

- Song 99 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD'S WORD**

- **“Peace With Jehovah Requires That We Honor His Son, Jesus”:** (10 min.)  
[Play the video *Introduction to Psalms.*]  
Ps 2:1-3—Hostility toward Jehovah and Jesus was prophesied (w04 7/15 16-17 ¶4-8; it-1 507; it-2 386 ¶3)  
Ps 2:8-12—Only those who honor Jehovah’s anointed King will gain life (w04 8/1 5 ¶2-3)

- **Digging for Spiritual Gems:** (8 min.)  
Ps 2:7—What is “the decree of Jehovah”? (w06 5/15 17 ¶6)

Ps 3:2—What is the meaning of *Selah*? (w06 5/15 18 ¶2)

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:** (4 min. or less) Ps 8:1–9:10

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) wp16.3 cover—Read a scripture from a mobile device.
- **Return Visit:** (4 min. or less) wp16.3 cover—Have the householder object to your use of the *New World Translation*, and then use *JW Library* to show the rendering in another translation.
- **Bible Study:** (6 min. or less) bh 12 ¶12-13—Encourage the student to download *JW Library* to his mobile device.

**LIVING AS CHRISTIANS**

- Song 138
- **Respect Jehovah’s House:** (5 min.) Discussion. Play the jw.org video *Become Jehovah’s Friend—Respect Jehovah’s House.* (Go to BIBLE TEACHINGS > CHILDREN.) Afterward, invite young children to the stage, and ask them questions about the video.
- **The Divine Name in the Hebrew Scriptures:** (10 min.) Talk based on appendix A4 of the revised *New World Translation.*
- **Congregation Bible Study:** (30 min.) ia chap. 15 ¶1-14, box on p. 138
- Review Followed by Preview of Next Week (3 min.)
- Song 11 and Prayer

PSALMS 1-10 | Peace With Jehovah Requires That We Honor His Son, Jesus

**2:1-3**

**Hostility toward Jehovah and Jesus was prophesied**

- It was prophesied that the nations would not accept Jesus’ authority but would insist on their own
- This prophecy had fulfillment during Jesus’ time on earth and has a greater fulfillment today
- The psalmist says that the nations mutter an empty thing, meaning that their purpose is empty and doomed to failure

**2:8-12**

**Only those who honor Jehovah’s anointed King will gain life**

- All who oppose the Messianic King will be destroyed
- By honoring the Son, Jesus, individuals can find safety and peace



# Praising Earth's New King

(Revelation 7:9)

Ab Abma7/C Fm

A mul - ti - tude is gath - er - ing from ev - 'ry tribe and  
We hail the Christ, our reign - ing King, with sounds of ju - bi -

Ab Bbm F7/C Bbm/Db Bb7/D Eb Bb7/F Eb/G Eb

na - tion, Col - lect - ed by the Christ and his a -  
la - tion. This Prince of Peace shall do God's will and

Fm Bb7 Eb7 Ab

noint - ed con - gre - ga - tion. God's King - dom has been  
bring a - bout sal - va - tion. We see the joys that

Abma7/C Bbm F7/C Bbm/Db Bb7/D Eb Bb7 Eb Eb/Db

brought to birth; His will shall soon be done on earth. This  
lie a - head: An earth re - leased from fear and dread, The

## Praising Earth's New King

Ab/C D $\flat$  Ab/C Eb7/B $\flat$  Ab Eb7/B $\flat$  Ab/C Ab D $\flat$  Eb7

hope is a gift of price - less worth, giv - ing joy and con - so -  
 grand res - ur - rec - tion of the dead. What a time for ex - ul -

Chorus

Ab/sus4 Ab Fm

la - tion.  
 ta - tion! Praise our God, Je - ho - vah; Praise his Son, Christ Je - sus,

B $\flat$  B $\flat$ 7 Eb Ab/E $\flat$  Eb B $\flat$ 7 B $\flat$ 13 Eb Eb7 Ab Eb/B $\flat$  Ab/C D $\flat$  Ab/C

Who through the ran - som have set us free. Now we have the hope to

D $\flat$  Ab/C Eb7/B $\flat$  Ab D $\flat$  B $\flat$ m Eb7 Ab

live on the earth And serve God e - ter - nal - ly.

- |   |   |
|---|---|
| <p>139 God knows his servants well<br/>No escape from God's spirit (7)<br/>"I am wonderfully made" (14)<br/>'You saw me as an embryo' (16)<br/>"Lead me in the way of eternity" (24)</p> <p>140 Jehovah, the strong Savior<br/>Evil men are like serpents (3)<br/>Violent men to fall (11)</p> <p>141 A prayer for protection<br/>"May my prayer be as incense" (2)<br/>The righteous one's reproof like oil (5)<br/>The wicked fall into their own<br/>nets (10)</p> <p>142 A prayer for rescue from persecutors<br/>"There is nowhere I can flee" (4)<br/>'You are all I have' (5)</p> <p>143 Thirsting for God like a parched land<br/>'I ponder over your works' (5)<br/>"Teach me to do your will" (10)<br/>'May your good spirit lead me' (10)</p> <p>144 A prayer for victory<br/>'What is a mortal man?' (3)<br/>'May the enemies be scattered' (6)<br/>Happy are Jehovah's people (15)</p> | <p>145 Praising God, the great King<br/>'I will declare God's greatness' (6)<br/>"Jehovah is good to all" (9)<br/>"Your loyal ones will praise you" (10)<br/>God's eternal kingship (13)<br/>God's hand satisfies all (16)</p> <p>146 Trust in God, not in men<br/>At death, man's thoughts perish (4)<br/>God raises up those bent down (8)</p> <p>147 Praising God's loving and<br/>powerful works<br/>He heals the brokenhearted (3)<br/>He calls all the stars by name (4)<br/>He sends snow like wool (16)</p> <p>148 All creation to praise Jehovah<br/>"Praise him, all his angels" (2)<br/>'Praise him, sun, moon, and stars' (3)<br/>Young and old to praise God (12, 13)</p> <p>149 A song in praise of God's victory<br/>God takes pleasure in his people (4)<br/>Honor belongs to God's loyal ones (9)</p> <p>150 Let every breathing thing praise Jah<br/>Hallelujah! (1, 6)</p> |
|---|---|

### BOOK ONE (Psalms 1-41)

- 1** Happy is the man who does  
not walk according to the  
advice of the wicked  
And does not stand on the  
path of sinners<sup>a</sup>  
And does not sit in the seat  
of scoffers.<sup>b</sup>
- 2** But his delight is in the law  
of Jehovah,<sup>c</sup>  
And he reads His law in an  
undertone\* day and night.<sup>d</sup>
- 3** He will be like a tree planted  
by streams of water,  
A tree that produces fruit in  
its season,  
The foliage of which does  
not wither.  
And everything he does will  
succeed.<sup>e</sup>
- 4** The wicked are not like that;

1:2 \*Or "he meditates on His law."

#### CHAP. 1

- a Pr 4:14  
b Pr 22:10  
c Ps 19:7  
Ps 40:8  
Ps 112:1  
Mt 5:3  
Ro 7:22  
Jas 1:25  
d Jos 1:8  
Ps 119:97  
1Ti 4:15  
e 1Ch 22:13  
Jer 17:7, 8

#### Second Col.

- a Mt 25:41  
b Mal 3:18  
Mt 13:49, 50  
c Ps 37:18  
Jer 12:3  
1Pe 3:12  
d Pr 14:12

#### CHAP. 2

- e Ac 4:25-28  
f Mt 27:1, 2  
Lu 23:10, 11  
Re 19:19

- They are like the chaff that  
the wind blows away.
- 5** That is why the wicked will  
not remain standing in the  
judgment;<sup>a</sup>  
Nor will sinners remain  
standing in the assembly  
of the righteous.<sup>b</sup>
- 6** For Jehovah is aware of the  
way of the righteous,<sup>c</sup>  
But the way of the wicked  
will perish.<sup>d</sup>

- 2** Why are the nations agitated  
And the peoples muttering\*  
an empty thing?<sup>e</sup>
- 2** The kings of the earth take  
their stand  
And high officials gather  
together\* as one<sup>f</sup>

2:1 \*Or "meditating on." 2:2 \*Or "take  
counsel together."

Against Jehovah and against his anointed one. \*<sup>a</sup>

- 3** They say: "Let us tear off their shackles  
And throw off their ropes!"
- 4** The One enthroned in the heavens will laugh;  
Jehovah will scoff at them.
- 5** At that time he will speak to them in his anger  
And terrify them in his burning anger,
- 6** Saying: "I myself have installed my king<sup>b</sup>  
On Zion,<sup>c</sup> my holy mountain."<sup>h</sup>
- 7** Let me proclaim the decree of Jehovah;  
He said to me: "You are my son;<sup>d</sup>  
Today I have become your father."<sup>e</sup>
- 8** Ask of me, and I will give nations as your inheritance  
And the ends of the earth as your possession.<sup>f</sup>
- 9** You will break them with an iron scepter,<sup>g</sup>  
And you will smash them like a piece of pottery."<sup>h</sup>
- 10** So now, you kings, show insight;  
Accept correction,\* you judges of the earth.
- 11** Serve Jehovah with fear,  
And rejoice with trembling.
- 12** Honor\* the son,<sup>i</sup> or God<sup>#</sup> will become indignant  
And you will perish from the way,<sup>j</sup>  
For His anger flares up quickly.  
Happy are all those taking refuge in Him.

A melody of David when he was fleeing from his son Ab'sa'iom.<sup>k</sup>

- 3** O Jehovah, why have my adversaries become so numerous?!

2:2 \*Or "his Christ." 2:10 \*Or "Be warned." 2:12 \*Lit., "Kiss." #Lit., "he."

