bible teaches on a subject most effective? (Heb. 4:12)

Why is it inadvisable to get involved in extended arguments with opposers? (Ps. 39:1, 2; 2 Tim. 2:24)

Give examples showing how our Kingdom-preaching can be made more appealing to people as indicated by Titus 2:1-14; Galatians 6:10; Colossians 4:6 and Hebrews 13:16.

What personal experience have you had in seeing the good news made more appealing through your having shown personal interest in other people?

BENEFITS FROM YOUR SACRIFICE OF PRAISE (Heb. 13:15)

What blessings do you personally receive as you share the good news with others? (Acts 20:35; Prov. 11:25)

How important is it to others that they hear the Kingdom message? (Rom. 10:13, 14; 1 Tim. 4:16)

What practical benefit have you received personally from this discussion about reaching all who will hear?

Forming New Congregations in Isolated Territory

OPENING DISCUSSION

In many parts of the earth there is a great need for God's servants to move out into isolated territory to bring to people living there the good news of the Kingdom. Some of you pioneers may be in position to serve in these areas and thus, in time, to form new congregations. How will you go about it? What is involved in forming a new congregation?

The real basis for a congregation of Jehovah's people is a group of sincere, dedicated servants of God who love Jehovah and his kingdom. Before a congregation can be established, there must be some people who love the truth. It is not just a matter of gathering together people to make up a congregation. Those in the congregation must have a knowledge of God's purposes through a study of the Bible and be willing to share in declaring the good news.

So, what needs to be considered when going into isolated territory to serve? How is a new congregation formed? How can it be built up so that it will function as a strong congregation and will give a thorough witness in that territory?—See *Qualified to Be Ministers,* pp. 222-226.

QUESTION OUTLINE

MOVING TO WHERE THE NEED IS GREATER

Is it necessary to move to where the need is greater in order to share in the evangelizing work? (Matt. 24:14)

Does this mean that, when properly planned and done with the right motive, such a move is not beneficial? (Acts 1:8; 15:3)

Before moving far away, why would it be wise first to consider the need in your own congregation or a nearby congregation?

If you wish to move to another area, why may it be wise to write the branch office for information concerning locations where help is needed? (Luke 14:28)

What should be your motive in moving to serve where the need is greater? (Acts 20:24)

SERVING IN ISOLATED TERRITORY WITH THE OBJECTIVE OF FORMING A NEW CONGREGATION

In caring for isolated territory, why is it advisable to cover it thoroughly, section by section, rather than just visiting here and there over the whole territory?

Why is it good to witness in the business temtory?

What should be your attitude if the territory is unproductive? (Matt. 13:18-23)

Why is it necessary to have a positive attitude rather than a negative one?

(Discuss what can be done in the more difficult territories.)

[EXPERIENCE: One brother learned the truth in India and went back to his part of the country, which was isolated territory. To get back he traveled by rail, bus, oxcart, and finally walked. What did he accomplish in this out-of-the-way place? He built a Kingdom

Hall and began to gather people together. Twelve persons left false religion, including one who had been a Lutheran preacher for sixteen years, and, when a special pioneer visited, eighteen attended the meeting. Today there is a congregation in this formerly very isolated territory. (yb77, p. 131)]

How did Jesus emphasize the need to spend time with people to teach them, as we do on home Bible studies? (Mart. 28:19, 20)

Why is it good to teach Bible students how to find answers to their own Bible questions by use of the concordance, indexes, and so forth?

Why would you teach them about:
(a) the Bibles moral standards? (b) the world-wide association of brothers? (1 Pet. 2:17; 5:9)

After obtaining Bible studies, does this mean you should now neglect house-to-house visiting?

Why is it good to help Bible students to get acquainted with one another?

If you get many Bible studies, why is it often wise to consolidate some of them?

Why would it be good then to encourage them to bring a friend to this group study?

Why would it be welLas the next step to organize public meetings?

From where could you get speakers?

By special encouragement to attend and bring friends and acquaintances, toward what are you now definitely working?

Why would this be the logical time to organize a *Watchtower* study?

How do we view the *Watchtower* study? (Matt. 24:45)

Why would field service be the next logical step?

As indicated at Luke 9:23, what should they think seriously of doing?

Why would it be well now to encourage them to attend a circuit assembly or like meeting? (Heb. 10:25)

(What experience have you had of your Bible students attending their first circuit assembly?)

Can you organize a service meeting before a congregation is established?

How could these newly dedicated ones be used on the meetings?

Before submitting an application for a new congregation, why is it usually best to discuss it with the circuit overseer?

V/hat Bible precedent is there for naming a congregation after the town where it is located? (1 Cor. 1:2)

When a congregation is composed of all sisters, what does the one praying at the meeting need to do? (ICor. 11:3-16)

How could they handle service meeting parts?

How would the Theocratic School be conducted?

How are elders and ministerial servants recommended *in* isolated territory?

If none qualify as elders or ministerial servants, who

would be designated to care for correspondence with the branch office, carry on the meetings, send in reports, and so forth?

Why is it advisable to stay with a newly formed congregation until it is firmly established and can stand on its own two feet? (Acts 20:31)

Why is your personal conduct when serving in isolated territory very important? (Phil. 3:17)

THE JOYS OF SERVING IN ISOLATED TERRITORIES

Why does one have reason to rejoice when having a part in forming a new congregation in isolated territory? (1 Cor. 3:5-9; 1 Thess. 2:19, 20)

Why could you still have joy in your service even if one particular isolated territory was not productive of many praisers of Jehovah? (1 John 5:3; Acts 13:46, 48, 52)

[EXAMPLE: The difficulties in one isolated territory high in the Andes Mountains were not hostile people, but dogs, bulls, cactus plants, rivers, fiat tires and going without food all at an altitude of 15,000 feet. In one village the pioneers were persuaded by these truth-hungry people to stay longer so they could learn more. A congregation is now prospering in that formerly isolated territory. *(Awake!,* Dec. 22, 1973, PP. 12, 13)]

(Discuss experiences of those who have served in isolated territories and their results.)

For what reason is it important for *all* people to hear the Kingdom message now? (1 Thess. 5:3; 1 Tim. *4:8)*

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Developing as a Spiritual Person

OPENING DISCUSSION

What is a spiritual person? He is one who is God-oriented. He endeavors to get God's mind on matters so that in all the affairs of life he can bring his thinking and ways into harmony with God's. The Bible speaks highly of such persons, those who are thinking God's thoughts and following God's ways, who are in accord with the spirit and who have the mird of Christ.

Not all who associate with Jehovah's people are truly spiritual persons. Are you? How can you tell? What is needed to become a spiritual person and to continue to develop as a spiritual person? It is important that we know and follow such a course. The course we choose will mean either life or death for us.—1 Cor. 3:1; Rom. 7:21-23.

QUESTION OUTLINE

WHAT IS NECESSARY TO BECOME A SPIRITUAL PERSON?

To get God's mind on matters, why is Bible reading important? (John 17:17; Eph. 4:23, 24; Ps. 119:105)

In order to view things as God does, what should we watch for when we are reading the Bible? (Rom. 12:2; Mark 8:33)

What do we learn about Jehovah's interest in others from James 1:27?

What should we recognize about God's ways in comparison with those of sinful humans? (Isa. 55:8, 9)

At 1 Corinthians 2:16, what does Paul indicate about a spiritual man?

What was the mind of Christ, or his attitude, toward his Father and toward doing his Father's will?

How can our paying attention to Jesus' statements, temperament and conduct help us to get to know Jehovah and his thoughts better? (John 5:19, 30; 14:9, 10)

Why was Jesus in a better position than anyone else to explain God's thoughts? (John 1:18)

What do we learn about Jehovah by reading of Jesus' anointing, at Hebrews 1:9?

Why must we be humble if we are going to do as directed at Romans 12:2?

Why are meditation and personal application on our part needed in addition to reading and studying?

How can meditation help us to avoid repeating past mistakes?

How can meditation enhance our appreciation of Jehovah's goodness and patience, stimulating our desire to be like him?

How can our attending meetings and paying close attention to what is said help us to develop as spiritual persons?

How can our observing our brothers and sisters, their

speech and conduct, aid us to develop as spiritual persons?

A SPIRITUAL PERSON OR A PHYSICAL PERSON?

How does a physical person often show he is dominated by the flesh when it comes to STUDY HABITS?

How can a good schedule for study and sticking to it help us to subordinate and control fleshly desires?

Have any of you been successful in controlling fleshly desires in this way and have you grown stronger spiritually as a result? Explain.

How might a person in PRAYER reveal whether he is primarily a spiritual man or a physical man?

In the model prayer, what did Jesus teach us to pray for first? (Matt 6:9, 10)

Why is Jehovah—his greatness, name and honor—of great concern to a spiritual man? (John 17:4, 6; Dan. 9:4)

In his last prayer with his disciples before his death, why did Jesus pray that his Father glorify him? (See John 17:1, 2.)

What are some other things that a spiritual man prays for? (Ps. 51:10-12, 122:6, 8; Luke 11:4, 13; Jas. 1:5)

Why is it not improper to pray for our physical needs? (Matt. 6:11)

When will a spiritual person pray in addition to meal-times and when at meetings? (1 Thess. 5:17)

When DISPUTES arise over personal or other matters, how will a spiritual man react? (Gal. 5:22, 23) A physical man? (Gal. 5:19, 20; Prov. 29:11)

What is God's counsel to a spiritual man on such matters? (Rom. 12:14, 17-21)

Why must we put forth an effort to control our spirit and to develop as spiritual persons? (Gen. 8:21)

How does Romans 12:1, 2 bear this out?

What kind of CONVERSATION will mark a spiritual man? (Eph. 4:29)

Why is conversation based on God's Word sure to be most upbuilding? (Ps. 19:7-11)

When with your brothers and sisters at a gathering, how could you turn the conversation to spiritual things, if such a change were appropriate?

What is a subject you like to discuss with otheis on such occasions?

What might you discuss before and after meetings at the Kingdom Hall?

How can we keep a balanced view in these matters? (Eccl. 7:16, 17)

When in the FIELD SERVICE what are some of the things that concern a spiritual man? (1 Tim. 4:16; Ezek. 33:11; John 17:6)

When between calls in the service, what are some things that a spiritual man might be thinking about and talking about rather than secular affairs? (Phil. *4:8)*

In the preaching and disciple-making work, what will a spiritual man do, in contrast with a physical man, according to 1 Corinthians 2:1, 4, 5, 13? (Col. 2:8)

How can a spiritual person show that he is thinking God's thoughts when it comes to his dealings with other members of his FAMILY? (Eph. 5:21, 24, 25, 28; 6:1, 4; Col. 3:20; 1 Tim. 5:8; 1 Pet. 3:1, 2)

How will a physical man react when exposed to IMMORAL TEMPTATIONS? A spiritual man?

Read and discuss Proverbs 7:6-10, 21, 22.

What did the young man do that showed he was a physical man?

Read and discuss Proverbs 4:14-27.

What warnings are here given so that the spiritual man can avoid being involved in immorality?

What might you do to HELP OTHERS SPIRITUALLY if you are planning to do some studying on a certain evening?

What can you do to help others spiritually after you have read something upbuilding in the Bible or in one of the Society's publications?

CONTINUE TO DEVELOP AS A SPIRITUAL PERSON

How does Romans 8:6 show the importance of continuing to develop as a spiritual person?

How do the following verses show that the apostles, after learning the truth, had to continue to make

progress as spiritual persons? (Matt 20:20, 21, 24-28; Luke 22:24-27)

How does Matthew 16:17 indicate that the apostle Peter had the view of a spiritual person?

How do the following verses show that Peter had to continue to develop as a spiritual person? (Matt. 16:23; Luke 22:34, 54-62; Gal 2:11-14)

From these accounts what do we learn about the need for us to continue to develop spiritually?

Why is it understandable that joy and rejoicing mark a spiritual person? (Matt. 5:3; 1 Pet. 1:6, 7; 3:14; 4:13, 14)

Strengthen and Follow Your Christian Conscience

OPENING DISCUSSION

Jehovah in his wisdom has not made rules or laws governing all the affairs of life. But he has given us direction in his Word so we can know his thoughts and will. And he has given man a mind, a heart and the faculty of conscience so he can reason on matters and determine the course he will follow.

Conscience is the result of an interplay between the mind and the heart—the facts accumulated by the mind and the cravings and affections of the heart- While we may quickly accumulate facts through our study, the heart is not so quickly brought into line. Because we are imperfect creatures, the inclination of our heart is naturally toward what is sinful and selfish. Also, our course of life, background, education and associations in former years had something to do with the molding of our hearts. Now we want to mold both our minds and hearts so they delight in doing God's will. This will take time and effort And we need to persevere in our efforts, knowing that Jehovah will bless us with success in such a course.—Gal *6:9.*

To mold a Christian conscience, Jehovah's Word, his spirit and effort on our part are needed. As we read and study the Bible and Scriptural publications, we have been encouraged to spend a portion of our study time meditating—thinking positively on applying what

we read to our thoughts, words and actions. Do you do that? It can help you to mold and strengthen your conscience. TTien. do not resist the preddings of your well-trained Christian conscience. Recognize it as a force to help you walk in a course of godly devotion.

As we teach and make disciples, it is our responsibility to help others to mold their Christian conscience also. It is not our place to make decisions for them. This is something they must do, based on knowledge of God's Word and motivated by love for Jehovah and what is right But, how can we help ourselves and others, both to strengthen and to use the Christian conscience?

QUESTION OUTLINE

THE CONSCIENCE AND **HOW** IT IS MOLDED

How is it described at Romans 9:1?

What function does it perform within a person as outlined at Romans 2:15?

How is this illustrated at 2 Samuel 24:10?

What can a strong, active conscience move a God-fearing person to do? (Ps. 32:3-5)

Can the conscience lead a person in the wrong direction? (Titus 1:15)

How can a person's conscience be affected by his background, experiences in life, prejudices, education, and so forth?

Why is it not wise to rely just on what we "feel" is right? (Gen. 8:21)

What is needed to mold a Christian conscience? (Ps. 25:4,5; 143:10; Prov. 3:6)

Why is direction from the Scriptures needed to mold our conscience properly? (Ps. 19:7; 119:105; John 17:17)

When a person does not strengthen his conscience, and act in harmony with it, what happens to it? And to his course of life? (1 Tim. 1:19)

("Their sense of right and wrong once dulled, they have abandoned themselves to sexuality and eagerly pursue a career of indecency of every kind."—Eph. 4:19, *Jerusalem Bible)*

Why do consciences differ on the same question? (Rom. 14:1-4; 1 Cor. 8:4, 7)

This calls for what vigilance on our part? (2 Cor. 13:5)

Rather than criticize our brother or sister who may have a weak conscience, what position should we take? (Rom. 14:13,19) Why? (Rom. 14:3, 4,10-12, 17)

When you hold a good conscience toward God, what treatment may you receive from those lacking faith? (1 Pet 2:18, 19)

Name other worshipers of Jehovah who have suffered unjustly because they conscientiously held to a course of godly devotion. (Acts 23:1, 2: 1 Pet. 2:21-23)

Is conscience called into play when Jehovah has given us a clearly stated law? (Rom. 13:4, 5)

How is this borne out by the course we choose to take when unobserved by other humans?

