

- Song 116 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Prophecies Give Details About the Messiah”:** (10 min.)
Ps 22:1—The Messiah would seem forsaken by God (w11 8/15 15 ¶16)
Ps 22:7, 8—The Messiah would be reviled (w11 8/15 15 ¶13)
Ps 22:18—Lots were to be cast for the Messiah’s clothing (w11 8/15 15 ¶14)

- **Digging for Spiritual Gems:** (8 min.)
Ps 19:14—What practical lesson can we learn from this verse? (w06 5/15 19 ¶8)

Ps 23:1, 2—How is Jehovah a loving Shepherd? (w02 9/15 32 ¶1-2)

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 25:1-22

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) *bh*—Read a scripture from a mobile device.
- **Return Visit:** (4 min. or less) *bh*—Use the search feature of *JW Library* to locate a Bible verse that answers a question raised by the householder.
- **Bible Study:** (6 min. or less) *bh* 129-130 ¶11-12 —Briefly show the student how he can use *JW Library* to prepare for the study using a mobile device.

LIVING AS CHRISTIANS

- Song 55
- **“Ways to Use *JW Library*”—Part 2:** (15 min.) Discussion. Play and briefly discuss the videos *Download and Manage Bibles* and *Search in a Bible or Publication*. Then discuss the last subheading of the article. Invite those in the audience to relate additional ways they have used *JW Library* in the ministry.
- **Congregation Bible Study:** (30 min.) *ia* chap. 16 ¶1-15
- Review Followed by Preview of Next Week (3 min.)
- Song 139 and Prayer

PSALMS 19-25 | Prophecies Give Details About the Messiah

SCRIPTURE	PROPHECY	FULFILLMENT
Psalm 22:1	Seemingly forsaken by God	Matthew 27:46; Mark 15:34
Psalm 22:7, 8	Mocked while on the stake	Matthew 27:39-43
Psalm 22:16	Nailed to a stake	Matthew 27:31; Mark 15:25; John 20:25
Psalm 22:18	Lots cast for his garments	Matthew 27:35
Psalm 22:22	Takes the lead in declaring Jehovah’s name	John 17:6



The Light Gets Brighter

(Proverbs 4:18)

Bb Cm9/Bb Cm/Bb

The proph - ets of old sought to learn of the Christ, The
Our Lord has ap - point - ed a trust - wor - thy slave, Through

Bbma7 Cm Dm/Bb Cm/Bb Eb/Bb Bbma7 Cm Dm

hope of all groan - ing cre - a - tion. God's spir - it re - vealed that Mes -
whom He gives food in due sea - son. The light of the truth has grown

Cm/Bb Dm/Bb Cm Dm Cm/Bb Cm

si - ah would come, Pro - vid - ing the means of sal - va - tion. The
bright - er with time, Ap - peal - ing to heart and to rea - son. Our

Dm Cm/Eb Dm Cm/Eb Bbmb/F Cb/Gb

time has ar - rived, the Mes - si - ah now reigns, The proof of his pres - ence is
path ev - er clear - er, our steps ev - er firm, We walk in the bright - ness of

The Light Gets Brighter

Db/A^b C^b/G^b B^b/F Cⁿ/F Dⁿ/F Cⁿ/F
 clear. day. How great is the fa - vor of learn - ing such things; In - to day. All thanks to Je - ho - vah, the Source of all truth, We most

Dⁿ/F E^b/F F Chorus E^b/F B^b F/A
 these e - ven an - gels would peer! Our path now be - comes ev - er grate - ful - ly walk in his way.

G^m7 B^b/F E^b B^b/D C7sus4 F F[°]
 bright - er; We walk in the full light of day. Be -

G^m B^b/F E^bma7 Cⁿ/E^b C7/E B^b/F Cⁿ7/F F7 B^b
 hold what our God is re - veal - ing; He guides us each step of the way.

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."

14 May the words of my mouth
and the meditation of my
heart

Be pleasing to you,^a
O Jehovah, my Rock^b
and my Redeemer.^c

To the director. A melody of David.

20 May Jehovah answer you
in the day of distress.

May the name of the God of
Jacob protect you.^d

2 May he send you help from
the holy place^e

And sustain you from Zion.^f

3 May he remember all your
gift offerings;

May he accept with favor*
your burnt offering. (*Selah*)

4 May he grant you the desires
of your heart^g

And give success to all your
plans.*

5 We will shout joyfully over
your acts of salvation;^h

May he lift our banners in
the name of our God.ⁱ

May Jehovah fulfill all your
requests.

6 Now I do know that Jehovah
saves his anointed one.^j

He answers him from his
holy heavens

With great salvation* by his
right hand.^k

7 Some rely on chariots and
others on horses,^l

But we call on the name
of Jehovah our God.^m

8 They have collapsed and
fallen,

But we have risen up and
been restored.ⁿ

9 O Jehovah, save the king!^o
He will answer us in the day
we call for help.^p

To the director. A melody of David.

21 O Jehovah, in your
strength the king re-
joices;^q

20:3 *Lit., "consider as being fat."
20:4 *Or "counsel." 20:6 *Or "victor-
ies."

CHAP. 19

a Ps 49:3

Ps 51:15

Ps 143:5

Php 4:8

b Ps 18:2

c Job 19:25

Isa 43:14

CHAP. 20

d Ps 9:10

Pr 18:10

e 2Ch 20:8, 9

f 2Sa 5:7

Ps 50:2

Ps 134:3

g Ps 21:1, 2

h Ps 59:16

i 1Sa 17:45

j Ps 2:2, 4

k Ps 17:7

l Ps 33:17

Isa 31:1

m 2Ch 14:11

2Ch 20:12

2Ch 32:8

n Jg 5:31

Ps 125:1

o Ps 18:50

p Ps 44:4

CHAP. 21

q Ps 63:11

Second Col.

a Ps 28:7

b Ps 2:8

Ps 20:4

c 2Sa 12:30

d Ps 13:3

Ps 61:6

e 2Sa 7:8, 9

f Ps 72:17

g Ps 16:11

Ps 45:7

h 1Sa 30:6

i Ps 16:8

j De 32:22

Ps 110:5

Mal 4:1

k Ps 34:16

l Ps 2:1

m Ps 9:3

Ps 56:9

How greatly he rejoices in
your acts of salvation!^a

2 You have granted him the
desire of his heart,^b

And you have not withheld
the request of his lips.
(*Selah*)

3 For you meet him with rich
blessings;

You place a crown of fine*
gold on his head.^c

4 He asked you for life, and
you gave it to him,^d

A long life,* forever and ever.

5 Your acts of salvation bring
him great glory.^e

Dignity and splendor you
bestow on him.

6 You make him blessed
forever;^f

You make him glad with the
joy of your presence.^g

7 For the king trusts in
Jehovah;^h

Because of the loyal love
of the Most High, he will
never be shaken.ⁱ

8 Your hand will find all your
enemies;

Your right hand will find
those hating you.

