

~MINISTER (825)

[English, servant, priest, cleric, preacher, vicar, rector, parson, reverend, holy man, holy woman]

- Joshua was the **minister** of Moses who went up into the mountain of God with him.
- So Moses and Joshua his **minister** got up and Moses went up into the mountain of the true God. (**Exodus 24:13**)
- Aaron and his sons were to **minister** to Yehowah God in the sanctuary or tent of meeting. They must wash and wear the garb perfect a priest before entering there.
- And it must be upon Aaron that he may **minister**, and the sound from him must be heard when he goes into the sanctuary before Yehowah and when he comes out, that he may not die. (**Exodus 28:35**)
- And they must be upon Aaron and his sons when they come into the tent of meeting or when they go near to the altar to **minister** in the holy place, that they may not incur error and certainly die. It is a statute to time indefinite for him and his offspring after him. (**Exodus 28:43**)
- Seven days the priest who succeeds him from among his sons and who comes into the tent of meeting to **minister** in the holy place will wear them. (**Exodus 29:30**)
- When they go into the tent of meeting they will wash with water that they may not die, or when they go near the altar to **minister** in order to make an offering made by fire smoke to Yehowah. (**Exodus 30:20**)
- Yehowah God spoke to Moses face to face, and Joshua, Moses' **minister** would not withdraw from Moses' tent.
- And Yehowah spoke to Moses face to face, just as a man would speak to his fellow. When he returned to the camp, his **minister** Joshua, the son of Nun, as attendant, would not withdraw from the midst of the tent. (**Exodus 33:11**)

- The Levites were appointed to **minister** to carry out the service of the tent of meeting and carrying and caring for all its utensils.
- And you yourself appoint the Levites over the tabernacle of the Testimony and over all its utensils and over everything that belongs to it. They themselves will carry the tabernacle and all its utensils, and they themselves will **minister** at it, and around the tabernacle they are to camp. (**Numbers 1:50**)
- And their obligation was the Ark and the table and the lampstand and the altars and the utensils of the holy place with which they would **minister** and the screen, and all its service. (**Numbers 3:31**)
- And they must take a cloth of blue and cover the lampstand of the luminary and its lamps and its snuffers and its fire holders and all its vessels for oil with which they regularly **minister** to it. (**Numbers 4:9**)
- And they must take all the utensils of the ministry with which they regularly **minister** in the holy place, and they must put them in a cloth of blue and cover them with a covering of sealskins and put them upon a bar. (**Numbers 4:12**)
- And they must put upon it all its utensils with which they regularly **minister** at it, the fire holders, the forks and the shovels and the bowls, all the utensils of the altar, and they must spread out over it a covering of sealskins and put in its poles. (**Numbers 4:14**)
- Then Joshua the son of Nun, the **minister** of Moses from his young manhood on, responded and said; My lord Moses, restrain them! (**Numbers 11:28**)
- Is it such a little thing for you men that the God of Israel has separated you men from the assembly of Israel to present you to himself to carry on the service of Yehowah's tabernacle and to stand before the assembly to **minister** to them. (**Numbers 16:9**)
- And bring near, also, your brothers of the tribe of Levi, the clan of your father, with you, that they may be joined to you and may **minister** to you, to both you and your sons with you, before the tent of the Testimony. (**Numbers 18:2**)

- And the man who will behave with presumptuousness in not listening to the priest who is standing to **minister** there to Yehowah your God or to the judge, that man must die, and you must clear out what is bad from Israel. (**Deuteronomy 17:12**)
- Yehowah God chose only the descendants of Aaron to **minister** upon the altar, and the sacred duties of true worship.
- For he is the one whom Yehowah your God has chosen out of all your tribes to stand to **minister** in the name of Yehowah, he and his sons, always. (**Deuteronomy 18:5**)
- He must also **minister** in the name of Yehowah his God the same as all his brothers, the Levites, who are standing there before Yehowah. (**Deuteronomy 18:7**)
- And the priests the sons of Levi must approach, because they are the ones Yehowah your God has chosen to **minister** to him and to bless in the name of Yehowah and at whose mouth every dispute over every violent deed should be disposed of. (**Deuteronomy 21:5**)
- After Moses died Yehowah God spoke to the **minister** of Moses. Joshua.
- And it came about after the death of Moses the servant of Yehowah that Yehowah proceeded to say to Joshua the son of Nun, the **minister** of Moses. (**Joshua 1:1**)
- Samuel became a **minister** to Yehowah God serving him under Eli the High Priest.
- Then Elkanah went to Ramah to his house, and as for the boy, he became a **minister** of Yehowah before Eli the priest. (**1 Samuel 2:11**)
- Elisha left off the planting work, and went following after Elijah to become his **minister**.
- So he returned from following him and then took a span of the bulls and sacrificed them, and with the implements of the bulls he boiled their flesh and then gave it to the people, and they proceeded to eat. After that he rose up and went following Elijah and began to **minister** to him. (**1 Kings 19:21**)

