

## WEEK STARTING MARCH 17

Song 113 and Prayer

### ❑ **Congregation Bible Study:**

cl chap. 4 ¶10-18 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Genesis 43-46 (10 min.)

**No. 1:** Genesis 44:18-34 (4 min. or less)

**No. 2: Who Will Be Included in the Earthly Resurrection?**—rs p. 339 ¶13—p. 340 ¶13 (5 min.)

**No. 3: Abijah—Do Not Stop Leaning Upon Jehovah**—it-1 p. 23, Abijah No. 5 (5 min.)

### ❑ **Service Meeting:**

Song 61

**15 min: Demonstrate Tactfulness When Preaching.** Discussion based on the *Ministry School* book, page 197, paragraph 1, to page 199, paragraph 4. Have a realistic demonstration showing a publisher responding to a common objection without using tact. Then have another demonstration showing the publisher replying to the same objection in a tactful manner.

**15 min: “Will You Seize the Opportunity?”** Questions and answers. Invite audience to relate how they plan to consider the special Memorial Bible reading. Outline local arrangements for the Memorial.

Song 8 and Prayer

## Will You Seize the Opportunity? Upcoming Memorial Enables Us to Show Gratitude

<sup>1</sup> The Memorial on April 14 presents a unique opportunity to cultivate and demonstrate gratitude for Jehovah’s goodness. The account at Luke 17:11-18 indicates how Jehovah and Jesus view gratitude. Sadly, only one of the ten cured lepers seized the opportunity to express thanks. In the future, the gift of the ransom will bring about a complete healing

1. What special opportunity does the Memorial present?

of all maladies, making everlasting life a reality! No doubt, we will then thank Jehovah daily for such blessings. But how can we show our gratitude during the coming weeks?

<sup>2</sup> **Cultivate Gratitude:** Feelings of gratitude are generated by thoughts. To help us build our appreciation for the ransom, a schedule for the special Memorial Bible reading can be found in a number of places, such as in appendix B12 of the revised *New World Translation*, the calendar, and *Examining the Scriptures Daily*. Why not consider this information as a family? Doing so will heighten our appreciation for the ransom. This, in turn, will have a positive effect on our conduct.—2 Cor. 5:14, 15; 1 John 4:11.

<sup>3</sup> **Demonstrate Gratitude:** Gratitude is proved by action. (Col. 3:15) The grateful leper made the effort to find Jesus and thank him. Doubtless, he also spoke enthusiastically about his miraculous healing to others. (Luke 6:45) Will gratitude for the ransom move us to share zealously in the campaign to publicize the Memorial? Auxiliary pioneering or increasing our share in the ministry during the Memorial season is another fine way to demonstrate thankfulness. On the evening of the Memorial, an appreciative heart will motivate us to welcome visitors and to make ourselves available to answer their questions.

<sup>4</sup> Will this Memorial be our last? (1 Cor. 11:26) We do not know. But we do know that once it passes, gone will be a unique opportunity to show gratitude. Will you seize it? May the appreciative words of our mouth and the meditation of our heart bring pleasure to Jehovah, the generous Provider of the ransom.—Ps. 19:14.

2. How may we cultivate gratitude for the ransom?

3. In what ways can we demonstrate our gratitude during the Memorial season?

4. How can we make this Memorial one without regrets?

*Grateful for God's Word*

(Philippians 2:16)



Je - ho - vah, our Fa - ther, we want to ex - press  
 En - dowed are its pag - es with hu - man ap - peal.  
 Your word has such pow - er to reach deep in - side,



How grate - ful we are that your Word we pos - sess!  
 Your proph - ets were like us; they felt what we feel.  
 Yes, e - ven the spir - it and soul to di - vide.



Its writ - ers you in - spir - ed to tell your ver - y thought.  
 We gath - er faith and cour - age by learn - ing of their lives.  
 It search - es our in - ten - tions and mo - tives of our hearts.



By Scrip - ture we're guid - ed; by you we are taught.  
 Our heart it re - fresh - es; our soul it re - vives.  
 It of - fers cor - rec - tion and wis - dom im - parts.

might apply his hand to a wide range of tasks requiring varying degrees of strength or finesse, so God can use his spirit to accomplish any purpose—such as creating the infinitesimal atom or parting the Red Sea or enabling first-century Christians to speak in foreign tongues.

<sup>9</sup> Jehovah also exerts power through his authority as Universal Sovereign. Can you imagine having millions upon millions of intelligent, able subjects eager to do your bidding? Jehovah wields such ruling power. He has human servants, in Scripture often likened to an army. (Psalm 68:11; 110:3) A human is a weak creature, though, compared with an angel. Why, when the Assyrian army attacked God’s people, a single angel killed 185,000 of those soldiers in one night! (2 Kings 19:35) God’s angels are “mighty in power.”—Psalm 103:19, 20.

<sup>10</sup> How many angels are there? The prophet Daniel had a vision of heaven in which he saw well over 100 million spirit creatures before Jehovah’s throne, but there is no indication that he saw the entire angelic creation. (Daniel 7:10) So there may be hundreds of millions of angels. God is thus called Jehovah of armies. This title describes his powerful position as Commander of a vast, organized array of mighty angels. Above all these spirit creatures, he has placed one in charge, his own beloved Son, “the first-born of all creation.” (Colossians 1:15) As the archangel—chief over all the angels, seraphs, and cherubs—Jesus is the mightiest of all of Jehovah’s creations.

<sup>11</sup> Jehovah has yet another means of exerting power. Hebrews 4:12 says: “The word of God is alive and exerts

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9. How extensive is Jehovah’s ruling power?

10. (a) Why is the Almighty called Jehovah of armies? (b) Who is the mightiest of all of Jehovah’s creations?

11, 12. (a) In what ways does God’s word exert power? (b) How did Jesus attest to the extent of Jehovah’s power?

power.” Have you observed the phenomenal power of God’s word, or spirit-inspired message, now preserved in the Bible? It can strengthen us, build up our faith, and help us make profound changes in ourselves. The apostle Paul warned fellow believers against people engaged in grossly immoral life-styles. Then he added: “Yet that is what some of you were.” (1 Corinthians 6:9-11) Yes, “the word of God” had exerted its power in them and helped them to change.

<sup>12</sup> Jehovah’s power is so immense and his means of exerting it are so effective that nothing can stand in his way. Jesus said: “With God all things are possible.” (Matthew 19:26) To what purposes does Jehovah direct his power?

### **Power Guided by Purpose**

<sup>13</sup> Jehovah’s spirit is something far greater than any physical force; and Jehovah is no impersonal force, a mere source of power. He is a personal God in full control of his own power. What, though, moves him to use it?

<sup>14</sup> As we shall see, God uses power to create, to destroy, to protect, to restore—in short, to do whatever suits his perfect purposes. (Isaiah 46:10) In some instances, Jehovah uses his power to reveal important aspects of his personality and standards. Above all, he directs his power to fulfill his will—to vindicate his sovereignty and sanctify his holy name by means of the Messianic Kingdom. Nothing can ever thwart that purpose.

<sup>15</sup> Jehovah also uses his power to benefit us as individuals. Note what 2 Chronicles 16:9 says: “As regards Jehovah, his eyes are roving about through all the earth to show

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13, 14. (a) Why can we say that Jehovah is no impersonal source of power? (b) In what ways does Jehovah use his power?