## CHAP. 2

- a Ps 89:20  
Isa 61:1
- b Ps 45:6  
Eze 21:27  
Da 7:13, 14  
Re 19:16
- c 2Sa 5:7  
Re 14:1
- d Mt 3:16, 17  
Mr 1:9-11  
Ro 1:4
- e Ac 13:33  
Heb 1:5  
Heb 5:5
- f Ps 72:8  
Heb 1:2  
Re 11:15
- g Re 12:5  
Re 19:15
- h Da 2:44  
Re 2:26, 27
- i Php 2:9-11
- j Joh 3:36

## CHAP. 3

- k 2Sa 15:14
- l 2Sa 15:12  
2Sa 16:15

## Second Col.

- a 2Sa 12:11
- b 2Sa 16:7, 8
- c Ge 15:1
- d Isa 45:25
- e Ps 27:6
- f 2Sa 15:25  
Ps 2:6
- g Ps 4:8  
Pr 3:24
- h 2Ki 6:15, 16  
Ps 27:3  
Ro 8:31
- i 1Ti 4:10
- j 2Th 1:6
- k Ps 37:39  
Isa 43:11  
Re 19:1

## CHAP. 4

- l Ps 11:7

Why are so many rising up against me?<sup>a</sup>

- 2** Many are saying about me: \*  
"God will not save him."<sup>b</sup>  
(*Selah*)<sup>#</sup>
- 3** But you, O Jehovah, are a shield around me,<sup>c</sup>  
My glory<sup>d</sup> and the One who lifts up my head.<sup>e</sup>
- 4** I will call aloud to Jehovah,  
And he will answer me from his holy mountain.<sup>f</sup> (*Selah*)
- 5** I will lie down and sleep;  
And I will wake up in safety,  
For Jehovah continues to support me.<sup>g</sup>
- 6** I am not afraid of the tens of thousands  
Lined up against me on every side.<sup>h</sup>
- 7** Rise up, O Jehovah! Save me,<sup>i</sup> O my God!  
For you will strike all my enemies on the jaw;  
You will break the teeth of the wicked.<sup>j</sup>
- 8** Salvation belongs to Jehovah.<sup>k</sup>  
Your blessing is upon your people. (*Selah*)
- To the director; to be accompanied with stringed instruments.  
A melody of David.
- 4** When I call, answer me,  
O my righteous God.<sup>l</sup>  
Make a way of escape\* for me in my distress.  
Show me favor and hear my prayer.
- 2** You sons of men, how long will you turn my honor into humiliation?  
How long will you love what is worthless and search for what is false? (*Selah*)
- 3** Know that Jehovah will treat his loyal one in a special way;\*

3:2 \*Or "my soul." #See Glossary. 4:1 \*Lit., "Make broad space." 4:3 \*Or "distinguish his loyal one; set his loyal one apart for himself."

Jehovah will hear when I call to him.

**4** Be agitated, but do not sin.<sup>a</sup> Have your say in your heart, upon your bed, and keep silent. (*Selah*)

**5** Offer the sacrifices of righteousness, And trust in Jehovah.<sup>b</sup>

**6** There are many saying: "Who will show us anything good?"

Let the light of your face shine upon us, O Jehovah.<sup>c</sup>

**7** You have filled my heart with greater rejoicing Than those who have an abundant harvest of grain and new wine.

**8** I will lie down and sleep in peace,<sup>d</sup>

For you alone, O Jehovah, make me dwell in security.<sup>e</sup>

To the director for Ne'hi-loth.\*  
A melody of David.

**5** Listen to my words, O Jehovah;<sup>f</sup>

Be attentive to my sighing.

**2** Pay attention to my cry for help,  
O my King and my God,  
because to you I pray.

**3** O Jehovah, you will hear my voice in the morning;<sup>g</sup>

In the morning I will express my concern to you<sup>h</sup> and wait expectantly.

**4** For you are not a God who takes pleasure in wickedness;<sup>i</sup>

No one bad may remain with you.<sup>j</sup>

**5** No arrogant person may stand in your presence.

You hate all those who behave wickedly;<sup>k</sup>

**6** You will destroy those who speak lies.<sup>l</sup>

Jehovah detests violent and deceptive people.\*<sup>m</sup>

#### CHAP. 4

a Eph 4:26

b Ps 37:3  
Ps 62:8  
Pr 3:5  
1Pe 4:19

c Nu 6:26  
Ps 80:7  
Pr 16:15  
1Pe 3:12

d Ps 3:5  
Pr 3:24, 26

e Le 25:18

#### CHAP. 5

f Ps 65:2  
1Pe 3:12

g Ps 55:16, 17

h Mr 1:35

i Ps 89:14  
Pr 6:16-19  
Hab 1:13

j Ps 15:1-5  
Pr 12:19

k Ro 12:9  
Heb 1:9

l Pr 20:19  
Joh 8:44  
Col 3:9  
Re 21:8

m Ge 9:6  
Ps 55:23  
Pr 6:16, 17  
1Pe 3:10

#### Second Col.

a 1Sa 3:3  
1Ch 16:1

b Ps 69:13

c Ps 28:2  
Ps 138:2

d Ps 25:4, 5  
Ps 27:11

e Pr 29:5  
Ro 3:13

f 2Sa 15:31  
2Sa 17:23  
Ps 7:14, 15

g Ps 40:16

h Ge 15:1  
Ps 3:3

#### CHAP. 6

i Ps 38:1  
Jer 10:24

**7** But I will come into your house<sup>a</sup> because of your great loyal love;<sup>b</sup>

I will bow down toward your holy temple\* in reverential fear of you.<sup>c</sup>

**8** Lead me, O Jehovah, in your righteousness because of my foes;

Make your way clear for me.<sup>d</sup>

**9** For nothing they say can be trusted;

Within them is nothing but malice;

Their throat is an open grave;

They flatter with their tongue.\*<sup>e</sup>

**10** But God will declare them guilty;

Their own schemes will cause their downfall.<sup>f</sup>

May they be driven away because of their many transgressions,

For they have rebelled against you.

**11** But all those who take refuge in you will rejoice;<sup>g</sup>

They will always shout joyfully.

You will block approach to them,

And those loving your name will rejoice in you.

**12** For you will bless anyone righteous, O Jehovah;

You will surround them with approval as with a large shield.<sup>h</sup>

To the director; to be accompanied with stringed instruments tuned to Shem'i-nith.\* A melody of David.

**6** O Jehovah, do not reprove me in your anger,  
And do not correct me in your rage.<sup>i</sup>

**2** Show me favor,\* O Jehovah,  
for I am growing weak.

5:7 \*Or "sanctuary." 5:9 \*Or "They use a smooth tongue." 6:2 \*Or "mercy."

5:Sup; 6:Sup \*See Glossary. 5:6 \*Or "a man of bloodshed and deception."

Heal me, O Jehovah,<sup>a</sup> for my bones are shaking.

**3** Yes, I am\* greatly disturbed,<sup>b</sup> And I ask you, O Jehovah —how long will it be?<sup>c</sup>

**4** Return, O Jehovah, and rescue me;<sup>\*d</sup> Save me for the sake of your loyal love.<sup>e</sup>

**5** For in death there is no mention\* of you; In the Grave,<sup>#</sup> who will praise you?<sup>f</sup>

**6** I have grown weary with my sighing;<sup>g</sup> All night long I soak my bed with tears;<sup>\*</sup> I flood my couch with weeping.<sup>h</sup>

**7** My eye is weak from my grief;<sup>i</sup> It has dimmed\* because of all those harassing me.

**8** Get away from me, all you who behave wickedly, For Jehovah will hear the sound of my weeping.<sup>j</sup>

**9** Jehovah will hear my request for favor;<sup>k</sup> Jehovah will accept my prayer.

**10** All my enemies will be put to shame and dismayed; They will fall back in sudden disgrace.<sup>l</sup>

A dirge\* of David that he sang to Jehovah regarding the words of Cush the Ben'ja-min-ite.

**7** O Jehovah my God, in you I have taken refuge.<sup>m</sup> Save me from all those persecuting me and rescue me.<sup>n</sup>

**2** Otherwise they will tear me\* to pieces as a lion does,<sup>o</sup> Carrying me off with no one to rescue me.

6:3 \*Or "my soul is." 6:4; 7:2, 5 \*Or "my soul." 6:5 \*Or "remembrance." #Or "Sheol," that is, the common grave of mankind. See Glossary. 6:6 \*Lit., "make my bed swim." 6:7 \*Or "grown old." 7:Sup \*Or "song of mourning."

## CHAP. 6

a Ps 41:4  
Ps 103:2, 3  
b Mt 26:38, 39  
c Ps 13:1, 2  
d Ps 50:15  
e Ps 119:88  
La 3:22  
f Ps 30:9  
Ps 115:17  
Ec 9:5, 10  
g Ps 69:3  
h Ps 39:12  
i Ps 31:9  
j Ps 3:4  
Ps 145:18, 19  
Heb 5:7  
k Ps 31:22  
Ps 40:1  
Jon 2:2  
l Ps 40:14  
Jer 20:11

## CHAP. 7

m Ps 18:2  
Pr 18:10  
n Jer 15:15  
2Co 4:9  
2Pe 2:9  
o Ps 10:9

## Second Col.

a Pr 17:13  
b Ps 3:7  
Ps 35:1  
c Ps 103:6  
d Ge 18:25  
Ps 9:7, 8  
e Ps 18:20  
Ps 26:11  
Ps 41:12  
f Ps 37:25  
g De 32:4  
Re 15:3  
h 1Sa 16:7  
i 1Ch 28:9  
Jer 17:10  
Re 2:23  
j Ge 15:1  
Pr 30:5  
k Pr 2:21

l Ge 18:25  
Ps 9:4  
Ps 98:9  
m Isa 55:7  
n De 32:41  
o De 32:21, 23

**3** O Jehovah my God, if I am at fault in this,

If I have acted unjustly,

**4** If I have wronged the one doing good to me,<sup>a</sup>

Or if I have plundered my enemy without cause,<sup>\*</sup>

**5** Then let an enemy pursue and overtake me;<sup>\*</sup>

Let him trample my life down to the earth

And cause my glory to perish in the dust. (*Selah*)

**6** Rise up in your anger, O Jehovah;

Stand up against the fury of my enemies;<sup>b</sup>

Awake for me, and demand that justice be done.<sup>c</sup>

**7** Let the nations surround you;

And you will act against them from on high.

**8** Jehovah will pass sentence on the peoples.<sup>d</sup>

Judge me, O Jehovah, according to my righteousness

And according to my integrity.<sup>e</sup>

**9** Please put an end to the evil deeds of the wicked.

But establish the righteous,<sup>f</sup> Since you are the righteous God<sup>g</sup> who examines the hearts<sup>h</sup> and the deepest emotions.<sup>\*i</sup>

**10** God is my shield,<sup>j</sup> the Savior of those upright in heart.<sup>k</sup>

**11** God is a righteous Judge,<sup>l</sup> And God proclaims his judgments\* every day.

**12** If anyone will not repent,<sup>m</sup> He sharpens his sword;<sup>n</sup> He bends his bow and makes it ready.<sup>o</sup>

**13** He prepares his deadly weapons;

7:4 \*Or possibly, "While I spared the one opposing me without cause." 7:9 \*Or "tests the hearts and the kidneys."

7:11 \*Or "hurls denunciations."

He makes ready his flaming arrows.<sup>a</sup>

14 Look at the one who is pregnant with wickedness; He conceives trouble and gives birth to lies.<sup>b</sup>

15 He excavates a pit and digs it deep, But he falls into the very hole he made.<sup>c</sup>

16 The trouble he causes will return on his own head;<sup>d</sup> His violence will fall on the crown of his head.

17 I will praise Jehovah for his justice;<sup>e</sup> I will sing praises\* to the name of Jehovah<sup>f</sup> the Most High.<sup>g</sup>

To the director; upon the Git'tith.\*  
A melody of David.