- The **minister** of the man of the true God was fearful of the military forces surrounding their city.
- When the **minister** of the man of the true God rose early to get up, and went out, why, there a military force was surrounding the city with horses and war chariots. At once his attendant said to him; Alas, my master! What shall we do? ([2 Kings 6:15](#))
- The Babylonians took the utensils formerly used to **minister** at the temple off to Babylon.
- And the cans and the shovels and the extinguishers and the cups and all the utensils of copper with which they used to **minister** they took. ([2 Kings 25:14](#))
- David commanded that no one carry the ark of the covenant but the Levites, whom Yehowah God had chosen to carry it, and to **minister** to him.
- It was then that David said; No one is to carry the ark of the true God but the Levites, for they are the ones whom Yehowah has chosen to carry the ark of Yehowah and to **minister** to him to time indefinite. ([1 Chronicles 15:2](#))
- David left Asaph there to **minister** to the ark of the covenant of Yehowah God constantly.
- Then he left there before the ark of the covenant of Yehowah Asaph and his brothers to **minister** before the Ark constantly, according to the requirement of each day. ([1 Chronicles 16:37](#))
- Aaron was separated from the other Levites to **minister** to Yehowah God and to pronounce blessings in his name.
- The sons of Amram were Aaron and Moses. But Aaron was separated that he might sanctify the Most Holy, he and his sons to time indefinite, to make sacrificial smoke before Yehowah, to **minister** to him and to pronounce blessing in his name to time indefinite. ([1 Chronicles 23:13](#))
- The divisions of the gatekeepers at the temple had duties exactly as their brothers did to **minister** at the house of Yehowah God.

- Of these divisions of the gatekeepers, the headmen had duties exactly as their brothers did, to **minister** at the house of Yehowah. (**1 Chronicles 26:12**)
- When Solomon dedicated the temple in Jerusalem the priests could not stand to **minister**, because of the cloud, because the glory of Yehowah God filled his house of worship.
- And the priests were not able to stand to **minister** because of the cloud, for the glory of Yehowah filled the house of the true God. (**2 Chronicles 5:14**)
- David set the divisions of the priests to **minister** at the house of Yehowah God.
- Further, he set the divisions of the priests over their services according to the rule of David his father, and the Levites at their posts of duty, to praise and to **minister** in front of the priests as a daily matter of course, and the gatekeepers in their divisions for the different gates, for such was the commandment of David the man of the true God. (**2 Chronicles 8:14**)
- Now, my sons, do not give yourselves up to rest, for you are the ones whom Yehowah has chosen to stand before him to **minister** to him and to continue as his ministers and makers of sacrificial smoke. (**2 Chronicles 29:11**)
- Hezekiah set divisions of priest and Levites to **minister** at the house of Yehowah God.
- Then Hezekiah set the divisions of the priests and of the Levites in their divisions, each one in accordance with its service for the priests and for the Levites as regards the burnt offering and the communion sacrifices to **minister** and to give thanks and praise in the gates of the camps of Yehowah. (**2 Chronicles 31:2**)
- Yehowah God's eyes are upon the faithful ones of the earth so that they may dwell with him, and the one walking faultlessly will be the one to **minister** to Yehowah God.
- My eyes are upon the faithful ones of the earth, that they may dwell with me. The one walking in a faultless way, the it is who will **minister** to me. (**Psalms 101:6**)

