

The preaching and teaching ministry of Jehovah's Witnesses: A bibliographic and documentary narrative review

Álaze Gabriel do Breviário¹.

ABSTRACT

The greatest Scriptural basis for the accomplishment of the preaching and teaching work by Christians is the command given by Jesus Christ before he ascended to heaven, and it is recorded at Matthew 28:19, 20. The beginning of such preaching/instructional and teaching work was on the day of Pentecost 33 of the Common Era (after Christ), and it remains to this day, as prophesied by Jesus in Matthew 24:14. This article aims to present and explain how the ministry of preaching and teaching of Jehovah's Witnesses is carried out worldwide, refining them based on the scientific understanding and theological-ministerial experiences of the author. To this end, it conducts, under the Giftedean neoperspectivist paradigm, and hypothetical-deductive method, a bibliographic and documentary narrative survey, relating the ministry of preaching and teaching of these religious as their teachings, practices and theocratic procedures, based on their neo-Christian theology. It is concluded that: a) as Christians, we are exhorted, guided, ordained by Jesus to preach and teach the good news of the Kingdom to all people, without discrimination of age, socioeconomic condition, clinical condition, sexual orientation, race, ethnicity, color, religion, intellectual and cognitive level, profession, wherever they are; b) the ministry of preaching and teaching includes formal, informal, and hybrid testimonies, the characteristics of which are presented and compared throughout the article; c) as proselytizing practices of Jehovah's Witnesses, their preaching and teaching contribute to the construction of the concept of human dignity.

Keywords: Preaching and teaching ministry, Proselytism, Russellism, Watchtower, Jehovah's Witnesses.

INTRODUCTION

The current religious organization of Jehovah's Witnesses, known by theologians and religious scientists as a neo-Christian religious movement, had its advent around 1870, with the biblical publications of Charles Taze Russell, in the USA (BARRA, 2010). Initially called Zion's Watch Tower Tract Society (*Zion's Watch Tower Tract Society*), founded in 1881 and legally registered in the State of Pennsylvania (U.S.A.) on December 15, 1884, had its name changed in 1896 to the Watch Tower Bible and Tract Society (*Watch Tower Bible and Tract Society*). In 1955 it had a new name change to the Watch Tower Bible and Tract Society of Pennsylvania (*Watch Tower Bible and Tract Society of Pennsylvania*), as it has been known so far (BOTV, 2024).

When researching Jehovah's Witnesses in worldwide databases such as Google Scholar, one finds many scientific works produced and published, but none by someone who is or has been a Jehovah's

¹ Master's student in Business Administration, Advanced Corporate Finance (Must Universit)
Specialist in Finance and Controllership (UBC-2014)
Bachelor of Science in Accounting (UNIMES-2019)
Incomplete Bachelor's Degree in Statistics (UFSCar-2013-2017)



Witness (BARRA, 2010; BRITO *et al*, 2019). This will be the first scientific work produced by a faithful Jehovah's Witness, baptized on 11/1/2008. Among the works published about them, those produced by academics in the areas of Education and Special Education, are focused on their evangelization to the deaf, blind and mute; those produced by academics in the areas of Theology and Religious Sciences are centered on their dogmas (BARRA, 2010; BRITO *et al*, 2019).

The expression preaching is transliterated from the following Greek terms: *ke·rýs·so*, which basically means to progue; *Ke'ryx*, which means to proclaim as arauto², to be a herald, to officiate as a herald, to proclaim as a conqueror; *ke'ryg·ma*, which means herald, public messenger, envoy, crier (one who made proclamations and maintained order in the assemblies, etc.); *eu·ag·ge·zo·mai*, which means declaring the good news (Matthew 11:5); *di·ag·gel·lo*, which means to disclose, to notify, to declare (Luke 9:60; Acts 21:26; Romans 9:17); *Tags·GIL·Low*, which means to publish, speak about, proclaim, or spread (Acts 13:5; Romans 1:8; I Corinthians 11:26; Colossians 1:28). Preaching is also transliterated from the term

Hebrew *ba·sar'*, meaning to bear tidings, to announce, to act as a bearer of tidings (1 Samuel 4:17; II Samuel 1:20; I Corinthians 16:23). According to the context of Revelation 5:2 and Matthew 10:27, where the term *ke·rýs·so'* is used, such a proclamation is alluded to, not a speech restricted to a group of disciples, but to an open and public proclamation; while *eu·ag·ge·li·zo·mai* dismisses that the content of that proclamation is the gospel, or the good news, the good news about the Kingdom (BOTV, 2024: it-2 pp. 693-696).

The expression teaching is transliterated from the following Greek terms: *Entolí*, which means to instruct; *ekpaideftís*, which means teacher (Matthew 8:19; 9:11; 12:38; 19:16; 22:16,24,36; John 3:2). Teaching the good news is much more than merely preaching it; it involves listening attentively, understanding the resident's point of view and circumstance, helping him or her to reach key conclusions about the biblical topic being discussed, demonstrating how biblical values, norms, and principles are applied, maintaining a regular and meaningful routine of Bible research, prayers, association with brothers and sisters, giving the student every assistance to progress religiously and spiritually (BOTV, 2024: IT-1 pp. 1231-1234). John 14:26 reminds us that it is Jehovah's Holy Spirit that enables us to be able to preach and teach the good news constantly, clearly, objectively, with boldness. And according to Acts 28:23 and Revelation 14:6,7, Jehovah's angels guide true Christians in their proselytizing practices of preaching and teaching the good news of the Kingdom (BOTV, 2024: bt chap. 5 pp. 36-43).

The greatest Scriptural basis for the accomplishment of the preaching and teaching work by Christians is the command given by Jesus Christ before he ascended to heaven, and it is recorded at

² Herald is an advocate of an idea or cause; He was the official of the medieval monarchies in charge of solemn proclamations, the announcement of war or peace and reporting the main successes in battles.



Matthew 28:19, 20, where it reads: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to obey all things that I have commanded them. And know that I am with you always, until the end of the system of things." On that occasion more than 500 disciples were present. The beginning of such preaching/instruction and teaching work was on the day of Pentecost of 33 AD (after Christ), when about 3 thousand Jews and proselytes readily accepted Jesus, as Anointed One, Messiah, Redeemer, Son of God, and then were baptized (BOTV, 2024: it-1 pp. 1231-1234). Moreover, this evangelizing work, which is taking place today, a period known biblically and by Jehovah's Witnesses as the "last days" (II Timothy 3:1), was prophesied by Jesus during his ministry, as recorded at Matthew 24:14, where he states that the good news would be preached in all the localities of the inhabited earth before the end of this system of things came, as one more of the prophetic events of the composite sign that we are in the last days (Matthew 24; Luke 21; Mark 13; II Timothy 3:1-5; Revelation 7:12).

That said, the following research problem questions arise: To what extent can the totally exclusivist proselytizing practices of Jehovah's Witnesses contribute to the construction of the concept of human dignity in history and in the Federal Constitution? Why are certain brothers and sisters granted privileges to approach the residents of the ministerial territory in more creative, elaborate, lengthy, and flexible ways, as well as to conduct their return visits and Bible studies with the opposite sex, and not others? Would not the granting of perks in the ministry of preaching and teaching, and within the congregation, to the children of congregation elders be a nepotistic practice? Why are members who have more affinity with the congregational front more favored than other members? Is there really Jehovah's Holy Spirit in all members of the religious organization of Jehovah's Witnesses, including its leaders? Isn't the fact that Jehovah's Witnesses preach that "church sign does not save anyone," but at the same time claim that only they will be saved, hypocrisy? Why do Jehovah's Witnesses not respect science, nor do members of the scientific community, nor do they encourage their members to pursue higher education?