8 O Jehovah our Lord, how majestic your name is throughout the earth; You have set your splendor even higher than the heavens!<sup>\*h</sup>

2 Out of the mouth of children and infants<sup>i</sup> you have established strength On account of your adversaries, To silence the enemy and the avenger.

3 When I see your heavens, the works of your fingers, The moon and the stars that you have prepared,<sup>j</sup>

4 What is mortal man that you keep him in mind, And a son of man that you take care of him?<sup>k</sup>

5 You made him a little lower than godlike ones,\* And you crowned him with glory and splendor.

6 You gave him dominion over the works of your hands;<sup>l</sup>

7:17; 9:2 \*Or "make music." 8:Sup; 9:Sup \*See Glossary. 8:1 \*Or possibly, "You whose splendor is recounted above the heavens!" 8:5 \*Or "than angels."

#### CHAP. 7

a De 32:42

b Jas 1:15

c Es 7:10

Ps 10:2

Ps 35:7,8

Ps 57:6

Pr 26:27

d Es 9:24, 25

e Ps 35:28

f Isa 25:1

Heb 13:15

Re 15:4

g Da 4:17

#### CHAP. 8

h 1Ki 8:27

Ps 104:1

Ps 148:13

i Mt 21:16

Lu 10:21

1Co 1:27

j Ps 19:1

Ps 104:19

Isa 40:26

Ro 1:20

k Ge 1:29

Ge 9:3

Ps 144:3

Mt 6:25, 30

Joh 3:16

Ac 14:17

Heb 2:6-8

l Ge 1:26

Ge 9:1, 2

#### Second Col.

a Ge 1:28

Ge 9:3

#### CHAP. 9

b 1Ch 16:12

1Ch 29:11

Re 4:11

c Ps 28:7

d Ps 56:9

e Ps 89:14

1Pe 2:23

f De 9:4

g De 25:19

h Ps 90:2

1Ti 1:17

i Ro 14:10

Re 20:11

j Ge 18:25

Ps 85:11

Isa 26:9

k Ps 96:13

Ps 98:9

Ac 17:31

You have put everything under his feet:

7 All the flocks and cattle, As well as the wild animals,<sup>\*a</sup>

8 The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.

9 O Jehovah our Lord, how majestic your name is throughout the earth!

To the director; upon Muth-lab'ben.\*  
A melody of David.

⚡ [Aleph]

9 I will praise you, O Jehovah, with all my heart; I will tell about all your wonderful works.<sup>b</sup>

2 I will rejoice and exult in you; I will sing praises\* to your name, O Most High.<sup>c</sup>

⚡ [Beth]

3 When my enemies retreat,<sup>d</sup> They will stumble and perish from before you.

4 For you defend my just cause; You sit on your throne judging with righteousness.<sup>e</sup>

⚡ [Gimel]

5 You have rebuked nations<sup>f</sup> and destroyed the wicked, Blotting out their name forever and ever.

6 The enemy has been ruined forever; You uprooted their cities, And all memory of them will perish.<sup>g</sup>

⚡ [He]

7 But Jehovah is enthroned forever;<sup>h</sup> He has firmly established his throne for justice.<sup>i</sup>

8 He will judge the inhabited earth\* in righteousness;<sup>j</sup> He will render righteous legal decisions for the nations.<sup>k</sup>

8:7 \*Lit., "the beasts of the field." 9:8 \*Or "the productive land."



† [Waw]

- 9 Jehovah will become a secure refuge\* for the oppressed,<sup>a</sup>  
A secure refuge in times of distress.<sup>b</sup>
- 10 Those knowing your name will trust in you;<sup>c</sup>  
You will never abandon those seeking you, O Jehovah.<sup>d</sup>

‡ [Zayin]

- 11 Sing praises to Jehovah, who is dwelling in Zion;  
Make his deeds known among the peoples.<sup>e</sup>
- 12 For the One who avenges their blood remembers them;<sup>f</sup>  
He will not forget the cry of the afflicted.<sup>g</sup>

¶ [Heth]

- 13 Show me favor, O Jehovah; see my affliction by those hating me,  
You who raise me from the gates of death,<sup>h</sup>
- 14 So that I may declare your praiseworthy deeds in the gates of the daughter of Zion,<sup>i</sup>

And rejoice in your acts of salvation.<sup>j</sup>

⌌ [Teth]

- 15 The nations have sunk down into the pit they made;  
Their own foot has been caught in the net they hid.<sup>k</sup>
- 16 Jehovah is known by the judgment he executes.<sup>l</sup>  
The wicked one has been ensnared in the work of his own hands.<sup>m</sup>  
Hig-ga'ion.\* (Selah)

\* [Yod]

- 17 The wicked will retreat toward the Grave,\*  
All the nations who forget God.

9:9 \*Or "secure height." 9:16 \*See Glossary. 9:17 \*Or "Sheol," that is, the common grave of mankind. See Glossary.

CHAP. 9

- a Ps 91:2  
b Ps 46:1  
Ps 54:7  
c Pr 91:14  
Pr 18:10  
Jer 16:21  
d 2Ch 20:12  
Ps 25:15  
2Co 1:10  
e Ps 96:10  
Ps 107:19, 22  
Isa 12:3, 4  
f Ge 4:9, 10  
Ge 9:5  
De 32:43  
2Ki 9:24, 26  
2Ki 24:3, 4  
Lu 11:49-51  
g Ex 3:7  
Ps 72:13, 14  
Lu 18:7  
h Ps 30:3  
Isa 38:9, 10  
Re 1:17, 18  
i Jer 17:19, 20  
j Ps 13:5  
Ps 20:5  
k De 32:35  
Pr 5:22  
l Ex 14:4  
Jos 2:10  
2Ki 19:19  
m Pr 26:27  
Isa 3:11

Second Col.

- a Ps 12:5  
Ps 72:4  
b Ps 10:17  
Mt 5:5  
c Ge 18:25  
Ps 82:8  
d Ex 15:16  
Ex 23:27

CHAP. 10

- e Ps 13:1  
Ps 22:1  
Jer 14:8  
f Ex 14:17  
g Ps 7:14, 16  
Ps 37:7  
Pr 5:22  
Pr 26:27  
h Ex 15:9  
Ho 12:8  
i Ps 14:1, 2  
Ps 53:1  
Zep 1:12  
j Ps 37:35  
k Isa 26:11  
Ho 14:9  
l Pr 14:16  
Ec 8:11  
m Ro 3:14  
n Ps 7:14  
Ps 12:2  
Ps 55:21

- 18 But the poor will not always be forgotten;<sup>a</sup>  
Nor will the hope of the meek ever perish.<sup>b</sup>

⌋ [Kaph]

- 19 Rise up, O Jehovah! Do not let mortal man prevail.  
May the nations be judged in your presence.<sup>c</sup>

- 20 Strike them with fear, O Jehovah,<sup>d</sup>  
Let the nations know that they are only mortal men. (Selah)

⌋ [Lamed]

- 10 Why, O Jehovah, do you stand at a distance?

Why do you hide yourself in times of distress?<sup>e</sup>

- 2 The wicked one arrogantly pursues the helpless one,<sup>f</sup>  
But he will be caught in the schemes he devises.<sup>g</sup>
- 3 For the wicked one boasts about his selfish desires,<sup>h</sup>  
And blesses the greedy one;<sup>h</sup>

⌋ [Nun]

He disrespects Jehovah.

- 4 In his haughtiness, the wicked man makes no investigation;  
All his thoughts are: "There is no God."<sup>i</sup>
- 5 His ways keep prospering,<sup>j</sup>  
But your judgments are beyond his understanding;<sup>k</sup>  
He scoffs\* at all his adversaries.

- 6 He says in his heart: "I will never be shaken;"  
For generation after generation I will never see calamity."<sup>l</sup>

⌋ [Pe]

- 7 His mouth is full of curses, lies, and threats;<sup>m</sup>  
Under his tongue are trouble and injury.<sup>n</sup>

10:3 \*Or "the desire of his soul." #Or possibly, "The greedy one blesses himself." 10:5 \*Or "puffs." 10:6 \*Or "will never stagger (totter)."

8 He waits in ambush near the settlements;  
From his hiding place he kills an innocent one.<sup>a</sup>

‡ [Ayin]

His eyes are watching for an unfortunate victim.<sup>b</sup>

9 He waits in his hiding place like a lion in its lair.<sup>\*c</sup>  
He waits to seize the helpless one.

He seizes the helpless one when he pulls his net shut.<sup>d</sup>

10 The victim is crushed and brought down;  
The unfortunate ones fall into his clutches.<sup>\*</sup>

11 He says in his heart: "God has forgotten."<sup>e</sup>  
He has turned away his face.  
He never notices."<sup>f</sup>

‡ [Qoph]

12 Rise up, O Jehovah.<sup>g</sup> O God, lift up your hand.<sup>h</sup>  
Do not forget the helpless ones.<sup>i</sup>

13 Why has the wicked one disrespected God?  
He says in his heart: "You will not hold me accountable."<sup>j</sup>

‡ [Resh]

14 But you do see trouble and distress.  
You look on and take matters in hand.<sup>j</sup>

To you the unfortunate victim turns;<sup>k</sup>

You are the helper for the fatherless child.<sup>\*l</sup>

‡ [Shin]

15 Break the arm of the wicked and evil man,<sup>m</sup>  
So that when you search for his wickedness,  
You will find it no more.

16 Jehovah is King forever and ever.<sup>n</sup>

10:9 \*Or "thicket." 10:10 \*Or "strong claws." 10:14 \*Or "the orphan."

CHAP. 10

a Pr 1:10, 11

b Ps 17:9, 11

c Job 38:39, 40

Ps 17:12

Ps 59:3

d Ps 140:5

Jer 5:26

e Ec 8:11

f Ps 73:3, 11

Ps 94:3, 7

Eze 8:12

Eze 9:9

g Ps 3:7

h Mic 5:9

i Ps 9:12

Ps 35:10

j 2Ki 9:26

2Ch 6:23

k 1Pe 4:19

l De 10:17, 18

Ps 146:9

Heb 13:6

m Job 38:15

n Ex 15:18

Ps 145:13

Jer 10:10

Da 4:34

1Ti 1:17

Second Col.

a Ps 9:5

Ps 44:2

b Ps 9:18

c 1Ch 29:18, 19

d Pr 15:8

1Pe 3:12

e Ps 72:4

f Isa 51:12

CHAP. 11

g 2Ch 14:11

Ps 7:1

Ps 56:11

h Mic 1:2

Hab 2:20

i 2Ch 20:6

Ps 103:19

Re 4:2, 3

j 2Ch 16:9

Pr 15:3

Zec 4:10

Heb 4:13

k Ge 6:5

Ge 7:1

l Pr 3:31

Pr 6:16, 17

m Ge 19:24

Eze 38:22

The nations have perished from the earth.<sup>a</sup>

‡ [Taw]

17 But you will hear the request of the meek, O Jehovah.<sup>b</sup>

You will make their hearts firm<sup>c</sup> and pay close attention to them.<sup>d</sup>

18 You will render justice to the fatherless and to those who are crushed,<sup>e</sup>

So that mortal man of the earth may no longer make them afraid.<sup>f</sup>

To the director. Of David.