9 You will make them like
a fiery furnace at the
appointed time when
you give them attention.

Jehovah will swallow them
up in his anger, and fire
will consume them.^j

10 Their descendants* you will
destroy from the earth,
And their offspring from the
sons of men.

11 For they intended to do what
is bad against you;^k

They have devised schemes
that will not succeed.^l

12 For you will make them
retreat^m

21:3 *Or "refined." 21:4 *Lit., "Length
of days." 21:6 *Lit., "face." 21:7 *Or
"will never stagger (totter)." 21:10
*Lit., "fruitage."

By aiming your bow* at them.[#]

13 Rise up, O Jehovah, in your strength.

My lord sing praises* to your mightiness.

To the director; set to "The Doe of the Dawn."^m A melody of David.

22 My God, my God, why have you forsaken me?^a

Why are you far from saving me,

Far from my cries of anguish?^b

2 My God, I keep calling by day, and you do not answer;^c

And by night there is no silence on my part.

3 But you are holy;^d Surrounded by* the praises of Israel.

4 In you our fathers put their trust;^e

They trusted, and you kept rescuing them.^f

5 To you they cried out, and they were saved; They trusted in you, and they were not disappointed.^g

6 But I am a worm and not a man, Scorned by* men and despised by the people.^h

7 All those seeing me mock me;ⁱ They sneer and shake their heads in derision;^j

8 "He entrusted himself to Jehovah. Let Him rescue him!

Let Him save him, for he is so dear to Him!"^k

9 You were the One who brought me out of the womb,^l

21:12 *Lit., "bowstrings." #Lit., "their faces." **21:13** *Lit., "sing and make music." **22:Sup** *Possibly a tune or a musical style. **22:3** *Or "Enthroned among (upon)." **22:5** *Or "were not put to shame." **22:6** *Or "A reproach to."

CHAP. 22

a Ps 22:16
Mt 27:46
Mr 15:34

b Heb 5:7

c Ps 42:3

d Isa 6:3
1Pe 1:15

e Ge 15:1, 6

f Ex 14:13
Heb 11:32-34

g Ps 25:2
Ps 99:6
Ro 10:11

h Ps 31:11
Isa 53:3

i Ps 35:16

j Ps 109:25

k Mt 27:41-43
Lu 23:35, 36

l Ps 71:6
Ps 139:16

Second Col.

a Ps 10:1

b Lu 23:46
Heb 5:7

c Ps 68:30

d Eze 39:18

e Mt 26:4

f Ps 57:4
1Pe 5:8

g Lu 22:44
Joh 12:27

h Mt 26:38
Mr 14:33

i Pr 17:22

j Joh 19:28

k Isa 53:12
1Co 15:3, 4

l Ps 59:5, 6
Lu 22:63

m Ps 86:14

n Mt 27:35
Joh 20:25

o Ps 34:20
Joh 19:36

p Mr 15:24
Lu 23:34
Joh 19:23, 24

q Ps 10:1

r Ps 40:13

s Ps 22:16

The One who made me feel secure on my mother's breasts.

10 I have been entrusted to your care* from birth; From my mother's womb, you have been my God.

11 Do not stay far off from me, for trouble is near^a And I have no other helper.^b

12 Many young bulls surround me;^c Powerful bulls of Ba'shan encircle me.^d

13 They open their mouth wide against me,^e Like a roaring lion that tears its prey to pieces.^f

14 I am poured out like water; All my bones are out of joint. My heart has become like wax;^g

It melts deep within me.^h

15 My strength has dried up like a piece of pottery;ⁱ My tongue sticks to my gums;^j

You are bringing me down to the dust of death.^k

16 For dogs surround me;^l They close in on me like a pack of evildoers,^m Like a lion they are at my hands and feet.ⁿ

17 I can count all my bones.^o They look on and stare at me.

18 They divide my garments among themselves, And they cast lots for my clothing.^p

19 But you, O Jehovah, do not remain far away.^q You are my strength; hurry to help me.^r

20 Save me* from the sword, My precious life* from the paws^s of dogs;^s

22:10 *Lit., "thrown upon you." **22:20** *Or "my soul." #Lit., "My only one," referring to his soul, or life. ^sLit., "hand."

- 21 Save me from the mouth of the lion^a and the horns of wild bulls; Answer and save me.
- 22 I will declare your name to my brothers;^b In the midst of the congregation I will praise you.^c
- 23 You who fear Jehovah, praise him! All you offspring* of Jacob, glorify him!^d Stand in awe of him, all you offspring* of Israel.
- 24 For he has not despised nor loathed the suffering of the oppressed one;^e He has not hidden his face from him.^f When he cried to him for help, he heard.^g
- 25 I will praise you in the large congregation;^h I will pay my vows before those who fear him.
- 26 The meek will eat and be satisfied;ⁱ Those seeking Jehovah will praise him.^j May you enjoy life* forever.
- 27 All the ends of the earth will remember and turn to Jehovah. All the families of the nations will bow down before you.^k
- 28 For the kingship belongs to Jehovah;^l He rules over the nations.
- 29 All the prosperous ones* of the earth will eat and will bow down; All those going down to the dust will kneel before him; None of them can preserve their lives.^m
- 30 Their descendants* will serve him;

22:23 *Lit., "seed." 22:26 *Lit., "May your heart live." 22:29 *Lit., "fat ones." #Or "souls." 22:30 *Lit., "A seed."

CHAP. 22

- a Ps 35:17
b Joh 17:6
c Ps 40:9
Heb 2:11, 12
d Ps 50:23
e Ps 34:6
Ps 69:33
f Nu 6:25
g Heb 5:7
h Ps 35:18
Ps 40:10
Ps 111:1
i Ps 37:11
Isa 65:13
j Zep 2:3
k Ge 22:18
Re 7:9
Re 15:4
l 1Ch 29:11
Re 11:17

Second Col.

CHAP. 23

- a Ps 80:1
Jer 23:3
Eze 34:12
1Pe 2:25
b Ps 34:9
Ps 84:11
Mt 6:33
Php 4:19
Heb 13:5
c Eze 34:13, 14
d Ps 19:7
Ps 51:12
e Ps 31:3
f Job 38:17
g Ps 3:6
Ps 27:1
Isa 41:10
h Isa 43:2
Ro 8:31
i Ps 22:26
Ps 31:19
j Lu 7:46
Jas 5:14
k Ps 16:5
l Ps 103:17
m Ps 15:1-5
Ps 27:4
Ps 65:4
Ps 122:1

CHAP. 24

- n 1Ch 29:11
Job 41:11
1Co 10:26
o Ge 1:9
Job 38:11
Ps 136:6
Jer 5:22
p Ps 15:1-5

The generation to come will be told about Jehovah.

- 31 They will come and tell of his righteousness. They will tell the people yet to be born what he has done.

A melody of David.

