

OUR KINGDOM MINISTRY

JUNE 1990

Vol. 33, No. 6
FOR AUSTRALIA

Meetings for Field Service

JUNE 4-10

Review Topic for Conversation

1. Why is it timely?
2. How will you introduce each point?
3. How can you abbreviate it for busy people?

JUNE 11-17

Discuss use of appropriate Reasoning book introductions

1. Page 9, "Armageddon."
2. Page 11, "Future/Security."
3. Page 14, "War/Peace."

JUNE 18-24

When offering Survival book

1. What will you feature?
2. What illustrations will you use?

JUNE 25-JULY 1

How will you

1. Lay groundwork on initial call for a return visit?
2. Stimulate interest in home Bible study?

TOPIC FOR CONVERSATION

How to Survive God's War.

Zeph. 3:8—Keep in expectation of it.

Zeph. 2:2, 3—Practise God's judicial decisions.

Become Skilful in Your Ministry

¹ The apostle Paul encouraged the developing of skill in the ministry. He wrote: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." —2 Tim. 2:15.

² Skill in the ministry is acquired. Therefore, we must 'do our utmost'—put forth earnest effort—if we are going to be skilful ministers. But what will help us?

LEARN FROM GOD'S WORD

³ Our personal knowledge of the Scriptures has a direct bearing on our effectiveness as ministers. The better acquainted we are with what the Bible teaches, the more effective we will be in "handling the word of the truth aright." So it is vital to set aside time for personal study.—1 Tim. 4:15, 16.

⁴ Another means of getting acquainted with God's Word is "to pay more than the usual attention" to the Bible-based instruction received at

congregation meetings. (Heb. 2:1) Excellent talking points for the ministry are discussed in public talks or can be gleaned from the Congregation Book Study. The Theocratic Ministry School furnishes us with valuable training to be skilled teachers, and the Service Meeting provides helpful suggestions and practical demonstrations to assist us in becoming more proficient as ministers. However, to gain the greatest benefit, we need to be well-prepared and actively participate in all the meetings.

APPLY SUGGESTIONS

⁵ Paul told the congregation in Philippi to practise the things they learned in connection with him. (Phil. 4:9) We too need to put into practice the things we learn through Jehovah's organization. For example, in the July 15, 1988, issue of *The Watchtower*, pages 15-20, we learned ways in which we can develop "new" territory in (Continued on page 2, col. 1)

God's Kingdom Is The Solution

¹ Do you remember how you felt when you first grasped the significance of God's Kingdom? It is, indeed, glorious good news! The Kingdom message was kept to the fore in Jesus' life and ministry. Zealously he preached it and urged his followers to do the same. At Matthew 10:7 he said, "As you go, preach, saying, 'The kingdom of the heavens has drawn near.'" Have 19 centuries of time diminished the force of God's Kingdom? Not at all!

² Over the centuries, governments of all kinds have come and gone. The inadequacy of human rulership has been eloquently underscored. The disastrous failure of man-made rule has never been more manifest than during the past decade. One thing remains firm, real and alive with hope, namely God's Kingdom backed by the irresistible power of the Sovereign of the universe.

PRESENT SURVIVAL BOOK DURING JUNE

³ Jehovah has provided a fine instrument to present the Kingdom message during June. The book *Survival Into a New Earth* is topical for our time. While some nations are trying to resolve political differences and thereby lessen world tensions, we know they cannot bring lasting peace on earth. Greed continues to goad mankind on in his abuse of the atmosphere and de-

struction of earth's natural resources. Many see this planet's future under man's rule as bleak and frightening. (Luke 21:26) The *Survival* book can build a solid hope in God's Kingdom for a secure future.

⁴ Be positive in the presentation of this publication. Analyse the topic for conversation. What do we want to convey to the householder? What are the key points of the Scriptures? It is not always necessary to read the entire text. The main phrases may be sufficient. Once you have the principal idea of the topic for conversation in mind, next select your introduction. The *Reasoning* book has a number of introductions dealing on the future and Kingdom hope. What page and/or illustration will you highlight in the book? Many find the illustrations on pages 5 and 33 helpful to use in their presentation. Paragraph 4, on page 6, is very topical. Be sure you have a positive conclusion such as, "We leave the publication for a contribution of \$1.50. I would enjoy leaving a copy with you."

⁵ It is becoming more evident that people no longer have faith in promises promoted by governments or other worldly institutions. May we use our time effectively during June to preach the positive message of God's Kingdom.

ALL-TIME PEAKS IN MARCH

52,067 Publishers

2,737 Pioneers

Meetings to Help Us Make Disciples

WEEK STARTING JUNE 4

Song 151

8 min: Local announcements and appropriate Announcements from *Our Kingdom Ministry*. Include field service arrangements for weekend. Demonstrate use of Topic for Conversation in presenting literature offer for the month.