11 In Jehovah I have taken refuge.<sup>g</sup>

So how can you say to me:<sup>\*</sup>

"Flee like a bird to your mountain!

2 See how the wicked bend the bow;

They set their arrow on the bowstring,

To shoot from the darkness those upright in heart.

3 When the foundations<sup>\*</sup> are torn down,

What can the righteous do?"

4 Jehovah is in his holy temple.<sup>h</sup>

Jehovah's throne is in the heavens.<sup>i</sup>

His own eyes see, his watchful<sup>\*</sup> eyes examine the sons of men.<sup>j</sup>

5 Jehovah examines the righteous one as well as the wicked one;<sup>k</sup>

He<sup>\*</sup> hates anyone who loves violence.<sup>l</sup>

6 Upon the wicked, he will rain down snares;<sup>\*</sup>

Fire and sulfur<sup>m</sup> and a scorching wind will be the portion of their cup.

11:1 \*Or "my soul." 11:3 \*Or "the foundations of justice." 11:4 \*Or "beaming." 11:5 \*Or "His soul; His very being." 11:6 \*Or possibly, "burning coals."

- Song 99 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“Peace With Jehovah Requires That We Honor His Son, Jesus”:** (10 min.)  
[Play the video *Introduction to Psalms.*]  
Ps 2:1-3—Hostility toward Jehovah and Jesus was prophesied (*w04 7/15 16-17 ¶4-8; it-1 507; it-2 386 ¶3*)  
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Ps 3:2—What is the meaning of *Selah*? (*w06 5/15 18 ¶2*)

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:** (4 min. or less) Ps 8:1–9:10

**APPLY YOURSELF TO THE FIELD MINISTRY**

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- **Return Visit:** (4 min. or less) *wp16.3* cover—Have the householder object to your use of the *New World Translation*, and then use *JW Library* to show the rendering in another translation.
- **Bible Study:** (6 min. or less) *bh 12 ¶12-13*—Encourage the student to download *JW Library* to his mobile device.

**LIVING AS CHRISTIANS**

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- **The Divine Name in the Hebrew Scriptures:** (10 min.) Talk based on appendix A4 of the revised *New World Translation.*
- **Congregation Bible Study:** (30 min.) *ia* chap. 15 ¶1-14, box on p. 138
- Review Followed by Preview of Next Week (3 min.)
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**2:1-3**

**Hostility toward Jehovah and Jesus was prophesied**

- It was prophesied that the nations would not accept Jesus’ authority but would insist on their own
- This prophecy had fulfillment during Jesus’ time on earth and has a greater fulfillment today
- The psalmist says that the nations mutter an empty thing, meaning that their purpose is empty and doomed to failure

**2:8-12**

**Only those who honor Jehovah’s anointed King will gain life**

- All who oppose the Messianic King will be destroyed
- By honoring the Son, Jesus, individuals can find safety and peace



(w04 7/15 16-17 ¶4-8)

## Nations in Tumult

<sup>4</sup> Referring to the actions of the nations and their rulers, the psalmist begins his composition by singing: “Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? The kings of earth take their stand and high officials themselves have massed together as one against Jehovah and against his anointed one.”—Psalm 2:1, 2.

<sup>5</sup> What “empty thing” have the present-day national groups “kept muttering”? Instead of accepting God’s Anointed One—the Messiah, or Christ—the nations have “kept muttering,” or meditating on, the perpetuation of their own authority. These words of the second psalm also had an application in the first century C.E. when Jewish and Roman authorities worked together to kill God’s King-Designate, Jesus Christ. However, the major fulfillment began in 1914 when Jesus was installed as heavenly King. Since then, not one political entity on earth has acknowledged God’s enthroned King.

<sup>6</sup> What was meant when the psalmist asked ‘why national groups were muttering an empty thing’? It is their purpose that is empty; it is futile and doomed to failure. They cannot bring peace and harmony to this globe. Yet, they carry their actions so far as to oppose divine rulership. In fact, they have unitedly taken a belligerent stand and massed themselves together against the Most High and his Anointed One. What folly!

## Jehovah’s Triumphant King

<sup>7</sup> Jesus’ followers applied the words of Psalm 2:1, 2 to him. Persecuted for their faith, they prayed: “Sovereign Lord [Jehovah], you are the One who made the heaven and the earth and the sea and all the things in them, and who through holy spirit said by the mouth of our forefather David, your servant, ‘Why did nations become tumultuous and peoples meditate upon empty things? The kings of the earth took their stand and the rulers massed together as one against Jehovah and against his anointed one.’ Even so, both Herod [Antipas] and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you anointed.” (Acts 4:24-27; Luke 23:1-12) Yes, there was a conspiracy against God’s anointed servant Jesus in the first century. However, this psalm would have another fulfillment centuries later.

<sup>8</sup> When ancient Israel had a human king, such as David, pagan nations and rulers gathered together against God and his enthroned anointed one. But what about our time? Present-day nations do not want to comply with the requirements of Jehovah and the Messiah. Therefore, they are represented as saying: “Let us tear their bands apart and cast their cords away from us!” (Psalm 2:3) Any restrictions imposed by God and his Anointed One would be opposed by rulers and nations. Of course, any efforts to tear apart such bands and cast away such cords will be futile.

(it-1 507)

As pagan rulers and nations who did not want to become vassals of the Israelites gathered together against God and his anointed one in ancient times, so Messianic prophecy foretold that kings of the earth and high officials would mass together as one “against Jehovah and against his anointed one, saying: ‘Let us tear their bands apart and cast their cords away from us!’” Any restrictions imposed by Jehovah and his Anointed One would be opposed by the rulers and nations. However, their efforts to tear apart such bands and cast away such cords were to be futile.—Ps 2:1-9.

(it-2 386 ¶3)

**Messiah in the Hebrew Scriptures.** At Daniel 9:25, 26 the word *ma-shi'ach* applies *exclusively* to the coming Messiah. (See SEVENTY WEEKS.) However, many other texts of the Hebrew Scriptures also point to this coming One, even if not exclusively so. For instance, Psalm 2:2 evidently had first application at the time when Philistine kings tried to unseat anointed King David. But a second application, to the foretold Messiah, is established by Acts 4:25-27, where the text is applied to Jesus Christ. Also, many of the men called “anointed” in various ways prefigured, or pictured, Jesus Christ and the work he would do; among these were David, the high priest of Israel, and Moses (spoken of as “Christ” at Heb 11:23-26).

(w04 8/1 5 ¶2-3)

This final crushing of the opposing nations with an iron scepter will take place at Armageddon, or Har-Magedon. The last book of the Bible, Revelation, describes this climactic event as “the war of the great day of God the Almighty,” to which “the kings of the entire inhabited earth” are being gathered together. (Revelation 16:14, 16) Under demonic influence, the nations of the earth will finally be united with one objective—to war against God the Almighty.

The time when humans will mass together to fight against God’s sovereignty is fast approaching. Ironically, their “unity” will bring them no personal benefits. Instead, their action will be a prelude to the long-awaited peace for all mankind. How so? In that final battle, God’s Kingdom “will crush and put an end to all these kingdoms [of the world], and it itself will stand to times indefinite.” (Daniel 2:44) God’s Kingdom, not any human organization, will be the government that will fulfill mankind’s desire for world peace.

(w06 5/15 17 ¶6)

**2:7—What is “the decree of Jehovah”?** This decree is the covenant for a Kingdom, which Jehovah has made with his beloved Son, Jesus Christ.—Luke 22:28, 29.

(w06 5/15 18 ¶2)

**3:2—What is “Selah”?** This term is generally thought to represent a pause for silent meditation, either in the singing alone or in the singing and instrumental music. The pause was used to make the thought or emotion just expressed more impressive. There is no need to read the word aloud during public reading of the Psalms.

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# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



WHEN A  
LOVED ONE DIES

THIS MAGAZINE, *The Watchtower*, honors Jehovah God, the Ruler of the universe. It comforts people with the good news that God's heavenly Kingdom will soon end all wickedness and transform the earth into a paradise. It promotes faith in Jesus Christ, who died so that we might gain everlasting life and who is now ruling as King of God's Kingdom. This magazine has been published continuously since 1879 and is nonpolitical. It adheres to the Bible as its authority.

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Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

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## WHAT DO YOU THINK?

Will these words ever be fulfilled?

**“God . . . will wipe out every tear from their eyes, and death will be no more.”**  
—Revelation 21:3, 4.

This issue of *The Watchtower* discusses how God will fulfill that promise and what it can mean for you.

## When a Loved One Dies

Is It Wrong to Grieve? 4

Dealing With Your Grief 5

Comforting Those Who Mourn 6

The Dead Will Live Again! 8

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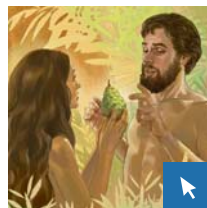
Imitate Their Faith

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READ MORE ONLINE



OTHER BIBLE QUESTIONS ANSWERED

**Why Do People Die?**

(Look under BIBLE TEACHINGS > BIBLE QUESTIONS ANSWERED)



<sup>12</sup> How can we be sure that God hates to see suffering? Here is further proof. The Bible teaches that man was made in the image of God. (Genesis 1:26) We thus have good qualities because God has good qualities. For example, does it bother you to see innocent people suffer? If you care about such injustices, be assured that God feels even more strongly about them.

<sup>13</sup> One of the best things about humans is our ability to love. That also reflects God. The Bible teaches that “God is love.” (1 John 4:8) We love because God loves. Would love move you to end the suffering and the injustice you see in the world? If you had the power to do that, would you do it? Of course you would! You can be just as sure that God will end suffering and injustice. The promises mentioned in the preface of this book are not mere dreams or idle hopes. God’s promises are sure to come true! In order to put faith in such promises, though, you need to know more about the God who has made them.

*When you want someone to get to know you, do you not mention your name? God reveals his name to us in the Bible*

### GOD WANTS YOU TO KNOW WHO HE IS

<sup>14</sup> If you want someone to get to know you, what might you do? Would you not tell the person your

12, 13. (a) Why do we have good qualities such as love, and how does love affect our view of the world? (b) Why can you be sure that God will really do something about world problems?

14. What is God’s name, and why should we use it?



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# Jehovah Is Your Name

(Psalm 83:18)

Capo fret 3

D F F#m Bm G  
F Am Dm Bb

The liv - ing and true God— The God of all cre - a - tion In  
You cause us to be - come What - ev - er you de - si - re, To

D F#m Bm G  
F Am Dm Bb

ev - 'ry gen - er - a - tion— Je - ho - vah is your name. We're  
do as you re - qui re— Je - ho - vah is your name. And

Em C  
Gm Eb

hon - ored and we're proud To be your con - gre - ga - tion. In  
Wit - ness - es for you Is what you've kind - ly named us. We're

A D G A  
C F Bb C Chorus

ev - 'ry tribe and na - tion, Your glo - ry we pro - claim. Je -  
hon - ored you have claimed us— A peo - ple for your name.

