

- Song 68 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Faithful Job Expresses His Anguish”:** (10 min.)
Job 6:1-3, 9, 10, 26; 7:11, 16—What people say in anguish may not be a true reflection of what they really are at heart (w13 8/15 19 ¶7; w13 5/15 22 ¶13)

Job 9:20-22—Job mistakenly concluded that God did not care whether he kept his faith in Him or not (w15 7/1 12 ¶2)

Job 10:12—Even when severely tested, Job said positive things about Jehovah (w09 4/15 7 ¶18; w09 4/15 10 ¶13)

- **Digging for Spiritual Gems:** (8 min.)
Job 6:14—How did Job highlight the importance of loyal love? (w10 11/15 32 ¶20)

Job 7:9, 10; 10:21—If Job hoped in a future resurrection, then why did he make the statements found in these verses? (w06 3/15 14 ¶11)

What does this week’s Bible reading teach me about Jehovah?

What points from this week’s Bible reading can I use in the field ministry?

- **Bible Reading:** Job 9:1-21 (4 min. or less)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** wp16.2 16—Mention the donation arrangement. (2 min. or less)
- **Return Visit:** wp16.2 16—Lay the groundwork for the next visit. (4 min. or less)
- **Bible Study:** fg lesson 2 ¶6-8 (6 min. or less)

LIVING AS CHRISTIANS

- Song 114
- **Use Insight When Comforting Others:** (15 min.)
Discussion. Play the video that the elders viewed at a recent Kingdom Ministry School. Then invite comments on how the two brothers were a good example of how to give encouragement when someone expresses anguish over the death of a loved one.
- **Congregation Bible Study:** ia chap. 11 ¶12-20, review on p. 98 (30 min.)
- Review Followed by Preview of Next Week (3 min.)
- Song 27 and Prayer

JOB 6-10 | Faithful Job Expresses His Anguish

Job was destitute, bereaved, and gravely ill, but he remained faithful. So Satan tried to use discouragement to break his integrity. Three “companions” arrived. First they made a public show of sympathy. Then they sat with Job in silence for seven days, not offering even one word of comfort. The speeches that followed were full of charges and harsh accusations.



6:3; 7:16; 9:20-22; 10:1, 12

Job maintained his loyalty to Jehovah despite severe pressure

- Extreme grief caused Job to have the wrong perspective. He mistakenly concluded that God did not care if he remained faithful
- Because of discouragement, Job did not consider other possible reasons for his suffering
- Though grief-stricken, Job still spoke to his accusers about his love for Jehovah

A Prayer of the Lowly One

(Psalm 4:1)

Gm Am11 D7 Gm9/Bb Gm/Bb Am7#5 D7#9/A

Je - ho - vah God, I call to you and ask you: "Hear my prayer." My
Your Word has been my com - fort and a ref - uge when I'm weak, Ex -

Gm Dm7/F Ebma7 Cm6/Eb Dm7 Bb/D

wounds are deep and slow to heal; my load is hard to bear. De -
press - ing feel - ings dear to me in words I can - not speak. Please

Cm Cn7/Bb Cn7/A A° Gm9/Bb Gm/Bb

spon - dent thoughts and dis - ap - point - ed hopes have left me weak. O
build in me the faith and trust that your Word does im - part. And

Ebma7 F9/Eb Dm7 Bb/D Cm Eb/F

God of com - fort, care for me; your fa - vor I do seek.
help me al - ways know your love is great - er than my heart.

A Prayer of the Lowly One

Chorus

The musical score is written in a 2/4 time signature with a key signature of two flats (B-flat and E-flat). It consists of four systems of music, each with a vocal line and a guitar accompaniment line. The guitar accompaniment includes chord diagrams and chord names above the staff. The lyrics are written below the vocal line.

Do raise me up; help me en-dure. When I'm in

doubt, make my hope sure. From deep de-

spair, I turn to you. Je-ho-vah

God, my strength re-new.

Chords: F7, Bb, Fm/Ab, G7sus4, G7, Cm, Cn/Bb, Cm6/A, D7, C2/E, D7/F#, Gm, Gm/F, Cm/Eb, Ebm/Gb, Bb/F, F13sus4, F7, Bb.

- 11 He raises the lowly up high,
And he raises up the dejected one to salvation.
- 12 He frustrates the schemes of the crafty,
So that the work of their hands does not succeed.
- 13 He catches the wise in their own cunning,^a
So that the plans of the shrewd are thwarted.
- 14 They meet with darkness during the day,
And they grope about at midday as if it were night.
- 15 He saves from the sword of their mouth,
Saving the poor from the hand of the strong,
- 16 So that there is hope for the lowly,
But the mouth of unrighteousness is shut.
- 17 Look! Happy is the man whom God reproves;
So do not reject the discipline of the Almighty!
- 18 For he causes pain, but binds up the wound;
He breaks apart, but heals with his own hands.
- 19 He will save you from six calamities,
Even the seventh will not harm you.
- 20 During famine he will redeem you from death,
And from the power of a sword during war.
- 21 You will be protected from the lash of the tongue,^b
And you will not fear devastation when it comes.
- 22 You will laugh at destruction and hunger,
And you will not fear the wild beasts of the earth.
- 23 For the stones of the field will not harm you,*

5:23 *Or "will have a covenant (an agreement) with you."

CHAP. 5
a 1Co 3:19

b Pr 12:18

Second Col.

CHAP. 6
a Ps 31:9

b Ec 7:7
Jas 3:2

c Pr 18:14

d Job 24:5

- And the wild beasts of the field will be at peace with you.
- 24 You will know that your tent is secure,*
And nothing will be missing when you inspect your pasture.
- 25 You will enjoy many children,
And your descendants will be as plentiful as the vegetation of the earth.
- 26 You will still be strong when you go to the grave,
Like sheaves of grain gathered in their season.
- 27 Look! We have investigated this, and it is so.
Listen and accept it."
- 6** Job then said in reply:
- 2 "If only my anguish^a could be fully weighed
And put on scales together with my calamity!
- 3 For now it is heavier than the sands of the seas.
That is why my words have been wild talk.^{*b}
- 4 For the arrows of the Almighty have pierced me,
And my spirit is drinking their venom;^c
The terrors from God are lined up against me.
- 5 Will a wild donkey^d cry out when it has grass,
Or will a bull bellow when it has fodder?
- 6 Is tasteless food eaten without salt,
Or is there flavor in the juice of a mallow?
- 7 I have^e refused to touch such things.
They are like contamination in my food.
- 8 O that my request would be realized

5:24 *Lit., "peace." 6:3 *Or "rash, reckless speech." 6:7 *Or "My soul has."

And that God would grant
my desire!

- 9** That God would be willing
to crush me,
And that he would reach
out his hand and do away
with me!^a
- 10** For even that would bring
me comfort;
I would leap for joy despite
the unrelenting pain,
For I have not denied the
sayings of the Holy One.^b
- 11** Do I have the strength to
keep waiting?^c
And what end awaits me,
that I should continue
to live?*
- 12** Is my strength like that
of rock?
Or is my flesh made of
copper?
- 13** Is there any way that I can
help myself
When all my means of
support has been driven
from me?
- 14** Anyone who withholds loyal
love from his fellow man^d
Will forsake the fear of the
Almighty.^e
- 15** My own brothers have been
as treacherous^f as a winter
stream,
Like the water of winter
streams that dry up.
- 16** They are darkened by ice,
And in them the melting
snow is hidden.
- 17** But in due season they
become waterless and
come to an end;
When it becomes hot, they
dry up.
- 18** Their course is diverted;
They flow into the desert
and vanish.
- 19** The caravans of Te'ma^g
look for them;

6:11 *Or "that I should prolong my life
(soul)."