23 Jehovah is my Shepherd.^a I will lack nothing.^b

2 In grassy pastures he makes me lie down; He leads me to well-watered resting-places.^{*c}

3 He refreshes me.^{*d} He leads me in the paths[#] of righteousness for the sake of his name.^e

4 Though I walk in the valley of deep shadow,^f I fear no harm,^g For you are with me;^h Your rod and your staff reassure me.^{*}

5 You prepare a table for me before my enemies.ⁱ You refresh* my head with oil;^j My cup is well-filled.^k

6 Surely goodness and loyal love will pursue me all the days of my life,^l And I will dwell in the house of Jehovah for all my days.^m

Of David. A melody.

24 To Jehovah belong the earth and everything in it,ⁿ

The productive land and those dwelling on it.

2 For he has solidly fixed it on the seas^o And firmly established it on the rivers.

3 Who may ascend to the mountain of Jehovah,^p

23:2 *Or possibly, "to tranquil waters."
23:3 *Or "my soul." #Lit., "tracks."
23:4 *Or "comfort me." 23:5 *Or "grease."

And who may stand up in his holy place?

- 4 Anyone with innocent hands and a pure heart,^a
Who has not sworn a false oath by My life,^{*}
Nor taken an oath deceitfully.^b
- 5 He will receive blessings from Jehovah^c
And righteousness^{*} from his God of salvation.^d
- 6 This is the generation of those seeking him,
Of those seeking your face,
O God of Jacob. (*Selah*)
- 7 Lift up your heads, you gates;^e
Open up,^{*} you ancient doorways,
That the glorious King may enter!^f
- 8 Who is this glorious King? Jehovah, strong and mighty,^g
Jehovah, mighty in battle.^h
- 9 Lift up your heads, you gates;ⁱ
Open up, you ancient doorways,
That the glorious King may enter!
- 10 Who is he, this glorious King? Jehovah of armies—he is the glorious King.^j (*Selah*)

Of David.

Ⲁ [*Aleph*]

25 To you, O Jehovah,
I turn.^{*}

Ⲓ [*Beth*]

- 2 My God, I trust in you;^k
Do not let me be put to shame.^l
Do not let my enemies gloat over me.^m

ⲓ [*Gimel*]

- 3 Surely none who hope in you will be put to shame,ⁿ

24:4 *Or “My soul,” referring to Jehovah’s life by which an individual swears.
24:5 *Or “justice.” 24:7 *Or “Rise up.”
25:1 *Or “I raise my soul.”

CHAP. 24

- a 2Sa 22:21
Isa 33:15,16
Mt 5:8
- b Ps 34:12,13
Mal 3:5
- c Ps 128:1-5
- d Isa 12:2
- e Ps 118:19
Ps 122:2
- f 2Sa 6:15
Ps 48:1-3
- g Ps 93:1
- h Ex 15:3
1Sa 17:47
2Ch 20:15
Isa 42:13
- i Ps 118:19
- j 1Ch 29:11

CHAP. 25

- k Isa 26:3
- l Ro 10:11
- m Ps 41:11
- n Ps 69:6

Second Col.

- a Ps 31:17
- b Ex 33:13
Ps 86:11
Ps 143:8
- c Ps 27:11
- d Ps 43:3
- e Ex 34:6
Isa 55:3
- f Ps 103:17
Ps 136:1
- g Ps 6:4
Ps 51:1
- h Ex 33:19
Ps 27:13
- i Ps 92:15
Ps 119:68
Ps 145:9
Ac 14:17
- j Ps 119:33
Isa 30:20
Mic 4:2
- k Zep 2:3
- l Ps 32:8
- m De 29:1
- n Ps 19:7
- o Ps 31:3
Ps 79:9
Ps 109:21
Ps 143:11
Eze 36:22
Da 9:19
Mt 6:9

But shame awaits those who are treacherous without cause.^a

ⲑ [*Dalet*h]

- 4 Make me know your ways,
O Jehovah;^b
Teach me your paths.^c
- 5 Cause me to walk in your truth and teach me,^d
For you are my God of salvation.

ⲑ [*He*]

ⲑ [*Waw*]

In you I hope all day long.

ⲑ [*Zayin*]

- 6 Remember your mercy,
O Jehovah, and your loyal love,^e
Which you have always shown.^{*f}

ⲑ [*Heth*]

- 7 Do not remember the sins of my youth and my transgressions.
Remember me according to your loyal love,^g
For the sake of your goodness,
O Jehovah.^h

Ⲓ [*Teth*]

- 8 Good and upright is Jehovah.ⁱ
That is why he instructs sinners in the way to live.^j

ⲑ [*Yod*]

- 9 He will guide the meek in what is right,^{*k}
And he will teach the meek ones his way.^l

Ⲓ [*Kaph*]

- 10 All the paths of Jehovah are loyal love and faithfulness
For those observing his covenant^m and his reminders.ⁿ

ⲑ [*Lamed*]

- 11 For the sake of your name,
O Jehovah,^o
Forgive my error, though it is great.

25:6 *Or “Which are from ancient times.” 25:9 *Lit., “in judgment.”

‡ [Mem]

- 12 Who is the man fearing
Jehovah?^a
He will instruct him about
the way he should choose.^b

‡ [Nun]

- 13 He* will experience what is
good,^c
And his descendants[#] will
take possession of the
earth.^d

⊖ [Samekh]

- 14 Close friendship with
Jehovah belongs to those
who fear him,^e
And he makes his covenant
known to them.^f

‡ [Ayin]

- 15 My eyes are always toward
Jehovah,^g
For he will free my feet from
the net.^h

⊖ [Pe]

- 16 Turn your face to me and
show me favor,
For I am alone and helpless.

‡ [Tsade]

- 17 The distresses of my heart
have multiplied;ⁱ
Free me from my anguish.

‡ [Resh]

- 18 See my affliction and my
trouble,^j
And pardon all my sins.^k

- 19 See how numerous my ene-
mies are
And how violent their hatred
is for me.

‡ [Shin]

- 20 Guard my life* and save me.^l
Do not let me be put to
shame, for I have taken ref-
uge in you.

⊖ [Taw]

- 21 May integrity and upright-
ness safeguard me,^m
For my hope is in you.ⁿ

- 22 O God, rescue* Israel out of
all his distresses.

25:13 *Or "His soul." #Lit., "seed."
25:20; 26:9 *Or "my soul." 25:22 *Lit.,
"redeem."

CHAP. 25

a Ps 111:10

b Ps 37:23

c Ps 31:19

d Ps 37:11

e Pr 3:32
Joh 15:15

f Ge 18:17
Ge 22:17
Am 3:7

g Ps 141:8

h Ps 91:3
Ps 124:6-8

i Ps 73:21

j 2Sa 16:12

k Ps 32:5
Ps 51:9

l Ps 17:8
Ps 121:7

m Ps 41:12

n Ps 37:34

Second Col.

