

- Song 76 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **"Pursue Peace With Others":** (10 min.)
Pr 19:11—Remain calm if you are offended (w14 12/1 12-13)
Pr 18:13, 17; 21:13—Make sure you have all the facts (w11 8/15 30 ¶11-14)
Pr 17:9—Lovingly forgive the transgression (w11 8/15 31 ¶17)
- **Digging for Spiritual Gems:** (8 min.)
Pr 17:5—What is one reason why we must choose our entertainment wisely? (w10 11/15 6 ¶17; w10 11/15 31 ¶15)

Pr 20:25—How does this principle apply to courtship and marriage? (w09 5/15 15-16 ¶12-13)

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) Pr 18:14–19:10

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Offer congregation meeting invitation. (inv)
- **Return Visit:** (4 min. or less) *inv*—Conclude by introducing the video *What Happens at a Kingdom Hall?*
- **Bible Study:** (6 min. or less) *lv* 57 ¶14-15—Help the student see the need to improve in dress and grooming at meetings.

LIVING AS CHRISTIANS

- Song 77
- **Making Peace Brings Blessings:** (15 min.)
Discussion. Play the video *Making Peace Brings Blessings* (video category OUR MEETINGS AND MINISTRY). Then ask the following questions: What steps should we avoid when peace is disrupted? What blessings result when we apply Proverbs 17:9 and Matthew 5:23, 24?
- **Congregation Bible Study:** (30 min.)
kr chap. 2 ¶35-40, box and charts on pp. 25-29
- Review Followed by Preview of Next Week (3 min.)
- Song 144 and Prayer

PROVERBS 17-21 | Pursue Peace With Others

Peace among Jehovah's people is no accident. When disagreements arise, emotions may be very strong, but counsel from God's Word is stronger still.

When facing difficulties, faithful Christians pursue peace by . . .

19:11

- remaining calm

18:13, 17

- making sure they have all the facts before responding

17:9

- lovingly forgiving the transgression



Jehovah, God of Peace

(Philippians 4:9)

C Am F Dm

Je - ho - vah, God of peace, God of love that will not cease.
This world seeks peace in vain. They have sown and reaped much pain.
Your spir - it aids our sight As your Word gives need - ed light.

E7b9 Am9 Am Am7/B B7 E G7/D

Grant us peace - ful, calm con - di - tions, That good fruit - age may in - crease.
But up - on your fa - vored peo - ple, Peace de - scends like gen - tle rain.
We are guid - ed and pro - tect - ed In a world as dark as night.

C Am F Dm

Your coun - sel we have sought; With your Son our lives were bought.
As we dis - cern your will And our vows to you ful - fill,
May peace just like the dew Calm our thoughts, re - fresh us too,

E7b9 Am9 Am G/F F F# C/G Dm/G C

May you grant us now your own peace That ex - cels all hu - man thought.
May you please now bless our ef - forts And more peace in us in - still.
That our hearts and men - tal pow - ers Might be safe by means of you.

- 23** The heart of the wise one gives his mouth insight^a And adds persuasiveness to his speech.
- 24** Pleasant sayings are a honeycomb, Sweet to the soul* and a healing to the bones.^b
- 25** There is a way that seems right to a man, But in the end it leads to death.^c
- 26** The appetite* of a laborer makes him work hard For his hunger^d urges him on.^d
- 27** A worthless man digs up what is bad;^e His speech is like a scorching fire.^f
- 28** A troublemaker* causes dissension,^g And a slanderer separates close friends.^h
- 29** A violent man entices his neighbor And leads him in the wrong way.
- 30** He winks his eye as he schemes harm. He pinches his lips together as he carries out mischief.
- 31** Gray hair is a crown of beauty*ⁱ When it is found in the way of righteousness.^j
- 32** The one slow to anger^k is better than a mighty man, And the one controlling his temper* than one conquering a city.^l
- 33** The lot is cast into the lap,^m But every decision by it is from Jehovah.ⁿ
- 17** Better is a piece of dry bread where there is peace*^o

16:24 *Or "taste." See Glossary. **16:26** *Or "soul." ^aLit., "mouth." **16:28** *Or "A schemer." **16:31** *Or "glory." **16:32** *Lit., "ruling over his spirit." **17:1** *Or "quietness."

CHAP. 16

- a Pr 22:17, 18
Mt 12:35
b Pr 4:20-22
Pr 12:18
c Pr 14:12
Mt 7:22, 23
d Ec 6:7
e Pr 6:12, 14
f Jas 3:6
g Jas 3:16
h Ge 3:1
1Sa 24:9
Ro 16:17
i Le 19:32
Job 32:7
Pr 20:29
j Ps 92:12-14
k Pr 14:29
Jas 1:19
l Pr 25:28
m Nu 26:55
Pr 18:18
n 1Sa 14:41, 42
Ac 1:24, 26

CHAP. 17

- o Ps 37:16
- Second Col.
- a Pr 15:16, 17
Pr 21:9, 19
b Pr 27:21
c Ps 26:2
Pr 21:2
Pr 24:12
d Jer 5:31
e Pr 14:31
f Pr 24:17
Ob 12
g Pr 26:7
h Pr 16:10
i Ge 32:20
2Sa 16:1
j 1Sa 25:18, 35
Pr 18:16
Pr 19:6
k Pr 10:12
1Pe 4:8
l Pr 16:28

- m Ps 141:5
Pr 9:8
n Pr 27:22

- o 2Sa 18:15
2Sa 20:1, 22
1Ki 2:22, 24

- Than a house full of feasting* along with quarreling.^a
- 2** A servant with insight will rule over a son who acts shamefully; He will share in the inheritance as one of the brothers.
- 3** The refining pot is for silver and the furnace for gold,^b But Jehovah is the examiner of hearts.^c
- 4** A wicked man pays attention to hurtful speech, And a deceptive man listens to a malicious tongue.^d
- 5** Whoever mocks the poor insults his Maker,^e And whoever rejoices over another's disaster will not go unpunished.^f
- 6** Grandsons* are a crown to the aged, And fathers* are the glory of their sons.^g
- 7** Upright* speech does not befit a fool.^g How much less does false speech befit a ruler!^h
- 8** A gift is like a precious stone* to its owner;ⁱ Everywhere he turns, it brings him success.^j
- 9** Whoever forgives* a transgression seeks love,^k But the one who keeps harping on a matter separates close friends.^l
- 10** A rebuke makes a deeper impression on one having understanding^m Than striking a stupid person a hundred times.ⁿ
- 11** A bad man seeks only rebellion, But a cruel messenger will be sent to punish him.^o

17:1 *Lit., "sacrifices." **17:6** *Or "Grandchildren." ^aOr "parents." ^gOr "children." **17:7** *Or "Fine." ^hOr "noble." **17:8** *Or "is a stone that brings favor." **17:9** *Lit., "covers over."

