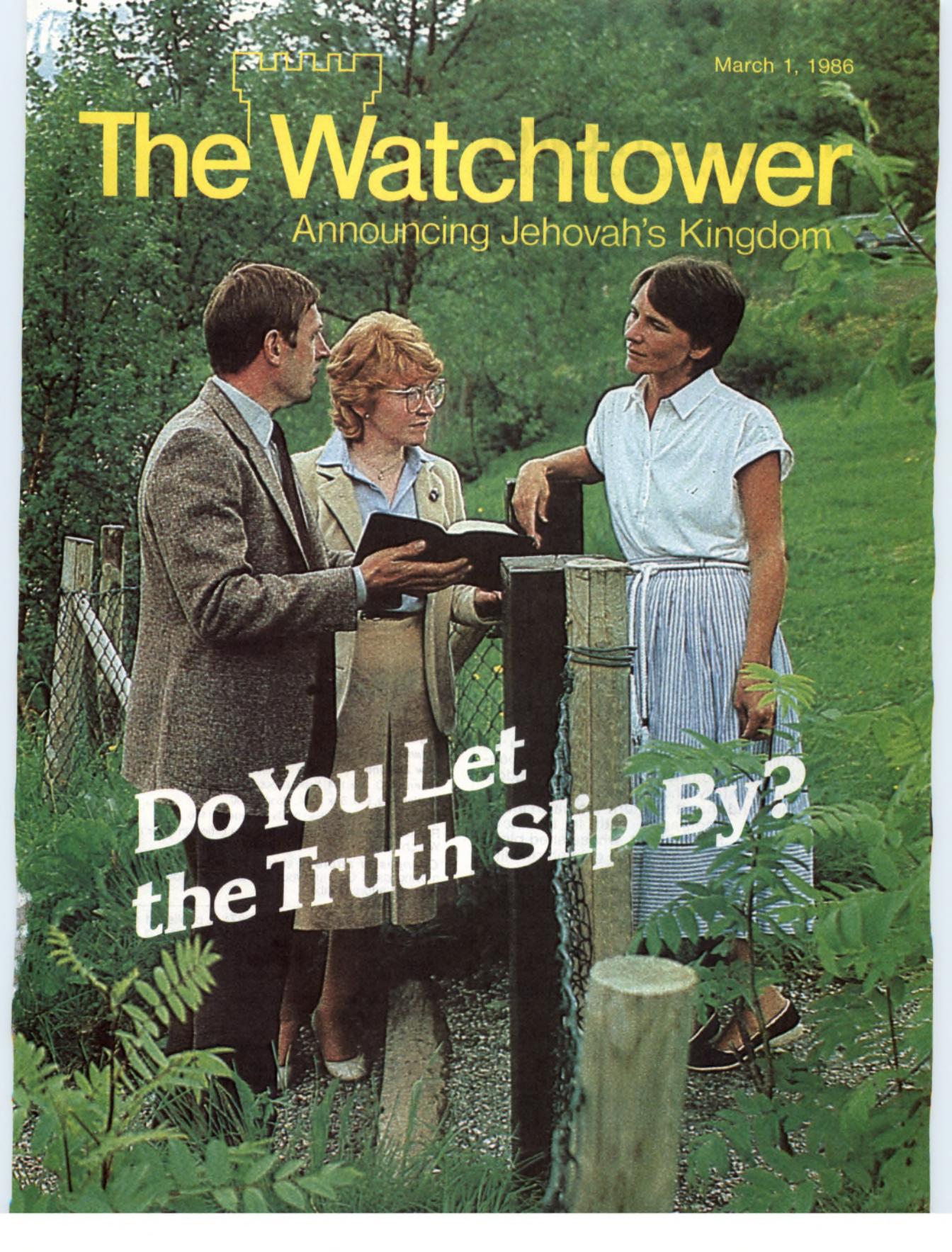


March 1, 1986

# The Watchtower

Announcing Jehovah's Kingdom



Do You Let  
the Truth Slip By?



# The Watchtower®

Announcing Jehovah's Kingdom

March 1, 1986  
Vol. 107, No. 5

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THE PURPOSE OF "THE WATCHTOWER" is to exalt Jehovah God as the Sovereign of the universe. It keeps watch on world events as they fulfill Bible prophecy. It comforts all peoples with the good news that God's Kingdom will soon destroy those who oppress their fellowmen and that it will turn the earth into a paradise. It encourages faith in the now-reigning King, Jesus Christ, whose shed blood opens the way for mankind to gain eternal life. "The Watchtower," published by Jehovah's Witnesses continuously since 1879, is nonpolitical. It adheres to the Bible as its authority.

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- March 30: Job's Integrity—Why So Remarkable?  
Page 10. Songs to Be Used: 31, 26.
- April 6: Job's Integrity—Who Can Imitate It?  
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Frederick W. Franz, President

# Are You Letting the Truth Slip By?

AFTER surviving a forced landing in the Amazon jungle, most passengers would be little inclined to pay much attention to the terrain. But not so one unruffled and ever-observant man! He was a geologist, and he noticed how uncharacteristically bare was the patch upon which the helicopter had made its landing. Rather than allow the opportunity to pass, he took a closer look at this barren spot. In a short time he realized that what to others would seem just another patch of ground was really one of the most promising lodes of mineral wealth in the world—a massive storehouse of iron ore, bauxite, manganese, copper, and gold that would one day be hailed as the "new El Dorado."

It is the rare person who takes advantage of opportunities, rather than letting them slip by. Consider, for example, the Roman governor Pontius Pilate back in the first century of our Common Era. A unique opportunity was set before him. The Jewish leaders delivered to him the greatest teacher of truth who had ever lived on earth, Jesus Christ. Think of the questions Pilate could have asked! Think of the rich truths he could have learned! And interestingly, when they first brought Jesus before him, accused of claiming to be "the king of the Jews," Pilate at least seemed curious:



"Are you the king of the Jews?" Pilate asked.

In responding, Jesus said: "My kingdom is no part of this world . . . For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." Here was Pilate's golden opportunity. Before him stood a man whose life was a living testimony to the truth of God's promises, a man willing and able to enlighten him as no other man could. Yet what was Pilate's reply? "What is truth?" And he abruptly "went out again to the Jews."—John 18:33-38.

Yes, Pilate let the truth slip by. And many today make the same mistake. The very journal that you are reading, *The Watchtower*, is published to enlighten people about the truth. Many, though, decline even to read it. Others read and enjoy the articles but take matters no further than that. Could it be that such ones are, like Pilate, letting the truth slip by?

# Do Not Let the Truth Slip By

PERHAPS Pontius Pilate realized that accepting the truth would cost him something. Becoming a follower of Christ would have meant accepting his kingship and doubtless making an abrupt about-face morally. Nevertheless, said Solomon, the writer of Proverbs 23:23: "Buy truth itself and do not sell it—wisdom and discipline and understanding."

"Buy truth?" you quizzically ask. Yes, for the Bible here helps us appreciate that one gains truth, wisdom, and understanding only at a cost! However, truth is the most valuable commodity imaginable. Why, Solomon advised, "Do not sell it!" It was as if to say that nothing else could possibly match it in value.

'But just what *is* truth?' ask many, echoing Pilate's question. For many today, "truth" is a rather elusive concept. Consider, for example, what Albert Einstein once said: "It is difficult even to attach a precise meaning to the term 'scientific truth.' Thus the meaning of the word 'truth' varies according to whether we deal with a fact of experience, a mathematical prop-

osition, or a scientific theory. 'Religious truth' conveys nothing clear to me at all." (*Ideas and Opinions*, by Albert Einstein) But does the fact that truth eluded Einstein mean that it must pass you by? Not at all.

Jesus clearly said: "I am the way and the truth and the life." (John 14:6) Yes, "the truth" centers around Christ Jesus and his place in Jehovah God's purposes as the Fulfiller of prophecies, Ransomer for sinful mankind, appointed King of God's Kingdom, High Priest, and Executioner of the wicked. (Romans 15:8; 1 Timothy 2:5, 6; John 3:16; Ephesians 1:

*Pride may have caused Pontius Pilate to let the truth slip by*



20-22; Daniel 7:13, 14; Matthew 6:9, 10; Hebrews 4:14; Revelation 19:11-21; 2 Thessalonians 1:7-9) How, though, can one "buy" this truth?

### "Taking In Knowledge"

One begins buying truth by following Jesus' words at John 17:3: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." This would be a formidable task, indeed, if one had to do it alone. Back in the first century, there was an Ethiopian eunuch, or court official, who tried to do so. But on seeing the eunuch trying to study a difficult Bible prophecy, the evangelist Philip asked, "Do you actually know what you are reading?" To this the man replied, "Really, how could I ever do so, unless someone guided me?" (Acts 8:28-31) Perhaps you feel the same way.

Jehovah's Witnesses therefore offer to study the Bible with you in your home.\* Such sessions are free of charge. "You received free, give free," said Jesus. (Matthew 10:8) But buying truth will cost you in another way—it will require your time and effort. Remember, though, that Jesus Christ—alive and active in the heavens—wants to help you learn the truth. (Compare Luke 5:13.) He promised his first disciples that God's spirit would guide them "into all the truth." (John 16:13) By extension, this can apply also to you. So do not feel that learning the truth will be too difficult for you.

Serious study of the Bible has also been made much easier by means of Bible study aids produced by Jehovah's Witnesses. Just a sampling of the titles of some of these publications whets the appetite of sincere seekers of truth: *The*

\* Feel free to write the publishers of this magazine if you desire such a Bible study. We will be pleased to arrange for a qualified minister to visit your home.

*Truth That Leads to Eternal Life, You Can Live Forever in Paradise on Earth, Survival Into a New Earth, United in Worship of the Only True God, and Life—How Did It Get Here? By Evolution or by Creation?* to name just a few.\*

These publications objectively explain the Scriptures in language easily understood, appealing not only to your reason but also to your heart. The ring of truth is evident in them by the candor, research, and practical counsel. As you learn Bible truths with the help of these publications, you will come to appreciate just what Jesus meant when he said: "You will know the truth, and the truth will set you free." (John 8:32) Here the word "truth" embraces the entire body of Christian teachings as now found in God's written Word of truth—the Bible. (2 Timothy 2:15; Ephesians 1:13) Why, though, is learning the truth so liberating?