CHAP. 26

a 2Ki 20:3

b Ps 21:7

c Ps 17:3
Ps 66:10

d Ps 43:3
Ps 86:11

e Jer 15:17

f Ps 139:21

g Ps 1:1

h Ps 50:23
Ps 95:2

i 1Sa 3:3
1Ch 16:1
Ps 27:4

j Ps 63:2

k 1Sa 25:29

l 1Sa 2:9
Pr 10:9

Of David.

- 26 Judge me, O Jehovah, for
I have walked in my in-
tegrity;^a

In Jehovah I have trusted
without wavering.^b

- 2 Examine me, O Jehovah, and
put me to the test;
Refine my innermost
thoughts* and my heart.^c

- 3 For your loyal love is always
in front of me,
And I walk in your truth.^d

- 4 I do not associate* with de-
ceitful men,^e

And I avoid those who hide
what they are.^f

- 5 I hate the company of evil
men,^f

And I refuse to associate*
with the wicked.^g

- 6 I will wash my hands in inno-
cence,

And I will march around your
altar, O Jehovah,

- 7 To cause the sound of
thanksgiving to be heard^h

And to declare all your won-
derful works.

- 8 Jehovah, I love the house
where you dwell,ⁱ

The place where your glory
resides.^j

- 9 Do not sweep me* away with
sinners^k

Nor take my life away with
violent men,[#]

- 10 Whose hands engage in
shameful conduct,

And whose right hand is full
of bribes.

- 11 But as for me, I will walk in
my integrity.

Rescue* me and show me
favor.

- 12 My foot is standing on level
ground;^l

26:2 *Or "my deepest emotions." Lit.,
"my kidneys." 26:4, 5 *Lit., "sit."
26:4 #Or "I do not mingle with hypo-
crites." 26:9 #Or "with men of blood-
shed." 26:11 *Lit., "Redeem."

- Song 116 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

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- **Bible Reading:** (4 min. or less) Ps 25:1-22

APPLY YOURSELF TO THE FIELD MINISTRY

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Psalm 22:16	Nailed to a stake	Matthew 27:31; Mark 15:25; John 20:25
Psalm 22:18	Lots cast for his garments	Matthew 27:35
Psalm 22:22	Takes the lead in declaring Jehovah’s name	John 17:6



(w11 8/15 15 ¶16)

¹⁶ *The Messiah would seem forsaken by God. (Read Psalm 22:1.)* In accord with prophecy, “at the ninth hour [about three o’clock in the afternoon] Jesus called out with a loud voice: ‘Eli, Eli, lama sabachthani?’ which means, when translated: ‘My God, my God, why have you forsaken me?’” (Mark 15:34) Jesus had not lost faith in his heavenly Father. God abandoned Jesus to his enemies by taking away His protection so that Christ’s integrity might be fully tested. And by crying out as he did, Jesus fulfilled Psalm 22:1.

(w11 8/15 15 ¶13)

¹³ *David prophesied that the Messiah would be reviled. (Read Psalm 22:7, 8.)* Jesus was reviled while suffering on the torture stake, for Matthew reports: “The passersby began speaking abusively of him, wagging their heads and saying: ‘O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake!’” Similarly, the chief priests, scribes, and older men made fun of him and said: “Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake and we will believe on him. He has put his trust in God; let Him now rescue him if He wants him, for he said, ‘I am God’s Son.’” (Matt. 27:39-43) Yet, Jesus bore all of this with dignity. What a fine example for us!

(w11 8/15 15 ¶14)

¹⁴ *Lots were to be cast for the Messiah’s clothing.* “They apportion my garments among themselves,” wrote the psalmist, “and upon my clothing they cast lots.” (Ps. 22:18) That is what occurred, for “when [the Roman soldiers] had impaled [Jesus] they distributed his outer garments by casting lots.”—Matt. 27:35; **read John 19:23, 24.**

(w06 5/15 19 ¶8)

19:14. We should be concerned not only about what we do but also about what we say and think.

(w02 9/15 32 ¶1-2)

IN THE hot climate of the Bible lands, sheep need to drink every day. Therefore, a vital part of a shepherd’s job is to provide water for his flock. Sometimes shepherds water their flocks from a well, pouring the water into troughs so that the sheep can drink. (Genesis 29:1-3) Particularly in the rainy season, however, the area around small streams and rivers provides peaceful, “well-watered resting-places.”—Psalm 23:2.

A good shepherd has to know where to find both water and suitable pasturage for his flock. His intimate knowledge of an area guarantees the survival of his sheep. David, who spent many years herding sheep in the Judean hills, compared God’s spiritual guidance to that of a shepherd who leads his sheep to good pastures and to life-giving water. “He leads me beside quiet waters,” said David according to one rendition.—Psalm 23:1-3, *New International Version.*

- Song 116 and Prayer
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the ground.” (Genesis 4:10) When God spoke of Abel’s blood, he was speaking of Abel’s life. Cain had taken Abel’s life, and now Cain would have to be punished. It was as if Abel’s blood, or life, were crying out to Jehovah for justice. The connection between life and blood was again shown after the Flood of Noah’s day. Before the Flood, humans ate only fruits, vegetables, grains, and nuts. After the Flood, Jehovah told Noah and his sons: “Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you.” However, God set this restriction: “Only flesh with its soul [or, life]—its blood—you must not eat.” (Genesis 1:29; 9:3, 4) Clearly, Jehovah links very closely the life and the blood of a creature.

¹¹ We show respect for blood by not eating it. In the Law that Jehovah gave the Israelites, he commanded: “As for any man . . . who in hunting catches a wild beast or a fowl that may be eaten, he must in that case pour its blood out and cover it with dust. . . . I said to the sons of Israel: ‘You must not eat the blood of any sort of flesh.’” (Leviticus 17:13, 14) God’s command not to eat animal blood, first given to Noah some 800 years earlier, was still in force. Jehovah’s view was clear: His servants could eat animal meat but not the blood. They were to pour the blood on the ground—in effect, returning the creature’s life to God.

¹² A similar command rests upon Christians. The apostles and other men taking the lead among Jesus’ followers in the first century met together to decide what commands had to be obeyed by all in the Christian

11. What use of blood has God forbidden since the days of Noah?

12. What command regarding blood was given by holy spirit in the first century and still applies today?

congregation. They came to this conclusion: "The holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep abstaining from things sacrificed to idols and from blood and from things strangled [leaving the blood in the meat] and from fornication." (Acts 15:28, 29; 21:25) So we must 'keep abstaining from blood.' In God's eyes, our doing that is as important as our avoiding idolatry and sexual immorality.

¹³ Does the command to abstain from blood include blood transfusions? Yes. To illustrate: Suppose a doctor were to tell you to abstain from alcoholic beverages. Would that simply mean that you should not drink alcohol but that you could have it injected into your veins? Of course not! Likewise, abstaining from blood means not taking it into our bodies at all. So the command to abstain from blood means that we would not allow anyone to transfuse blood into our veins.