- 12** Better to meet a bear
bereaved of her cubs
Than to encounter someone
stupid in his foolishness.^a
- 13** If anyone repays bad for
good,
Bad will not depart from his
house.^b
- 14** Beginning a fight is like
opening a floodgate;*
Before the quarrel breaks
out, take your leave.^c
- 15** Anyone who acquits the
wicked one and anyone
who condemns the right-
eous one^d
—Both of them are detestable
to Jehovah.
- 16** What good is it that the
stupid one has the means
to acquire wisdom
When he has no heart for
acquiring it?^e
- 17** A true friend shows love
at all times,^f
And is a brother who is born
for times of distress.^g
- 18** A man lacking good sense*
shakes hands and agrees
To put up security^h in the
presence of his neighbor.^h
- 19** The one who loves conflict
loves transgression.ⁱ
Anyone who makes his entry-
way high invites a crash.^j
- 20** The one who is crooked
at heart will not find
success,^{*k}
And the one who speaks de-
ceitfully will fall into ruin.
- 21** The one who fathers a stupid
child will experience grief;
And the father of a senseless
child has no joy.^l
- 22** A joyful heart is good
medicine,^{*m}

17:14 *Or "like opening a dam." Lit., "letting out waters." **17:16** *Or "When he is lacking good sense?" **17:18** *Lit., "in want of heart." *Or "go surety." **17:20** *Lit., "good." **17:22** *Or "good for healing."

CHAP. 17

- a Pr 27:3
b 2Sa 12:8-10
c Ge 13:8, 9
Pr 25:8
Mt 5:39
Ro 12:18
d Ex 23:7
1Ki 21:13
Isa 5:22, 23
e Pr 1:22
Ro 1:20, 21
f Pr 18:24
Joh 15:13
g Ru 1:16, 17
1Sa 19:2
h Pr 11:15
Pr 22:26, 27
i Jas 3:16
j 2Sa 15:2-4
k Ps 18:26
Pr 6:14, 15
l 1Sa 2:22-25
1Sa 8:1-3
2Sa 15:14
m Pr 12:25
Pr 15:13

Second Col.

- a Pr 18:14
b Ex 23:8
c Ec 2:14
d Pr 15:20
e Pr 10:19
Jas 1:19
f Pr 15:4
Ec 9:17
Jas 3:13

CHAP. 18

- g Pr 10:19
h Pr 11:2
i Pr 10:11
j De 1:16, 17
Pr 28:21

- But a crushed spirit saps
one's strength.^{*a}
- 23** A wicked man will take a
bribe in secret*
To pervert the course of
justice.^b
- 24** Wisdom is directly in front
of the discerning person,
But the eyes of the stupid
wander to the ends of the
earth.^c
- 25** A stupid son brings grief
to his father
And heartache* to the one
who gave birth to him.^d
- 26** To punish* the righteous one
is not good,
And to flog honorable people
goes against what is right.
- 27** A man of knowledge
restrains his words,^e
And a discerning man will
remain calm.^{*f}
- 28** Even a fool who keeps silent
will be considered wise,
And the one who seals his
lips, discerning.
- 18** Whoever isolates himself
pursues his own selfish
desires;
He rejects* all practical
wisdom.
- 2** A stupid person takes no
pleasure in understanding;
He would rather disclose
what is in his heart.^g
- 3** When a wicked person
comes, contempt also
comes,
And along with dishonor
there is disgrace.^h
- 4** The words of a man's mouth
are deep waters.ⁱ
The fountain of wisdom is
a bubbling brook.
- 5** It is not good to show partial-
ity to the wicked one^j

17:22 *Or "dries up the bones." **17:23** *Lit., "a bribe from the bosom." **17:25** *Lit., "bitterness." **17:26** *Or "impose a fine on." **17:27** *Lit., "cool of spirit." **18:1** *Or "shows contempt for."

- Or to deprive the righteous one of justice.^a
- 6** The speech of the stupid one leads to quarrels,^b And his mouth invites a beating.^c
- 7** The mouth of the stupid is his ruin,^d And his lips are a snare for his life.^e
- 8** The words of a slanderer are like tasty morsels;^{*e} They are gulped right down into the stomach.^f
- 9** Whoever is lazy in his work Is a brother to the one who causes ruin.^g
- 10** The name of Jehovah is a strong tower.^h Into it the righteous one runs and receives protection.^{*i}
- 11** The wealth of the rich is his fortified city; It is like a protective wall in his imagination.^j
- 12** Before a crash a man's heart is lofty,^k And before glory there is humility.^l
- 13** When anyone replies to a matter before he hears the facts, It is foolish and humiliating.^m
- 14** A person's spirit can sustain him through illness,ⁿ But who can bear a crushed spirit?^{*o}
- 15** The heart of the understanding one acquires knowledge,^p And the ear of the wise seeks to find knowledge.
- 16** A man's gift opens the way for him;^q It gives him access to great people.

18:7; 19:2 *Or "soul." 18:8 *Or "like things to be swallowed greedily." 18:10 *Lit., "is raised high," that is, out of reach, safe. 18:14 *Or "complete despair?"

CHAP. 18

- a 1Ki 21:9, 10
b Pr 13:10
c Pr 19:19
d Pr 13:3
e Le 19:16
f Pr 26:22
g Pr 10:4
h 1Sa 17:45, 46
i Ps 20:1
j Ps 18:2
k Ps 91:14
l Ps 49:6, 7
m Pr 11:4
n Jer 9:23
o Lu 12:19-21
p Pr 11:2
q Da 5:23, 30
r Ac 12:21-23
s Pr 22:4
t 1Pe 5:5
u m Pr 25:8
v n Job 1:21
w 2Co 4:16
x 2Co 12:10
y o Pr 17:22
z p 1Ki 3:7-9
aa Pr 9:9
ab q Ge 43:11
ac Pr 17:8

Second Col.

- a 2Sa 16:3, 4
b 2Sa 19:25-27
c Pr 25:8
d Jos 14:1, 2
e Ne 11:1
f Pr 16:33
g Ge 27:41
h 2Sa 13:22
i e 2Sa 14:28
j Ac 15:37-39
k f Pr 12:14
l Pr 13:2
m g Mt 15:18
n Eph 4:29
o Jas 3:6, 9
p h Ec 10:12
q i Pr 31:10
r j Pr 19:14
s Ec 9:9
t k 2Sa 15:31
u Mt 26:49
v l 1Sa 19:2, 4
w Pr 17:17

CHAP. 19

- m Pr 15:16
n Jas 2:5
o n Pr 28:6
p o Ro 10:2

- 17** The first to state his case seems right,^a Until the other party comes and cross-examines him.^{*b}
- 18** Casting lots puts an end to disputes^c And decides between* strong opponents.
- 19** A brother offended is more unyielding than a fortified city,^d And there are disputes like the bars of a fortress.^e
- 20** From the fruitage of a man's speech* his stomach will be filled;^f He will be satisfied with what his lips produce.
- 21** Death and life are in the power of the tongue;^g Those who love to use it will eat its fruitage.^h
- 22** The one who finds a good wife has found something good,ⁱ And he receives Jehovah's favor.^{*j}
- 23** The poor man implores when speaking, But the rich man answers harshly.
- 24** There are companions ready to crush one another,^k But there is a friend who sticks closer than a brother.^l
- 19** It is better to be poor and walk in integrity^m Than to be stupid and speak lies.ⁿ
- 2** A person* without knowledge is not good,^o And the one who acts rashly* is sinning.
- 3** It is a man's own foolishness that distorts his way, And his heart becomes enraged against Jehovah.