17 min: "God's Kingdom Is The Solution." Question-and-answer discussion of article. Demonstrate points in paragraph 4.

20 min: "Become Skilful in Your Ministry." Question-and-answer discussion of article. When considering paragraphs 5 and 6, demonstrate use of suggestions found in the July 15, 1988, *Watchtower* and the *Reasoning* book. Also, have publishers relate good results obtained locally by applying suggestions received through Jehovah's organization. Song 178 and concluding prayer.

WEEK STARTING JUNE 11

Song 43

5 min: Local announcements, accounts report, and acknowledgment of contributions.

Skilful Ministry

(Cont'd)

areas that are frequently worked. In addition to emphasizing the need for a fresh, appealing, and positive approach, the article encouraged us to condition the householder to expect us to call regularly. Counsel was given to be thorough in searching out deserving ones, seeking out different individuals living under the same roof. By applying these suggestions, we are practising the things we learn and improving our skills in the ministry.

⁶ Do we regularly use the *Reasoning* book in the field ministry? The suggested introductions as well as the section on how to respond to potential conversation stoppers can sharpen our witnessing skills. Additionally, preparing and rehearsing the Topic for Conversation and the way we will present the offer for the month will contribute to our success in the ministry.

⁷ If you would like additional suggestions on how to improve your ministry, approach the service overseer or your book study conductor and ask for assistance. All of us can improve our skills as ministers, "handling the word of the truth aright." In just a little while, Jehovah God will bring an end to this wicked system. Until then, our heartfelt desire is to help as many people as we can to gain salvation and thereby bring honour to our God Jehovah.—John 15:8.

10 min: Question Box. Talk by elder.

15 min: "How to Help Depressed Ones Regain Joy." Talk based on article in the March 15, 1990, *Watchtower*, pages 26-30.

15 min: How to Start Bible Studies. Interview two or three publishers who have been successful in starting studies. What have they found to be effective? How do they keep the initial interest alive? Present brief demonstrations on how to start a Bible study on initial call and when making a return visit. Song 143 and concluding prayer.

WEEK STARTING JUNE 18

Song 91

12 min: Local announcements. Theocratic News. Include field service arrangements for the rest of the week. Read and comment briefly on "Hospital Information Services."

18 min: "Satisfying Your Spiritual Need." Question-and-answer consideration of article. Interview a family head and a single publisher on how they meet the challenge of making time to satisfy their spiritual need. Encourage brothers to examine their own arrangements and earnestly work toward making the needed improvements.

15 min: Local needs or Attitude of True Christians Toward the World and People Who Are Part of It. Talk by elder based on *Reasoning* book, pages 437-8. Song 177 and concluding prayer.

WEEK STARTING JUNE 25

Song 213

10 min: Local announcements. Relate one or two field experiences had by publishers using the *Survival* book. Announce titles of brochures available in congregation for use in field service during July. Demonstrate how a brochure may be used in local territory. Encourage publishers to share in field service this weekend.

15 min: "Presenting the Good News—As a Family." A question-and-answer coverage of material. Ask only one or two questions on each paragraph so that paragraphs may be read.

20 min: "Help at the Right Time." Service overseer discusses information with audience. Highlight benefits of arrangement for service overseer to visit Congregation Book Study groups. Encourage all to make special effort to share in week's activity during visit of service overseer.

Song 214 and concluding prayer.

Schedule for congregation studies in the book *Revelation—Its Grand Climax At Hand!*:

June 4: Pages 286* to 290*

June 11: Pages 290* to 295*

June 18: Pages 295* to 300

June 25: Pages 301 to 305*

* To or from chapter heading.

* To or from second subheading.

Hospital Information Services

You were no doubt pleased to hear about the formation of hospital liaison committees, as announced in our recent letter to the congregations. These will function under the direction of a new department at Bethel, known as Hospital Information Services. At present these committees are busy updating our list of helpful surgeons. They are also now visiting various hospitals to try to develop improved arrangements for treating Witness patients.—Compare Proverbs 17:17.

Hospital Information Services will also try to help you if it has not been possible for you or a nearby hospital liaison committee to find a cooperative doctor or surgical team when needed. This would be when doctors you have contacted have refused to proceed with needed surgery or treatment unless you permit the use of blood transfusions.

It is not, however, a department for finding you a new family doctor because you have moved or your former doctor has retired or died. You can ask in your own congregation for the names of doctors the local brothers go to for general medical attention.

Elders who make up the hospital liaison committees sometimes have to make long-distance telephone calls to various specialists and treatment centres in their efforts to aid a brother in finding a surgeon who will respect his stand on blood. Of course, when this is the case, the costs for these calls are obviously those of the patient, as are all other expenses of his illness and medical care.—Rom. 13:8.