¹⁴ What if a Christian is badly injured or is in need of major surgery? Suppose doctors say that he must have a blood transfusion or he will die. Of course, the Christian would not want to die. In an effort to preserve God's precious gift of life, he would accept other kinds of treatment that do not involve the misuse of blood. Hence, he would seek such medical attention if that is available and would accept a variety of alternatives to blood.

¹⁵ Would a Christian break God's law just to stay alive a little longer in this system of things? Jesus said: "Whoever wants to save his soul [or, life] will lose it; but

13. Illustrate why the command to abstain from blood includes blood transfusions.

14, 15. If doctors say that a Christian must have a blood transfusion, how would he react, and why?

Life Without End—At Last!

(John 3:16)

C Cma7 F/C C F/C Cma7 F/C C E+5 Am D7

Can you see with your mind's eye, Peo - ples dwell - ing to - geth - er?
 In those days old will grow young, Flesh re - vived as in child - hood.
 Par - a - dise all will en - joy As we sing of God's glo - ry.

C/E F6 Em7 A7 D9 F/G G7 C

Sor - row has passed. Peace at last! Life with - out tears or pain.
 Trou - bles are gone, from now on, No need to weep or fear.
 Long as we live, we will give To God, our Mak - er, thanks.

Chorus
 F F#° C/G C7 F F#° C/G G7

Sing out with joy of heart! You too can have a part.

C/E F6 Em7 A7 D9 F/G G7 C

Live for the day when you'll say, "Life with - out end, at last!"

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She Acted Wisely, Bravely, and Selflessly

ESTHER slowly approached the throne, her heart racing. Imagine a hush falling over the great royal chamber in the Persian palace of Shushan, a silence so profound that Esther could hear her own soft footsteps and the rustling of her royal garments. She could not let her attention wander to the grandeur of the royal court, the graceful columns, the richly carved ceiling of cedars imported from distant Lebanon. She trained all her attention on the man seated on the throne, the man who held her life in his hands.

² The king watched intently as Esther approached, extending his golden scepter toward her. It was a simple gesture, but it meant Esther's life, for by it the king excused her from the offense she had just committed—that of appearing before him without a royal invitation. As she came to the throne, Esther reached out and gratefully touched the top of the scepter.—Esther 5:1, 2.

³ Everything about King Ahasuerus bespoke his immense wealth and power. The royal garb of the Persian monarchs of those times reputedly cost the equivalent of hundreds of millions of dollars. Yet, Esther could see some warmth in her husband's eyes; in his own way, he did love her. He said: "What do you have, O Esther the queen, and what is your request? To the half of the kingship—let it even be given to you!"—Esther 5:3.

⁴ Esther had already shown remarkable faith and courage; she had come before the king to protect her people from a plot to wipe them all out. So far, she had met with success, but greater challenges lay ahead. She had to convince this proud monarch that his most trusted adviser was a wicked man who

1-3. (a) What was it like for Esther to approach her husband's throne?
(b) How did the king respond to Esther's visit?

4. What challenges lay ahead of Esther?



had duped him into condemning Esther's people to death. How would she persuade him, and what can we learn from her faith?

She Wisely Chose "a Time to Speak"

⁵ Should Esther have revealed to the king the whole problem in front of his court? Doing so might have humiliated him and given his adviser Haman time to dispute her charges. So, what did Esther do? Centuries earlier, wise King Solomon was inspired to write: "For everything there is an appointed time, . . . a time to keep quiet and a time to speak." (Eccl. 3:1, 7) We may imagine Esther's adoptive father, the faithful man Mordecai, teaching the young woman such principles as she grew up under his care. Esther certainly understood the importance of choosing carefully the "time to speak."

5, 6. (a) How did Esther apply the principle found at Ecclesiastes 3:1, 7?
(b) How did Esther's way of approaching her husband prove wise?



Esther humbly
acknowledged the
king's mercy

⁶ Esther said: “If to the king it does seem good, let the king with Haman come today to the banquet that I have made for him.” (Esther 5:4) The king agreed and had Haman summoned. Can you see how wisely Esther spoke? She preserved her husband’s dignity and created a more suitable setting for revealing her concerns to him.—**Read Proverbs 10:19.**

⁷ No doubt Esther prepared that feast carefully, seeing to it that in every detail she catered to her husband’s preferences. The banquet included fine wine to encourage a happy mood. (Ps. 104:15) Ahasuerus enjoyed himself, and he was moved to ask Esther again what her petition might be. Was this now the time to speak?

⁸ Esther thought not. Rather, she invited the king and Haman to come to a second banquet, on the following day. (Esther 5:7, 8) Why did she delay? Remember, all of Esther’s people were

7, 8. What was Esther’s first banquet like, yet why did she delay in speaking up to the king?

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.

⁹ 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?

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.

Patience Paves the Way for Justice

¹⁰ Esther's patience paved the way for a remarkable chain of events. Haman left the first banquet in high spirits, "joyful and merry of heart" that the king and queen favored him so. As Haman passed through the castle gate, though, his eyes fell on Mordecai, that Jew who still refused to pay him special homage. As we noted in the preceding chapter, Mordecai's reasons had nothing to do with disrespect but, rather, with his conscience and his relationship with Jehovah God. Yet, Haman "was immediately filled with rage."—Esther 5:9.

¹¹ When Haman told his wife and friends of this slight, they urged him to prepare a huge stake, over 72 feet tall, and then to ask the king's permission to hang Mordecai on it. Haman liked their idea and immediately set about the task.—Esther 5:12-14.

¹² Meanwhile, the king had an unusual night. "The king's sleep fled," the Bible tells us, so he had the official records of State read aloud to him. The reading included the report of an assassination plot against Ahasuerus. He remembered the affair; the would-be murderers were caught and executed. What, though, about the man who had exposed the plot—Mordecai? Suddenly alert, the king asked how Mordecai had been rewarded. The answer? Nothing at all had been done for the man.—**Read Esther 6:1-3.**

¹³ Agitated, the king asked what court officials were available to help him correct this oversight. Of all people, Haman was in the king's court—early, it seems, because he was eager to secure permission to execute Mordecai. But before Haman could make his request, the king asked him how best to honor a man who had won the king's favor. Haman assumed that the king had him in mind. So Haman devised a lavish honor: Clothe the man in royal garb, and have a high official parade him around Shushan on the king's own horse, calling out the man's praises for all to hear. Imagine the expression on Haman's face when he learned that the man to be honored was Mordecai! And whom did the king assign to sing out Mordecai's praises? Haman!—Esther 6:4-10.

10, 11. Why did Haman's mood change after he left the first banquet, and what did his wife and friends urge him to do?

12. Why did the king have the official records of State read aloud to him, and what did he learn as a result?

13, 14. (a) How did things start to go wrong for Haman? (b) What did Haman's wife and friends tell him?