18:17 *Or "searches him through." 18:18 *Lit., "separates." 18:20 *Lit., "mouth." 18:22 *Or "goodwill." 19:2 *Lit., "hastens with his feet."

- 4** Wealth attracts many friends,
But the poor man will be deserted even by his friend.^a
- 5** A false witness will not go unpunished,^b
And the one who lies with every breath will not escape.^c
- 6** Many seek the favor of a noble,^{*}
And everyone is a friend to the man who gives gifts.
- 7** All the brothers of a poor man hate him;^d
How much more he is shunned by his friends!^e
He pursues them with requests, but no one responds.
- 8** Whoever acquires good sense^{*} loves himself.^{ff}
Whoever treasures discernment will find success.^{gg}
- 9** A false witness will not go unpunished,
And the one who lies with every breath will perish.^h
- 10** It is not fitting for a fool to live in luxury;
How much less for a servant to rule over princes!ⁱ
- 11** The insight of a man certainly slows down his anger,^j
And it is beauty on his part to overlook^{*} an offense.^{kk}
- 12** The king's rage is like the growling of a lion,^{ll}
But his favor is like dew on the vegetation.
- 13** A stupid son brings adversity on his father,^m
And a quarrelsome^{*} wife is like a roof that never stops leaking.ⁿ
- 14** A house and wealth are inherited from fathers,

19:6 *Or "generous man." 19:8 *Lit., "acquires heart." *Or "his soul."
^Lit., "good." 19:11 *Lit., "pass over."
*Or "a transgression." 19:12 *Or "a maned young lion." 19:13 *Or "nagging."

CHAP. 19

a Pr 14:20
b De 19:18, 19
c Pr 19:9
d Pr 14:20
e Ec 9:14, 15
Jas 2:2, 3
f Pr 15:32
g Pr 2:2, 5
h Pr 19:5
Re 21:8
i 2Sa 3:24
2Sa 3:38, 39
Pr 30:21, 22
Ec 10:7
j Pr 14:29
Pr 16:32
Jas 1:19
k Ge 50:19-21
Mt 18:21, 22
Eph 4:32
l Pr 16:14
Pr 20:2
Da 2:12
m 2Sa 16:21, 22
n Pr 21:9, 19
Pr 27:15

Second Col.

a Ge 24:14
Pr 18:22
Pr 31:10
b Pr 23:21
Pr 24:33, 34
2Th 3:10
c Pr 16:17
d Pr 15:32
e De 15:7, 8
Ps 37:25, 26
Heb 13:16
f Pr 11:24
Mt 5:7
Heb 6:10
g Pr 13:24
Pr 22:6, 15
h 1Sa 3:12, 13
i 1Sa 24:16-18
1Sa 26:21
j Pr 4:13
k De 8:14, 16
Heb 12:7, 11
l Ge 11:6, 7
Ge 50:19, 20
Pr 21:30
Da 4:35
Ac 5:38, 39
m Mic 6:8
n Pr 14:27
Mal 3:16
o Pr 12:21
p Pr 6:9-11
Pr 15:19
Pr 24:30, 31
Pr 26:14, 15
q De 25:2
r Pr 15:5

- But a discreet wife is from Jehovah.^a
- 15** Laziness brings on a deep sleep,
And a sluggish person^{*} will go hungry.^b
- 16** The one who keeps the commandment keeps his life;^{cc}
The one who is reckless about his ways will die.^d
- 17** The one showing favor to the lowly is lending to Jehovah,^e
And He will repay^{*} him for what he does.^f
- 18** Discipline your son while there is hope,^g
And do not become responsible for^{*} his death.^h
- 19** The hot-tempered man will pay the penalty;
If you try to spare him, you will have to do it again and again.ⁱ
- 20** Listen to counsel and accept discipline,^j
In order to become wise in your future.^k
- 21** Many are the plans in a man's heart,
But the counsel^{*} of Jehovah is what will prevail.^l
- 22** The desirable thing in a man is his loyal love;^m
And it is better to be poor than to be a liar.
- 23** The fear of Jehovah leads to life;ⁿ
The one who has it will have a pleasant rest, free from harm.^o
- 24** The lazy one buries his hand in the banquet bowl,
But he does not even bother to bring it back to his mouth.^p
- 25** Strike the ridiculer,^q so that the inexperienced one may become shrewd,^r

19:15, 16 *Or "soul." 19:17 *Or "reward." 19:18 *Or "desire." Lit., "raise your soul to." 19:21 *Or "purpose."

And reprove the understanding one, so that he will increase in knowledge.^a

- 26 The one who mistreats his father and drives away his mother

Is a son causing shame and disgrace.^b

- 27 My son, if you stop listening to discipline,
You will stray from the sayings of knowledge.

- 28 A worthless witness mocks justice,^c
And the mouth of the wicked gulps down evil.^d

- 29 Judgment is in store for ridiculers,^e

And beatings for the back of the stupid ones.^f

- 20 Wine is a ridiculer,^g
alcohol is unruly;^h

Whoever goes astray by them is not wise.ⁱ

- 2 The terror* of a king is like the growling of a lion;^j
Whoever provokes his anger risks his own life.^k

- 3 It is honorable for a man to refrain from a dispute,^l
But every fool will become embroiled in it.^m

- 4 The lazy one does not plow in winter,
So he will be begging during the harvest when he has nothing.ⁿ

- 5 The thoughts* of a man's heart are like deep waters,
But the discerning man draws them out.

- 6 Many men proclaim their loyal love,
But who can find a faithful man?

- 7 The righteous one is walking in his integrity.^o

20:2 *Or "fearsomeness." *Or "a maned young lion." 20:4 *Or possibly, "They will look during the harvest but find nothing." 20:5 *Or "intentions." Lit., "counsel."

CHAP. 19

- a Pr 9:9
Pr 21:11
b Ex 20:12
Le 20:9
Pr 20:20
Pr 30:17
c 1Ki 21:9, 10
d Pr 4:16, 17
e Pr 9:12
f Pr 10:13
Pr 26:3

CHAP. 20

- g Ge 9:20, 21
Pr 23:29–35
h Isa 28:7
i 1Co 6:10
Ga 5:21
Eph 5:18
j Pr 19:12
Ec 10:4
k 1Ki 2:22–24
l Pr 14:29
2Ti 2:23
m Pr 18:6
Ec 7:9
n Pr 6:10, 11
2Th 3:10
o Job 1:1
Lu 1:5, 6

Second Col.

