

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Who May Be a Guest in Jehovah’s Tent?”: (10 min.)

Ps 15:1, 2—We must speak the truth in our heart
(w03 8/1 14 ¶18; w89 9/15 26 ¶7)

Ps 15:3—We must be upright in our speech
(w89 10/15 12 ¶10-11; w89 9/15 27 ¶2-3; it-2 779)

Ps 15:4, 5—We must be loyal in all our conduct
(w06 5/15 19 ¶2; w89 9/15 29-30; it-1 1211 ¶3)

- Digging for Spiritual Gems: (8 min.)

Ps 11:3—What is the meaning of this verse?
(w06 5/15 18 ¶3; w05 5/15 32 ¶2)

Ps 16:10—How was this prophecy fulfilled in Jesus Christ?
(w11 8/15 16 ¶19; w05 5/1 14 ¶9)

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 18:1-19

APPLY YOURSELF TO THE FIELD MINISTRY

- Initial Call: (2 min. or less) wp16.3 16—Read a scripture from a mobile device.
- Return Visit: (4 min. or less) wp16.3 16—Read scriptures from *JW Library* so that the householder can see the rendering in his mother tongue.
- Bible Study: (6 min. or less) bh 100-101 ¶10-11—Briefly show the student how he can use *JW Library* to research a question he raised.

LIVING AS CHRISTIANS

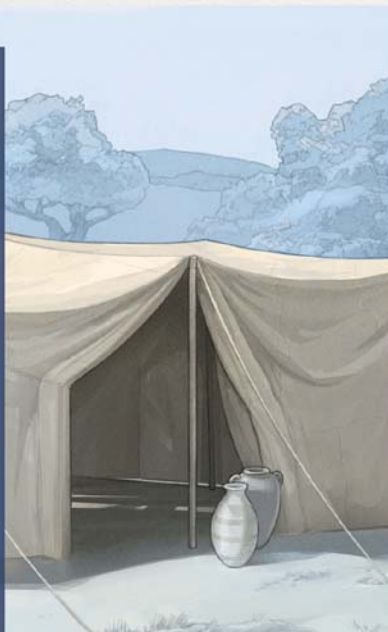
- Song 70
- “Ways to Use *JW Library*”—Part 1: (15 min.) Discussion. Play and briefly discuss the videos *Set and Manage Bookmarks* and *Use History*. Then discuss the first two subheadings of the article. Invite those in the audience to relate additional ways they have used *JW Library* for personal study and at congregation meetings.
- Congregation Bible Study: (30 min.) ia chap. 15 ¶15-26, review on p. 134
- Review Followed by Preview of Next Week (3 min.)
- Song 43 and Prayer

PSALMS 11-18 | Who May Be a Guest in Jehovah’s Tent?

To be a guest in Jehovah’s tent means that a person is a friend of God, one who trusts in him and obeys him. Psalm 15 describes what Jehovah looks for in a friend.

JEHOVAH’S GUEST MUST . . .

- ▶ have integrity
- ▶ speak the truth, even in his heart
- ▶ show honor to fellow servants of Jehovah
- ▶ keep his word, even if it is difficult
- ▶ help those in need without expecting anything in return



JEHOVAH’S GUEST AVOIDS . . .

- ▶ gossip and slander
- ▶ doing what is bad to his neighbor
- ▶ taking advantage of Christian brothers
- ▶ associating with those not serving or obeying Jehovah
- ▶ taking a bribe

106 *Gaining Jehovah's Friendship*

(Psalm 15)

1. Who is your friend, O God?

Who in your tent may dwell?

Who gains your friendship? Who gains your trust?

Who really knows you well?

All who embrace your Word,

All who have faith in you,

All who are loyal, all who are just,

Living the truth for you.

2. Who is your friend, O God?

Who may approach your throne?

Who brings delight and Makes you rejoice?

Whose name to you is known?

All who exalt your name,

All who your Word obey,

All who are faithful, honest in heart,

Truthful in all they say.

3. Rolling our cares on you,

Baring our hearts in prayer,

Drawing us closer, bonding in love,

Feeling your daily care,

We yearn to be your friend.

Long may our friendship grow.

No greater Friend could we ever gain,

No greater Friend we'll know.

(See also Ps. 139:1; 1 Pet. 5:6, 7.)

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

‡ [Ayin]

His eyes are watching for an unfortunate victim.^b

9 He waits in his hiding place like a lion in its lair.^{*c}
He waits to seize the helpless one.

He seizes the helpless one when he pulls his net shut.^d

10 The victim is crushed and brought down;
The unfortunate ones fall into his clutches.^{*}

11 He says in his heart: "God has forgotten."^e
He has turned away his face.
He never notices."^f

‡ [Qoph]

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

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

‡ [Resh]

14 But you do see trouble and distress.
You look on and take matters in hand.^j

To you the unfortunate victim turns;^k

You are the helper for the fatherless child.^{*l}

‡ [Shin]

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

16 Jehovah is King forever and ever.ⁿ

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.^a

‡ [Taw]

17 But you will hear the request of the meek, O Jehovah.^b

You will make their hearts firm^c and pay close attention to them.^d

18 You will render justice to the fatherless and to those who are crushed,^e

So that mortal man of the earth may no longer make them afraid.^f

To the director. Of David.

11 In Jehovah I have taken refuge.^g

So how can you say to me:^{*}

"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^{*} are torn down,

What can the righteous do?"

4 Jehovah is in his holy temple.^h

Jehovah's throne is in the heavens.ⁱ

His own eyes see, his watchful^{*} eyes examine the sons of men.^j

5 Jehovah examines the righteous one as well as the wicked one;^k

He^{*} hates anyone who loves violence.^l

6 Upon the wicked, he will rain down snares;^{*}

Fire and sulfur^m 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."

- 7 For Jehovah is righteous;^a
he loves righteous acts.^b
The upright will see his
face.*^c

To the director; tuned to Shem'i-nith.*
A melody of David.

- 12** Save me, O Jehovah, for
the loyal one is no more;
Faithful people have van-
ished from among men.

- 2 They speak lies to one an-
other;
They flatter with their lips*
and speak with deceitful
hearts.^{#d}
- 3 Jehovah will cut off all flat-
tering lips
And the tongue that makes
great boasts,^e
- 4 Those who say: "We will pre-
vail with our tongues.
We use our lips as we please;
Who will be our master?"^f
- 5 "Because the afflicted are
oppressed,
Because of the sighing of the
poor,^g
I will rise up to act," says
Jehovah.
"I will save them from those
who treat them with con-
tempt."^{**}
- 6 The sayings of Jehovah are
pure;^h
They are like silver refined
in an earthen furnace,*
purified seven times.
- 7 You will guard them,
O Jehovah;ⁱ
You will protect each one of
them from this generation
forever.
- 8 The wicked walk around un-
restrained
Because the sons of men
promote depravity.^j

11:7 *Or "experience his favor." 12:Sup
*See Glossary. 12:2 *Lit., "speak with
a smooth lip." # Lit., "with a heart and a
heart." 12:5 *Or "puff at them." 12:6
*Or possibly, "a smelting furnace set on
the ground."

CHAP. 11

a De 32:4

b Ps 146:8

c Job 36:7
Ps 34:15
1Pe 3:12

CHAP. 12

d Ps 28:3

e Ex 15:9,10
1Sa 2:3
Eze 28:2

f Ps 10:5

g Ex 3:7

h 2Sa 22:31
Ps 19:8

i 1Sa 2:9

j Ec 8:11

Second Col.

CHAP. 13

a Job 13:24
Ps 6:3
Ps 22:2

b Ps 22:7, 8

c Ps 25:2
Ps 35:19d Ps 52:8
Ps 147:11
1Pe 5:6, 7

e 1Sa 2:1

f Ps 116:7
Ps 119:17

CHAP. 14

g Ps 10:4
Isa 29:16h Ps 53
Ro 3:10-12i 2Ch 16:9
Ps 33:13-15
Heb 11:6

j Ec 7:29

To the director. A melody of David.

- 13** How long, O Jehovah, will
you forget me? Forever?
How long will you hide your
face from me?^a
- 2 How long will I* have anxious
concern,
With grief in my heart each
day?
How long will my enemy
triumph over me?^b
- 3 Look upon me and answer
me, O Jehovah my God.
Give light to my eyes, so that
I may not fall asleep in
death,
- 4 So that my enemy will not
say: "I have defeated him!"
Do not let my opponents re-
joice over my downfall.^c
- 5 As for me, I trust in your
loyal love;^d
My heart will rejoice in your
acts of salvation.^e
- 6 I will sing to Jehovah, for he
has richly rewarded me.^{*f}

To the director. Of David.

- 14** The foolish* one says in
his heart:
"There is no Jehovah."^g
Their actions are corrupt,
and their dealings are de-
testable;
No one is doing good.^h
- 2 But Jehovah looks
down from heaven on the
sons of men
To see whether anyone has
insight, whether anyone
is seeking Jehovah.ⁱ
- 3 They have all turned aside;^j
They are all alike corrupt.
No one is doing good,
Not even one.
- 4 Do none of the wrongdoers
understand?
They devour my people as if
they were eating bread.
They do not call on Jehovah.

13:2 *Or "my soul." 13:6 *Or "he has
dealt rewardingly with me." 14:1 *Or
"senseless."

- 5 But they will be filled with great terror,^a
For Jehovah is with the generation of the righteous.
- 6 You wrongdoers try to frustrate the plans of the lowly one,
But Jehovah is his refuge.^b
- 7 O that Israel's salvation may come from Zion!^c
When Jehovah gathers back his captive people,
Let Jacob be joyful, let Israel rejoice.