Esther bravely pointed out the wickedness of Haman



¹⁴ Haman grudgingly carried out what to him was an odious duty and then rushed home in distress. His wife and friends said that this turn of events could only bode ill; he was bound to fail in his fight against Mordecai the Jew.—Esther 6:12, 13.

¹⁵ Because Esther was patient, waiting that one extra day to present her request to the king, Haman was given time to lay the basis for his own downfall. And might not Jehovah God have been behind the king’s sleeplessness? (Prov. 21:1) Little wonder that God’s Word encourages us to show “a waiting attitude”! (***Read Micah 7:7.***) When we wait on God, we may find that his solutions to our problems far exceed anything that we might have devised ourselves.

She Spoke Up Bravely

¹⁶ Esther dared not test the king’s patience any further; at her second banquet, she had to tell all. But how? As it turned out, the king gave her the opportunity, asking again what her petition might be. (Esther 7:2) Esther’s “time to speak” had come.

¹⁷ We may imagine Esther saying a silent prayer to her God before uttering these words: “If I have found favor in your eyes, O king, and if to the king it does seem good, let there be given me my own soul at my petition and my people at my request.” (Esther 7:3) Notice that she assured the king that she respected

15. (a) What good came of Esther’s patience? (b) Why is it wise for us to show “a waiting attitude”?

16, 17. (a) When did Esther’s “time to speak” come? (b) How did Esther differ from Vashti, the king’s former wife?

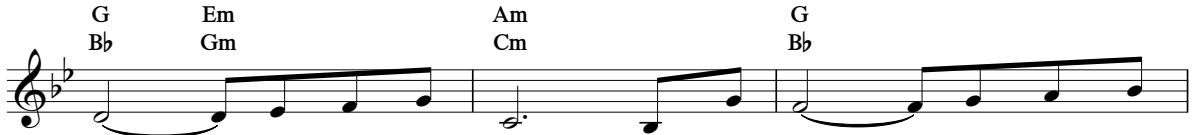
Teach Them to Stand Firm

(Matthew 28:19, 20)

Capo fret 3



What a joy to teach Je - ho - vah's sheep And to
Ev - 'ry day we said a prayer for them, As their
May they all main - tain their con - fi - dence, Trust in



see how they have grown. We have seen how he has
faith was un - der test. We made time to teach and
God and in his Son. Through en - dur - ance and o -



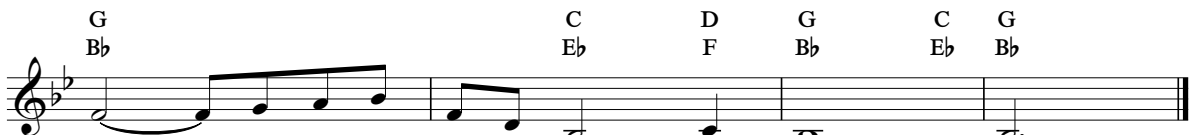
guid - ed them As they've made the truth their own.
care for them; They've grown strong, and they've been blessed. Je - ho - vah,
be - di - ence, May their race for life be won.



may you hear our prayer And keep them in your watch - ful



care. In Je - sus' name, for them we plead: May they suc -

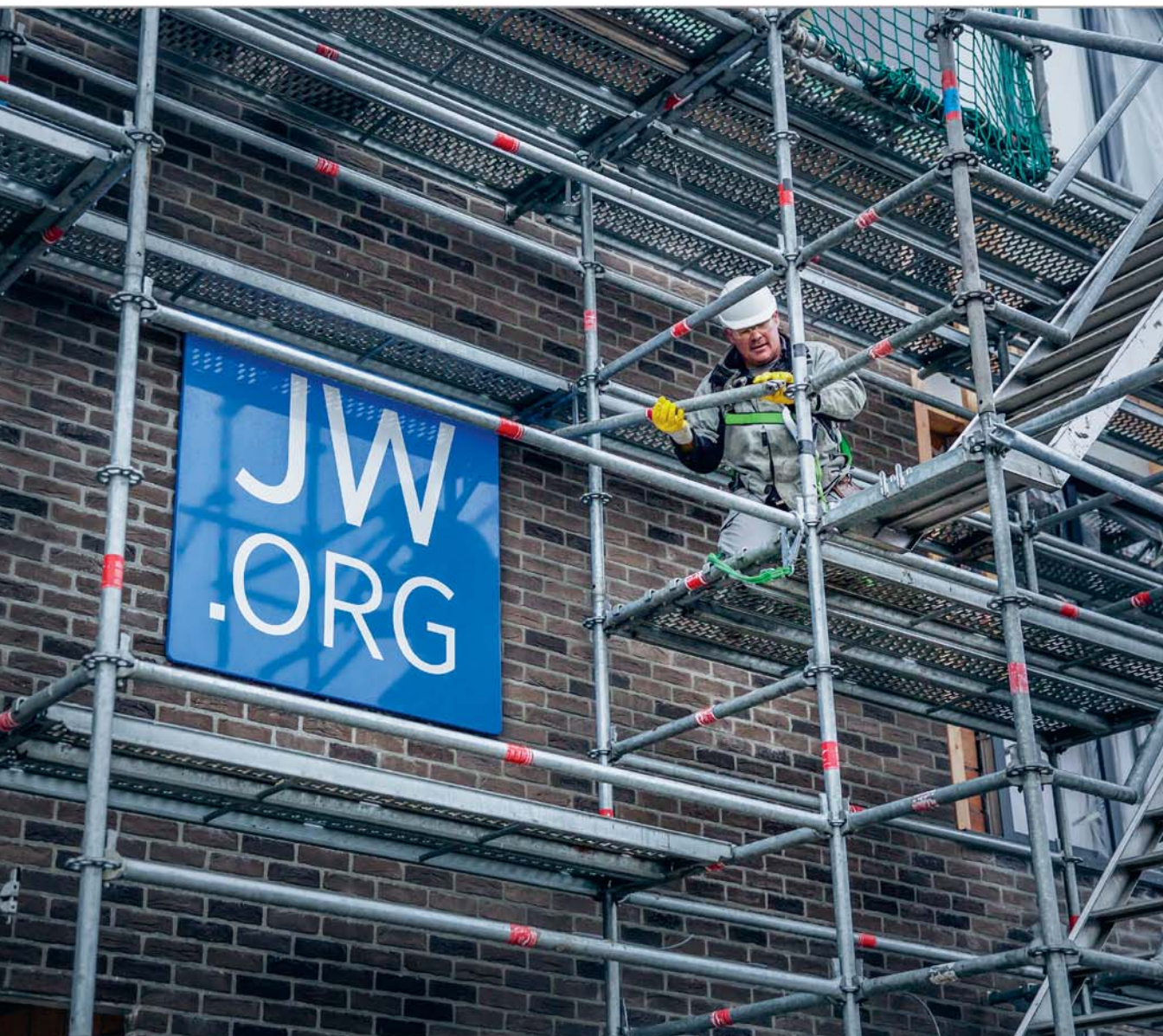


ceed; May ev - 'ry one of them stand firm.