- a Ps 37:25, 26
b 1Ki 7:7
c 1Ki 3:28
Ps 72:1, 4
Pr 16:12
d Job 14:4
e Ps 51:5
Ec 7:20
Jas 3:2
f Pr 11:1
Am 8:5
Mic 6:11
g Pr 22:15
h Ex 4:11
i Pr 10:4
j Pr 12:11
k Le 19:13
Pr 21:6
l Pr 3:13–15
m Pr 11:15
n Pr 27:13
o Pr 6:30, 31
p Pr 15:22

Happy are his children* who come after him.^a

- 8 When the king sits on the throne to judge,^b
He sifts out all evil with his eyes.^c

- 9 Who can say: "I have cleansed my heart;^d
I am pure from my sin?"^e

- 10 Dishonest weights and false measures*
—Both are detestable to Jehovah.^f

- 11 Even a child* is known by his actions,
Whether his behavior is pure and right.^g

- 12 The hearing ear and the seeing eye
—Jehovah has made both of them.^h

- 13 Do not love sleep, or you will come to poverty.ⁱ
Open your eyes, and you will be satisfied with bread.^j

- 14 "It is no good, it is no good!" says the buyer;
Then he goes away and boasts about himself.^k

- 15 There is gold, also much coral,*
But the lips of knowledge are something precious.^l

- 16 Take a man's garment if he has given security for a stranger;^m

Seize the pledge from him if he did so for a foreign woman.ⁿ

- 17 Bread gained by deceit tastes good to a man,
But afterward his mouth will be full of gravel.^o

- 18 By consultation,* plans will succeed,^p

20:7 *Lit., "sons." 20:10 *Or "Two different stone weights and two different measuring containers." 20:11 *Or "boy." 20:15 *See Glossary. 20:16 *Or "a foreigner." 20:18 *Or "counsel." *Or "be made firm."

And by skillful direction*
wage your war.^a

- 19 A slanderer goes about
revealing confidential
talk;^b

Do not associate with one
who loves to gossip.*

- 20 Whoever curses his father
and his mother,
His lamp will be extinguished
when darkness comes.^c

- 21 An inheritance obtained first
by greed
Will not be a blessing in the
end.^d

- 22 Do not say: "I will pay back
evil!"^e
Hope in Jehovah,^f and he will
save you.^g

- 23 Dishonest weights* are
detestable to Jehovah,
And deceptive scales are not
good.

- 24 A man's footsteps are
directed by Jehovah;^h
How can a man understand
his own way?ⁱ

- 25 It is a snare for a man to cry
out rashly, "Holy!"^j
And only later to give consid-
eration to what he vowed.^k

- 26 A wise king sifts out the
wicked^k
And drives the threshing
wheel over them.^l

- 27 The breath of a man is the
lamp of Jehovah,
Searching through his
innermost being.

- 28 Loyal love and faithfulness
safeguard the king;^m
By loyal love he sustains his
throne.ⁿ

- 29 The glory of young men is
their strength,^o
And the splendor of old men
is their gray hair.^p

20:18 *Or "wise guidance." 20:19 *Or
"who entices with his lips." 20:23 *Or
"Two different stone weights." 20:24
*Or "the way to go?"

CHAP. 20

- a Pr 11:14
Pr 24:6
Lu 14:31, 32
b Le 19:16
Pr 11:13
Pr 25:9, 23
c Ex 20:12
Le 20:9
Pr 19:26
d Pr 28:8, 20
1Ti 6:9, 10
e De 32:35
Pr 24:29
Mt 5:38, 39
Ro 12:17, 19
1Th 5:15
f Ps 37:34
g Ps 34:7
1Pe 4:19
h Ps 37:23
Jer 10:23
i Le 27:9
j Nu 30:2
Ec 5:4, 6
Mt 5:33
k Ps 101:8
l Isa 28:27
m Ps 61:6, 7
n Ps 21:7
o Ec 11:9
p Le 19:32
Pr 16:31

Second Col.

- a Ps 119:71

CHAP. 21

- b Ex 14:4
Ezr 7:27
c Ne 2:7, 8
Isa 44:28
Re 17:17
d Ps 36:1, 2
Pr 16:2
e 1Sa 16:6, 7
Pr 24:12
Jer 17:10
f 1Sa 15:22, 23
Ho 6:6
Mic 6:7, 8
Mt 12:7
g Ps 10:4
h Pr 13:4
i Pr 14:29
j Pr 1:19
Pr 20:21
k Ps 7:14-16
l Ps 37:37
Pr 16:17
1Pe 1:22
m Pr 17:1
Pr 21:19
Pr 25:24
Pr 27:15
n Ge 6:5
Ps 36:1, 4
o 1Sa 25:10, 11

- 30 Bruises and wounds purge*
away evil,^a
And beatings cleanse one's
innermost being.

21 A king's heart is like
streams of water in
Jehovah's hand.^b

He directs it wherever
He pleases.^c

- 2 All of a man's ways seem
right to him,^d

But Jehovah examines the
hearts.^e

- 3 To do what is right and just
Is more pleasing to Jehovah
than a sacrifice.^f

- 4 Haughty eyes and an
arrogant heart
—The lamp that guides the
wicked is sin.^g

- 5 The plans of the diligent
surely lead to success,^h
But all who are hasty surely
head for poverty.ⁱ

- 6 Gaining treasures by a lying
tongue
Is like a vanishing mist,
a deadly snare.^j

- 7 The violence of the wicked
will sweep them away,^k
For they refuse to act with
justice.

- 8 The way of a guilty man is
crooked,
But the activity of the pure
man is upright.^l

- 9 Better to dwell on a corner
of the roof
Than in the same house with
a quarrelsome* wife.^m

- 10 The wicked man* craves
what is bad;ⁿ
He shows no favor toward
his neighbor.^o

- 11 When a ridiculer is punished,
the inexperienced become
wiser,

20:30 *Or "scur." 21:2 *Or "mo-
tives." 21:5 *Or "advantage." 21:6
*Or possibly, "for those seeking death."
21:9 *Or "nagging." 21:10 *Or "The
soul of the wicked one."

And when a wise person receives insight, he gains knowledge.^{*a}

- 12** The Righteous One observes the house of the wicked one;

He overthrows the wicked to their ruin.^b

- 13** Whoever stops up his ear to the cry of the lowly one Will himself call and not be answered.^c

- 14** A secret gift subdues anger,^d And a hidden bribe,^{*} fierce rage.

- 15** It is a joy for the righteous one to act with justice,^e But it is something terrible to those who practice evil.

- 16** The man who strays from the way of insight Will rest in the company of those powerless in death.^f

- 17** The one who loves having a good time^{*} will come to poverty;^g

The one who loves wine and oil will not grow rich.