15. Jehovah uses his power for what purpose in connection with his servants, and how was this demonstrated in Elijah’s case?

his strength in behalf of those whose heart is complete toward him." Elijah's experience, mentioned at the outset, is a case in point. Why did Jehovah give him that awesome demonstration of divine power? Well, wicked Queen Jezebel had vowed to have Elijah executed. The prophet was on the run, fleeing for his life. He felt alone, frightened, and discouraged—as if all his hard work had been in vain. To comfort the troubled man, Jehovah vividly reminded Elijah of divine power. The wind, the earthquake, and the fire showed that the most powerful Being in the universe was there with Elijah. What had he to fear from Jezebel, with the almighty God on his side?—1 Kings 19:1-12.\*

<sup>16</sup> Although now is not his time for performing miracles, Jehovah has not changed since Elijah's day. (1 Corinthians 13:8) He is just as eager today to use his power in behalf of those who love him. True, he dwells in a lofty spirit realm, but he is not far off from us. His power is limitless, so distance is no barrier. Rather, "Jehovah is near to all those calling upon him." (Psalm 145:18) Once when the prophet Daniel called upon Jehovah for help, an angel appeared before he had even finished praying! (Daniel 9:20-23) Nothing can prevent Jehovah from helping and strengthening those whom he loves.—Psalm 118:6.

### **Does God's Power Make Him Unapproachable?**

<sup>17</sup> Should God's power cause us to fear him? We must

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\* The Bible states that "Jehovah was not *in* the wind . . . , the quaking . . . , the fire." Unlike worshippers of mythical nature gods, Jehovah's servants do not look for him within the forces of nature. He is far too great to be contained within anything that he has created.—1 Kings 8:27.

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16. Why can we take comfort in contemplating Jehovah's great power?

17. In what sense does Jehovah's power promote fear in us, but what kind of fear does it not promote?

answer both yes and no. Yes, in that this attribute gives us ample reason for godly fear, the profound awe and respect we discussed briefly in the preceding chapter. Such fear, the Bible tells us, is “the beginning of wisdom.” (Psalm 111:10) We also answer no, however, in that God’s power gives us no reason to feel a morbid dread of him or to shy away from approaching him.

<sup>18</sup> “Power tends to corrupt; absolute power corrupts absolutely.” So wrote English nobleman Lord Acton in 1887. His statement has often been repeated, perhaps because so many people see it as undeniably true. Imperfect humans often abuse power, as history has confirmed again and again. (Ecclesiastes 4:1; 8:9) For this reason, many mistrust the powerful and withdraw from them. Now, Jehovah has absolute power. Has it corrupted him in any way? Certainly not! As we have seen, he is holy, utterly incorruptible. Jehovah is unlike the imperfect men and women of power in this corrupt world. He has never abused his power, and he never will.

<sup>19</sup> Remember, power is not Jehovah’s sole attribute. We have yet to study his justice, his wisdom, and his love. But we should not assume that Jehovah’s attributes come to the fore in a rigid, mechanical manner, as if he exercised only one quality at a time. On the contrary, we will see in the ensuing chapters that Jehovah *always* exercises his power in harmony with his justice, his wisdom, and his love. Think about another quality that God possesses, one that is rarely present in worldly rulers—self-restraint.

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18. (a) Why do many mistrust powerful people? (b) How do we know that Jehovah cannot be corrupted by his power?

19, 20. (a) In harmony with what other qualities does Jehovah always exercise his power, and why is this reassuring? (b) How might you illustrate Jehovah’s self-restraint, and why is it appealing to you?

provisions for the journey. This was done for them.

**26** So they loaded their grain on their donkeys and left from there. **27** When one of them opened his sack to give fodder to his donkey at the lodging place, he saw his money there in the mouth of his bag. **28** At that he said to his brothers: "My money has been returned, and now here it is in my bag!" Then their hearts sank, and trembling, they turned to one another and said: "What is this that God has done to us?"

**29** When they came to Jacob their father in the land of Ca'naan, they told him all the things that had befallen them, saying: **30** "The man who is the lord of the country spoke harshly with us<sup>a</sup> and accused us of spying on the country. **31** But we said to him, 'We are upright men. We are not spies.<sup>b</sup> **32** We are 12 brothers,<sup>c</sup> the sons of our father. One is no more,<sup>d</sup> and the youngest is now with our father in the land of Ca'naan.'<sup>e</sup> **33** But the man who is the lord of the country said to us, 'By this I will know that you are upright: Leave one of your brothers with me.<sup>f</sup> Then take something to alleviate the famine in your households and go.<sup>g</sup> **34** And bring your youngest brother to me, so that I may know that you are not spies but upright men. I will then give your brother back to you, and you may carry on trade in the land.'"

**35** As they were emptying their sacks, here was each one's bag of money in his sack. When they and their father saw their bags of money, they became afraid. **36** Jacob their father exclaimed to them: "It is I you have bereaved!<sup>h</sup> Joseph is no more,<sup>i</sup> and Sim'e-on is no more,<sup>j</sup> and you are going to take Benjamin! It is upon me

CHAP. 42  
a Ge 42:7, 9  
b Ge 42:11  
c Ge 42:13  
d Ge 37:28, 35  
e Ge 35:18, 19  
Ge 42:4  
f Ge 42:19  
g Ge 42:2  
h Ge 43:14  
i Ge 37:28, 35  
j Ge 42:24

Second Col.

a Ge 37:22  
Ge 46:9  
b Ge 43:8, 9  
Ge 44:32  
c Ge 37:31-34  
Ge 44:20  
d Ps 89:48  
Ec 9:10  
Ho 13:14  
Ac 2:27  
Re 20:13  
e Ge 37:34, 35  
Ge 44:29

CHAP. 43

f Ge 41:30  
Ac 7:11  
g Ge 42:1, 2  
h Ge 42:15  
i Ge 42:15  
j Ge 32:28  
k Ge 42:13  
l Ge 42:16  
m Ge 37:26  
Ge 42:38  
n Ge 42:1, 2  
o Ac 7:14  
p Ge 44:32

that all these things have come!" **37** But Reu'ben said to his father: "You may put to death my own two sons if I do not bring him back to you.<sup>a</sup> Give him over to my care, and I will return him to you."<sup>b</sup> **38** However, he said: "My son will not go down with you, because his brother is dead and he alone is left.<sup>c</sup> If a fatal accident should befall him on the journey you would make, then you would certainly bring down my gray hairs to the Grave<sup>\*d</sup> in grief."<sup>e</sup>

**43** Now the famine was severe in the land.<sup>f</sup> **2** So when they had finished eating the grain they had brought from Egypt,<sup>g</sup> their father said to them: "Return and buy a little food for us." **3** Then Judah said to him: "The man clearly warned us, 'You must not see my face again unless your brother is with you.'<sup>h</sup> **4** If you send our brother with us, we will go down and buy food for you. **5** But if you do not send him, we will not go down, for the man said to us, 'You must not see my face again unless your brother is with you.'<sup>i</sup> **6** And Israel<sup>j</sup> asked: "Why did you have to bring this trouble on me by telling the man that you had another brother?" **7** They replied: "The man directly inquired concerning us and our relatives, saying, 'Is your father still alive? Do you have another brother?' and we told him these facts.<sup>k</sup> How could we possibly know that he would say, 'Bring your brother down?'"<sup>l</sup>

**8** Judah then urged Israel his father: "Send the boy with me,<sup>m</sup> and let us go on our way so that we may live and not die<sup>n</sup>—we and you and our children.<sup>o</sup> **9** I will be a guarantee for his safety.<sup>\*p</sup>

**42:38** \*Or "Sheol," that is, the common grave of mankind. See Glossary. **43:9** \*Or "be surety for him."

You may hold me responsible. If I fail to return him to you and present him to you, I will have sinned against you for all time. **10** But if we had not delayed, we could have been there and back twice by now."