CHAP. 6

a Nu 11:11, 15
1Ki 19:3, 4
Jon 4:3

b Le 19:2
Ho 11:9

c Job 7:6, 7
Ps 103:15, 16

d Pr 3:3
Pr 19:22
Ho 6:6
Zec 7:9

e 1Jo 3:17

f Job 19:19
Ps 38:11

g Isa 21:13, 14

Second Col.

a Job 1:14, 15

b Job 13:4

c Ps 38:11

d Job 32:11, 12

e Pr 12:18
Pr 25:11

f Job 16:2, 3
Job 21:34

g Job 10:1

h Job 31:21, 22
Mal 3:5

i Ge 37:28

The travelers from She'ba^{*a}
wait for them.

- 20** They are ashamed because
of their misplaced trust;
They come there only to be
disappointed.
- 21** For this is how you have
become to me;^b
You have seen the terror of
my calamity, and you are
afraid.^c
- 22** Have I said, 'Give me some-
thing,'
Or requested that you make
a gift for me from your
wealth?
- 23** Have I asked to be rescued
from the hand of an enemy
Or to be saved* from
oppressors?
- 24** Instruct me, and I will be
silent;^d
Help me to understand
my mistake.
- 25** Honest words are not
painful!^e
But what benefit can be
found in your reproof?^f
- 26** Are you scheming to reprove
my words,
A desperate man's sayings,^g
which the wind blows
away?
- 27** You would also cast lots over
an orphan^h
And sell* your own friend!ⁱ
- 28** So now turn and look at me,
For I would not lie to your
very faces.
- 29** Reconsider, please—do not
misjudge me—
Yes, reconsider, for my
righteousness is yet intact.
- 30** Is my tongue speaking
unjustly?
Does my palate not discern
that something is wrong?

6:19 *Or "The traveling company of
the Sabaeans." **6:23** *Lit., "redeemed."

6:27 *Or "barter over."

- 7** "Is not the life of mortal man on earth like compulsory labor, And are not his days like those of a hired worker?"^a
- 2** Like a slave, he longs for the shadow, And like a hired worker, he waits for his wages.^b
- 3** Thus I have been assigned months of futility And nights of misery have been counted out for me.^c
- 4** When I lie down I ask, "When will I get up?"^d But as the night drags on, I toss restlessly until the dawning of the day.*
- 5** My flesh is covered with maggots and clods of dirt;^e My skin is full of scabs and pus.^f
- 6** My days go by more quickly than a weaver's shuttle,^g And they come to an end without hope.^h
- 7** Remember that my life is wind,ⁱ That my eye will never again see happiness.*
- 8** The eye that sees me now will see me no more; Your eyes will look for me, but I will be gone.^j
- 9** Like a cloud that fades and vanishes, The one who goes down to the Grave* does not come back up.^k
- 10** He will not return again to his house, And his place will acknowledge him no more.^l
- 11** Therefore, I will not restrain my mouth. I will speak in the anguish of my spirit;

7:4 *Or "until morning twilight." 7:7 *Lit., "see good." 7:9 *Or "Sheol," that is, the common grave of mankind. See Glossary.

CHAP. 7

a Job 14:5, 6
Ps 39:4

b Le 19:13
De 24:15

c Ps 6:6

d Job 2:8
Job 30:17

e Job 30:19

f Job 30:30

g Ps 102:11
Ps 103:15
Ps 144:4

h Job 17:15

i Ps 89:47
Ec 2:11

j Job 7:21
Jas 4:14

k Job 10:21
Job 14:12
Ps 78:39
Ec 9:10

l Ps 103:15, 16
Ps 146:4
Ec 9:5

Second Col.

a 1Sa 1:10
Job 10:1
Pr 14:10

b Job 3:20, 21

c Ge 27:46
1Ki 19:4
Job 10:1
Jon 4:3

d Ps 62:9
Ps 144:4
Ec 6:12

e Ps 8:4
Ps 103:15
Ps 144:3

f Job 23:10

g Job 14:6

h Job 34:21
Pr 5:21
Jer 16:17
Heb 4:13
1Pe 3:12

i Ge 3:19
Ps 104:29
Ec 12:7

I will complain in my bitter distress!^{*a}

- 12** Am I the sea or a sea monster, That you should set a guard over me?
- 13** When I say, "My couch will comfort me; My bed will help ease my misery,"
- 14** Then you terrify me with dreams And frighten me with visions,
- 15** So that I* would choose suffocation, Yes, death rather than this body of mine.^{#b}
- 16** I loathe my life;^c I do not want to go on living. Leave me alone, for my days are like a breath.^d
- 17** What is mortal man that you should concern yourself with him And fix your attention* on him?^e
- 18** Why do you inspect him every morning And test him every moment?^f
- 19** Will you not look away from me And leave me alone long enough to swallow my saliva?^g
- 20** If I have sinned, how could I harm you, the Observer of mankind?^h Why have you made me your target? Have I become a burden to you?
- 21** Why do you not pardon my transgression And excuse my error? For soon I will lie down in the dust,ⁱ And you will look for me, but I will be gone."

7:11 *Or "with bitterness of my soul!" 7:15 *Or "my soul." #Lit., "than my bones." 7:17 *Lit., "set your heart."

8 Bil'dad^a the Shu'hite^b then said in reply:

2 "How long will you keep speaking like this?^c

The words of your mouth are but a mighty wind!

3 Will God pervert justice, Or will the Almighty pervert righteousness?

4 If your sons sinned against him, He let them be punished for their revolt;*

5 But if you would just look to God^d And plead with the Almighty for favor,

6 And if you were truly pure and upright,^e He would pay attention to you*

And restore you to your rightful place.

7 And though your beginning was small, Your future would be great.^f

8 Ask, please, the former generation, And pay attention to the things their fathers found out.^g

9 For we were born only yesterday, and we know nothing, Because our days on earth are a shadow.

10 Will they not instruct you And tell you what they know?*

11 Will a papyrus plant grow tall where there is no marsh? Will a reed grow tall without water?

12 While it is still in the bud, not yet plucked off, It will dry up before any other plant.

8:4 *Lit., "He sent them into the hand of their revolt." 8:6 *Or "rouse himself for you." 8:10 *Lit., "And bring forth words from their hearts?"

CHAP. 8

a Job 18:1
Job 25:1

b Ge 25:1, 2
Job 42:9

c Job 11:3

d Job 5:8, 9
Job 11:13
Job 22:23

e Job 1:8

f Job 11:14, 17

g Job 15:17, 18

Second Col.

a Job 5:3

b Job 20:9

c Job 20:5

13 This is the outcome* of all who forget God, For the hope of the godless[#] will perish,

14 Whose confidence is in vain And whose trust is as fragile as a spider's web.*

15 He will lean against his house, but it will not keep standing; He will try to hold on to it, but it will not last.

16 He is a moist plant in the sunlight, And his shoots spread out in the garden.^a

17 In a heap of stones, his roots become entwined; He looks for a house among the stones.*

18 But when he is uprooted* from his place, That place will deny him and say, 'I have never seen you.'^b

19 Yes, that is how he will disappear;^{#c} Then others will spring up from the dust.

20 Surely God will not reject those who keep integrity;* Nor will he support[#] evil men,

21 For he will yet fill your mouth with laughter And your lips with shouts of joy.

22 Those hating you will be clothed with shame, And the tent of wicked ones will be no more."

9 Job said in reply:

2 "For a fact I know that this is so.

8:13 *Lit., "So are the paths." #Or "the apostate." 8:14 *Lit., "house." 8:17 *Or "He looks at a house of stones." 8:18 *Or "swallowed up." 8:19 *Or "that is the dissolving of his way." 8:20 *Or "the blameless." #Lit., "take hold of the hand of."