A melody of David.

- 15** O Jehovah, who may be a guest in your tent?
Who may reside in your holy mountain?^d
- 2 The one who is walking faultlessly,^e
Practicing what is right^f
And speaking the truth in his heart.^g
- 3 He does not slander with his tongue,^h
He does nothing bad to his neighbor,ⁱ
And he does not defame* his friends.^j
- 4 He rejects anyone who is contemptible,^k
But he honors those fearing Jehovah.
He does not go back on his promise,^{*} even when it is bad for him.^l
- 5 He does not lend his money on interest,^m
And he does not accept a bribe against the innocent.ⁿ
Whoever does these things will never be shaken.^{*o}

A mik'tam* of David.

- 16** Protect me, O God, for I have taken refuge in you.^p

15:2 *Or "with integrity." 15:3 *Or "shame." 15:4 *Lit., "oath." 15:5; 16:8 *Or "will never stagger (totter)." 16:Sup *See Glossary.

CHAP. 14

- a Ex 15:16
b Ps 9:9
Ps 142:5
c Ro 11:26, 27

CHAP. 15

- d Ps 2:6
Ps 24:3, 4
e Ps 1:1
f Isa 33:15, 16
Ac 10:34, 35
g Pr 3:32
Eph 4:25
h Le 19:16
Ps 101:5
Pr 20:19
i Pr 14:21
Ro 12:17
j Ex 23:1
k Es 3:2
l Jos 9:18-20
Jg 11:34, 35
Ps 50:14
Mt 5:33
m Ex 22:25
n Ex 23:8
o Ps 16:7, 8
Pr 12:3
2Pe 1:10

CHAP. 16

- p Ps 25:20

Second Col.

- a Ps 119:63
b De 8:19
Ps 97:7
Jon 2:8
c Ex 23:13
Jos 23:6, 7
d Ps 73:26
e Ps 23:5
f Ps 78:55
g Isa 48:17
h Ps 17:3
Ps 26:2
i Ps 139:17, 18
j Ps 73:23
Ac 2:25-28
k Ps 49:15
Ac 2:31
Ac 3:15
Re 1:17, 18
l Job 14:13, 14
Ac 13:34-37
m Pr 12:28
n Ps 21:6
Mt 5:8

- 2 I have said to Jehovah: "You are Jehovah, my Source of goodness.
- 3 And the holy ones in the earth,
The majestic ones, bring me great delight."^a
- 4 Those who pursue other gods multiply their sorrows.^b
I will never pour out their drink offerings of blood,
Nor will my lips mention their names.^c
- 5 Jehovah is my portion, my allotted share,^d and my cup.^e
You safeguard my inheritance.
- 6 Pleasant places have been measured out to me.
Yes, I am content with my inheritance.^f
- 7 I will praise Jehovah, who has given me advice.^g
Even during the night,
my innermost thoughts* correct me.^h
- 8 I keep Jehovah before me constantly.ⁱ
Because he is at my right hand, I will never be shaken.^{*j}
- 9 So my heart rejoices, my whole being* is joyful.
And I reside[#] in security.
- 10 For you will not leave me in* the Grave.^{#k}
You will not allow your loyal one to see the pit.^{^l}
- 11 You make known to me the path of life.^m
In your presence* is abundant joy;ⁿ

16:7 *Or "my deepest emotions." Lit., "my kidneys." 16:9 *Lit., "my glory." #Or "my flesh resides." 16:10 *Or "abandon my soul to." #Or "Sheol," that is, the common grave of mankind. See Glossary. ^Or possibly, "to see corruption." 16:11 *Lit., "With your face."

There is happiness* at your right hand forever.

A prayer of David.

- 17** Hear my plea for justice, O Jehovah;
Pay attention to my cry for help;
Listen to my prayer spoken without deceit.^a
- 2** May you make a just decision in my behalf;^b
May your eyes see what is right.
- 3** You have examined my heart, you have inspected me by night;^c
You have refined me,^d
You will find that I have not schemed anything bad,
And my mouth has not transgressed.
- 4** As for the activities of men,
In accord with the word of your lips, I avoid the paths of the robber.^e
- 5** Let my steps stay on your tracks
So that my feet will not stumble.^f
- 6** I do call on you, because you will answer me,^g O God.
Incline your ear* to me. Hear my words.^h
- 7** Show your loyal love in a wonderful way,ⁱ
O Savior of those seeking refuge at your right hand
From those who rebel against you.
- 8** Guard me like the pupil of your eye;^j
Conceal me in the shadow of your wings.^k
- 9** Guard me from the wicked who attack me,
From my mortal enemies* who surround me.^l

16:11 *Or "pleasantness." 17:6 *Or "Bend down and listen." 17:9 *Or "my enemies against the soul."

CHAP. 17

a Ps 145:18

b Ps 37:5, 6

c Ps 11:5
Ps 16:7
1Co 4:4

d Ps 26:2
Mal 3:3
1Pe 1:6, 7

e Ps 119:9

f Ps 18:36
Ps 94:18
Ps 119:133
Ps 121:3

g Ps 55:16

h Isa 37:17

i Ps 31:21
La 3:22

j De 32:9, 10
Zec 2:8

k Ru 2:12
Ps 36:7
Ps 57:1

l 1Sa 24:11
Ps 35:4

Second Col.

a 1Sa 23:26

b Ps 7:6

c Ps 73:12

d Mt 5:45

e Ps 65:4

CHAP. 18

f 2Sa 22:1

g Ps 18:32
Isa 12:2

h Ps 3:3
Ps 37:39, 40
Ps 40:17

i De 32:4

j Ge 15:1
2Sa 22:2-4

10 They have become insensitive;*
With their mouth they speak arrogantly;

11 Now they hem us in;^a
They watch for the chance to cause our downfall.*

12 He is like a lion eager to tear its prey to pieces,
Like a young lion crouching in ambush.

13 Rise up, O Jehovah, to confront him^b and bring him down;
Rescue me* from the wicked with your sword;

14 Rescue me with your hand, O Jehovah,
From men of this world,* whose share is in this life,^c
Those whom you fill with the good things you provide^d
And who leave an inheritance to their many sons.

15 But as for me, in righteousness I will see your face;
I am satisfied to awaken in your presence.*^e

To the director. By Jehovah's servant David, who addressed the words of this song to Jehovah in the day that Jehovah rescued him from the hand of all his enemies and from the hand of Saul. He said:^f

18 I have affection for you, O Jehovah, my strength.^g

2 Jehovah is my crag and my stronghold and the One who rescues me.^h

My God is my rock,ⁱ in whom I take refuge,
My shield and my horn* of salvation,[#] my secure refuge.^{Δj}

17:10 *Or "They are enclosed in their own fat." 17:11 *Or "throw us down to the ground." 17:13 *Or "my soul." 17:14 *Or "system of things." 17:15 *Or "to see your form." 18:2 *See Glossary. #Or "my powerful savior." ΔOr "secure height."

- 3** I call on Jehovah, who is worthy of praise,
And I will be saved from my enemies.^a
- 4** The ropes of death encircled me;^b
Flash floods of worthless men terrified me.^c
- 5** The ropes of the Grave* surrounded me;
The snares of death confronted me.^d
- 6** In my distress I called on Jehovah,
To my God I kept crying for help.
From his temple he heard my voice,^e
And my cry to him for help reached his ears.^f
- 7** Then the earth began to shake and rock;^g
The foundations of the mountains trembled
And shook back and forth because he had been angered.^h
- 8** Smoke ascended from his nostrils,
And a consuming fire came from his mouth;ⁱ
Glowing coals blazed from him.
- 9** He made the heavens bend as he descended,^j
And thick gloom was beneath his feet.^k
- 10** He rode on a cherub and came flying.^l
He swooped down on the wings of a spirit.^m
- 11** He then covered himself in darkness,ⁿ
All around him as a shelter,
Dark waters and thick clouds.^o
- 12** From the brightness before him

18:5 *Or "Sheol," that is, the common grave of mankind. See Glossary. **18:10** *Or "the wind."

CHAP. 18

- a Ps 50:15
b 1Sa 20:3
Ps 116:3
c 2Sa 20:1
2Sa 22:5, 6
Ps 22:16
d Ec 9:12
e Ps 11:4
f 2Sa 22:7
Ps 10:17
Ps 34:15
1Pe 3:12
g Jg 5:4
h 2Sa 22:8-16
Ps 77:18
i Isa 30:27
j Ps 144:5
Isa 64:1
k 2Sa 22:10
l Ps 99:1
m Ps 104:3
Heb 1:7
n Ps 97:2
o Job 36:29

Second Col.