**11** So Israel their father said to them: "If it must be so, then do this: Take the finest products of the land in your bags\* and carry them down to the man as a gift:<sup>a</sup> a little balsam,<sup>b</sup> a little honey, labdanum, resinous bark,<sup>c</sup> pistachio nuts, and almonds. **12** Take double the money with you; and also take back the money that was returned in the mouth of your bags.<sup>d</sup> Maybe it was a mistake. **13** Take your brother and go, return to the man. **14** May God Almighty grant you pity from the man, so that he may release to you your other brother and Benjamin. But as for me, if I must be bereaved, I will be bereaved!"<sup>e</sup>

**15** So the men took this gift, and they took double the money in their hand and Benjamin. Then they rose and went on their way down to Egypt and again stood before Joseph.<sup>f</sup> **16** When Joseph saw Benjamin with them, he at once said to the man who was over his house: "Take the men to the house and slaughter animals and prepare the meal, for the men are to eat with me at noon." **17** Immediately the man did just as Joseph had said,<sup>g</sup> and he took them to Joseph's house. **18** But the men became afraid when they were taken to Joseph's house, and they began to say: "It is because of the money that was returned in our bags the last time that we are being brought here. Now they will attack us and make us slaves and take our donkeys!"<sup>h</sup>

43:11 \*Or "receptacles."

CHAP. 43

a Ge 32:20

b Jer 8:22  
Eze 27:17

c Ge 37:25

d Ge 42:25, 35

e Ge 42:36

f Ge 37:7, 9

g Ge 41:39, 40

h Ge 42:25, 35

Second Col.

a Ge 42:3

b Ge 42:27

c Ge 43:12

d Ge 42:23, 24

e Ge 43:11

f Ge 43:16

g Ge 37:7, 9  
Ge 42:6

h Ge 43:7

i Ge 37:7, 9

j Ge 35:24

k Ge 42:13

**19** So they approached the man who was over Joseph's house and spoke to him at the entrance of the house. **20** They said: "Pardon us, my lord! We did come down the first time to buy food.<sup>a</sup> **21** But when we arrived at our lodging place and began opening our bags, why, here was the money of each one in the mouth of his bag, our money in full weight.<sup>b</sup> So we would like to return it personally. **22** And we have brought more money to buy food. We do not know who placed our money in our bags."<sup>c</sup> **23** Then he said: "It is all right. Do not be afraid. Your God and the God of your father put treasure in your bags. Your money came first to me." After that he brought out Sim'e-on to them.<sup>d</sup>

**24** Then the man brought them into Joseph's house and gave them water for washing their feet, and he gave fodder for their donkeys. **25** And they prepared the gift<sup>e</sup> for Joseph's coming at noon, for they had heard that they were going to eat a meal there.<sup>f</sup> **26** When Joseph went into the house, they brought their gift to him into the house and prostrated themselves to him to the ground.<sup>g</sup> **27** After this he inquired about their welfare and said: "How is your aged father of whom you have spoken? Is he still alive?"<sup>h</sup> **28** To this they said: "Your servant our father is well. He is still alive." Then they bowed down and prostrated themselves.<sup>i</sup>

**29** When he looked up and saw Benjamin his brother, the son of his mother,<sup>j</sup> he said: "Is this your brother, the youngest one of whom you have spoken to me?"<sup>k</sup> He added: "May God show you his favor, my son." **30** Joseph then hurried out, because he was overcome with emotion for his brother, and he looked for a place to weep. So he went



into a private room and gave way to tears there.<sup>a</sup> **31** After that he washed his face and went out, now in control of himself, and he said: "Serve the meal." **32** They served him by himself and them by themselves, and the Egyptians with him ate by themselves, for the Egyptians could not eat a meal with the Hebrews, because that is a detestable thing to the Egyptians.<sup>b</sup>

**33** The brothers\* were seated before him, the firstborn according to his right as firstborn<sup>c</sup> and the youngest according to his youth, and they kept looking at one another in amazement. **34** He kept sending portions of food from his table to theirs, but he increased Benjamin's portion five times the size of the portions of all the others.<sup>d</sup> So they continued banqueting and drinking with him to the full.

**44** Later he commanded the man who was over his house: "Fill the bags of the men with as much food as they can carry, and place the money of each one in the mouth of his bag.<sup>e</sup> **2** But you must place my cup, the silver cup, in the mouth of the bag of the youngest, along with the money for his grain." So he did as Joseph had instructed.

**3** In the morning when it had become light, the men were sent away with their donkeys. **4** They had not gone far from the city when Joseph said to the man who was over his house: "Get up! Chase after the men! When you overtake them, say to them, 'Why have you repaid bad for good?' **5** Is not this what my master drinks from and uses to read omens expertly? It is a wicked thing you have done."

**6** So he overtook them and spoke these words to them.

43:33 \*Lit., "They."

CHAP. 43

a Ge 42:23, 24

b Ge 46:33, 34  
Ex 8:26

c Ge 49:3  
De 21:17

d Ge 45:22

CHAP. 44

e Ge 42:25

Second Col.

a Ge 43:12

b Ge 44:2

c Ge 43:8  
Ge 44:32

d Ge 37:7, 9

e Ge 44:5

f Ge 37:18, 28  
Ge 42:21, 22

g Ge 44:9

**7** But they said to him: "Why does my lord say such a thing? It is unthinkable that your servants would do anything like this. **8** Why, the money that we found in the mouth of our bags we brought back to you from the land of Ca'naan.<sup>a</sup> How, then, could we steal silver or gold from the house of your master? **9** If it is found with one of your slaves, let him die, and the rest of us will also become slaves to my master." **10** So he said: "Let it be as you say: The one with whom it is found will become my slave, but the rest of you will be innocent." **11** With that each one quickly lowered his bag to the ground and opened it. **12** He searched carefully, starting with the oldest and finishing with the youngest. Finally the cup was found in Benjamin's bag.<sup>b</sup>

**13** Then they ripped their garments apart, and each of them lifted his load back onto his donkey and returned to the city. **14** When Judah<sup>c</sup> and his brothers went into Joseph's house, he was still there; and they fell to the ground before him.<sup>d</sup> **15** Joseph said to them: "What is this deed that you have done? Did you not know that a man like me can expertly read omens?"<sup>e</sup> **16** At this Judah replied: "What can we say to my master? What can we speak? And how can we prove ourselves righteous? The true God has found out the error of your slaves.<sup>f</sup> We are now slaves to my master, both we and the one in whose hand the cup was found!" **17** However, he said: "It is unthinkable for me to do this! The man in whose hand the cup was found is the one who will become a slave to me.<sup>g</sup> As for the rest of you, go up in peace to your father."