- But how can mortal man be in the right in a case with God?^a
- 3** If someone wishes to argue with Him,^{#b}
That one could not answer one of His questions in a thousand.
- 4** He is wise in heart and mighty in power.^c
Who can resist him and come off uninjured?^d
- 5** He moves* mountains without anyone knowing it; He overturns them in his anger.
- 6** He shakes the earth out of its place,
So that its pillars tremble.^e
- 7** He commands the sun not to shine
And seals off the light of the stars;^f
- 8** He spreads out the heavens by himself,^g
And he treads upon the high waves of the sea.^h
- 9** He made the Ash,* the Ke'sil,[#] and the Ki'mah constellations,^{Δi}
And the constellations of the southern sky;[∞]
- 10** He does great and unsearchable things,^j
Wonderful things that cannot be counted.^k
- 11** He passes by me, and I cannot see him;
He moves past me, but I do not discern him.
- 12** When he snatches something, who can resist him?
Who can say to him, 'What are you doing?'^l
- 13** God will not restrain his anger;^m

9:3 *Or "to take Him to court." **9:5** *Or "removes." **9:9** *Possibly the Great Bear constellation (Ursa Major). [#]Possibly the Orion constellation. ^ΔPossibly the Pleiades stars in the Taurus constellation. [∞]Lit., "the interior rooms of the south."

CHAP. 9

a De 32:4
Ps 143:1, 2
Ro 3:23

b Job 40:2
Ro 9:20

c Job 36:5
Ps 104:24
Isa 40:26
Da 2:20

d Pr 14:16
Pr 28:14
Isa 30:1
Da 5:18, 20
Zec 7:12
Ro 2:5

e Ps 75:3

f Ge 1:16

g Ge 1:1
Ps 33:6
Isa 44:24

h Job 38:8-11

i Job 38:31
Am 5:8

j Isa 40:28
Ro 11:33

k Ps 40:5

l Da 4:35
Ro 9:20

m De 32:22

Second Col.

a Job 26:12

b Job 10:15

c Job 2:3
Job 34:5, 6

d Isa 40:28

e 1Jo 5:19

Even the helpers of Ra'hab*^a
will bow down to him.

- 14** How much more when I answer him
Must I choose my words carefully to argue with him!
- 15** Even if I were in the right, I would not answer him.^b
I could only plead for mercy from my judge.*
- 16** If I call out to him, will he answer me?
I do not believe that he will listen to my voice,
- 17** For he crushes me with a storm
And multiplies my wounds for no reason.^c
- 18** He does not let me catch my breath;
He keeps filling me with bitter things.
- 19** If it is a matter of power, he is the strong one.^d
If it is a matter of justice, he says: 'Who can call me to account?'
- 20** If I were in the right, my own mouth would condemn me;
Even if I keep my integrity,* he will declare me guilty.[#]
- 21** Even if I keep my integrity,* I am not confident about myself;[#]
I reject^Δ this life of mine.
- 22** It is all the same. That is why I say,
'He destroys the innocent* and the wicked alike.'
- 23** If a flash flood should cause sudden death,
He would mock at the despair of the innocent.
- 24** The earth has been handed over to the wicked;^e

9:13 *Possibly a great sea monster. **9:15** *Or possibly, "my opponent at law." **9:19** *Lit., "summon me?" **9:20**, **21** *Or "Even if I am innocent." **9:20** #Lit., "crooked." **9:21** #Or "I do not know my soul." ^ΔOr "despise; refuse." **9:22** *Or "those keeping integrity."

He covers the eyes* of its judges.

If it is not he, then, who is it?

- 25** Now my days are swifter than a runner;^a
They run away without seeing good.
- 26** They glide by like reed boats,
Like eagles that swoop down on their prey.
- 27** If I say, 'I will forget my complaint,
I will change my expression and be cheerful,'
- 28** I would still be afraid because of all my pains,^b
And I know you would not find me innocent.
- 29** I would be found guilty.*
So why should I struggle in vain?^c
- 30** If I wash myself in water from melting snow,
And I cleanse my hands in lye,^{*d}
- 31** Then you would dip me in a pit,
So that even my own garments would detest me.
- 32** For he is not a man like me that I may answer him,
That we should go to court together.^e
- 33** There is no person to decide* between us,
Who could serve as our judge.^f
- 34** If he would stop beating me*
And not let his terror frighten me,^f
- 35** Then I would speak to him unafraid,
For it is not in me to speak out of fear.

9:24 *Lit., "faces." 9:29 *Lit., "wicked." 9:30 *Or "potash." 9:33 *Or "no mediator." #Lit., "put his hand upon us both." 9:34 *Lit., "remove his rod from upon me."

CHAP. 9

a Job 7:6
Ps 90:10
Jas 4:14

b Job 21:6

c Ps 73:13

d Jer 2:22
Mal 3:2

e Isa 45:9
Ro 9:20

f Job 13:21

Second Col.

CHAP. 10

a Nu 11:11, 15
1Ki 19:3, 4
Job 7:16
Jon 4:3

b Job 14:15
Ps 138:8
Isa 64:8

c Ps 90:2

d Job 10:14

e Job 1:8
Ps 139:1

f De 32:39

g Ps 119:73
Ps 139:13-16

h Ge 2:7
Isa 45:9
Isa 64:8
Ro 9:21

i Ge 3:19
Ps 104:29
Ec 12:7

j Ps 139:15

10 "I loathe* my life.^a
I will give vent to my complaints.

I will speak out in my bitter distress![#]

- 2** I will say to God: 'Do not pronounce me guilty.
Tell me why you are contending with me.
- 3** Does it benefit you to oppress,
To despise the work of your hands^b
While you favor the advice of the wicked?
- 4** Do you have eyes of flesh,
Or do you see as mortal man does?
- 5** Are your days like the days of mortals,
Or are your years like those of a man,^c
- 6** That you should search out my error
And keep looking for my sin?^d
- 7** You know that I am not guilty;^e
And no one can save me from your hand.^f
- 8** Your own hands have shaped me and made me,^g
But now you would completely destroy me.
- 9** Remember, please, that you made me out of clay,^h
But now you make me return to dust.ⁱ
- 10** Did you not pour me out like milk
And curdle me like cheese?
- 11** With skin and flesh you clothed me,
And with bones and sinews you wove me together.^j
- 12** You have given me life and loyal love;

10:1 *Or "My soul loathes." #Or "with bitterness of my soul!"

- You have guarded my spirit*
with your care.^a
- 13** But you secretly intended
to do these things.*
I know that these things are
from you.
- 14** If I sinned, you would
watch me,^b
And you would not acquit me
of my error.
- 15** If I am guilty, too bad for me!
And even if I am innocent,
I cannot raise my head,^c
For I am filled with dishonor
and affliction.^d
- 16** If I raise my head up, you
hunt for me like a lion^e
And again show your power
against me.
- 17** You bring new witnesses
against me
And increase your anger
against me,
As hardship after hardship
comes upon me.
- 18** So why did you bring me out
from the womb?^f
I should have died before
any eye could see me.
- 19** It would have been as though
I never existed;
I would have been taken
straight from the womb
to the grave.^g
- 20** Are not my days few?^g
Let him leave me alone;
Let him turn his eyes away
from me, so that I may find
some relief.^h
- 21** Before I go away—and I will
not returnⁱ—
To the land of deepest
darkness,^{*j}
- 22** To the land of utter gloom,
A land of deep shadow and
disorder,
Where even the light is like
the gloom.”

10:12 *Or “breath; life.” **10:13** *Lit., “And these things you have hidden in your heart.” **10:20** *Or “cheer up a little.” **10:21** *Or “of darkness and death’s shadow.”

CHAP. 10

a Ps 8:4

b Ps 139:1

c Job 9:15

d Ps 119:153

e Isa 38:13

f Job 3:11
Jer 20:18

g Job 7:6
Job 14:1, 2
Ps 39:5, 6
Ps 103:15, 16

h Job 9:27

i Job 7:9
Ps 115:17
Isa 38:11

j Job 38:17
Ps 88:12
Ec 9:10

Second Col.