This article aims to present and explain how the ministry of preaching and teaching of Jehovah's Witnesses is carried out worldwide, refining them based on the scientific understanding and theological-ministerial experiences of the author. Its specific objectives are: a) To discuss the extent to which the exclusivist proselytizing practices of Jehovah's Witnesses are beneficial; b) Discuss the presence of nepotism and the absence of meritocracy in this religion; c) To expose coherences and inconsistencies between what is taught in the ministry of preaching and teaching and the secret theocratic practices and procedures of Jehovah's Witnesses, in the light of the Hebrew-Aramaic and Greek Christian Scriptures (the so-called Bible), and the scientific knowledge of some areas, such as Theology, Religious Sciences and Psychology.



This article is structured in 7 chapters. In this chapter, intended for the Introduction of the work, the theme, the contextualization, a brief theoretical framework, the problem-questions, the objectives, and the structure of the work were presented. In the second chapter, the methodological foundation of the same is exposed. In the third chapter, the concept of formal witness, past biblical examples, how it is carried out today and my experiences in this ministerial modality are presented; in the fourth, the same aspects are presented, but referring to informal witnessing. The chapter was intended for the presentation of two sample letters for the ministry of preaching and teaching. In the sixth chapter, three Bible passages are presented that marked my trajectory in Jehovah's Organization, and brought me practical wisdom. In the seventh, the conclusions and final considerations are presented. And then the references.

METHODOLOGICAL FOUNDATION

EPISTEMOLOGICAL PILLAR

Neoperspectivist Paradigm

The neoperspectivist paradigm was born from Breviário (2021; 2023), which conceives the coexistence of two distinct truths (or realities): one absolute, concrete, real, objective; and the other partial, abstract, subjective. That is, although, for the author, absolute reality exists, we, imperfect human beings, only know it subjectively and partially. On these aspects, Breviário (2021, p. 231) highlights:

[...] Gifted (2016) conceives the coexistence of two completely distinct and, concomitantly, inseparable realities: an objective, concrete, real, absolute reality, independent of human interpretations (the monad), which represents the entirety of all points of opinion about all things; and a subjective and partial reality, constructed through imperfect human interpretations of the objective reality that surrounds it (perspective).

In short, "in practice, this means that all the answers to all research questions already exist, although we do not yet know them completely" (BREVIÁRIO, 2022, p. 74). For example, the guiding questions of this work are: a) To what extent can the totally exclusive proselytizing practices of Jehovah's Witnesses contribute to the construction of the concept of dignity of the human person in history and in the Federal Constitution?; b) Why are certain brothers and sisters granted privileges to approach the residents of the ministerial territory in more creative, elaborate, lengthy and flexible ways, as well as to conduct their return visits and Bible studies with the opposite sex, and not others?; c) Wouldn't the granting of perks in the ministry of preaching and teaching, and within the congregation, to the children of congregational elders be a nepotistic practice?; d) Why are members who have more affinity with the congregational front more favored than other members?; e) Is there really Jehovah's Holy Spirit in all members of the religious organization of Jehovah's Witnesses, including its leaders?; f) The fact that Jehovah's Witnesses preach that "church sign does not save anyone", but at the same time claim that only



they will be saved, would it not be hypocrisy?; g) Why do Jehovah's Witnesses not respect Science, nor do members of the scientific community, nor do they encourage their members to pursue higher education? Therefore, "all the answers to these research questions already exist", according to the neo-perspectivist paradigm, "since truth is absolute; however, we do not know it before scientific investigation and, even after its final result, we will only know it subjectively and partially, because we are imperfect" (BREVIÁRIO, 2022, p. 74).

LOGICAL PILLAR: HYPOTHETICAL-DEDUCTIVE METHOD

The hypothetical-deductive method, according to Breviário (2022, p. 76), coming from the philosopher, mathematician, and deductivist physicist Karl Popper, "aims to conduct scientific investigation to a greater degree of certainty, security, reliability". Regarding this and other aspects of this method, Breviário (2020, p. 102) corroborates and expands our understanding with the following words:

The hypothetical-deductive method was defined by Karl Popper (1972) – philosopher, mathematician and deductivist physicist – based on his criticisms of induction. Basically, the hypothetical-deductive method leads the researcher to the highest degree of skepticism about a given subject (DÉBORA et al., 2020). The hypothetical-deductive structural basis has three moments during the investigative process, namely: 1. Problem, which usually arises from conflicts in the face of existing expectations and theories; 2. Proposed solution consisting of a conjecture (i.e., a new theory) and the deduction of consequences in the form of propositions that can be tested; and 3. Falsification tests – refutation attempts, based on different means, such as observation and experimentation. This is where the possible research errors lie (Débora et al., 2020, Popper, 1972).

Every Bibliographic and Documentary Review uses the hypothetical-deductive method to investigate the object of research, which, in practice, is a structure of thought "starting from generic initial hypotheses that, through falsification tests, lead the investigator to specific conclusions about the topic investigated" (BREVIÁRIO, 2022, p. 76).

That said, this work started from the following hypotheses: a) the ministry of preaching and Christian teaching must adhere to the teachings, practices and theocratic procedures of the Christian religion, which is based on the Bible; b) Jehovah's Witnesses seek to demonstrate, through such proselytizing practices, the love of God and neighbor as exhorted in Matthew 22:37-39 that Christians need to manifest; c) formal, informal, and hybrid testimony had existed since the first preachers, such as Noah and his family, Lot and his family, Jesus, and first-century Christians; d) the preaching and teaching ministry of Jehovah's Witnesses today follows the apostolic model; e) through the work of evangelization, Christians develop Christian qualities such as respect, empathy, obedience and submission to divine guidance, didactics, oratory, improve their interpersonal skills, build an excellent reputation inside and outside Jehovah's Organization, create bonds of friendship with the community and contribute to the



construction of the concept of dignity of the human person. It sought to reach the final conclusions by reasoning deductively based on the Bible, biblical publications, and scientific works.

TECHNICAL PILLAR

Narrative Literature Review (RBN)

The Narrative Bibliographic Review (RBN), also known in the literature as Simple Bibliographic Review, or Conventional Bibliographic Review, or just Bibliographic Research, offers means that help in the definition and resolution of already known problems, but also allows exploring new areas where there are not yet sufficiently crystallized. It also allows a topic to be analyzed under a new focus or approach, producing new conclusions. In addition, it allows the coverage of a much wider range of phenomena, especially when it comes to research whose problem requires the collection of data widely dispersed in space. About this research technique for data collection, Rodrigues (2007, p. 43) highlights:

Bibliographic research is the search limited to the search for information in books and other publications. It is the opposite of field research and is also distinguished from in vitro research. Generally, bibliographic research falls within the scope of ex-post-facto research, for the simple fact that books and articles from any magazine or periodical deal, as a rule, with faits accomplis, and bibliographic research based on futurology reading.

The RBN presupposes previous works that serve as a source or theoretical lens to support more comprehensive and/or in-depth studies. On this aspect, Severino (2007, p. 122) points out:

Bibliographic research is that which is carried out based on the available record, resulting from previous research, in printed documents, such as books, articles, theses, etc. It uses data or theoretical categories already worked on by other researchers and duly recorded. The texts become sources of the themes to be researched. The researcher works based on the contributions of the authors of the analytical studies contained in the texts.