- a 1Sa 2:10
1Sa 7:10
b 2Sa 22:14
Ps 29:3
c Isa 30:30
d Job 36:32
Ps 144:6
e Ps 74:15
Ps 106:9
Ps 114:1, 3
f Ex 15:8
2Sa 22:16
g 2Sa 22:17-20
Ps 124:2-4
h Ps 3:7
i Ps 35:10
j 1Sa 19:11
1Sa 23:26
k Ps 149:4
l 1Sa 26:23
1Ki 8:32
m 1Sa 24:11
2Sa 22:21-25
Ps 24:3, 4

- Hail and fiery coals broke through the clouds.
- 13** Then Jehovah began to thunder in the heavens;^a
The Most High made his voice heard^b
With hailstones and fiery coals.
- 14** He shot his arrows and scattered them;^c
He hurled his lightning and threw them into confusion.^d
- 15** The streambeds* became visible;^e
The foundations of the land were exposed by your rebuke, O Jehovah,
By the blast of the breath from your nostrils.^f
- 16** He reached down from on high;
He took hold of me and pulled me from deep waters.^g
- 17** He rescued me from my strong enemy,^h
From those hating me, who were stronger than I was.ⁱ
- 18** They confronted me on the day of my disaster,^j
But Jehovah was my support.
- 19** He brought me out into a place of safety;^k
He rescued me because he was pleased with me.^k
- 20** Jehovah rewards me according to my righteousness;^l
He repays me according to the innocence* of my hands.^m
- 21** For I have kept the ways of Jehovah,
And I have not wickedly abandoned my God.
- 22** All his judgments are before me;

18:15 *Or "water channels." **18:19** *Or "a roomy place." **18:20** *Lit., "the cleanness."

- I will not disregard his statutes.
- 23** I will remain blameless before him,^a
And I will keep myself from error.^b
- 24** May Jehovah repay me according to my righteousness,^c
According to the innocence of my hands before him.^d
- 25** With someone loyal you act in loyalty;^e
With the blameless man you deal blamelessly;^f
- 26** With the pure you show yourself pure,^g
But with the crooked you show yourself shrewd.^h
- 27** For you save those who are lowly^{*i}
But you abase the haughty.^{†j}
- 28** For it is you who light my lamp, O Jehovah,
My God lights up my darkness.^k
- 29** With your help I can charge against a marauder band;^l
By God's power I can scale a wall.^m
- 30** The way of the true God is perfect;ⁿ
The saying of Jehovah is refined.^o
He is a shield to all those taking refuge in him.^p
- 31** For who is a God besides Jehovah?^q
And who is a rock except our God?^r
- 32** The true God is the one who clothes me with strength,^s
And he will make my way perfect.^t
- 33** He makes my feet like those of a deer;
He makes me stand on high places.^u
- 34** He trains my hands for warfare;

18:27 *Or "afflicted." †Lit., "haughty eyes."

CHAP. 18

- a Ps 84:11
b 2Sa 22:24
Pr 14:16
c Isa 3:10
Heb 11:6
d 2Sa 22:25
Pr 5:21
e Ps 97:10
f 2Sa 22:26-31
Job 34:11
Jer 32:19
g Mt 5:8
h Ps 125:5
i Job 34:28
j Pr 6:16, 17
Isa 2:11
Lu 18:14
k Ps 97:11
Isa 42:16
l 2Sa 5:19
Heb 11:32-34
m 2Sa 22:30
Php 4:13
n De 32:4
Da 4:37
Re 15:3
o Ps 12:6
Ps 19:8
p Ps 18:2
Ps 84:11
q Ps 86:8
Isa 45:5
r De 32:31
1Sa 2:2
2Sa 22:32-43
s Ps 84:5, 7
t Isa 26:7
u Hab 3:19

Second Col.

- a Ge 5:1
De 33:29
Ps 28:7
b 2Sa 22:36
Ps 113:6-8
c Ps 17:5
d Ps 2:8, 9
e Ps 44:5
f 2Sa 22:41
Ps 34:21
g 1Sa 30:6
h 2Sa 8:3
Ps 2:8
i 2Sa
22:44-46
j De 33:29

- My arms can bend a bow of copper.
- 35** You give me your shield of salvation,^a
Your right hand supports* me,
And your humility makes me great.^b
- 36** You widen the path for my footsteps;
My feet* will not slip.^c
- 37** I will pursue my enemies and overtake them;
I will not return until they are wiped out.
- 38** I will crush them so that they cannot rise up;^d
They will fall under my feet.
- 39** You will equip me with strength for the battle;
You will make my foes collapse under me.^e
- 40** You will make my enemies retreat from me,^{*}
And I will put an end to[†] those who hate me.^f
- 41** They cry for help, but there is no one to save them;
They even cry to Jehovah,
but he does not answer them.
- 42** I will pound them as fine as dust in the wind;
I will throw them out like mud in the streets.
- 43** You will rescue me from the faultfinding of the people.^g
You will appoint me the head of nations.^h
A people whom I have not known will serve me.ⁱ
- 44** At a mere report they will obey me;
Foreigners will come cringing before me.^j
- 45** Foreigners will lose courage;^{*}

18:35 *Or "sustains." 18:36 *Or "ankles." 18:40 *Or "You will give me the back of my enemies." †Lit., "silence." 18:45 *Or "fade away."

They will come trembling
from their strongholds.

46 Jehovah is alive! Praised be
my Rock!^a

Let the God of my salvation
be exalted.^b

47 The true God executes ven-
geance for me;^c
He subdues the peoples
under me.

48 He rescues me from my
angry enemies;
You lift me high above those
who attack me;^d
You save me from the man
of violence.

49 That is why I will glorify
you among the nations,
O Jehovah,^e
And to your name I will sing
praises.^{*f}

50 He performs great acts of
salvation* for his king;^g
He displays loyal love to his
anointed one,^h
To David and his offspring[#]
forever.ⁱ

To the director. A melody of David.

19 The heavens are declaring
the glory of God;^j

The skies above* proclaim
the work of his hands.^k

2 Day after day their speech
bubbles forth,
And night after night they
reveal knowledge.

3 There is no speech, and
there are no words;
Their voice is not heard.

4 But into all the earth their
sound* has gone out,
And to the ends of the inhab-
ited earth[#] their message.^l
In the heavens he has
pitched a tent for the sun;

18:49 *Or "make music." **18:50** *Or
"great victories." [#]Lit., "seed." **19:1**
*Or "expanse." **19:4** *Or possi-
bly, "measuring line." [#]Or "productive
land."

CHAP. 18

a De 32:4
b Ex 15:2
2Sa 22:47-49
c De 32:35
Na 1:2
Ro 12:19
d 2Sa 7:9
Ps 59:1
e De 32:43
Ps 117:1
Isa 11:10
f 2Sa 22:50,
51
1Ch 16:9
Ro 15:9
g Ps 2:6
Ps 144:10
h 2Sa 7:15-17
1Ki 3:6
i Ps 89:20, 36
Isa 9:7
Lu 1:32, 33
Re 5:5

CHAP. 19

j Ps 8:3, 4
Isa 40:22
Ro 1:20
k Ps 150:1
Re 4:11
l Ro 10:18

Second Col.

a Ps 104:19
b Ps 119:72
c Ps 23:3
d Ps 119:111,
129
e Pr 1:5
2Ti 3:15
f 2Ch 24:9, 10
g Pr 4:4
Pr 6:23
Mt 6:22
h De 10:12
Pr 1:7
Mal 3:16
i Ps 119:137,
160
Re 16:7
j Ps 119:127
Pr 8:10
k Ps 119:103
Pr 16:24
l Ps 119:11
m Ps 119:165
n 1Co 4:4
o Ge 20:6
De 17:12
1Sa 15:23
2Sa 6:7
2Ch 26:16-18
p Ps 119:133
q Isa 38:3

5 It is like a bridegroom emerg-
ing from the bridal cham-
ber;

It rejoices like a mighty man
running his course.

6 It emerges from one end of
the heavens,
And it circles to their other
end;^a

And nothing is concealed
from its heat.

7 The law of Jehovah is per-
fect,^b restoring strength.^{*c}
The reminder of Jehovah is
trustworthy,^d making the
inexperienced one wise.^e

8 The orders from Jehovah
are righteous, causing the
heart to rejoice;^f

The commandment of
Jehovah is clean, making
the eyes shine.^g

9 The fear of Jehovah^h is pure,
lasting forever.
The judgments of Jehovah
are true, altogether righ-
teous.ⁱ

10 They are more desirable than
gold,
Than much fine* gold,^j
And sweeter than honey,^k
the honey that drips from
the combs.

11 By them your servant has
been warned;^l
In keeping them, there is a
large reward.^m

12 Who can discern mistakes?ⁿ
Pronounce me innocent from
sins I am unaware of.

13 And hold your servant back
from presumptuous acts;^o
Do not let them domi-
nate me.^p
Then I will be complete,^q
And innocent of blatant
sins.^{*}

19:7 *Or "restoring (bringing back) the
soul." **19:10** *Or "refined." **19:13** *Or
"much transgression."

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Who May Be a Guest in Jehovah’s Tent?”: (10 min.)

Ps 15:1, 2—We must speak the truth in our heart
(w03 8/1 14 ¶18; w89 9/15 26 ¶7)

Ps 15:3—We must be upright in our speech
(w89 10/15 12 ¶10-11; w89 9/15 27 ¶2-3; it-2 779)

Ps 15:4, 5—We must be loyal in all our conduct
(w06 5/15 19 ¶2; w89 9/15 29-30; it-1 1211 ¶3)

- Digging for Spiritual Gems: (8 min.)

Ps 11:3—What is the meaning of this verse?
(w06 5/15 18 ¶3; w05 5/15 32 ¶2)

Ps 16:10—How was this prophecy fulfilled in Jesus Christ?
(w11 8/15 16 ¶19; w05 5/1 14 ¶9)

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

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APPLY YOURSELF TO THE FIELD MINISTRY

- Initial Call: (2 min. or less) wp16.3 16—Read a scripture from a mobile device.
- Return Visit: (4 min. or less) wp16.3 16—Read scriptures from *JW Library* so that the householder can see the rendering in his mother tongue.
- Bible Study: (6 min. or less) bh 100-101 ¶10-11—Briefly show the student how he can use *JW Library* to research a question he raised.