D A Bm G  
F C Dm Bb

ho - vah, Je - ho - vah, There is no God like you. There's no

Em Bm C  
Gm Dm Eb

oth - er in the heav - ens Or on the earth be - low. You a -

Em A Bm A  
Gm C Dm C

lone are God Al - migh - ty, And this all men must know. Je -

D F#m Bm Em A7 D  
F Am Dm Gm C7 F

ho - vah, Je - ho - vah, We have no oth - er God but you.

## The Divine Name in the Hebrew Scriptures

The divine name, represented by the four Hebrew consonants יהוה, appears nearly 7,000 times in the Hebrew Scriptures. This translation renders those four letters, known as the Tetragrammaton, “Jehovah.” That name is by far the most frequently occurring name in the Bible. While the inspired writers refer to God by many titles and descriptive terms, such as “Almighty,” “Most High,” and “Lord,” the Tetragrammaton is the only personal name they use to identify God.

Jehovah God himself directed Bible writers to use his name. For example, he inspired the prophet Joel to write: “Everyone who calls on the name of Jehovah will be saved.” (Joel 2:32) And God caused one psalmist to write: “May people know that you, whose name is Jehovah, you alone are the Most High over all the earth.” (Psalm 83:18) In fact, the divine name appears some 700 times in the book of Psalms alone—a book of poetic writings that were to be sung and recited by God’s people. Why, then, is God’s name missing from many Bible translations? Why does this translation use the form “Jehovah”? And what does the divine name, Jehovah, mean?

**Why is the name missing from many Bible translations?** The reasons vary. Some feel that Almighty God does not need a unique name to identify him. Others appear to have been influenced by the Jewish tradition of avoiding the use of the name, perhaps out of fear of desecrating it. Still others believe that since no one can be sure of the exact pronunciation of God’s name, it is better just to use a title, such as “Lord” or “God.” Such objections, however, lack merit for the following reasons:

- Those who argue that Almighty God does not need a unique name ignore evidence that early copies of his Word, including

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יהוה

The divine name in the ancient Hebrew letters used before the Babylonian exile

יהוה

The divine name in the Hebrew letters used after the Babylonian exile

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וּבְרָךְ שֵׁם לַאֲלֹהֵי וַעַד כְּלִמְתֹכֶם לִסְתֵּי כּוֹל עַל־פִּי וְכַנְּסֵם אֲדַבְרֵם  
כְּכֹל דְּוֹר וְדָוָר כְּרֹךְ אֲדַבְרֵם שֵׁם לַאֲלֹהֵי וַעַד נִסְכֵּן  
אֲלֹהֵי כִּי כִי וְחִסּוֹד כְּכֹל עֲשֵׂהוּ כְּרֹךְ אֲדַבְרֵם וְכִי  
שֵׁם לַאֲלֹהֵי וַעַד סוֹכֵךְ אֲדַבְרֵם לֵבִי אֲנִי מְכַלֵּם וְדוֹקֵר לֵבִי  
חֲכִמְכֵם כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד עֵינַי  
כֹּל יִלְחֶם וְשִׁטְרוֹ וְאִתָּה עָלַי לִחְכֵם אֲנִי מְכַלֵּם עֵינַי  
כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד כִּתְּמָה אִתָּה אֵת  
וְדָבָר וְכִי לֵבִי אֲרִמְנוֹן כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם  
לַאֲלֹהֵי וַעַד כְּרֹךְ אֲדַבְרֵם כֹּל דִּבְרוֹ וְחִסּוֹד כְּכֹל  
עֲשֵׂהוּ כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד קִיּוֹם אֲדַבְרֵם  
וְכִי שֵׁם לַאֲלֹהֵי וַעַד וְקִיּוֹמוֹ כִּי עֲשֵׂהוּ כְּרֹךְ אֲדַבְרֵם  
וְכִי שֵׁם לַאֲלֹהֵי וַעַד יֵעָן וְיֵאָדָּם וְעֵשָׂה וְאֵת אֲוֵעַתְכֶם  
וְאֵלַע וְוִיטוֹעַ כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד  
כְּרֹךְ אֲדַבְרֵם אֵת כְּכֹל וְיֵאָדָּם וְאֵת אֲוֵעַתְכֶם  
כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד  
כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד  
כְּרֹךְ אֲדַבְרֵם וְכִי שֵׁם לַאֲלֹהֵי וַעַד

Excerpts from the Psalms in a Dead Sea Scroll dated to the first half of the first century C.E. The text is in the style of the Hebrew letters commonly used after the Babylonian exile, but the Tetragrammaton appears repeatedly in distinctive ancient Hebrew letters

those preserved from before the time of Christ, contain God's personal name. As noted above, God directed that his name be included in his Word some 7,000 times. Obviously, he wants us to know and use his name.

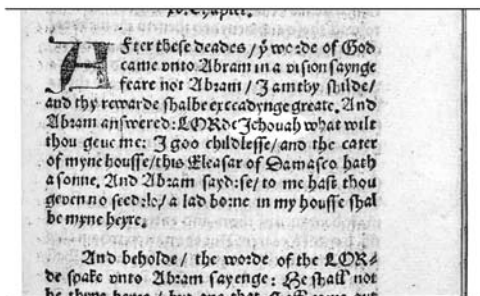
- Translators who remove the name out of deference to Jewish tradition fail to recognize a key fact. While some Jewish scribes refused to pronounce the name, they did not remove it from their copies of the Bible. Ancient scrolls found in Qumran, near the Dead Sea, contain the name in many places. Some Bible translators hint that the divine name appeared in the original text by substituting the title "LORD" in capital letters. But the question remains, Why have these translators felt free to substitute or remove God's name from the Bible when they acknowledge that it is found in the Bible text thousands of times? Who do they believe gave them authority to make such a change? Only they can say.
- Those who say that the divine name should not be used because it is not known exactly how to pronounce it will nevertheless freely use the name Jesus. However, Jesus' first-century disciples said his name quite differently from the way most Christians do today. To Jewish Christians, the name Jesus was probably pronounced *Ye-shu'a'*. And the title "Christ" was *Ma-shi'ach*, or "Messiah." Greek-speaking Christians called him *I-e-sous' Khri-stos'*, and Latin-speaking Christians *le'sus Chri'stus*. Under inspiration, the Greek translation of his name was recorded in the Bible, showing that first-century Christians followed the sensible course of using the form of the name common in their language. Similarly, the New World Bible Translation Committee feels that it is reasonable to use the form "Jehovah," even though that rendering is not exactly the way the divine name would have been pronounced in ancient Hebrew.

### **Why does the *New World Translation* use the form "Jehovah"?**

In English, the four letters of the Tetragrammaton (יהוה) are represented by the consonants YHWH. As was true of all written words in ancient Hebrew, the Tetragrammaton contained no vowels. When ancient Hebrew was in everyday use, readers easily provided the appropriate vowels.

About a thousand years after the Hebrew Scriptures were completed, Jewish scholars developed a system of pronunciation points, or signs, by which to indicate what vowels to use when reading Hebrew. By that time, though, many Jews had the

God's name at Genesis  
15:2 in William Tyndale's  
translation of the  
Pentateuch, 1530



superstitious idea that it was wrong to say God's personal name out loud, so they used substitute expressions. Thus, it seems that when they copied the Tetragrammaton, they combined the vowels for the *substitute expressions* with the four consonants representing the divine name. Therefore, the manuscripts with those vowel points do not help in determining how the name was originally pronounced in Hebrew. Some feel that the name was pronounced "Yahweh," whereas others suggest different possibilities. A Dead Sea Scroll containing a portion of Leviticus in Greek transliterates the divine name *lao*. Besides that form, early Greek writers also suggest the pronunciations *lae*, *l-a-be'*, and *l-a-ou-e'*. However, there is no reason to be dogmatic. We simply do not know how God's ancient servants pronounced this name in Hebrew. (Genesis 13:4; Exodus 3:15) What we do know is that God used his name repeatedly in communication with his people, that they addressed him by that name, and that they used it freely in speaking with others.—Exodus 6:2; 1 Kings 8:23; Psalm 99:9.

Why, then, does this translation use the form "Jehovah"? Because that form of the divine name has a long history in the English language.

The first rendering of God's personal name in an English Bible appeared in 1530 in William Tyndale's translation of the Pentateuch. He used the form "Iehouah." Over time, the English language changed, and the spelling of the divine name was modernized. For example, in 1612, Henry Ainsworth used the form "Iehovah" throughout his translation of the book of Psalms. Then, in 1639, when that work was revised and printed with the

Pentateuch, the form “Jehovah” was used. In 1901, the translators who produced the *American Standard Version* of the Bible used the form “Jehovah” where the divine name appeared in the Hebrew text.

Explaining why he used “Jehovah” instead of “Yahweh” in his 1911 work *Studies in the Psalms*, respected Bible scholar Joseph Bryant Rotherham said that he wanted to employ a “form of the name more familiar (while perfectly acceptable) to the general Bible-reading public.” In 1930 scholar A. F. Kirkpatrick made a similar point regarding the use of the form “Jehovah.” He said: “Modern grammarians argue that it ought to be read *Yahveh* or *Yahaveh*; but JEHOVAH seems firmly rooted in the English language, and the really important point is not the exact pronunciation, but the recognition that it is a Proper Name, not merely an appellative title like ‘Lord.’”

**What is the meaning of the name Jehovah?** In Hebrew, the name Jehovah comes from a verb that means “to become,” and a number of scholars feel that it reflects the causative form of that Hebrew verb. Thus, the understanding of the New World Bible Translation Committee is that God’s name means “He Causes to Become.” Scholars hold varying views, so we cannot be dogmatic about this meaning. However, this definition well fits Jehovah’s role as the Creator of all things and the Fulfiller of his purpose. He not only caused the physical universe and intelligent beings to exist, but as events unfold, he continues to cause his will and purpose to be realized.

Therefore, the meaning of the name Jehovah is not limited to the related verb found at Exodus 3:14, which reads: “I Will Become What I Choose to Become” or, “I Will Prove to Be What I Will Prove to Be.” In the strictest sense, those words do not fully define God’s name. Rather, they reveal an aspect of God’s personality, showing that he becomes what is needed in each circumstance to fulfill his purpose. So while the name Jehovah may include this idea, it is not limited to what he himself chooses to become. It also includes what he causes to happen with regard to his creation and the accomplishment of his purpose.