Highlighting the relevance of this type of research, Gil (2010) points out that it allows the researcher to cover a much wider range of phenomena than that which could be researched directly, especially when the research problem requires data widely dispersed throughout space. However, it is worth noting that, as secondary sources, bibliographies may present data collected or processed in an erroneous way, enabling the reproduction and/or amplification of these errors in works based on them. For this reason, Gil (2010, p. 30) recommends "deeply analyzing each piece of information to discover possible inconsistencies or contradictions and using different sources, comparing them carefully".

According to Gil (2010), there are no fixed rules for conducting bibliographic research, but there are some tasks that experience shows to be important. Therefore, the following work script was followed:



- a. **Exploration of bibliographic sources:** books, scientific journals, theses, research reports, among others, which contain not only information on certain topics, but indications of other research sources;
- b. **Reading of the material:** carried out selectively, retaining the essential parts for the development of the study, and analytical, evaluating the quality of the information collected;
- c. **Preparation of forms:** citation, summary and bibliography forms were prepared, containing the most relevant parts of the materials consulted;
- d. **Ordering and analysis of forms:** organized and ordered according to their content, verifying their reliability;
- e. **Conclusions:** obtained from the qualitative analysis of the data.

Based on the assumptions presented, it can be deduced that the RBN is a type of bibliographic survey that is extremely useful for the understanding of a topic unknown a priori by the researcher, from which it will be possible to deepen it through the use of more advanced research techniques. such as case study or action research.

Document review

Document Review, also called documentary survey in the scientific literature, aims to collect data, *a priori*, primary, that is, those that have not yet been subjected to some type of manipulation, and, *retrospective* Secondary. Despite this, it is considered a kind of Non-Participant Observation (NPO) because it establishes an indirect relationship between the investigating subject and the investigated object (GIL, 1999; 2010; BREVIÁRIO, 2021). About this research technique, Gil (1999, p. 160) highlights:

"Paper" sources are often able to provide the researcher with data rich enough to avoid wasting time on field research, not to mention that in many cases social research is only possible on the basis of documents.

Typifying the documents used in this type of technique, Gil (1999, p. 160-165, emphasis added) presents four, namely:

1) Statistical records
[...] Government entities such as the IBGE Foundation have data related to the socioeconomic characteristics of the Brazilian population, such as: age, gender, family size, education, occupation, income level, etc. An entity such as the Inter-Union Department of Statistics and Socioeconomic Studies has data on unemployment, wages, strikes, labor negotiations, etc. Research institutes linked to the most diverse areas of knowledge. In addition, an increasing number of entities are concerned about the maintenance of databases. This occurs in hospitals, schools, social service agencies, professional associations, public offices, etc.

2) Written institutional records



In addition to statistical records, written records provided by government institutions can also be useful for social research. This data includes: bills, reports from government agencies, minutes of meetings of legislative houses, court decisions, documents registered in notary offices, etc.

3) Personal documents

There are a number of writings dictated at the initiative of their author that provide relevant information about his personal experience. Letters, diaries, memoirs, and autobiographies are some of these documents that can be of great value in social research. [...]

4) Mass communication

Mass communication documents, such as newspapers, magazines, film tapes, radio and television programs, constitute an important source of data for social research. They allow the researcher to know the most varied aspects of today's society and also to deal with the historical past. In the latter case, with efficiency probably higher than that obtained with any other data source. [...]

Based on the assumptions presented, it is deduced that documentary surveys are the proper and master technique for the theoretical foundation based on sources, a priori, primary and, a posteriori, secondary.

FORMAL TESTIMONY

CONCEPT

The formal witnessing of Jehovah's Witnesses is that carried out congregationally. This included preaching and teaching from house to house, whether in residential, commercial, or rural territories, and the return visits and Bible studies of this ministerial modality. It also includes preaching and teaching carried out in the cart, that equipment full of Bible literature available to interested persons, and by letters, internet and/or telephone, carried out together through the congregational arrangement. Bible studies conducted outside of so-called field hours (BOTV, 2024).

BIBLICAL EXAMPLES OF FORMAL WITNESSING

In the first century of the Common Era, also known as after Christ, both Jesus and his disciples carried out preaching and teaching, both formally and informally. House-to-house witnessing has its biblical precedent, for example, in the texts of Luke 8:1, 9:1-6 and 10:1-9, where it is said that Christians traveled from city to city, and also from village to village, that is, they went to people's homes or businesses, "preaching and declaring the good tidings of the Kingdom of God" (BOTV, 2024: BR78 18).

Another biblical precedent is that recorded in Acts 5:42, where the Greek expression is used *Kat' oi'kon*, transliterated "from house to house," it being stated that the apostles and early Christians carried on the work of evangelizing in this way. Jesus gave explicit instructions to his disciples regarding this work in the synoptic Gospels (Matthew 10:8-10; Mark 6:8,9; Luke 9:3). The instructions were basically: preach where there were interested people; do not carry too much luggage so as not to hinder the trip; remain in the house of those who fear God and refuse any type of turmoil, retaliation or violence by opponents of



the work (BOTV, 2024). In Luke 10:1 it says, "After this the Lord appointed 70 more and sent them out two by two in front of him into every city and place where he himself was about to go."

In the first century of the Common Era, Jesus and his disciples fulfilled this activity of formal witnessing very well. As we read at Acts 8:1-8 and 11:19-21, Jehovah's Holy Spirit always guided them in this work, along with his angelic hordes. Corroborating these sayings, the apostle Paul told the Colossian Christians, at Colossians 1:23, that the good news had been "preached in all creation that is under heaven."

HOW IT IS PERFORMED TODAY

In imitation of the Christian pattern set by Jesus and early Christian congregations, Jehovah's Witnesses carry out their formal witnessing in the same way: they meet at a local Kingdom Hall at a meeting called a field trip, at which a group leader, usually a ministerial servant or elder, talks for about 7 minutes on a Scriptural theme of encouragement or mock presentation of a Bible theme to a specific group of householders, after which he performs a prayer, he appoints the brothers and sisters two by two, just as Jesus appointed his disciples, also two by two (Luke 10:1), always man with man, and woman with woman, to avoid sexual immorality (porneía) (BOTV, 2024).

The duration of the field is usually 2 hours; there are departures in the morning, in the evening, in some congregations even in the evening; on Saturdays, preaching campaigns are usually carried out using the Watchtower and Awake; during the week the field trip is usually with all the publishers in the congregation, while on Sundays it is divided into smaller groups, according to the home address of the brothers and sisters (BOTV, 2024).

The midweek meetings of Jehovah's Witnesses provide specific training for the brothers and sisters to carry out the preaching and teaching work in a standardized and appropriate way. Publishers demonstrate how to present Bible themes through the Bible and Bible literature on the first call, on return visits, and at Bible studies; Bible discussions are held from the platform to encourage, motivate, and train publishers, encourage them to improve their interpersonal, speech, persuasion skills, and to spend more hours each month preaching and teaching, for example in the regular or special auxiliary pioneer service, who must meet the 30-hour requirement (on the circuit traveler's visit it is 15), 50 and 100 hours per month, respectively (BOTV, 2024).

Due to the General Data Protection Law (BRASIL, 2024), information such as full name, personal characteristics, and documents are not recorded in the field service; only the address, biblical theme and forecast for return. As of November 1, 2023, the number of publications, audios, videos, return visits, and hours is no longer reported in writing by publishers who are not pioneers, circuit travelers, or missionaries (called special full-time ministers), but only the mode of witnessing (formal or informal) and the number of Bible studies conducted during the month; as for the special full-time ministers, they continue to report



the hours spent and the number of monthly Bible studies, but they also no longer record the other items mentioned (BOTV, 2024).