CHAP. 11

a Job 20:1
Job 42:9

b Job 12:4

c Job 6:10

d Job 6:29
Job 10:7

e Job 38:1

11 Zo’phar^a the Na’a-ma-thite
said in reply:

- 2** “Will all these words go
unanswered,
Or will a lot of talking make
someone right?*
- 3** Will your empty talk silence
people?
Will no one rebuke you for
your mocking words?^b
- 4** For you say, ‘My teaching is
pure,^c
And I am clean in your eyes.’^d
- 5** But if only God would speak
And open his lips to you!^e
- 6** Then he would reveal to you
the secrets of wisdom,
For practical wisdom has
many sides.
Then you would realize that
God allows some of your
error to be forgotten.
- 7** Can you discover the deep
things of God
Or discover everything
about* the Almighty?
- 8** It is higher than heaven.
What can you accomplish?
It is deeper than the Grave.*
What can you know?
- 9** It is longer than the earth
And broader than the sea.
- 10** If he passes by and detains
someone and convenes
a court,
Who can resist him?
- 11** For he knows when men are
deceitful.
When he sees what is evil,
will he not take notice?
- 12** But an empty-headed man
will understand
Only when a wild donkey can
give birth to a man.*
- 13** If only you would prepare
your heart

11:2 *Or “will a boaster be right?” **11:7** *Or “find out the limit of.” **11:8** *Or “Sheol,” that is, the common grave of mankind. See Glossary. **11:12** *Or “when a wild donkey is born a man.”

- Song 68 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Faithful Job Expresses His Anguish”:** (10 min.)
Job 6:1-3, 9, 10, 26; 7:11, 16—What people say in anguish may not be a true reflection of what they really are at heart (w13 8/15 19 ¶7; w13 5/15 22 ¶13)

Job 9:20-22—Job mistakenly concluded that God did not care whether he kept his faith in Him or not (w15 7/1 12 ¶2)

Job 10:12—Even when severely tested, Job said positive things about Jehovah (w09 4/15 7 ¶18; w09 4/15 10 ¶13)

- **Digging for Spiritual Gems:** (8 min.)
Job 6:14—How did Job highlight the importance of loyal love? (w10 11/15 32 ¶20)

Job 7:9, 10; 10:21—If Job hoped in a future resurrection, then why did he make the statements found in these verses? (w06 3/15 14 ¶11)

What does this week’s Bible reading teach me about Jehovah?

What points from this week’s Bible reading can I use in the field ministry?

- **Bible Reading:** Job 9:1-21 (4 min. or less)

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** wp16.2 16—Mention the donation arrangement. (2 min. or less)
- **Return Visit:** wp16.2 16—Lay the groundwork for the next visit. (4 min. or less)
- **Bible Study:** fg lesson 2 ¶6-8 (6 min. or less)

LIVING AS CHRISTIANS

- Song 114
- **Use Insight When Comforting Others:** (15 min.)
Discussion. Play the video that the elders viewed at a recent Kingdom Ministry School. Then invite comments on how the two brothers were a good example of how to give encouragement when someone expresses anguish over the death of a loved one.
- **Congregation Bible Study:** ia chap. 11 ¶12-20, review on p. 98 (30 min.)
- Review Followed by Preview of Next Week (3 min.)
- Song 27 and Prayer

JOB 6-10 | Faithful Job Expresses His Anguish

Job was destitute, bereaved, and gravely ill, but he remained faithful. So Satan tried to use discouragement to break his integrity. Three “companions” arrived. First they made a public show of sympathy. Then they sat with Job in silence for seven days, not offering even one word of comfort. The speeches that followed were full of charges and harsh accusations.



6:3; 7:16; 9:20-22; 10:1, 12

Job maintained his loyalty to Jehovah despite severe pressure

- Extreme grief caused Job to have the wrong perspective. He mistakenly concluded that God did not care if he remained faithful
- Because of discouragement, Job did not consider other possible reasons for his suffering
- Though grief-stricken, Job still spoke to his accusers about his love for Jehovah

Job 6:1-3, 9, 10, 26; 7:11, 16—What people say in anguish may not be a true reflection of what they really are at heart (w13 8/15 19 ¶7)

⁷ When addressing the congregation in Thessalonica, Paul said: “Support the weak.” (**Read 1 Thessalonians 5:14.**) “Depressed souls” are weak, in a sense, and so are discouraged ones. Proverbs 24:10 says: “Have you shown yourself discouraged in the day of distress? Your power will be scanty.” The words of a deeply discouraged person may become “wild talk.” (Job 6:2, 3) When ‘considering’ such ones, we need to keep in mind that what they say may not be a true reflection of what they really are at heart. Rachelle, whose mother became severely depressed, learned this from personal experience. Rachelle says: “Many times Mom would say something very hateful. Most of these times, I tried to remind myself of the kind of person Mom *really* is—loving, kind, and generous. I learned that depressed people say many things they do not mean. The worst thing that one can do is to return evil words or actions.” Proverbs 19:11 states: “The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression.”

(w13 5/15 22 ¶13)

¹³ Parents are wise not to express their opinion too quickly. True, it is not always easy to keep quiet when your children tell you something distressing. But it is important to listen carefully before responding. Wise King Solomon wrote: “When anyone is replying to a matter before he hears it, that is foolishness on his part and a humiliation.” (Prov. 18:13) If you stay calm, you will hear more and your children will keep talking. You have to get the complete picture before you are in a position to help. Behind the “wild talk” may be a heart in turmoil. (Job 6:1-3) As loving parents, use your ears to gain understanding and your tongue to heal.

Job 9:20-22—Job mistakenly concluded that God did not care whether he kept his faith in Him or not (w15 7/1 12 ¶2)

Job suffered a series of personal hardships that seemed unfair. He got the wrong idea, concluding that God did not care whether he kept his faith in Him or not. (Job 9:20-22) Job was so convinced of his own righteousness that to others it sounded as though he were proclaiming himself more righteous than God.—Job 32:1, 2; 35:1, 2.

Job 10:12—Even when severely tested, Job said positive things about Jehovah (w09 4/15 7 ¶18)

¹⁸ What Job learned aroused in him the desire to please Jehovah. In case his family members might have done something displeasing to God or “have cursed God in their heart,” he regularly offered sacrifices. (Job 1:5) Even when being severely tested, Job still said positive things about Jehovah. (Job 10:12) What a fine example! We too must regularly take in accurate knowledge of Jehovah and his purposes. We hold to a healthy routine in such

spiritual activities as study, meeting attendance, prayer, and the preaching of the good news. Moreover, we do everything in our power to make known the name of Jehovah. And just as Job's integrity pleased Jehovah, so the integrity of God's servants today makes Jehovah's heart rejoice. This subject will be considered in the following article.

(w09 4/15 10 ¶13)

¹³ Love moves us to honor the name of Jehovah, no matter how limited we may feel. He sees our good motives and does not judge us if we cannot do all we would like to do. What counts is not only what we do but also why we do it. Even though Job was grief-stricken and had endured much, he spoke to his accusers about his love for Jehovah's ways. (*Read Job 10:12; 28:28.*) In the final chapter of the book of Job, God expressed his anger toward Eliphaz, Bildad, and Zophar because they had not spoken the truth. At the same time, Jehovah indicated his approval of Job by referring to him four times as "my servant" and by instructing him to intercede in behalf of the wrongdoers. (Job 42:7-9) May we too act in such a way that Jehovah views us with favor.

Digging for Spiritual Gems: (8 min.)

Job 6:14—How did Job highlight the importance of loyal love? (w10 11/15 32 ¶20)

²⁰ Job was able to maintain his integrity because he loved God, and Jehovah loved and helped him. Said Job: "Life and loving-kindness ["loyal love," fn.] you [Jehovah] have worked with me; and your own care has guarded my spirit." (Job 10:12) Moreover, Job showed love for others, realizing that anyone withholding loyal love from fellow humans will abandon the reverential fear of the Almighty. (Job 6:14) Integrity keepsers love God and neighbor.—Matt. 22:37-40.

Job 7:9, 10; 10:21—If Job hoped in a future resurrection, then why did he make the statements found in these verses? (w06 3/15 14 ¶11)

Do these statements indicate that Job did not believe in the resurrection? These are comments about Job's immediate future. What, then, did he mean? One possibility is that if he should die, none of his contemporaries would see him. From their standpoint, he would neither return to his house nor get further acknowledgment until God's appointed time. Job might also have meant that no one can come back from Sheol on his own. That Job hoped in a future resurrection is clear from Job 14:13-15.