How does the fact that Jehovah has not made laws governing every affair of life give us opportunity to show the depth of our love for him and his will? (2 Cor. 9:7; GaL 6:10)

USE YOUR WELL-TRAINED CHRISTIAN CONSCIENCE

How will the suggestions below help you to make decisions?

(1) Reject the course that God's Word clearly condemns. (Ps. 37:27)

(2) Avoid being a cause of stumbling to others even if you feel you have a right to do something. (1 Cor. 10:23, 24, 32)

(3) Avoid a course that will cause "doubts" in your own mind or that might present pitfalls or weaken your own spirituality. (Rom. 14:23)

What else will help us to make right decisions? (1 Cor. 10:31)

When there is no specific Scriptural prohibition concerning following a certain course, does this indicate that it is all right for a Christian to pursue such a course? (1 Cor. 6:12)

How could such a situation be a test on you, of the affections of your heart and of what kind of Christian you are? (2 Cor. 4:2; Jer. 17:10)

Why is it not wise to make decisions of conscience for other persons? (Rom. 14:1)

What benefit comes to each of us when we are forced to exercise our own conscience in making decisions? (Acts 24:16)

Use of Alcoholic Beverages

How do you know that God's .Word does not condemn the use of alcoholic beverages? (Ps. 104:15; 1 Tim- 5:23)

What does God's Word condemn? (1 Cor. 6:10)

Why might a Christian choose not to buy alcoholic beverages in an area where there is a strong feeling against the use of them? (1 Cor. 8:13)

Under what circumstances might a Christian choose not to drink or serve such beverages? (Rom- 14:15, 17, 19-21; 1 Cor. 10:28, 29)

Payment of Taxes

What is God's law regarding the payment of taxes to Caesar? (Rom. 13:1, 7)

Can you illustrate how conscience is also involved in the payment of taxes? (Rom. 13:5; 1 Pet. 3:16)

Did the fact that Rome supported an army absolve early Christians from paying the tax or a part of it?

How does Matthew 22:21 bear this out?

Employment

Would you give a blood transfusion to a friend? Why? (Acts 15:29)

If you worked in a store and were ordered to stack cigarette packages on shelves, would you do it? Why?

Would it be wrong to consult with mature brothers to see what Scriptural principles may apply before making your decision?

Why should we not criticize those who hold to a different opinion? Or try to force our will on them? (Rom 14:4, 10, 20)

Should you feel you made a wrong decision if you lost your job because of following your well-trained Christian conscience? (1 Pet. 2:19; Rom. 14:5)

Entertainment

If the unbelieving husband of a sister asks her to go with him to a dinner with his business associates, how might the following questions help her to make her decision?

Is such an occasion condemned in God's Word?

To what sort of place will they be going?

With whom will they be?

What good or what harm might result to her relationship with her husband if she went? If she refused?

Might others be stumbled if they saw her going into such a place?

Does she have "doubts" that might result in her being stumbled if she went?

What would she do if there were patriotic ceremonies included in the program?

What would she do if a clergyman were called on to pray?

Why might it be helpful to discuss some of these matters with her husband, so he could know her stand and what to expect if she did go along?

(Other situations may be considered if it is felt it would be helpful and appropriate. Be careful that you do not try to impose your opinion on others. Rather, bring Scriptural principles into focus.)

How do the following scriptures help you to see the need to aid interested ones to educate, strengthen and use their consciences as they gain knowledge of Jehovah and his will? (1 Tim. 1:5,19; 1 Pet 3:21)

How is it that discussing situations they may encounter and the Bible principles involved can aid them to strengthen and use their consciences?

PIONEERS ARE TO BE FINE EXAMPLES

Why would a pioneer be wise to consider carefully his choice of entertainment, sports, dress and personal possessions—

(1) So as not to stumble others? (1 Cor. 8:9-13)

(2) So as not to create pitfalls for himself or endanger his own spirituality?

Why could your insisting on your rights in matters of conscience affect your qualifications as a pioneer? (Rom. 14:15; 1 Tim. 4:12)

What Scriptural examples can you point to of servants of God who exercised their consciences wisely to God's glory and to the good of their neighbors? (2 Sam. 23:17; 1 **Cor.** 9:22)

Problems You Face as a Pioneer -Part 1

OPENING DISCUSSION

This session is designed to allow you to bring up for discussion questions and problems that you are having in your pioneer service. You should give some thought to the questions you ask and the problems for which you need solutions. These should not he the extremely unusual situations that would not be beneficial for others to discuss, nor those for which there are no real solutions.

It would be well for you to put your questions or problems in writing, handing them in to the instructor a day or two ahead of this session. Then, he can determine which ones are most beneficial for discussion, or are duplicated, and he can allocate the time needed for discussing each one.

The instructor is not expected to have answers for all questions and solutions for all problems, nor is it intended that he supply an answer or solution himself, but, rather, this is to be a class discussion. There is the possibility that some of you have had the same problems or circumstances and have overcome them. You will no doubt be happy to share your experience or success with others during this discussion.

The headings are listed to give direction to the discussion. Questions are outlined to stimulate your thoughts regarding some of the matters that you need

to discuss and to bring out some points that should be discussed, problems you may not have had as yet but to which it is good for you to give some thought so as to be prepared in advance.

Share with other pioneers, especially the newer ones in your congregation, some of this information discussed, as they may be having similar problems or may be in some of these similar circumstances. Usually the first year of pioneer service is the hardest, but experiences telling how others are coping with their problems will give encouragement to newer ones in enduring until they have had enough time to work out their own problems, getting properly adjusted.

(The instructor will not ask all of the following questions, but will rather give preference to the ones that you have, using those outlined below as he feels that it is necessary for your benefit.)

QUESTION OUTLINE

FAMILY AND HOME

How are you able to handle your family and home responsibilities and yet have enough time for pioneering, if you are a—

(a) Husband, father?

(b) Wife, mother?

[EXAMPLE: One brother says: "My wife and I rise every morning, following the schedule of the Bethel family, and from 7:00 to 9:00 a.m. my wife gets much of the housework done, meals prepared, and so forth. Both of the boys have regular assigned duties, such as making their beds, keeping their

room in order, and, at mealtimes, one sets the table, while the other does much of the shopping."]

What do you have to take into consideration if you are a—

(a) Pioneer who lives in a divided household?

(b) Sister who has children, but no husband?

[EXAMPLES: One sister said: "Many think it's hard to pioneer with a husband that is not in the truth, but it's not necessarily so. I go witnessing when my husband is at work. One thing that is very necessary is a schedule. I have to have one in order to get all my housework, washing and ironing done." Another report on a pioneer: "She has a limited income, has no husband, three children to care for, no personal transportation and lives some distance from the Kingdom Hall. However, she makes her hours almost every month. How? Her *schedule* is the *key* to her staying in the pioneer work."]

Explain what is necessary when you have children who are of—

(a) School age.

(b) Preschool age.

[EXAMPLES: One pioneer said: "I've learned to get my work done each day. We get up at six, and when the children leave for school and I for service, our home is clean." Another said: "When the children are in school I build up ray hours so that during the two summer months I have more time to be with them. My one dedicated child has (auxiliary) pioneered with me for one month every summer,

too." One pioneer sister goes in field service leading her three-year-old twin boys, one by each hand. Another pioneers by bicycle, with one child sitting on a seat up front and another on a seat at the back. Others push their child to the door in a baby stroller, parking it while they witness, receiving a listening ear at nearly every door.]

What housing accommodations have you found serve the best for you and your family while you are pioneering? Why?

[EXAMPLE: One family states: "We sold our home, which would not have been paid for in this system, and we bought a very comfortable trailer which is suiting our needs perfectly. Years ago I would never have believed I would have felt this way. Now, it seems like the only way." Some have chosen renting, to eliminate time spent and many extra expenses in taking caxe of property.]

HEALTH AND PHYSICAL NEEDS

How are you able to conserve your strength, take care of your health and still pioneer?

[EXAMPLES: One sister paces herself by going an hour in house-to-house work, changing to return visits for a half hour or so, then conducting a Bible study to 'refresh herself when physically tired. Other pioneers work in field service only half days at a time: mornings one day, with possibly a Bible study in the evening; the next day, field service in the afternoon.]

Why is proper rest a requisite in maintaining good health so as to have the best physical strength?

Do you find that your pioneering "drags" the next day when you have failed to get to bed early the night before, or if you have engaged in tiring recreation the day before? Is your schedule allowing you proper time to get the sleep you need to keep going?

Explain how endurance is required in pioneering when your health and physical energies are limited. (Jas. 5:11)

Why should you not let small physical ailments be a cause for leaving the pioneer service?

[EXAMPLES: One pioneer stated: "Why should I go off the pioneer list when I have some minor 'aches and pains'? I would still have them if I was not pioneering, wouldn't I?" A sister crippled with arthritis was told by her doctor to walk a lot. So she started to pioneer. She still has arthritis, but it does not pain her as much. She says: "When serving Jehovah, you forget self and think of Him and the doing of his will."]

Why are proper eating habits important for one who wants to continue in the pioneer service?

Does having your meals on a regular schedule aid in this?

In what way?

Do you find yourself working through mealtimes, often just eating some 'junk food' on the run? Are you taking time to digest your food or are you developing a 'nervous stomach' from always eating in a rush? Does your schedule allow you

to eat on a regular basis with your family or partner, or is it quite irregular, whenever you can find time to stop?

If your health needs require certain foods, have you considered growing your own garden to provide them and to control expenses? (See *Awake!,* May 22, 1974, pp. 9-12.)

How could this eliminate a problem in your pioneering, while at the same time supplying some of your physical needs?

PARTNER, WORKING WITH OTHERS

Do you find that having a partner in your pioneer service is beneficial?

How? (Eccl. 4:9-12)

Why do you have to take into consideration that you and your partner may have different—

(a) Personalities?

(b) Backgrounds in living conditions?

(c) Standards of maintaining your residence?

(d) Views toward music, entertainment, eating, dress, and so forth?

(e) Schedules for calls, secular work, and so forth?

How is your understanding and agreement on the proper sharing of finances and expenses important in successfully pioneering as partners?

[RXAMPT.E: How dn yon sharp car expenses? Do you both shop and pay for groceries together? What ar-

rangement do you have for sharing the rent and other expenses of your home?]

When you do not have a pioneer partner, what do you do so as to have someone with whom to work regularly?

[EXAMPLE: One pioneer states that by working closely with the congregation, "it is possible to make appointments to work with one or two different publishers each day, plus to always have someone to accompany me on my calls and Bible studies, so I never have to go alone."]

Do you have any suggestions as to what would be of further help to you in this regard? Explain.

SCHEDULE, GOOD ORGANIZATION

Do you have a schedule that still has problems for which you need solutions? Explain.

What do you feel is required in order to solve the problems?

Why are flexibility and adaptability needed in order to make a schedule practical?

[EXAMPLE: When sickness, extra secular work, or an emergency comes up, can you adjust so it is not your field service *only* that suffers? Is your schedule such that when something interferes with it, you do not have to abandon it in order to accomplish something?]

Give an example of what you feel that flexibility and adaptability in a schedule mean.

Using Matthew 6:25-33, explain the place your pioneer service should reasonably find in your schedule.

Why should you consider adjusting your time spent in secular work, recreation, watching television, traveling, and so forth, before curtailing your pioneer service?

How can you give more attention to the most practical time to engage in different features of the pioneer service?

Give reasons why your pioneer schedule should include the times and arrangements the congregation has scheduled for service, if possible.

[QUESTIONS: Do you share in house-to-house work at a time when most people are not at home? Is street witnessing done at rush hours, or do you do it when very few people are on the streets? Are you thinking only of 'getting your hours in' so you will have free time for recreation, sports, visiting, traveling, and so forth? Or, do you work at times that others are sharing in group service and during the times that are most convenient to residents?]

Have you been able to set aside an appropriate amount of personal time for yourself and your family in your schedule? Explain.

[EXAMPLE: Does your family express the feelings of this twelve-year-old daughter? "Before when Daddy would come home from work late and tired, we hardly saw him. He would just eat and go to bed without speaking hardly a word to us. Now, Daddy spends more time with us and we really like that Most of all, we enjoy the family Bible study Daddy regularly has with us now."]

SECULAR EMPLOYMENT

What type of secular employment have you found advantageous while pioneering?

How do you go about acquiring such work? (See *Awake!*, Dec. 8, 1967, pp. 13-16.)

Why is it advantageous to have employment that does not take excessive mental and physical strength?

What is good to take into consideration regarding the amount of time spent in secular work compared with the amount of time needed for pioneer service?

[EXPERIENCE: One pioneer relates: "When I allowed my secular job to take more time each month than I spent in pioneer hours, I found my effectiveness in service and on Bible studies to be retarded. I regularly keep an eye on my time now so pioneering is my *first* work."]

Do you find problems in getting your employer to allow you time off for conventions, other special needs for your pioneer service, and so forth? Explain.

What approach have you found successful in obtaining permission to be away?

Have any of you had experiences where two pioneers have held a full-time secular job together, sharing it by each working a part of each day?

How has that worked for successful pioneering?

PART-TIME SECULAR EMPLOYMENT POSSIBILITIES

(Following is a list of part-time secular employment possibilities for your consideration. Some of these may

be impractical in your case or in your area. Others may have legal requirements that prohibit them in certain jurisdictions, or zoning ordinances may not allow them to be engaged in for part-time employment. You will need to give consideration to these circumstances in choosing the type to pursue in your case. Be resourceful, but cautious!) (Prov. 21:5; Heb. 13:5)

Selling in stores

Running movie projector

Trimming dogs, grooming poodles

Cleaning rugs

Painting farm mailboxes

Early-morning paper deliveries

Cleaning bowling alleys

Milk deliveries

Carpentry, home improvement

Driving truck or ambulance

Folding linen at hospital

Assisting in public library

Barbering

Working as a companion-housekeeper

Mechanic, auto painter

Appliance, radio, TV repairman

Cleaning telephone booths

Tuning pianos

Gardening, yard work

Roofing

Working as bank teller

Digging graves

Seamstress, making clothing

Driving school bus

Plumbing

Tailor, weaving, alterations

Baby-sitting at hotels

Hotel tour guides in resort areas

Beautician

Cleaning rest rooms in gas stations

Bookkeeping, accounting

Servicing cash registers

Electrician

Maintenance—property or equipment

Working as cosmetologist

Billing for truck firm

Landscaping—estates, clubs, business or private property

Serving as busboy in restaurant

Painting houses

Cleaning and waxing floors

Agricultural, planting, harvesting

Catering, making sandwiches, and so forth

Delivering eggs, fruit, butter, vegetables to homes

Cleaning windows in new homes

Selling and servicing fire extinguishers

Harvesting nuts, fruit, and so forth

Domestic work, ironing, washing

Distributing cosmetics

Selling shoes

Baby-sitting, child tutoring

Making plant terrariums

Janitorial service—office or industrial

Draftsman

Cutting pulpwood

Picking up garbage

Caretaker of homes while people are away (referral)

Baking, cooking specialties

Shoe repair or shining

Cleaning, waxing mobile homes

Teaching music, piano, guitar, and so forth

Maintaining musical instruments

Raising vegetables .