From my point of view, which never had access to Hourglass to record and check my ministerial activities, even though I had dedicated more than 7 years to doing regular pioneer work without a petition signed, this change of 11.1.23 was terrible, making me even more invisible to the congregation, to the Bethel office, and to Jehovah's Organization as a whole; that is, all my work was completely in vain, useless, I threw time, effort, a biblical understanding greater than that of the elders and my skills all in the trash; And the only reason I didn't have that regular pioneer petition duly signed and approved was because elders accused me of having sexually assaulted my cousin when we were teenagers, something that never happened.

MY EXPERIENCES IN FORMAL WITNESSING

I became an unbaptized publisher in April 2007. Since then, I had reported more than 50 hours a month in the preaching and teaching ministry, had dozens of return visits and many Bible studies a month, had a greater Bible understanding than many senior brothers and sisters, and my communication skills were already unparalleled; but none of this was noticed, valued, recognized, or documented by the congregation and the Bethel office. That is, for them I was always just another one, a poor guy, a nobody, whose presence would not even be missed in Jehovah's Organization. But my work as an unbaptized publisher was already that of a pioneer, an auxiliary pioneer at the time when I was working 50 hours a month, or a regular pioneer today who is working the same number of hours a month.

After seven months in this condition, I dedicated myself and symbolized my dedication through baptism completely immersed in water, in a Special Assembly, on 11.1.08, at the age of 18, in the city of Caxambu, in the south of Minas Gerais. At the next meeting I already signed my auxiliary pioneer petition, believing that this assignment would make me a respected, valued, organizationally recognized brother, since without a role I was never anyone in there; but nothing of the sort, it all remained the same; Even with a petition signed and approved as an auxiliary pioneer, I continued to be a zero to the left inside, just one more, even with many intellectual, cognitive and behavioral differentials. But I continued anyway, for my focus was on serving my neighbor for Jehovah, not for the elders, or for the Bethel office, or for the Governing Body, or for anyone else. I had many studies in the first year as one of Jehovah's Witnesses, I even reported more than 12 for many months in a row. I have always followed the pattern of revisiting and conducting Bible studies only for men, because I did not yet know that there were men who did it for women, and sisters who did it for men (perks granted to those who have an affinity with the congregational front, an absurdity). My cooperation with the congregation has always been great, I have always tried to make friends with brothers who are spiritually and mentally balanced, although it was



almost never reciprocated properly because of the accusation that the elders leveled against me, and also because in each congregation we only get friendships with those who the elders authorize, we only date and marry those they want, They are the ones who rule our ministerial, loving and social life, unfortunately it is like this, another absurdity.

I bought a simple notebook, the ones we use in schools, to record all my ministerial activity, but with many relevant details, and not in a simplistic way as is done internally and sent to Bethel by the Secretary. I wrote down my full name, gender, age, full postal address, e-mail address(es), telephone number(s), social networks, names of family members, main characteristics of the people I revisited or conducted Bible studies, Bible topics discussed in at least three paragraphs, all Bible texts read or quoted (I liked to read at least one, and to quote at least five), the forecast of return, the progress of the revisits and students. To this day I have this little notebook with all the details of those I have revisited and studied the Bible.

None of my students got baptized, unfortunately I never experienced this joy and satisfaction in the ministry of preaching and teaching. But some have made progress, such as attending congregation meetings, enrolling in the Theocratic Ministry School (TMS), being approved as unbaptized publishers, opening and conducting return visits and Bible studies with me. There were many experiences of this type that I went through, which made me develop my oratory and didactics at a high level. But nothing was documented; If it were, I could use this as proof of theological activity, volunteer work or even as a teaching activity, to get work, take exams, etc. But the Governing Body unfortunately does not think about these issues, of how the documentation of our ministerial and congregational activities can be used secularly. A ministerial servant or elder, for example, if he had his work documented, could be able to teach easily. To this day I do not have any document that proves that I am a Jehovah's Witness, this is a shame; in Christendom, everything is documented and provided easily and free of charge to its members, while in the religion that claims to be the only one directed by Jehovah there is no justice or transparency in the documentation of its members. Another absurdity.

I have always hated to follow that simplistic and generalist model of preaching and teaching demonstrated in the midweek meetings, on field trips, and in most of the Bible publications produced by the Watchtower Society and made available on its institutional websites, apps, and congregations. I have always liked to use all my creativity to elaborate and present more productive, interesting themes (which serve as great bait even for the resident), touching and practical for the residents; I always thought outside the box; all this to increase the chances of making proselytes, new members of Jehovah's Witnesses. But it must be remembered that opening return visits and Bible studies is a trilateral relationship, just like a courtship or a marriage: it does not depend only on us, but also on the other person and, especially, on Jehovah. It is a threefold relationship. As the apostle Paul said: "I planted, Apollos watered, but God kept



making it grow. So neither is he that plants anything, nor that which waters, but God that makes it grow." (I Corinthians 3:6,7). Therefore, our role is not to convert or judge the inhabitants of the ministerial territory, but to disseminate, disseminate, communicate, preach, teach, demonstrate, illustrate, inculcate the good news (or good news) of the Kingdom of God; the role of the other person is to receive, appropriate, understand, research, self-convince, and accept the refined biblical contents learned; and the main role, that of Jehovah, is to touch the deepest part of one's heart and spirit, releveling where the work of his Holy Spirit is, so as to draw one to his people and then make one grow spiritually, psychically and socially.

During more than 15 years of baptism as a Jehovah's Witness, I had the opportunity to work in formal witnessing with brothers, and only a few elderly sisters, in two municipalities: in São Lourenço, located in the south of Minas Gerais, and in São Carlos, located in the interior of São Paulo. I met many brothers and sisters during this period, but superficially, since the elders forbade me to build close friendships with brothers, with the young sisters I could not even talk, and to build my partnerships with them.

Some relevant experiences that I can still mention here are: a) several times, when working in preaching and teaching with the coordinating elder of a congregation in São Carlos, he criticized me for addressing the topic of Labor Day on a first visit, exactly on the date of this holiday, in the field, claiming that this theme was inappropriate for field service; I initially realized that he was wrong, I kept quiet to avoid conflicts, but I raised, through biblical research, all the evidence I found, biblical publications produced by the Governing Body and made available in the Watchtower Online Library, making it evident that any biblical subjects can be addressed in field trips, including holidays, commemorative dates in general, baptism, blood, Kingdom of God, resurrection, trinity, sexual immorality, history of religions, etc. (BOTV, 2024); and The Watchtower for the February 2022 study, paragraphs 1 and 2, share the experience of two elders who felt they had encouraged a sister with their counsel but later realized that they did not help her because they had given inappropriate or unnecessary counsel, causing her to become discouraged, which shows that my situation with this elder is common in several congregations around the world today, it is up to the elders the humility and modesty to recognize their mistakes, apologize and act correctly from then on, which was done in the case of the sister reported, but not in my case; b) when working several times with an elder of my congregation in São Lourenço, he always criticized my creative, dynamic, very well elaborated and presented approaches, simply because they did not follow the pattern demonstrated in the midweek meetings; Well, I know many veteran brothers and sisters, experienced pioneers, who do the same, with excellent results, and are not questioned, so why couldn't I do the same?; I have always preached and taught using out-of-the-box approaches, a consequence of my high creativity as a gifted person, which has never been respected, I have always been punished for using



my abilities in the best possible way, and much better than the elders, to preach, teach, counsel, congregate, relate to brothers and sisters, etc...; another experience that demonstrates a lack of humility, modesty, adequate academic and professional preparation to serve the gifted, on the part of congregational elders; c) another experience that I had in formal witnessing was when I worked with a veteran elder and a very experienced publisher, but who had few privileges in Jehovah's Organization; the elder, always haughty, exhibitionist, who always lacks only his many privileges acquired during his trajectory in Jehovah's Organization, did the same thing to the other brother as he always did to me, he overvalued himself and inferior the brother, he even called him limited, which is why he almost cried in the field, and I was there watching everything, another episode of arrogance, intimidation, abuse of power, by an elder, and another case that was not properly analyzed and requested; that is, the elders, as a rule, can do whatever they want without punishment, are very clever and have many perks authorized by the Bethel office; I am completely against this type of situation and anti-Christian attitudes.