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יהוה

The  
Tetragrammaton,  
YHWH: “He Causes  
to Become”

אני

The verb HWH:  
“to become”

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## She Stood Up for God's People

ESTHER tried to calm her heart as she approached the courtyard in the palace at Shushan. It was not easy. Everything about the castle was designed to inspire awe—its multicolored relief sculptures of winged bulls, archers, and lions of glazed brickwork, its fluted stone columns and imposing statues, even its position atop huge platforms near the snowcapped Zagros Mountains and overlooking the pure waters of the river Choaspes. All of it was intended to remind each visitor of the immense power of the man whom Esther was going to see, the one who called himself “the great king.” He was also her husband.

<sup>2</sup> Husband! How different Ahasuerus was from the kind of husband any faithful Jewish girl might have expected!\* He did not look to such examples as Abraham, a man who humbly accepted God's direction to listen to Sarah, his wife. (Gen. 21:12) The king knew little or nothing of Esther's God, Jehovah, or of His Law. Ahasuerus knew Persian law, though, including a law forbidding the very thing that Esther was about to do. What was that? Well, the law said that anyone who appeared before the Persian monarch without first being summoned by the king was liable to death. Esther had not been summoned, but she was going to the king anyway. As she drew near to the inner courtyard, where she would be visible from the king's throne, she may have felt that she was walking to her death.—*Read Esther 4:11; 5:1.*

<sup>3</sup> Why did she take such a risk? And what can we learn from the faith of this remarkable woman? First, let us see how Esther got into the unusual position of being a queen in Persia.

\* Ahasuerus is widely thought to have been Xerxes I, who ruled the Persian Empire early in the fifth century B.C.E.

1-3. (a) Why might Esther have felt intimidated by the prospect of approaching her husband? (b) We will discuss what questions regarding Esther?

## Esther's Background

<sup>4</sup> Esther was an orphan. We know very little of the parents who named her Hadassah, a Hebrew word for “myrtle,” a lovely white-blossomed shrub. When Esther’s parents died, one of her relatives, a kindly man named Mordecai, took pity on the child. He was her cousin, but Mordecai was much older. He brought Esther into his home and treated her as his own daughter.—Esther 2:5-7, 15.

<sup>5</sup> Mordecai and Esther lived as Jewish exiles in that Persian capital, where they probably had to deal with a measure of disdain because of their religion and the Law they tried to follow. But Esther surely drew closer to her cousin as he taught her about Jehovah, the merciful God who had rescued His people from trouble many times in the past—and would do so again. (Lev. 26: 44, 45) Clearly, a loving and loyal bond grew between Esther and Mordecai.

<sup>6</sup> Mordecai evidently worked as some kind of official at the castle at Shushan, regularly sitting within its gate, along with other servants of the king. (Esther 2:19, 21; 3:3) How the young Esther passed her time as she grew up, we can only guess, although it seems safe to say that she took good care of her older cousin and his home, which was likely situated in the humbler quarters across the river from the royal castle. Perhaps she enjoyed going to the market in Shushan, where goldsmiths, silversmiths, and other merchants displayed their wares. Esther could not have imagined that such luxuries would later become commonplace to her; she had no idea of the future in store for her.

### “Beautiful in Appearance”

<sup>7</sup> One day, Shushan was buzzing with gossip about turmoil in the household of

4. What was Esther’s background, and how did she come to live with her cousin Mordecai?

5, 6. (a) How did Mordecai raise Esther? (b) What kind of life did Esther and Mordecai lead in Shushan?

7. Why was Vashti deposed as queen, and what was the result?

Mordecai had good reason to be proud of his adopted daughter



the king. At a grand feast, where Ahasuerus was entertaining his noblemen with sumptuous food and wine, the king decided to summon his beautiful queen, Vashti, who was feasting separately with the women. But Vashti refused to come. Humiliated and enraged, the king asked his advisers how Vashti should be punished. The result? She was deposed as queen. The king's servants began searching throughout the land for beautiful young virgins; from among them the king would select a new queen.—Esther 1: 1–2:4.

<sup>8</sup> We may imagine Mordecai gazing fondly at Esther from time to time and noting with a mixture of pride and concern that his little cousin was grown-up—and had turned out to be a remarkable beauty. “The young woman was pretty in form and beautiful in appearance,” we read. (Esther 2:7) The Bible presents a balanced view of physical beauty—it is delightful, but it needs to be coupled with wisdom and humility. Otherwise, it may breed vanity, pride, and other ugly traits of the heart. (**Read Proverbs 11:22.**) Have you ever seen that to be true? In Esther's case, what would beauty turn out to be—an asset or a liability? Time would tell.

<sup>9</sup> The king's servants noticed Esther. They gathered her up in their search, taking her away from Mordecai and off to the grand palace across the river. (Esther 2:8) It must have been a difficult parting, for the two were like father and daughter. Mordecai would not have wanted his adopted daughter to marry any unbeliever, even a king, but events were out of his control.\* How eagerly Esther must have listened to Mordecai's words of advice before she was taken away! As she was led to Shushan the castle, her mind was filled with questions. What kind of life lay ahead of her?

### **She Won Favor “in the Eyes of Everyone Seeing Her”**

<sup>10</sup> Esther found herself ushered into a world that was entirely new and strange to her. She was among “many young women”

\* See the box “Questions About Esther,” in Chapter 16.

**8.** (a) Why might Mordecai have felt some concern about Esther as she grew up? (b) How do you think we might apply the Bible's balanced view of physical beauty? (See also Proverbs 31:30.)

**9.** (a) What happened when the king's servants noticed Esther, and why must her parting from Mordecai have been difficult? (b) Why did Mordecai allow Esther to marry a pagan unbeliever? (Include the box.)

**10, 11.** (a) How might Esther's new environment easily have affected her? (b) How did Mordecai show his concern for Esther's welfare?



who had been gathered from far and wide in the Persian Empire. Their customs, languages, and attitudes must have varied greatly. Placed under the charge of an official named Hegai, the young women were to undergo an extensive beauty treatment, a year-long program that included massages with fragrant oils. (Esther 2:8, 12) Such an environment and lifestyle might easily have bred an obsession with personal appearance among those young women, along with vanity and competitiveness. How was Esther affected?

<sup>11</sup> No one on earth could have been more concerned about Esther than Mordecai was. We read that day by day, he made his way as near as he could to the house of the women and endeavored to learn of Esther's welfare. (Esther 2:11) As bits of information trickled out to him, perhaps through cooperative servants



Esther knew that humility and wisdom were far more important than physical appearance

in the household, he must have beamed with fatherly pride. Why?

<sup>12</sup> Esther so impressed Hegai that he treated her with great loving-kindness, giving her seven servant girls and the best place in the house of the women. The account even says: “All the while Esther was continually gaining favor in the eyes of everyone seeing her.” (Esther 2:9, 15) Would beauty alone have impressed everyone so profoundly? No, there was much more to Esther than that.

<sup>13</sup> For instance, we read: “Esther had not told about her people or about her relatives, for Mordecai himself had laid the

**12, 13.** (a) What impression did Esther make on those around her? (b) Why would Mordecai have been pleased to learn that Esther had not revealed her Jewish heritage?

command upon her that she should not tell.” (Esther 2:10) Mordecai had instructed the girl to be discreet about her Jewish heritage; he no doubt saw that among Persian royalty, there was much prejudice against his people. What a pleasure it was for him to learn that now, even though Esther was out of his sight, she still showed the same wise and obedient spirit!

<sup>14</sup> Young people today can likewise bring joy to the hearts of parents and guardians. When out of their parents’ sight—even if surrounded by people who are shallow, immoral, or vicious—they can resist bad influences and stick to the standards that they know are right. When they do so, like Esther, they make the heart of their heavenly Father rejoice.—**Read Proverbs 27:11.**

<sup>15</sup> When the time came for Esther to be presented to the king, she was given the liberty to select any items that she thought she might need, perhaps to beautify herself further. Modestly, though, she asked for nothing beyond what Hegai mentioned to her. (Esther 2:15) She probably realized that beauty alone would not win the king’s heart; a modest and humble spirit would prove a far rarer commodity in that court. Was she right?

<sup>16</sup> The account answers: “The king came to love Esther more than all the other women, so that she gained more favor and loving-kindness before him than all the other virgins. And he proceeded to put the royal headdress upon her head and make her queen instead of Vashti.” (Esther 2:17) It must have been hard for this humble Jewish girl to adjust to the change in her life—she was the new queen, wife to the most powerful monarch on earth at that time! Did her new position go to her head, filling her with pride? Far from it!

<sup>17</sup> Esther remained obedient to her adoptive father, Mordecai. She kept her connection to the Jewish people a secret. Further, when Mordecai uncovered a plot to assassinate Ahasuerus, Esther obediently passed his warning along to the king, and the plotters were foiled. (Esther 2:20-23) She still expressed faith in her God by showing a humble, obedient spirit. How we need Es-

14. How can young people today imitate Esther’s example?

15, 16. (a) How did Esther win the king’s love? (b) Why might the changes in Esther’s life have been challenging?

17. (a) In what ways did Esther remain obedient to her adoptive father? (b) Why is Esther’s example an important one for us today?

facing death by the king's decree. With so much at stake, Esther had to be sure that the time was right. So she waited, creating yet another opportunity to show her husband how highly she regarded him.

<sup>9</sup> Patience is a rare and precious quality. Though distressed and eager to speak her mind, Esther patiently waited for the right moment. We can learn much from her example, for all of us have likely seen wrongs that need to be put right. If we seek to convince someone in authority to address a problem, we may need to imitate Esther and be patient. Proverbs 25:15 says: "By patience a commander is induced, and a mild tongue itself can break a bone." If we wait patiently for the right moment and speak mildly, as Esther did, even opposition as hard as bone may be broken. Did Esther's God, Jehovah, bless her patience and wisdom?

9. What is the value of patience, and how can we imitate Esther's example in this regard?

Box on p. 138

## Questions About Esther

### Why did Mordecai allow Esther to marry a pagan unbeliever?

There is no basis for the suggestion of some scholars that Mordecai was an opportunist who wanted Esther to wed the king for the sake of prestige. As a faithful Jew, he would not have favored such a marriage. (Deut. 7:3) Ancient Jewish tradition holds that Mordecai tried to prevent the marriage. It seems unlikely that either he or Esther, mere foreigners in a land ruled by an autocrat who held a godlike status, would have had much choice in the matter. In time, it became clear that Jehovah used Esther's marriage as a means of protecting his people.—Esther 4:14.

### Why does the book of Esther contain no mention of God's personal name, Jehovah?

Mordecai was evidently the inspired writer of the book. Perhaps the book was at first kept with official Persian records before it was taken to Jerusalem. The use of Jehovah's name might have moved worshippers of the Persian gods to destroy the book. In any case, Jehovah's involvement in the story is clear. Interestingly, God's personal name is contained in the original Hebrew text by means of acrostics, wherein the phrasing appears to have been arranged deliberately so that the first or the last letters of successive words spell out God's name.—Esther 1:20, ftn.