Welding

Radio announcing

Growing and selling potted plants or flowers

Typing letters—addressing envelopes at home

Page 152 is blank for Notes!

Be Upbuilding and Helpful to Others

OPENING DISCUSSION

At 1 Thessalonians 5:11 we are encouraged to **keep comforting one another and building one another up." We know that this is needed. We know how much we appreciate it when someone encourages us or builds us up. But, do we view this as being a part of our service to God, just as much so as is our field service? It is. So, ask yourself: *Who needs encouragement and building up? How can I give such encouragement? Are there areas where I as a pioneer could even be of greater aid than someone else? How can I abound in love for the whole association of brothers?'

QUESTION OUTLINE

ENCOURAGING THOSE WHO MAY BE ABLE TO ENTER PIONEER SERVICE

What reasons could you give to others to explain -why they should want to pioneer? (Matt. 22:37-39; 1 Tim. 4:15, 16; Isa. 12:4)

What in your own life experience do you think might encourage another *to* pioneer?

Why might a pioneer be in the best position to encourage others to enter pioneer service? (1 Cor. 11:1)

Who might you try to encourage to pioneer?

[EXPERIENCE: A pioneer who was a mother scheduled her field service activities so that two after-

noons a week she could share with her children in the field service after school. She would er.courage them to pioneer during school vacations. All five of her children entered pioneer service after they finished school. Four of them are still in full-time service after thirty years and more.]

What practical lessons do we have in this experience?

Why might your experiences in field service encourage others to enter pioneer service? (Acts 15:3)

When would you relate these experiences?

What effect would our complaining about our lot in life as a pioneer have on others?

When things get hard for us, what should we do rather than express anxiety or complaint in the hearing of others? (PhiL 4:6, 7, 13)

[EXAMPLES: If our food supplies or funds get low. Or if literature supplies and territory are not available as we would like in the congregation.]

HELPING OTHERS EV THE FIELD SERYICE

In what ways would Ecciesiastes 4:9, 10 apply in connection with field service?

Why should helping others in field service be viewed as part of our service to God? (1 Pet. 4:10,11)

How can a pioneer give such assistance in such a way that it does not interfere with his caring for his other obligations as a pioneer?

Whom can you assist in the field service?

Who can take the initiative in arranging for this type of assistance?

Why may it be necessary for you to take the initiative in offering assistance at times?

Why might such arrangements to assist be mutually encouraging? (Rom. 1:11,12)

What have you found effective in helping those with whom you share in the house-to-house service (or otherwise, in countries where house-to-house visiting cannot be done)?

Although at times there is little favorable response in the field service, what might we say to publishers to help them keep a joyful, positive spirit in the work? (Jer. 7:27; Matt. 7:14; Eccl. 11:6)

If someone is having difficulty with a particular householder, how do you assist the publisher?

How would you aid a publisher to develop his abilities in the Bible study activity?

If you are conducting too many studies for you to handle them adequately, how would you proceed to turn one over to someone?

OTHER PRACTICAL WAYS TO ASSIST THOSE IN THE CONGREGATION

What opportunity for being helpful in the congregation is highlighted at James 2:14-17?

How can a pioneer of limited material means respond to this type of need?

What lesson do we learn from Elijah's experience with the widow of Zarephath? (1 Ki. 17:8-16)

What opportunities are there for being upbuilding in the congregation as called to our attention in 1 Thessalonians 5:14?

What could we say to those who may be "depressed" about (a) sickness? (b) death of mate? (c) financial difficulties? (d) persecution?

[EXAMPLES: Could share scriptures with them: Sickness—Ps. 41:3; 103:1-5; Phil. 4:6, 7; 2 Cor. 4:16-18. Death—Ps. 68:4-6; John 11:11-14, 25, 26, 35; 2 Cor. 1:3-5. Financial—Ps. 37:5; Hgk_13iS _6; 1 Tim. 6:7, 8. Persecution—Ps. 37:39, 40; 23:4; 46:1-3.]

Does it always take 'saying something* to give encouragement to "depressed souls"? (Acts 28:15; Jas. 2:16)

What have you done to imitate Jesus' compassion toward the physically ill?

Though your time is limited due to your pioneer field service schedule, in what ways can you give regular encouragement to sick ones?

[SUGGESTIONS: Some pioneers stop by homes of ill ones while in field service just for a few minutes. They might just drop off a letter they received that contained encouraging experiences. When some pioneers do their regular grocery

shopping they call up some sick one and find out if there is something they can pick up at the store for the person.]

How can we display Jesus' attitude toward children and youths as we deal with these in the congregation? (Matt 19:13-15)

What benefit can you see in taking some time with the younger ones in the congregation?

Do you have any encouraging experiences on the response of youths and children to this type of interest taken in them?

What other ways have you found practical in being helpful to others in the congregation?

Do you have any encouraging experiences along these lines to share with us?

Starting and Conducting Home Bible Studies

OPENING DISCUSSION

In addition to sending out his followers to "preach" the good news, Jesus also instructed them: "Make disciples . . . teaching them to observe all the things I have commanded you." (Matt. 28:19,20) He did not provide a list of instructions as to how this was to be done, but we can learn much from his example, from that of his apostles, and from the experiences of our brothers in modern times.

QUESTION OUTLINE

LEARNING FROM THE EXAMPLE OF JESUS AND mS FIRST-CENTURY DISCIPLES

From the following scriptures, what do you learn as to how Jesus provided further aid to interested ones with a view to their becoming disciples? (John 1:35-43; 4:39-42)

How did the time he spent with these persons compare with the amount of time that you spend with persons whom you visit for an hour or so each week over a period of months?

What help did Philip provide fur an Etluopian so that he became a disciple? (Acts 8:30-38)

What background did that man have so that he was

able to act so quickly on what he learned? (Acts 8:27,28; 15:21)

What methods did the apostle Paul use to aid others to become disciples? (Acts 13:15, 43; 19:8-10; 20:18-20, 31: lThess. 2:5-13)

In modern times, what aids for disciple-making do we have that our brothers in the first century did not have?

How do you find these to be helpful in carrying out Jesus' instruction to teach others "all the things" that he taught?

Are there times when, at least for a while, it is wise not to use printed Bible study aids as we begin the process of disciple-making?

STARTING HOME BIBLE STUDIES

What have you found to be your most effective way of starting studies? Why?

[QUESTIONS: Is it starting studies in one *ot* the booklets without formally asking questions at bottom of page? Is it in a book, demonstrating the method of underlining answers to the printed questions? Is it just using the Bible with a selected group of scriptures on a subject? Or is it another method?]

How do you go about starting the study?

What LESSONS do you learn from the following experiences about starting studies?

[EXPERIENCE: In Niigata, Japan, a *Truth* book was placed with a woman. On the return visit she told

the publisher that the book did not harmonize with her Catholic religion. Witness suggested that they discuss only the Bible when she visits. On some visits she used quite a number of scriptures to prove her points. After three or four months of these discussions right out of the Bible, the woman was convinced she was learning the truth. Sister explained that she had got most of the scriptures from the *Truth* book. Woman readily agreed to study using the book. Soon got rid of images and eventually became Kingdom publisher. (km 11/73, p. 4)]

What lessons here?

[EXPERIENCE: In Morocco a missionary visited home of a woman his wife studied with. Her husband had shown no interest The missionary talked to him about his automobile. Then the husband expressed a desire to learn to speak French. Missionary explained that French and English *Paradise* books are almost page for page. Offered to teach French, using the two books. In time, the husband dropped the thought of learning French but kept up study in *Paradise* book. Resulted in him and two of his children coming into truth along with his wife. The wife became a regular pioneer, (km 11/73, p. 5)]

What lessons here?

[EXPERIENCE: Sister in Massachusetts, U.S.A., started a study. She asked her student if she knew any others who would like to study. Four other studies were started with student's acquaintances. The same sister started another study. She encouraged student to invite others to sit in on her study. As a result of this effort four more studies were started. So due to

referral method, ten studies came from two studies. Forty-six people from these ten studies came into the truth, (km 11/73, p. 5)]

What lessons here? How would you ask a student about others he knows who might study?

[EXPERIENCE: Brother in New York city, U.S.A., started a study with man who was a taxicab driver. He was not able to get study at regular location. Sometimes he conducted the study in the cab, at times in the Kingdom Hall, other times in either of their homes, even in the park. The man progressed, joined the Theocratic School and eventually got baptized. (km 11/73, p. 6)]

How could you apply example here in practical ways?

Why are there times when it is not appropriate to try to start a study? (Eccl. 3:1)

Could you give some examples of when it might not be an appropriate time to start a study? Tell why not.

[EXAMPLE: On a Sunday morning you finally place a bcok about noontime. Your meeting starts at 1:30 p.m. You have a group of five others depending on you to get them home so they can be ready for the meeting.]

KEEPING THE INITIAL INTEREST ALIVE

What are some of the reasons that people with whom we s;art studies stop after a little while? (Matt. 13:18-23)

Why might our doing what is listed below help keep the interest alive?

Start on subjects or questions they express an interest in.

Be warm, friendly, enthusiastic and informal.

Make sure they learn something of personal value each visit.

Build up their desire for the subject to be discussed on the next visit.

In some cases, it may be best to study only from the Bible.

Scripturally prepare them for opposition.

Why might doing what is listed below prove to be a hindrance to keeping the interest of some alive?

Emphasizing at the outset that we will *study* with them for an hour a *week* for six months.

Staying too long for the householder.

Making the study or discussion complicated or appear difficult.

Asking questions that embarrass the householder or 'put him on the spot.'

What are some things that you have done to keep interest alive once you have started a study?

PREPARING FOR HOME BIBLE STUDIES

What shows that the prophet Nathan had prepared his approach with David in mind as described in 2 Samuel 12:1-7?

How can we imitate Nathan's example as we prepare for our home Bible studies?

What does this involve?

[QUESTIONS: What basic matters should we know about the person? How can you get to know these things without being a "busybody"?]

How can we prepare for studies so as to reflect Jesus' example as expressed at John 7:16,17?

What scriptures should be looked up at a study?

What will this involve in your preparation? (Neh. *8:8)*

What should our objective be as we prepare for teaching on our Bible studies? (Prov. 4:4)

What must we decide upon in our preparation to accomplish this?

[SITUATION: You are studying with someone who is inclined to doubt Jehovah's existence and power. We cannot present the material on "Will the Dead Live Again?" in chapter 5, page 45, of *Truth* book to him in the same way we would to a person who is a member of one of Christendom's religions.]

[SITUATION: YOU want to develop in one of your students a feeling of devotion and trust in Jehovah. What must be done to accomplish this with material in paragraph 11, page 21, of chapter 3 of *Truth* book?]

CONDUCTING HOME BIBLE STUDIES

How can we realize with our students what Paul realized with the Thessalonians as described at 1 Thessalonians 2:13?

What methods do you use to put emphasis on the Bible in your studies?

Why would it be helpful if, when student didn't answer immediately, you would look up related scripture without hesitation?

How do you get students to incorporate scriptures in their answers?

Is there any objection to using scriptures not in the publication on the subject being studied?

According to Colossians 3:10, what do we want the student to do about what he learns?

How do you help him to see the need to do this?

According to Luke 6:45, what do we want to see the student do with what he learns besides living it?

How do you prepare him to do this?

[EXAMPLE: One pioneer sister gets student to make a list on the blank sheet in the front of her Bible of the scriptures that answer questions normally raised by people in the territory.]

How will what she does encourage student to use what she learns?

Note the methods that Jesus used to reach the heart of the student in the following scriptures:

Matthew 17:24-27 (Note his questions.)

Matthew 16:13-16 (Note the questions that make a contrast)

Luke 10:25-37 (Note the use of questions combined with an illustration.)

Why do you feel that these methods were effective?

Give examples of how you could use these in conducting studies.

[SUGGESTIONS: Use questions like: Do you believe this? How do you feel about this point? How can you apply this?]

How can our prayers at the study help the student? (Luke 11:1; Col 4:12)

What helpful things can we include in our prayers? (Phil. 1:9; Dan. 2:23; Eph. 5:20)

When should we begin praying at our study?

How do you handle your reviews on your study?

What advantage can you see in highlighting the key scriptures in your reviews?

What disadvantage is there when you try to cover too much material? (Prov. 4:7)

How do you determine what is a reasonable amount of material to cover in a study?

What are some things you do to cover a reasonable amount of material?

[SITUATIONS: When questions off the subject are asked, how do you handle them? When students have a hard time comprehending certain points, what is done?]

How can we be sure he understands?

What do you do when he reads his answers?

Why will being "aglow with the spirit" have a positive effect, in our study? (Rom. 12:11)

For how long a period of time should we conduct a study with a person?

How would you go about terminating a study?

What other things can be done to help students progress?

[EXPERIENCE: Couple who have aided hundreds in truth over years commented on things that helped toward success: "Making close and intimate friendships . . . Not just having a mechanical teacher-student relationship . . . Inviting them over to our home . . . In general being generous, kind, and hospitable seems to be contagious and a fine, close family-type relationship usually develops."]

What advantage can you see in doing things like this couple did?

DIRECTING PEOPLE TO THE CHRISTIAN CONGREGATION

Whom does Jesus appoint to care for his interests in the earth? (Matt. 24:45-47)

What does this show as to Christ's directing of the Christian congregation?

Can a person serve God though rejecting this united Christian congregation? (2 Cor. 5:20)

If we are directing people to this Christian congregation what does it mean we are doing? (Isa. 2:2,3)

When do you do this with your Bible students?

What are some Scriptural subjects that show Jeho-

van's people to be a Bible-based society in contrast to Christendom?

[EXAMPLES: We take up no collections at our meetings. (Matt 6:2, 3; 2 Cor. 9:7) Our assigned Overseers have no titles given them. (Matt. 23:8-10) All in the congregation share in witnessing and teaching. (Acts 8:1, 4; Matt 28:19, 20)]

What are some other things you do or methods you use to acquaint people you study with about how the Christian congregation functions?

[EXAMPLE: What visual aids have you used? How do you acquaint students with the meetings and conventions?]

PREPARING STUDENTS FOR OPPOSITION

Why can we be sure that those who take study seriously will get some opposition? (2 Tim. 3:12)

From whom might this opposition come?