- Many are the **foreigners**, who in these Last Days have drawn near to Yehowah by Bible study, dedication and baptism. They have come to **minister** to Yehowah, and to serve him. They must keep the Sabbath faithfully, by putting God's wisdom and thoughts above their own, and by resting from their own ways and dealings.
- And the foreigners that have joined themselves to Yehowah to **minister** to him and to love the name of Yehowah, in order to become servants to him, all those keeping the Sabbath in order not to profane it and laying hold of my covenant. (**Isaiah 56:6**)
- The **flocks** of those religious groups that previously were opposed to Jehovah's Witnesses, will collect together to the Son of Man, to be instructed in Yehowah's word. The **rams, the ones who previously were presumptuous and powerful ones spiritually** over her flocks, will **minister** to the Son of Man.
- Yehowah, through his Son of Man, will then instruct them in all of his ways, they will repent and turn around, and their **gift** will come to be for acceptance at his altar. Thus through the **pouring in** of many peoples, Yehowah will beautify his own house of beauty.
- All the flocks of Kedar, they will be collected together to you. The rams of Nebaioth, they will **minister** to you. With approval they will come up upon my altar, and I shall beautify my own house of beauty. (**Isaiah 60:7**)
- **Foreigners, men and women who had not worshiped Yehowah previously**, will come and fortify the very walls of Zion. Their **kings** will **minister** to the Son of Man and to Zion from their valuable things. For a **moment**, Yehowah struck his people, by allowing the irreligious nations to destroy false religion, but his goodwill and mercy, he will extend from that time forward forever.
- And foreigners will actually build your walls, and their own kings will **minister** to you, for in my indignation I shall have struck you, but in my goodwill I shall certainly have mercy upon you. (**Isaiah 60:10**)
- Yehowah God promises to **minister** to his people for good, and to intercede for them in time of calamity and of distress.
- Yehowah has said; Surely I will **minister** to you for good. Surely I will intercede for you in the time of calamity and in the time of

distress, against the enemy. (**Jeremiah 15:11**)

- **The Babylonians took the utensil of true worship used to minister to Yehowah God at his temple to Babylon.**
- **And the cans and the shovels and the extinguishers and the bowls and the cups and all the copper utensils with which they used to minister they took. (**Jeremiah 52:18**)**
- **Yehowah God prizes loyalty among those who are allowed to minister to him, choosing the sons of Zadok to minister at his altar.**
- **And the dining room the front of which is toward the north is for the priests who are taking care of the obligation of the altar. They are the sons of Zadok, who, from the sons of Levi, are approaching Yehowah to minister to him. (**Ezekiel 40:46**)**
- **The Inner-Courtyard was a most holy place for access to it was restricted so that no unclean thing could pass into it. Likewise Spiritual Israelites must keep defiling practices away from themselves and maintain their holiness and remain close to Yehowah. The depositing of their garments before leaving this area was echoed in the words: Do not throw your pearls before swine. People practicing uncleanness could only defile the beauty and value of spiritual understanding. Certain aspects of the truth can only be fully appreciated by true Spiritual Israelites.**
- **When they, the priests, have come in, they will not also go out from the holy place to the outer courtyard, but there they will deposit their garments in which they customarily minister, for they are something holy. They will clothe themselves with other garments, and must approach to what has to do with the people. (**Ezekiel 42:14**)**
- **The sons of Zadok have earned a special service and closeness to Yehowah because when all of the sons of Israel wandered from God then they still took care of the obligations to minister to Yehowah at the sanctuary. They therefore will be the ones to sanctify the altar for use.**
- **And you must give to the Levitical priests, who are of the offspring of Zadok, the ones approaching me, is the utterance of the Sovereign Lord Yehowah, to minister to me, a young bull, the son of the herd, as a sin offering. (**Ezekiel 43:19**)**

- Since they decided to cling to men, their dungy idols, rather than cling to Yehowah he has now placed them in positions where they will now **minister** to the people and not be close to him. They will do the hard manual work of slaughtering the whole burnt offerings and the communion offerings of the people.
- And in my sanctuary they must become **ministers** at posts of oversight over the gates of the House and ministers at the House. They themselves will slaughter the whole burnt offering and the sacrifice for the people, and they themselves will stand before them to minister to them. ([Ezekiel 44:11](#))
- The priests received a portion from their brothers, which allowed them to spend their days **ministering** in the temple rather than having to work at jobs or on their farms. Thus when the nation fell away from proper support, would the priests still keep their obligation to Yehowah.
- The sons of Zadok did and Yehowah rewards such loyalty and devotion. They are the ones who draw close to Yehowah, trusting in him to provide whatever may be needed to continue. Anyone who acts accordingly will also receive a rich blessing from Yehowah.
- And as for the Levitical priests, the sons of Zadok, who took care of the obligation of my sanctuary when the sons of Israel wandered away from me, they themselves will come near to me to **minister** to me, and they must stand before me to present to me fat and the blood, is the utterance of the Sovereign Lord Yehowah. ([Ezekiel 44:15](#))
- What an honor to be called upon to **minister** directly at Yehowah's table!
- They are the ones that will come into my sanctuary, and they themselves will come near to my table to **minister** to me, and they must take care of the obligation to me. ([Ezekiel 44:16](#))
- So likewise here the sons of Zadok's righteous acts have earned them the privilege of **ministering** in the Inner-Courtyard and the wearing of fine linen garments.
- And it must occur that when they come into the gates of the inner courtyard, linen garments they should wear, and no wool