### Is the book of Esther historically inaccurate?

Critics level that charge against the book. However, some scholars have noted that the writer of the book showed a remarkably detailed knowledge of Persian royalty, architecture, and customs. True, no mention of Queen Esther has been found in surviving secular documents, but Esther would hardly be the only royal personage who was erased from public records. What is more, secular records do show that a man named *Mardukâ*, a Persian equivalent of Mordecai, served as a court official in Shushan at the time described in the book.

*Making Jehovah's Heart Glad*

(Proverbs 27:11)

Great God, we've vowed to do your will;  
Your slave, your stew-ard here on earth,  
Im-part to us your ac-tive force,

In wis-dom your work we'll ful-fill.  
Pro-claims your great-ness and your worth,  
That we may keep a faith-ful course

For then we know we'll have a part  
Feeds us with forth nour-ish-ment when due,  
And bring forth fruit-age to your praise

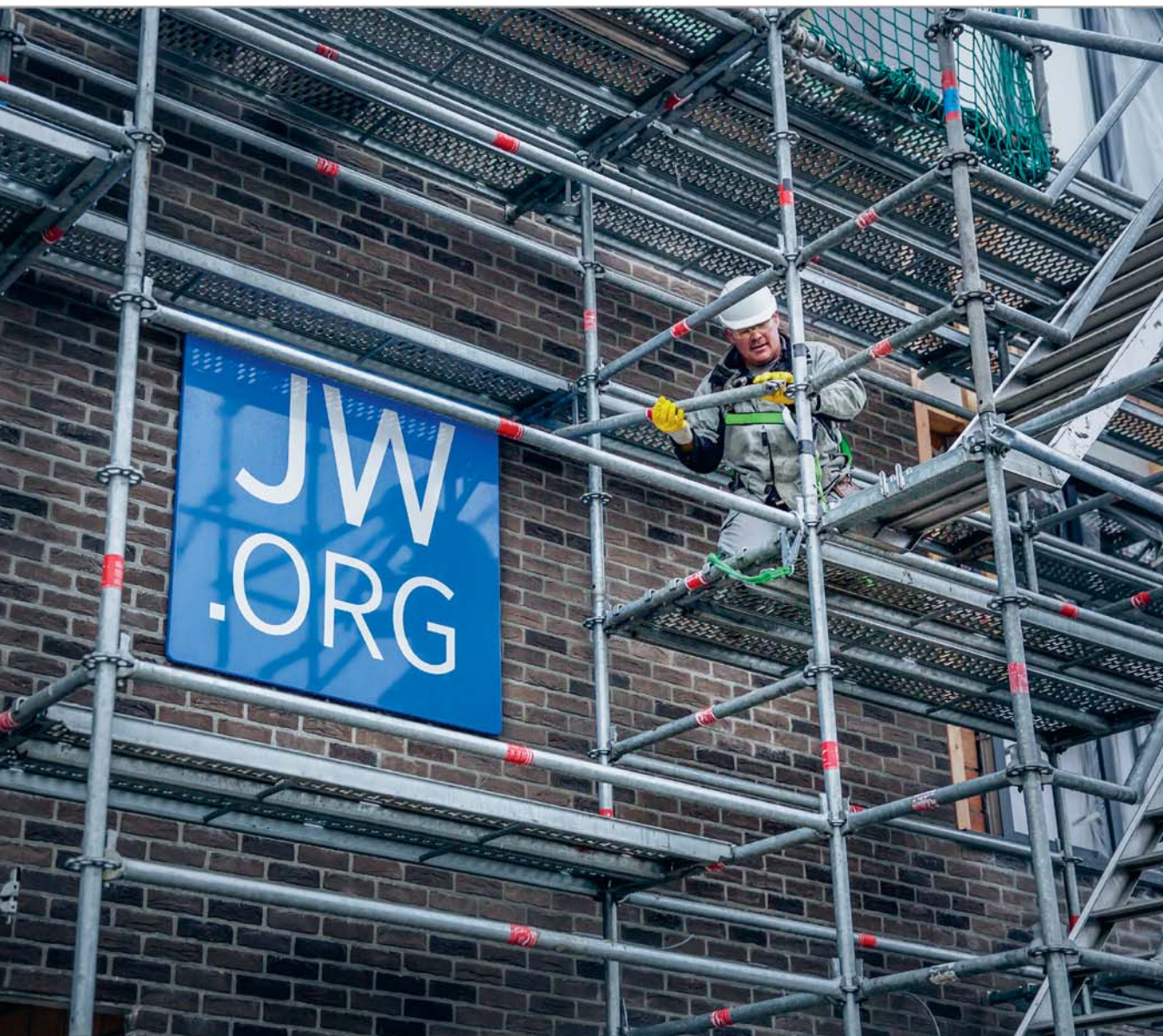
In mak-ing glad your lov-ing heart.  
Thus strength-ens us your will to do.  
And thus make glad your heart al-ways.



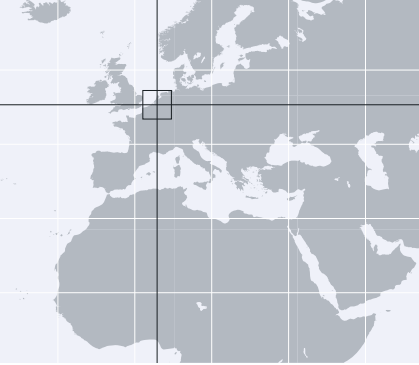
MARCH 2016

# THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:  
MAY 2-29, 2016



COVER IMAGE:  
**BELGIUM**

The Wijnegem Kingdom Hall is located on one of the busiest roads in Antwerp. An eye-catching JW.ORG sign has been on the site since early in construction

POPULATION  
**11,132,269**

PUBLISHERS  
**25,839**

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**44,635**

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March 2016  
Vol. 137, No. 5 ENGLISH

# We Cleave to Jehovah

(Joshua 23:8)

**E<sup>b</sup>**

Our Sov - 'reign, Je - ho - vah, has shown him - self de -  
 On truth and on jus - tice his throne is firm - ly  
 The heav - en of heav - ens it - self can - not con -

**Fm9/E<sup>b</sup> Fm7/E<sup>b</sup> B<sup>b</sup>7/D Fm7/C B<sup>b</sup>7/D Fm7/C**

serv - ing. In all place of his deal - ings, his  
 found - ed. The place of his dwell - ing with  
 tain him. No foe can re - sist him, no

**B<sup>b</sup>7 Cm7/B<sup>b</sup> B<sup>b</sup>7 E<sup>b</sup> E<sup>b</sup>sus4 E<sup>b</sup>**

jus - tice is un - swerv - ing. No word he has  
 glo - ry is sur - round - ed. At his in - vi -  
 en - e - my re - strain him. All things he has

**E<sup>b</sup> E<sup>b</sup>7/D<sup>b</sup> A<sup>b</sup>**

spo - ken will prove to be in vain. We  
 ta - tion, to him the meek now stream. We  
 prom - ised, we trust him to ful - fill. We

## We Cleave to Jehovah

Fm Bb7/D Eb Cm Eb/G Fm/Ab Bb7

cleave to Je - ho - vah and close to him re -  
 cleave to Je - ho - vah, the God who is su -  
 cleave to Je - ho - vah; We want to do his

Gm Eb/G Eb7/G C/Ab Fm/Ab Gm Eb/G

main; Em - brac - ing his rule is the  
 preme; De - serv - ing is he of our  
 will, And may our de - vo - tion to

Fm7 Bb7 Eb Ab/Eb Eb

way of last - ing gain.  
 wor - ship - ful es - teem.  
 him grow deep - er still.

(See also Deut. 4:4; 30:20; 2 Ki. 18:6; Ps. 89:14.)



## Young Ones How Can You Prepare for Baptism?

*“To do your will, O my God, is my delight.”—PS. 40:8.*

SONGS: 51, 58

### HOW WOULD YOU ANSWER?

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What does it mean to be  
“persuaded to believe”?

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What are “holy acts  
of conduct” and “deeds  
of godly devotion”?

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How can meditating on the  
ransom help you build your  
appreciation for Jehovah?

ARE you a young person who is considering baptism? If so, what lies before you is the greatest privilege any human could have. As the preceding article pointed out, however, baptism is a serious step. It symbolizes your dedication—a solemn promise you make to Jehovah that you will serve him forever by putting his will above everything else in your life. Understandably, you should get baptized only when you are qualified to make that decision, you have a personal desire to do so, and you understand the meaning of dedication.

<sup>2</sup> What if you are not sure that you are ready for baptism? Or what if you want to get baptized but your parents feel that you should wait, perhaps until you gain more experience in Christian living? In either case, do not be discouraged. Instead, use this opportunity to make progress so that, before long, you *can* get baptized. With that objective in mind, consider how you can set goals regarding (1) your convictions, (2) your actions, and (3) your appreciation.

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1, 2. (a) Explain why baptism is a serious step. (b) What should a person be sure of before getting baptized, and why?

## YOUR CONVICTIONS

<sup>3</sup> Think about how you would respond to these questions: Why do I believe that God exists? What convinces me that the Bible is God’s inspired Word? Why do I feel that living by God’s moral standards is better than adopting the lifestyle of the world? Those questions are not designed to create doubts in your mind. Rather, they can help you to follow the apostle Paul’s admonition: “*Prove to yourselves the good and acceptable and perfect will of God.*” (Rom. 12:2) But why did Christians in Rome need to prove to themselves something that they had already accepted?

<sup>4</sup> Consider a Bible example. Timothy knew the Scriptures well. He had been taught “from infancy” by his mother and grandmother. Nevertheless, Paul urged Timothy: “Continue in the things that you learned *and were persuaded to believe.*” (2 Tim. 3:14, 15) According to one reference work, the original-language word for “persuaded” has the sense “to be convinced and certain of the truth of something.” Timothy had made the truth his own. He accepted it, not because his mother and grandmother told him to do so, but because he had reasoned on it for himself and had been persuaded.—**Read Romans 12:1.**

<sup>5</sup> What about you? Perhaps you have known Bible truths for a long time. If so, why not make it a goal to examine more closely the *reasons* for your beliefs? That will strengthen your conviction and will help you to avoid being driven by the

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3, 4. What lesson can young ones learn from the example of Timothy?

5, 6. Why is it important for you to learn to use the “power of reason” early in life?

winds of peer pressure, the world’s propaganda, or even your own feelings.

<sup>6</sup> Learning to use your “power of reason” early in life will prepare you to give reasonable answers to your peers when they raise such questions as: ‘How do you know for sure that there is a God? Why does a loving God permit evil? How can it be that God has always existed?’ When you are prepared, such questions will not weaken your faith but will spur you on to do additional personal study.