As an example, consider that the "fear of death" has kept mankind "subject to slavery all through their lives." (Hebrews 2:15) This is so in spite of the fact that most people claim some vague hope of an afterlife of heavenly bliss. Bible truths, however, free one from such morbid fears. One learns that the dead are not suffering in some fiery place of torment, for "the dead . . . are conscious of nothing at all." (Ecclesiastes 9:5, 10; see also Psalm 146:4 and Ecclesiastes 3:19, 20.) The Bible also shows that man has no inborn urge to die and go to heaven. On the contrary, God has 'put time indefinite in mankind's heart'; a normal person desires to live forever!—Ecclesiastes 3:11; see also Romans 5:12; 6:23.

That desire will be fulfilled in what the Bible calls the "new earth." (2 Peter 3:13;

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compare Matthew 6:9, 10.) Jesus indicated that those who attain to life in the "new earth" would enjoy "Paradise." (Luke 23:43) Other scriptures help us appreciate that this will be a world free from pain and tears! (Revelation 21:4; Isaiah 11:6-9) Just think of how this hope could change your life! But first you must take in knowledge.

### Sacrificing Pride

At Psalm 25:9 the Bible says: "He will cause the meek ones to walk in his judicial decision, and he will teach the meek ones his way." No, God simply will not give truth to individuals who are proud and haughty. "God opposes the haughty ones, but he gives undeserved kindness to the humble ones." (1 Peter 5:5) Pontius Pilate was possibly at least curious about the truth. But ancient writers describe Pilate as an arrogant man. To the Romans, the Jews were a despicable people with a strange religion whom they delighted in keeping underfoot! Pride and political ambition appear to have been Pilate's stumbling blocks.—Proverbs 16:18.

Many today are likewise curious about the message that Jehovah's Witnesses bear. However, they may note that Jehovah's Witnesses are often of humble means, that their modest meeting places (Kingdom Halls) in no way compare to the elaborate churches of Christendom, that few of the Witnesses can boast of an advanced education. But note what the Bible says at 1 Corinthians 1:26-29: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the

weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God."

Learning from such 'lowly ones' may therefore cost you your pride. But is that too high a price to pay for the truth?

### Putting Knowledge to Work

Simply absorbing information—even the truth—is not enough. That is why we are urged to 'buy wisdom.' (Proverbs 23:23) Wisdom is the application of knowledge! In fact, Solomon said that "wisdom is the prime thing." (Proverbs 4:5-7) Yes, what good is knowledge if it is not put to work? So after learning God's ways, commands, laws, reminders, and counsel, learn to apply these in your life. "Wisdom is proved righteous by its works," said Jesus.—Matthew 11:19.

Pontius Pilate rejected the truth. However, you should not make that mistake. To let the truth slip by you because of pride, ambition, or a love of some unscriptural vice would be foolish indeed. Be like the psalmist who prayed, "Make me understand, that I may keep living." (Psalm 119:144) Yes, one who is willing to pay the price of gaining truth and wisdom can "keep living," for one buying them "will certainly find life, and gets goodwill from Jehovah."—Proverbs 8:35.

Said one man who began studying the Bible with Jehovah's Witnesses: "It is a blessing to say that the truth has changed our lives." It can change yours too. So do not let the truth slip by! Take this unique chance to buy truth, wisdom, and understanding. You will never regret having done so.

# Kingdom Proclaimers Report

## Jehovah 'Makes It Grow' in Fiji

JEHOVAH'S blessings are manifest on the faithful Kingdom proclaimers on the beautiful islands of Fiji. There are now 1,049 witnesses of Jehovah on the islands, a 10-percent increase over the previous year. They have planted and watered, and God has made things grow.\* —1 Corinthians 3:6, 7.

The Watch Tower Society's branch office states that "unexpectedly people are taking an interest in Bible study." Members of one congregation worked an isolated village where they had previously been poorly received. But on this occasion the village head announced that all villagers should stay home to listen to Jehovah's Witnesses and that afterward the ladies should provide refreshments for the brothers at the community hall. On returning two weeks later, a regular pioneer found 28 people ready to study the Bible. Since then, this village has been visited with the good news every two weeks to

\* Undoubtedly, Jehovah will bring greater increase as the Witnesses now conduct 1,107 home Bible studies, a 42-percent increase over last year.

assist the interested ones. On each visit "additional ones are added to the studies."

One of the 68 new ones baptized at a recent district convention had been a Sunday-school teacher for nine years. He was from a very religious family. He was contacted by two Witnesses in their house-to-house ministry, and "after long discussions and many return visits, a study was finally started." After two months of Bible study, he resigned his position as Sunday-school teacher, took his stand for the truth, and was baptized after a year. Paraphrasing the words of the apostle Paul, he said: "You may have heard of my zealous work in false religion when I was very zealous for the traditions of my fathers. But now I have found the truth, and I am glad to be serving Jehovah with you." —Compare Galatians 1:13, 14.

In 1984 Fiji had two district conventions for the first time. Twenty-two elders from the main island offered, at their own expense, to give program support to the second smaller convention on another island. The branch office arranged travel

and expected 90 brothers to attend from the main island. However, 115 traveled by special plane and 320 by chartered ship. Because of the Witnesses' fine conduct, one airline pilot stated: "I am amazed at their conduct, being ready to comply with directions. When I announced that they had to deplane because of a mechanical fault, they quietly got off the plane without a murmur or complaint. On reboarding, they did so happily, quietly, without bickering. I wish all airline passengers were like you people."

The chief engineer of the chartered ship commented: "It's good to have you people as passengers, for you're totally different from the Christian youth group we just transported to another island. . . . You are a clean and easy-to-get-along-with people." A fellow passenger said: "I have seen something I have never experienced before . . . I was sleeping on a cold deck when one of your sisters gave my wife and me her mattress to sleep on. I have been searching for a religion like this." This person attended the convention to see and learn more.

Actually, the fine conduct of all these brothers is what one should expect from true Christians. Jesus said: "Every good tree produces fine fruit." (Matthew 7:17) It is a joy to see the increase Jehovah is giving to his faithful worshipers in Fiji. And no doubt many more will respond to the good news as they listen further and continue to observe the fine conduct of Jehovah's people.



## Four Disciples Are Called

After the murderous attempt on Jesus' life in his hometown of Nazareth, he moves to the city of Capernaum near the Sea of Galilee. This fulfills another prophecy of Isaiah. It is the one that foretold that people of Galilee dwelling by the sea would see a great light.

As Jesus carries on his light-bearing work of Kingdom preaching here, he locates four of his disciples. These had traveled with him earlier but went back to their fishing business when they returned with Jesus from Judea. Likely, Jesus now searches them out, since it is time to have steady, regular helpers whom he can train to carry on the ministry after he is gone.

So as Jesus is walking along the seashore and sees Simon Peter and his companions washing their nets, he goes over to them. He climbs into Peter's boat and asks him to pull away from land. When they get out a little distance, Jesus sits down in the





boat and begins teaching the crowds on the shore.

Afterward, Jesus says to Peter: "Pull out to where it is deep, and you men let down your nets for a catch."

"Instructor," Peter replies, "for a whole night we toiled and took nothing, but at your bidding I will lower the nets."

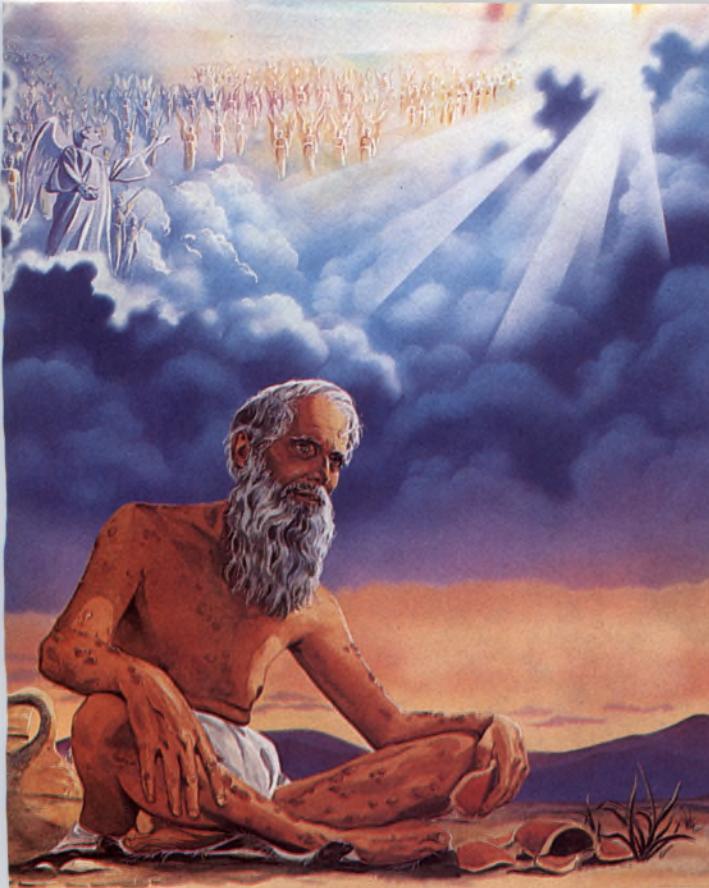
When the nets are lowered, such a great multitude of fish are caught that the nets begin to rip. Urgently, the men motion to their partners in a boat nearby to come and help. Soon both boats are filled with so many fish that they begin to sink.

Seeing this, Peter falls down before Jesus and says: "Depart from me, because I am a sinful man, Lord."

"Stop being afraid," Jesus answers. "From now on you will be catching men alive."

Jesus also invites Peter's brother Andrew. "Come after me," he urges them, "and I will make you fishers of men." Their fishing partners James and John, the sons of Zeb-ede, are given the same invitation, and they, too, respond without hesitation. So these four abandon their fishing business and become the first four of Jesus' steady, regular followers. **Luke 5:1-11; Matthew 4:13-22; Mark 1:16-20; Isaiah 9:1, 2.**

- ♦ Why does Jesus call his disciples to follow him, and who are these?
- ♦ What miracle frightens Peter?
- ♦ What type of fishing does Jesus invite his disciples to do?