With you we pray that this new arrangement will prove to be a protection and help for our brothers.—John 13:35.

Study Questions for the Brochure *Should You Believe in the Trinity?*

FIRST WEEK

Page 3, heading: "Should You Believe It?"

- 1, 2. What observations can be made about the Trinity doctrine?
3. Why should the subject of the Trinity be of interest in our day?
4. Briefly, what is the Trinity teaching?
5. What do those who do not accept the doctrine say?
6. How is the origin of the Trinity teaching described (a) by supporters? (b) by critics?
7. What are some consequences (a) if the Trinity is true? (b) if it is false?
8. What will be examined in this brochure?

Page 3, heading: "How Is the Trinity Explained?"

1. How does the Catholic Church define the Trinity?

- 2, 3. How do most other churches define the doctrine?

Page 4:

1. How do many react to explanations of the Trinity?
- 2-4. What do various sources say about the Trinity doctrine?
- 5, 6. What does a Catholic encyclopedia say about seminary students and their professors, and how can you verify the truthfulness of such comments?
7. What does a Jesuit priest say about the Trinity?
8. What valid observations are made by a Catholic theologian?
9. How do some explain the origin of the Trinity?

Page 5:

- 1, 2. To say that the Trinity comes from divine revelation creates what major problem?
3. Do people have to be theologians to know the true God and his son?

SECOND WEEK

Page 5, heading: "Is It Clearly a Bible Teaching?"

1. If the Trinity were true, why should it be clearly taught in the Bible?
2. How did first-century believers view the Scriptures?
- 3, 4. What did the apostle Paul and Jesus use as the basis for their teaching?
- 5, 6. (a) What authority did first-century believers credit to the Scriptures? (b) What should we rightly expect to find in the Bible if the Trinity were true?
- 7-9. (a) What do both Protestant and Catholic sources acknowledge about the word "Trinity," and when did the word first appear in church theology? (b) Does Tertullian's use of the Latin word for Trinity mean that he taught the doctrine?

Page 6:

- 1, 2. What do two encyclopedias acknowledge regarding the Hebrew Scriptures and the Trinity?
3. How does a Jesuit priest comment on the testimony of the Hebrew Scriptures?
4. What does an examination of the Hebrew Scriptures show?
- 5-7. What do two sources say about the Trinity and the Christian Greek Scriptures?
- 8-10. What quotes can be used to show that the Trinity was not taught in the Christian Greek Scriptures?
- 11, 12. As noted by two historians, when did the Trinity begin to be taught in Christendom?
13. To what conclusion does the evidence lead?
- 14-17. Did the early Christians teach the Trinity?

Page 7:

1. Only after what time period was the Trinity teaching established?

- 2-4. How did second-century religious teachers Justin Martyr and Irenaeus view God and Christ?
- 5, 6. What views did Clement of Alexandria and Tertullian have?
- 7, 8. In the third century, what comments did Hippolytus and Origen make?
9. How does one historian sum up the evidence regarding the Trinity?
10. What is clear from the testimony of the Bible and of history?

THIRD WEEK

Page 7, heading: "How Did the Trinity Doctrine Develop?"

- 1, 2. Was the Trinity teaching fully formulated at the Council of Nicaea in 325 C.E.?

Page 8:

1. Why did Constantine call the Council of Nicaea?
2. What does a historian say about Constantine's conversion?
3. What role did Constantine play at Nicaea?
4. Did Constantine really understand the theological questions debated at the Council of Nicaea?
5. In view of what was decided at the Council of Nicaea, what question may be asked?
- 6, 7. (a) What happened after the Nicaean council? (b) What was determined at the Council of Constantinople in 381 C.E.?
8. What happened after the Council of Constantinople, and when only did the Trinity become formulated into set creeds?

Page 9:

1. Who was Athanasius, and what does the creed that bears his name say?
2. (a) Did Athanasius compose the creed that bears his name? (b) How long did it take for the Athanasian Creed to become widespread in Europe?

3. In the centuries it took for the Trinity to become widely accepted, what mainly guided the decisions?

4. How does the history of the Trinity fit in with Bible prophecy?

5, 6. What did the apostle Paul and other Bible writers foretell?

7. (a) Who did Jesus show was behind this deviation from true Christianity? (b) How does an encyclopedia characterize what happened?

FOURTH WEEK

Page 10:

1. What similarity is there in ancient pagan religions, in Hindu and Buddhist religions, and in those of Christendom?

Page 11:

1, 2. (a) What was a common form of false worship in ancient times? (b) How, according to historians, did the idea of the Trinity infiltrate Christianity?