How do the following scriptures help to prepare a person for opposition?

(1) Matthew 10:34-37 (2) Mark3:2 (3) Luke21:16-19 (4) 1 Peter 4:3, 4

Can you add to this list other scriptures you have used?

What attitude should those persecuted have toward the persecutors? (Matt. 5:43-48; Rom. 12:17)

Why is it important that we try to assist them to endure opposition? (Job 1:9-11; Prov. 27:11; 1 Cor. 3:12-15)

Page 168 is blank for Notes!

Field Service

Field service for two hours. If studies have been started they can be conducted during this time. If it is possible to take someone with you from the local congregation who can continue the study after you leave, this should be done.

If there are return visits to be made on interested people whom you located last week, it may be that you can start studies with these people. Or if you will be doing house-to-house work, make it your goal to start studies on the initial call, if this is possible.

After the field service, the group will return and discuss together what they did and how they handled various situations. It will be another opportunity for all to review their activity, to benefit from the observations of others and to consider how they can improve their effectiveness in the work.

Our Responsibility to God and to Caesar

OPENING DISCUSSION

Since 607 B.C.E., when Jehovah's nation of Israel lost its sovereignty as a nation, all of Jehovah's people have had to live in lands governed by Gentile worldly rulers. The Bible calls these Gentile worldly rulers "superior authorities." (Rom. 13:1) Because of living in difierent lands, Christians have to cope with a wide variety of laws and customs.

However, Jehovah's servants are also accountable to God as ruler and to his Christ. The Bible shows that Jehovah is the 'supreme authority.' (Dan. 7:13,14,18) No matter where a servant of Jehovah lives, he must adhere to the laws and principles of divine rule.—Ps-83:18.

Jehovah's servants need to determine clearly their duties toward both governmental authorities. The basic principle governing this is given by Jesus at Matthew 22:17-21, where he counsels, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." Here Jesus uses "Caesar" to refer to all worldly governmental authority. This sound principle grants that secular governments have the right to set certain duties upon Christians who are their subjects. It also shows that a Christian has duties to God. These, of course, take priority. Thus, the authority of worldly rulers over Jehovah's servants is only relative. It is also very

temporary, since at Har-Magedon the "superior authorities" of this world will cease functioning forever.

In order that you may have a balanced view of your responsibility to both God and Caesar, please read Romans 13:1-7 and then discuss the points outlined in the following questions.—*Life Everlasting* book, pp. 188-218.

QUESTION OUTLINE

PAYING BACK CAESAR'S THINGS TO CAESAR

For what reason indicated in Romans 13:1 should Christians be in subjection to the "superior authorities"? (Titus 3:1; 1 Pet. 2:13-15)

What is indicated by the expression "relative positions" used at Romans 13:1?

Why should a Christian not oppose the secular authority? (Rom. 13:2)

Why should Christian elders encourage the brothers to be in subjection to the superior authorities without themselves endeavoring to enforce the secular law?

Explain how "those ruling are an object of fear." (Rom. 13:3)

In what way will the one doing good "have praise" from the superior authority? (Rom. 13:3)

How can it be said that the superior authority is "God's rriinister"? (Rom. 13:4)

What is the "sword" that he bears, and for what purpose does he use it? (Rom. 13:4)

Why should a Christian be in subjection even when the authorities are not observing his conduct? (Rom. 13:5)

Give examples of such conscientious subjection.

What valid reason is given at Romans 13:6 for you to pay all your taxes conscientiously?

Mention ways in which the superior authorities as "God's public servants" benefit you personally.

How does Romans 13:6 help you to determine the nature of the "authorities" being referred to in this chapter of the Bible?

Why would a Christian pay all the taxes that are required by the secular authority even when they seem to be excessive? (Rom. 13:7; Matt. 22:17-21)

Why will Jehovah not hold Christians accountable for the way the superior authority uses tax money? (Matt 17:24-27)

Explain how a true Christian shows honor "to him who calls for honor," and give some modern examples. (Rom. 13:7; Acts 26:1-3, 25)

Whom would you not honor with flattering titles, and why not? (Matt. 23:8-10; Rev. 18:4)

Why would you as a Christian not oppose legal social distinctions imposed by the secular authority? (1 Tim. 6:1, 2; Titus 2:9, 10)

What are some of the registrations that the authority may require, and why could you conscientiously comply? (Lute 2:1-5)

In what way does John 17:16 help Christians to main-

tain proper balance in their subjection to the superior authority?

When considering complying with laws of the authority, how would you apply the principle expressed at 2 Corinthians 4:2?

What would require a Christian to be conscientious in complying with the laws of the worldly authorities such as those regulating traffic, registrations, licenses, and so forth? (1 Pet. 2:13, 14)

PAYING BACK GOD'S THINGS TO GOD

What are some of the things that Christians owe to God? (Ps. 36:9; Matt 4:10; 6:33)

What Scriptural limitation is placed on our subjection to worldly rulers? (Ps. 83:18; Luke 4:8; Acts 5:29)

How could you reason on the following situations that may be raised by the secular authority?

You are ordered not to preach the good news.

You are ordered not to go from house to house.

You are ordered not to distribute literature from house to house.

You are told not to hold meetings.

You are obligated by law to register and vote in a local or national election.

You are required to get legal documents before crossing political boundaries.

You are required to get a license to get married.

You are required to register the birth of your child.

(Other situations that you face locally may be considered.)

How do you benefit personally from obeying God first and then Caesar?

How does obeying Caesar's laws to the extent possible train you for living under God's kingdom?

Page 175 is blank for Notes!

Problems You Face as a Pioneer -Part 2

OPENING DISCUSSION

This session is a continuation of the discussion held on the seventh class day. Give thought to the question or problem you have, write it down, and hand it in to the instructor a few days ahead of this session. Your questions and problems may be regarding the matters outlined below. If your question is regarding something previously discussed, the instructor can determine whether a continuation of that discussion is appropriate or will be beneficial.

Again, this is to be a discussion session involving all of you, with some of you presenting your problems and others having suggestions or experiences in overcoming them. The instructor may have some additional suggestions or information that will be helpful, but it is not expected that he will have answers or solutions to all problems.

The following is to aid you to cope with problems you may face now or in the future.

(The instructor will not ask all the following questions, but will rather give preference to the ones that you have, using those outlined below as he feels that it is necessary for your benefit. Some of the points discussed may not apply in your country or territory. These will be adjusted by the instructor as necessary.)

QUESTION OUTLINE

CONGREGATION

Why should you consider yourself in the congregation simply as a publisher who spends much time in field service?

What should be your attitude toward cooperating with all in the congregation, the elders and all the other publishers?

Describe the cooperation you wish to receive from the elders and other publishers in the congregation.

If you feel it is difficult to get other publishers in the congregation to work with you in the service, what can you do to encourage them to do so?

What initiative do you take to offer support to them in their service?

Explain how and why the meetings for field service in the congregation are an assistance to you in your pioneer work.

Does meeting with the group sometimes present problems? Explain.

What problems in the assignment and working of territories in the congregation do you encounter?

Could you offer some suggestions or relate experiences to illustrate how this could be handled more effectively?

When you find interest in the territory that you cannot properly take care of, what arrangements can you make to assist these people?

Describe problems you may have had in obtaining sufficient literature, magazines, forms, supplies, and so forth, to work with.

What suggestions do you have to offer for resolving these problems?

What attitude and feeling do others in the congregation have toward your pioneer service?

Explain how you can offer encouragement and share an "interchange of encouragement" with them.

LEGAL AND OTHER FIELD SERVICE PROBLEMS

Are you finding that authorities demand that you register or obtain a permit to do door-to-door work in your area? Explain.

Is there any objection to cooperating with the police when they demand that we register or get an identification card from them before doing house-to-house work in a certain town? Why?

Suppose they require the paying of a fee to obtain a permit or license, should we comply? Why do you so answer?

From whom do we receive authority to witness? (Acts 13:47)

Do you have the right to enter apartment houses that are locked or that have doormen to keep people out, or trailer courts, hotels, motels, military establishments, college dormitories, company towns, and so forth, in your territory?

What approach have you found effective in an effort to reach people in such places?

(a) In many places, after making an appointment to talk with the superintendent of a building and explaining our work, permission has been granted on a controlled basis.

(b) Others have taken the matter to the management or the owner and received permission.

(c) It has been possible in some cities to receive access to a 'city directory* that contains the names of occupants living in the restricted area or building. Then, these persons may be contacted on an individual basis either personally or by phone or letter.

(d) It is possible sometimes to get into the building or area in some normal, legal way, call on one or more families at a time and in a manner unobserved by those who object.

Suppose admittance is refused, what discretion should you use so as not to cause a disturbance? (Prov. 15:1)

If you are accosted and asked to leave, do you explain our work? How? Do you find it better to try again later rather than make an issue of continuing to work? Why?

What should be done when you encounter a sign saying—

(a) No Soliciting?

(b) No Trespassing?

(c) No Jehovah's Witnesses?

How should you conduct yourself when stopped by police or arrested for preaching? (Prov. 29:11; 15:1)

Why is it beneficial for you to carry and use the booklet *Defending and LegaUy Establishing the Good News,* if it is available in your language, and how could you refer to it respectfully?

If you are asked to go with a policeman to see his superior officer, what would be your reaction and what is the proper procedure to take? (Matt. 10:17-20)

What should be your attitude and desire in the event of being stopped or arrested for declaring the "good news"? (2 Tim. 3:12; PhiL 1:12-14)

If you are fined for witnessing, would you pay the fine or not? Why? (See w75, pp. 223, 224.)

Why is it proper to show respect and honor to the "superior authorities" when arrested or brought into court? (Acts 26:2, 3, 25; 1 Pet. 2:13-17)

How could this be an opportunity "for a witness" to those in authoritative positions? (Matt. 10:18; Luke 21:12, 13)

In addition to being respectful, why is it beneficial to have a bold, firm and fearless manner? (Phil. 1:27-29; Eph. 6:18-20)

In case of a ban or similar difficulties, how could you continue to share in the witness work? (Matt. 10:16; Ps. 118:5, 6,16, 17)

PERSONAL SAFETY

What problems with regard to personal safety do you encounter when working in high-crime areas?

Explain how you work such territories and what you take into consideration.

Why do you have to be discreet in going on some of your Bible studies alone?

Will you have danger traveling to the home? If the person is not home, will someone else of the opposite sex be there instead?

Why must caution be used when working in field service with one of the opposite sex who is ncit your mate?

How will your mate who is not a believer feel toward the one accompanying you? Will the one with whom the study is being conducted get a wrong impression? What will be the reaction in the neighborhood? Do you and your companion work together regularly, going on calls or studies so often that you could be 'drawn to each other'?

Should you permit the tear of working dangerous territories, or the problem of making sure you have taken the wise course to protect your personal safety, become an obstacle to your continued service? (Ps. 56:3, 11)

How can Paul's words at 2 Corinthians 11:26, about the dangers he was exposed to, be strengthening?

INDIFFERENCE AND DISCOURAGEMENT

Why should you not let the indifference or apathy of people in the territory discourage you?

What should be your reaction toward those who display indifference or obstinacy? (Rom. 1:16-20)

When you have problems that could lead to discouragement, what should you take into consideration?

[EXAMPLE: One pioneer had some gcod advice in this regard: "During my years of pioneering I have experienced times of discouragement. But I have learned that no problem can be solved by running away from it. A good schedule and firm determination, along with Jehovah's help, have solved the problems 1 have had."]

How do the following scriptures aid you to overcome the tendency to become discouraged?

Matthew 11:28-30

2 Corinthians 4:16-18

Philippians 4:6-9

Hebrews 6:10-12

Page 183 is blank for Notes!

Your Part in Keeping the Congregation Clean

OPENING DISCUSSION

Jehovah has always required his people to be holy and clean. (Ps. 18:26; 1 Pet. 1:15, 16) To aid us as imperfect people to make progress, he has provided his clean Word, his holy spirit and his congregation.

We can contribute to maintaining a clean congregation by living clean lives in harmony with God's will and by doing so at all times and under all circumstances. We can also help to keep the congregation clean by not closing our eyes to situations that we know are not in harmony with God's will.

When studying with interested people, help them to appreciate that God expects his people to live clean lives, that the congregation with which they will be associating is God's and that it is a clean congregation. To be able to live clean lives these newly associated ones will need to understand what God requires of them and of us, and why.

While some may feel that the standard is too high, more than they can reach, Jehovah has never required of his people more than they can give. What he requires is for our good. He is patient with us as we leam the truth and make changes in our lives and ways, and he lovingly helps us. Help these interested ones to appreciate this encouraging fact.

GUESTtON OUTLINE

WHOLESOME REMINDERS

Why do we need to be careful as to what we feed our minds and hearts? (Matt. 12:34; 15:19)

Why may a pioneer not be wise to single out and be constantly accompanying or studying with one of the opposite sex, if not his marriage mate?

What temptations and problems could arise?

As shown by the following scriptures, how may persons be led away from the way of the truth? (Gen. 34:1, 2: Neh. 13:26; 2 Tim. 4:10; 2 John *1*, 8:1 Cor. 15:33)

"HAPPY ARE THE ONES . . . WALKING IN THE LAW OF JEHOVAH" (Ps. 119:1)

(As time permits, discuss the following items or those that will be most appropriate.)

What Scriptural evidence is there that Jehovah forbids the following among his clean people? Also, what benefits come to those who obey Jehovah's laws on these matters?

Manslaughter: also suicide, which is self-murder. (1 John 3:15; Prov. 6:17)

How could a degree of guilt result from careless driving habits? Careless maintenance of one's automobile? (Compare Deuteronomy 22:8.) Or participation in violent sports?

Adultery, fornication (porneia): includes all perverted sex practices and lewd acts, among which are homosexuality, sodomy, lesbianism, bestiality. (1 Cor. 6:9. 10: Rom. 1:24, 26, 27, 32; Lev. 20:10, 13, 15, 16)

Apostasy: teaching false doctrines; supporting or promoting false religion and its holidays; interfaith activities. (Deut. 13:13, 15; 2 Cor. 6:14 15, 17, 18; 2 John 7, 9, 10; Rev. 18:4)

Why could working secularly for a false religious organization put one in a position similar to that of one preaching false doctrine? (2 Cor. 6:14-16)

How would you explain that celebrating a false religious holiday is similar to performing any other act of false worship? (Jer. 7:16-19)

What does the Bible say about: (1) causing divisions and promoting sects? (Rom. 16:17; Titus 3:10, 11) (2) the practice of spiritism? (Deut. 18:9-13; 1 Cor. 10:21, 22; GaL 5:20) (3) idolatry? (1 Cor. 6:9, 10; 10:14)

Why could idolatry include the possession and use of images and pictures that are used in false religion?