# JOB'S INTEGRITY

## *—Why So Remarkable?*

"Until I expire I shall not take away my integrity from myself!"  
—JOB 27:5.

**J**OB was an outstanding man in history. Not only did he possess great material wealth but he was respected as a compassionate judge and leader. The Bible says that he "came to be the greatest of all the Orientals." (Job 1:3; 29:12-25) He is noted, along with Noah and Daniel, as a very righteous man. (Ezekiel 14:14, 20) The Bible also features Job as an example for Christians to follow, thus showing that he was an actual person in history.—James 5:11.

<sup>2</sup> Job lived in the land of Uz, in what is now Arabia. Although not an Israelite, Job was a worshiper of Jehovah, something that Jehovah drew to Satan's attention.

1. Who was Job, and how do we know that he was a real person?
2. How can we determine when Job underwent the testing by Satan?

God's statement that "there is no one like him in the earth, a man blameless and upright," reveals that there was no other outstanding servant of God living at that time. (Job 1:8) Thus, Job's testing by Satan must have occurred while his distant cousins, the Israelites, were in slavery in Egypt—sometime during the years following the death of the outstanding integrity keeper Joseph in 1657 B.C.E. and before Moses entered upon his course of integrity.

<sup>3</sup> Moses evidently wrote the book of Job. But how could he have learned about Job's testing? Well, after Moses was forced to leave Egypt in 1553 B.C.E. he settled in Midian, not far from the land of Uz. (Ex-

3. Who wrote the book of Job, and why was he able to get the information?

odus 2:15-25; Acts 7:23-30) At that time, Job was living out the final 140 years of life with which Jehovah blessed him. (Job 42:16) Later, when the Israelites were near Uz toward the end of their wilderness journey, Moses could have heard about the last years of Job's life and his death.

### Job's Limited Knowledge

<sup>4</sup> When Job was tested, his knowledge of God and his purposes was limited, since no part of the Bible had yet been recorded. However, Job would have known something about Jehovah's dealings with Abraham, Isaac, Jacob, and Joseph. This is because Job was evidently a descendant of Abraham's brother Nahor, through Nahor's firstborn son Uz. Furthermore, the brother of Uz was Bethuel, the father of Isaac's wife Rebekah and the great-grandfather of Joseph. (Genesis 22:20-23) Job no doubt came to treasure whatever knowledge he had of Jehovah's communications with Abraham and his descendants, and he was anxious to please Jehovah. Thus Job became a man of outstanding integrity, a man blameless and completely devoted to Jehovah.

<sup>5</sup> Not long after Joseph's death in Egypt, Job's integrity became a subject of controversy between Jehovah God and Satan in the invisible heavens. Yet Job had no knowledge of this controversy that centered around his integrity. And it is, in particular, his ignorance regarding why he was suffering that makes his unbreakable integrity so remarkable. For the benefit of all God's servants afterward, how-

4. (a) What was evidently the source of Job's knowledge about Jehovah, and why would he no doubt be in communication with the descendants of Abraham and Isaac? (b) How did Job become a man of outstanding integrity?

5. What, in particular, makes Job's integrity so outstanding?

ever, Jehovah had Moses record the details of the controversy regarding Job's integrity.

### The Issue of Job's Integrity

<sup>6</sup> The book of Job draws back the veil of invisibility, and we are provided a view of a meeting of angels that took place before Jehovah God in heaven. There Jehovah reminds Satan, who is also present, that there is "no one like [Job] in the earth, a man blameless and upright, fearing God and turning aside from bad." (Job 1:8) Clearly, an issue exists that involves Job's integrity. But it is not a new one. The issue was implied when Satan turned Adam and Eve away from God and, in effect, said: 'Just give me the chance, and I can turn anybody away from serving you.'—Genesis 3:1-6.

<sup>7</sup> Now, during this official meeting in heaven, Satan is obliged to offer his suggestions as to the basis for Job's integrity. "Is it for nothing that Job has feared God?" he asks. "Have not you yourself put up a hedge about him and about his house and about everything that he has all around? . . . But, for a change, thrust out your hand," Satan challenges, "and touch everything he has and see whether he will not curse you to your very face."—Job 1:9-11.

<sup>8</sup> Jehovah accepts Satan's challenge. He trusts Job's integrity completely, answering Satan: "Look! Everything that he has is in your hand. Only against him himself do not thrust out your hand!" (Job 1:12)

6. (a) How did an assembly in heaven reveal the existence of an issue between God and Satan? (b) When did this issue originate, and what did it include?

7. What suggestions was Satan obliged to offer to account for Job's integrity, and how did the Devil challenge God?

8. (a) How did Jehovah respond to Satan's challenge? (b) What terrible blows did Satan deliver to Job?

Satan strikes quickly against Job. Raiding Sabeans take off with Job's 1,000 oxen and 500 she-asses, killing all their attendants except one. Next, Satan sends a fire from heaven to consume Job's 7,000 sheep along with their attendants, sparing only one of the men. Then Satan causes three bands of Chaldeans to take off with Job's 3,000 camels, killing all but one of the attendants. Finally, Satan sends a great wind that strikes the house where Job's ten children are feasting, and they all die. Afterward, in quick succession, the survivors of these disasters report the terrible news to Job.—Job 1:13-19.

<sup>9</sup> What calamities! Even if Job understood who had caused them, they would be difficult to bear. But he did not. He did not know that he was the center of a controversy in heaven and that Jehovah was using him to demonstrate that there are people who will hold to their integrity despite all the unjust suffering that Satan may bring upon them. Yet, stricken with grief and even thinking that somehow God was responsible for his losses, Job said: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed." Yes, "in all this Job did not sin or ascribe anything improper to God."—Job 1:20-22.

<sup>10</sup> How humiliating for Satan, at another meeting of angels, to be reminded by Jehovah regarding Job: "Even yet he is holding fast his integrity"! But Satan does not give up. He now challenges that if he is given the opportunity to strike Job physically, Job will curse God to his face. Trusting in Job's integrity even to this extent, Jehovah gives permission, only

9. What made Job's calamities particularly hard to endure, yet what was Job's response to them?  
10. (a) What further concession regarding Job did Satan request, and why was Jehovah willing to grant this? (b) What were the consequences to Job of the miserable state to which he was reduced?

warning Satan not to take Job's life. So Satan 'strikes Job with a malignant boil from the sole of his foot to the crown of his head.' (Job 2:1-8) Job is reduced to such a disgustingly miserable state that his relatives and friends shy away, and former acquaintances mock him.—Job 12:4; 17:6; 19:13-19; 30:1, 10-12.

<sup>11</sup> Then yet another blow! The faith of Job's wife weakens. She says to him: "Are you yet holding fast your integrity? Curse God and die!" But he tells her: "As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad?" As the account says, "In all this Job did not sin with his lips." (Job 2:9, 10) And when you remember that the reason for his suffering has been concealed from Job, how truly remarkable his integrity is!

#### Another Form of Attack

<sup>12</sup> But Satan is not through. He raises up three men of supposed wisdom who either knew Job personally or had heard of his reputation as "the greatest of all the Orientals." Evidently they are considerably older than Job. (Job 1:3; 15:10; 32:6) Two of them are distant relatives. Eliphaz the Temanite is a descendant of Abraham through Teman, a grandson of Esau, and Bildad the Shuhite is a descendant of Abraham's son Shuah. (Job 2:11; Genesis 36:15; 25:2) Zophar's ancestry is uncertain. Ostensibly these three come to comfort Job, but actually Satan uses them in an effort to undermine Job's integrity. Just as political interrogators posing as friends have undermined the loyalties of

11. What further blow did Job have to endure, and what made his integrity keeping in the face of all his troubles so remarkable?  
12. (a) Who were the men that came to comfort Job? (b) How did Satan use these men to test Job further?

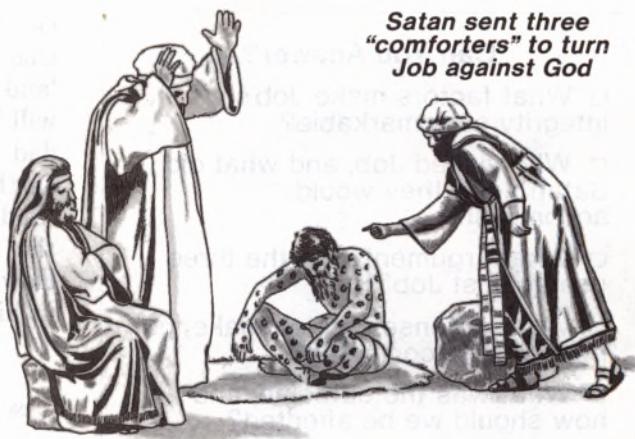
prisoners and turned them against their own governments, Satan hoped that his "comforters" would turn Job against his God.—Job 16:2, 3.

<sup>13</sup> When they arrive, the three visitors spend seven days and seven nights silently observing Job's excruciating pain and extreme humiliation. (Job 2:12, 13) Eliphaz, evidently the oldest, finally takes the lead in speaking, setting the mood and general subject theme for what turns into a three-round debate. Eliphaz' speech, as well as the speeches of his companions that follow, is made up largely of accusations. After each of his accusers speaks, Job, in turn, answers, refuting their arguments. Zophar does not take part in the debate's third round, evidently feeling that he can add nothing more. Thus Zophar makes only two speeches, while Eliphaz and Bildad each deliver three.

<sup>14</sup> Eliphaz' speeches are longer, and his language is somewhat milder. Bildad's language is more biting, and Zophar's even more so. Their arguments are cunningly designed to achieve Satan's purpose of breaking Job's integrity. They often state actual facts, but the setting and application are wrong. Satan used the same tactic against Jesus. Quoting a scripture that says that God's angel would protect his servant from harm, Satan invited Jesus to prove he was God's son by hurling himself down from the temple. (Matthew 4:5-7; Psalm 91:11, 12) Job for an extended period faced similar satanic reasoning.

13. (a) What did Job's visitors do on their arrival? (b) When the speaking began, what course did it take?