3, 4. What link is there between the Egyptian worship of pagan trinities and Christendom's Trinity?

5. To what conclusion do two sources come as to the origin of the Trinity?

6. What comment does Hastings' *Encyclopædia of Religion and Ethics* make regarding the link between pagan trinities and the Trinity of Christendom?

7, 8. How did Greek philosopher Plato influence the later development of Christendom's Trinity?

9, 10. How is Plato's influence on the development of the Trinity shown by historians?

11, 12. What happened by the end of the third century C.E.?

13. As a religious source notes, what must be said about the development of the Trinity?

Page 12:

1. In harmony with Bible prophecy, what came into full bloom in the fourth century C.E.?

2. What shows that the Trinity doctrine could not have come from God?

3, 4. (a) Why is it not logical for Christians to accept the Trinity? (b) To what conclusion must we come regarding the Trinity?

Page 12, heading: "What Does the Bible Say About God and Jesus?"

1, 2. If people were to read the Bible without preconceived ideas, to what conclusion would they come regarding God and Christ?

3, 4. What does a professor of ecclesiastical history say about the view of God (a) in the Hebrew Scriptures? (b) in the Greek Scriptures?

Page 13:

1. How does the grammar of Deuteronomy 6:4 show that God is one person?

2. What did the apostle Paul confirm about the nature of God?

3. How is God spoken of throughout the Bible?

4. If the Trinity were true, what would the inspired Bible writers have made clear?

5. What did the Bible writers make clear?

FIFTH WEEK

6. (a) How did Jesus refer to God? (b) Why is only Jehovah called Almighty?

7. Why is Jehovah referred to in the plural in the Hebrew Scriptures?

8. Although the Hebrew word for God is in the plural, how can it be shown that it refers to only one person?

9. Why does the meaning of 'elohim' argue against the Trinity?

10. To whom does the Bible also apply the words "god" or "gods"?

Page 14:

1. Why does the Bible's use of the Hebrew words for "god" and "gods" not support the Trinity?

2. From where did Jesus say he had come?

3. What was Jesus in his prehuman existence?

4. What does the Bible call Jesus in his prehuman existence, and how should we understand that term?

5. Who is "Wisdom" in the Bible book of Proverbs, and how did he originate?

6. What does Proverbs 8:30 say about the prehuman Jesus, and how does Colossians 1:16 confirm this role?

7. How does the Bible refer to the relationship of God and Jesus in the creating of things?

8. Why does the use of the words "us" and "our" at Genesis 1:26 not indicate a Trinity?

9, 10. How does the temptation of Jesus show that he was not God?

Page 15:

1, 2. Jesus' having a choice in the matter of loyalty demonstrates what?

SIXTH WEEK

3, 4. To compensate for Adam's sin, what must the ransom be?

5. (a) If Jesus had been part of a Godhead, what would that have meant for the ransom sacrifice? (b) How did the position of Jesus when on earth show that he could not have been God?

6. How does Jesus' being the "only-begotten Son" of God argue against the Trinity?

7. In what way do some religious commentators try to explain away the term "only-begotten," but why is this illogical?

8. To whom besides Jesus does the Bible apply the word for "only-begotten," and in what sense?

Page 16:

1, 2. What is the Greek word for "only-begotten," and what does it mean?

3. When the Bible refers to God as the Father of Jesus, what does this mean?

4. Why is it significant that the Bible uses the term "only-begotten" for Jesus?

5. What did even the demons and the Roman soldiers know about Jesus?

6. Why could Jesus not be God?

7. How does Jesus' being the "mediator" show that he is not God?

8. What is the Bible's clear teaching about God and Jesus?

SEVENTH WEEK

Page 16, heading: "Is God Always Superior to Jesus?"

1, 2. What did Jesus clearly demonstrate about his relationship to God?

Page 17:

1. What did Jesus say about himself that showed he was separate from God?

2. How did the apostle Paul indicate that God and Jesus were separate and distinct?

3. Since the Mosaic Law required two witnesses to verify a matter, what does this show about Jesus and God in their bearing witness?

4. How did Jesus, at Mark 10:18, show that he was not part of a Godhead?

5. What statements made by Jesus show God's superiority?

6. How does an illustration that Jesus gave reveal his submission to God?

7. How did the followers of Jesus view him?

Page 18:

1. How does the baptism of Jesus show that he was not God?

2. What does Jehovah's anointing of Jesus indicate?

3. When talking to the mother of two disciples, how did Jesus indicate his Father's superiority?

4. What do the prayers of Jesus show?

5. When Jesus neared death, how did his outcry reveal God's superiority?

6. How do the death and resurrection of Jesus argue against his being God?

7. Why does Jesus' ability to perform miracles not indicate that he was God?

EIGHTH WEEK

Page 19:

1. Why did Jesus not know when this system of things would end?

2. How does Hebrews 5:8 show that Jesus could not be God?

3. How does Revelation 1:1 show that Jesus could not be God?

4, 5. What does the exalting of Jesus after his resurrection tell us?