- should come up on them when they **minister** in the gates of the inner courtyard and inside. ([Ezekiel 44:17](#))
- **The Inner-Courtyard was a special place of cleanness and holiness amidst an unclean world. Upon returning from contact with someone dead they must make a sin offering that they might restore their holy condition before Yehowah and once again **minister** to him.**
 - **And on the day of his coming into the holy place, into the inner courtyard, to **minister** in the holy place, he should present his sin offering, is the utterance of the Sovereign Lord Yehowah. ([Ezekiel 44:27](#))**
 - **Thus those who **ministered** at the sanctuary would also live nearby where they could readily be in attendance at the sanctuary. Thus their whole lives would be lived close to Yehowah and with him as the dominant central focus of their lives.**
 - **As a holy portion out of the land it will come to be for the priests themselves, the **ministers** of the sanctuary, those approaching to minister to Yehowah. And for them it must prove to be a place for houses, and a sacred place for the sanctuary. ([Ezekiel 45:4](#))**
 - **After these three temptations then the Devil left him, and God's angels came and began to **minister** to him, to strengthen him for the work ahead. Also during this forty days, Jesus no doubt came to grips with his new understanding of who he was, and what God's purpose was, respecting him in the future.**
 - **Then the Devil left him, and, look! Angels came and began to **minister** to him. ([Matthew 4:11](#))**
 - **Such a way of lording it over others is not the true way of Christianity. Holding titles and offices and exercising authority over other people's lives is directly opposed to the true way of Christianity. Jesus clearly showed what that true way would be. Whoever wants to be great among you must be your **minister**, the servant of all the others. Christendom has today gotten far away from this teaching.**
 - **This is not the way among you, but whoever wants to become great among you must be your **minister**. ([Matthew 20:26](#))**
 - **Jesus did not just talk about how to act, but left a fine model for others to follow. He told his disciples, that he came to **minister** to the**

needs of others, and he spent his entire life's energy doing just so. In fact, he willingly gave his entire life, both daily in fine works, and finally as a ransom to free mankind from sin, and its effect, death. He was not self-serving or materialistic, but lived to do good toward others, in imitation of Yehowah God.

- Just as the Son of man came, not to be **ministered** to, but to minister and to give his soul a ransom in exchange for many. (**Matthew 20:28**)
- Jesus then showed them that the man among them who proved to actually be the greatest among them, would be the one who **ministered** to all the others.
- But the greatest one among you must be your **minister**. (**Matthew 23:11**)
- Then this second group will also relate how they do not remember ever seeing him, so that they could help him. They ask him when he was ever before them with these pressing needs.
- Then they also will answer with the words, Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not **minister** to you? (**Matthew 25:44**)
- Now many women who had accompanied Jesus from Galilee were there, viewing these events from a distance.
- Moreover, many women were there viewing from a distance, who had accompanied Jesus from Galilee to **minister** to him. (**Matthew 27:55**)
- So Jesus then gathered them together and told them plainly, that anyone who would want to become the first among them must put himself last, and become a **minister** or slave to all the others. Thus real greatness stems from service to others, and caring for their needs.
- So he sat down and called the twelve and said to them; If anyone wants to be first, he must be last of all and **minister** of all. (**Mark 9:35**)
- Jesus then showed, that this domineering methodology was not to be the way among true Christians. If anyone among them wanted to be great among them, then he must become the **minister** of all the

other's needs, and not just to the one that they all **ministered** to, kissing up to great men and seeking glory from them.