Who or what is the Devil?

WOULD YOU SAY that the Devil is . . .

- A spirit person?
- A symbol of the evil inside a person?
- A product of human imagination?

WHAT THE BIBLE SAYS

The Devil conversed with and “tempted” Jesus. (Matthew 4:1-4) So the Devil is not imaginary, nor is he just a symbol of evil. He is a wicked spirit person.

WHAT ELSE CAN WE LEARN FROM THE BIBLE?

- The Devil was originally a holy angel, but “he did not stand fast in the truth.” (John 8:44) He became a liar and rebelled against God.
- Other angels joined Satan’s rebellion. —Revelation 12:9.
- The Devil blinds many people to his existence. —2 Corinthians 4:4.

Can the Devil control people?

SOME PEOPLE SAY that control by the Devil is a hoax, while others dread being possessed by evil spirits. What do you think?

WHAT THE BIBLE SAYS

“The whole world is lying in the power of the wicked one.” (1 John 5:19) The Devil exerts great influence over mankind, but he does not control every human.

WHAT ELSE CAN WE LEARN FROM THE BIBLE?

- The Devil uses deception to increase his influence.—2 Corinthians 11:14.
- Wicked spirits can in some cases take control of people.—Matthew 12:22.
- With God’s help, you can successfully “oppose the Devil.”—James 4:7.



Please send me a copy of *What Does the Bible Really Teach?*

For more information, see chapter 10 of this book, published by Jehovah’s Witnesses

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wp16-2-E
151112

Jesus made God's name known when he taught people about God. 📖 *Read John 17:26.*

4. Does Jehovah care about us?

Does widespread suffering mean that Jehovah is a God who does not care about us? Some people claim that he makes us suffer to test us, but this is not true.

📖 *Read James 1:13.*

God has granted man the dignity of free will. Do we not appreciate our freedom to choose to serve God? (Joshua 24:15) But many choose to do bad things to others, so suffering abounds. It hurts Jehovah to see such injustice. 📖 *Read Genesis 6:5, 6.*

Jehovah is a God who cares about us. He wants us to enjoy life. Soon he will eliminate suffering and those who cause it. Meanwhile, he has good reason to allow suffering for a limited time. In Lesson 8, we will learn what that reason is. 📖 *Read 2 Peter 2:9; 3:7, 13.*

Like this loving father, God is acting for our long-term good



5. How can we draw closer to God?

Jehovah invites us to draw close to him by speaking to him in prayer. He is interested in us individually. (Psalm 65:2; 145:18) He is willing to forgive. He recognizes our efforts to please him, even if we sometimes fail. So despite our imperfection, we really can enjoy a close relationship with God.

📖 *Read Psalm 103:12-14; James 4:8.*

Since Jehovah has given us life, we should love him more than we love anyone else. (Mark 12:30) As you express your love for God by learning more about him and doing as he asks, you will draw ever closer to him.

📖 *Read 1 Timothy 2:4; 1 John 5:3.*



(Proverbs 2:1)

Ab Gb2/Bb Ab7/C Db Ab/C Bbm Bbm/Ab Ab/Gb Gb

There is a book that by its man - y pag - es,
They wrote a rec - ord true of God's cre - a - tions,
To - day we live in times of joy un - bound - ed.

Bb Ab2/C Bb7/D Ebm9 Ebm Ebm/Db Ebm/C

Brings peace and joy and hope to hu - man - kind.
How by his might this u - ni - verse ap - peared.
God's King - dom now is here with Christ as Lord.

Ebm/F F7 Bbm9 Bbm Bbm/Ab Gbm7 Ebm/Gb

Its won - drous thoughts are charged with such great pow - er;
They al - so told how man at first was sin - less
This is the day Je - ho - vah grants sal - va - tion

Db/F Bbm7 Eb7 Ebm11

It brings life to the "dead," sight to the "blind."
But how his Par - a - dise then dis - ap - peared.
To all who come to him in full ac - cord.

God's Own Book—A Treasure

Ab7 Gb2/Bb Ab7/C Db Ab/C Bbm Ebm/Ab Ab/Gb Gb

That pre - cious book is God's own Ho - ly Bi - ble.
 They fur - ther told a - bout a cer - tain an - gel
 With - in his book are found these cheer - ful tid - ings;

Bb Ab2/C Bb7/D Ebm9 Ebm EbmDb Ebm/C

Its words were penned by men whom God in - spired,
 Who chal - langed God and spurned his sov - 'reign - ty.
 A sa - cred ban - quet feast on which to feed.

F7 Eb/G F7/A Bbm Fm/Ab Gb Db/F Ebm9 Ebm

By men who tru - ly loved their God Je - ho - vah,
 That chal - lenge led to sin and man's great sor - row,
 It of - fers peace be - yond all hu - man think - ing;

Gbm Gbm(ma7) Gbm6 Db/F Ab/Eb D° Gb/Db Ab7/C Gb2/Bb Ab7/C Db

And by his ho - ly spir - it they were fired.
 But soon will come Je - ho - vah's vic - to - ry.
 This Liv - ing Trea - sure beck - ons all to read.

- Song 68 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

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his attendant up to a high vantage point to scan the horizon for any signs of impending rain. Upon his return, the attendant delivered this unenthusiastic report: “There is nothing at all.” The horizon was clear, and the sky, evidently cloudless. Now, did you notice something unusual? Remember, Elijah had just told King Ahab: “There is the sound of the turmoil of a downpour.” How could the prophet say such a thing when there were no rain clouds to be seen?

¹¹ Elijah knew of Jehovah’s promise. As Jehovah’s prophet and representative, he was sure that his God would fulfill His word. Elijah was confident—so much so that it was as if he could already hear the downpour. We might be reminded of the Bible’s description of Moses: “He continued steadfast as seeing the One who is invisible.” Is God that real to you? He provides ample reason for us to put that kind of faith in him and his promises.—Heb. 11:1, 27.

¹² Next, notice how watchful Elijah was. He sent his attendant back, not once or twice, but seven times! We might imagine the attendant tiring of such a repetitive task, but Elijah remained eager for a sign and did not give up. Finally, after his seventh trip, the attendant reported: “Look! There is a small cloud like a man’s palm ascending out of the sea.” Can you picture that attendant holding his arm outstretched and using his palm to gauge the size of one little cloud coming up over the horizon of the Great Sea? The attendant may have been unimpressed. To Elijah, though, that cloud was significant. He now gave his attendant urgent directions: “Go up, say to Ahab, ‘Hitch up! And go down that the downpour may not detain you!’” —1 Ki. 18:44.

¹³ Again, Elijah set a powerful example for us. We too live at a time when God will soon act to fulfill his stated purpose. Elijah awaited the end of a drought; God’s servants today await the end of a corrupt world system of things. (1 John 2:17) Until Jehovah God acts, we must keep ever on the watch, as Elijah did. God’s own Son, Jesus, advised his followers: “Keep on the watch, therefore, because you do not know on what day your Lord is coming.” (Matt. 24:42) Did Jesus mean that his followers would be completely in the dark as to when the end would

12. How did Elijah show that he was watchful, and how did he react to the news that there was one little cloud?

13, 14. (a) How can we imitate Elijah’s watchfulness? (b) What reasons do we have for acting with urgency?



"A great downpour began to occur"

come? No, for he spoke at length about what the world would be like in the days leading up to the end. All of us can observe the fulfillment of this detailed sign of “the conclusion of the system of things.”—*Read Matthew 24:3-7.*

¹⁴ Each facet of that sign furnishes powerful, convincing evidence. Is such evidence enough to move us to act with urgency in our service to Jehovah? One little cloud rising from the horizon was enough to convince Elijah that Jehovah was about to act. Was the faithful prophet disappointed?