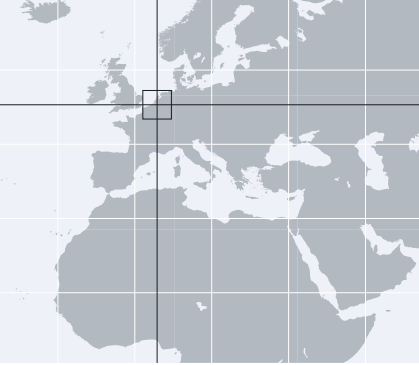
MARCH 2016

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

MEMORIAL ATTENDANCE
(2014)
44,635

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"This Is the Way"

(Isaiah 30:20, 21)

E♭/B♭ B♭ma7 E♭/B♭ F/B♭

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

E♭/B♭ F/A Gm F E♭ B♭/D

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

Cm Dm

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

E♭ Cm7 Cm/F Dm/F E♭/F Chorus F

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

"This Is the Way"

Musical notation for the first system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Bb, F/A, Gm, Bb/F, and Dm/F.

Way to life; This is the Way. Don't look a -

Musical notation for the second system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Eb, Bb/D, C7sus4, C7, Cm11 F7/C, Bb2/D, and Bb/D.

side; Not for a mo-ment stray! God's voice is call - ing: 'This is the

Musical notation for the third system. The treble clef staff contains the melody with lyrics underneath. The bass clef staff contains the accompaniment. Chord symbols are placed above the treble staff: Ebma7, Gm/E, Bb/F, Eb/F, and Bb.

Way; Do not look back, for yes, This is the Way.'

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



Jehovah Guides His People in the Way of Life

“This is the way. Walk in it.”—ISA. 30:21.

SONGS: 65, 48

HOW WOULD YOU ANSWER?

Jehovah provided what guidance in the days of Noah and Moses?

What new guidance did God provide for Christians?

How can we show that we are looking to God for guidance?

“STOP, LOOK, LISTEN.” Those words have saved countless lives. More than 100 years ago, large signs bearing those words were posted at railroad crossings in North America. For what reason? So that vehicles on the road would not be crossing railroad tracks at the wrong moment and be struck by a speeding train. Yes, paying attention to that warning has saved lives.

² Jehovah does something better than posting safety signs. He stands before his people, as it were, pointing them toward everlasting life, away from dangers. More than that, he acts like a loving shepherd to his flock, calling out to the sheep proper direction and warnings so that they can avoid dangerous paths.—**Read Isaiah 30:20, 21.**

Jehovah Has Long Guided His People

³ Down through history, Jehovah has provided specific in-

- 1, 2. (a) Many lives have been saved by what warning? (See opening picture.) (b) God’s people have what guidance that can save their lives?
3. How did the human family get on a path leading to death?

structions or directions. For example, in the garden of Eden, Jehovah gave clear instructions that could guide the human family to everlasting life and happiness. (Gen. 2:15-17) Had Adam and Eve obeyed his direction, they would have been spared tragic consequences—a life filled with pain and ending in their death with no hope. But rather than obey, Eve listened to advice that seemed to come from a lowly animal. Adam, in turn, listened to her voice, the voice of a mortal human. Both of them turned their backs on their loving Father’s guidance. Consequently, the human family in general was on a fatal path.

⁴ During Noah’s lifetime, God gave guidance that led to preservation. After the Flood, Jehovah issued a specific prohibition about blood. Why the need for that? There were new circumstances. Jehovah was going to permit animal flesh to be a source of food for humans. Hence, new guidelines were required: “Only flesh with its life—its blood—you must not eat.” (Gen. 9:1-4) The changed circumstances clearly revealed God’s thinking about what belongs to him, namely, life. As Creator and Life-Giver, he has the right to make rules about life. For example, he decreed that humans were not to take the life of their fellow man. God considers life and blood to be sacred, and he will hold accountable anyone who misuses either.—Gen. 9:5, 6.

⁵ Let us look at a few examples of how God continued to provide guidance

4. (a) Why were additional guidelines needed after the Flood? (b) How did new circumstances reveal God’s thinking?
5. What will we now examine, and why?

through the centuries. This review will bolster our resolve to follow Jehovah’s lead into the new world.

NEW NATION, NEW GUIDELINES

⁶ In Moses’ day, clear guidelines on proper conduct and manner of worship were needed. Why? Again, changed circumstances were involved. For more than two centuries, Jacob’s descendants lived under Egyptian rule in a land saturated with worship of the dead, use of idols, and other God-dishonoring beliefs and practices. When God’s people escaped the tyranny of Egypt, new directions were needed. God’s people would be living, not as a captive group of people, but as a freed nation solely under Jehovah’s Law. Some reference works say that the Hebrew word for “law” is related to a root word having the sense of “direct, guide, instruct.” The Mosaic Law acted as a protective wall against the degraded moral and religious acts of other nations. When Israel listened to God, the nation received his blessing. When they ignored him, they suffered dire consequences.—**Read Deuteronomy 28:1, 2, 15.**

⁷ Directions were needed for another reason. The Law pointed to an important development as to Jehovah’s will. That was the coming of the Messiah, Jesus Christ. The Law made it clear as never before that the Israelites were imperfect. It also impressed on them the need

6. Why was it necessary for God’s people to obey the laws given through Moses, and what attitude did the Israelites need to have?

7. (a) Explain why Jehovah gave directions to his people. (b) How was the Law a guardian for Israel?

for a ransom, a perfect sacrifice that would fully cover sin. (Gal. 3:19; Heb. 10:1-10) Furthermore, the Law helped to preserve the genealogical line leading to the Messiah and to identify him when he appeared. Yes, the Law acted as a temporary tutor, or “guardian,” leading to Christ.—Gal. 3:23, 24.

⁸ As Christians, we too can benefit from the guidelines that were given in the Law to the nation of Israel. How so? We can stop and look at the underlying principles of the Law. Even though we are not under those laws, we can view many of them as trustworthy guides in our daily lives and our worship of our holy God, Jehovah. He had those laws recorded in the Bible so that we could learn from them, be guided by the principles, and appreciate the higher moral standards for Christians. Listen to what Jesus said: “You heard that it was said: ‘You must not commit adultery.’ But I say to you that everyone who keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart.” Thus, we need to avoid not only the act of adultery but also the sexual craving to share in immorality.—Matt. 5:27, 28.

⁹ The arrival of Jesus as the Messiah made it necessary to have new divine direction and a further revealing of Jehovah’s purpose. This was because, once again, new circumstances arose. In 33 C.E., Jehovah switched his favor from the congregation of natural Israel to the Christian congregation.