- This is not the way among you, but whoever wants to become great among you must be your **minister**. (Mark 10:43)
- Jesus then referred to his own self-sacrificing course, for he had not come forth to mankind for them to **minister** to him, and laud him for his greatness, though he was very well deserving of such honor. Rather he came to **minister** to all, and to give his soul as a ransom for all mankind, thus giving his very lifeblood in the service of mankind.
- For even the Son of man came, not to be **ministered** to, but to minister and to give his soul a ransom in exchange for many. (Mark 10:45)
- These women used to accompany him and to **minister** to him when he was in Galilee, and also many other women who had come up to Jerusalem with him from Galilee.
- Who used to accompany him and **minister** to him when he was in Galilee, and many other women who had come up together with him to Jerusalem. (Mark 15:41)
- Then he tells them that the slave of his whom he finds watching for his return, would be happy, because he stayed awake, and kept watching for his master's return. Then the master promised the slave doing thus, that he would come and he would **minister** to that slave, and feed him. Now Jesus is the master within the illustration, and the slaves are his disciples. The faithful slave then, is chosen, because of his watchfulness for the master's return.
- Happy are those slaves whom the master on arriving finds watching! Truly I say to you, He will gird himself and make them recline at the table and will come alongside and **minister** to them. (Luke 12:37)
- Rather his master will say to him to prepare a meal for him first, and then he will be expected to **minister** to the master throughout the meal, and then the slave will himself be allowed to eat.
- Rather, will he not say to him, Get something ready for me to have my evening meal, and put on an apron and **minister** to me until I am through eating and drinking, and afterward you can

eat and drink? (Luke 17:8)

- So Jesus told them, that if anyone wanted to be his follower, then that one should **minister** to Jesus, and then where Jesus was, there his **minister** would be also. Then Jesus told them that anyone who would thus **minister** to Jesus, God would honor all such ones.
- If anyone would **minister** to me, let him follow me, and where I am there my minister will be also. If anyone would minister to me, the Father will honor him. (John 12:26)
- The governments are established to serve as a **minister** of God for our good, to establish order, and to provide things we all need, like clean water, sanitary services for foods, roads and schools, and police protection, things we all need and use.
- If we continue to do good, then the government will leave us alone, and allow us to lead quiet and good lives to God's praise. But the nations have a sword to use, like police forces and the FBI, against wrongdoers. Such agencies are an avenger for God, his minister, to effect wrath upon all those who disobey the Laws of the land. They are supposed to act against those who disobey the Laws, those who are practicing what is bad.
- For it is God's **minister** to you for your good. But if you are doing what is bad, be in fear, for it is not without purpose that it bears the sword, for it is God's minister, an avenger to express wrath upon the one practicing what is bad. (Romans 13:4)
- Who was Christ sent to, and to whom did he make his **ministry** manifest? It was to the Jews alone, those who are circumcised. He did this to make God's promises to the Jews a reality. The promises to their forefathers were all fulfilled in Christ.
- For I say that Christ actually became a **minister** of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers. (Romans 15:8)
- Paul was then in Corinth Greece, and was about to travel to Jerusalem to **minister** to the holy ones there. So it would be a while, before he could return to them, but he was longing to see them.
- But now I am about to journey to Jerusalem to **minister** to the holy ones. (Romans 15:25)

- Paul felt indebted to these Jewish anointed Christians in Jerusalem, who had borne the brunt of the persecution of the Jews in the first few years of early Christianity, carrying boldly the message to others, so that it did not die out. Their courage and love of the truth was renowned. They provided all the world with good spiritual things, through their teachings and **ministerial** efforts.
- True, they have been pleased to do so, and yet they were debtors to them, for if the nations have shared in their spiritual things, they also owe it to **minister** publicly to these with things for the fleshly body. (**Romans 15:27**)
- It may be that **Phoebe** delivered Paul's letter in Rome, or else accompanied the person who did. Paul refers to **Phoebe** as a **minister** of the congregation that is in Cenchreae. Thus this woman was ministering in Paul's behalf, to those there in Rome, for likely this fine Christian sister was traveling to that area, and she was trusted by Paul to deliver his letter to the Romans. There was no public mail delivery in those days.
- I recommend to you Phoebe our sister, who is a **minister** of the congregation that is in Cenchreae. (**Romans 16:1**)
- Paul now recommends the household of Stephanas who were the first ones there in Achaia to accept the way of Christianity, and they then set themselves to **minister** to the needs of others there. Such ones are to be respected and looked up to as good examples.
- Now I exhort you, brothers, you know that the household of Stephanas is the firstfruits of Achaia and that they set themselves to **minister** to the holy ones. (**1 Corinthians 16:15**)
- Paul now reveals, that he took provisions from other congregations, so that he might come to them there and **minister** to them, without any cost to them. Could there be anything wrong in their eyes with this fine conduct?
- Other congregations I robbed by accepting provisions in order to **minister** to you. (**2 Corinthians 11:8**)
- Christians are ones who are seeking to be declared righteous through their faith in Christ Jesus. Yet here they are being shown to be sinners. Does that, then make Christ sin's **minister**? No, that would

not be good. The sinning must then stop, being quelled by the love in our hearts of the Holy Spirit within us, through spirit of anointing.