LIVING AS CHRISTIANS

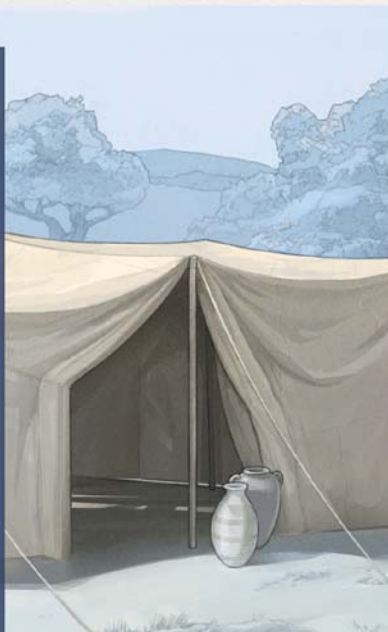
- Song 70
- “Ways to Use *JW Library*”—Part 1: (15 min.) Discussion. Play and briefly discuss the videos *Set and Manage Bookmarks* and *Use History*. Then discuss the first two subheadings of the article. Invite those in the audience to relate additional ways they have used *JW Library* for personal study and at congregation meetings.
- Congregation Bible Study: (30 min.) ia chap. 15 ¶15-26, review on p. 134
- Review Followed by Preview of Next Week (3 min.)
- Song 43 and Prayer

PSALMS 11-18 | Who May Be a Guest in Jehovah’s Tent?

To be a guest in Jehovah’s tent means that a person is a friend of God, one who trusts in him and obeys him. Psalm 15 describes what Jehovah looks for in a friend.

JEHOVAH’S GUEST MUST . . .

- ▶ have integrity
- ▶ speak the truth, even in his heart
- ▶ show honor to fellow servants of Jehovah
- ▶ keep his word, even if it is difficult
- ▶ help those in need without expecting anything in return



JEHOVAH’S GUEST AVOIDS . . .

- ▶ gossip and slander
- ▶ doing what is bad to his neighbor
- ▶ taking advantage of Christian brothers
- ▶ associating with those not serving or obeying Jehovah
- ▶ taking a bribe

(w03 8/1 14 ¶18)

¹⁸ Anyone who wants Jehovah's friendship must speak the truth "in his heart," not merely with his lips. True friends of God must be honest of heart and must give evidence of "faith without hypocrisy," for acts of truthfulness come from the heart. (1 Timothy 1:5; Matthew 12:34, 35) A friend of God is not devious or deceptive, for "a man of . . . deception Jehovah detests." (Psalm 5:6) Jehovah's Witnesses throughout the earth work hard at being truthful in imitation of their God. The next article will examine this subject.

(w89 9/15 26 ¶7)

If we want God's friendship, we cannot lie or resort to smooth talk with a double heart. (Psalm 12:2) We must 'speak the truth in our heart,' not just have it on our lips. Yes, we have to be inwardly honest and must give evidence of "faith without hypocrisy." (1 Timothy 1:5) Some people lie or speak half-truths to save face. Others cheat on school tests or falsify tax returns. Such actions betray a lack of love for what is true. But truthfulness and upright acts come from the very hearts of God's friends. (Matthew 15:18-20) They are not devious or deceptive.—Proverbs 3:32; 6:16-19.

(w89 10/15 12 ¶10-11)

¹⁰ Alluding to those who revere God, Psalm 15:1 asks: “O Jehovah, who will be a guest in your tent? Who will reside in your holy mountain?” Concerning such a person, the psalmist David answers: “He has not slandered with his tongue. To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance.” (Psalm 15:3) Here the word “slandered” is from a Hebrew verb meaning “to foot it” and thus “to go about.” The Israelites were commanded: “Do not go about spreading slander among your people.” (Leviticus 19:16, *New International Version*) Anyone who ‘goes about spreading slander’ is not God’s guest and friend.

¹¹ Friends of God do nothing bad to their companions and will not take up, or receive as truthful, any reproachful tales about upright acquaintances. Rather than spreading false stories about fellow believers and adding to the evil reproaches by the ungodly that they already bear, we should speak well of them. Never would we want to increase the burdens of our faithful brothers and sisters by saying reproachful things about them.

(w89 9/15 27 ¶2-3)

To meet this requirement for God's guests, we must never speak maliciously about others. (Psalm 15:3) The Hebrew verb rendered "slandered" is derived from the word for "foot" and means "to foot it" and thus "to go about." The Israelites were commanded: "You must not go around among your people for the sake of slandering. You must not stand up against your fellow's blood. I am Jehovah." (Leviticus 19:16; 1 Timothy 5:13) If we slander someone, robbing him of his good name, we cannot be God's friends.

David declared: "Anyone slandering his companion in secrecy, him I silence." (Psalm 101:5) We too can silence slanderers if we refuse to listen to them. And a good rule is to say nothing about a person behind his back that we would not be willing to say to his face. It is fine if we have our tongue under such control. Yet, how important it is to control our actions too!

(it-2 779)

REPROACH

Defamation, disgrace, or scorn, whether for just cause or not. Commonly translated from the Greek noun *o·nei·di·smos'* (and *o'nei·dos*) and the Hebrew

noun *cher-pah'*.—Compare Ge 30:23; Ps 69:9; Lu 1:25; Ro 15:3.

Causes for reproach could, of course, vary according to circumstances. For an Israelite male to be uncircumcised during the period of the Law covenant would be cause for reproach. (Compare Jg 14:3.) Thus when all the males born during the wilderness journey were finally circumcised just after the crossing of the Jordan, Jehovah stated: “Today I have rolled away the reproach of Egypt from off you.” (Jos 5:2-9) Since the evidence indicates that the Egyptians practiced circumcision, this may mean that now the Egyptians would have no basis for reproaching Israel because so many of its males were uncircumcised. (Jer 9:25, 26; see CIRCUMCISION.) On the other hand, circumcision was “a sign of the covenant” between Jehovah and Abraham’s seed. (Ge 17:9-11) Now, by this circumcision of the new generation that had grown up in the wilderness (the older generation having died there), circumcision could point to a reaffirming of their covenant relationship with God. The 40 years of wandering having ended, God was also showing them his favor; he had introduced them into the Promised Land and would now enable them to conquer it. Therefore any past Egyptian taunts, or reproach, because of what may have seemed to the Egyptians to be inability of Jehovah to bring Israel into a land of their

own were now proved false. Christians under the new covenant, whether Jew or Gentile, were not subject to reproach for uncircumcision.—Ro 2:25-29; 3:28-30; 4:9-12; 1Co 7:18, 19.

For Hebrew women, continuous singleness or widowhood (Isa 4:1; 54:4), also barrenness (Ge 30:23; Lu 1:25), was viewed as a reproach. God's promise concerning the Abrahamic seed and its becoming like "the grains of sand that are on the seashore" doubtless contributed to this feeling. (Ge 22:15-18; compare 24:59, 60.) By contrast, the apostle Paul commended singleness on the part of both men and women where the motive was service to God with undivided attention, and he said of the widow that "she is happier if she remains as she is, according to my opinion."—1Co 7:25-28, 32-40; compare Mt 19:10-12.

Wrongs such as idolatry, adultery, thievery, and other types of immorality, however, were constant in being cause for reproach, as was all disloyalty to God.—2Sa 13:13; Pr 6:32, 33; Ro 1:18-32; 2:17-24.

Those seeking God's approval cannot be defaming others. Concerning one who would be a guest in God's tent, the psalmist declared: "To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance," that is, he does not spread defamatory information about his intimate acquaintance. (Ps 15:1, 3) One who defrauds the lowly

one or holds him in derision actually reproaches God (Pr 14:31; 17:5), as do those who level reproach against God's servants. (Ps 74:18-23) Ultimately such reproaching leads to calamity for those engaging in it.—Zep 2:8-10.

Jehovah Silences Reproach of His People. When the Israelites engaged in false worship or in unrighteous practices, they reproached Jehovah God, because they made the worship of Jehovah appear no better than that of the nations around them. (Isa 65:7) For their unfaithfulness God permitted calamity to befall them, causing them to become an object of reproach among the nations. (Eze 5:14, 15) Not appreciating that the judgment was from God, other nations attributed it to his inability to save Israel, so additional reproach was brought upon Jehovah. Therefore, in restoring the Israelites on the basis of their repentance, Jehovah cleared his name of such reproach.—Eze 36:15, 20, 21, 30-36.

(w06 5/15 19 ¶2)

15:4. Unless we come to the realization that we have made an unscriptural promise, we should do all we can to fulfill our word, even if it is very difficult to do so.

(w89 9/15 29-30)

Joshua did not break a covenant with the Gibeonites even though he later learned that they had deceived him into making it. (Joshua 9:16-19) So we should be men, women, and young persons who keep our word. Let us not make promises to others and then leave them in the lurch when more appealing opportunities open up to us. Jesus said: “Just let your word *Yes* mean *Yes*, your *No*, *No*.” (Matthew 5:37) Especially should those dedicated to Jehovah be determined to live up to their promise to serve him eternally as his Witnesses. Besides keeping promises, we should be considerate in financial matters, as David shows in the 15th Psalm, verse 5.

“His money he has not given out on interest”

Money lent for business purposes can rightly be repaid with interest. But here David meant ‘giving out money’ to the destitute. The Mosaic Law specified: “If you should lend money to my people, to the afflicted alongside you, you must not become like a usurer to him. You must not lay interest upon him.” (Exodus 22:25; Leviticus 25:35, 36) When Nehemiah found the poor suffering as victims of usurers, he stopped such exploitation.—Nehemiah 5:1-13.