6-8. In what ways do the following accounts about the resurrected Jesus argue against the Trinity?

(a) Hebrews 9:24; (b) Acts 7:55; (c) Revelation 4:8 to 5:7.

9, 10. What observation does the Rylands *Bulletin* make about the resurrected Jesus?

Page 20:

1. How long will Jesus continue to be in subjection to God?

2. How does 1 Corinthians 11:3 show God's superiority over Jesus?

3-5. Research in recent times has led an increasing number of scholars to what conclusion?

NINTH WEEK

Page 20, heading: "The Holy Spirit—God's Active Force"

1. What does the Trinity teaching say that the holy spirit is?

2. In the Bible, which Hebrew word and which Greek word are most frequently used for "spirit"?

3, 4. As noted at Genesis 1:2, what does the Bible say that the holy spirit is?

5. Give examples of how God's spirit enlightens his servants.

6. How were Bible writers influenced by the holy spirit?

7. What example illustrates that the holy spirit is a force?

Page 21:

1. In what ways does God use his spirit?

2. What can God's spirit provide his servants?

3. From where did Samson's power come, and was that force a person?

4. In what form did the holy spirit come upon Jesus, and what did it enable him to do?

5, 6. In what form did the holy spirit come upon the disciples, enabling them to do what?

7. What does a theologian say about the Bible's use of personal terms to describe the holy spirit?

8. How do the Scriptures personify some things that are not persons?

Page 22:

1. How does 1 John 5:6-8 indicate that the holy spirit is not a person?

2. What common Bible expressions show that the holy spirit is not a person?

3. How can we explain that the Bible says that the holy spirit speaks?

4. What does Matthew 28:19 mean when it says "in the name . . . of the holy spirit"?

TENTH WEEK

5. (a) When Jesus used the Greek word for "helper," why did he use masculine pronouns? (b) What pronoun is used in connection with the neuter Greek word for "spirit"?

6. How does a Catholic Bible admit that its use of masculine personal pronouns with the word "spirit" is not justified?

7. Why does the Greek text use masculine personal pronouns with the word "helper"?

8-10. What do two Catholic sources acknowledge about the holy spirit?

11, 12. How do two Catholic sources support the Bible's view of the holy spirit?

Page 23:

1. When did Christendom declare that the holy spirit is a person?

2. What is God's holy spirit, and what is it not?

Page 23, heading: "What About Trinity 'Proof Texts'?"

1, 2. What must be kept in mind regarding any Bible texts offered as proof for the Trinity?

3. What three "proof texts" does a Catholic encyclopedia present?

4. What do the texts presented as proof of the Trinity say?

5-7. What do these texts offered as proof of the Trinity really prove, as acknowledged by McClintock and Strong's *Cyclopedia*?

8. Although God, Jesus, and the holy spirit are mentioned in the account at Matthew 3:16, why is this no support for the Trinity?

9. Why can we dismiss the text at

1 John 5:7, as found in some older Bible translations?

Page 24:

1. Why do other "proof texts" not support the Trinity?

ELEVENTH WEEK

2. How did Jesus himself show what he meant when he said: "I and the Father are one"?

3. How does Paul's use of the Greek word for "one" show that this same word at John 10:30 means one in thought and purpose?

4. In the 16th century, what did John Calvin say about using John 10:30 to support the Trinity?

5. In chapter 10 of John, how did Jesus argue that he was not God?

6-8. At John 5:18, what accusation did the Jews make against Jesus, and how did he refute it?

Page 25:

1. How do the *Douay Version* and the *King James Version* render Philippians 2:6, and with what intent?

2-7. How do various Bible versions render Philippians 2:6 and show a meaning opposite to that intended by the *Douay Version* and the *King James Version*?

8, 9. (a) What claim is made regarding the more accurate renderings of Philippians 2:6? (b) Why does the Greek used at Philippians 2:6 not allow for the idea that Jesus had equality with God?

10. Translations that render Philippians 2:6 to mean that Jesus did not think it was wrong to be equal to God are doing what, but what does an objective reading of the Greek actually reveal?

11. How do the verses preceding Philippians 2:6 show that Jesus did not want to be equal to God?

Page 26:

1. What is Philippians 2:3-8 actually talking about?

TWELFTH WEEK

2. How do trinitarians try to use John 8:58 to support the Trinity?

3. How does Exodus 3:14 (*KJ*) use the phrase "I AM," and what does it mean?

4. How was Jesus using the expression "I Am" at John 8:58 (*JB*)?

5-9. How do various Bibles render John 8:58?