- 18** The wicked one is a ransom for the righteous one, And the treacherous one will be taken in place of the upright.^h

- 19** Better to dwell in the wilderness

Than with a quarrelsome^{*} and irritable wife.ⁱ

- 20** Precious treasure and oil are found in the house of the wise,^j

But the stupid man will squander^{*} what he has.^k

- 21** Whoever pursues righteousness and loyal love Will find life, righteousness, and glory.^l

21:11 ^{*}Or “he knows what to do.” **21:14** ^{*}Lit., “a bribe in the bosom.” **21:17** ^{*}Or “loves pleasure.” **21:19** ^{*}Or “nagging.” **21:20** ^{*}Lit., “swallow.”

CHAP. 21

- a Pr 9:9
Pr 19:25
b Ge 19:29
Ps 37:10, 20
2Pe 2:4
2Pe 3:5, 6
c De 15:9
Pr 28:27
Jas 5:4
d Pr 18:16
e Ps 106:3
f Jas 1:15
2Pe 2:21
g Ec 7:4
Lu 15:13, 14
h Es 7:10
i Pr 17:1
Pr 21:9
Pr 25:24
Pr 27:15
j Pr 15:6
Ec 5:19
k Lu 15:13, 14
l Pr 15:9
Pr 22:4
Mt 5:6
Ro 2:6, 7

Second Col.

- a Ec 7:19
2Co 10:4
b Ps 141:3
Pr 10:19
Ec 10:20
c Nu 14:44
Es 6:4
d Pr 6:6-11
Pr 13:4
Pr 19:24
e Ps 37:25, 26
Ps 112:9
Lu 6:30
f 1Sa 15:22, 23
Pr 15:8
Isa 1:11
g De 19:18, 19
Pr 19:5
h Pr 28:14
Pr 29:1
i Pr 11:5
j Nu 23:7, 8
Pr 19:21
Ac 5:38, 39
k Ps 20:7
Ps 33:17
Isa 31:1
l 2Ch 20:15, 17
Ps 68:20
Re 7:10

CHAP. 22

- m Ec 7:1

- 22** A wise man can scale^{*} the city of the mighty And undermine the strength in which they trust.^a

- 23** The one guarding his mouth and his tongue Keeps himself^{*} out of trouble.^b

- 24** A presumptuous, arrogant braggart is what you call The man who acts with reckless presumptuousness.^c

- 25** What the lazy man craves will put him to death, For his hands refuse to work.^d

- 26** All day long he greedily craves, But the righteous one gives, holding nothing back.^e

- 27** The sacrifice of the wicked is detestable.^f How much more when he offers it with evil intent!^{*}

- 28** A lying witness will perish,^g But the man who listens will testify with success.^{*}

- 29** The wicked man puts on a bold face,^h But it is the upright one whose course is sure.^{*i}

- 30** There is no wisdom, nor discernment, nor counsel in opposition to Jehovah.^j

- 31** The horse is prepared for the day of battle,^k But salvation belongs to Jehovah.^l

- 22** A good name^{*} is to be chosen rather than great wealth;^m To be respectedⁿ is better than silver and gold.

- 2** The rich and the poor have this in common.^{*}

21:22 ^{*}Or “prevail over.” **21:23** ^{*}Or “his soul.” **21:27** ^{*}Or “along with shameful conduct!” **21:28** ^{*}Lit., “speak forever.” **21:29** ^{*}Or “who makes his way sure.” **22:1** ^{*}Or “A good reputation.” Lit., “A name.” ⁿLit., “Favor.” **22:2** ^{*}Lit., “meet together.”

- Song 76 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

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Pr 19:11—Remain calm if you are offended (w14 12/1 12-13)
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LIVING AS CHRISTIANS

- Song 77
- **Making Peace Brings Blessings:** (15 min.)
Discussion. Play the video *Making Peace Brings Blessings* (video category OUR MEETINGS AND MINISTRY). Then ask the following questions: What steps should we avoid when peace is disrupted? What blessings result when we apply Proverbs 17:9 and Matthew 5:23, 24?
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- Review Followed by Preview of Next Week (3 min.)
- Song 144 and Prayer

PROVERBS 17-21 | Pursue Peace With Others

Peace among Jehovah's people is no accident. When disagreements arise, emotions may be very strong, but counsel from God's Word is stronger still.

When facing difficulties, faithful Christians pursue peace by . . .

19:11

- remaining calm

18:13, 17

- making sure they have all the facts before responding

17:9

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October 24-30

Treasures From God's Word

Pursue Peace With Others

Reference: w14 12/1 12-13.

“The Insight of a Man Certainly Slows Down His Anger”

A college basketball coach is fired because of his uncontrolled anger.

A child throws a temper tantrum for not getting his way.

A mother gets into a shouting match with her son because of his messy room.

All of us have seen people get angry, and no doubt we ourselves have become irate at one time or another. While we may view anger as a negative emotion that should be suppressed, we often feel that we have a valid reason to be upset, especially when someone appears to overstep our sense of justice. An article by the American Psychological Association even suggests that “anger is a completely normal, usually healthy, human emotion.”

Such a view may seem plausible when we consider what the Christian apostle Paul wrote under divine inspiration. Acknowledging that there may be times when people become angry, he said: “Be wrathful, but do not sin; do not let the sun set while you are still angry.” (Ephesians 4:26) In view of this, should we vent our anger, or should we do what we can to control it?

Should You Get Angry?

When Paul gave that counsel about anger, he apparently had in mind the words of the psalmist who wrote: “Be agitated, but do not sin.” (Psalm 4:4) What, though, was the intent of Paul’s inspired admonition? He went on to explain: “Put away from yourselves every kind of malicious bitterness, anger, wrath, screaming, and abusive speech, as well as everything injurious.” (Ephesians 4:31) Paul was in fact encouraging Christians to avoid giving vent to anger. Interestingly, the American Psychological Association article goes on to say: “Research has found that ‘letting it rip’ with anger actually escalates anger and aggression and does nothing to help you . . . resolve the situation.”

How, then, can we “put away” anger and all its bad effects? Wise King Solomon of ancient Israel wrote: “The insight of a man certainly slows down his anger, and it is beauty on his part to overlook an offense.” (Proverbs 19:11) How does “the insight of a man” help when rage wells up within him?

How Insight Slows Down Anger

Insight is the ability to see into a situation. To have insight means to see beyond the surface of a matter. How does that help when we are offended or provoked?

When we see an injustice, we may well become indignant. However, if we follow our emotions and react violently, we may end up hurting ourselves or someone else. Just as an uncontrolled fire can burn down a house, the flare of anger may destroy our reputation and our relationships with others, even with God. So when we feel anger welling up inside us, it is time to take a deeper look into the situation. Seeing a more complete picture of what is happening will surely help us to control our emotions.

Solomon’s father, King David, narrowly escaped incurring bloodguilt in connection with a man named Nabal, thanks to David’s being helped to see into the situation. David and his men protected Nabal’s sheep in the Judean wilderness. When the time came for shearing the flock, David asked Nabal for some provisions. At that, Nabal answered: “Do I have to take my bread and my water and the meat that I butchered for my shearers and give it to men who come from who knows where?” What an insult! When David heard those words, he, with some 400 men, set out to annihilate Nabal and his household.—1 Samuel 25:4-13.