For “interest,” David used a Hebrew word derived from another one signifying “to bite.” This suggests that greedy usurers were devouring the poor and the little that they had. Clearly, it is much better to help the poverty-stricken without expecting any return. Jesus made such a point by saying: “When you spread a dinner or evening meal, . . . invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you. For you will be repaid in the resurrection of the righteous ones.” (Luke 14:12-14) A person desiring to be God’s friend and guest would never take undue advantage of his neighbor’s poverty and would comply with what the psalmist goes on to mention.

“And a bribe against the innocent one he has not taken”

A bribe has a corrupting influence. The Israelites were commanded: “You must not . . . accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones.” (Deuteronomy 16:19) It is especially evil to take a bribe to do injury to an “innocent one,” perhaps by changing court testimony. How despicable Judas Iscariot was in accepting a bribe to betray innocent Jesus!—Matthew 26:14-16.

We may consider ourselves faultless in this regard. But have we ever been tempted to buy our way out of an embarrassing situation? The prophet Samuel never

accepted “hush money,” or a bribe. (1 Samuel 12:3, 4)
All of us must conduct ourselves in that way if we are to be God’s friends and guests.

“He that is doing these things will never be made to totter”

After its tenfold description of an upright person, the 15th Psalm concludes with the foregoing words. They may well make us analyze our religion. If it is the true faith, it should teach us to (1) walk faultlessly and practice righteousness, (2) speak the truth even in the heart, (3) avoid slandering others, and (4) refrain from doing anything bad. Religion acceptable to God will (5) keep us from taking up reproaches against upright acquaintances and will (6) make us avoid association with contemptible persons. The true faith will move us to (7) honor those fearing Jehovah, (8) carry out what we have promised to do if it is proper, (9) give to the impoverished without charging interest, and (10) never take a bribe against an innocent person.

David does not say that anyone reading, hearing, speaking, or even believing these things “will never be made to totter.” This will be the experience only of the individual “that is *doing* these things.” Faith without works to back it up is dead and does not result in divine approval. (James 2:26) Doers of the good things mentioned in the 15th Psalm will not totter, for Jehovah will protect and uphold them.—Psalm 55:22.

There is, of course, more to pure worship than the ten points mentioned in the 15th Psalm. Jesus' followers later learned other things about worshiping God "with spirit and truth." (John 4:23, 24) So can you, for people who do these things exist today. Regular association with these Witnesses of Jehovah and study of the Bible will build up hope of life in an earthly paradise where you can be God's guest and friend forever.

(it-1 1211 ¶3)

Integrity requires uncompromising loyalty to God and adherence to righteousness, not merely under favorable conditions or circumstances, but under all conditions and at all times. After stressing that only the integrity-keeper, "speaking the truth in his heart," is acceptable to Jehovah, the psalmist says of such a one that "he has sworn to what is bad for himself, and yet he does not alter," that is, even if something he has solemnly agreed to turns out to be apparently against his personal interests, he still stays true to his agreement. (Ps 15:1-5; contrast Ro 1:31; 1Ti 1:10.) Integrity, then, is most evident when the individual's devotion is under test and he is pressured to abandon his righteous course. Though made a laughingstock by opposers (Job 12:4; compare Jer 20:7) or made the

object of their bitter speech (Ps 64:3, 4), hatred, and violent persecution (Pr 29:10; Am 5:10), whether in sickness or in distressful adversity, a person must ‘hold fast his integrity’ as did Job, no matter what the cost.—Job 2:3.

(w06 5/15 18 ¶3)

11:3—What foundations are torn down? These are the very foundations on which human society rests—law, order, and justice. When these are in disarray, social disorder prevails and there is no justice. Under such conditions, “anyone righteous” must fully trust in God.—Psalm 11:4-7.

(w05 5/15 32 ¶2)

The prophet Isaiah, for example, refers to Jehovah God as the one “laying the foundation of the earth.” (Isaiah 51:13) This foundation consists of the unchangeable laws of God that control the movement of the earth and hold it in its place. (Psalm 104:5) God’s Word, the Bible, also speaks of “the foundations” on which human society rests. These are justice, law, and order. When they are “torn down,” or undermined, by injustice, corruption, and violence, there is a breakdown in social order.—Psalm 11:2-6; Proverbs 29:4.

(w11 8/15 16 ¶19)

¹⁹ *The Messiah would be resurrected.* David wrote: “You [Jehovah] will not leave my soul in Sheol.” (Ps. 16:10) Imagine the surprise of the women who came to the tomb where Jesus’ body had been laid. There they encountered a materialized angel, who told them: “Stop being stunned. You are looking for Jesus the Nazarene, who was impaled. He was raised up, he is not here. See! The place where they laid him.” (Mark 16:6) To the crowd present in Jerusalem on the day of Pentecost 33 C.E., the apostle Peter declared: “[David] saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption.” (Acts 2:29-31) God did not allow the physical body of his beloved Son to decay. Moreover, Jesus was miraculously raised to life in the spirit!—1 Pet. 3:18.

(w05 5/1 14 ¶9)

⁹ Centuries later, David became king of the 12 tribes of Israel. At his death, he “lay down with his forefathers.” (1 Kings 2:10) Was he too in Sheol? Interestingly, on the day of Pentecost 33 C.E., the apostle Peter referred to David’s death and quoted Psalm 16:10: “You will not leave my soul in Sheol.” After mentioning

that David was still in his tomb, Peter applied those words to Jesus and indicated that David “saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses.” (Acts 2:29-32) Peter here used the word “Hades,” the Greek counterpart of the Hebrew word “Sheol.” Thus, those said to be in Hades are in the same situation as those said to be in Sheol. They are sleeping, awaiting a resurrection.

- Song 106 and Prayer
- Opening Comments (3 min. or less)

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LIVING AS CHRISTIANS

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- ▶ taking a bribe

WHAT DOES THE BIBLE SAY?



God's name (highlighted) as it appears in an ancient Bible manuscript

Does God have a name?

SOME PEOPLE SAY that he has no name, others say that it is God or Lord, and still others say that he has dozens of names.

What do you think?

WHAT THE BIBLE SAYS

“You, whose name is Jehovah, you alone are the Most High over all the earth.”—Psalm 83:18.

WHAT ELSE CAN WE LEARN FROM THE BIBLE?

- Although God has many titles, he has given himself only one name.—Exodus 3:15.
- God is not a mystery; he wants us to get to know him.—Acts 17:27.
- Knowing God's name can be the first step to having a friendship with him.—James 4:8.

Is it wrong to pronounce God's name?

WHAT WOULD YOU SAY?

- Yes
- No
- It depends

WHAT THE BIBLE SAYS

“You must not take up the name of Jehovah your God in a worthless way.” (Exodus 20:7) The only time it is wrong to use God's name is if this is done disrespectfully.—Jeremiah 29:9.

WHAT ELSE CAN WE LEARN FROM THE BIBLE?

- Jesus knew and used God's name.—John 17:25, 26.
- God invites us to address him by name.—Psalm 105:1.
- God's enemies try to make people forget his name.—Jeremiah 23:27.

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⁹ When the disobedient angels returned to heaven, they were treated as outcasts, like their ruler, Satan. (2 Peter 2:4) Although they are now unable to take on human bodies, they still exercise a very bad influence over humans. In fact, with the help of these demons, Satan “is misleading the entire inhabited earth.” (Revelation 12:9; 1 John 5:19) How? Mainly, the demons use methods designed to mislead people. (2 Corinthians 2:11) Let us consider some of these methods.

HOW DEMONS MISLEAD

¹⁰ To mislead people, the demons use spiritism. The practice of spiritism is involvement with the demons, both in a direct way and through a human medium. The Bible condemns spiritism and warns us to keep free from everything connected with it. (Galatians 5:19-21) Spiritism does for the demons what bait does for fishermen. A fisherman uses a variety of baits to catch various kinds of fish. Similarly, wicked spirits use different forms of spiritism to bring all sorts of people under their influence.

**9. (a) What happened to the demons when they returned to heaven?
(b) We will consider what with regard to the demons?**

10. What is spiritism?

¹¹ One type of bait used by the demons is divination. What is divination? It is an attempt to find out about the future or about something unknown. Some forms of divination are astrology, the use of tarot cards, crystal gazing, palmistry, and the search for mysterious omens, or signs, in dreams. Although many people think that practicing divination is harmless, the Bible shows that fortune-tellers and wicked spirits work together. For instance, Acts 16:16-18 mentions “a demon of divination” that enabled a girl to practice “the art of prediction.” But she lost this ability when the demon was cast out of her.

¹² Another way that the demons mislead people is by encouraging them to inquire of the dead. People grieving over the death of a loved one are often deceived by wrong ideas about those who have died. A spirit medium may give special information or may speak in a voice that seems to be that of a dead person. As a result, many people become convinced that the dead are really alive and that contacting them will help the living to endure their grief. But any such

11. What is divination, and why should we avoid it?

12. Why is it dangerous to try to communicate with the dead?

*“Make Sure of the
More Important Things”*
(Philippians 1:10)

1. How great our need today for discernment,
To know the things that are true,
To know which things have greater importance,
To know which things we must do!
Love what is good; Hate what is bad.
Make God’s heart glad;
Find all the joy that it brings. Always pray;
Study each day.
Yes, may we do these important things.
2. And what could be of greater importance
Than sharing Kingdom good news,
To find our Father’s lost little sheep,
And to help them his way to choose?
They need to hear; They need to know.
Oh, may we show
Love for our neighbors and help them to see,
Help them get free!
Preaching is such an important thing.
3. If we take care to do what’s important,
Our faith will make us secure.
We’ll know the peace beyond human thinking
And keep our hope ever sure.
True friends we’ll find; True love we’ll know.
This love will grow.
Oh, what rich blessings it brings when we learn,
When we discern,
And when we do the important things!