Jehovah Brings Relief and Blessings

¹⁵ The account tells us: “It came about in the meantime that the heavens themselves darkened up with clouds and wind and a great downpour began to occur. And Ahab kept riding and made his way to Jezreel.” (1 Ki. 18:45) Events began to unfold at remarkable speed. While Elijah’s attendant was delivering the prophet’s message to Ahab, that little cloud became many, filling and darkening the sky. A great wind blew. At last, after three and a half years, rain fell on the soil of Israel. The parched ground drank in the drops. As the rain became a downpour, the river Kishon swelled, no doubt washing away the blood of the executed Baal prophets. The wayward Israelites too were being given a chance to wash away the terrible stain of Baal worship on the land.

One little cloud was enough to convince Elijah that Jehovah was about to act. The sign of the last days gives compelling reasons to act with urgency

¹⁶ Surely Elijah hoped that it would be so! Perhaps he wondered how Ahab would respond to the dramatic events that were unfolding. Would Ahab repent and turn away from the pollution of Baal worship? The events of the day had furnished powerful reasons to make such changes. Of course, we cannot know what was going through Ahab’s mind at the moment. The account simply tells us that the king “kept riding and made his way to Jezreel.” Had he learned anything? Was he resolved to change his ways? Later events suggest that the answer is no. Still, the day was not yet over for Ahab—nor for Elijah.

15, 16. What events unfolded rapidly, and what might Elijah have wondered about Ahab?

¹⁷ Jehovah’s prophet began to make his way along the same road Ahab had taken. A long, dark, wet trek lay ahead of him. But something unusual happened next.

¹⁸ “The very hand of Jehovah proved to be upon Elijah, so that he girded up his hips and went running ahead of Ahab all the way to Jezreel.” (1 Ki. 18:46) Clearly, “the very hand of Jehovah” was acting on Elijah in a supernatural way. Jezreel was 19 miles distant, and Elijah was no youth.* Just picture that prophet girding up his long garments, tying them at his hips so that his legs would have freedom of movement, and then running along that rain-drenched road—running so fast that he caught up with, passed, and outpaced the royal chariot!

¹⁹ What a blessing that must have been for Elijah! To feel such strength, vitality, and stamina—perhaps even more than he had ever felt in his youth—must have proved a thrilling experience. We might recall the prophecies that guarantee perfect health and vigor to faithful ones in the coming earthly Paradise.

(Read Isaiah 35:6; Luke 23:43) As Elijah raced along that wet road, he surely knew that he had the approval of his Father, the only true God, Jehovah!

²⁰ Jehovah is eager to bless us. Let us reach out for his blessings; they are worth every effort we can make. Like Elijah, we need to be watchful, carefully weighing the powerful evidence showing that Jehovah is about to act in these dangerous and urgent times. Like Elijah, we have every reason to place complete confidence in the promises of Jehovah, “the God of truth.”—Ps. 31:5.

* Soon after this, Jehovah would assign Elijah to train Elisha, who would become known as the one “who poured out water upon the hands of Elijah.” (2 Ki. 3:11) Elisha acted as Elijah’s attendant, evidently offering practical assistance to an older man.

TO THINK ABOUT . . .

- How did Elijah show a prayerful attitude?
- How did Elijah display his confidence in Jehovah’s promise?
- Elijah set what example regarding watchfulness?
- What would you like to do in order to imitate Elijah’s faith?

17, 18. (a) What happened to Elijah on the road to Jezreel? (b) What was remarkable about Elijah’s running from Carmel to Jezreel? (See also footnote.)

19. (a) Elijah’s God-given energy and stamina may remind us of what prophecies? (b) As Elijah ran to Jezreel, what did he surely know?

20. How can we reach out for Jehovah’s blessings?

Take Sides With Jehovah!

(Exodus 32:26)

B \flat B \flat B \flat

Once with con - fu - sion our sad hearts were filled,
 Now we're re - joic - ing in serv - ing our God,
 We will not fear what the Dev - il can do.

F7 F $^{\circ}$ 7 F7 Cm7 Dm/F F7 B \flat

Drink - ing the cup false re - li - gion dis - tilled;
 Spread - ing the seeds of his truth all a - broad,
 Trust - ing Je - ho - vah will car - ry us through.

C \sharp B \flat /D D \flat 7

But with what hap - pi - ness our hearts were thrilled
 Help - ing our broth - ers God's vir - tues to laud,
 Though they are man - y and though we are few,

F/C C7 F \sharp Gm7 Am/C C7 F B \flat /F F7

When of God's King - dom we heard.
 Prais - ing his great wor - thy name.
 God is our strength and our might.

Take Sides With Jehovah!

Chorus

Bb Bb/D C#° Cm7 F F7/C F7 Eb/F F/Eb

Take sides with Je - ho - vah; Make him your de -

Bb6/D F9/C Bb6 D7/A Gm Bb/C C7

light. He'll nev - er for - sake you;

Gm Eb7/G C7 Am/C C7 F Bb/F F7 Bb Bb/D C#°

Walk on in his light. Tell, tell the glad

Cm7 F Cm/Eb D7 Eb6 E°

tid - ings Of free - dom and peace. His rule by Christ

Bb/F B° Cm7 F Bb/D Eb Bb/D Cm7 Bb

Je - sus Will ev - er in - crease.

(See also Ps. 94:14; Prov. 3:5, 6; Heb. 13:5.)

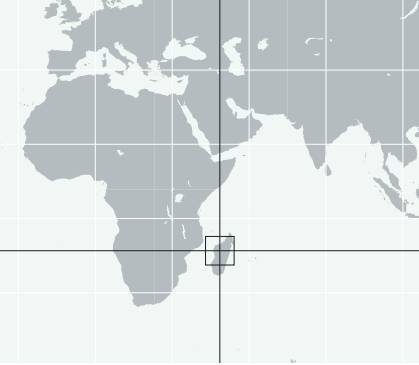
JANUARY 2016

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
FEBRUARY 29–APRIL 3, 2016



COVER IMAGE:
MADAGASCAR

A pioneer shares a Bible passage with an oxcart driver on the Alley of the Baobabs in Morondava, Madagascar

PUBLISHERS
29,963

BIBLE STUDIES
77,984

MEMORIAL ATTENDANCE
135,122

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3 THEY OFFERED THEMSELVES WILLINGLY
—In Oceania

7 WEEK OF FEBRUARY 29–MARCH 6
Be Determined to “Let Your Brotherly Love Continue”!

What is our yeartext for 2016? What should we think of when we look at it throughout the year? This article will show us how to gain the most benefit from our yeartext.

12 WEEK OF MARCH 7-13
Be Compelled by God’s “Indescribable Free Gift”

Jehovah has given us what the apostle Paul called God’s “indescribable free gift.” (2 Cor. 9:15) What is that gift? How does it compel us to walk in the footsteps of Christ Jesus, to love our brothers, and to forgive others from the heart? We will answer these questions and consider practical things we can do during the Memorial season.

17 WEEK OF MARCH 14-20
The Spirit Bears Witness With Our Spirit

22 WEEK OF MARCH 21-27
“We Want to Go With You”

These two articles will explain how someone knows that he or she has received the heavenly calling and what it means for that person to be one of the anointed. Additionally, we will consider how anointed ones should view themselves and how we should react to any increase in the number of partakers worldwide.

28 WEEK OF MARCH 28–APRIL 3
Working Together With God —A Cause for Rejoicing

From earliest times, Jehovah has invited others to work with him to accomplish his purpose. It is his purpose that a global witness be given, and he has invited us to share in that work. This article considers the blessings we receive by being God’s fellow workers.

"This Is the Way"

(Isaiah 30:20, 21)

E♭/B♭ B♭ma7 E♭/B♭ F/B♭

There is a way of peace, The way you've come to know. It is the
 There is a way of love, No need to look a - round. God's voice has
 There is a way of life, No need to look be - hind. Our God has

E♭/B♭ F/A Gm F E♭ B♭/D

way you learned, The way of long a - go, The way that
 shown the way He lets him - self be found. His love is
 prom - ised us: No bet - ter way we'll find, No high - er

Cm Dm

Je - sus taught you When his voice you heard. This is the
 full and good; His love is warm and true. This is the
 way to peace, No fin - er way to love. This is the

E♭ Cm7 Cm/F Dm/F E♭/F Chorus F

way of peace, Found in Je - ho - vah's Word. This is the
 way of love; It touch - es all we do.
 way to life, Thanks to our God a - bove.