14. What kind of arguments did the three use against Job, and how did Satan use a similar tactic against Jesus?



*Satan sent three  
"comforters" to turn  
Job against God*

<sup>15</sup> In his opening speech, Eliphaz argues that Job's troubles are God's retribution for his sins. "Who that is innocent has ever perished?" he asks. "According to what I have seen, those devising what is hurtful and those sowing trouble will themselves reap it." (Job 4:7, 8) Going on, Eliphaz claims that God does not trust his servants. "In his servants he has no faith," Eliphaz says, "and his [angels] he charges with faultiness. How much more so with those dwelling in houses of clay." —Job 4:18, 19.

<sup>16</sup> Bildad follows up the verbal assault. "If you are pure and upright," he says, "by now [God] would awake for you and he would certainly restore your righteous abiding place." Bildad notes that papyrus and reeds dry up and die without water and truthfully concludes that "all those forgetting God" will also. But how erroneous for him to apply this illustration to Job and to add, "The very hope of an apostate will perish!"—Job 8:6, 11-13.

<sup>17</sup> Zophar's remarks are even more potent. 'O that God would speak and tell you

15. What did Eliphaz argue was the source of Job's troubles?

16. How did Bildad follow up Eliphaz' assault, and what unfair illustration did he use?

17. What potent remarks did Zophar make?

### Can You Answer?

- What factors make Job's integrity so remarkable?
- Who visited Job, and what did Satan hope they would accomplish?
- What arguments did the three use against Job?
- What defense did Job make, but how was he corrected?
- What was the outcome, and how should we be affected?

what he thinks!' he, in effect, says. 'God knows what you have done. He is punishing you far less than you deserve. Get rid of your sins and leave all your badness, and then you will have security and many friends.'—Job 11:4-6, 14-20.

<sup>18</sup> In the second round of the debate, Eliphaz continues the assault on Job's integrity. 'Why, God does not even trust the angels, how much less someone like you! A wicked man is always in trouble.' (Job 15: 14-16, 20) Bildad, angered by Job's steadfast resistance to their arguments, in effect says: 'Your light will be extinguished. All memory of your existence will die out. That is what happens to those forgetting God.' (Job 18:5, 12, 13, 17-21) Zophar, alluding to Job's previous prosperity, asks: 'Do you not know that the joyful cry of the wicked is short, and the rejoicing of an apostate is for a moment? Heaven uncovers the errors of the wicked.'—Job 20: 4, 5, 26-29.

<sup>19</sup> Opening the debate's third round, Eliphaz asks: 'Can any man be of value to

18. In the second round of the debate, how did the three continue their assault on Job?

19. (a) According to Eliphaz, what value does God place on man's integrity? (b) How did Bildad finish the verbal assault on Job?

God? Even if you were blameless, would God benefit by it? Return to God,' he says, 'and straighten out your affairs. Then you will be restored.' (Job 22:2, 3, 21-23) Bildad finishes the verbal assault. 'Who on earth can boast that he is clean?' he asks. 'God is so glorious that even the moon and the stars are less than nothing to him. How much less is man, who is but a worm in his sight!'—Job 25:2-6.

### Job's Defense and Correction

<sup>20</sup> Despite his terrible suffering, Job never for a moment gives in to his tormentors' deceptive arguments. If suffering is a punishment from God for sins, he asks, "why is it that the wicked themselves keep living, have grown old, also have become superior in wealth?" (Job 21: 7-13) And contrary to what Job's accusers say, Jehovah does value integrity keepers who thereby provide an answer to Satan's taunt that he can turn anybody away from serving God. (Proverbs 27:11; Psalm 41: 12) Job is confident of his own integrity, exclaiming: "Until I expire I shall not take away my integrity from myself!" (Job 27:5) No, he has not done anything to deserve what has befallen him.

<sup>21</sup> The young man Elihu is attentively taking in every word of this extended debate. He now speaks, telling Job's false comforters that nothing they have said has proved Job to be a sinner. (Job 32: 11, 12) Then, turning to Job, Elihu says: "Your words I kept hearing, 'I am pure without transgression; clean I am, and I have no error. Look! Occasions for opposi-

20. (a) How did Job answer the argument that suffering is a punishment from God for sins? (b) What was Job's determination, and how do we know that his integrity really mattered to God?

21. What did Elihu say to Job's false comforters, and what needed correction did he give Job?

tion to me he finds, he takes me for an enemy of his.' . . . In this you have not been in the right." (Job 33:8-13; 6:29; 13:24, 27; 19:6-8) Yes, Job displayed too much concern with vindicating himself. Yet, at the same time, he never condemned God or lost confidence that God would do what is right.

<sup>22</sup> A storm starts brewing as Elihu completes his speech, and Jehovah himself speaks out of the windstorm: "Who is this that is obscuring counsel by words without knowledge? Gird up your loins . . . Let me question you, and you inform me." After listening to Jehovah, Job acknowledges that he spoke rashly, without full knowledge, and repents "in dust and ashes." Then Jehovah denounces Eliphaz and

22. (a) After listening to Jehovah, what was Job's response? (b) What did God require of Job's false comforters, and what was the final outcome to Job?

his two companions, instructing Job to intercede for them. Thereafter Job is restored, and he is blessed with seven sons and three beautiful daughters and twice as much livestock as he had before. Living 140 years longer, Job dies "old and satisfied with days."—Job 38:1-4; 42:1-17.

<sup>23</sup> Truly, Job was a remarkable man of integrity! He had no way of knowing that he was being made the target of Satan's wicked challenge. This emphasizes his integrity all the more because even though he believed that all his suffering was from God, still he would not deny God or curse him. What a lesson for us, since we *do* know the source of the tests of our integrity! Surely, we should be moved to imitate Job's example and go forward in Jehovah's work regardless of anything God's Adversary can bring against us.

23. How should Job's integrity affect us?

## JOB'S INTEGRITY —*Who Can Imitate It?*

"He will weigh me in accurate scales and God will get to know my integrity."—JOB 31:6.

**J**OB was confident of his integrity, so he welcomed examination by God. His example can be of great encouragement to us today, especially when Satan the Devil is trying desperately to break the integrity of all who are serving God. (1 Peter 5:8) Recognizing this, the disciple James said to "take as a pattern of the suffering of evil

1. Why is it good to consider Job's example, and what questions are raised?

and the exercising of patience the prophets," in particular Job. (James 5:10, 11) But who can imitate Job's integrity? Can we? In what ways did Job set an example of integrity keeping for us?

<sup>2</sup> The name Job means "Object of Hostility," which he certainly became. But when

2. (a) What does the name Job mean? (b) What was accomplished by Job's integrity-keeping course?

Jehovah granted Satan's request and removed the hedge of protection from around Job, nothing Satan could do could break Job's integrity to God. (Job 1:1-2:10) Job thereby provided an answer to Satan's taunt that he could turn anybody away from serving God. (Proverbs 27:11) By his integrity-keeping course Job was, in effect, declaring to the entire universe, 'Satan, you are a despicable liar, because Jehovah is my God, and I shall keep integrity to him come what may!'-Job 27:5.

### Those Like Job

<sup>3</sup> Significantly, the issue between Jehovah and Satan was a universal one, involving the spirit realm. There in heaven, hedged about by Jehovah's protective care, was the promised "seed" by means of whom God intended to accomplish His grand purposes. (Genesis 3:15) Yet, when stripped of 'the hedge of protection,' would this one really imitate Job's integrity? Would he demonstrate that a perfect man, as Adam had been, could keep *perfect* integrity to God? (1 Corinthians 15:45) Satan made preparations for putting this "seed" to the severest test whenever He would make His appearance on earth.

<sup>4</sup> Jesus Christ proved to be the sent-forth "seed" from heaven. He thus became the focus of Satan's attention, yes, the principal object of Satan's hostility. In evidence that Jehovah had removed his hedge of protective care, Christ cried out while on the torture stake: "My God, my God, why have you forsaken me?" (Matthew 27:46; Psalm 22:1) Although keenly sensing that God had withdrawn his protection, Jesus, like Job, "did not sin or

3. Who was protected in heaven, and what questions were raised concerning him?
4. (a) Who became the principal object of Satan's hostility, and how do we know that God removed his protective care from him? (b) What did Jesus provide for Jehovah?

ascrbe anything improper to God." (Job 1:22) He imitated Job, keeping *perfect* integrity to God, and thereby proved that 'there was no one like him in the earth.' (Job 1:8) In Jesus, therefore, Jehovah God has a complete and everlasting answer to Satan's false accusation that God cannot put on earth a man who will stay faithful to him under the greatest trial.

<sup>5</sup> Yet wanting still more of an answer, Satan keeps accusing Jesus' spiritual brothers, who, along with Jesus, make up the "seed" of God's womanlike organization. When describing the Kingdom's establishment in heaven, the Bible says regarding Satan: "The accuser of our brothers has been hurled down, who accuses them day and night before our God!" However, Satan does more than accuse, he mounts a hostile attack! The Bible explains that after his ouster from heaven, "the dragon [Satan] grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus."—Revelation 12:7-12, 17.

<sup>6</sup> "The remaining ones of [the woman's] seed" are Jehovah's anointed witnesses left on earth today. They spearhead "the work of bearing witness to Jesus," publicly declaring worldwide that he is now enthroned as King and will soon bring this unrighteous system of things to its end. (Matthew 24:14; Daniel 2:44) But they are far from being alone! Now a vast crowd of over three million people have joined them to form a united, worldwide, integrity-keeping organization. All these integrity keepers, too, have become objects of Satan's relentless persecution, and their

5. (a) What does Satan keep doing? (b) What did Satan do when removed from heaven?
6. (a) Who today spearhead the preaching work, and who have joined them? (b) What is Satan trying to do to all of these?



*Have you, like Job,  
ever questioned the  
present benefit of  
keeping integrity?*

heavenly Father Jehovah takes delight in their integrity.—2 Timothy 3:12; Proverbs 27:11.

<sup>7</sup> Surely, it is sobering to realize that, as Satan's vicious attention was focused on Job, so it is upon us who are trying to keep integrity to God. However, we need not be distraught. Why? Because "Jehovah is very tender in affection and merciful" and "will neither desert you nor leave you entirely." (James 5:11; Deuteronomy 31:6) Yes, Jehovah will uphold us. "For those walking in integrity he is a shield," the Bible says. (Proverbs 2:7) This does not mean, though, that Jehovah will not allow us to be tested. He will, even as he did with

7. Why can we be confident in the face of Satan's attacks?

Job. "But God is faithful," the apostle Paul noted, "and he will not let you be tempted beyond what you can bear, but along with the temptation he will also make the way out in order for you to be able to endure it."—1 Corinthians 10:13.