Nabal’s wife, Abigail, learned about the incident and went out to see David. Upon meeting David and his men, she fell at his feet and said: “Let your servant girl speak to you, and listen to the words of your servant girl.” Then, she explained to David how senseless Nabal was and pointed out that David would regret taking revenge and shedding blood.—1 Samuel 25:24-31.

What insight did David gain from Abigail’s words that helped to defuse the tense situation? First, he saw that Nabal was a senseless man by nature, and second, David saw that he could incur bloodguilt if he avenged himself. Like David, you may be infuriated by something. What should you do? “Take a few moments to breathe deeply and count to 10,” suggests a Mayo Clinic article on anger management. Yes, stop and think what the cause of the

problem is and what the consequences of your intended action might be. Let insight slow down your anger—even dispel it.—1 Samuel 25:32-35.

In a similar way, many today have been helped to control their anger. Sebastian explained how, as a 23 **year** old inmate in a Polish prison, he learned to control his temper and strong emotions through a study of the Bible. “First, I think about the problem,” he said. “Then, I try to apply the Bible’s counsel. I found that the Bible is the best guidebook.”

Setsuo followed basically the same tactic. He said: “I used to shout at others when I was irritated by them at work. Now that I’ve studied the Bible, instead of shouting I ask myself: ‘Who is at fault anyway? Am I not the one causing the problem?’” Thinking about such questions slowed down his anger, and he was able to contain the strong feelings that welled up in his heart.

The emotion of anger may be very strong, but counsel from God’s Word is stronger still. By applying the Bible’s wise counsel and praying for God’s help, you too can let your insight slow down or control your anger.

Proverbs 18:13, 17; 21:13—Make sure you have all the facts

Reference: w11 8/15 30 **paragraphs 11-14.**

When Called Upon to Help

11 What if a Christian wants to talk to an elder about a problem he or she is having with a relative or with a fellow believer? Proverbs 21:13 states: “Anyone stopping up his ear from the complaining cry of the lowly one, he himself also will call and not be answered.” An elder would certainly not ‘stop up his ear.’ However, another proverb warns: “The first to state his case seems right, until his opponent begins to cross-examine him.” (**Proverbs 18:17, New English Translation**) An elder should listen kindly, but he needs to be careful not to take sides with the one reporting the offense. After listening to the matter, he would likely ask whether the offended party has spoken to the one who caused the upset. The elder may also review Scriptural steps that the offended one can take to pursue peace.

12 Three Biblical examples underscore the danger of acting hastily after hearing only one side of a controversy. Potiphar believed his wife’s story that Joseph had tried to rape her. With unjustified anger, Potiphar had Joseph thrown into prison. (**Genesis 39:19, 20**) King David believed Ziba, who said that his master, Mephibosheth, had sided with David’s enemies. “Look! Yours is everything that belongs to Mephibosheth” was David’s hasty response. (**2 Samuel 16:4; 19:25-27**) King Artaxerxes was told that the Jews were rebuilding Jerusalem’s walls and were about to rebel against the Persian Empire. The king believed the false report and ordered that all rebuilding in Jerusalem cease. As a result, the Jews stopped work on God’s temple. (**Ezra 4:11-13, 23, 24**) Christian elders wisely follow Paul’s counsel to Timothy to avoid making premature judgments.—*Read 1 Timothy 5:21.*

13 Even when it seems that both sides of a dispute have come to light, it is important to realize that “if anyone thinks he has acquired knowledge of something, he does not yet know it just as he ought to know it.” (**1 Corinthians 8:2**) Do we really know all the details that led up to the dispute? Can we fully understand the backgrounds of the individuals involved? When called upon to judge, how vital it is that elders not let themselves be deceived by falsehood, clever tactics, or rumors! God’s appointed Judge, Jesus Christ, judges righteously. He does not “judge by any mere appearance to his eyes, nor reprove simply according to the thing heard by his ears.” (**Isaiah 11:3, 4**) Rather, Jesus is guided by Jehovah’s spirit. Christian elders likewise have the benefit of being guided by God’s holy spirit.

14 Before they make judgments respecting fellow believers, elders need to pray for the help of Jehovah’s spirit and depend on its guidance by consulting God’s Word and the publications of the faithful and discreet slave class.—**Matthew 24:45.**

Proverbs 17:9—Lovingly forgive the transgression

Reference: w11 8/15 31 **paragraph 17.**

Most disputes between brothers do not involve serious wrongdoing that requires judicial action. How good it is, therefore, lovingly to cover over the mistakes of others. “The one covering over transgression is seeking love,” says God’s Word, “and he that keeps talking about a matter is separating those familiar with one another.” (**Proverbs 17:9**) Complying with those words will help all of us to preserve peace in the congregation and maintain a good relationship with Jehovah.—**Matthew 6:14, 15.**

Digging for Spiritual Gems

Proverbs 17:5—What is one reason why we must choose our entertainment wisely?

Reference: w10 11/15 6 **paragraph 17**.

To remain loyal to God when you are by yourself, you must develop your “perceptive powers . . . to distinguish both right and wrong” and then train those powers “through use” by acting on what you know is right. (**Hebrews 5:14**) For example, when choosing the music you listen to, the movies you watch, or the Internet sites that you visit, here is what will help you choose what is right and avoid what is wrong. Ask yourself the following questions: ‘Will this material encourage me to be tenderly compassionate or will it influence me to rejoice “at another’s disaster”?’ (**Proverbs 17:5**) ‘Will it help me to “love what is good” or will it make it difficult for me to “hate what is bad”?’ (**Amos 5:15**) What you do when you are alone reveals the values you really treasure.—**Luke 6:45**.

Reference: w10 11/15 31 **paragraph 15**.

Upright Job never rejoiced if calamity befell someone hating him. A later proverb warns: “When your enemy falls, do not rejoice; and when he is caused to stumble, may your heart not be joyful, that Jehovah may not see and it be bad in his eyes and he certainly turn back his anger from against him.” (**Proverbs 24:17, 18**) Since Jehovah can read the heart, he knows if we are secretly rejoicing over another person’s calamity and surely does not approve of such an attitude. (**Proverbs 17:5**) God may deal with us accordingly, for he says: “Vengeance is mine, and retribution.”—**Deuteronomy 32:35**.

Proverbs 20:25—How does this principle apply to courtship and marriage?

Reference: w09 5/15 15-16 **paragraphs 12-13**.

Preparing for a Successful Marriage

12 Some young adults have rushed into marriage, believing that it is the solution to unhappiness, loneliness, boredom, and problems at home. However, the exchanging of marriage vows is a serious matter. Some in Bible times rashly made a sacred, or holy, vow without carefully analyzing what was involved. (*Read Proverbs 20:25.*) At times, young adults do not seriously consider the demands of marriage. Later, they find that much more is involved than they had realized.