"This Is the Way"

Musical notation for the first system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Bb, F/A, Gm, Bb/F, and Dm/F. The lyrics are: "Way to life; This is the Way. Don't look a -".

Musical notation for the second system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Eb, Bb/D, C7sus4, C7, Cm11 F7/C, Bb2/D, and Bb/D. The lyrics are: "side; Not for a mo-ment stray! God's voice is call - ing: 'This is the".

Musical notation for the third system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Ebma7, Gm/E, Bb/F, Eb/F, and Bb. The lyrics are: "Way; Do not look back, for yes, This is the Way.'".

(See also Ps. 32:8; 139:24; Prov. 6:23.)



“We Want to Go With You”

“We want to go with you, for we have heard that God is with you people.”—ZECH. 8:23.

SONGS: 65, 122

CAN YOU EXPLAIN?

How is Zechariah 8:23 being fulfilled?

How should anointed Christians feel about themselves?—1 Cor. 4:6-8.

Why should we not be worried about the number of those who eat the bread and drink the wine at the Memorial?—Rom. 9:11, 16.

SPEAKING of the time in which we are living, Jehovah foretold: “In those days ten men out of all the languages of the nations will take hold, yes, they will take firm hold of the robe of a Jew, saying: ‘We want to go with you, for we have heard that God is with you people.’” (Zech. 8:23) Like the figurative ten men, those who have an earthly hope have taken “firm hold of the robe of a Jew.” They are proud to associate with the spirit-anointed “Israel of God,” knowing that Jehovah is blessing his anointed ones.—Gal. 6:16.

² As did the prophet Zechariah, Jesus highlighted the refreshing unity that is experienced by God’s people. He spoke of his followers as two groups, a “little flock” and “other sheep,” but he said that they would be “one flock” with “one shepherd.” (Luke 12:32; John 10:16) However, the relationship between these two groups raises some questions: (1) Do those of the other sheep need to know the names of all those who are anointed today? (2) How should anointed ones view themselves? (3) How should you react if someone in your congregation starts to partake of the emblems at the Memo-

1, 2. (a) What did Jehovah say would happen in our time? (b) What questions will be answered in this article? (See opening picture.)

rial? (4) Do you need to be concerned about any increase in the number of those partaking? Let us consider the answers to each of these questions.

DO WE NEED TO KNOW THE NAMES OF ALL THE ANOINTED TODAY?

³ Do those of the other sheep need to know the names of all those who are anointed today? The short answer is no. Why not? Because even if someone has received the heavenly calling, that person has received only an invitation, not a final confirmation of the reward. That is why Satan raises up “false prophets . . . to mislead, if possible, even the chosen ones.” (Matt. 24:24) No one can know whether an anointed Christian will receive his heavenly reward until Jehovah judges that person to be worthy of such a prize. Jehovah makes this determination and gives him the final sealing either sometime before he dies faithfully or sometime before the outbreak of “the great tribulation.” (Rev. 2:10; 7:3, 14) It would be pointless, then, for anyone now living on earth to try to ascertain who among God’s servants will eventually be part of the 144,000.^[1]

⁴ If it is not possible to know with certainty the names of all spiritual Israelites on earth today, how can members of the other sheep “go with” them? Notice what the prophecy in Zechariah states concerning the figurative ten men. These ones would “take firm hold of the robe of a Jew, saying: ‘We want to go with you, for we have heard that God is with you people.’” Although only one Jew is men-

3. Why is it not possible for us to know for sure who will be part of the 144,000?

4. If it is not possible to know the names of all anointed ones on earth today, how can we “go with” them?

tioned here, in both instances the pronoun “you” refers to more than one person. This spiritual Jew must, then, be a composite person, not just one individual! So it is not necessary to identify every spiritual Jew and then go with him or her. Rather, we need to identify these ones *as a group* and then support them as such. In no way do the Scriptures encourage us to follow an individual. Jesus is our Leader.—Matt. 23:10.

HOW SHOULD ANOINTED CHRISTIANS VIEW THEMSELVES?

⁵ Those who partake of the emblems at the Memorial should carefully consider the warning found at **1 Corinthians 11:27-29**. (Read.) What point is the apostle Paul here making? An anointed Christian would partake unworthily if he did not maintain a good relationship with Jehovah. (Heb. 6:4-6; 10:26-29) Such a warning helps anointed Christians to remember that they have not yet taken hold of the reward. They need to continue to press on “toward the goal for the prize of the upward call of God by means of Christ Jesus.”—Phil. 3:13-16.

⁶ Under inspiration, Paul appealed to anointed Christians “to walk worthily of the calling with which [they] were called.” How should this be done? Paul goes on to say “with all humility and mildness, with patience, putting up with one another in love, earnestly endeavoring to maintain the oneness of the spirit in the uniting bond of peace.” (Eph. 4:1-3) Jehovah’s spirit promotes humility, not pride. (Col. 3:12) Modestly,

5. What warning should anointed ones think seriously about, and why?

6. How should anointed Christians feel about themselves?

anointed ones acknowledge that they do not necessarily have more holy spirit than those with an earthly hope. They do not claim to have special knowledge or revelations; neither do they try to prove that they are in some way superior. They would also never suggest to others that these too have been anointed and should start partaking; rather, they would humbly acknowledge that it is Jehovah who does the calling of anointed ones.

⁷ Although it is a wonderful privilege to have the heavenly calling, anointed Christians do not expect any special honor from others. (Eph. 1:18, 19; **read Philippians 2:2, 3.**) Jehovah's spirit bore witness to them personally. No announcement was made to the world. So they are not surprised if some people do not readily believe that they have truly been anointed by holy spirit. In fact, they realize that the Scriptures advise against quickly believing someone who claims to have a special appointment from God. (Rev. 2:2) In no way, then, would they use their anointing as a "calling card" to introduce themselves to others. For the most part, they would not even mention this personal experience to others, so as to avoid drawing attention to themselves; neither would they want to boast about their future reward.—1 Cor. 1:28, 29; **read 1 Corinthians 4:6-8.**

⁸ In addition, anointed Christians do not view themselves as being part of an elite club. They do not seek out others who claim to have the same calling, hoping to bond with them or endeavoring to form private groups for Bible study. (Gal. 1:15-17) Such efforts would cause

7, 8. What do anointed Christians not expect, and why?

divisions within the congregation and work against the holy spirit, which promotes peace and unity.—**Read Romans 16:17, 18.**

HOW SHOULD YOU REACT?

⁹ How should you treat someone who partakes of the Memorial emblems? Jesus told his disciples: "All of you are brothers." He went on to say: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:8-12) Therefore, it would be wrong to exalt individuals, even if they are anointed brothers of Christ. Speaking about Christian elders, the Bible encourages us to imitate the *faith* of those who take the lead, but it never commands us to elevate any *human* as our leader. (Heb. 13:7) True, the Scriptures speak of some as being "considered worthy of double honor." However, such ones are worthy of honor, not because they are anointed, but because they "preside in a fine way" and "work hard in speaking and teaching." (1 Tim. 5:17) Therefore, it would be embarrassing for those with a heavenly calling if others were to give them undue praise or attention. Worse still, if they received special treatment, anointed Christians might find it difficult to remain humble. (Rom. 12:3) None of us would want to cause one of Christ's brothers to stumble!—Luke 17:2.

¹⁰ How can we show appropriate respect for those whom Jehovah chooses to anoint? We would not ask them per-

9. Why do you need to be careful about the way you treat those who eat the bread and drink the wine at the Memorial? (See the box "Love 'Does Not Behave Indecently.'")