18 Judah now approached him and said: "I beg you, my master, please let your slave speak a word in my master's ears, and do not become angry with your slave, for you are like Phar'aoh himself.<sup>a</sup> 19 My master asked his slaves, 'Do you have a father or a brother?' 20 So we said to my master, 'We do have an aged father and a child of his old age, the youngest.<sup>b</sup> But his brother is dead,<sup>c</sup> so he is the only remaining son of his mother,<sup>d</sup> and his father loves him.' 21 After that you said to your slaves, 'Bring him down to me so that I may see him.'<sup>e</sup> 22 But we said to my master, 'The boy is not able to leave his father. If he did leave him, his father would certainly die.'<sup>f</sup> 23 Then you said to your slaves, 'Unless your youngest brother comes down with you, you may not see my face anymore.'<sup>g</sup>

24 "So we went up to your slave my father and told him the words of my master. 25 Later our father said, 'Return and buy a little food for us.'<sup>h</sup> 26 But we said, 'We are not able to go down. If our youngest brother is with us we will go down, for we cannot see the man's face unless our youngest brother is with us.'<sup>i</sup> 27 Then your slave my father said to us, 'You well know that my wife bore but two sons to me.'<sup>j</sup> 28 But one of them left me and I said: "He must surely have been torn to pieces!"<sup>k</sup> and I have not seen him until now. 29 If you were to take this one also out of my sight and a fatal accident were to befall him, you would certainly bring down my gray hairs to the Grave<sup>l</sup> with calamity.<sup>m</sup>

30 "And now if I return to your slave my father without

44:29, 31 \*Or "Sheol," that is, the common grave of mankind. See Glossary.

## CHAP. 44

- a Ge 41:44  
Ge 45:8  
b Ge 42:13  
Ge 43:7  
c Ge 37:31-34  
d Ge 35:18, 19  
e Ge 42:15  
Ge 43:29  
f Ge 42:38  
g Ge 42:20  
h Ge 43:2  
i Ge 43:5  
j Ge 29:18  
Ge 30:22-24  
Ge 35:18, 19  
Ge 46:19  
k Ge 37:33

- l Ps 16:10  
Ec 9:10  
Ho 13:14  
Ac 2:27  
Re 20:13

- m Ge 37:34, 35  
Ge 42:38  
Ps 88:3

## Second Col.

- a Ge 43:9

## CHAP. 45

- b Ge 43:30  
c Ac 7:13  
d Ge 37:28  
Ac 7:9  
e Ge 47:23, 25  
Ge 50:20  
Ps 105:17  
f Ge 41:30  
Ge 47:18

the boy along with us, since his own life\* is bound up with this one's life,<sup>a</sup> 31 then as soon as he sees that the boy is not there, he will die, and your slaves will indeed bring down the gray hairs of your slave our father to the Grave<sup>a</sup> in grief. 32 Your slave gave a guarantee to my father for the boy, saying, 'If I fail to bring him back to you, then I will have sinned against my father forever.'<sup>a</sup> 33 So now, please, let your slave stay instead of the boy as my master's slave, in order that the boy may return with his brothers. 34 How can I return to my father without the boy along with me? I could not bear looking on when this calamity befalls my father!"

**45** At this Joseph could no longer control himself before all his attendants.<sup>b</sup> So he cried out: "Have everyone leave me!" No one else stayed with him while Joseph made himself known to his brothers.<sup>c</sup>

2 Then he began to weep so loudly that the Egyptians heard it and Phar'aoh's house heard it. 3 Finally Joseph said to his brothers: "I am Joseph. Is my father still alive?" But his brothers were unable to answer him at all, because they were astonished on account of him. 4 So Joseph said to his brothers: "Come close to me, please." With that they came close to him.

Then he said: "I am Joseph your brother, whom you sold into Egypt.<sup>d</sup> 5 But now do not be upset and do not reproach one another because you sold me here; because God has sent me ahead of you for the preservation of life.<sup>e</sup> 6 This is the second year of the famine in the land,<sup>f</sup> and there are yet five years in which there will be no plowing or harvest. 7 But God sent

44:30 \*Or "soul."

me ahead of you in order to preserve for you a remnant<sup>a</sup> on the earth\* and to keep you alive by a great deliverance. **8** So, then, it was not you who sent me here, but it was the true God, in order to appoint me as chief adviser\* to Phar'aoh and lord for all his house and ruler over all the land of Egypt.<sup>b</sup>

**9** "Return quickly to my father, and you must say to him, 'This is what your son Joseph has said: "God has appointed me lord over all Egypt.<sup>c</sup> Come down to me. Do not delay."<sup>d</sup>

**10** You must dwell in the land of Go'shen,<sup>e</sup> where you will be near me—you, your sons, your grandsons, your flocks, your herds, and everything you have. **11** I will supply you with food there, for there are yet five years of famine.<sup>f</sup> Otherwise, you and your house and everything you have will come to poverty."<sup>g</sup>

**12** You and my brother Benjamin can now see with your own eyes that I am really the one speaking to you.<sup>g</sup> **13** So you must tell my father about all my glory in Egypt and everything you have seen. Now hurry and bring my father down here."

**14** Then he embraced\* his brother Benjamin and gave way to weeping, and Benjamin wept with his arms around his neck.<sup>h</sup>

**15** And he kissed all his brothers and wept over them, and after that his brothers spoke with him.

**16** The news reached the house of Phar'aoh: "Joseph's brothers have come!" It was good in the eyes of Phar'aoh and his servants. **17** So Phar'aoh said to Joseph: "Tell your brothers, 'Do this: Load your beasts of burden and go to the land of Ca-

45:7 \*Or "in the land." 45:8 \*Lit., "as father." 45:14 \*Lit., "fell upon the neck of."

CHAP. 45

a Ge 46:26

b Ps 105:21  
Ac 7:9,10

c Ge 45:26

d Ac 7:14

e Ge 46:33,34  
Ge 47:1  
Ex 8:22  
Ex 9:26

f Ge 47:12

g Ge 42:23

h Ge 46:29

Second Col.

a Ge 47:6

b Ge 41:39,40

c Ge 45:27  
Ge 46:5

d Ge 47:9

e Ge 46:6

f Ge 43:34

g Ge 42:21,22

h Ps 105:21

i Ge 42:38  
Ge 44:27,28

j Ge 46:30

naan, **18** and take your father and your households and come here to me. I will give you the good things of the land of Egypt, and you will eat\* the richest<sup>#</sup> part of the land.<sup>a</sup> **19** And you are commanded to tell them:<sup>b</sup> "Do this: Take wagons<sup>c</sup> from the land of Egypt for your children and your wives, and you must bring your father on one of them and come here.<sup>d</sup> **20** Do not worry about your belongings,<sup>e</sup> for the best of all the land of Egypt is yours."<sup>g</sup>

**21** And the sons of Israel did so, and Joseph gave them wagons according to Phar'aoh's orders, and he gave them provisions for the journey. **22** To each of them he gave individual changes of clothing, but to Benjamin he gave 300 silver pieces and five changes of clothing.<sup>f</sup>

**23** And to his father he sent the following: ten donkeys carrying good things of Egypt and ten female donkeys carrying grain and bread and sustenance for his father for the journey. **24** So he sent his brothers off, and as they departed, he said to them: "Do not become upset with one another on the way."<sup>g</sup>

**25** Then they went up from Egypt and came into the land of Ca'naan to their father Jacob. **26** Then they reported to him: "Joseph is still alive, and he is the ruler over all the land of Egypt!"<sup>h</sup> But his heart grew numb because he did not believe them.<sup>i</sup> **27** When they went on telling him all the words that Joseph had spoken to them and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob began to revive. **28** Israel exclaimed: "It is enough! My son Joseph is still alive! I must go and see him before I die!"<sup>j</sup>

45:18 \*Or "live off." #Or "fat."