Drunkenness. (1 Cor. 5:11; 6:9, 10)

Stealing, thievery; fraud. (Lev. 6:2, 4; 1 Cor. 6:9,10; **Eph.** 4:28)

Lying, bearing false witness. (Prov. 6:16, 19; Col. 3:9; Rev. 22:15)

Reviling, slander. (Lev. 19:16; 1 Cor. 6:10)

Obscene speech. **(Eph.** 5:3-5; Col. 3:8)

Failure to 'abstain from blood.[1] (Gen. 9:4; Acts 15: 20, 28, 29)

Greed—gambling, extortion. (1 Cor. 5:10, 11; 6:10; 1 Tim. 3:8)

Refusal to provide materially for those of your family. (1 Tim. 5:8)

Nonneutral activities. (Isa. 2:4; John 6:15; 17:16)

Fits of anger, violence. (Prov. 22:24, 25; Mai. 2:16; Gal. 5:20)

Misuse of tobacco and other addictive drugs. (2 Cor. 7:1; Mark 15:23; Rev. 21:8; 22:15, *Int.*—druggers)

WHAT CAN YOU DO?

If you are disturbed in your mind and heart because of past wrongdoing on your part, why should you approach one of the older men? (Jas. 5:14-16)

If you have seen or come to know of serious wrongdoing among Jehovah's people, should you close your eyes to it? Why do you so answer? (1 Cor. 5:1, 2)

Why might it be a kindness to encourage the wrongdoer to approach the older men about the matter? (Jas. 5:14)

If he does not, what concern might move you to do so? (1 Cor. 5:6; 1 Tim. 5:22)

How could your bringing serious matters to the attention of elders show love for (a) Jehovah and his congregation? (b) the brother or sister who committed the wrong? (1 Cor. 1:11)

If a person has committed one or more serious sins in the past, can he be forgiven?

What would you say to an interested person who feels he or she has done too much wrong in the past? (Isa. 1:18, 19; Ezek 33:11; Acts 17:30)

What is required of them (or of us) to receive Jehovah's mercy and forgiveness in such cases? (Ps. 32:3-5; Prov. 28:13; **1 John 1:9; Eph. 4:17,** 22-24; Ezek. 33:14-16)

What does Jehovah's direction to his people in these matters, his patience and forgiveness, indicate about his warm love for humankind and for us as individuals? (Jas. 5:1ft 20)

Preparing New Ones for Field Service and Baptism

OPENING DISCUSSION

Our goal in studying with people goes much farther than just conducting a study with them. If they are to benefit lastingly from what they learn, they must take pleasure in Jehovah's ways, desire to use their lives in full harmony with bis will, and gladly share with others the grand^truths concerning his lovi^JJUjrpogg-

Starting with the first study, we should be working toward these objectives. Even after the person is baptized, we should continue to provide him personal instruction and training until he is solidly grounded in the truth and is sharing productively in the work of preaching and disciple-making.

QUESTION OUTLINE

TEACHING STUDENTS HOW TO USE THE BIBLE

Even though a student seems to accept what the Bible says, what might you do to cultivate genuine faith of the kind that is expressed at 1 Thessalonians 2:13? (2 Tim. 3:16, 17)

Why would it be encouraging for a student to know how to find scriptures quickly in his Bible? (Luke 4:16-18; John 7:16,17)

When do you start teaching students to remember and locate the books and particular scriptures in the Bible?

How do you proceed to teach students the order of the books of the Bible?

What can you do to help them locate books even before they know the order of all the books of the Bible?

How do you teach them to locate the chapters and verses?

What benefit will it be to the student to know how to locate the scriptures quickly when he starts in field service?

When do you start teaching a student use of the "Important Bible Words for Quick Reference" (concordance)?

Why will knowing how to use the concordance build up confidence to share in the field service?

How do you explain the use of the concordance to a student?

HELPING STUDENTS TO USE THE SCRIPTURES THEY LEARN

Why should we try to get students to *use* key scriptures that they learn? (Luke 12:8; Heb. 5:14)

Can you give examples of how you get a student to be conscious of the need to talk to others about what he learns? (Use study book that is popular in your country to illustrate.)

[EXAMPLES: Some pioneers will ask the student: "How would you use the scripture at Genesis 2:7 to prove to your neighbor what the soul is?" Or in the review at the end of the study it might be asked: "If you were explaining to your husband the new thought you learned about the soul dying, which scripture would you use? How does that scripture prove that the soul dies?"]

Do you have some way to equip students with a list of key scriptures on subjects that you cover in the Bible study?

How do you suggest that they preserve such a list?

[EXAMPLE: One pioneer sister has shown her students how to put key scriptures in the Bible on the clear sheets in the front and back of the Bible. She has them put the subject and the first scripture in a chain of scriptures on a particular subject on the clear sheet in the Bible. Then she has them list the second scripture in the chain in the margin at the scripture in the Bible. At the second scripture she has them list the third scripture in the chain in the margin, and so forth.]

What benefit will such a cumulative list of key scriptures on various subjects be to the student when he starts in field service?

As the student starts talking about what he learns, why is it necessary to teach him what is described at Colossians 4:6?

How would you go about teaching a student tact in sharing a Scriptural point? (Use a specific point

from one of the publications popularly used on Bible studies in your country.)

[SUGGESTION: One might say: "It would be good to share that point with some of your relatives or neighbors. Do you think they know that the soul can die? (Allow answer.) You might mention to them that you learned from the Bible something that you didn't know before. Then invite them to read Ezekiel 18:4. Ask them what they understand that that scripture says happens to the soul that sins. If they admit that the soul dies, then say that that's what you concluded when you read the scripture. If they say they don't believe that the scripture means that souls literally die, then encourage them to look up some more information on the subject and share it with you. You will do the same for them. Keep in mind that the Bible shows at 2 Timothy 2:23, 24 that a 'slave of the Lord does not need to fight.' It is best not to get excited or pushy."]

What benefit is there in handling the situation as described in this example?

PREPARING STUDENTS FOR ACTUAL FIELD SERVICE

When would the student's service to Jehovah be acceptable to Jehovah? (Ps. 24:3-6; 50:16; Rom. 2: 21-24)

How do you determine that the student meets Jehovah's standards of morality, separateness from the world, and from Babylon the Great?

How do you assist him to see what changes he needs to make before he can share in the public witnessing work, if he expresses a desire to do so?

When you are sure that the student is acceptable, how do you proceed to prepare him for his first day in field service?

What feature of service have you found good to start a person in, and why?

HELPING STUDENTS TO SEE THE NEED FOR DEDICATION AND BAPTISM

How does a person have to feel about Jehovah before he will be moved to make a valid dedication? (Ps. 40:8; 104:33)

How do you help the student progressively to develop this feeling for Jehovah during each study?

(GIVE EXAMPLES from portion of current publication used in conducting Bible studies.)

Why might some extra visits or additional association with the student be helpful in developing this feeling in the student?

What have you tried to accomplish on such visits?

Why will getting the students to the meetings tend to aid them in developing this feeling of devotion for Jehovah?

Why is more than simply abstaining from wrong conduct needed if one is to share Jehovah's viewpoint of one's past life course? (Ps. 97:10; Acts 3:19; 26:20)

How does a person have to feel about the way he is to use his life before he can make a valid dedication? (Matt. 16:24; 2 Cor. 5:14. 15)

How can you tell what progress a student is making in having a proper view of his own position in relation to God?

If you see areas where a student needs to improve in his viewpoint, what should you do? How? (Prov. 27:5; 25:11, 15)

Why are dedication and baptism necessary for the student? (1 Pet. 3:20, 21; Matt. 3:13-15; 28:19)

How would you assist your student to see that he needs to be baptized even if he had already been baptized in one of Christendom's church organizations? (Acts 19:1-5)

When do you generally discuss baptism with your student?

What advantage would there be for you to show your student pictures or newspaper articles about bap' tisms at our conventions?

Is there any objection to your going over the points in the questions for baptismal candidates with your student?

Why is it recommended that an elder or elders go over the eighty questions with each candidate for baptism individually rather than as a group? (Luke 14:28-33)

CONTINUE AIDING STUDENTS AFTER THEY ARE BAPTIZED

Why should you continue studying with students even after baptism? (Matt 28:20; Gal. 6: ID)

For how long after baptism would it be good for you to continue studying with these newly baptized ones?

Whether you can report the time or not, why should you be concerned about helping them as long as they need it? (1 Cor. 3:13-15)

How can you continue assisting these newly baptized ones in field service? To what extent?

Why should you be concerned about doing this?

Page 196 is blank for Notes!

Cooperation with the Branch Office

OPENING DISCUSSION

The "faithful and discreet slave" has been appointed by Jesus Christ over "all his belongings" on earth. (Matt. 24:45-47) This responsibility includes the preaching of the Kingdom message in all the inhabited earth. To make the oversight of this work easier, the governing body of the "slave" class has legal corporations with branch offices in various parts of the earth. Our cooperation with these branch offices, therefore, really shows respect for Jesus' oversight of the Christian congregation.

QUESTION OUTLINE

USE OF BRANCH OFFICE FORMS, AND MAKING REPORTS TO THE BRANCH OFFICE

What Scriptural examples are there of making reports to those overseeing a work? (Luke 10:17; Acts 14:27)

How do you feel when you receive the total report for your branch's field activity each year?

What are the benefits when you get your reports in on time?

If you are in a position to do so, why is reporting punctually a helpful and considerate act?

If you report in accord with what is expected in your circumstances, how are you imitating Noah as described at Genesis 6:22?

[NOTE: Look at Sample #1 to answer the following questions.]

Why is it helpful to the branch office if you print your name in the same way every time you send your reports to the branch office?

How should you print your name on your reports to the branch office?

Why is it helpful to the branch office if you put s[r]our address on your report each month?

[EXAMPLE: What complication would be caused if the sister on the report in Sample #1 would write her name AMY WITNESS and also fail to include her address on the report?]

Do you have to write a great deal when you are explaining why you did not meet your hour requirement for the month?

Could you add some reasons to the list below?

Had auto accident

Broke my leg

Did extra secular work

Pregnant

Child was sick

Vacation

Sick for a week

Why might it be necessary to write a letter to the branch office in addition to the note on your card?

Give example. (Note Sample #3.)

Look at Sample #2 to answer questions below regarding subscriptions.

Why should you print all the information on a subscription blank *clearly?*

Why is it important to put on the blank the date that you received the subscription?

In what cases do you put the language on the blank?

Why is it important to be sure that you have the *correct address* for mailing or delivering the magazine?

What is the cost to the branch office for magazines returned because they could not be delivered? (In 1977 it cost the U.S.A. branch 25 cents per returned magazine. Could exceed $45,000 per year. Other branches can supply figures for their branch.)

What might result if a householder does not receive his magazine as promised when he subscribed?

Are there any questions from you pioneers about filling out subscription blanks? Any questions on assuring that the householder gets his subscriptions?

[NOTE: Where there are pioneers who must deal with ordering magazines, literature or keeping records due to not being associated with a congregation, you can review the proper caring for these forms and records at this point. However, you may see the need of scheduling an extra period to cover what is needed in this area. Feel free to do so.]

CORRESPONDING WITH THE BRANCH OFFICE

What examples from the Hebrew Scriptures show that letter writing played a meaningful role in the lives of Jehovah's servants in early days? (2 Sam. 11:14; Esther 8:10, 14)

How much of the Greek Scriptures consists of letters written to individuals or congregations?

When might you as an individual pioneer write the branch office?

What should you do before making an inquiry of the branch office?

Should you hesitate to write the branch office if there is a need?

Identify the six main parts of a letter, as shown in Sample #3.

(1) Heading

(2) Inside address

(3) Salutation

(4) Body

(5) Complimentary close

(6) Signature

What form of their name should pioneers use when wilting letters to the branch office? Why?

What benefit is there in putting your congregation name in the heading of letters that you write to the branch office?

What is a necessary part of your letter for use if your address on the envelope gets blotted out?

What should be mentioned first in the body of your letter?

Look at Sample #3 to answer questions below in connection with the body of a letter.

Why did the sister write the letter to the Society? Can you tell just from reading paragraph one?

Why was it better for her to write the letter than just to put, "I am sick," on her Pioneer Report card?

What do you learn about the sister when you read paragraph one?

What do you learn about the sister when you read paragraph two?

In what way could these two paragraphs be beneficial to you when you write your next letter to the branch office?

SERVING WHERE THE NEED IS GREATER

What outstanding Scriptural examples do we have of Jehovah's servants serving where the need was greater? (Ex. 3:6-10; Acts 16:7-10; Phil. 2:5-8)

How will our displaying the spirit of Isaiah, expressed at Isaiah 6:8, move us to do all we can in supporting Jehovah's work?

What does Acts 20:24 indicate about Paul that moved him to do as much as he did in Jehovah's service? How can we imitate him?

Why might the branch office benefit from having the information outlined below if you make an inquiry about serving where the need is greater?

(1) Your name

(2) Your congregation

(3) Whether you are an elder or a ministerial servant

(4) Whether you are married and have a family

(5) If you have in mind a particular part of the country

(6) Your age and date of baptism

Why might there be an advantage to writing the branch office if you are in position to move where the need is greater?

If you can move only a short distance due to personal obligations, of whom might you inquire as to places to serve?

If you want to serve where the need is greater in territory that another branch office oversees, what should you do?

What are some factors to consider before finalizing a decision to serve in a certain place?

[EXAMPLES: Financial situation, family needs, health, and so forth.]

What might you do to get informed as to what is involved in serving where the need is greater?

Why should we give serious, prayerful consideration to serving where the need is greater? (Acts 1:8; 1 Tim. 2:3, 4)

Sample #1

REGULAR PIONEER REPORT

Name Mrs. John J. Witness

(Please print plainly. Show name as listod with Society.)

Address 811 Haven St. S.E. Atlanta, Ga 30315

(Street and numberi (City) < Prov. or Staid (Zone or Code)

Report for month of February 77

Total Books	Total Booklets	Total Hours	Subs.	waits.	Return Visits	Home Bi. Stud.
5	3	30*	1	30	10	5

Please make out one report card at the end of each month and promptly give It to Ihc field overseer If you were unable to devote 90 hours to the field service during the month, briefly state the reason here or on th$ other side. If you are working alone and not under a congregation assignment men send youi- report to the Society's branch office direct.

Lakewood, AtLanta, Ga

(Congregation> 'Signature of presidin? overseen

S-2JX) 10/76 *Had an operation. See letter of 2/23/77 'Tinted in U.S.A.

Sample #2

HLLASE PRINT ...5, ItfEERESIED

(Name j

.23.(5 POLAR ROCK AVEM.UE.SW

(Address)

ATLANTA GA 30315

(City i (Province or Slate) [/.one or Code'

CONG.4_i-J^- NQ. .S7T>-!*.. LANGUAGE GERMAN ©'NEW 1 YEAR 0*

A WAKE! Subscriplion • RENEWAL G MONTHS •

Obtained by loneer &

MRS. JOHN J. *Wrmsss* *Date Sd&zll* p

LAKEWQQD ATLANTA GA

(Congregation) (City) (Province or Stole)

Please make out In triplicate: original for ihc Society: a duplicate for the subscriber: ihe other one. marked COPY, to be retained by the congregation.