10. How can you show that you respect anointed Christians?

sonal questions about their anointing. We thus avoid meddling with what does not concern us. (1 Thess. 4:11; 2 Thess. 3:11) We should not assume that the parents, spouse, or other relatives of one of the anointed would also be anointed. Genetics or marriage play no part in the process. (1 Thess. 2:12) We should also resist the urge to quiz spouses of anointed ones about how they feel knowing that they will live without their mate in the future earthly Paradise. Rather than raise questions that may cause pain, all of us can have full confidence that Jehovah will open his hand and “satisfy the desire of every living thing.”—Ps. 145:16.

¹¹ Those who treat anointed Christians in a proper manner protect themselves from an insidious danger. The Scriptures tell us that “false brothers” can slip into the congregation. (Gal. 2:4, 5; 1 John 2:19) These impostors may even claim to be anointed. In addition, some anointed Christians might fall away from the faith. (Matt. 25:10-12; 2 Pet. 2:20, 21) If we avoid the trap of “admiring personal-

11. How do we protect ourselves if we avoid “admiring personalities”?

ities,” we will not be drawn away from the truth by such ones; nor will our faith suffer a crippling blow if a prominent or long-serving Christian becomes unfaithful.—Jude 16, fn.

WHAT ABOUT THE NUMBER OF THOSE PARTAKING AT THE MEMORIAL?

¹² In recent years, we have seen an increase in the number of those partaking at the Memorial of Christ’s death. That trend contrasts with the decrease in the number of partakers that we saw for many decades. Should this increase trouble us? No. Let us consider some key factors to keep in mind.

¹³ “Jehovah knows those who belong to him.” (2 Tim. 2:19) Those taking the count at the Memorial cannot judge who truly have the heavenly hope. The number of partakers includes those who mistakenly think that they are anointed. Some who at one point started to partake of the emblems later stopped. Others may have mental or emotional problems that lead them to believe that

12, 13. Why should we not worry about the number of those who eat the bread and drink the wine at the Memorial?



How should you treat someone who partakes of the Memorial emblems?
(See paragraphs 9-11)

they will rule with Christ in heaven. Therefore, the number of partakers does not accurately indicate the number of anointed ones left on earth.

¹⁴ *Anointed ones will be present in many parts of the earth when Jesus comes to gather them to heaven.* Speaking of that time, the Bible says regarding Jesus: “He will send out his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity.” (Matt. 24:31) The Scriptures do indicate that only a remnant of the anointed ones will be left on earth during the last days. (Rev. 12:17) However, the Bible does not state how many will be left at the time that the great tribulation begins.

¹⁵ *Jehovah chooses when in history he will select anointed ones.* (Rom. 8:28-30) Jehovah began choosing anointed ones after Jesus’ death and resurrection, and it seems that all in the first-century Christian congregation were anointed. From the first century until the beginning of the last days, the vast majority of those who claimed to follow Christ were false Christians; Jesus likened them to “weeds.” Even so, Jehovah continued to anoint some faithful ones throughout that time, and they proved to be like the “wheat” Jesus described. (Matt. 13:24-30) During the last days, Jehovah has continued to select those who will make up the 144,000.^[2] If he chooses to wait until late into that period to select some for that privilege, who are we to ques-

14. What does the Bible say about the number of anointed ones who will be on earth when the great tribulation starts?

15, 16. What do we need to understand about the 144,000 chosen by Jehovah?

tion his wisdom? (Isa. 45:9; Dan. 4:35; **read Romans 9:11, 16.**)^[3] We must be careful not to react like the disgruntled workers who complained about the way their master dealt with the 11th-hour workers.—**Read Matthew 20:8-15.**

¹⁶ *Not all who have the heavenly hope are part of “the faithful and discreet slave.”* (Matt. 24:45-47) As in the first century, Jehovah and Jesus today are feeding many through the hands of a few. Only a few anointed Christians in the first century were used to write the Christian Greek Scriptures. Similarly today, only a few anointed Christians have been appointed to provide spiritual “food at the proper time.”

¹⁷ What have we learned from our discussion? Jehovah has chosen to give two separate rewards—heavenly life for spiritual Jews and earthly life for the symbolic ten men. Yet, he requires the same standard of faithfulness from both those with a heavenly calling and those with an earthly hope. Both groups must remain humble. Both groups must be united. Both groups must promote peace in the congregation. As the last days draw to a close, let all of us be determined to serve as one flock under Christ.

17. What have you learned from this article?

ENDNOTES:

[1] (paragraph 3) Psalm 87:5, 6 indicates that it is likely that in the future the names of all those who have been raised to rule with Jesus in heaven will be revealed.—Rom. 8:19.

[2] (paragraph 15) Although Acts 2:33 shows that Jesus is part of the selection process, Jehovah is the Source of the invitation.

[3] (paragraph 15) For more information, see “Questions From Readers” in *The Watchtower*, May 1, 2007, pp. 30-31.



Love “Does Not Behave Indecently”

When describing Christian love, the apostle Paul wrote: “Love is patient and kind. Love is not jealous. It does not brag, does not get puffed up, *does not behave indecently*, does not look for its own interests.” (1 Cor. 13:4, 5) The original-language term translated “behave indecently” means to conduct oneself in such a way as to be rude, to lack good manners, or to act improperly. Christian love, on the other hand, takes into consideration the feelings of others.

We can show Christian love by the way we treat those taking the lead in the congregation. At times, well-known representatives of the Christian congregation—perhaps circuit overseers, Bethelites, members of the Branch Committee, members of the Governing Body as well as their helpers—may attend a convention or theocratic event that we also attend. Naturally, we want to show such brothers and their wives due respect. None of us would want to imitate the attitude of Diotrephes. He refused to welcome the visiting brothers with respect. (3 John 9, 10) But could we, even unintentionally, show a lack of good manners by going to the opposite extreme? How might we do that?

While we appreciate having an opportunity to meet and talk with visiting brothers and their

wives, we would show a lack of respect if we treated such ones as celebrities. For example, would it show good manners to take candid photos of such ones—without permission—while they are eating and engaging in other activities? Would we ask them to autograph our books and Bibles? Would we push in front of others and aggressively demand that our photo be taken with them? Surely, none of these actions display true Christian love. Rather, they could show that we have missed the purpose of the visit and the hard work that such faithful ones do in our behalf. What effect could such behavior have on those attending one of our assemblies for the first time?

What will help us to be balanced? First, remember that praise and glory should go to Jehovah. (Rev. 4:11) Second, realize that there is a big difference between respect and adulation. These brothers and their dear wives want to be treated, not as celebrities, but as our fellow brothers and sisters. (Matt. 23:8) Third, apply the Golden Rule: “All things, therefore, that you want men to do to you, you also must do to them.” (Matt. 7:12) If we keep these factors in mind, we will be able to show the type of love that “does not behave indecently.”

Myriads of Brothers

(Revelation 7:9, 10)

E♭ E♭sus4 E♭ A♭/E♭ E♭ E♭/G A♭ E♭/G F♯° Fm7 B♭7

Myr - iads on myr - iads of broth - ers, Mil - lions for all to see,
 Myr - iads on myr - iads of broth - ers, We preach both far and near
 Myr - iads on myr - iads of broth - ers, God keeps us in his sight,

Fm7 B♭ Fm7 B♭7 A♭/B♭ B♭7 B♭13 E♭

Each one a faith - ful wit - ness, Firm in in - teg - ri - ty.
 "Good news of some - thing bet - ter," Which mil - lions long to hear.
 Safe in his earth - ly court - yards, Serv - ing him day and night.

E♭sus4 E♭ A♭/E♭ E♭ E♭7 D♭/E♭ E♭7 E♭7sus4 E♭7 A♭

Myr - iads we are on myr - iads, Grow - ing, a might - y crowd,
 And as we keep on preach - ing, Though we at times are stressed,
 Myr - iads we are on myr - iads, With King - dom news we go,

A° E♭/B♭ B♭m6/D♭ C7 F A♭/B♭ B♭7 E♭

From ev - 'ry na - tion and tribe and tongue, We praise our God a - loud.
 Je - sus re - fresh - es the wea - ry souls; He gives us peace and rest.
 God's fel - low work - ers we have be - come, Serv - ing him here be - low.