**46** So Israel took all that he had\* and departed. When he arrived at Be'er-she'ba,<sup>a</sup> he offered sacrifices to the God of his father Isaac.<sup>b</sup> **2** Then God spoke to Israel in a vision by night and said: "Jacob, Jacob!" to which he said: "Here I am!" **3** He said: "I am the true God, the God of your father.<sup>c</sup> Do not be afraid to go down to Egypt, for there I will make you into a great nation.<sup>d</sup> **4** I myself will go down with you to Egypt, and I myself will also bring you back from there,<sup>e</sup> and Joseph will lay his hand on your eyes."<sup>f</sup>

**5** After that Jacob departed from Be'er-she'ba, and the sons of Israel transported Jacob their father and their children and their wives in the wagons that Phar'aoh had sent to transport him. **6** They took along their herds and their goods, which they had accumulated in the land of Ca'naan. And so they came into Egypt, Jacob and all his offspring with him. **7** He brought with him into Egypt his sons and his grandsons, his daughters and his granddaughters—all his offspring.

**8** Now these are the names of Israel's sons who came into Egypt,<sup>g</sup> Jacob and his sons: Jacob's firstborn was Reu'ben.<sup>h</sup>

**9** The sons of Reu'ben were Ha'noch, Pal'lu, Hez'ron, and Car'mi.<sup>i</sup>

**10** The sons of Sim'e-on were Jem-u'el, Ja'min, O'had, Ja'chin, Zo'har, and Sha'ul<sup>k</sup> the son of a Ca'naan-ite woman.

**11** The sons of Le'vi<sup>l</sup> were Ger'shon, Ko'hath, and Mer-ri.<sup>m</sup>

**12** The sons of Judah<sup>n</sup> were Er, O'nan, She'lah,<sup>o</sup> Pe'rez,<sup>p</sup> and Ze'rah.<sup>q</sup> However, Er and

## CHAP. 46

- a Ge 21:31  
b Ge 31:42  
Ex 3:6  
c Ge 28:13  
d Ge 12:1, 2  
Ex 1:7  
De 26:5  
e Ge 15:16  
Ge 28:15  
Ge 47:29, 30  
Ge 50:13  
f Ge 50:1  
g Ex 1:1-4  
h Ge 35:23  
1Ch 5:1  
i Nu 26:5, 6  
j Ge 29:33  
k Nu 26:12, 13  
1Ch 4:24  
l Ge 29:34  
m 1Ch 6:16  
n Ge 29:35  
Re 5:5  
o Ge 38:2-5  
p Lu 3:23, 33  
q Ge 38:30

## Second Col.

- a Ge 38:7, 9, 10  
b Nu 26:21  
1Ch 2:5  
c Nu 26:23, 24  
1Ch 7:1  
d Ge 30:20  
e Nu 26:26  
f Ge 30:21  
g Ge 30:11  
h Nu 26:15-17  
i Ge 30:13  
j Nu 26:44, 45  
k Ge 29:24  
l Ge 30:24  
m Ge 35:18  
n Ge 41:51  
o Ge 41:52  
p Ge 41:50  
q 1Ch 7:6  
r 1Ch 8:1, 3  
s 1Ch 7:12  
t Nu 26:38-40  
u Ge 30:6  
v Nu 26:42

O'nan died in the land of Ca'naan.<sup>a</sup>

The sons of Pe'rez came to be Hez'ron and Ha'mul.<sup>b</sup>

**13** The sons of Is'sa-char were To'la, Pu'vah, Iob, and Shim'ron.<sup>c</sup>

**14** The sons of Zeb'u-lun<sup>d</sup> were Se'red, E'lou, and Jah'-le-el.<sup>e</sup>

**15** These are the sons of Le'ah, whom she bore to Jacob in Pad'dan-a'ram, together with his daughter Di'nah.<sup>f</sup> All his sons and his daughters\* numbered 33.

**16** The sons of Gad<sup>g</sup> were Ziph'i-on, Hag'gi, Shu'ni, Ez'-bon, E'ri, Ar-o'di, and A-re'li.<sup>h</sup>

**17** The sons of Ash'er<sup>i</sup> were Im'nah, Ish'vah, Ish'vi, and Be-ri'ah, and their sister was Se'-raah.

The sons of Be-ri'ah were He'ber and Mal'chi-el.<sup>j</sup>

**18** These are the sons of Zil'-pah,<sup>k</sup> whom La'ban gave to his daughter Le'ah. She bore these to Jacob: 16 persons\* in all.

**19** The sons of Jacob's wife Rachel were Joseph<sup>l</sup> and Benjamin.<sup>m</sup>

**20** There were born to Joseph in the land of Egypt Man-as'seh<sup>n</sup> and E'phra-im,<sup>o</sup> whom As'e-nath<sup>p</sup> the daughter of Pot-i'phe-ra the priest of On\* bore to him.

**21** The sons of Benjamin<sup>q</sup> were Be'la, Be'cher, Ash'bel, Ge'ra,<sup>r</sup> Na'a-man, E'hi, Rosh, Mup'pim, Hup'pim,<sup>s</sup> and Ard.<sup>t</sup>

**22** These are the sons of Rachel who were born to Jacob: 14 persons\* in all.

**23** The son\* of Dan<sup>u</sup> was Hu'shim.<sup>v</sup>

**46:15** \*Or "All the souls of his sons and daughters." **46:18** \*Or "16 souls." **46:20** \*That is, Heliopolis. **46:22** \*Or "14 souls." **46:23** \*Lit., "sons."

**46:1** \*Or "all who were his." **46:4** \*That is, to close them at Jacob's death.

24 The sons of Naph'ta-li<sup>a</sup> were Jah'ze-el, Gu'ni, Je'zer, and Shil'lem.<sup>b</sup>

25 These are the sons of Bil'hah, whom La'ban gave to his daughter Rachel. She bore these to Jacob: seven persons\* in all.

26 All those\* who descended from Jacob and went into Egypt with him, aside from the wives of Jacob's sons, were 66.<sup>c</sup> 27 Joseph's sons who were born to him in Egypt were two.\* All the people<sup>#</sup> of the house of Jacob who came into Egypt were 70.<sup>d</sup>

28 Jacob sent Judah<sup>e</sup> ahead to tell Joseph that he was on the way to Go'shen. When they came into the land of Go'shen,<sup>f</sup>

29 Joseph had his chariot prepared and went up to meet Israel his father at Go'shen. When he presented himself to him, he at once embraced him\* and wept for some time.<sup>g</sup> 30 Then Israel said to Joseph: "Now I am ready to die; I have seen your face and know that you are still alive."