#### **When Under Trial**

<sup>8</sup> Job's example of integrity can particularly be of benefit to us when we face severe trials. Job suffered so much that he wished to die and be concealed in Sheol, the common grave of mankind. (Job 14:13) Some today have felt similarly, saying that they could identify with Job when he was suffering so much. Perhaps on occasion you have felt that way too. Indeed, reading

8. How can Job's example benefit us today?

about his sufferings can be like receiving encouragement from a friend who has undergone a trial even more severe than our own. Knowing that someone else has endured, *and understands*, surely helps us also to endure.

<sup>9</sup> Recognizing our needs, Jehovah has had the book of Job recorded to help us keep integrity as Job did. (Romans 15:4; James 5:10, 11) God knows that as one part of the body is dependent upon another so his faithful servants also need one another. (1 Corinthians 12:20, 26) Recall the recent "Integrity Keepers" Conventions attended by millions of readers of this magazine. Those who were there will remember how good it felt to be in the company of so many whose principal aim in life is to maintain integrity to God. What encouragement to keep integrity it was for those in attendance to know that the many thousands around them—while at their places of employment or at school in their own communities—were also keeping integrity under trialsome tests! —1 Peter 5:9.

<sup>10</sup> Yet we may not always maintain the right perspective, even as Job failed to do so. A person suffering greatly, and who is in a depressed state of mind, may say, 'Oh, why does God do this to me? Why does he permit this to occur?' The person may even get to the point of asking, 'What's the use in serving God?' Not realizing the source of his suffering, Job questioned the present benefit of being righteous, since the good appeared to suffer as much, if not more, than the bad. (Job 9:22) According to Elihu, Job said: "What does it profit me? What do I gain more than if I had sinned?" (Job 35:3, An

9. How are we benefited by the integrity keeping of others?

10. (a) How might a person fail to keep the right perspective? (b) What did Job begin to question?

*American Translation)* But we cannot let ourselves become so absorbed in our own troubles that we lose proper perspective and question the value of serving God.

<sup>11</sup> Elihu provided Job needed correction, setting matters in proper focus by pointing out that Jehovah was exalted high above Job. (Job 35:4, 5) Elihu showed that, no matter what happens, we should never conclude that God is uncaring and somehow reason that we can spite Him for what are considered injustices on His part. "If you actually sin," Elihu asked Job, "what do you accomplish against him? And if your revolts actually increase, what do you do to him?" (Job 35:6) Yes, if you try to spite God by abandoning his ways or his service, you are only hurting yourself, not God.

<sup>12</sup> On the other hand, Elihu showed that Jehovah is not benefited personally if we do what is right. Of course, God is delighted if we keep integrity, yet, at the same time, he is in no way *dependent* upon our worship, as was indicated by what Elihu asked Job: "If you are really in the right, what do you give him, or what does he receive from your own hand?" (Job 35:7) God gave us life, and because of him we breathe and move and

11. What fine correction did Elihu provide Job?  
12. How does our integrity keeping affect God?

## In Our Next Issue

■ Should Your Baby Be Baptized?

■ 'Do Not Be Quickly Shaken  
From Your Reason'

■ Divine Deliverance  
From Genocide

exist. He owns everything! (Acts 17:25; 1 Chronicles 29:14) Thus our wickedness or our righteousness cannot affect God personally.—Job 35:8.

### When Corrected

<sup>13</sup> How did Job react to the correction given, first by Elihu and then by Jehovah himself? He accepted it, repenting "in dust and ashes." (Job 42:6) Yes, Job humbled himself, acknowledging his error. And do we not admire such humility? But what about us? Even though we may be stalwart integrity keepers like Job, all of us are inclined to make mistakes and become unbalanced in one way or another. (James 3:2; Galatians 2:11-14) What shall we do when our mistake or imperfection is called to our attention, even by a younger one like Elihu?—Job 32:4.

<sup>14</sup> It is not always easy to accept correction. (Hebrews 12:11; Proverbs 3:11, 12) The inclination is to try to justify ourselves. Like Job, we may not have intentionally said or done anything wrong. Our motive may have been good. But we may have spoken without full knowledge, with a lack of understanding or sensitivity. Perhaps our comments reflected an air of racial or national superiority, or a Scripturally unsupported rigidity on a matter. It may be brought to our attention that what we have said reflects more our own personal viewpoint and that it has hurt others to the extent of jeopardizing their spirituality. When corrected, will we, like Job, acknowledge that we 'spoke without understanding' and "make a retraction"?—Job 42:3, 6.

13. (a) How did Job react to the correction given? (b) What problem do all of us have?
14. (a) What is a common inclination when a person is corrected? (b) What can contribute to errors or improper judgments, and what example did Job set when he was corrected?

### Trusting God, Not Riches

<sup>15</sup> Bildad called into question the object of Job's trust, intimating that he had forgotten God and that his trust had been placed elsewhere. (Job 8:13, 14) Yet even though Job had been blessed with many material things, his trust was not in these. His integrity was not shaken one bit when he lost all his possessions. (Job 1:21) In his concluding defense, Job said: "If I have put gold as my confidence, or to gold I have said, 'You are my trust!' If I used to rejoice because my property was much, and because my hand had found a lot of things . . . that too would be an error for attention by the justices, for I should have denied the true God above."—Job 31:24-28.

<sup>16</sup> What about us? Where are we placing our trust—in Jehovah or in material possessions? If we were weighed in accurate scales, as Job desired to be, would God get to know our integrity in this matter? Is our chief concern in life really that of providing Jehovah an integrity-keeping course with which to answer Satan's taunts? Or are we particularly concerned with satisfying our desires for pleasures and possessions? How fine if we can be like Job and make Jehovah's heart glad by trusting in Him, and not place any undue importance on ourselves or on the material things that are available! If we trust in Jehovah, putting his interests first, he promises never to leave us or forsake us.—Matthew 6:31-33; Hebrews 13:5, 6.

### Sexual Morality

17. Job's false comforters did not directly
15. How do we know that Job's trust was not in his riches?
16. (a) What examination should we make of ourselves? (b) What promise does God make to those who trust in him?
17. What insinuations did Job's "comforters" make, but what did Job say about his moral conduct?

accuse him of sexual misconduct, but time and again they implied that he was guilty of some secret fault for which God was punishing him. As a man of means, indeed being "the greatest of all the Orientals," Job surely had opportunities for extramarital sex. (Job 1:3; 24:15) Other servants of God, prior to and after Job's time, fell to sexual temptations. (Genesis 38:15-23; 2 Samuel 11:1-5) Job, however, defended himself against any insinuations of such wrongdoing, declaring: "A covenant I have concluded with my eyes. So how could I show myself attentive to a virgin? If my heart has been enticed toward a woman, and I kept lying in wait at the very entranceway of my companion . . . that would be loose conduct, and that would be an error for attention by the justices."—Job 31:1, 9-11.

<sup>18</sup> Perhaps by no other means has Satan been so successful in undermining the integrity of God's servants as by inducing them to commit fornication. (Numbers, chapter 25) Can you imitate Job's integrity by resisting all enticements to sexual misconduct? It is indeed a challenge, especially in this sex-mad world where immorality is so prevalent. But think how fine, when called to account, to be able to say confidently as did Job: "God will get to know my integrity!"—Job 31:6.

### What Can Help Us

<sup>19</sup> It is not easy to imitate Job's integrity, since Satan today is trying just as hard to break our integrity as he tried to break Job's. It is essential, therefore, that we put on the complete suit of armor from God. (Ephesians 6:10-18) This involves being aligned Godward, as was Job, ever conscious of pleasing Him in whatever we

18. Why is sexual morality so hard to maintain, yet why will we be happy if we do maintain it?  
19. What is essential to help us keep integrity?

or our families do. (Job 1:5) Thus, Bible study, regular association with fellow believers, and public declaration of our faith are vital.—2 Timothy 2:15; Hebrews 10:25; Romans 10:10.

<sup>20</sup> But what can especially sustain us during trial is what sustained Job—his confidence that this life is not all there is. "If an able-bodied man dies can he live again?" Job asked. And in reply he answered: "You will call, and I myself shall answer you." (Job 14:13-15) Having that same absolute confidence that Jehovah will resurrect his faithful servants can also help us to face any test that Satan may impose. (Hebrews 6:10) Long ago, the Bible psalmist wrote: "As for me, because of my integrity you have upheld me, and you will set me before your face to time indefinite." (Psalm 41:12) May that be the happy future of each one of us—having Jehovah uphold us and preserve us forever because of being his integrity-keeping servants!

20. (a) What hope can sustain us during trials?  
(b) What reward for integrity keeping mentioned by the psalmist may we receive?

### Can You Answer?

- Who have proved to be like Job, and what comparisons can be drawn between them and Job?
- What can we learn from the way Job reacted to his trials?
- How did Job respond to correction, and what can we learn from this?
- What fine example did Job provide relative to material things and sexual morality?
- What can help us maintain integrity as Job did?

# Conforming to Jehovah's Ways

FOR three days we hadn't seen the sun; the wind and sea lashed at us. We were off North Carolina's notorious Cape Hatteras en route to our preaching assignment in the Bahamas. It was November 1948. The four of us, three missionary graduates of the Watchtower Bible School of Gilead and I, began to wonder if we would ever get there.

I was at the wheel of the Watch Tower Society's 60-foot (18-m) schooner, the *Sibia*. Off to starboard a sound like escaping steam came at intervals as great waves bore down on us, and we were drenched as they rolled over us. Ropes were looped through the belt around my waist and tied to ringbolts in the deck. When we rolled with the wind, the rigging gave a dismal moan, and as we rolled against the wind, it shrieked wildly.

Terribly seasick in the main cabin below deck were Stanley Carter and Ron Parkin. And 50-year-old Gust Maki, whom I had just relieved at the wheel, was completely exhausted. Before taking the wheel, I made a brandy eggnog and told Gust where to find it. That was the last I saw of him for nearly ten hours.

I will never forget the loneliness of that night, listening to the shrieking wind,



As told by Arthur Worsley

fighting the "kicking" wheel, and hoping the rope that secured me would hold. How did I come to be in this situation?