13 So before pursuing a courtship, ask yourself: ‘Why do I want to get married? What expectations do I have? Is this the right person for me? What can I bring to a marriage?’ To help you make an insightful examination, “the faithful and discreet slave” has published very specific articles. (**Matthew 24:45-47**) View such material as advice that Jehovah is giving you. Carefully evaluate what is stated there and apply it. Never allow yourself to become “like a horse or mule without understanding.” (**Psalms 32:8, 9**) Become full-grown in your understanding of the demands of marriage. If you feel that you are ready to pursue a courtship, always remember to be “an example . . . in chasteness.”—**1 Timothy 4:12**.

- Song 76 and Prayer
- Opening Comments (3 min. or less)

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LIVING AS CHRISTIANS

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and to recommend ourselves as God's ministers, doing "all things for God's glory."—1 Corinthians 4:9; 10:31; 2 Corinthians 6:3, 4; 7:1.

¹⁴ Our dress, grooming, and cleanliness are even more important when we are engaging in the field ministry or attending a Christian meeting. Ask yourself: 'Do my appearance and personal hygiene draw undue attention to me? Do they embarrass others? Do I consider my rights in these areas to be more important than qualifying for service privileges in the congregation?'—Psalm 68:6; Philippians 4:5; 1 Peter 5:6.

¹⁵ The Bible does not set out for Christians a list of rules on dress, grooming, and hygiene. Jehovah has no desire to deny us our freedom of choice or the use of our thinking faculties. Rather, he wants us to become mature people who reason on Bible principles and who "through use have their perceptive powers trained to distinguish both right and wrong." (Hebrews 5:14) Above all, he wants us to be governed by love—love for God and neighbor. (Mark 12:30, 31) Within those boundaries, there is



Does my appearance bring honor to Jehovah?

14. In regard to our appearance and hygiene, what questions should we ask ourselves?

15. Why does God's Word not set out a list of rules on dress, grooming, and hygiene?



the potential for great variety in dress and grooming. Evidence of this can be seen in the colorfully dressed, joyful throngs of Jehovah's people no matter where on earth they are gathered.

KEEPING OUR EYE "SIMPLE"

¹⁶ The spirit of the world is deceptive and impels millions to look to money and material things for happiness. However, Jesus said: "Even when a person has an abundance his life does not result from the things he possesses." (Luke 12:15) While not endorsing asceticism, or extreme self-denial, Jesus taught that life and genuine happiness come to those who are "conscious of their spiritual need" and those who maintain a "simple" eye,

16. How does the spirit of the world run contrary to Jesus' teaching, and what questions should we ask ourselves?

Be Forgiving

(Psalm 86:5)

B \flat F/A Gm Dm/F E \flat

Lov - ing - ly Je - ho - vah Made pro - vi - sion through his Son
 We re - ceive such mer - cy When we act like God a - bove
 Mer - cy is a vir - tue That we all should cul - ti - vate.

B \flat /D Cm11 B \flat /D E \flat F7sus4

For our sins to be for - giv - en And for death to be un - done.
 And for - give each oth - er free - ly, Show - ing em - pa - thy and love.
 It will keep us from re - sent - ment, From the bit - ter - ness of hate.

F7 B \flat Cm7 B \flat /D F/E \flat E \flat Cm Dm7 Cm/E \flat Cm7 F

If we tru - ly are re - pen - tant, His for - give - ness we can claim
 Put - ting up with one an - oth - er, Put - ting hurt - ful - ness a - way;
 When we im - i - tate Je - ho - vah, Who is un - sur - passed in love,

D7sus4 D7 Gm9 Gm E \flat m/G \flat B \flat /F F7sus4 F7 B \flat

On the ba - sis of Christ's ran - som, Ask - ing par - don in his name.
 Show - ing hon - or to our broth - er, Show - ing love's sur - pass - ing way.
 We will tru - ly be for - giv - ing; We will be like God a - bove.

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exemplary man. Though Brother Russell wanted no such reverence, a measure of creature worship had grown up around him. Many thought that the progressive revelation of truth had ended with his death, and some bitterly resisted efforts to move forward. That attitude contributed to an outbreak of apostasy that divided the organization.

33 Unfulfilled expectations were another test. Though the *Watch Tower* had rightly pointed to 1914 as the year when the Gentile Times would end, the brothers did not yet understand what would take place in that year. (Luke 21:24) They thought that in 1914, Christ would take his anointed bride class to heaven to rule with him there. Those hopes were not realized. Late in 1917, *The Watch Tower* announced that a 40-year harvest period would end in the spring of 1918. But the preaching work did not end. It continued to prosper after that date passed. The magazine suggested that the harvest had indeed ended but that a period of gleaning remained. Still, many stopped serving Jehovah because of disappointment.

34 A daunting test arose in 1918. J. F. Rutherford, who succeeded C. T. Russell in taking the lead among God's people, was arrested along with seven other responsible brothers. They were unjustly sentenced to long terms of imprisonment in the federal penitentiary in Atlanta, Georgia, U.S.A. For a time, the work of God's people may have seemed paralyzed. Many among the clergy of Christendom rejoiced. They assumed that with the "leaders" imprisoned, the headquarters in Brooklyn closed up, and the preaching work under attack in America and Europe, those pestilent Bible Students were "dead"—no longer a threat. (Rev. 11:3, 7-10) How wrong they were!

A Time of Revival!

35 Little did the enemies of the truth know that Jesus allowed these hardships to afflict his people only because Jehovah was then sitting "as a refiner and cleanser of silver." (Mal. 3:3) Jehovah and his Son were sure that the faithful ones would emerge from those fiery tests refined, purified, and better suited than ever for service to the King. From early in 1919, it became clear that God's spirit had done what the enemies of his people thought impossible. The faithful ones were revived! (Rev. 11:11) At that time, Christ evidently fulfilled a key feature of the sign of the last days. He appointed "the faithful and discreet slave," a small group of anointed men who would take the lead among his