During the covid-19 pandemic, I preached and taught informally through Facebook and email. On Facebook, I chose a relevant and current Bible theme, containing a brief introduction, a specific question, a Bible text objectively answering the question, and a link to a publication from the Watchtower Online Library that provided more detailed information on the topic; I decided to only address online contacts on the day, since I have more than 1000 contacts, so it wouldn't make sense to waste time with those who don't go online on the day; Then, I started to send the message individually to each contact; to those who answered me, I talked more about the topic, left another question and scheduled a day the following week to continue the conversation; so I started to open several return visits on Facebook, I managed to open 5 Bible studies that continued for more than a year, but unfortunately little by little they lost interest in the message, perhaps because they did not like the distance preaching very much, but it was a good experience I had. By email, as I have more than 8000 contacts, and my provider only allows me to send messages to up to 250 contacts at a time, it wouldn't make sense for me to contact everyone in one day; that is why I decided to adopt the following procedures: one day I sent a message to 250 contacts starting with the letter A, the next day I sent a message to 250 contacts starting with the letter B, and so on, until I had contemplated all the letters of the alphabet, then when it was finished I would elaborate another approach, with another theme, introduction, question, text and link, and the whole process would start again; This is what I have been doing throughout the pandemic; I had the opportunity to receive feedback from several people thanking my messages and making brief comments on the topic discussed. It is worth remembering that I allocated three days a week, all afternoon, to preach by Facebook and email throughout the pandemic.

After a while, when I got a cell phone, I also started to preach through Whatsapp; As it would be expensive for me to make calls to several contacts that the elders passed on to me, I decided to add the



contacts that were zap and send messages to them. I also received several contacts of return visits opened by other brothers, so that I could contact them by zap. When house-to-house preaching returned, I also went back to preaching in person, but I continued preaching on the internet because I really liked the experiences I had during the pandemic, I see great potential through this method of preaching, so I decided to continue. But some experiences brought me some doubts, for example: one afternoon, if I am available on the internet for 5 hours, and after sending several messages no one answers me that day, should I consider 5 hours of preaching? Because then, in face-to-face preaching, even when we can't contact anyone on a particular day in the field, we're told to write down the time, because the witnessing is being given in the same way. Another situation: if in an email message I insert a link and send it to 250 contacts at once, I should consider only 1 publication, right? Because I think it doesn't make sense for me to consider 250 publications when it was just one submission I made, although to 250 different people. Another situation: on my vacation I was able to preach every day for a month, and as I spent 5 hours every day, in the month this was a total of 150 hours, but I did not have the courage to report all this hours because I thought that the elders would not believe that I had preached all this, since even special pioneers and missionaries do not preach all of this in a month, then I felt that it was not consistent and reported the same amount of hours as the previous month; When this happens again, should I report the 150 hours or does that not make sense? None of the local elders were able to answer me, so I referred these questions to the Bethel office, but, as always, they ignored me; they have never responded to even one of my messages because they consider me an abuser of minors, apostate and mentally ill, things that I am not and never have been; I know brothers and sisters who receive feedback from the Bethel office, both front-end members and other members, and I am the only one discriminated against by this religious organization.

Another relevant experience to report here was the one that occurred in my hospitalization recently. As stated in this work, due to the pathological religious experiences lived in Jehovah's Organization, I was considered insane by it, which requested my compulsory hospitalization. I went through a suffocation, another of my many psychological traumas. But the point at issue here is that inside the hospital, where I stayed for 56 days, I witnessed informally to dozens of patients and staff, defending Jehovah, the heavenly court, His Organization (heavenly and earthly), his Word (the Bible), but with a balanced view of his Witnesses here on earth, and of the Governing Body, unlike the other brothers and sisters, who are fanatical and, therefore, preach that the united are holy, that we have to obey and be submissive to everything that the Governing Body does, and that is not what Jehovah expects. Moses' father-in-law, Jethro, a fine administrator who trained him for over 40 years as a shepherd, was not anointed by Jehovah like Moses, but was used by Him to teach Moses how to administer the nation of Israel; Moses was humble, modest, and intelligent in accepting and applying the counsel of Jethro, his



administrative adviser (Exodus 18:17-23; BOTV, 2024: w84 1/3 pp. 16-21); why doesn't the Governing Body do the same to me? Why do they not accept and apply the considerations I make in this and other scientific articles about the teachings, practices, theocratic procedures, and ministry of preaching and teaching of Jehovah's Witnesses?

INFORMAL WITNESSING

CONCEPT

The informal witnessing of Jehovah's Witnesses is one that is carried on outside the usual congregational arrangement, which is basically house-to-house, or always organized by the congregational front and always carried on together. It includes preaching and teaching in doctors' offices, squares, streets, bank lines, elevators, subways, trains, airplanes, restaurants, hospitals, prisons, cemeteries, museums, observatories, parks, libraries, universities, workplaces, airports, bus stations, railway terminals, ships, convention centers, scientific events, on trips, sidewalks, bazaars, ports, etc. It also includes all preaching and teaching conducted by letters, telephone, email, social media, messaging apps, VLEs, or other virtual means, outside of the usual congregational arrangement (BOTV, 2024).

BIBLICAL EXAMPLES OF INFORMAL WITNESSING

The first informal witness given by Jesus, shortly after his anointing by Jehovah's Holy Spirit, is recorded at John 1:35-42, where it reads:

The next day John was there again with two of his disciples, and when he saw Jesus walking, he said: "Look at the Lamb of God!" When the two disciples heard him say this, they followed Jesus. Then Jesus turned and saw that they were following him, and said to them, "What are you looking for?" They said to him, "Rabbi (which translates to "teacher"), where are you staying?" He said to them, "Come, and you will see." So they went and saw where he was staying, and stayed with him that day. It was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who heard John's words and followed Jesus. He first found his brother, Simon, and said to him, "We have found the Messiah" (which translates as Christ), and then he brought him to Jesus. When Jesus looked at him, he said, "You are Simon the son of John. You will be called Cephas" (which translates as Peter).

It is clear that Jesus' invitation to discipleship to John, Andrew, and, apparently, Peter (Cephas) as well, took place in an informal setting. It was under similar circumstances that the same invitation was extended by Jesus to Matthew, the Roman tax collector. At Matthew 9:9, we read: "Afterward, as Jesus went on, he saw a man named Matthew sitting at the tax office, and he said to him, 'Be my follower.'" Then he got up and followed him." It was by "passing" there, or "going forth" that Jesus met him, that is, in an informal setting.

Another Scriptural precedent for informal witnessing by Christians around the world today is recorded in John 4:6-42, from which it is transcribed from verses 6 to 14, which read in full:



In fact, there was Jacob's well. And Jesus, tired from the journey, was sitting by the well. It was around the sixth hour. A woman from Samaria came to draw water. Jesus said to him: "Give me some water." (His disciples had gone to the city to buy food.) So the Samaritan woman said to her, "How is it that you, being a Jew, ask me for water, even though I am a Samaritan?" (Because the Jews have no dealings with the Samaritans.) Jesus answered him: "If you had known about God's gift and had known who it is that says to you, 'Give me some water,' you would have asked him, and he would have given you living water." She said to him, "You don't even have a bucket to draw water, and the well is deep. Where does this living water come from? Are you greater than our forefather Jacob, who gave us the well and drank from it with his sons and his flocks?" In response, Jesus told him: "Everyone who drinks of this water will again become thirsty. Whoever drinks of the water that I will give him will never thirst again, but the water that I will give him will become in him a fountain of water springing up to give everlasting life."