## Early Life in England and Canada

My father was in the British marines, and I was always around naval personnel and other military men. When my mother died suddenly, I was sent off to serve an apprenticeship at sea. In 1923, when I was 16, I made a trip around the world aboard a training ship.

While in Singapore, I heard from my brother that Dad had remarried and the family was now in Alberta, Canada. So, in 1924, I joined my family on a 320-acre (130-ha) farm near Lethbridge. The chamber of commerce referred to it as "sunny southern Alberta, the land of golden grain," which was truthful.

## A Visit That Changed My Life

One thing the chamber of commerce seemed to have forgotten to mention was the prairie winters. The temperature would go down to 30 degrees below zero Fahrenheit (-34° C) at times, and perhaps more. On one such day in the winter of 1926-27, an old Model T Ford steamed into

our yard and sighed to a shivering stop as near to the house as possible. Invited in for hot coffee and cookies, the driver explained that the road had been blocked by drifting snow, and he wasn't sure where he was. Well, that was soon cleared up, and then he started to talk to us about the Bible. I gave him a dollar for the book *Deliverance* and seven booklets.

My parents had gone to town shopping, so my brother and I browsed through the literature for a while. Then it was all placed in the bookcase and forgotten since we needed to take care of the livestock. However, some of the things I had read kept coming back to mind. I would even wake up at night thinking about them. Finally, I decided to see what these things were all about.

Reaching up at random, I pulled out the booklet *Our Lord's Return*. Waiting until everybody had retired, I read the booklet and looked up every scripture in our family Bible. Amazed and delighted with the explanations, I began "witnessing" to my family the next morning at breakfast. They weren't at all impressed, but that didn't dampen my enthusiasm.

### Preaching Efforts

I wrote the Watch Tower Society, sending the names and addresses of neighboring farmers and asking that copies of *Our Lord's Return* be sent to them. Later, when I went over to ask them how they liked the booklet, I was surprised by the hostile responses, such as, 'Say, a young fellow like you shouldn't get mixed up with that stuff' or, 'That's Russellism. They put those people in jail in the United States.'

Although disappointed, I did not give up. I ordered all the literature the Watch Tower Society published, including extra copies that I could lend to someone. I read at every opportunity, thinking how I

might share what I was learning with others. The Society informed me that the nearest congregation, or "ecclesia," was about a hundred miles (160 km) away in Calgary, which was too far for me to attend.

In 1928 I left home to work for myself, ending up working a quarter section, 160 acres (65 ha), for which I agreed to give the owners a quarter of what was produced each year. In December 1929 I was due for a vacation, so I went to join my father and my stepmother who had moved to Vancouver, British Columbia. A few days after I arrived, a woman came to the door offering literature published by the Watch Tower Society. From her I learned where the Bible Students (now called Jehovah's Witnesses) met, and the following Sunday I walked five miles (8 km) through a heavy rainstorm to attend.

It was delightful to attend a meeting with others who shared my interest in the Bible. The next week, as well as each week afterward, I joined the group in the house-to-house preaching work. Then *The Watchtower* of January 15, 1930, arrived with an invitation to help with work at the Watch Tower Society's Brooklyn headquarters, called Bethel. I offered my services and, to my surprise, was invited to come. It took me a while to wind up my affairs, and in the meantime I was baptized. I finally arrived at Bethel on June 13, 1930.

### Serving at Bethel

Assigned to the bindery, I ended up operating the stitcher, which drives wire staples into the back of booklets. What a thrill it was to work on *Our Lord's Return*, the very booklet instrumental in changing my life! Soon I was stitching the new booklet *The Kingdom, the Hope of the World*.

My first convention, in Columbus, Ohio,

in July 1931 was indeed memorable. I'll never forget the tremendous applause when it was announced that henceforth we would be known by the name Jehovah's Witnesses. Then the booklet *The Kingdom, the Hope of the World* was released. This explained why this name was being adopted. Afterward we delivered it to all military, political, business, and religious officials, I personally being assigned to do this near Bethel in Brooklyn Heights and on Governor's Island.

New York harbor is right at the doorstep of Bethel, and since I was familiar with ships, the waterfront became my preaching territory. One day a barge captain protested: "Now, don't go trying to peddle those books to me. I have the one book that really tells the truth about the Bible."

"Please show me what you have," I said.

He brought out a dilapidated copy of the book *Government*, explaining: "I fished it out of the river and dried it off. It's the best book I've ever read."

After showing him from the publishers' page that the books I was offering were from the same publishers, the rest was 'easy sailing.' We had a wonderful time together!

There were comparatively few preaching in those days, so we tried everything to get the good news to the people before Armageddon. New York City had only one congregation. Now there are over 300 congregations and some 30,000 publishers in the city, and many territories are worked every month!

#### Rutherford—A Tireless Worker

Joseph F. Rutherford, the president of the Watch Tower Society during my first 11 years at Bethel, used to amaze me by the enormous amount of work he accomplished. Not only did he write most of our Bible literature, lecture extensively, and



*While preaching in Alabama in 1934,  
I traded Bible literature for chickens*

fight court battles, but he also took a personal interest in the affairs of the Bethel family, which then numbered nearly 200.

For example, in 1932 he decided we should raise more of our own food, particularly meat. So he arranged to have some chicken houses built on the Society's 15-acre (6-ha) farm on Staten Island. Somehow he learned that I knew a little about raising chickens. This resulted in my spending weekends with him designing chicken houses and measuring out land in order to build them.

On one of these visits, Brother Rutherford appeared very worried about some-

thing. After a while I got up the courage to ask if there was anything wrong and if I could do something to help. He made some remark about my not being able to help. But as we continued walking toward the garden, he said: "I have never seen it to fail yet. Whenever I'm working on an important matter, some trouble comes up, and right now I am working on one of the most important articles in years." I was really surprised that he even mentioned it to me, a relatively new one at Bethel.

A few weeks later, Jehovah's people were provided with the *Watchtower* issues of August 15 and September 1, 1932, containing a two-part article entitled "Jehovah's Organization." These articles exposed the system of elective elders as being unscriptural. They caused quite a stir, but they were one more step toward complete theocratic oversight.

In those days Brother Rutherford faced great opposition from those who were trying to drive him off the airwaves. But he was a fighter and never gave in to his religious opponents.

### Pressures Mount, Rutherford Dies

Persecution increased during the 1930's. In Nazi Germany many were being sent to concentration camps and killed because of their faith. Even in the United States some brothers were tarred and feathered; others were forced to swallow castor oil. Property was destroyed, and children were expelled from school.

During 1941 Brother Rutherford began to fail in health, but he still had tremendous drive and unfailing leadership. To those of us who knew him well, his deteriorating health was sadly obvious. He had lost so much weight that his clothes hung on him loosely. Although his body was dying, his mind was alert and his enthusiasm for the truth and the proclaiming of Jehovah's name never waned.

After breakfast one morning in the late fall of 1941, he confided to the family that he was to have a serious operation. He spoke encouragingly to the family for some time, concluding: "So if God wills, I will see you again. If not, I know you boys will keep up the fight." There was not a dry eye in the family, and we never did see him again. He left that day for California where he died January 8, 1942.

Over the years, there were so many vicious attacks on Brother Rutherford, but such charges were like steam in a gale to us who worked with him and almost daily heard him provide spiritual instruction during morning worship. We knew him for what he really was—one of Jehovah's Witnesses. What more could be said?

### New Assignments

Not long after Nathan H. Knorr became president, he called a few of us to his office, outlined plans for reviving visitations of the Society's representatives to the congregations, and asked if we would like to share. I accepted and began the traveling work in 1942. We were designated "servant to the brethren," which designation was later changed to "circuit servant."

In May 1948, at a district convention in Houston, Texas, Brother Knorr called me to his office. After a few preliminaries regarding the work in the area and my health, he asked: "Are you thinking about getting married?"

Well, I could not truthfully say no, and by the same token I could not say yes. So I answered: "Brother, I have been thinking about it since I was five years old." That still left me in a kind of neutral position. Brother Knorr then explained that the Society had acquired a schooner, and he asked if I would like to go in the missionary service on the boat.

That is how I came to be, in November 1948, at the wheel of the *Sibia* on that extremely stormy night off Cape Hatteras.

### Witnessing in the Islands

In a few days we made it to the Bahamas where we found the people so very hospitable and hungry for Bible truth. We witnessed on all the larger islands, visiting some of them several times during the seven months we were there. Then we headed for the Virgin Islands, witnessing throughout this island group.

One night on St. Martin, the mayor, or commissioner of the island, came up to me and said: "Until a couple of weeks ago, as I would walk around town, all that you would hear talked about were cockfights and women. Now everywhere I go I hear them talking about Jehovah and the Bible. You Jehovah boys have done a good job, and I thank you for it."

I was privileged to give the first Memorial talk ever delivered on St. Vincent. Afterward a woman remarked: "Mr. Brown would have loved to have heard that talk, but he lives far way." I was told the general direction, and early the next morning, I started out to find the village.

There were no roads, just trails. I walked for hours, asking directions from time to time. Utterly tired, at about two in the afternoon I came to a little clearing with a few huts scattered about. I decided to go over to one and rest. As I drew nearer, I saw lettering over the top of the door, "Kingdom Hall of Jehovah's Witnesses." My weariness came off like a cloak.

Soon a man came by and asked if he could help me. "How can I get in touch with the people that built this little hall?" I inquired.

"I am one of them," he said.

I told him I was from the *Sibia*, but it didn't seem to mean a thing to him. So I said, "Don't you know? The Jehovah

boat." Then he could hardly keep his feet on the ground, he was so happy. Shortly, I learned how the hall came to be built.

"When I go to Trinidad," he explained, "they tell me about the truth. And I come back and tell the other people." He asked if I would like to give a talk.

"I'd be glad to," I said. So he blew into a conch shell, and pretty soon the little hall was full and people were standing at the window spaces. I gave the talk, and then a *Watchtower* study was held, conducted beautifully! After all of this, the brother invited me to his home for a meal. The sun was getting low, and I told them I had to go. They escorted me back by a much shorter route. After they left me, I still had a few more miles to go to the boat, but it was a beautiful night.