31 Joseph then said to his brothers and to his father's household: "Let me go up and report to Phar'aoh<sup>g</sup> and tell him, 'My brothers and my father's household who were in the land of Ca'naan have come here to me.'<sup>h</sup> 32 The men are shepherds,<sup>i</sup> and they raise livestock,<sup>j</sup> and they have brought their flocks and their herds and all that they have.'<sup>k</sup>

33 When Phar'aoh calls you and asks, 'What is your occupation?'

34 you must say, 'Your servants have raised livestock from our youth until now, both we and our forefathers,'<sup>l</sup> so that you may dwell in the land of Go'shen,<sup>m</sup> for every herder of sheep is detestable to the Egyptians."<sup>n</sup>

46:25 \*Or "seven souls." 46:26 \*Or "All the souls." 46:27 \*Or "two souls." #Or "souls." 46:29 \*Lit., "fell upon his neck." #Or "wept on his neck again and again."

CHAP. 46

- a Ge 30:8
- b Nu 26:48, 49
- c Ge 35:10, 11
- d Ex 1:5  
De 10:22  
Ac 7:14
- e Ge 43:8  
Ge 44:18
- f Ge 45:10  
Ge 47:1
- g Ge 41:39, 40
- h Ge 45:19  
Ac 7:13
- i Ge 31:17, 18  
Ge 47:3
- j Ge 31:38
- k Ge 46:6
- l Ge 30:35, 36
- m Ge 45:17, 18  
Ge 47:27
- n Ge 43:32

Second Col.

CHAP. 47

- a Ge 46:31
- b Ge 45:10  
Ex 8:22
- c Ac 7:13
- d Ge 12:16  
Ge 26:12, 14  
Ge 31:17, 18  
Ge 46:33, 34
- e Ge 15:13  
De 26:5  
Ps 105:23  
Ac 7:6
- f Ac 7:11
- g Ge 45:10
- h Ge 45:17, 18
- i Job 14:1, 2
- j Ge 25:7  
Ge 35:28

47 So Joseph went and reported to Phar'aoh:<sup>a</sup> "My father and my brothers and their flocks and their herds and all that they possess have come from the land of Ca'naan, and they are in the land of Go'shen."<sup>b</sup>

2 He took five of his brothers and presented them to Phar'aoh.<sup>c</sup>

3 Phar'aoh said to his brothers: "What is your occupation?" They replied to Phar'aoh: "Your servants are herders of sheep, both we and our forefathers."<sup>d</sup>

4 Then they said to Phar'aoh: "We have come to reside as foreigners in the land<sup>e</sup> because there are no pastures for the flock of your servants, for the famine is severe in the land of Ca'naan.<sup>f</sup> So please let your servants dwell in the land of Go'shen."<sup>g</sup>

5 At that Phar'aoh said to Joseph: "Your father and your brothers have come here to you.

6 The land of Egypt is at your disposal. Have your father and your brothers dwell in the very best part of the land.<sup>h</sup> Let them dwell in the land of Go'shen, and if you know of any capable men among them, put them in charge of my livestock."

7 Then Joseph brought in Jacob his father and presented him to Phar'aoh, and Jacob blessed Phar'aoh. 8 Phar'aoh asked Jacob: "How old are you?"

9 Jacob said to Phar'aoh: "The years of my wanderings<sup>g</sup> are 130. Few and distressing the years of my life have been,<sup>i</sup> and they are not as long as the years of the lives of my forefathers during their wanderings."<sup>j</sup> 10 After that Jacob blessed Phar'aoh and went out from before him.

11 So Joseph settled his father and his brothers, and he gave them a possession in the

47:9 \*Or "sojourning; residing as a foreigner." #Or "sojourning; residing as foreigners."

during the thousand years except the ones who rule in heaven with Christ? No; because, if such were the case, it would mean that there was no one on behalf of whom they were serving as priests, and their domain would be a desolate globe.

*Who, then, are “the rest of the dead”?* They are all those of mankind who died as a result of Adamic sin and those who, though survivors of the great tribulation or those who may be born during the Millennium, need to be relieved of the death-dealing effects of such sin.—Compare Ephesians 2:1.

*In what sense do they not “come to life” until the end of the thousand years?* This does not mean their resurrection. This ‘coming to life’ involves much more than merely existing as humans. It means attaining to human perfection, free from all effects of Adamic sin. Notice that the reference to this in verse 5 occurs immediately after the preceding verse says that those who will be in heaven “came to life.” In their case it means life free from all effects of sin; they are even specially favored with immortality. (1 Cor. 15:54) For “the rest of the dead,” then, it must mean the fullness of life in human perfection.

### **Who will be included in the earthly resurrection?**

John 5:28, 29: “Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice [the voice of Jesus] and come out.” (The Greek word translated “memorial tombs” is not the plural form of *ta'phos* [grave, an individual burial place] or *hai'des* [gravedom, the common grave of dead mankind] but is the plural dative form of *mne-meí'on* [remembrance, memorial tomb]. It lays stress on preserving memory of the deceased person. Not those whose memory was blotted out in Gehenna because of unforgivable sins but persons remembered by God will be resurrected with the opportunity to live forever.—Matt. 10:28; Mark 3:29; Heb. 10:26; Mal. 3:16.)

Acts 24:15: “I have hope toward God . . . that there is going to be a resurrection of both the righteous and the unrighteous.” (Both those who lived in harmony with God’s righteous ways and people who, out of ignorance, did unrighteous things will be resurrected. The Bible does

not answer all our questions as to whether certain specific individuals who have died will be resurrected. But we can be confident that God, who knows all the facts, will act impartially, with justice tempered by mercy that does not ignore his righteous standards. Compare Genesis 18:25.)

Rev. 20:13, 14: “The sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds. And death and Hades were hurled into the lake of fire. This means the second death, the lake of fire.” (So, those whose death was attributable to Adamic sin will be raised, whether they were buried at sea or in Hades, the common earthly grave of dead mankind.)

See also the main heading “Salvation.”

### **If billions are to be raised from the dead, where will they all live?**

A very liberal estimate of the number of people who have ever lived on earth is 20,000,000,000. As we have seen, not all of these will be resurrected. But, even if we assume that they would be, there would be ample room. The land surface of the earth at present is about 57,000,000 square miles (147,600,000 sq km). If half of that were set aside for other purposes, there would still be just a little less than an acre (c. 0.37 ha) per person, which can provide more than enough food. At the root of present food shortages is not any inability of the earth to produce sufficient but, rather, political rivalry and commercial greed.

See also page 116, under the heading “Earth.”

## **Return of Christ**

**Definition:** Before leaving the earth, Jesus Christ promised to return. Thrilling events in connection with God’s Kingdom are associated with that promise. It should be noted that there is a difference between *coming* and *presence*. Thus, while a person’s coming (associated with his arrival or

scripts and the Bomberg edition of the Hebrew Bible of Jacob ben Hayim (1524-1525) read "Abijah."

1. A grandson of Benjamin, listed in seventh position among Becher's nine sons.—1Ch 7:8.

2. According to the Masoretic text, the wife of Hezron, a grandson of Judah by his daughter-in-law Tamar. This Abijah may have been the mother of Ashhur the father of Tekoa.—1Ch 2:4, 5, 24; see HEZRON No. 2.

3. The prophet Samuel's second son, who, together with his elder brother Joel, was appointed by his aging father to be a judge of Israel at Beer-sheba. Because they perverted judgment, accepted bribes, and extorted unjust profits, the older men of Israel demanded that Samuel appoint a king to rule over them.—1Sa 8:1-5; 1Ch 6:28.