- Now if we, in seeking to be declared righteous by means of Christ, have also ourselves been found sinners, is Christ in reality sins **minister**? May that never happen! (**Galatians 2:17**)
- Paul now shows, that he became a **minister** of this, according to the undeserved kindness of God, that was given to him, by God, through his power.
- I became a **minister** of this according to the free gift of the undeserved kindness of God that was given me according to the way his power operates. (**Ephesians 3:7**)
- Paul was now sending Tychicus, who was a brother beloved to Paul, and also a faithful **minister** to the Lord, to them in Ephesus, to make known everything about Paul to them.
- Now in order, that you may also know about my affairs, as to how I am doing, Tychicus, a beloved brother and faithful **minister** in the Lord, will make everything known to you. (**Ephesians 6:21**)
- They had evidently learned these things from Epaphras, who was Paul's fellow slave and fellow worker in the Lord. He has gone there to **minister** to them, in Paul's behalf.
- That is what you have learned from Epaphras our beloved fellow slave, who is a faithful **minister** of the Christ on our behalf. (**Colossians 1:7**)
- This is not a one-time reconciliation, or one for which we have no responsibilities. We will be expected throughout our remaining time in the flesh, to continue in this faith, and to remain established on the firm foundation of the Christ, and steadfast, by not being shifted away from this hope, we have been given, through undeserved kindness.
- This Good News was preached under all creation under heaven, and Paul is a **minister** of this same Good News to mankind.
- Provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that Good News which you heard, and which was preached in all creation that is under heaven. Of this Good News

I Paul became a **minister**. (Colossians 1:23)

- Paul then shows, that he became a **minister** of the congregation of God through God's direction, who appointed him to a stewardship. This stewardship is for their sakes to preach the Good News of God's Kingdom to them there in Colossae, and around the world.
- I became a **minister** of this congregation in accordance with the stewardship from God which was given me in your interest to preach the word of God fully. (Colossians 1:25)
- Paul now closes his letter, stating, that he is sending Tychicus with this letter, and Tychicus will make known to them about all of Paul's personal affairs.
- All my affairs Tychicus, my beloved brother and faithful **minister** and fellow slave in the Lord, will make known to you. (Colossians 4:7)
- Paul then releases Timothy to go to them, and to help to build up their faith, and to make them firm, and to comfort them in all their sufferings.
- And we sent Timothy, our brother and God's **minister** in the Good News about the Christ, in order to make you firm and comfort you in behalf of your faith. (1 Thessalonians 3:2)
- Men who thus **minister** in a fine manner to the congregation, are acquiring for themselves a fine standing and great freeness of speech, in the expression of their faith in connection with Christ Jesus.
- For the men who **minister** in a fine manner are acquiring for themselves a fine standing and great freeness of speech in the faith in connection with Christ Jesus. (1 Timothy 3:13)
- Thus Paul encourages Timothy, that by giving these advices to the brothers, he himself will become a fine **minister** of Jesus Christ. He will himself, be nourished by with the words of faith, that he tells out to others, and by the fine teachings of Paul, which he follows closely.
- By giving these advices to the brothers you will be a fine **minister** of Christ Jesus, one nourished with the words of the faith and of the fine teaching which you have followed closely. (1 Timothy 4:6)

- Paul now asks, are not all of the angels, spirits for public service, or messengers, who have been sent forth to **minister**, to those who are going to inherit salvation? What then makes this one so special, that God would speak of him in this exalted way, and as one who will share rulership with him.
- Are they not all spirits for public service, sent forth to **minister** for those who are going to inherit salvation? (**Hebrews 1:14**)
- When we speak to our brothers we should speak as it were, the sacred pronouncements of God. If we **minister** to others, then we should **minister** according to the strength that God supplies through his Holy Spirit. Thus in all things, God may be glorified through Jesus Christ, the head of the Christian congregation. The glory and might belong to Yehowah God forever and ever.
- If anyone speaks, let him speak as it were the sacred pronouncements of God, if anyone **ministers**, let him **minister** as dependent on the strength that God supplies, so that in all things God may be glorified through Jesus Christ. The glory and the might are his forever and ever. Amen. (**1 Peter 4:11**)