M-;Cl Printed in U.S.A

Watchtower Bible and Tract Society of Nrw York. Inc.

1)7 Adams Street. Brooklyn. N.T. 11201

Somple =• 3

Mrs. John J. "itness
Lakewood Congregation,
Atlanta. Georgia
Sll Haven Street S.E.
Atlanta, Georgia 30315
February 23, 197?

Watchtower Society
117 Adams Street
Brooklyn. New York 11201

Dear Brothers:

I am writing about *ay* desire to remain in the regular pioneer service. Recently I had a physical examination that showed that I had gallstones. I had an operation. I had to remain in the hospital two weeks. I am now at home but must keep my activity quite limited for the next month. Even after that, I must be careful for a month or so as to how much I exert myself.

In view o£ this, 1 can foresee that I will get behind on meeting my pioneer requirement of hours for the year. I do not know If X will be able to make up this time by the end of August. However, 1 would very much like to remain a regular pioneer if this is possible. I have been pioneering now for six years. They have been the happiest years of my life. I will understand though, if you suggest that I stop pioneering for a period of time. Your suggestions will be very much appreciated.

While in the hospital, I had a wonderful experience that encouraged me so much. One of the doctors serving his internship at the hospital visited me quite regularly. Thanks to Jehovah, I was able to keep a cheerful spirit in spite of the pain and discomfort. One day this doctor inquired about ny cheerful spirit. This enabled me to give a witness about my Kingdom hope. He was favorably impressed. Thereafter, he came regularly to talk to me. I placed a Truth book with him. He accepted an invitation to attend the Kingdom Hall. He did so last Sunday. One of the elders started a study with him. I rejoice that Jehovah could use rae even in sickness to share in attracting this doctor to His wonderful truth.

It is a pleasure to be working with you dear brothers in this lifesaving work. It is with keen anticipation that T await your reply to this letter.

Your sister in Jehovah's
service,

The Importance of Humility

OPENING DISCUSSION

Humility is a state of mind. The Greek expression translated "humility" means literally "lowly-mindedness." (Col. 2:18, 23; *Int.)* True humility has to do with the way a person views himself in relation to others, and is reflected in freedom from pride or arrogance. A person having it will be meek and lowly in spirit. He will demonstrate humility in his dealings with other persons.

When we have attained true humility it becomes easier for us to have empathy, that is, fellow feeling. We are then able to look upon others and their circumstances with compassion. We become deeply concerned with ethers in a personal way. We are able to put ourselves 'in the other person's shoes/ so to speak. We can see, feel and understand matters from his standpoint. With humility and empathy we can be of real benefit to others, building them up in a godly way.

Since we are all imperfect offspring of Adam, we tend to be interested primarily in ourselves. We are prone to think of our own advantage and convenience. Therefore, we all need to cultivate humility. This we can do by reasoning on our relationship to God and to our fellowmen, as outlined in the Bible, and then practicing the principles learned.

Of course, a person may learn humility by being brought low, humbled by experience. Jehovah humbled

the Israelites under Moses. He caused them to walk forty years in the wilderness, putting them to the test so as to know what was in their heart. No doubt many of the Israelites profited from this severe experience and gained humility from it. Perhaps you too have learned humility in a similar manner.

Whatever the circumstances under which it is gained, Jehovah does require true humility on the part of those who will receive life through his undeserved kindness. Practicing true humility will bring benefit and blessings to oneself and to others. But mainly it-honors Jehovah. the One who made man in His own image.

QUESTION OUTLINE

EXAMPLES OF HUMILITY

How do Jehovah's dealings with imperfect men demonstrate humility on his part? (2 Sam. 22:36; Ps. 113:5-8; Rom. 8:20, 21)

As related at Philippians 2:5-11, what example of humility do we bave in Jesus Christ?

How did he also demonstrate empathy in dealing with mankind? (Matt. 9:35-38)

How did Jesus give his disciples a lesson in humility on the night he was betrayed? (John 13; 2-5, 12-27)

How can you imitate his fine example?

What future act will prove to be an outstanding example of humility on his part, and why so? (1 Cor. 15:24-28)

HUMILITY NEEDED **IN** OUR RELATIONSHIP **WITH JEHOVAH**

What is a primary reason why we should want to cultivate humility? (1 Pet 5:5, 6; Prov. 22:4)

Gaining what knowledge helps a person to cultivate humility in his relationship with Jehovah? (Ps. 8:3, 4; Acts 17:28)

How does Jehovah respond to expressions of humility on the part of his servants? (2 Chron. 7:13, 14)

What must we admit with regard to ourselves if we are to submit ourselves to Jehovah in true humility? (Rom. 8:21,22; Ps. 51:5)

In what way is heartfelt prayer a manifestation of humility on our part? (Matt. 6:12; 2 Sam. 24:10)

Appreciating what fact as indicated at 1 Corinthians 4:7 will help us show humility in our relationship with Jehovah?

Give examples of false humility, and explain why this would result in no benefit for oneself or for others. (Col. 2:18, 20-23; Rom. 14:17)

HUMILITY AND EMPATHY NEEDED IN OUR RELATIONSHIP WITH OUR FELLOWMEN

How will the one demonstrating humility build up peaceful relations with others? (Eph. 4:1, *2;* Col. 3: 12, 13)

Give some examples of your own, showing application of the principles in the above-cited scriptures.

[EXAMPLES: In your relations with other pioneers; with family members; with elders; with brothers in the congregation or with people you meet in the field.]

Will following the admonition of Philippians 2:3 to consider "that the others are superior to you" put you at a disadvantage personally? Why?

How will true humility on your part help you in the following situations?

You are being given constructive counsel for improving your field service.

You are being reproved for some wrong you have committed. (What if the person counseling you is mistaken and the counsel doesn't apply?)

You are losing time in field service because of having to wait for other publishers.

Your service is hindered because of inadequate arrangements for territory.

The people in the territory are unresponsive or even opposed to your efforts to help them.

(Mention and discuss other situations that may exist in your area.)

PRACTICAL ILLUSTRATIONS OF HUMILITY AND EMPATHY

What practical application could you make of Jesus' illustration recorded at Luke 14:7-11?

How was the illustration of the neighborly Samaritan a lesson in humility and empathy? (Luke 10:29-37)

Page 209 is blank for Notes!

Your Dependence on Jehovah

OPENING DISCUSSION

When the apostle Paul wrote to the Corinthian congregation concerning his experience in serving God, he said: "When I am weak, then I am powerful." (2 Cor. 12:10} By this statement he indicated his dependence on Jehovah. On another occasion he said: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13.

We need confidence like that. We need to rely wholly on Jehovah for his strength in doing the work he has given us to do. Such confidence and strength come from a diligent study of his Word and by personally and regularly approaching Jehovah in prayer. And, in approaching Jehovah, we need freeness of speech such as a confident and appreciative child would have in approaching his loving father.

This discussion is to enhance your appreciation of the privilege of prayer, to move you to use it more fully and to rely on Jehovah completely as you move ahead in the pioneer service.

QUESTION OUTLINE

COMING TO THE HEARER OF PRAYER

What convinces you that Jehovah does hear prayer? (1 Ki. 18:36-38; Acts 12:5-11; Heb. 5:7)

What are some of the various kinds of prayer? What is each of these kinds of prayer? Why is each im-

portant? (1 Thess. 5:17, 18; Ps. 33:1 and 1 Chron. 29:10-13; 1 Sam. 1:17; Eph. 6:18)

What matters should we feel free to take to Jehovah in prayer? (Phil. 4:6, 7)

How may a proper view of what we may request, and what Jehovah provides, aid us to continue in full-time service? (Luke 11:3)

Why should requests for forgiveness of shortcomings not be slighted in our prayers? (1 Ki. 8:46)

Why is it good to be specific about the sins concerning which we are asking forgiveness? (Dan. 9:4-6)

If God is going to forgive us, what must we be doing toward others? (Mark 11:25; Luke 11:4)

How can application of the counsel at Matthew 26:41 be beneficial? (Luke 21:34-36)

Why is it important to persevere in prayer? To what extent? (Dan. 6:10; 1 Pet. 4:7; Luke 18:1, 8)

Based on the following scriptures, list some of the things that are required in order for our prayers to be heard by Jehovah:

John 16:23

1 John 3:22

Proverbs 15:29

James 1:6, 7

1 John 5:14, 15

James 4:3

Under what circumstances is it appropriate to pray? (Mark 6:46; Acts 12:5; 16:25; 21:5, 6; 27:35; Neh. 2:4, 5)

PRAYING FOR JEHOVAH'S BLESSING, HIS DIRECTION, HIS SPIRIT

Explain the importance of prayer to Jehovah in connection with the following situations:

Doing personal study, (1 Cor. 2:9,10; Jas. 1:5)

When personal decisions must be made. (Prov, 3:5, 6)

When seeking opportunities to witness to others. (Col. 4:3)

Having success in reaching the heart of sincere ones that we meet in our field service. (Acts 16:14)

Providing the needed aid to persons with whom we study. (1 Cor. 3:5,6,9)

When making decisions involving the congregation. (Acts 6:6; Luke 6:12, 13)

When we are confronted with situations that put our faith to the test. (Mark 14:35, 36; Ps. 55:22)

When officials seek to interfere with the preaching of the good news. (Acts 4:18-20, 29-31; 1 Tim. 2:1, 2)

Explain what prayers might be offered by you in connection with the following persons:

Those whom you are helping to learn the truth or to make progress spiritually. (Phil. 1:9-11; Col. 1:9-12)

Brothers who are undergoing persecution. (Rom. 15:30, 31)

Faithful ones with whom you have served in the past. (Col. 4:12)

Any who may be spiritually ill. (Jas. 5:16)

Those who are undertaking enlarged privileges of service. (Acts 13:2, 3)

Those who mistreat you. (Luke 6:27, 28)

"KEEP WALKING BY SPIRIT"

Why is unhindered operation of the holy spirit in connection with our service of prime importance?

If we truly walk in the footsteps of Jesus Christ and reflect godly qualities in our lives, of what is this an evidence? (1 Cor. 12:3; Gal. 5:22, 23, 25)

What kind of conduct and what attitudes would interfere with the operation of God's spirit in our lives? (1 Thess. 4:7, 8; Gal. 5:16-21)

How does holy spirit affect a person's qualifications to do work that God has assigned? (Ex. 31:2-6; 1 Cor. 12:4-6)

How does operation of the holy spirit affect the results that we have in declaring and teaching the good news? (1 Thess. 1:5,6)

From the following scriptures, show how a person can receive and retain holy spirit:

Luke 11:9-13

Joshua 1:8 and 2 Timothy 3:16

Acts 1:8

Hebrews 10:24, 25 and 1 Corinthians 14:24, 25

Ephesians 4:30-5:2

Page 214 is blank for Notes!

Endurance That Results in Divine Approval

OPENING DISCUSSION

Jehovah requires endurance on the part of all who will gain his approval for life. (Matt 24:13) Especially as we approach the end of this system of things, endurance should be a matter of serious concern to all of us, since Satan is trying to break the integrity of every servant of Jehovah.

Endurance means the capability of continuing under hardship without being overcome. As Christians, we must endure not only under severe difficulty or persecution but also in coping with situations in everyday life. Some of you no doubt have health problems, face opposition from family members or have financial difficulties. How do you react to such circumstances that call for endurance? Can you maintain joy while enduring?

Whatever you may face in the future, with the help of Jehovah's spirit you can endure.

QUESTION OUTLINE

LEARNING FROM EXAMPLES OF ENDURANCE

Why does God have a record in the Bible of the endurance of his servants of old? (Jas. 5:10, 11)

How are these experiences beneficial to us today? (Rom. 15:4)

What does Hebrews 5:7-9 tell us as to Jesus' endurance? What resulted to us from his faithful course? (Rom. 5:19)

Why does God permit trials to come upon his servants? (Jas. 1:2-4)

[MODERN EXAMPLES: One brother was in Communist prison for 5 years but he endured with Jehovah's help. How did he do it? He stated: 'Ttight from the start I realized that I would have to take steps to stay strong in faith. No sooner had I been locked in my cell on the day of my arrest than I got down on my knees to pray . . . What spiritual strength and comfort prayer brought to me!.., There are no guns, no walls, no prison bars that can keep the spirit of God from reaching his people!" After being released he continued right on in Jehovah's service. His partner, in like manner, endured in the same prison in solitary confinement for 7 years and after his release he said regarding his experience: "There is nothing spectacular, nothing heroic. It was just a case of 'endure; keep faith in God.' And that, I'm sure, is what you would do." (w65, p. 756-767)]

"YOU HAVE NEED OF ENDURANCE" (Heb, 10:36)

Why should we not be hasty about trying to get away from situations or assignments that require special endurance? (Jas. 1:4; Rom. 5:3, 4)

When we do endure, what indication does that give as to our heart? (Luke 8:15)

Why does God permit the wicked conditions to exist that result in severe persecution of his servants? (2 Pet. 3:9, 15)

Why is it not wise to let your mind dwell on morbid fears as to wha£ future persecution might include?

What can help a person to endure persecution without breaking his integrity? (Prov. 27:11; Acts 5:41; Heb. 12:1, 2)

How may endurance be involved in the following situations, and what could be of help?

(1) Getting an early start in service.

(2) Cold Cor hot) weather.

(3) Personality clash with your pioneer partner or another brother or sister.

(4) (Other local situations).

What can help you to endure under the following situations:

(1) Family opposition? (Matt. 10:34-37; Ps. 27:10; Mark 10:29, 30)

(2) Indifference to the pieaching work? (Matt 13:15)

(3) Discouragement over your own mistakes or over stumbling by others? (Rom. 7:19; Eccl. 7:9; 1 John 1:9)

How do the Scriptures help you to avoid being stumbled? (Ps. 119:165)

(4) When disciplined? (Heb. 12:11; Prov. 1:8)

(5) WTien your health is not good or during times of

depression? (Ps. 41:3; Matt. 11:28-30; Rom. 12:12)

(6) Tempted with prominent position or promotion to high-paying job but with less time for spiritual things? (Matt 6:33; 5:3; Ps. 37:25)

(7) Pressures at work (discriminated against because of your high principles, for example)? (John 16:33; Ps. 55:22)

How will the following help you to endure so as to maintain a good relationship with Jehovah:

(1) Personal study, including meditation? (2 Tim. 2:15; Prov. 15:28)

[EXAMPLE: A brother after release from Hitler's concentration camps said: "When I was arrested I was thankful that I had not neglected personal Bible study, as it helped me to have the faith to endure." (w72, p. 525)]

(2) Christian association? (Heb. 10:24, 25; 1 Cor. 15:33)

(3) Field service? (Matt. 24:14; 28:19, 20)

(4) Prayer? (Prov. 15:29)

(5) Good conscience? (1 Pet. 3:16; 1 Tim. 1:18, 19)

ENDURANCE NOW HAS A WORK IT ACCOMPLISHES

While awaiting final realization of our hope, our endurance also serves to bring out fine qualities in us. (Jas. 1:3, 4)

James says that right now endurance has a "work" it accomplishes.