(See also Ps. 97:10; Matt. 22:37; John 21:15-17; Acts 10:42.)

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Who May Be a Guest in Jehovah’s Tent?”: (10 min.)

Ps 15:1, 2—We must speak the truth in our heart
(w03 8/1 14 ¶18; w89 9/15 26 ¶7)

Ps 15:3—We must be upright in our speech
(w89 10/15 12 ¶10-11; w89 9/15 27 ¶2-3; it-2 779)

Ps 15:4, 5—We must be loyal in all our conduct
(w06 5/15 19 ¶2; w89 9/15 29-30; it-1 1211 ¶3)

- Digging for Spiritual Gems: (8 min.)

Ps 11:3—What is the meaning of this verse?
(w06 5/15 18 ¶3; w05 5/15 32 ¶2)

Ps 16:10—How was this prophecy fulfilled in Jesus Christ?
(w11 8/15 16 ¶19; w05 5/1 14 ¶9)

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 18:1-19

APPLY YOURSELF TO THE FIELD MINISTRY

- Initial Call: (2 min. or less) wp16.3 16—Read a scripture from a mobile device.
- Return Visit: (4 min. or less) wp16.3 16—Read scriptures from *JW Library* so that the householder can see the rendering in his mother tongue.
- Bible Study: (6 min. or less) bh 100-101 ¶10-11—Briefly show the student how he can use *JW Library* to research a question he raised.

LIVING AS CHRISTIANS

- Song 70
- “Ways to Use *JW Library*”—Part 1: (15 min.) Discussion. Play and briefly discuss the videos *Set and Manage Bookmarks* and *Use History*. Then discuss the first two subheadings of the article. Invite those in the audience to relate additional ways they have used *JW Library* for personal study and at congregation meetings.
- Congregation Bible Study: (30 min.) ia chap. 15 ¶15-26, review on p. 134
- Review Followed by Preview of Next Week (3 min.)
- Song 43 and Prayer

PSALMS 11-18 | Who May Be a Guest in Jehovah’s Tent?

To be a guest in Jehovah’s tent means that a person is a friend of God, one who trusts in him and obeys him. Psalm 15 describes what Jehovah looks for in a friend.

JEHOVAH’S GUEST MUST . . .

- ▶ have integrity
- ▶ speak the truth, even in his heart
- ▶ show honor to fellow servants of Jehovah
- ▶ keep his word, even if it is difficult
- ▶ help those in need without expecting anything in return



JEHOVAH’S GUEST AVOIDS . . .

- ▶ gossip and slander
- ▶ doing what is bad to his neighbor
- ▶ taking advantage of Christian brothers
- ▶ associating with those not serving or obeying Jehovah
- ▶ taking a bribe

Ways to Use JW Library

FOR STUDY:



- Read the Bible and the daily text
- Read the *Yearbook*, magazines, and other publications. Use the bookmark feature



- Prepare for congregation meetings, and highlight the answers
- Watch videos



AT MEETINGS:



- Look up scriptures referred to by the speaker. Use the history feature to return to a scripture
- Instead of bringing multiple printed publications to the meeting, use your device to follow the various parts and to sing the songs. *JW Library* has the new songs that are not yet in the printed songbook



IN THE MINISTRY:



- Show an interested person something from *JW Library*, and then help him download the app and publications to his own device
- Use the search feature to locate a Bible verse. If a phrase does not appear in the revised *New World Translation*, switch to the *Reference Bible* and search again



- Show a video. If the householder has children, you can play one of the *Become Jehovah's Friend* videos. Or you can show the video *Why Study the Bible?* to stimulate interest in a Bible study. If someone speaks another language, show a video in his language



- Show someone a scripture in another language, using a translation that you previously downloaded. Go to the scripture, tap the verse number, and then tap the parallel rendering icon



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!

¹⁴ 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.*

¹⁵ 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?

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?

¹⁶ 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!

¹⁷ 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 Esther’s example today, when obedience is rarely valued as a virtue and when disobedience and rebellion are the norm! But people of genuine faith treasure obedience, as Esther did.

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?

Esther's Faith Under Test

¹⁸ A man named Haman rose to prominence in the court of Ahasuerus. The king appointed him prime minister, making Haman his principal adviser and the second in command in the empire. The king even decreed that all who saw this official must bow down to him. (Esther 3:1-4) For Mordecai, that law posed a problem. He believed in obeying the king but not at the cost of disrespecting God. You see, Haman was an Agagite. That evidently means that he was a descendant of Agag, the Amalekite king who was executed by God's prophet Samuel. (1 Sam. 15:33) So wicked were the Amalekites that they had made themselves enemies of Jehovah and Israel. As a people, the Amalekites stood condemned by God.* (Deut. 25:19) How could a faithful Jew bow down to an Amalekite? Mordecai could not. He stood his ground. To this day, men and women of faith have risked their lives to ad-

* Haman may have been among the very last of the Amalekites, since "the remnant" of them had been destroyed back in the days of King Hezekiah.—1 Chron. 4:43.

18. (a) Why might Mordecai have refused to bow down to Haman? (See also footnote.) (b) How do men and women of faith today imitate the example of Mordecai?

here to this principle: “We must obey God as ruler rather than men.”—Acts 5:29.

¹⁹ Haman was enraged. But it was not enough for him to find a way to kill off Mordecai. He wanted to exterminate all of Mordecai’s people! Haman persuaded the king by painting a dark portrait of the Jews. Without naming them, he implied that they were inconsequential, a people “scattered and separated among the peoples.” Even worse, he said that they did not obey the king’s laws; hence, they were dangerous rebels. He proposed to donate to the king’s treasury an immense sum of money to cover the expense of slaughtering all the Jews in the empire.* Ahasuerus gave Haman the king’s own signet ring to seal any order that he had in mind.—Esther 3:5-10.

²⁰ Soon messengers were speeding on horseback to

* Haman offered 10,000 silver talents, worth hundreds of millions of dollars today. If Ahasuerus was Xerxes I, the money might have made Haman’s offer more appealing. Xerxes needed a vast store of funds to carry out his long-proposed but ultimately disastrous war against Greece.

19. What did Haman want to do, and how did he go about persuading the king?

20, 21. (a) How did Haman’s proclamation affect the Jews throughout the Persian Empire, including Mordecai? (b) What did Mordecai implore Esther to do?

every corner of the vast empire, delivering what amounted to a death sentence on the Jewish people. Imagine the impact of such a proclamation when it reached far-off Jerusalem, where a remnant of Jews who had returned from exile in Babylon were struggling to rebuild a city that still had no wall to defend it. Perhaps Mordecai thought of them, as well as of his own friends and relatives in Shushan, when he heard the terrible news. Distraught, he ripped his clothes, wore sackcloth and placed ashes on his head, and cried aloud in the middle of the city. Haman, however, sat drinking with the king, unmoved by the grief he had stirred up among the many Jews and their friends in Shushan.—*Read Esther 3:12–4:1.*

²¹ Mordecai knew that he had to act. But what could he do? Esther heard of his distress and sent clothes to him, but Mordecai refused to take comfort. Maybe he had long wondered why his God, Jehovah, had allowed dear Esther to be taken from him and made the queen of a pagan ruler. Now the reason seemed to be emerging. Mordecai sent a message to the queen, imploring Esther to intercede

with the king, to stand up “for her own people.”
—Esther 4:4-8.

²² Esther’s heart must have sunk when she heard that message. Here was her greatest test of faith. She was afraid, as she freely revealed in her reply to Mordecai. She reminded him of the king’s law. To appear before the king unsummoned meant a death sentence. Only if the king held out his golden scepter was the offender spared. And did Esther have any reason to expect such clemency, especially in view of Vashti’s fate when she had refused the king’s command to appear? Esther told Mordecai that the king had not invited her to see him in 30 days! Such neglect left her plenty of reason to wonder if she had fallen out of favor with this capricious monarch.*
—Esther 4:9-11.

* Xerxes I was known for his mercurial, violent temper. The Greek historian Herodotus recorded some examples from Xerxes’ war against Greece. The king ordered that a pontoon bridge of ships be built across the strait of Hellespont. When a storm ruined the bridge, Xerxes ordered the engineers beheaded and even had his men “punish” the Hellespont by whipping the water while an insulting proclamation was read aloud. In the same campaign, when a wealthy man begged that his son be excused from joining the army, Xerxes had the son cut in half, his body displayed as a warning.

22. Why was Esther afraid to appear before her husband the king? (See also footnote.)

²³ Mordecai replied firmly to bolster Esther’s faith. He assured her that if she failed to act, salvation for the Jews would arise from some other source. But how could she expect to be spared once the persecution gathered force? Here Mordecai showed his profound faith in Jehovah, who would never let His people be exterminated and His promises go unfulfilled. (Josh. 23:14) Then Mordecai asked Esther: “Who is there knowing whether it is for a time like this that you have attained to royal dignity?” (Esther 4:12-14) Is not Mordecai worthy of imitation? He trusted completely in his God, Jehovah. Do we? —Prov. 3:5, 6.