### Back to Bethel

The first large Yankee Stadium convention was held in 1950. We on the *Sibia* were invited to attend. While in New York, I was assigned again to the traveling work in the United States. After a few years, I got sick and was called back to Bethel in 1956. My health gradually improved, but I remained at Bethel.

One time when Brother Knorr was talking about the need of more missionaries in Africa, I suggested he send me there. However, he reminded me of my age and the number of times I had been in the hospital, and he told me I had better stay where I could get some attention if I needed it.

Now at 79 years of age, and with almost 56 years of full-time service to look back on, it is a joy to know I entered such service in my youth. Often, after returning from meetings or from work, I sit in my comfortable room at Bethel and think back on the events of the past 60 years. Truly, I have been blessed due to my conforming to Jehovah's ways.



# Do You Effectively Reason From the Scriptures?

"According to Paul's custom he went inside to them, and for three sabbaths he reasoned with them from the Scriptures."—ACTS 17:2.

**H**OW precious God's Word is! It answers vital questions that no other source can. What the Bible provides is not merely another opinion about life; it is *the truth*. In his Word, Jehovah tells us what he requires of us, and all his requirements are for our good.—Psalm 19:7-11; Isaiah 48:17.

<sup>2</sup> Because Jehovah's Witnesses are convinced that the Bible truly is from God and that what it contains has power to influence people for good, they earnestly advocate its contents to others. (Hebrews 4:12) When they share in the public ministry, they want people to realize that the message they proclaim is not of their own originality but is from God's own Word. So they make direct use of the Bible, actually reading from it to others whenever possible. Are you personally using

the Bible in this way? Can you reason with sincere people from the Scriptures in such a way that they are helped to understand and accept what it teaches? —2 Timothy 2:15.

<sup>3</sup> The importance of telling people what God says instead of giving them one's personal opinion was highlighted during the time of the prophet Jeremiah. That period of history was prophetic of our own day. The majority of prophets in Jerusalem at that time were making pronouncements that they thought the people wanted to hear, but they were not loyally declaring the word of Jehovah. Concerning them, Jehovah said: "The vision of their own heart is what they speak—not from the mouth of Jehovah." And he forcefully added: "The one with whom my own word is, let him speak forth my word truthfully."—Jeremiah 23:16-28.

1. Why is the Bible precious to us?
2. (a) When we witness to others, how can we impress on them the source of our message?  
(b) What questions are we encouraged to consider personally?

- 3, 4. (a) How was the importance of speaking God's own word emphasized in Jeremiah's day?  
(b) To whom and to what do we want to direct people whom we teach?

<sup>4</sup> Jeremiah did 'speak Jehovah's word truthfully.' We, too, should feel the obligation to adhere closely to the Scriptures when we teach others. We do not want people to become disciples of us. We want them to be worshipers of Jehovah, to walk in the footsteps of Jesus Christ, and to appreciate the organization through which Jehovah is leading his servants today.—Compare 1 Corinthians 1:11-13; 3:5-7.

<sup>5</sup> Jesus himself said: "What I teach is not mine, but belongs to him that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality. He that speaks of his own originality is seeking his own glory." (John 7:16-18) Even the perfect Son of God was careful to avoid speaking of his own originality. How much more so we should be! How appropriate, therefore, that elders must be "holding firmly to the faithful word" in their art of teaching! (Titus 1:9) How fitting, too, the counsel at 2 Timothy 4:2: "Preach the word!" That is the standard to which we adhere inside the congregation and when sharing in the field ministry outside.

<sup>6</sup> But this does not mean that we should simply read verses from the Bible and say no more. If people are to grasp the full significance of the texts, it is important for them to discern their application. That was true of the Ethiopian eunuch referred to at Acts 8:26-38. The man was reading the prophecy of Isaiah, but he did not understand what it meant. Yet, once his questions were answered, when he grasped the significance of what he had been reading and realized how it affected him personally, he became a Christian.

5. How does John 7:16-18 provide guidance  
(a) for elders? (b) for all of us as we share in the field ministry?

6. In addition to our reading verses from the Bible, what is usually needed? Illustrate.

We should provide similar help for truth seekers today and should always exercise care to handle the word of truth aright.

### How Jesus Used the Scriptures

<sup>7</sup> Jesus Christ set the finest example in using the Scriptures effectively. (Matthew 7:28, 29; John 7:45, 46) Analyzing his manner of teaching can help us to improve our ability to reason from the Scriptures. Consider the following examples:

<sup>8</sup> In Luke chapter 10, verses 25-28, we read about "a certain man versed in the Law" who sought to test Jesus out by asking: "Teacher, by doing what shall I inherit everlasting life?" How would you have replied? What did Jesus do? He could easily have given a direct answer, but he realized that the man already had a definite viewpoint on the matter. So Jesus asked him how *he* would answer the question, saying: "What is written in the Law? How do *you* read?" The man answered: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole strength and with your whole mind,' and, 'your neighbor as yourself.'" Jesus responded: "You answered correctly," and then, paraphrasing a portion of Leviticus 18:5, he said: "Keep on doing this and you will get life." On another occasion Jesus himself quoted those two commandments in answer to a question. (Mark 12:28-31) But this time the man with whom he was speaking knew the Mosaic Law and apparently wanted to see if Jesus agreed with what he had learned from it. Jesus let him have the satisfaction of giving the answer himself.

7. Whose example outstandingly can help us to improve our ability to reason from the Scriptures?

8. (a) What question did "a certain man versed in the Law" ask Jesus? (b) How did Jesus handle that question, and why?

<sup>9</sup> Nevertheless, that man was missing the full import of the scriptures he quoted. Thus, "wanting to prove himself righteous, the man said to Jesus: 'Who really is my neighbor?'" By way of reply, Jesus did not quote more scriptures. He did not simply give a definition to which the man might have taken exception. Instead, he used an illustration—an excellent one that really fitted the man's needs, an illustration that would help him to reason on the meaning of the scripture. Jesus told about a neighborly Samaritan who came to the aid of a traveler who had been robbed and beaten, whereas a priest and a Levite did not. This was an illustration that made the expression "neighbor" take on a meaning that this man had never before discerned, and it did so in a manner designed to reach the heart. Then, as Jesus concluded, he asked a question to make sure that the man got the point, and he urged him to apply in his own life what they had discussed.—Luke 10:29-37.

<sup>10</sup> What can we learn from that example of teaching? Did you observe the following? (1) Jesus directed attention to the Scriptures for the answer to the man's opening question. (2) The man was invited by Jesus to express himself, and warm commendation was given when a discerning comment was made. (3) Jesus made sure that the connection between the question and the scriptures was kept in focus, as shown in verse 28. (4) An illustration with heart appeal was used to make sure that the man did not miss the real import of the answer. Following that pattern can help us to reason effectively with others from the Scriptures.

9. (a) What did Jesus do to help the man get the sense of one of the scriptures he had quoted? (b) Why was that method effective?

10. (a) What can we learn from that example of Jesus' teaching? (b) How might we apply some of those points when using our current Topic for Conversation in the field ministry?

### "Teacher, You Spoke Well"

<sup>11</sup> In Luke chapter 20, verses 27-40, is recorded another outstanding example of effective use of God's Word. Some of the Sadducees had approached Jesus with a question. They presented Jesus with a situation that they thought showed the foolishness of believing that the dead would live again. They told about a woman who had been the wife of seven husbands, one after the other. "In the resurrection, of which one of them does she become the wife?" they asked. The answer that Jesus gave obviously was not at all what they expected. They evidently had never even considered the possibility that those resurrected would not marry but, in this respect, would be like the angels. Yet, more was needed in order to make the answer persuasive.

<sup>12</sup> Jesus realized that the real problem of the Sadducees was that they did not believe in the resurrection. So he directed special attention to that. His argument was drawn from the writings of Moses, from Exodus 3:6, which the Sadducees professed to believe. He reasoned: "That the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob.'" But could the Sadducees see an allusion to the resurrection in those words? Not until Jesus added: "He is a God, not of the dead, but of the living, for they are all living to him." It was obvious: Lifeless objects as well as people can have a Creator, but only *living people* can have a God, One who is their object of devotion and worship. If Abra-

11. (a) When the Sadducees asked Jesus a question about marriage in relation to the resurrection, what was the pointed answer that he gave? (b) Why did he not stop with that?

12. (a) What reasoning did Jesus use to support belief in the resurrection? (b) Why was it particularly appropriate for the Sadducees?

ham, Isaac, and Jacob were simply dead and buried, with no further life prospects, Jehovah might have said to Moses, 'I was their God.' But that is not what he said. After hearing how Jesus reasoned from the Scriptures on this matter, is it any wonder that some of the scribes responded: "Teacher, you spoke well"?

<sup>13</sup> How can you acquire or further develop such an ability to reason from the Scriptures? A number of things are important: (1) You must have sound *knowledge of the Scriptures*. Regular personal study and meeting attendance are important factors in gaining that knowledge. (2) You need to take time for *meditation*, mentally exploring truths from various standpoints and building up your appreciation for them. (3) When studying, seek not only explanations of scriptures but also *Scriptural reasons* for those explanations. Make note of these alongside the texts you want to discuss. (4) Consider how you would explain scriptures to *various types of people*. (5) Give thought to how you might illustrate certain points. All these things are of value in cultivating the ability to reason from the Scriptures.

### Reasoning Adapted to the Audience

<sup>14</sup> The apostle Paul, too, was a fine teacher, one from whom we can learn. For a time the physician Luke traveled with him, and his description of Paul's activity is noteworthy. He reports: "They . . . came to Thessalonica, where there was a synagogue of the Jews. So according to Paul's custom he went inside to them, and for three sabbaths he *reasoned with them from the Scriptures*, explaining and proving by

13. What suggestions given here can help us to develop the ability to reason from the Scriptures? Explain why you feel each is important.
14. What noteworthy aspects of Paul's teaching method are drawn to our attention at Acts 17: 2, 3?

references that it was necessary for the Christ to suffer and to rise from the dead, and saying: 'This is the Christ, this Jesus whom I am publishing to you.'" What was the result? Jehovah blessed Paul's efforts. "Some of them became believers . . . and a great multitude of the Greeks who worshiped God and not a few of the principal women did so." The method of teaching employed by Paul is especially noteworthy: He did more than *read* the Scriptures; he *reasoned* from them, and he adapted his reasoning to his audience. He did not simply *tell* them the good news, but he *explained* it and presented *proof* from the inspired Word of God. (Acts 17:1-4) Consider two examples of Paul's method of teaching:

<sup>15</sup> In Acts 13:16-41 is presented a discourse that Paul gave to a Jewish audience in Antioch of Pisidia. He first endeavored to establish a common ground with his audience. (See verses 16, 17.) Why did he do that? Because it would help them to be willing to reason on the subject he was going to present. He did not introduce himself as a member of the Christian congregation with a message for them about Jesus Christ. He was talking to Jews, so he took into account their thinking. He acknowledged that his audience was made up of people who feared God, and he indicated that he, like most of them, was a Hebrew by birth. He also reviewed significant portions of Israel's history. But how did he maintain a common ground with them when speaking about Jesus Christ?