8. Why should we be guided by the principles of the Mosaic Law?

9. What new circumstances made new direction from God necessary?

GUIDANCE FOR A NEW SPIRITUAL NATION

¹⁰ During the first century, God’s people who came into the Christian arrangement received new or expanded instructions on worship and conduct. These devoted servants of God were under a new covenant. The Mosaic Law was given to one nation—fleshly Israel. In contrast, spiritual Israel would be made up of people from many nations and backgrounds. Truly, “God is not partial, but in every nation the man who fears him and does what is right is acceptable to him.” (Acts 10:34, 35) The Mosaic Law governed fleshly Israel in the Promised Land with laws carved on stone. For spiritual Israel, “the law of the Christ” was mainly based on principles inscribed on hearts. “The law of the Christ” would apply to and benefit Christians wherever they lived.—Gal. 6:2.

¹¹ Spiritual Israel would benefit greatly from guidance from God through his Son. Just prior to the establishment of the new covenant, Jesus gave two significant commands. One dealt with the preaching work. The other focused on the conduct of Jesus’ followers and how they were to treat fellow believers. These directives were for all Christians; thus they apply to all true worshippers today, whether their hope is heavenly or earthly.

¹² Consider the preaching of the good news that Jesus would have his followers do. The method and the scope of the

10. Why were new laws given to the Christian congregation, and how were these different from those given to the Israelites?

11. What are two aspects of Christian life that would be affected by “the law of the Christ”?

12. What was new about the preaching work?

preaching work were new. In earlier centuries, people of the nations were welcomed *when they came to Israel* to serve Jehovah. (1 Ki. 8:41-43) That was before Jesus gave the command that we find at **Matthew 28:19, 20. (Read.)** Jesus' disciples were told to "*go*" to all people. On the day of Pentecost 33 C.E., there was an early evidence of Jehovah's changed strategy—that of a global evangelizing work. His holy spirit empowered about 120 members of the new congregation to speak miraculously in different tongues to Jews and proselytes. (Acts 2:4-11) Next, the territory expanded to the Samaritans. Then, in the year 36 C.E., it was further expanded to include the world of uncircumcised Gentiles. You might say that the field of preaching enlarged from a "pond" of Jews to an "ocean" of mankind.

¹³ Now let us look at the way we treat fellow believers. Jesus introduced "a new commandment." **(Read John 13:34, 35.)** That commandment involves a call not just to love one another in normal aspects of everyday life but to be willing even to surrender our life in behalf of our brother. That was something that the Mosaic Law did not stipulate.—Matt. 22:39; 1 John 3:16.

¹⁴ Jesus set the foremost example. He loved his disciples in a self-sacrificing way. Such love meant that he had to die in behalf of his disciples, and Jesus was prepared to do so. And he expected his disciples, including us, to be willing to do as much. In behalf of our fellow Christians, we may have to travel down a road involving pain and perhaps even death.—1 Thess. 2:8.

13, 14. (a) What is involved in Jesus' "new commandment"? (b) What do we learn from the example that Jesus set?

DIRECTIONS FOR MODERN TIMES AND BEYOND

¹⁵ Especially since the appointment of "the faithful and discreet slave," Jesus has provided his people with spiritual food at the proper time. (Matt. 24:45-47) This food has included vital directions in response to new circumstances.

¹⁶ We are living in what the Bible calls "the last days," and straight ahead is a tribulation like nothing that has occurred before. (2 Tim. 3:1; Mark 13:19) Furthermore, Satan and his demons have been cast out of heaven and are confined to the vicinity of the earth, resulting in intense woe for earth's inhabitants. (Rev. 12:9, 12) We have also been commissioned to carry out a historic and unprecedented preaching campaign that is reaching peoples and language groups as never before!

¹⁷ We need to employ the preaching tools provided by God's organization. Do you desire to do that? Are you alert to the guidance given at our meetings on how we can use these tools and how to do so most effectively? Do you view these directions as guidance from God?

¹⁸ Indeed, to keep receiving God's blessing, we need to pay attention to all the directions provided through the Christian congregation. Having an obedient spirit now will help us to follow directions during the "great tribulation," which will eliminate Satan's entire evil system. (Matt. 24:21) Thereafter, we will need new directions for new world living on an earth totally free of any satanic influence.

15, 16. What new circumstances do we now have, and how does God guide us?

17, 18. How should we respond to the guidance being given?



In the earthly Paradise, scrolls will be opened to give us directions in new world living
(See paragraphs 19, 20)

¹⁹ New directions were needed by the nation of Israel under Moses and later by the Christian congregation under “the law of the Christ.” Likewise, the Bible informs us that scrolls will be opened to give us directions in new world living. **(Read Revelation 20:12.)** These scrolls will most likely set forth Jehovah’s requirements for mankind at that time. By studying these, all people, including resurrected ones, will be able to know God’s will for them. These scrolls will surely give us further insight into Jehovah’s mind. Guided by an ever-increasing understanding of God’s inspired Word along with what will be revealed in the new scrolls, inhabitants of the earthly

19, 20. What scrolls will be opened, and with what result?

Paradise will certainly treat their fellow man with love, respect, and dignity. (Isa. 26:9) Imagine the educational program that will be carried out under the direction of the King, Jesus Christ!

²⁰ Everlasting life awaits those who respond favorably to the “things written in the scrolls.” Those who maintain integrity to God through the final test will have their name written permanently by Jehovah in “the scroll of life.” That can be our lot! So if we STOP to consider God’s Word, LOOK to understand its meaning for us, and LISTEN by obeying God’s guidance now, we can look forward to surviving the great tribulation and enjoying an eternity of learning about our all-wise and loving God, Jehovah.—Eccl. 3:11; Rom. 11:33.

Daily Walking With Jehovah

(Micah 6:8)

F/C F C7 Bb/D Bb Bb/F F Dm

Hand in hand with our dear Fa - ther, We would
In this day of man - kind's judg - ment, As the
Help for us God has pro - vid - ed Through his

Am Dm Bb Bb/C C7 F F/C

hum - bly walk with him each day. Oh, how
sys - tem's end is draw - ing near, We are the
spir - it and his writ - ten Word, Through the

F C7 Bb/D Bb Bb/F F Dm

un - de - served his kind - ness That he
faced with op - po - si - tion That could
Chris - tian con - gre - ga - tion, Through as -

Am Dm Bb Bb/C C7 F F/A

grants to those who seek his way! God for
make us turn a - way in fear. But Je -
sur - ance that our prayer is heard. As we're

Daily Walking With Jehovah

C/Bb Bb C7 Bb/F F F/C

us has made pro - vi - sion That we
 ho - vah gives pro - tec - tion; Close to
 walk - ing with Je - ho - vah, He will

G/B G7/B C/G G7 C7 F F/A

thus can take his hand. So we
 him we want to stay That we
 help us do what's right, Help us

C/Bb Bb C7 Bb/F F F/A A+5

make our ded - i - ca - tion; With Je -
 might for ev - er - serve him. Love him
 im - i - tate his kind - ness And walk

Bb Bb/C C7 F

ho - vah we take our stand.
 loy - al - ly, nev - er stray.
 mod - est - ly in his sight.