<sup>7</sup> Diligent personal study can help you answer questions, resolve any doubts, and strengthen your convictions. (Acts 17:11) We have been provided with a number of tools that can help you to do that. Many have found it helpful to consider the brochure *The Origin of Life—Five Questions Worth Asking* and the book *Is There a Creator Who Cares About You?* In addition, many youths have enjoyed and benefited from the online feature “What Does the Bible Really Teach?” This series of study guides can be found on [jw.org](http://jw.org). Look under BIBLE TEACHINGS. Each study guide in this series is designed to help you strengthen your conviction about a Bible topic.

<sup>8</sup> You are already familiar with the Bible, so you might quickly respond to some of the questions presented on those study guides. But why are you *sure* of your answers? The study guides invite you to reason on a number of scriptures and then to write down your thoughts about them. They can help you plan how you would explain your Bible-based belief to others. The online feature “What

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7-9. Describe how the online series of study guides, “What Does the Bible Really Teach?” can help you strengthen your conviction.

Does the Bible Really Teach?” is helping many young ones strengthen their convictions. If you have access to it, why not make this series a part of your personal study program?

<sup>9</sup> By strengthening your convictions, you take an important step toward baptism. One teenage sister said: “Before I decided to get baptized, I studied the Bible and saw that this is the true religion. And each day that I live, that conviction gets stronger.”

### YOUR ACTIONS

<sup>10</sup> The Bible says: “Faith by itself, without works, is dead.” (Jas. 2:17) If you have strong conviction, it is reasonable to expect that you will show it by your actions. What kind of actions? The Bible speaks of “holy acts of conduct and deeds of godly devotion.”—**Read 2 Peter 3:11.**

<sup>11</sup> To manifest “holy acts of conduct,” you must be morally clean. How are you doing in that regard? For example, think about the past six months. How have you demonstrated that your “powers of discernment” have been trained to distinguish right from wrong? (Heb. 5:14) Can you think of specific occasions when you resisted temptation or peer pressure? Does your conduct at school speak well of your faith? Do you stand up for your faith rather than try to blend in with your classmates just to avoid ridicule? (1 Pet. 4:3, 4) Admittedly, no one is perfect. Even longtime servants of Jehovah may at times feel tim-

id about taking a public stand for their faith. However, a person who is dedicated to Jehovah will rightly be proud to bear God’s name, and he shows this by his conduct.

<sup>12</sup> What about “deeds of godly devotion”? These include your activities in the congregation, such as your meeting attendance and participation in the ministry. Also included are spiritual activities that others do not see, such as your private prayers and your personal study. A person who has dedicated his life to Jehovah will not consider these deeds to be chores. Rather, he will reflect the attitude of King David, who said: “To do your will, O my God, is my delight, and your law is deep within me.”—Ps. 40:8.

<sup>13</sup> To help you set goals, we have a worksheet on pages 308 and 309 of the book *Questions Young People Ask—Answers That Work*, Volume 2. This worksheet invites you to write your responses to such questions as “How specific are your prayers, and what do they reveal about your love for Jehovah?” “What do you include in your personal study?” “Do you engage in the ministry even if your parents do not?” The worksheet also provides space for you to write down any goals you would like to set regarding your prayers, personal study, and ministry.

<sup>14</sup> Many young ones contemplating baptism have found this worksheet to be a valuable tool. A young sister named Tilda said: “I used the worksheet to set

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10. Why is it reasonable to expect that a baptized Christian would have actions in line with his faith?

11. Explain the expression “holy acts of conduct.”

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12. What are some “deeds of godly devotion,” and how should you view them?

13, 14. What provision can help you to perform “deeds of godly devotion,” and how have some young ones benefited from this provision?

Would you continue to serve Jehovah even if your parents did not?  
(See paragraph 15)



goals. One by one I reached those goals, and I was ready for baptism about a year later.” A young brother named Patrick benefited in a similar way. “I already knew what my goals were,” he noted, “but writing them down made me work harder to reach them.”

<sup>15</sup> One of the most thought-provoking questions on the worksheet is this: “Would you serve Jehovah even if your parents and friends stopped doing so?” Remember, as a dedicated and baptized Christian, you will stand before Jehovah on your own. Your service to him should not depend on others—not even your parents. Your holy acts of conduct and deeds of godly devotion give evidence that you have made the truth your own and that you are progressing toward baptism.

### YOUR APPRECIATION

<sup>16</sup> A man well-versed in the Mosaic Law asked Jesus: “Which is the greatest commandment?” Jesus answered: “You

15. Explain why dedication should be a personal decision.

16, 17. (a) What should motivate a person to become a Christian? (b) How can appreciation for the ransom be illustrated?

must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.” (Matt. 22:35-37) Jesus there identified what should be the motive behind Christian works, including baptism—wholehearted love for Jehovah. One of the best ways that you can grow in your love for Jehovah is to meditate on the greatest gift Jehovah has provided—the ransom sacrifice of his Son. (**Read 2 Corinthians 5:14, 15; 1 John 4:9, 19.**) Thinking about the ransom and what it means for you will motivate you to respond appreciatively.

<sup>17</sup> Your response to the ransom might be illustrated this way: Imagine that someone rescued you from drowning. Would you simply go home, dry yourself off, and forget about what was done for you? Of course not! You would certainly feel indebted to the person who rescued you. The fact is, you would owe that person your life! We owe Jehovah God and Jesus Christ much more. Without the ransom, each of us would, in a sense, drown in sin and death. But because of this great act of love, we now have the incomparable prospect of living forever on a paradise earth!



<sup>18</sup> Do you appreciate what Jehovah has done for you? Then it would be fitting to dedicate your life to Jehovah and get baptized. Remember, dedication involves a solemn promise to Jehovah to do his will forever, no matter what happens. Should you be afraid to make such a commitment? Not at all! Bear in mind that Jehovah has your best interests at heart, and he is “the rewarder of those earnestly seeking him.” (Heb. 11:6) Dedicating yourself to Jehovah and getting baptized do not make your life worse. On the contrary, serving Jehovah will make your life better. A 24-year-old brother who got baptized before he was a teenager says: “I may have had a deeper understanding if I had been older, but making the decision to dedicate myself to Jehovah protected me from worldly pursuits.”

<sup>19</sup> How different Jehovah is from Sa-

18, 19. (a) Why should you not fear belonging to Jehovah? (b) How does serving Jehovah make your life better?

tan, whose interest in you is only selfish! Satan offers no lasting reward to those who side with him. And really, how could he? Satan himself has no good news to contemplate, no bright hope on the horizon. How can he give you something that he does not possess? Satan can offer you nothing more than a dismal future, like the future that is ahead for him!—Rev. 20:10.

<sup>20</sup> Clearly, dedicating your life to Jehovah is the right thing to do. Are you ready to take that step? If so, do not hold back. On the other hand, if you need more time, use the suggestions in this article to keep moving forward. Paul wrote to the Philippians: “To the extent we have made progress, let us go on walking orderly in this same course.” (Phil. 3:16) If you follow that advice, you will soon want to dedicate your life to Jehovah and get baptized.

20. What can a young person do in order to progress toward dedication and baptism? (See also the box “To Help You Grow Spiritually.”)

## TO HELP YOU GROW SPIRITUALLY

### From the *Awake!* series “Young People Ask”

- “How Can I Improve in My Prayers?”  
—November 2008
- “How Can I Make Bible Reading Enjoyable?”—April 2009
- “Who Am I?”—October 2011
- “How Can I Enjoy Studying the Bible?”  
—February 2012
- “Why Go to Christian Meetings?”  
—April 2012

### From *Questions Young People Ask* —Answers That Work

#### VOLUME 1

- “How Can I Make Worship of God Enjoyable?”  
—chap. 38
- “Why Am I Afraid to Share My Faith at School?”  
—chap. 17

#### VOLUME 2

- “Why Live by Bible Standards?”—chap. 34
- “How Can I Become God’s Friend?”—chap. 35
- “Should I Get Baptized?”  
—chap. 37

## are you thinking of getting baptized?

Check your progress by considering the questions and statements below. Be sure to look up the cited scriptures before writing your answers.

**In what ways are you currently showing confidence in Jehovah?**—Psalm 71:5.



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.....  
**How have you demonstrated that your perceptive powers are trained to distinguish right from wrong?**

—Hebrews 5:14.

.....  
.....  
**How often do you pray?**

**How specific are your prayers, and what do they reveal about your love for Jehovah?**—Psalm 17:6.

.....  
.....  
**List below any goals you would like to set with regard to your prayers.**

.....  
.....  
**How regular is your personal study of the Bible?**

—Joshua 1:8.

.....  
.....  
**What do you include in your personal study?**

**List below any goals you would like to set with regard to your personal study.**

.....

**Is your ministry meaningful?** (Examples: Can you explain basic Bible teachings to others? Do you call back on interested ones? Are you working toward conducting a home Bible study?)  Yes  No

**Do you engage in the ministry even if your parents do not?**  
—Acts 5:42.  Yes  No

**List below any goals you would like to set with regard to your ministry.**—2 Timothy 2:15.

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**Would you describe your attendance at Christian meetings as regular or sporadic?**—Hebrews 10:25.

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**In what ways do you participate at meetings?**

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**Do you attend when your parents cannot (if you have their permission to do so)?**  Yes  No

**Can you say that you truly delight to do God's will?**  
—Psalm 40:8.  Yes  No

**Can you list specific instances in which you have resisted peer pressure?**—Romans 12:2.

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**How do you plan to keep your love for Jehovah strong?**  
—Jude 20, 21.

.....

**Would you serve Jehovah even if your parents and friends stopped doing so?**—Matthew 10:36, 37.  Yes  No

## The Meditation of My Heart

D#<sup>o</sup> C/E F/A Fm/Ab C/G G7sus4 G7 C

may I med - i - tate on you And things I know to be up-right.  
 may I pon - der your own words, Ab - sorbed in them may I be - come.

*(See also Ps. 49:3; 63:6; 139:17, 23; Phil. 4:7, 8; 1 Tim. 4:15.)*

## 58

## My Prayer of Dedication

(Matthew 22:37)

Eb Ab/C Eb/Bb Ab2 Eb/G Fm Bb9 Gm

Take my heart and may it love Truth and  
 Take my feet and take my hands; Let them  
 Take my life and bring it, Lord, With your

Cm Fm Bb7sus4 Bb7 Fm/D Fm/Eb Fm G7+5 G7

wis - dom from a - bove. Take my mind, that  
 serve your wise com - mands. Take my voice and  
 will, in full ac - cord. Take my - self, may

G7/C Cm/Bb Ab Eb/G Fm Bb7sus4 Bb7 Ebsus4 Eb

I may serve Ful - ly, Lord, with - out re - serve.  
 let it sing Prais - es al - ways to my King.  
 all I do Be well - pleas - ing, Lord, to you.

*(See also Ps. 40:8; John 8:29; 2 Cor. 10:5.)*