<sup>16</sup> Paul introduced Jesus as an offspring of David and as one identified by John the

15. (a) When speaking to a Jewish audience in Antioch of Pisidia, how did Paul endeavor to get on a common ground with them? (b) Why do you feel that getting on a common ground is important in our witnessing?

16. How did Paul maintain a common ground when he spoke to those Jews about Jesus?

Baptizer, whom the people generally acknowledged to have been a prophet of God. (Acts 13:22-25; Luke 20:4-6) But Paul knew that his audience was aware that Jesus had been rejected by the rulers in Jerusalem, so the apostle himself brought this matter up and explained that even the rejection and execution of Jesus were in fulfillment of prophecy. (Acts 13:27-29) He pointed out that God himself had then acted on behalf of Jesus by raising him from the dead and that there were eyewitnesses among the Jews of the fact that Jesus had been raised. (Acts 13:30, 31) Paul was well aware that this could be a difficult matter for many to accept, so he explained that what he was talking about was "the good news about the promise made to the forefathers." He demonstrated that this was the case, quoting first from Psalm 2:7, then Isaiah 55:3, and finally Psalm 16:10. He reasoned on the last of those texts, showing that it could not have been fulfilled in David because he "did see corruption." So it must apply to the one who "did not see corruption" because of having been raised up from the dead by God. (Acts 13:32-37) Having presented that point, Paul delivered a motivating conclusion. He knew that it was vital for the people to take seriously what they were hearing. Many responded favorably.—Acts 13:38-43.

<sup>17</sup> When speaking to a *non-Jewish* audience, Paul employed similar teaching principles. So, in the Areopagus in Athens, Greece, he adapted his presentation to the circumstances and thinking of Athenians. Endeavoring to establish a common ground with that audience, he commended them because they were religiously devout people. He mentioned an altar in the city, one inscribed "To an Unknown God." This

17. (a) Why was Paul's presentation of the truth in Athens different? (b) What can we learn from what he did on that occasion?

God, Paul declared, was the One that he was publishing. (Acts 17:22, 23) Having done that, he paraphrased portions of the inspired Scriptures and proceeded to reason with them on the basis of these. And, having some knowledge of Greek literature, Paul also quoted their poets, not as his authority, but to show that certain matters he was discussing were acknowledged in their own literature. As a result, some became believers.—Acts 17:24-31, 34.

<sup>18</sup> The good news that Paul preached in Athens was the same message that he delivered in Antioch. The differences in style of presentation were because he recognized what was needed in order to reason with people. He cared deeply enough about them to put forth the added effort required in order to do that. And such effort brought good results. May we, too, put forth the effort needed and seek God's blessing upon our effort to reason with others from the Scriptures, so that we may share the good news with people of all sorts.—1 Corinthians 9:19-23.

18. What can help us to get good results in our efforts to reason with others from the Scriptures?

### What Have We Learned?

- Why is it important to make direct use of the Bible in our ministry?
- At Luke 10:25-37, what fine principles of teaching are illustrated?
- What practices can help us to develop the ability to reason from the Scriptures?
- To what extent might the background of people influence the way we endeavor to reason with them?

# NEW FIELD-MINISTRY HANDBOOK

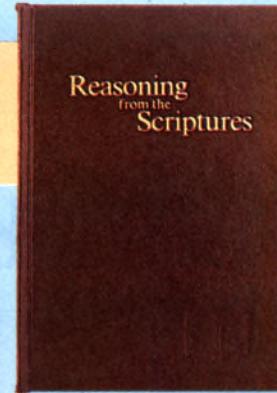
**A**T HUNDREDS of "Integrity Keepers" District Conventions during 1985-86, a new field-ministry handbook was released in many languages. It is for use in helping people to get the satisfying answers that the Bible gives to their questions. This is a 448-page book entitled *Reasoning From the Scriptures*. What are some of its features?

□ "Introductions for Use in the Field Ministry." These have been gathered from circuit and district overseers, pioneers, and elders who have had many years of experience and who get good results in their ministry.

□ "How You Might Respond to Potential Conversation Stoppers." "I'm not interested," "I have my own religion," "I'm busy," and many more are dealt with here. If these objections are hindering you from giving a witness in your territory, you will find helpful fresh approaches here. This section also contains practical information regarding conversations with Buddhists, Hindus, Jews, and Muslims.

□ Over 70 main subject headings. Included are "Abortion," "Drugs," "Sex," "Spiritism," "Holidays," "Rapture," "Reincarnation," "Trinity," and many more. Under these are suggestions as to how to answer questions of the sort that frequently are asked now in the 1980's. For example: "How can we be sure the Bible has not been changed?" "Does everyone have a predetermined 'time to die'?" "Why does God permit suffering?" There are also suggestions on how you might reason with a person who says: "Men wrote the Bible," "I have my own concept of God," "I live a good life. I treat my neighbors right. That's enough religion for me," and scores more. These have been gathered from 18 countries. Use of the handbook can help you to benefit from the experience that others have acquired over a period of decades in reasoning from the Scriptures.

□ This book has not been prepared to help anyone "win arguments" with people who show no respect for the truth. Rather, it provides valuable information that is meant to be



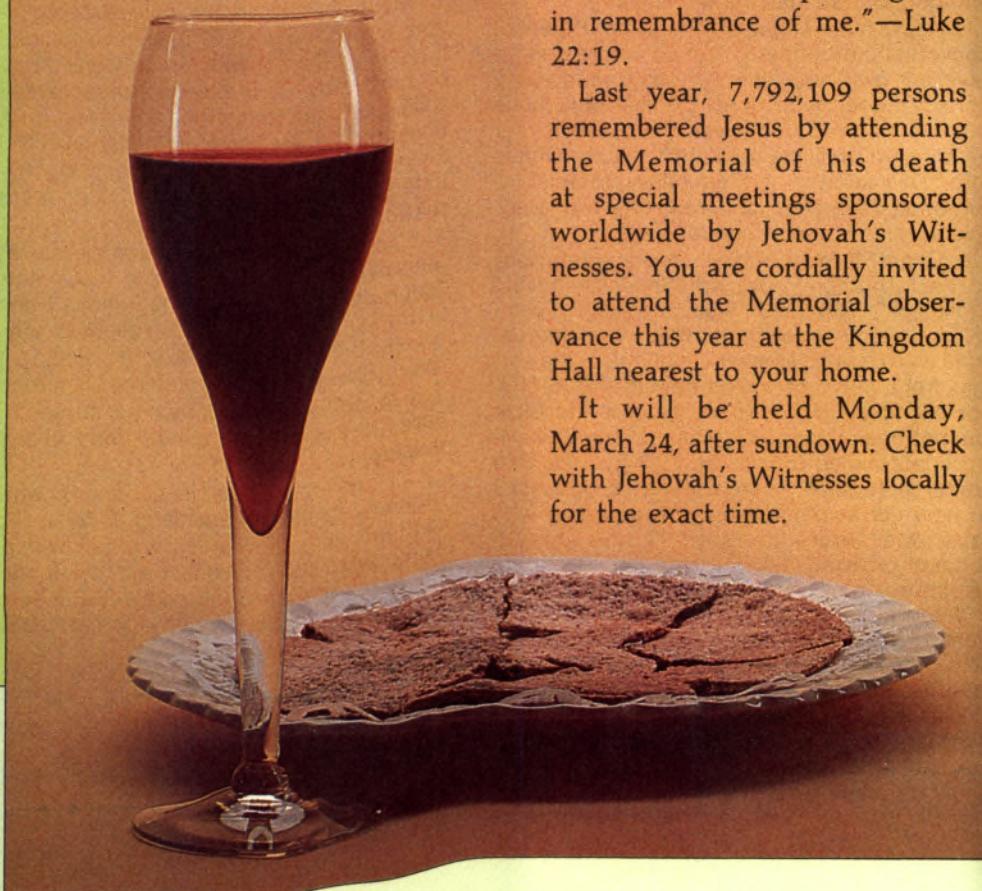
used in reasoning with individuals who will allow you to do so. Some of them may ask questions to which they really want satisfying answers. Others, in the course of conversation, may simply state their own beliefs, and they may do so with some conviction. But perhaps they are reasonable persons who are willing to listen to another viewpoint. If so, this book can be very helpful in sharing with them a clear presentation of Bible truth. Do not hesitate to show them what the book contains and read from it with them.

□ In harmony with the example set by the apostle Paul when preaching in Greece, appropriate use is made of quotations from secular history, encyclopedias, religious reference books, Bible-language lexicons, and so forth. Everything is right there at your fingertips.

□ A seven-page index of subjects and scriptures is included to help you find answers quickly.

□ Carry this valuable handbook with you regularly in the field ministry. Offer it to Bible students who show a desire to talk with others about what they have learned. It will not ordinarily be offered to the public. But if someone asks if he may have a copy, do not hesitate to obtain one for him.

## *A Night of* **Remembrance**



**D**uring a simple ceremony, Jesus Christ used wine and unleavened bread as symbols of the sacrifice that he was about to make for mankind.

When instituting this celebration, he said: "Keep doing this in remembrance of me."—Luke 22:19.

Last year, 7,792,109 persons remembered Jesus by attending the Memorial of his death at special meetings sponsored worldwide by Jehovah's Witnesses. You are cordially invited to attend the Memorial observance this year at the Kingdom Hall nearest to your home.

It will be held Monday, March 24, after sundown. Check with Jehovah's Witnesses locally for the exact time.