Again, it is clear that Jesus was in an informal environment, as he found the Samaritan woman drawing water from an artesian well, at the end of the trip he was making. His approach was informal, indirect, he just asked for a little water to introduce a friendly conversation, then he related the ordinary water we drink with the "water of life", which is the good news of the Kingdom of God, which acts in our organism as if they had a life of their own, as if we had literally ingested a "living water".

From this account of Jesus' informal testimony with the Samaritan woman we learn that, many times, even when tired, thirsty, hungry, perhaps with some non-serious pain, we can find spiritual strength to preach and teach, even if informally, and with good results. Thanks to this initiative of Jesus, a group of people also received informal witnessing on that occasion, for the Samaritan woman took Jesus to that group to receive Bible preaching and teaching from him.

The evangelizer Philip gave an informal witness to the Ethiopian eunuch while sitting in a car, and they discussed Isaiah's prophecy. This account is recorded in Acts 8:26-38. Explaining "the good news about Jesus" to the Ethiopian eunuch, he had an appreciative response and came to be baptized. Another account is that of Paul, in Acts 16:19-34, when he is chained in a prison, but Jehovah's angels caused a strong earthquake, causing the fetters to loosen and press, including Paul, to be released; on this occasion, before leaving prison, Paulo preached and taught informally to the jailer, resulting in the baptism of him and his friends (BOTV, 2024: w87 15/10 pp. 22-27).

HOW IT IS PERFORMED TODAY

Nowadays, the informal witness carried out by Christians follows the apostolic model. This feature of the preaching and teaching ministry is able to take the good news of the Kingdom to places where formal work is not permitted, for example, in geographical locations where such work is banned or restricted. It is also helpful for sick brothers and sisters who are unable to participate in formal witnessing (Acts 28:16–31).

After the death of Stephen, who was persecuted and learned, other disciples were also persecuted. On this occasion, as it was too dangerous to witness formally, informal witnessing was very useful, being



included in his efforts for the preaching and teaching of the Kingdom, according to the biblical records in Acts 8:4-8, and 11:19-21 (BOTV, 2024: w87 10/15 pp. 22-27).

An example of informal witnessing when we are confined, for example, at home, in a hospital, or in a prison, is that of Paul in Acts 28:16-31. In this account we read that he was confined to his home under Roman guard for two full years, during which time he "received kindly all who came to see him, preaching to them the kingdom of God, and teaching with the greatest freeness of speech the things pertaining to the Lord Jesus Christ." So we can do to witness informally in imitation of the apostle Paul.

The informal witnessing carried out by Jehovah's Witnesses today consists of preaching by letters, telephone, e-mail, social networks, applications, or even in person, in various places (squares, streets, offices, hospitals, bank or supermarket lines, shopping malls, etc.), usually alone, without the presence of other brothers and sisters, outside the so-called congregational arrangement, which is the one organized and conducted by members of the congregational front, but following its guidelines, such as those found in many Bible publications in the Watchtower Online Library under the descriptor "Testimony" (BOTV, 2024).

MY EXPERIENCES IN INFORMAL WITNESSING

Until mid-2023 I had the opportunity to preach a lot in practically all of these environments, informally. I was able to open many return visits and Bible studies through this preaching and teaching modality. Before the pandemic context, the virtual type of witnessing was very little used by Jehovah's Witnesses, but with its advent things changed, face-to-face witnessing was temporarily replaced by virtual witnessing during the covid-19 pandemic, only returning to normal in 2022. But, in the post-pandemic context, the ministry of preaching and teaching has become hybrid, Bible studies through videoconferencing have been stimulated (BOTV, 2024: lmd lesson 10), that is, virtual fashionability has gained strength, importance, form, is here to stay, to add, to sophisticate.

I had the opportunity to witness informally, through letters, in a virtual group composed of brothers and sisters from other Brazilian states and municipalities. The meetings were held through videoconferences, during which an initial prayer was held, followed by silence while we wrote the letter, most of them by hand, and I, as I prefer, by computer, since it makes it easier for me to forward it by email, social networks or applications, in a multiple testimony, in which we use more than one preaching and teaching technique.

I also had the opportunity to participate, for months, in a virtual group composed of dozens of brothers and sisters scattered throughout various locations in Brazil, for morning worship, preparation for congregation meetings, assembly and convention review, monthly broadcasting assistance, healthy recreation, training for sisters desirous of serving in the congregation front. In this group, I had the



opportunity to lead the study of The Setinela, Spiritual Jewels, Biblical Congregation Everything, I presided over the meetings a few times, I made encouragement visits to sisters accompanied by the brother who created the group, a former Bethelite, I was responsible for Digital Media, which provided me with greater familiarity and skills with the use of Google Meet, by desktop and mobile devices, presentation of audios, videos and lectures, with or without subtitles, recorded or not, between brothers and sisters. It was an enriching experience. Too bad it was only for a few months.

In this mentioned group, I met a therapist sister, with whom I had my first contacts with bioenergetic therapies, called alternative therapeutic methods by the Governing Body; I prepared a scientific article on this topic, submitted it to a scientific journal Qualis B2 by CAPES, in English, for publication, and it was accepted, approved; I had the opportunity to flirt with this sister, but unfortunately it didn't work out because she talked – and still continues to talk – explicitly about sex with several brothers at the same time, and was interested in flirting with other brothers instead of me, mainly for financial reasons. However, while I had a relationship with this sister I had the opportunity to participate in nine therapeutic sessions led by her, I led her Bible study a few times with her student named Eni, to which she always invited a different brother to participate. She taught me about clinical masturbation, which was acceptable to Jehovah's Organization and which she openly taught to her boyfriends, siblings, relatives, clients, and students. And this sister, a servant of Jehovah for more than 30 years, a pioneer since baptism, being 50 years old today, having served as a special pioneer for 10 years with one of her ex-husbands, who was an elder at the time but who was disfellowshipped because of sexual immorality, later reinstated, and who married another sister, She showed me that many of the prohibitions imposed on brothers and sisters are unfair, they don't make sense, such as not being able to preach and teach to the opposite sex, not being able to comment for more than 30 seconds at congregation meetings, not being able to talk explicitly about sex, not being able to have intimacies with several brothers and sisters at the same time, not being able to practice masturbation, cannot question the elders, cannot understand more than the Governing Body about one or more biblical or scientific topics, in short, this sister, named Maria Carla da Silva Nunes, from the congregation of Barreiros, Florianópolis (SC), opened my eyes to the immense amount of injustices that I had already realized I was experiencing in Jehovah's Organization; Everything became clearer and more obvious to me. All that I had already experienced, and which was being interpreted as apostasy, porneia, or insolent conduct, was never more than common, wholesome, biblically acceptable practices that all mature brothers and sisters have always lived, but which I have always been barred from being treated as mentally ill and abusing minors by the congregational elders, without foundations, of course.



LETTER TEMPLATES FOR THE PREACHING AND TEACHING MINISTRY

Preaching and teaching by letter can take place both formally and informally, depending on whether it is organized and conducted by the congregational front (first case) or not (second case). But in both cases, the letters follow a pattern established by the Governing Body, not as an obligation, but as a suggestion, to facilitate the performance of ministerial activities by brothers and sisters, especially those who have greater difficulty in using this evangelizing technique (BOTV, 2024).