4. A priestly descendant of Aaron, who in King David's day was recognized as head of one of the paternal houses of Israel. David divided the priesthood into 24 divisions, each to serve at the sanctuary for a one-week period every six months. The paternal house of Abijah was chosen by lot to head the eighth division and thereafter it was known as "the division of Abijah." (1Ch 24:3-10; Lu 1:5) So it is said that priest Zechariah, the father of John the Baptizer, belonged to "the division of Abijah."

5. One of Rehoboam's 28 sons, also called Abijah, who became the second king of the two-tribe kingdom of Judah and reigned from 980 to 978 B.C.E. (1Ki 14:31-15:8) He was a regal descendant of David on both his father's and his mother's side, the 16th generation from Abraham in the royal lineage of Jesus Christ. (1Ch 3:10; Mt 1:7) Of Rehoboam's 18 wives and 60 concubines, Maacah (called Micaiah in 2 Chronicles 13:2), the granddaughter of Absalom, was his most beloved and was favored above the others by having her son Abijah chosen as successor to the throne, although he was not Rehoboam's firstborn son.—2Ch 11:20-22.

With the ascension of Abijah to the throne in the 18th year of King Jeroboam I of Israel, the hostilities between the northern and southern kingdoms resumed, and war ensued. Drawn up in battle formation against Judah's chosen army of 400,000 mighty men of war were Jeroboam's 800,000 warriors. Undaunted by such odds, Abijah, in an impassioned speech, addressed himself to Jeroboam's crowd, condemning their idolatrous calf worship and reminding them that Jehovah's covenant with David was for a never-ending kingdom. "With us there is at the head the true God," declared Abijah, therefore "do not fight against Jeho-

vah . . . for you will not prove successful."—2Ch 12:16-13:12.

In the violent battle that ensued, Jeroboam's ambush was providentially thwarted and half a million of his men were destroyed, thus breaking Jeroboam's military power. Even the city of Bethel, where one of the detestable golden calves together with an apostate priesthood had been installed, was captured. And all of this, because Abijah had "leaned upon Jehovah." (2Ch 13:13-20) Nevertheless, Abijah went on walking in the sins of his father Rehoboam by allowing the high places, sacred pillars, and even the male temple prostitutes to continue in the land. "His heart did not prove to be complete with Jehovah his God." (1Ki 14:22-24; 15:3) During his lifetime he had 14 wives and 38 children, and upon his death his son Asa succeeded him upon the throne.—2Ch 13:21; 14:1.

6. The son of King Jeroboam I of Israel who died in his youth as a judgment from Jehovah. With Jeroboam's apostasy, adversity began plaguing his house, including the desperate sickness of young Abijah. Thereupon Jeroboam disguised the identity of his queen and sent her to consult the aged and blind prophet Ahijah at Shiloh. But Jehovah cannot be deceived. Through his prophet Ahijah, Jehovah declared that He would exterminate the male heirs of Jeroboam "just as one clears away the dung until it is disposed of." (1Ki 14:10; 15:25-30) Abijah, however, was the only descendant of Jeroboam who was honorably buried "for the reason that something good toward Jehovah" had been found in him.—1Ki 14:1-18.

7. The wife of King Ahaz of Judah and the mother of King Hezekiah. She was the daughter of Zechariah. At 2 Kings 18:2 her name is abbreviated as Abi.—2Ch 29:1.

8. One of the family heads of priests in the days of Zerubbabel and Jeshua following the Babylonian exile. Abijah is listed among more than 20 "heads of the priests and their brothers" who returned to Jerusalem with Zerubbabel. (Ne 12:1-7) Quite likely he was on hand at the laying of the temple foundation in the second year when the priestly services were reorganized. (Ezr 3:8-10) A generation later, in the days of Joiakim and Nehemiah, Abijah's priestly family was represented by Zichri.—Ne 12:12, 17, 26.

9. A priest, or the forefather of one, who, in the days of Nehemiah, participated in the sealing of the "trustworthy arrangement" or resolution to Jehovah. (Ne 9:38-10:8) If this was the same Abijah listed as No. 8, as suggested by some, then he would have been more than 100 years old.



# 61 *What Sort of Person I Should Be*

(2 Peter 3:11)



How can I re - pay you, what gift can I give To  
Help me to ex - am - ine, and help me to see Just



thank you, Je - ho - vah, for the life that I live? I  
what sort of per - son you de - sire me to be. Those



look in my heart with your Word as my mir - ror; The per - son I see, may you  
loy - al to you, you will loy - al - ly trea - sure; May I be a - mong those who



help me see clear - er. My life I have prom - ised in  
bring your heart plea - sure. (End)



**What do you need to do?**

Show discretion in what you say as well as how and when you say it, in order to avoid offending others needlessly.

TACT is the ability to deal with other people without giving needless offense. It involves knowing how and when to say things. This does not imply a compromising of what is right or a distortion of facts. Tact should not be confused with fear of man.—Prov. 29:25.

The fruitage of the spirit provides the finest foundation for being tactful. Thus, a person who is motivated by love does not want to irritate others; he wants to help them. One who is kind and mild-tempered is gentle in his way of doing things. The person who is peaceable seeks ways to promote good relations with others. Even when people are abrasive in their manner, an individual who is long-suffering remains calm.—Gal. 5:22, 23.

Regardless of how the Bible's message is presented, however, some people will take offense at it. Because of the wicked heart condition of the majority of first-century Jews, Jesus Christ became to them "a stone of stumbling and a rock-mass of offense." (1 Pet. 2:7, 8) In connection with his work of Kingdom proclamation, Jesus said: "I came to start a fire on the earth." (Luke 12:49) And the message of Jehovah's Kingdom, which includes the need for humans to recognize the sovereignty of their Creator, continues to be the burning issue that confronts mankind. Many people take offense at the message that God's Kingdom will soon remove the present wicked system of things. Yet, in obedience to God, we keep on preaching. While doing so, however, we keep in mind the Bible's counsel: "If possible, as far as it depends upon you, be peaceable with all men."—Rom. 12:18.

***Tactful When Witnessing.*** There are many circumstances under which we speak to others about our faith. Of course, we do so when in the field ministry, but we also seek appropriate opportunities when with relatives, workmates, and schoolmates. In all these settings, tact is needed.

**WHY IS IT IMPORTANT?**

If you are tactful, people may be inclined to listen with an open mind to the good news. Tactfulness will also help you to maintain good relations with fellow Christians.

If we present the Kingdom message in such a manner that others feel we are giving them a lecture, they may resent it. When they have not asked for help and perhaps do not feel the need for it, they may take offense at any implication that they need to be set straight. How can we avoid giving the wrong impression? Learning the art of friendly conversation can help.

Endeavor to begin the conversation by bringing up a subject that is of interest to the other person. If that person is a relative, a coworker, or a schoolmate, you may already know what interests

him. Even if you have never met the person before, you might bring up an item that you heard on the news or read in the newspaper. Such subjects usually reflect what is on the minds of many people. When you are working from house to house, be observant. Home decorations, toys in the yard, religious items, and bumper stickers on a car parked in the driveway may provide further indications as to the interests of the householder. When the householder comes to the door, listen as he expresses himself. What he says will either confirm or correct your conclusions about his interests and viewpoint and will provide further indications of what you need to consider in order to give a witness.