10. What is the real thought of the Greek at John 8:58?

11. How do the verses preceding John 8:58 show what Jesus meant?

12. How does the *King James Version* read at John 1:1?

Page 27:

1. How does even the *King James Version* show that "the Word" could not be Almighty God himself, as noted by a Catholic writer?

2-11. How do various Bibles render the latter part of John 1:1?

12. What does the use of the definite article in Greek show regarding the first *the-os* at John 1:1?

13. Since there is no definite article with the second use of *the-os* in the latter part of John 1:1, what would a literal rendering of the phrase be?

14. (a) Why does the Koine Greek text not have an indefinite article in front of the second *the-os*?

(b) When a predicate noun is not preceded by a definite article, when may it be indefinite?

15. What does the *Journal of Biblical Literature* say about the latter part of John 1:1?

16. What does John 1:1 highlight about the prehuman Jesus?

17. Why is the indefinite article "a" at times inserted by translators in Greek Scripture texts?

Page 28:

1. What comments did two scholars make regarding John 1:1?

THIRTEENTH WEEK

2, 3. Does rendering the second *the-os* at John 1:1 as "a god" violate any rule of Greek grammar?

4, 5. Does the context of the latter part of John 1:1 require an indefinite article in front of the word *the-os*?

6, 7. Why does calling Jesus "a god" not conflict with there being only one God?

8. How does the term "Mighty God" applied to Jesus at Isaiah 9:6

indicate that he is not Jehovah God?

9. What comment does the Rylands *Bulletin* make regarding God and Jesus?

Page 29:

1. What may Thomas have meant when he said, "My Lord and my God," as found at John 20:28?

2. How does the context of John 20:28 help us to understand that Thomas could not have meant that Jesus was Almighty God?

3. How does John 20:31 help to clarify John 20:28?

4. What can be said of any text offered as proof for the Trinity?

5. Is there even one text that clearly teaches the Trinity?

FOURTEENTH WEEK

Page 30, heading: "Worship God on His Terms"

1. What kind of knowledge is vital for everlasting life?

2. (a) Identify the source of truth about God. (b) What will knowing the truth help us to avoid?

3. If we want God's approval, what do we need to ask ourselves?

4. How does the Trinity teaching dishonor God?

5. What has resulted from the Trinity teaching?

6. When people do not hold God "in accurate knowledge," what actions follow?

7. How have Trinitarians dishonored God?

8. How does God's Word identify those who have the truth and those who do not?

9. What did a Danish theologian say regarding Christendom?

Page 31:

1. How may Christendom's spiritual condition be described?

2. How will Christendom soon be judged, and why?

3. Why should we reject the Trinity?

4. Whose interests are served by the Trinity teaching?

5. Why does accurate knowledge of God bring great relief?

6. What urgent reason do we have for honoring God?

Announcements

• Literature offer for **June**: *Survival Into a New Earth* for a contribution of \$1.50. **July and August**: Any 32-page brochure, except the *School* brochure for a contribution of 50c. **September**: *Life—How Did It Get Here? By Evolution or by Creation?* for a contribution of \$4.50.

• The presiding overseer or someone assigned by him should audit the congregation accounts on June 1 or as soon as possible thereafter.

• The presiding overseer should check immediately that all service forms have been distributed by the secretary and **ALL FORMS** on hand which are *older than the dates shown on the check list* are destroyed.

• **1990 Calendar** is still available in the following languages: Dutch, English, Finnish, French, German, Greek, Italian, Korean, Portuguese, and Spanish.

• **1990 Examining the Scriptures Daily** is still available in the following languages: Dutch, Finnish, French, German, Greek, Samoan, and Swedish.

• New Publications Available in Australia:

My Book of Bible Stories — Arabic
1990 Yearbook of Jehovah's Witnesses
— Dutch, German, Greek,
Korean, Portuguese

• Publications Available Again in Australia:

Bible — Cambodian, Chinese,
Croatian, Hungarian,
Punjabi, Thai

Watch Tower Publications Index, 1986-1988 — English

• New Cassette Recordings Available in Australia:

Album of Hebrew Scriptures—Volume 3
Proverbs to Malachi (18 cassettes)
— English

Help at the Right Time

¹ Because of his genuine concern for the congregation, Jesus will always provide "help at the right time." (Heb. 4:16) Much of the needed help is provided through "gifts in men," as promised at Ephesians 4:8, 11, 12. One such gift is the service overseer in each congregation.

² In what ways can the service overseer help us? There are several: (1) He strives to keep all of us conscious of the importance of the preaching and disciple-making work. (2) He is concerned that good organization and leadership in the field are being provided through the Congregation Book Study groups. (3) He is interested in seeing that each of us is given the personal help needed to improve our effectiveness as ministers.