A letter should be constructed basically containing: the location and date; a friendly greeting; in the first paragraph it should be made clear and objective that we are Christians, Jehovah's Witnesses, and that, as such, our main purpose is to preach and teach the good news of the Kingdom; in a second paragraph, questions of biblical content should be raised to the householder to stimulate his creativity, curiosity, logical reasoning and search for truth, leaving some texts cited in the letter that directly answer such questions, for the householder to read; in a third paragraph, contact details of the brother or sister who prepared the letter should be left and the householder should be invited either to a free home Bible study, or to one of our public meetings, or to a regional assembly or convention, or to the Memorial of Christ's death, or to access our official websites (the jw.org and wol.jw.org); and close with a closing greeting and signature (BOTV, 2024).

Thinking of exemplifying for the reading public of this article that is not a Jehovah's Witness and does not know how these letters are prepared, or even to help the reading public that is already a Jehovah's Witness and wants to become familiar with model letters for the ministry of preaching and teaching, I transcribe below 2 letters of my authorship, that I used last year to preach and teach the good news of the Kingdom:

MODEL 1

São Lourenço, October 26, 2023.

Good morning, dear residents,

I am Álaze Gabriel, baptized as one of Jehovah's Witnesses more than 15 years ago. Our goal is to preach and teach the good news of the Kingdom to people, just as Jesus and his disciples did, not to judge them, but to instruct them, to help them understand the Christian teachings and practices recorded in the Bible. It is with great pleasure, joy, and genuine commitment to getting to know you and helping you to become a servant of Jehovah that I am telling you at this time (John 17:3; Matthew 22:37-39).

Have you ever wondered: a) Is it right or wrong to talk, write and have intimacies with brothers and sisters?; b) What are the different biblical standards of morals?; c) How the different standards of ethics and morals of other organizations in society relate to the one we learn from the Bible; d) What is the level of free will that Jehovah grants to each of his creatures, whether spiritual or human?; e) What exactly is sexual abuse, sexual harassment, sexual harassment, *Sexting*, pornography, fornication, and how do these views relate to the different standards of ethics and morals within and outside Jehovah's Organization? (Romans 3:23; Nehemiah 8:8; Proverbs 4:18; II Peter 1:21).

I leave my contacts below, such as phone, e-mail and address (information suppressed here). I invite you to attend one of our free Bible discussions at a local Kingdom Hall nearest you, the address of which can be found on the jw.org website, by clicking at the bottom of the home page on "Find a Meeting."



Carefully,
Álaze Gabriel do Breviário.

MODEL 2

São Lourenço, October 26, 2023.

Good morning, dear residents of my territory,

I'm Álaze Gabriel. As a Christian Witness of Jehovah, baptized for more than 15 years, my goal with this letter is to preach, teach, and experience the good news of the Kingdom with you(s), following the example of Jesus Christ and his apostles (Matthew 24:14; 28:19,20; Acts 1:8).

I would like to ask you some point of view questions, which are: a) What is the Kingdom of God, which we ask so much for in the Lord's Prayer?; b) What, in fact, is truth? Is there an absolute truth that we can find and fully understand? Where and how can we discover the whole truth about God, life, man, the world, science, society, etc.?; c) How can the fine line between what is biblically acceptable or not, and what is scientific or not, help us understand and experience God's Word, the Bible? (II Peter 1:21; II Timothy 3:16).

As a genuine Christian, writer, scientist, mentor, consultant, and speaker, I can and want to help you understand these questions well, find their answers (which already exist), and experience them. I leave here my contacts (information suppressed here). And I invite you to a regional convention, organized and conducted by Jehovah's Witnesses and consisting of many sections, talks, and Bible demonstrations, which will be held over three days at a nearby address that can be located on the jw.org website, at the bottom of the home page under "Find a Convention Location."

Carefully,
Álaze Gabriel do Breviário.

These are just two of hundreds of sample letters that I have written, read, and met from many regular and special auxiliary pioneer brothers and sisters from various congregations and circuits. Ideally, it should be done in just one page, in a succinct way as I elaborated, to instigate the resident's desire to know the Bible better, the divine purposes, and begin to practice biblical guidelines in his or her life, witnessing its transforming power (Hebrews 4:12). However, they are only suggestions to guide the preparation of letters by the brothers and sisters, who are free to use their creativity in the choice of words, biblical texts, illustrations, greetings, explanations.

We can leave the letters in the boxes of the residents' homes when they are away, or scan them and send them by email, social networks or apps, or even read them by phone, in a multiple testimony, that is, composed of more than one preaching and teaching technique.

WISDOM ATTAINED

Throughout this period of more than 15 years baptized as a Jehovah's Witness, my biblical-theological understanding increased greatly, my ministerial practices in preaching and teaching the good news of the Kingdom were very well developed, my work as a regular pioneer for more than 7 years, even without a signed and approved petition, made me a veteran evangelizer, Very knowledgeable, flexible/adaptable, empathetic, didactic, my participation in congregation meetings, assemblies and congresses (far from what I would like and deserve) made me very zealous for true worship, my



constant/regular and in-depth/meaningful personal study culminated in the rich theoretical and practical understanding I possess, greater than that of congregation elders and veteran pioneers, my fervent, specific, and constant prayers brought me much intimacy with Jehovah God, which is why my wisdom was built solidly in thought, word, and conduct.

Obviously, it would not be possible that, with this work, I would be able to expose here everything I learned during this long journey as a Jehovah's Witness, telling all the experiences lived, all the biblical-theological literature consulted and studied, as well as all the blessings achieved. But in this chapter, I present some biblical passages, the Governing Body's understanding of the matter, and my understanding refined by scientific research.

Romans 3:23: When Paul states that "all have sinned and do not attain to the glory of God," he was referring to divine holiness, his moral and spiritual purity that is absolute, full, unattainable, unattainable by us imperfect, sinful, mortal, very limited humans. This means that there is no human being who is 100% honest, fair, ethical, humble, pure, meek, correct, upright; We are not perfect at anything. When Christians strive to apply biblical guidelines, they can say that they are exemplary, in the sense that they strive, do the best they can, to reflect Christian qualities, but with mistakes, failures or even malice from time to time, which is normal for human beings in any organizations, including religious ones, which, in turn, it includes the religious organization of Jehovah's Witnesses. Jehovah's Organization, their earthly part, is not and never has been perfect as they believe and preach; it has more refined Christian teachings, constructive practices but not always consistent with its own teachings (for example, in the sexual matter practically everyone goes beyond what is written in the Bible, it is no use saying no), theocratic procedures in parts adhering to biblical principles but many of them do not reveal the justice and transparency of Jehovah, A ministry of preaching and teaching that promotes individual and collective human rights, but which needs to improve through continuous training, correct documentation and appreciation of its members.

Jeremiah 17:5: here is a famous text from which the popular adage "cursed is the man who trusts in man". Jeremiah, by divine inspiration, makes it clear that there is no holy human being here on earth, in the full sense, as only Jehovah and the heavenly court are. This assertion corroborates my conclusions about Romans 3:23. We cannot blindly trust any human being. If Jehovah's Witnesses understood these wise words, they would never blindly trust the Governing Body (Matthew 24:45-47), and the other elders around the earth; I myself have known a number of arrogant, extremist, prejudiced, discriminating, reviling, slandering, slanderous, sexually immoral elders who have not received any discipline/penalty in Jehovah's Organization. We are forbidden to record conversations with the elders, but why can they record whenever they want? We are forbidden to question their qualifications and conduct, but why can they question ours? We are forbidden to teach them even when we know more than they do, but why can they



be more respected than brothers more experienced than them, but who do not belong to the forefront? Several of them committed crimes against my honor, to this day they have not been criminalized for this, nor disfellowshipped, and these types of cases lead to disfellowshipping (KS, 2019).