By enduring trial after trial we repeatedly exercise the right qualities and at the same time new ones are awakened.

Endurance's work is completed in that we gain a many-sided experience and a well-rounded-out understanding of how to take things; we are perfected in obedience and trust toward God.

HOW HAS THIS COURSE FORTIFIED YOU TO ENDURE?

What have you learned that will help you to *stay* in the pioneer service?

What have you learned in this Pioneer Service School that will equip you to encourage others to endure?

Why is love an important factor in enduring? (1 Cor. 13:7,8; Rom. 8:38, 39)

(Discuss trials you personally have faced and overcome with Jehovah's spirit. With what benefits?)

REWARD FOR ENDURANCE

What did Paul say to commend the Thessalonian brothers for their endurance? (1 Thess. 1:3; 2 Thess. 1:4, 5)

What is the grand reward promised by God for those who endure? (Luke 21:19)

Page 220 is blank for Notes!

Let Your Advancement Be Manifest to AH'

OPENING DISCUSSION

When we finish our discussions in the Pioneer Service School and you go back to your regular routine of life, what are you going to do with what you have learned? From time to time reexamine what you are doing and ask yourself whether you are really applying what you have learned. As the apostle Paul said: "Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons."—1 Tim. 4:15.

Your advancement can be manifest basically in two ways: (1) By progress in conforming your conduct, speech and attitude to God's Word. (2) By taking hold of privileges of service that afford opportunities to serve Jehovah in fuller measure. Set goals for yourself, not merely as a matter of attaining to certain positions of service, but to enrich your worship of Jehovah in whatever capacity you now serve. Watch for privileges of service that are open to you. Reach out for these by qualifying yourself and making yourself available to be used by Jehovah as he desires.

QUESTION OUTLINE

BENEFITS FROM THE SCHOOL

(This will be a review of basic points that you feel are of special interest to you or that you feel will have a

particular application to you. Mention the name of the lesson, then highlight the valuable point[s] that were discussed in class. What scripture was especially important to you in emphasizing the point? The instructor will allow time for each of the following questions.)

Mention some practical things that you have learned about showing love to—

(a) Your family.

(b) Members of the congregation.

(c) Those to whom you witness and whom you teach in the field.

How did you find that your joy can shine through to—

(a) Your family?

(b) Those "related to us in the faith"?

(c) People in the world of mankind?

State your impression of the information discussed regarding—

(a) Study.

(b) Meditation.

(c) Meetings.

Describe your reaction to the discussions involving the following subjects; and how do you feel that this will aid you?

(a) Conduct.

(b) Attitude.

(c) Personal appearance.

(d) View of counsel.

"PAY CONSTANT ATTENTION TO YOURSELF"

(Your instructor has become personally acquainted with each of you during the school course. For about twenty minutes he will talk to the class about aspects of life and pioneer service that he feels will be especially helpful to those of you in your class group. Listen carefully to his admonition and prayerfully consider his counsel with a view to your continued progress in Jehovah's service.)

YOUR GOALS AS A PIONEER

Verse-by-verse consideration of 1 Timothy 4:11-16:

Verse 11—

How do you respond to the help and training of the teachers in your congregation?

Verse 12—

Why should you not let your physical age or years in the pioneer service be an obstacle to your advancement?

How do you feel that you can become an example in—

(a) Speaking?

(b) Conduct?

(c) Love?

(d) Faith?

(e) Chasteness?

Verse 13—

Explain your own goals as to—

(a) Public reading.

(b) Exhortation.

(c) Teaching.

Verse 14—

How can you avoid neglecting the opportunities that are available to you in the pioneer service?

Verse 15—

What is necessary on your part in order for your advancement to be manifest to all? How do you do this?

Verse IS—•

Why is it important to pay attention to what you are as an individual? To what you teach others?

What will be the outcome if you really stay by the tteigs that we have discussed from God's Word?

Explain how diligence in the following matters can contribute to your progress:

(a) Caring for your family responsibilities. (Titus 2:3*7)

(b) Putting the welfare of others ahead of personal convenience. (1 Cor. 10:24)

(c) Keeping material pursuits secondary to spiritual pursuits. (1 Tim. 6:6-8)

(d) Avoiding associations and entertainment that can corrupt morals. (Phil. *4:8,* 9)

Point out how you feel that advancement could be made in the following matters:

(a) Conversing in a manner that upbuilds. (Eph. 4:25, 29)

(b) Improving ability to answer questions about our beliefs. (Col. 4:6)

(c) Having a humble estimate of self. (Rom. 12:3)

(d) Freely forgiving and overlooking the shortcomings of others. (Col. 3:13)

How can your goal to be a better pioneer be enhanced by adjustments in your personal schedule?

[EXAMPLES: Personal study, working with your mate and cjiildren, meeting and working with field service groups, weekend witnessing when others can share, taking care of home and domestic duties, and so forth.]

REACH OUT FOR ADDED PRIVILEGES OF SERVICE

How should we feel about reaching out for added privileges of service, and why? (Mark 12:30: Col. 3:23)

As to making themselves available for service, what does the Bible indicate that the attitude of God's people would be? (Ps. 110:3; Isa. 6:8)

Yet, are there factors that ought to be given careful consideration? (Luke 14:28)

Against what wrong motives in seeking advancement do the following scriptures warn?

1 Timothy 3:6

Galatians 1:10

Galatians 5:26

Consider the following goals you might reach out to attain:

Serving where the need is greater.

Special pionocr work.

Circuit work.

Gilead and missionary work.

Bethel service.

How can you demonstrate your interest in reaching your goal by properly training yourself? (1 Tim. 4:7-10)

What attitude will be necessary in order for you to receive the training and experience needed so that you can make advancement? (1 Pet. 5:5-10)

YOUR OWN COMMENTS

(You may wish to express yourself as to the training received in the Pioneer Service School Your thoughts may involve the School's effect on you as a person, on the way you view pioneer service, or on your plans for the future. The instructor will allow time now for you to make such expressions of your heartfelt thoughts and feelings.)

Page 227 is blank for Notes!

Reaching Those Not Religiously Inclined

OPENING DISCUSSION

In many parts of the earth the majority of the people are not religiously inclined. But some of them have been assisted to make a change in their thinking, and they are now active praisers of Jehovah.

To reach those not religiously inclined, it is helpful to know why some have become irreligious, also what they believe now and why. This puts us in position to be empathetic in our dealing with them.—1 Cor. 9:19-23.

Those who are not religiously inclined include several groups with varying viewpoints. There are atheists, who deny the existence of God. Then there are agnostics, who say that no one can know whether there is a God or not. There are also deists, who believe in God but who feel that He remains indifferent to His creation. In addition, the materialists believe that the only thing that a person needs to consider in life is his own material well-being and that this is what should determine his conduct. These latter remind us of the Epicureans of old, who believed that getting pleasure out of life without doing harm to oneself was the main objective in living.—Acts 17:18; 1 Cor. 15:32.

Among the chief reasons why persons have become irreligious or atheistic are: (1) the hypocrisy of religionists, (2) corruption and wickedness prevailing without their being aware of any divine intervention,

(3) no satisfying answers to their questions about God and conditions on earth, (4) acceptance of what "science" says about evolution, taught from childhood onward, (5) giving in to the inclinations of the flesh and the bad influence of their environment.

These viewpoints that contribute to the irreligious outlook of so many persons bring dishonor to our God, Jehovah. We want to do all that we can to magnify His wisdom, love and righteousness. We should also desire to free others from suffering the present frustrations and the future destruction that will come from persisting in a course of ungodliness.

QUESTION OUTLINE

HOW SOME IRRELIGIOUS ONES HAVE BEEN ASSISTED

Why might our listening patiently and showing consideration for the expressions of irreligious ones be helpful to them? (Jas. 1:19; 3:13)

Why might our not pressing to have a conversation with an irreligious person be beneficial in some instances? (Prov. 25:15)

[EXPERIENCE: A former World War II officer was left an agnostic due to his observations of the inhumanity of war and the conduct of the clergy during war. He visited relatives in New York city, U.S.A., who are Jehovah's Witnesses. They knew how he felt, so they didn't try to preach to him. They left literature where he could get it. He read some literature, in which he got the reasonable explanation as to why God permits wicked-

ness. This opened his mind to read other literature. This prompted him to visit various churches to compare them with what he was learning from our literature. He said: "Before many weeks passed, my *intensive reading* made me realize that I had found the truth of God." *(Awake!,* June 22, 1971, pp. 21, 22)]

How might this experience help us in dealing with irreligious people that we come in contact with informally or as a result of formal witnessing?

Why might agreeing with some points made by irreligious people with whom we speak open the way for assisting them?

[EXPERIENCE: A man in central Sweden became an atheist due to the hypocrisy of religionists, unscriptural fears put in him in childhood, as well as not getting his legitimate religious questions answered by the clergy of the State Church. A youthful Witness at his door one day said that he was calling to stimulate faith in God. The man invited the *Witness* in to straighten him out. The atheist was respectfully listened to as he expounded on how Christianity must have failed, as is evident from all the corruption, wars and violence. He further asserted that scientific research and logical reasoning could not verify God's existence. The young Witness said that he could well understand the atheist's opinion and that it was shared by many. This raised curiosity. The Witness went on to show that one had to distinguish between so-called Christianity and true Christianity. He agreed with the atheist that professed Christians were guilty of all that he had mentioned, but not

so with true Christians. The Bible foretold and condemns imitation Christians. He elaborated on Christendom's failures. On his next visit he discussed the scientific aspects. He showed that there is "science that discovers, observes and describes *facts* about nature." The Bible agrees with such. Then there is science "that interprets and tries to explain the origin of things by means of hypotheses and theories." A Christian could not take a hypothesis for granted, he reasoned. He got the atheist to agree that the universe is here either because of an Intelligent Originator or by chance. Using a scientific publication, he showed that scientists say that for one protein molecule to come into existence by chance was so improbable that it would take billions of billions of years to happen. It takes hundreds of millions of identical protein molecules linked together to make one living cell! The atheist was quite impressed. After a few months of study he and his wife were attending meetings. *(Awake!,* Apr. 8, 1971, pp. 3-7)]

How does this experience show the need to find points on which you might be able truthfully to agree with persons?

What impressed you about the reasoning of this brother?

HELPING PERSONS WHO DO NOT BELIEVE IN THE EXISTENCE OF GOD

Why is it good to know why persons who are atheists have come to be such?

What might you ask an atheist to find out why he feels the way he does about God?

Why would it be wise not to belittle his disbelief in God?

How can knowing the main ideas in the teaching of evolution be helpful in reasoning with those who accept that theory? (Col. 4:6)

Note the three main ideas of organic evolution according to the *World Book Encyclopedia* (1973), Vol. 6, page 330:

"The theory of organic evolution involves three main ideas: (1) Living things change from generation to generation, producing descendants with new characteristics. (2) This process has been going on so long that it has produced all the groups and kinds of things now living, as well as others that lived long ago and have died out, or become extinct. (3) These different living things are related to each other."

Why is it wise to leave the burden of proof for the evolution theory to those who believe it?

How does Paul's expression at 1 Corinthians 2:1, 2, 5 help us to see the need to stick to presenting the Bibles reasonable answers to questions that evolutionary ideas do not satisfactorily answer?

Note some questions that evolutionary ideas have left unanswered:

Why do we not see living things evolving from one kind to another now?

Why do animals and plants reproduce only according to their kind? (Gen. 1:11, 21, 24-28)

How could life come from something without life? (Ps. 36:9)

How could you explain to a person that it is not unscientific to believe in God? (Heb. 3:4; Ps. **19:1,** 2; 94:9)

Why might discussing the function of the eye, ear or other body parts assist atheists to appreciate that belief in God is scientific? (Ps. 139:14-16; Prov. 20:12)

HELPING PERSONS WHO DO NOT KNOW WHETHER THERE IS A GOD OR NOT

Why would a person's not knowing why God has permitted wickedness tend to make him question God's existence or concern for mankind?

How do the scriptures listed below help one to understand why God has permitted wickedness?

Job 1:8-12

Jeremiah 10:23

2 Peter 3:9

Proverbs 27:11

Why might your reasoning with the agnostics on these scriptures help them get a more balanced view of God?

How does Jehovah's view of time explain why it seemingly has been 'so long[7] that wickedness has been permitted? (2 Pet 3:8)

How could you show that the time Jehovah has allowed has really worked to the advantage of the householder?

[EXAMPLES: If he had not allowed Adam and Eve time to bear children, none of us would have ever lived. If his long-suffering had run out one hundred years ago, practically no one now on earth would have had opportunity to gain eternal life.]

Why will the amount of time that Jehovah has permitted wickedness eventually become insignificant? (2 Cor. 4:16-18; Acts 24:15)

What blessings of life could you point to as evidences of God's love from which the householder himself benefits?

[NOTE: Could use examples from lesson on "God's Kingdom—A Reality."]

Regarding the matter of hypocrisy, how could you show that the Bible does not support the conduct of Christendom's religions? (2 Tim. 3:5; 2 Pet 2:1-3)

HELPING PERSONS WHO ARE PLEASURE-SEEKING OR ARE INTERESTED ONLY IN THEIR MATERIAL WELL-BEING

How could you use Ecclesiastes 5:10, 11 to help a householder see the wisdom of not making material things the center of his life?

Why might reasoning with him on the uncertainties of life and the unreliability of people prompt him to adjust his thinking? (Eccl. 2:18, 19; Luke 12:16-21)

What are some of the disastrous results that come from pursuing "pleasure" from drugs, alcohol, high-speed driving, promiscuous sex or some types of sports? (Gal. 5:19-21; 6:7,8)

What are some other ways that people in your territory seek pleasure?

How can you assist them to see the contrast between the pleasure that results from doing what they do and that which comes from serving Jehovah? (Prov. 10:22)

How might we reason with them to help them appreciate that although the "highs" may seem higher, the accompanying depressions are lower?

How will reflecting on the consequences resulting to those seeking worldly thrills be a protection to you, a pioneer?

Why would it be damaging to you to consider with envy the material prosperity of others in the congregation who may or may not be pioneers?

How might one who has abandoned materialistic pursuits or worldly thrills again be enticed into them?

How can this be avoided?

WHAT HOPE FOR THE FUTURE?

How might a consideration of the future have a sobering and beneficial effect on the irreligious?

What future do such people envision? What basis do they have for hope?

What does the Bible say about the future of one who continues to be irreligious? (Ps. 37:2)

In contrast, what benefits are now being enjoyed by those in the spiritual paradise?