SERVICE OVERSEER VISITS

³ In addition to the regular fine assistance provided through the Congregation Book Study arrangement, special provisions have been made for us to receive help on a personal basis. The service overseer usually is assigned to conduct a Congregation Book Study, but once each month he leaves his own group to work with one of the other book studies for a week. His assistant fills in while he is gone. He informs the study conductor in advance of his visit so that the group can make necessary plans to benefit fully from the week's activities.

⁴ During this special week, the book study is conducted in the usual way for 45 minutes. This allows 15 minutes for the service overseer to give an encouraging talk designed to help us improve in our evangelizing work. It is important for all publishers, as well as newly interested ones, to be present.

⁵ All publishers in the group being visited should arrange to have a full share in service during this special visit, especially on the weekend. Where appropriate, evening witnessing may be organized for that week. One of the goals of the service overseer is to work in the service with as many publishers as possible. Perhaps he can accompany some of us on our return visits and Bible studies. Any who feel the need for assistance or encouragement in the ministry can approach him requesting help. Also, we can receive benefits by attending the meetings for field service that he conducts for the group that week.

⁶ The service overseer takes time to discuss the activity of the group with the study conductor. Regular arrangements for service are reviewed to make sure that things are organized in a practical way that is convenient for all. If some need help or encouragement to share regularly in the ministry, he may talk to them privately and offer some kindly suggestions that will help them improve. The service overseer can make arrangements to call on irregular publishers with the study conductor. Also, he can review the file of Bible study reports with the book study conductor for that group. Perhaps they can accompany some of the publishers on their home Bible studies and offer spiritual encouragement.

⁷ In congregations having many book studies, the visits of the service overseer will be less often. Therefore, all should make an extra effort to benefit fully when he visits. During the visit, take note of the suggestions given for improving your ministry and make diligent effort to apply them before the next visit. Of course, he is available in the congregation to provide assistance at any time we are in need of it. In congregations having few Congregation Book Studies, the service overseer will endeavour to visit each group at least every six months.

⁸ Our willingness to cooperate with the service overseer and give wholehearted support when he visits our Congregation Book Study will help us to increase our effectiveness in the disciple-making work and find greater joy in our ministry.

Satisfying Your Spiritual Need

¹ Jesus said: "Happy are those conscious of their spiritual need." (Matt. 5:3) Why is it so important to be conscious of our spiritual need? How can we manifest that we are conscious of it? What pitfalls must we avoid, and what blessings will result from being conscious of our spiritual need?

² Doubtless all of us are familiar with the relationship between our physical well-being and proper diet. A person cannot continually neglect his physical needs and expect to perform quality work day in and day out. The same principle applies if we neglect feeding ourselves spiritually.—Matt. 4:4; John 17:3.

MEETINGS HELP TO SATISFY NEEDS

³ There is a direct relationship between our spiritual well-being and our spiritual feeding program. At our meetings, "the faithful and discreet slave" provides a fine spiritual menu to satisfy our need. (Matt. 24:45-47) Each meeting serves a specific purpose, and none should be neglected. Do you prepare for all the meetings and attend them regularly?

⁴ Let us briefly consider just three of our five weekly meetings. The principal meeting designed to keep us abreast of advancing truth is the *Watchtower* Study. The Theocratic Ministry School can help us to become proficient as ministers. The Congregation Book Study provides for a careful study of various Bible subjects.

⁵ Do you prepare for congregation meetings? Some may skim through the study material, quickly underlining answers to the questions, but not look up the cited scriptures. They may be somewhat prepared to comment, but do they get the full amount of spiritual nourishment available? Is there room for improvement in the way that you and your family prepare for meetings?

BUY OUT TIME

⁶ When you set aside time to prepare for meetings, do not permit television or any other less important activity to interfere with your plans. Family heads, especially, should help

(Continued on page 8, col. 1)

As a Family

¹ A dedicated family fully engaged in sacred service—with the father, mother, and children serving God whole-souled—is a praise to Jehovah's great name. We are happy that many such families are to be found in congregations of Jehovah's people earth wide.

² Of course, the father has the first responsibility to care for the spiritual needs of his family. (1 Cor. 11:3) With the cooperation of his wife and children, his family can exert a strong influence on others. (Matt. 5:16) What are some areas where this cooperation can be manifested?