A Faith Stronger Than the Fear of Death

²⁴ For Esther, the time of decision had arrived. She asked Mordecai to get her countrymen to join her in a three-day fast, concluding her message with a statement that resonates down to this day in its simple faith and courage: “In case I must perish, I must perish.” (Esther 4:15-17) She must have prayed more fer-

23. (a) What did Mordecai say to bolster Esther’s faith? (b) Why is Mordecai worthy of imitation?

24. How did Esther show faith and courage?

vently in those three days than she ever had in her life. Finally, though, the moment came. She dressed in her very best royal finery, doing all she could to appeal to the king. Then she went.

²⁵ As described at the outset of this chapter, Esther made her way to the king's court. We can only imagine the anxious thoughts and fervent prayers filling her mind and heart. She entered the courtyard, where she could see Ahasuerus on his throne. Perhaps she tried to read the expression on his face—the face that was framed by the carefully tended, symmetrical curls of his hair and of his squared beard. If she had to wait, it must have felt like an eternity. But the moment passed—her husband saw her. He was surely surprised, but his expression softened. He held out his golden scepter!—Esther 5:1, 2.

²⁶ Esther had gained an audience, a hearing ear. She had taken a stand for her God and for her people, setting a beautiful example of faith for all servants of God down through time. True

25. Describe how events unfolded as Esther appeared before her husband.

26. Why do true Christians need courage like Esther's, and why was her work only beginning?

Christians today cherish such examples. Jesus said that his genuine followers would be marked by self-sacrificing love. (*Read John 13:34, 35.*) Showing such love often requires courage like Esther's. But even after Esther stood up for God's people that day, her work was only beginning. How would she convince the king that his favorite adviser, Haman, was a wicked schemer? How could she help to save her people? We will consider these questions in the following chapter.

TO THINK ABOUT . . .

- How did Esther show that she was humble and obedient?
- How did Mordecai help Esther to act faithfully?
- What actions reveal Esther's courage?
- In what ways would you like to imitate the faith of Esther?

43 *Stay Awake, Stand Firm, Grow Mighty* (1 Corinthians 16:13)

1. Stay awake, stand firm, grow mighty,
Be determined to endure.
Carry on as men of courage,
For the victory is sure.
We obey Christ Jesus' clear command,
Under him we firmly take our stand.

(CHORUS)

*Stay awake, stand firm, and grow mighty!
Carry on right to the end!*

2. Stay awake, and keep your senses,
Always ready to obey.
Stay alert to Christ's direction
Through his faithful slave today.
Heed the counsel of the older men,
Who protect his sheep and truth defend.

(Chorus)

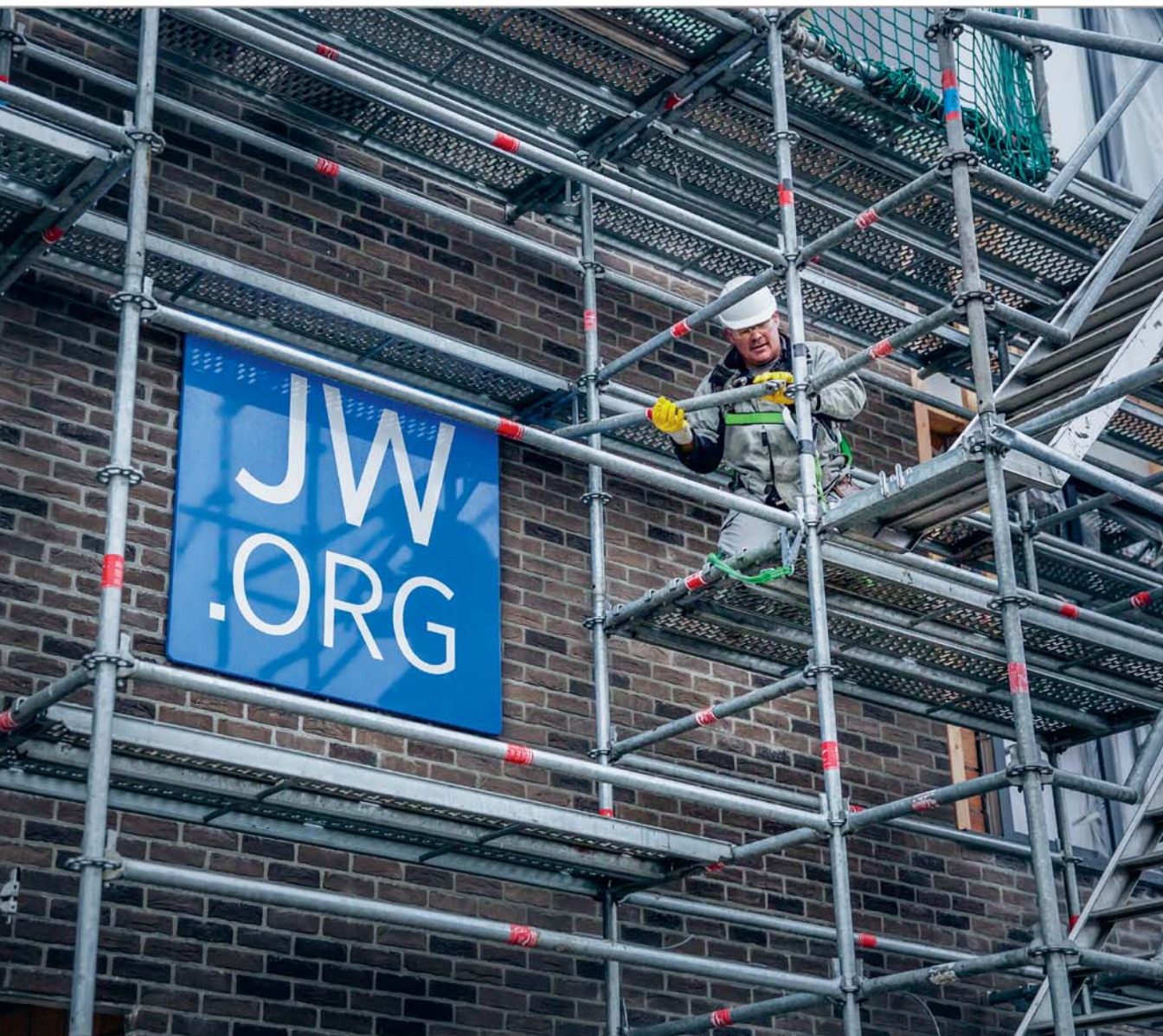
3. Stay awake, remain united
As the good news we defend.
Though our enemies will fight it,
We will preach until the end.
Join the shout of praise throughout the land.
Look! Jehovah's day is soon at hand!

(Chorus)

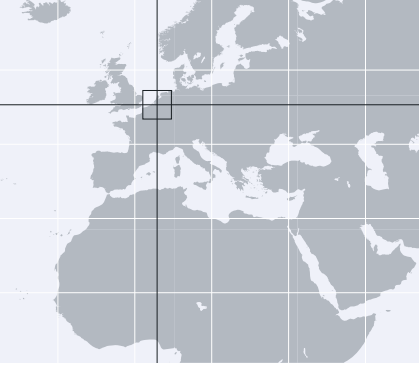
MARCH 2016

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

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(2014)
44,635

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53 *Working Together in Unity* (Ephesians 4:3)

1. God has brought us into his fold.
 We enjoy the things he foretold.
Unity and peace we possess,
 Bringing such happiness.
Unity we cherish;
 Harmony is sweet.
In God's work there's much to be done.
 He directs us now through his Son.
May we serve obediently,
 Working in harmony.
2. As we pray for oneness of mind
 And we all take care to be kind,
Love will grow and praise will increase,
 Giving us joy and peace.
Peace is so refreshing,
 Bringing such delight.
As we show true brotherly love,
 God will grant us peace from above.
With his help, united we'll be,
 Serving him endlessly.

You Can Share in Strengthening Our Christian Unity—How?

“From him all the body is harmoniously joined together and made to cooperate.”—EPH. 4:16.

SONGS: 53, 107

HOW WOULD YOU ANSWER?

How are we united as we preach the good news?

What are some things we can do to help our congregation to be united?

How can a husband and wife stay united?

FROM the beginning of creation, unity of purpose was evident. As wisdom personified, God’s first creation said: “I was beside [Jehovah] as a master worker. I was the one he was especially fond of day by day.” (Prov. 8:30) Father and Son collaborated, and they produced the variety of life we observe today. Cooperation continued

1. From the beginning, what has characterized God’s works?



You Can Share in Strengthening Our Christian Unity—How?



Family worship strengthens the bond between young and old
(See paragraphs 12, 15)

to mark God's works. We see this quality in the building of the ark in Noah's day; the erecting, dismantling, and moving of the tabernacle as God's people journeyed in the wilderness; and even in the playing of music and blending of voices in harmonious praise to Jehovah at his temple. All those endeavors depended on cooperation.—Gen. 6:14-16, 22; Num. 4:4-32; 1 Chron. 25:1-8.

2 This pattern of working together characterized the early Christian congregation under its head, Jesus Christ. The apostle Paul explained that, even though individual anointed Christians had “different gifts” and shared in “different ministries” and “different activities,” all were part of “one body.” (Read 1 Corinthians 12:4-6, 12.) But what of today? How can we

2. (a) What was noteworthy about the early Christian congregation? (b) What questions will we address?

remain harmoniously joined together in preaching the good news? And how can we cooperate in the congregation as well as in the family?