What effect is the application of Bible principles having on our lives?

How will our reminding ourselves of these things be a protection for us?

Why should the Kingdom message be appealing even to the irreligious? (Rev. 21:1-4; Dan. 2:44; Ps. 37:9-11. 29)

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No Part of the World

OPENING DISCUSSION

The Scriptures are clear that a Christian, like Jesus Christ, is "no part of the world."—John 17:16.

What does it mean that we are no part of the world? Does it mean we are not interested in people who are not Jehovah's Witnesses, or that we have time to deal with them only when we are witnessing? (Gal. 6:10) Does it mean that we do not care about the moral problems of the community in which we live? By no means. Jehovah's Witnesses do much to improve the community—contributing to education, helping families to cope with their problems, aiding young people to find a truly worthwhile purpose in life, and so forth. But we do it in harmony with Bible principles. And, we recognize that the complete remedy lies with God's kingdom.

As we review our position of separateness from the world, consider how much we are benefited and how greatly we have been protected by the counsel of the Scriptures.

QUESTION OUTLINE

WHAT IT MEANS TO BE NO PART OF THE WORLD

The Bible says that "God loved the world so much" that he gave his Son for it. (John 3:16)

What is "the world" that God loved?

How can we show that we share his love?

The Scriptures also tell us, "Do not be loving either the world or the things in the world." (1 John 2:15) What does that mean?

"The spirit of the world," mentioned in the Bible, is the animating, energizing force, the persistent inclination that controls the world of mankind- It moves the world to certain characteristic conduct; to speak, to think and to adopt attitudes and viewpoints that follow a definite pattern.

How does 1 Corinthians 2:12 show the difference between "the spirit of the world" and God's spirit?

What "spirit" dominated Noah's attitude after the Flood in contrast with that of the antediluvian world as brought out in Genesis 8:20, 21; 6:11, 12?

By his example and by counsel, Jesus warned his followers against involvement in what activities that reflect "the spirit of the world"? (Matt. 26:52; John 6:15)

Who controls this world's "spirit," and how? (lCor. 2:12; 2 Cor. 4:3,4)

What is God's view of anyone loving the world? (1 John 2:15)

What blessing will result to us by having Jehovah's spirit as shown in 2 Corinthians 3:17 and 2 Timothy 1:7?

How does BAD ASSOCIATION influence one to be a part of the world? (1 Cor. 15:33)

What could be "bad" association for a Christian?

What good can result from our association with fellow Christians according to the following scriptures?

Hebrews 10:24, 25

Proverbs 13:20 and Psalm 111:10

Psalm 133:1

How did the psalmist feel about where and with whom he spent his time? (Ps. 84:10)

What would you do for good association if you were pioneering in isolated territory?

How do we know that money or MATERIAL THINGS are not wrong in themselves? (Eccl. 7:12; Job 42:12)

How does Hebrews 13:5 reveal the attitude toward material things that must be guarded against? (See also 1 Timothy 6:9, 10.)

In contrast with the worldly view that material things bring happiness, with what does Proverbs 3:13-18 show that happiness is really connected?

Why do Christians need to be alert constantly to maintain a good balance when it comes to material things?

How could the desire for too many material things affect the life of a pioneer?

How was Jesus a fine example in shunning the world's materialistic view? (Matt. 8:20; 6:33)

How does following the Bible's counsel on this matter contribute to real happiness?

How does 1 Corinthians 6:9, 10 reveal God's mind on SEXUAL IMMORALITY?

Discuss how the following situations could ensnare one and result in wrong" conduct:

Working regularly in the service alone with one of opposite sex not your mate.

Conducting a Bible study alone with a householder of opposite sex.

Dating worldly persons.

Petting someone other than one's marriage mate.

Reading pornographic literature or watching immoral movies.

How could you use the following scriptures to safeguard yourself from the dangers mentioned above?

Romans 12:2

Philippians 4:8

James 1:14, 15

1 Corinthians 7:1

Proverbs 22:3

1 Corinthians 10:31, 32

Do you feel that following the Bible's standard on good moral conduct really contributes to enjoyment of life? How?

DISHONESTY is a common practice in the world. What is God's view of honesty as expressed in Leviticus 19:35, 36?

How will your being honest add weight to your witnessing in your community?

[EXAMPLE: A firm in New York city had several branch stations whose employees were suspected of stealing. Each employee was interviewed at a meeting and fired for stealing, until they came to four of Jehovah's Witnesses. The detectives commended them, for they were the only ones who had not stolen anything. These four were then offered managerial jobs. (w75, p. 293)]

Christians must guard against the misuse of DRUGS.

The Greek word *pharmakia* used in the Bible is translated "practice of spiritism," "sorcery" or "witchcraft," and means "druggery." (Gal. 5:20; Rev. 18:23; 21:8; 22:15, *Int.)*

Why was Jesus' refusal to take a drug as mentioned in Mark 15:23 an evidence of godly wisdom?

The misuse of drugs and excessive drinking of alcohol weakens inhibitions and control and lowers the bars of morality.

In view of this, what does Proverbs 25:28 show would result to one who lets such things weaken him?

How does 2 Corinthians 7:1 apply to the use of tobacco?

How would our abstaining from tobacco and the misuse of such drugs as betel nut, coca leaves, marijuana, opium and similar products set us apart from the world? (2 Cor. 6:17; Rom. 12:1)

How could drugs be a danger to one in full-time service?

How will following Bible counsel protect you and contribute to happiness?

How did Jehovah express his hatred of VIOLENCE in the days of Noah? (Gen. 6:13)

What could mold our thinking to view violence as the world does?

Under what circumstances might we be tempted to use violence?

How does the Bible protect us from such a course? (Prov. 3:31)

Allowing DIVISIONS or a spirit of sectarianism to develop would label us as being like the world.

What does the Bible say about this? (1 Cor. 4:6)

How could a pioneer contribute to divisions between his brothers?

What might cause you to set yourself or certain brothers above others?

What is the benefit of holding to the counsel of the Scriptures and not exalting one brother above another? (Ps. 133:1)

Avoid ENVY, JEALOUSY, FITS OF ANGER.

What are some of the circumstances under which a Christian might find that he gives in to such emotions?

What can aid you to avoid doing so? (Gal. 5:22-24; Luke 11:13)

Why should we avoid such emotions?

GODLY QUALITIES mark us as being separate from the world.

In contrast to the worldly attitude of being haughty, what is the proper attitude of a Christian? (Phil. 2:3)

How will the quality of humility help you?

How does love mark us as being no part of the world? (John 13:35)

Why is it important for a pioneer to set a good example in being physically clean? (2 Cor. 7:1)

How will cleanliness reflect favorably on your service?

LOVING THE WORLD AS GOD LOVES IT

What is the principal way that we can properly show love for worldly people?

What scriptures show that it is also proper to demonstrate humanitarian kindness to people who are not Jehovah's Witnesses?

In what ways might this be done?

But against what involvement must we be on guard?

If anyone objects that Jehovah's Witnesses do not share in programs to improve the community, how could you point out the relation between the activities of the congregation and the needs of the community?

But to what do we direct their attention as the complete solution to such needs?

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Bible Prophecies for Our Time

OPENING DISCUSSION

Bible prophecy is of special value to us. Why? We should use it in the field service to prove the inspiration of the Bible, to explain the meaning of world conditions and to help God-fearing ones to act with urgency now. It also stirs us personally as we prepare for events in the immediate future and look forward to the coming new order.

QUESTION OUTLINE

PROPHECY IS ONE OF THE STRONGER PROOFS OF THE BIBLE'S INSPIRATION

Though man cannot tell with accuracy what the next day will bring forth, Jehovah foretells events with accuracy and in detail. (Prov. 27:1; Isa. 46:9, 10)

How do the following verses illustrate that Bible prophecy is specific, even giving names, places, and on occasion, the time for events to occur?

Isaiah 44:24, 27-45:2

Daniel 8:3-8, 20-22

Daniel 9:25

Luke 19:28, 41-44

Some prophecies pointed far in advance to our time, the end of this system of things, and beyond. How do the following scriptures bear this out?

Daniel 12:1-4, 9

2 Timothy 3:1-5

Revelation 6:1-8, 15, 16

How do such prophecies give clear indication that the Scriptures were inspired by God and did not come by man's will? (2 Tim. 3:16; 2 Pet. 1:21)

USE BIBLE PROPHECY TO EXPLAIN THE MEANING OF WORLD CONDITIONS

Our adhering closely to what is written will make it possible for us to be workmen with nothing to be ashamed of. We will be handling the word of the truth aright. (2 Tim. 2:15)

We frequently use Matthew 24 in our field service. Do we explain it correctly?

The prophecy recorded in Matthew 24:4-22 had a first-century fulfillment. Our understanding how it was fulfilled then will help us to apply it correctly now.

As shown at Matthew 23:39-24:2, specifically what did the disciples have in mind when asking the question at Matthew 24:3?

Verses 4-22 give Jesus' answer to their question about the end of the Jewish system of things and its temple in the first century.

What took place in the first century in fulfilment of verses *6-8?* (Acts 11:27, 28; see also w70, pp. 44, *45.)*

Since this prophecy was fulfilled between the

years 33 and 70 C.E., did the wars referred to in verse 6 take place in a time period different from that of those referred to in verse 7?

What took place then in fulfillment of verse 9? (Acts 7:59-8:3; 12:1-4) Verse 14? (Col. 1:23)

Why were the Roman armies that were attacking Jerusalem, even up to the temple area (considered holy by the Jews), the disgusting thing?

According to Matthew 24:15, what was the purpose of those Roman armies or "the disgusting thing"? (Luke 21:20)

What were discerning Christians in Judea in the first century to do when catching sight of the disgusting thing standing in the "holy" place? (Matt. 24:16)

How did Jesus indicate that there was urgency to the matter? (Matt 24:17-20)

What was the tribulation that struck in the first century? (Matt. 24:21, 22)

NOTE: Matthew 24:4-22 also had a later fulfillment.

Using the following scriptures, how would you show an interested person that these scriptures were to have a future fulfillment? Matthew 24:21; Luke 21:7, 24

Verses 6, 7 refer to wars and reports of wars, with nation rising up against nation.

What evidence of this have we seen since 1914?

In view of the fulfillments in the first century, do the wars of verse 6 in modern times take place at a different time period from that of those of verse 7?

Does verse 7 necessarily refer to world wars?

What evidence of food shortages and earthquakes in our time can you point to in fulfillment of the prophecy?

What fulfillment of verse 9 have we seen in our time?

What fulfillment of verses 10-12 have we seen?

What lawlessness against God has been in evidence?

How are humans treating one another in fulfillment of verse 12?

To what extent is the good news of the Kingdom being preached? (See the latest *Yearbook.)*

What new aspect has the "good news of the kingdom" taken on in the second fulfillment since 1914?

What is the "disgusting thing" in our day?

When it comes to stand in Christendom's "holy" place (the realm of operations and claimed religious rights that Christendom views as "holy"), what will the objective of the "disgusting thing" be? (See w75, pp. 742-744.)

When this happens will there yet be an opportunity to flee in our time? So, when must flight be made?

What final fulfillment of verse 21 yet lies ahead?

What events before and since the first century have brought greater tribulation than the destruction of Jerusalem?

Verses 23-28 apply after 70 C.E. (See w75, p. 275 fll4; *Thousand Years* book, pp. 320-331.)

Against what were true Christians protected by the warning contained in those verses?

Matthew 24:29-25:46 applies from 1914 onward.

Jesus foretold that "after the tribulation" of 70 C.E. 'the sun would be darkened, the moon would not give its light, the stars would fall from the heavens, and the powers of the heavens would be shaken.' (verse 29)

How do worsening world conditions and the dark prospects of the future lead to fulfillment of this prophecy? (See *Aid,* p. 733, column *2;* compare Isaiah 24:4, 7; Deuteronomy 28:29, 66, 67.)

NOTE: The royal "presence" *(parousia)* of Christ Jesus (Matt. 24:3, 27, 37, 39) in Kingdom power applies from 1914 onward whereas Christ "coming" (Greek participle, *erkhomenon)* (Matt. 24:30, 42-44) refers to him as coming as Jehovah's executional officer at the "great tribulation."

Since 1914 C.E., how many years have passed in this generation?

What verses could you use to help someone see the need to act with urgency in doing God's **will?** (verse 34)

Why is there a need for all who desire God's favor to live every day as if it were their last day of life in this old system? (verses 36, 42, 44)

How would you show a student where he should look for spiritual food at the proper time during the close of this old system of things? (verses 45-47)

HOW BIBLE PROPHECY CAN AID US

Our careful reading of prophecy prepares us for the future by giving us accurate insight into events yet to occur before the coming new order.

It also puts us in a position to help new ones to see what the future holds and what is required of them.

Could you explain the prophecies in Revelation chapter 17 and 19:19, 20, in an understandable way?

Read Revelation 17:1-6.

What is symbolized by the great harlot? (Rev. 18:2, 3)

How would you explain this, using points in verses 3-6?

What is the scarlet-colored wild beast that has carried her as she has been accomplishing her purpose? (verses 7, 8, 11)

Of the seven heads, which were the five that had "fallen" in John's day? Which is referred to as the one that "is"? Which is the one that had "not yet arrived" in the first century C.E. but that would 'remain in existence for a short while'? (verses 9, 10)

What do the ten horns picture? (verse 12; see *Finished Mystery* book, p. 326 13.)

What is the significance of the number 10?

Who will turn on the harlot and devastate her? (verse 16)

Is it to be expected that they will turn on Jehovah's people too?

What is the "one thought" that God has put into their hearts: To devastate the harlot? Or to give their authority to the wild beast? (verses 13, 17; see *Man's Salvation* book, pp. 243, 244.)

Why is it urgent that we help God-fearing persons to see the need to flee now from any connection with Babylon the Great? (Rev. 18:4)

Read Revelation 19:19, 20.

What is the wild beast in this prophecy? (Rev. 13:1, 2)

What is the false prophet? (Rev. 13:11-15)

What is the image of the wild beast?

When the wild beast, the kings of the earth and their armies war with Christ Jesus and his army, of what is that a description?

What is indicated by the expression that they are "still alive" when they are hurled into the lake of fire?

Is it, therefore, some great calamity striking this old system of things that alerts us to the approach of the great tribulation?

What did Jesus say about this? (Matt. 24:44)

Why should Christians not be misled by the apparent prosperity in some nations? (Luke 21:34-36)

Other matters we should learn from the Scriptures:

Will Jehovah's people share in the attack on Babylon the Great?

How long will it last? (Rev. chaps. 18, 19, 21)

Who will be aligned against Jehovah's people during the "great tribulation"? (Ezek. 38:14-16)

How should we react toward those who make such an all-out attack against us? (Rom. 12:17,19)

What has God promised to do for his people at that time? (Isa. 54:9, 10, 17; Rev. 7:13, 14)