PARENTS TAKE THE LEAD

³ In many instances, the father may be an elder or a ministerial servant. This means that in addition to the interests of his family, some of his time and attention must be given to congregation matters. The father's responsibility is to see to it that the available time is apportioned so that his family is not neglected. This may not always be easy in view of the demands made on his limited time. But because his family is his primary responsibility, he should regularly schedule some of his valuable time to be with his family in study, in field service, at meetings, and in suitable recreation. Circumstances and other responsibilities may alter the father's schedule on occasion, but how rewarding it is when he can spend time every month in field service with members of the family!

⁴ Cooperation from the wife is vital. She can complement her husband in a most important way by helping train the children in the ministry. Her exemplary zeal and devotion will do much to influence the children to grow in their appreciation for the ministry.—2 Tim. 3:14, 15.

⁵ There are many fine examples of situations in which one parent carried the spiritual load of responsibility and successfully trained the children in the ministry.

Spiritual Need

(Cont'd)

their families stick to a regular program of Bible study, preparation for meetings, and participation in field service. All should take seriously the apostle Paul's counsel to 'buy out the opportune time' and give priority to our spirituality.—Eph. 5:15-17.

⁷ By being conscious of our spiritual need, we will avoid the pitfalls of complacency, or self-satisfaction. As individuals and as families, we have real spiritual needs. Our everlasting happiness depends on the efforts we put forth to satisfy our spiritual need.

dren in the ministry. Because of the excellent example of their mother or father, many young people have taken a firm stand for the truth, even taking up the full-time ministry.

CHILDREN'S RESPONSIBILITY

⁶ What about the responsibility of the children? Even the perfect Son of God, Jesus, while still a young child, was subject to the direction and instruction of his parents. (Luke 2:51) Therefore, when father and mother arrange for the family to spend time together in the ministry, it is the obligation of the children to show their godly devotion by cooperating with their parents.—Eph. 6:1-3.

⁷ Worshipping together as a family—studying, sharing in the field ministry, and attending meetings—strengthens the bonds of love and unity in the family circle. Parents and children share responsibility in this regard.

• Before being approved for baptism, to what extent should an unbaptized publisher be sharing in the field ministry?

One who qualifies as an unbaptized publisher has already demonstrated in a variety of ways his strong desire to be one of Jehovah's Witnesses. (Ps. 110:3) A diligent study of the Scriptures has brought about a change in his thinking, attitude, and way of life. Stemming from a heartfelt desire to please Jehovah and do His will, such a serious Bible student associates regularly with Jehovah's people at congregation meetings, assemblies, and conventions. (Heb. 10:24, 25) Besides regular attendance at such Christian gatherings, likely he has also been moved from the heart to make public declaration of his faith by offering comments at the meetings, and probably he has enrolled in the Theocratic Ministry School.—Ps. 40:9, 10; om p. 73.

Once a Bible student embraces the truth and shows he genuinely appreciates the value of the Kingdom message, he may have the privilege of sharing in the house-to-house ministry. This is the primary work of Jehovah's Witnesses. (Matt. 24:14; 28:19, 20; om p. 111) In this connection, both the publisher conducting the study and the elders have a serious responsibility to make certain that the student's entire life is in harmony with Christian principles. He should have a real desire to be one of Jehovah's Witnesses and appreci-

ate the privilege of sharing in the Kingdom-preaching and disciplinarian work.—Gal. 6:6; w88 11/15 p. 17; om pp. 98-9, 174.

It need not be a very long time from when a Bible student qualifies to share with us in the ministry until he is able to present himself for water baptism. By now his life course is already in full harmony with Christian principles, but he lacks experience in the public ministry. He should be allowed sufficient time to demonstrate that he is steadfastly determined to have a regular and zealous share in the field ministry.—Ps. 40:8; Rom. 10:9, 10, 14, 15.

By the time the person is ready for baptism, most likely he will be regularly sharing the good news with others, spending more than just an hour or two in the field service each month. (w84 6/1 p. 8 par. 2) Of course, the personal circumstances of each one requesting baptism should be reviewed, taking into consideration background, age, limitations, and so forth. The elders will want to be guided by the direction given to them on page 175 of the *Our Ministry* book: "Our interest is in those whose hearts are turned to Jehovah and who have grasped the sense of fundamental Bible truths. With your loving assistance, those being baptized will be encouraged and helped to enter into the Christian ministry, adequately prepared to accomplish that important assignment."—Matt. 16:24; John 4:34; 1 Pet. 2:21.

MARCH SERVICE REPORT

	Pubs.	Av. Hrs.	Av. Mags.	Av. R.V.	Av. Bl.St.
Sp ¹ Pios.	54	128.5	78.6	45.8	3.5
Pios.	2,737	84.0	45.8	28.3	2.2
Aux. Pios.	2,598	61.8	30.3	17.4	1.1
Pubs.	46,678	11.2	7.3	4.1	0.4
TOTAL	52,067				

Newly Dedicated Ones Baptized: 233

Question Box