As the conversation unfolds, share points from the Bible and Bible-based literature that have a bearing on the subject. But do not dominate the conversation. (Eccl. 3:7)

Involve your householder in the discussion if he is willing to share. Be interested in his views and opinions. These may provide the clues you need in order to be tactful.

Before you say things, consider how they will sound to the other person. Proverbs 12:8 commends a “mouth of discretion.” The Hebrew expression used here is associated with such concepts as insight and prudence. Thus, discretion involves cautious reserve in speech as a result of thinking a matter through so as to act wisely. Verse 18 of that same chapter of Proverbs warns against “speaking thoughtlessly as with the stabs of a sword.” It is possible to uphold Bible truth without being offensive.

Simply showing discernment in your choice of terms may help you to avoid raising a barrier needlessly. If use of the term “the Bible”

#### HOW TO DO IT

Converse with people instead of lecturing them.

Give careful thought to how your intended comment will sound to the other person.

Before speaking, consider whether this is the right time to discuss a matter.

When possible, sincerely commend.

Do not overreact when objections are raised.

Avoid a self-righteous spirit; do not judge others.

raises a mental barrier, you might use an expression such as “holy writings” or “a book that is now published in more than 2,000 languages.” If you do refer to the Bible, you might ask the person his opinion of it and then take his comments into account during the rest of your conversation.

Being tactful often involves determining the right time to say things. (Prov. 25:11) You may not agree with all that the other person says, but there is no need to take issue with every unscriptural view he expresses. Do not try to tell the householder everything at once. Jesus told his disciples: “I have many things yet to say to you, but you are not able to bear them at present.”—John 16:12.

When possible, sincerely commend those to whom you speak. Even when the householder is argumentative, you may still be able to commend him for holding a certain viewpoint. The apostle Paul did this when speaking to the philosophers at the Areopagus in Athens. Philosophers were “conversing with him controversially.” How could he make his point without giving offense? Earlier he observed the many altars they had made to their gods. Instead of condemning the Athenians for their idolatrous worship, he tactfully commended them for their strong religious feelings. He said: “I behold that in all things you seem to be more given to the fear of the deities than others are.” This approach opened the way for him to present his message concerning the true God. As a result, some became believers.—Acts 17:18, 22, 34.

Do not overreact when objections are raised. Keep calm. View these as opportunities to gain some insight into the person’s thinking. You might thank him for expressing his views. What if he abruptly says: “I have my own religion”? You might in a tactful way ask: “Have you been a religious person all your life?” Then, after he responds, add: “Do you think mankind will ever be united in one religion?” This may open the way for further conversation.

Having a proper view of ourselves can help us to be tactful. We are firmly convinced of the rightness of Jehovah’s ways and the truthfulness of his Word. We speak with conviction regarding these things. But there is no reason for us to be self-righteous. (Eccl. 7:15, 16) We are grateful to know the truth and to enjoy Jehovah’s blessing, but we well know that our having his approval is a result of his

## WEEK STARTING MARCH 17

Song 113 and Prayer

### ❑ **Congregation Bible Study:**

cl chap. 4 ¶10-18 (30 min.)

### ❑ **Theocratic Ministry School:**

**Bible reading:** Genesis 43-46 (10 min.)

**No. 1:** Genesis 44:18-34 (4 min. or less)

**No. 2: Who Will Be Included in the Earthly Resurrection?**—rs p. 339 ¶3—p. 340 ¶3 (5 min.)

**No. 3: Abijah—Do Not Stop Leaning Upon Jehovah**—it-1 p. 23, Abijah No. 5 (5 min.)

### ❑ **Service Meeting:**

Song 61

**15 min: Demonstrate Tactfulness When Preaching.** Discussion based on the *Ministry School* book, page 197, paragraph 1, to page 199, paragraph 4. Have a realistic demonstration showing a publisher responding to a common objection without using tact. Then have another demonstration showing the publisher replying to the same objection in a tactful manner.

**15 min: “Will You Seize the Opportunity?”** Questions and answers. Invite audience to relate how they plan to consider the special Memorial Bible reading. Outline local arrangements for the Memorial.

Song 8 and Prayer

of all maladies, making everlasting life a reality! No doubt, we will then thank Jehovah daily for such blessings. But how can we show our gratitude during the coming weeks?

<sup>2</sup> **Cultivate Gratitude:** Feelings of gratitude are generated by thoughts. To help us build our appreciation for the ransom, a schedule for the special Memorial Bible reading can be found in a number of places, such as in appendix B12 of the revised *New World Translation*, the calendar, and *Examining the Scriptures Daily*. Why not consider this information as a family? Doing so will heighten our appreciation for the ransom. This, in turn, will have a positive effect on our conduct.—2 Cor. 5:14, 15; 1 John 4:11.

<sup>3</sup> **Demonstrate Gratitude:** Gratitude is proved by action. (Col. 3:15) The grateful leper made the effort to find Jesus and thank him. Doubtless, he also spoke enthusiastically about his miraculous healing to others. (Luke 6:45) Will gratitude for the ransom move us to share zealously in the campaign to publicize the Memorial? Auxiliary pioneering or increasing our share in the ministry during the Memorial season is another fine way to demonstrate thankfulness. On the evening of the Memorial, an appreciative heart will motivate us to welcome visitors and to make ourselves available to answer their questions.

<sup>4</sup> Will this Memorial be our last? (1 Cor. 11:26) We do not know. But we do know that once it passes, gone will be a unique opportunity to show gratitude. Will you seize it? May the appreciative words of our mouth and the meditation of our heart bring pleasure to Jehovah, the generous Provider of the ransom.—Ps. 19:14.

2. How may we cultivate gratitude for the ransom?
3. In what ways can we demonstrate our gratitude during the Memorial season?
4. How can we make this Memorial one without regrets?

## Will You Seize the Opportunity? Upcoming Memorial Enables Us to Show Gratitude

<sup>1</sup> The Memorial on April 14 presents a unique opportunity to cultivate and demonstrate gratitude for Jehovah’s goodness. The account at Luke 17:11-18 indicates how Jehovah and Jesus view gratitude. Sadly, only one of the ten cured lepers seized the opportunity to express thanks. In the future, the gift of the ransom will bring about a complete healing

1. What special opportunity does the Memorial present?

## 8

*The Lord's Evening Meal*

(Matthew 26:26-30)



Je - ho - vah, our Fa - ther in heav - en, Oh,  
We're gath - ered to - geth - er be - fore you. As



this is a most sa - cred night! It was  
sheep of your pas - ture, we came To give



Ni - san four - teen when your glo - ry was seen, Your  
praise for your love that brought Christ from a - bove, To



love, jus - tice, wis - dom, and might. The  
hon - or your most ho - ly name. We

## The Lord's Evening Meal



Pass - o - ver lamb was then eat - en, And  
keep this Me - mo - rial oc - ca - sion Fixed



Is - ra - el's tribes went forth free. Cen - t'ries  
firm - ly in heart and in mind. Thus we'll



lat - er our Lord his own life - blood out - poured To ful -  
walk ev - 'ry day as Christ showed us the way, And then



fill this di - vine proph - e - cy.  
life ev - er - last - ing we'll find.