James 1:13: The apostle James said that Jehovah does not cause evil to anyone, he does not test anyone. His words were poorly elaborated; He was also not an experienced writer, a scientist, which explains the case. Jehovah causes evil too, he is vengeful; in Romans 12:19 he makes it clear that he alone takes vengeance on his enemies, just as he did in the Flood, in the ancient nation of Israel several times, in Sodom and Gomorrah, just as he will do in the Great Tribulation and Armageddon (Jeremiah 51; Matthew 24:21; Revelation 16:14,16). Therefore, we can affirm, on biblical grounds, that Jehovah also causes evil, human suffering; Whenever he wants to punish humans, he can cause them disease, unemployment, death, imprisonment, definitive destruction. His vindictive character does not contradict his love, justice, power, and wisdom; His power is used to command due respect, unlike Satan's power that is used to merely satisfy his ego, and play with the feelings, thoughts, values, and principles of humans; this is another biblical basis for concluding that Satan is the direct cause/responsible for human suffering, but Jehovah is its indirect cause/responsible, since He is the one who authorizes/allows Satan to cause it.

CONCLUSIONS AND FINAL CONSIDERATIONS

CONCLUSIONS

As Christians, we are exhorted, guided, commanded by Jesus (Matthew 28:19,20) to preach and teach the good news of the Kingdom to all people, without discrimination of age, socioeconomic condition, clinical condition, sexual orientation, race, ethnicity, color, religion, intellectual and cognitive level, profession, wherever they are. This includes both formal and informal testimonies. While the first is organized and led by the congregational front, that is, by ministerial servants and/or congregational elders, the second is organized and led individually by the brothers, outside the congregational arrangement (but following its directions). The places of preaching and the ways of approaching the residents change from formal to informal witnessing: a) in formal witnessing, preaching and teaching takes place from house to house, in the cart, in regular return visits or in Bible studies, and the approaches are more direct to biblical themes, without involving many daily matters, without much intimacy with the resident; b) in informal witnessing, preaching and teaching takes place in squares, streets, doctors' offices, bank lines, hospitals, etc., usually when we are alone, away from other brothers and sisters, but we want to evangelize, and the approaches are indirect, relaxed, usually initiated by everyday situations, common conversations that we have on a daily basis, and then directed little by little to biblical themes, with more intimacy with the resident.



It has a certain degree of formality and informality in the same biblical lecture/presentation addressed to a resident. For example, we can start it informally, so as not to take you by surprise by being too direct and scaring you away, but when entering into a Bible theme, get straight to the point of what the Bible teaches, from the biblical standpoint on the subject, read the appropriate scriptures, immediately present the desired Bible publication(s), and invite you to our theocratic activities. I particularly prefer this hybrid form of witnessing, because I find it to be more effective (i.e., efficient and effective) in the ministry of preaching and teaching.

In formal witnessing, we can preach and teach in a residential, commercial, or rural territory. In the residential, the conversations are usually longer, since the housewives are the main people we meet, and usually, depending on the time of the visit, they welcome us very well; In this type of territory, we were able to develop our skills as an evangelizer. In the commercial, it is always necessary to talk succinctly, because people are working, avoid disturbing the flow of customers, act not only as an evangelizer but also as a consumer to show the importance of our visit in a more balanced way; In this type of territory, as we speak little and with few people, but we walk through the territory of what we preach and teach, so we are not able to develop our skills as an evangelizer well, as it happens in the residential and rural areas. In the rural area, the group of brothers and sisters is usually larger, they walk closer together to avoid unnecessary dangers (especially to sisters, the elderly and minors), we walk more than in other types of territories, but when we find an interested resident, we can talk a lot, sometimes for many minutes, and even for hours depending on who we visit, We are usually treated very well by host residents who even invite us to meals together with them. Exceptions to these rules are when we carry out campaigns inviting residents to assemblies, conventions or the Memorial of the Death of Christ, occasions in which we are always quick, practical, succinct, objective when speaking to reach as many people as possible, covering all the territories assigned to the congregation.

In informal witnessing, the territories are different. We can be in a business, such as a restaurant, for example, and preach to the waitress, or other people who are there, but it is not called commercial territory. The same goes for when we preach and teach employees and others in a hospital, office, bank, etc., which is also not considered business territory. As for the places of preaching and teaching this type of witness, we can call informal territories.

FINAL CONSIDERATIONS

The theocratic procedures of the religious organization of Jehovah's Witnesses, created by the understanding of the Governing Body, for ministerial activities, as well as for congregational activities, are generalist, not taking into account the idiosyncrasies, peculiarities, uniqueness, diversity of the brothers and sisters. Procedures applied to veteran pioneers can also be applied to veteran publishers who



are not pioneers but who have spiritual, intellectual, and cognitive abilities equivalent to or above average. Activities for Circuit Overseers, congregation elders, and ministerial servants may be assigned to brothers who are not part of the congregation front but who have the theoretical and practical understanding of a front member; A group of brothers and sisters can be created for these to assist the congregation in its morning worship, preparation for congregation meetings, broadcasting review, assemblies and conventions, wholesome recreation, conducting Bible research, encouraging visits, etc., so that such brothers can thus be trained to function in the congregation lead one day, if you want.

As an analogy, we can mention: when teaching a curricular component in an undergraduate or graduate course in a Higher Education Institution (colleges, universities, university centers, research institutes), a university professor can designate a gifted student as a tutor or educational monitor for the others, including teaching, research, preparation and correction of tests, maintenance of the Virtual Learning Environment (VLE), leadership in research and extension groups, etc.. This attention to the Special Educational Needs (SEN) of the gifted person allows him/her to grow and develop with quality, speed and quantity/productivity compatible with giftedness; otherwise, the gifted person tends to either rebel, or remain negligent or inert in the group or organization.

A gifted person in a congregation of Jehovah's Witnesses, explicitly citing my case here, expects to be used more than the other brothers and sisters: doing more parts than everyone, much more often than everyone; giving longer comments, more frequently and more numerous; using out-of-the-box approaches in the ministry of preaching teaching, with greater thematic and methodological freedom than the others; conducting more return visits and Bible studies than anyone else; being exemplary in everything inside and outside Jehovah's Organization; making the longest and most complex speeches; taking care of the most complex judicial cases; organizing and actively participating in all regional assemblies and congresses; being the best counselor in the congregation; executing all their projects for the benefit of their brothers and sisters, even those unusual projects that are not foreseen in the organizational leadership manuals, such as the KS (2019) and the letters from the Bethel office.

A gifted person who is great in his profession or academic area, like me, for example, who am a scientist, expects and needs to be at an equivalent level in religion, in the family, in all social contexts. Otherwise, he either freaks out or he becomes depressed, which can lead to a hospital stay, crime, drug abuse, or suicide. Among these possible reactions, thanks to Jehovah, I only went through the first, being hospitalized recently because of all the pathological religious experiences lived in Jehovah's Organization.

In addition, I, personally, hope to still have total freedom with the sisters to talk, research, preach, teach, walk, build partnerships, make love, date, marry, build a married life together for life, etc. However, without the Governing Body creating theocratic procedures customized to each profile of brothers and sisters, and situation, as situational leaders, minorities, which include my case, the case of each disabled



profile, the case of each elderly profile, etc., these minorities are pseudo-included, oppressed, forced to be obedient and submissive to men, and not Jehovah, who has never liked or will like to watch oppressions in His House of Worship (Psalm 91:1).



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