COOPERATE IN PREACHING

3 Toward the end of the first century C.E., the apostle John received a vision of seven angels, each of whom sounded a trumpet blast. When the fifth angel blew his trumpet, John saw “a star” fall from heaven to earth. The “star” had a key in his hand with which he opened the shaft of an abyss. Thick smoke poured out, and from this came a plague of locusts. Rather than ravage vegetation, the symbolic locusts swarm against “those people who do not have the seal of God on their foreheads.” (Rev. 9: 1-4) John no doubt knew how devastating a locust swarm could be. Had not locusts plagued

3. What vision did the apostle John receive?

ancient Egypt in Moses' day? (Ex. 10:12-15) The figurative locusts that John saw well illustrate anointed Christians proclaiming Jehovah's powerful judgment messages. They are joined now by millions of companions with an earthly hope. Little wonder that our united preaching undermines the authority Satan exercises through his worldwide empire of false religion!

4 Jehovah's people have the enormous task of preaching the "good news" worldwide before the end of this system. (Matt. 24:14; 28:19, 20) This includes inviting "anyone thirsting" to drink "life's water free." (Rev. 22:17) As members of the Christian congregation, how can we succeed in doing this? Only by being "harmoniously joined together and made to cooperate."—Eph. 4:16.

4. What work do God's people have to do, and what is the only way that they can do this?

5 To share the message of the Kingdom good news with as many people as possible, we need to carry out our preaching work in an organized manner. Therefore, we receive directions. The guidance given through congregations around the globe prepares us for a united effort. After we meet for field service, we go forth to proclaim the Kingdom message to mankind. By word of mouth and through millions of copies of Bible-based publications, we spread the message. Do you strive to follow the direction to share in special preaching campaigns? By doing so, you are joining millions of others in unitedly heralding the message of the “angel flying in midheaven,” mentioned at Revelation 14:6.

6 What a thrill it is to read in the *Yearbook* the combined results of our activity! Think, too, of how we are united as we distribute

5, 6. How are we united as we preach the good news?

invitations to regional, special, and international conventions. At these gatherings, we listen to motivating Scriptural talks and give attention to dramas and demonstrations. These parts often highlight God's loving appeal to serve him with all our being. The commemoration of Jesus' death also unites us. With appreciation for God's undeserved kindness and in obedience to Jesus' direction, we gather for that event yearly, after sundown on Nisan 14. (1 Cor. 11:23-26) And attendance is not restricted to baptized Witnesses. In the weeks before the Memorial, we cover as much of our congregation's territory as possible, inviting others to join us for that important occasion.

7 A solitary locust does not have a great impact. In a somewhat similar way, our individual efforts might seem insignificant. But by work-

7. As we work together, what are we able to do?

ing together, we are able to direct the attention of millions of people to the one who deserves all praise and honor, Jehovah! However, this is not the only way that our cooperation contributes to the unity of God's people.

COOPERATE IN THE CONGREGATION

8 In his letter to the Ephesians, Paul outlined both the organization of the congregation and the need to “grow up in all things.” (Read **Ephesians 4:15, 16.**) What will help us individually to progress toward that goal? Using the example of the human body, Paul focused on unity under the head of the congregation, Jesus Christ. The apostle spoke of cooperating “through every joint that gives what is needed.”

How can each of us, whether young or old,

8, 9. (a) What illustration did Paul use to teach Christians to stay united? (b) How can we cooperate in the congregation?

strong or frail, contribute to the unity and spirituality of the congregation?

9 A key is to submit ourselves to and respect those whom Jesus has designated to provide direction in the congregation, the elders. (Heb. 13:7, 17) We may not always find this easy to do. However, we can with confidence request God's guidance. His active force can help us to support the congregation arrangements wholeheartedly. So if we on occasion do not feel inclined to follow the direction given, we should reflect on how our humbly cooperating will contribute to the unity in the congregation. Furthermore, cooperating in matters like these will likely help all of us to grow in love.

10 Ministerial servants make a much-appreciated contribution to the unity of a con-

10. How do ministerial servants help the congregation to be united? (See opening picture of the standard edition.)

gregation. These brothers, whatever their age, selflessly render services that benefit all. For example, they assist the elders by making sure that we have supplies of publications for the ministry. Additionally, they often care for regular cleaning and maintenance of the Kingdom Hall, and they welcome visitors who attend our meetings. As we cooperate with these brothers, we contribute to the smooth operation of the congregation.—Compare Acts 6:3-6.

11 Many mature brothers have shouldered congregation responsibilities for years. But advancing age may now limit what they can do, so adjustments become necessary. Younger brothers can be of great assistance. Though they have yet to gain experience, through training they can be helped to take on more responsibility.

11. What may younger ones do to help their congregation be united?

How fine it is when ministerial servants reach out to qualify as elders! (1 Tim. 3:1, 10) Some younger elders have progressed to the point that they qualify for circuit work, serving brothers and sisters in many congregations. Are we not grateful for the willing support that younger people provide?—Read Psalm 110:3; Ecclesiastes 12:1.

COOPERATE IN THE FAMILY

12 Taking our discussion of cooperation a step further, let us see how we can promote cooperation in our family. Many have found that having a productive Family Worship session each week helps to cement the bond between young and old. During these pleasant times, we focus on spiritual matters, and this contributes to the unity of the family. Practic-

12, 13. What can help all in the family to cooperate with one another?

ing for the field ministry can equip the family to be better prepared to preach effectively. And it is not hard to see that when members of a family share comments about God's Word, they are drawn closer together—all love the same God and all are interested in doing his will.

13 What can married couples do to cooperate to Jehovah's praise? When both mates are faithful servants of Jehovah, they can rejoice in the unity that this affords them. Abraham and Sarah, Isaac and Rebekah, Elkanah and Hannah—all expressed their love for their mate. We should make it a point to do the same. (Gen. 26:8; 1 Sam. 1:5, 8; 1 Pet. 3:5, 6) That will unite us with our mate and draw us closer to our heavenly Father.—Read Ecclesiastes 4:12.

14 Christians are to avoid becoming

14. If your husband or wife is not serving Jehovah, what can you do to keep your marriage strong?

unevenly yoked with unbelievers. (2 Cor. 6:14) What of our brothers and sisters who live in religiously divided households? Some now serving God were married when they learned the truth, and their mate is not a Witness. Still, applying Bible principles can contribute to harmony in the family. That involves cooperating to the greatest extent possible without compromising. This may be challenging, but think of the possible reward. Applying Bible principles can also become challenging when a marriage mate drifts away from the congregation. This happened to a Christian sister named Mary. She and her husband, David, served Jehovah together, but then, some 25 years ago, he stopped attending congregation meetings. Mary faithfully went to meetings and conventions and strove to apply Bible principles at home, including teaching their six children. When the children be-

came adults and left home, Mary felt very much alone. Then David began to read the magazines that she left out for him. In time, he returned to the Kingdom Hall, where his six-year-old grandson would save a seat for him. If David did not come, the boy would later say, “I missed you at the meeting today, Grandpa.” David is now happily serving Jehovah, and Mary is filled with joy that they are doing so together.

15 In view of Satan’s attack on the family today, it is vital for all of God’s servants to maintain good cooperation in their marriage. No matter how long you have been married, give thought to what you personally can say or do to strengthen your marriage. Older ones can even assist younger members of the congregation in this regard. You might on occasion invite a younger couple to your home to share in family

15. How can older married ones help younger ones?

worship with you and your mate. While the younger ones are with you, they can observe that affection and harmony are important no matter how long one has been married.—Titus 2:3-7.

“LET US GO UP TO THE MOUNTAIN OF JEHOVAH”

16 Picture the Israelites in Bible times praising Jehovah during a festival at his temple in Jerusalem. They would have prepared for the journey, cared for one another’s needs en route, and then been united in worship at the temple. All of this called for cooperation. (Luke 2:41-44) As we continue our journey toward the new world, we too need to be harmoniously joined together and cooperating. This takes regular, conscientious effort. Do you need to give this matter more attention?

16, 17. What do God’s united servants look forward to?

17 Think of what blessings await us! We have already left behind the disunity and confusion marking the present system of things. We now see being fulfilled what both Isaiah and Micah foretold—God’s people are unitedly going up to “the mountain of Jehovah.” (Isa. 2:2-4; read Micah 4:2-4.) Indeed, how elevated our form of worship is in “the final part of the days.” But how great will be our happiness and joy when we live at the time when all mankind will be harmoniously joined together and cooperating!

107 *Come to Jehovah's Mountain*

(Isaiah 2:2-4)

- 1. Raise your eyes and behold,
Far above the highest hill.
There stands Jehovah's mountain
Lifted up in this day.
People come from afar,
Ev'rywhere from sea to sea,
Calling to one another,
'Come serve God and obey.'
Now the time has arrived
For the small, a great nation to be.
As we grow and we thrive,
God's direction and blessing we see.
Millions now come to God
And accept his sov'reignty.
Loyal they vow to be
And from his side never stray.**

2. Jesus gave the command
To go forth and preach the word.
Good news about the Kingdom
Reaches all men today.
Christ now rules from on high,
Urging all to take his side.
Meek ones who hear his voice
Let God's Word show them the way.
What a joy to behold
How a great crowd continues to grow!
Yes, we all have a share,
Helping others Jehovah to know.
Let us lift up the voice,
Calling out for all to hear,
'Come to Jehovah's mountain,
Here forever to stay.'

(See also Ps. 43:3; 99:9; Isa. 60:22; Acts 16:5.)