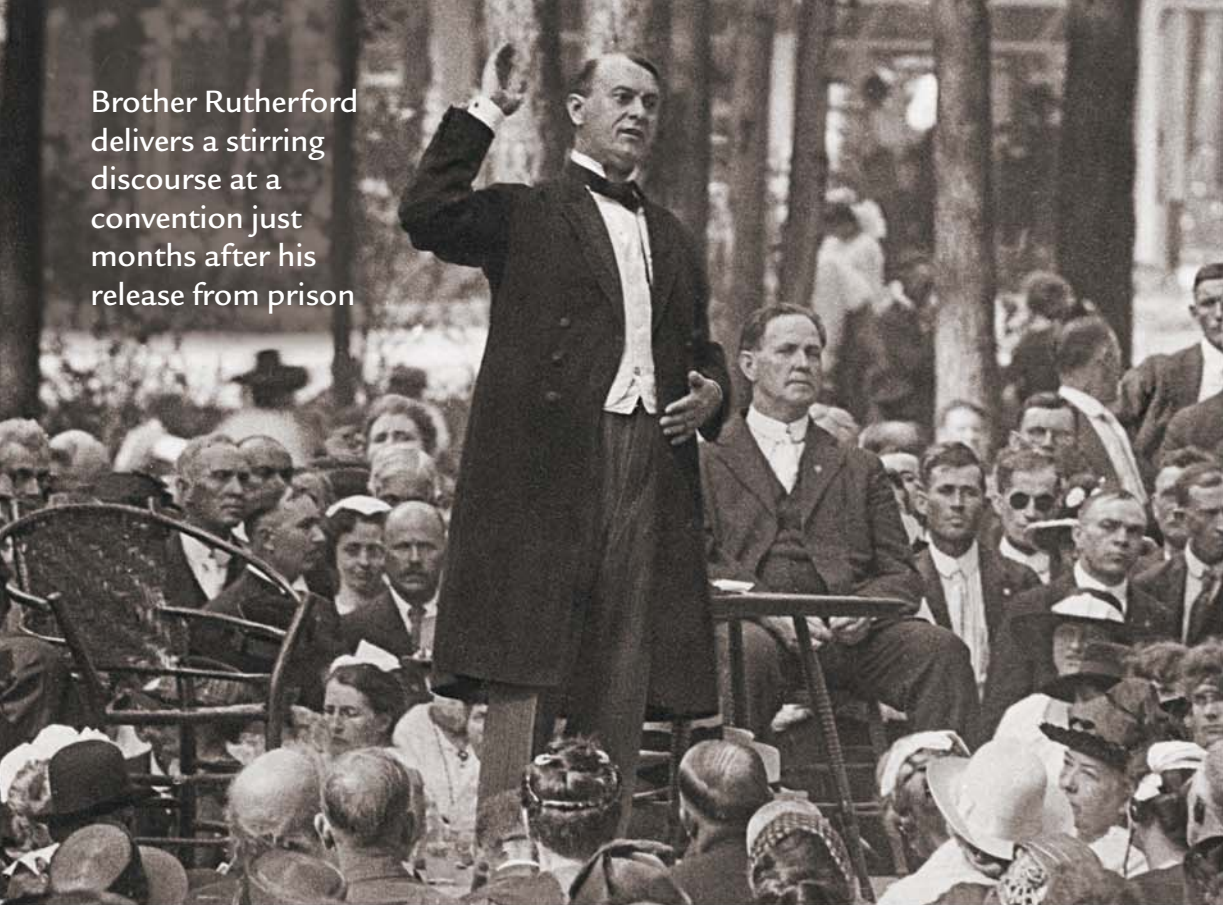
33. How did unfulfilled expectations test God's people?

34. What daunting test arose in 1918, and why did Christendom think that God's people were "dead"?

35. Why did Jesus allow hardships to afflict his followers, and what action did he take to help them?



Brother Rutherford delivers a stirring discourse at a convention just months after his release from prison



36. What showed that God's people were reviving spiritually?

37. In the years after 1919, how did some prove disloyal?

FOOTNOTE

[5] For many years *The Watch Tower* was intended mainly for members of the little flock for their personal edification.

people by dispensing spiritual food at the proper time. —Matt. 24:45-47.

³⁶ Brother Rutherford and his associates were released from prison on March 26, 1919. A convention was soon scheduled for that September. Plans got under way to start up a second journal, to be called *The Golden Age*. A companion to *The Watch Tower*, it was designed for use in the field ministry.^[5] The same year saw the publication of the first issue of the *Bulletin*, which is now called *Our Kingdom Ministry*. From the start, it has always been a stimulus to the field ministry. Without a doubt, from 1919 onward the personal, house-to-house ministry came increasingly to the fore.

³⁷ The preaching work continued to refine Christ's servants, for the proud and arrogant among them had no stomach for such humble work. Those who would not get in step with the work parted company with the faithful ones. In the years following 1919, some disloyal ones were

embittered and resorted to slander and libel, even siding with the persecutors of Jehovah's faithful servants.

38 Despite such attacks, though, Christ's followers on earth continued to thrive and to prosper spiritually. Their every success, their every victory since then, furnishes us with convincing proof that God's Kingdom rules! Only by God's active support and blessing—which he provides through his Son and the Messianic Kingdom—could a group of mere imperfect humans win victory after victory over Satan and this wicked system of things!—**Read Isaiah 54:17.**

39 In the chapters that follow, we will examine what God's Kingdom has accomplished on earth in the century since it was born in heaven. Each section of this book will cover a distinct aspect of the Kingdom work here on earth. In each chapter, a review box will help us individually to determine just how real the Kingdom is to us. In the concluding chapters, we will discuss what to expect when the Kingdom comes in the near future to destroy the wicked and usher in a paradise earth. What will studying this publication do for you?

40 Satan wants to erode your faith in God's Kingdom. But Jehovah wants to strengthen your faith so that it will protect you and keep you strong. (Eph. 6:16) Therefore, we urge you to study this publication prayerfully. Keep asking yourself, 'Is God's Kingdom *real* to me?' The more real it is to you now, the more likely it is that you will be on hand, faithfully and actively supporting that Kingdom, on the day when everyone alive will see that God's Kingdom is real and that it is ruling!

38. What do the successes and victories of Christ's followers on earth furnish for us?

39, 40. (a) What are some of the features of this publication? (b) What can studying this book do for you?

How Real Is the Kingdom to You?

- Who helped to prepare Jesus' true followers for the birth of the Kingdom?
- In what ways were true Christians prepared for the rule of God's Kingdom?
- What features mark the Kingdom as a real government? (See the box "God's Kingdom—A Real Government.")
- How can you imitate Christ's faithful followers of a century ago as you support the Kingdom today?

GOD'S KINGDOM

A REAL GOVERNMENT

Is God's Kingdom a real government? Consider just a few of the features of God's Kingdom. Ask yourself, 'Does not each feature show that the Kingdom is just as real as—and far superior to—any human government on earth today?'



A RULER

Enthroned in 1914, Jesus Christ is a powerful, just, wise, and merciful King who is humble before Jehovah God. (Isa. 9:6, 7; 11:1-3) Unlike imperfect human rulers, he cannot be corrupted, nor is he hampered by fractious congresses and parliaments or self-seeking lobbyists and special-interest groups.

LEGISLATIVE AND JUDICIAL POWERS

Jesus' life and example while on earth form the basis for a perfect law, "the law of the Christ."—Gal. 6:2; 1 Pet. 2:21.

Jehovah has entrusted all judging to his Son, and Jesus carries out that assignment perfectly, as no human judge ever could.—John 5:22.

A BODY OF ADMINISTRATORS

Jesus has 144,000 corulers who will share in administering his just reign over the earth. A key objective of his rule is to reconcile humans to God, so his corulers will also serve as priests for that purpose.—Rev. 14:1; 20:6.

AN ARMY

As Leader of Jehovah's vast army of mighty angels, Jesus commands the most powerful military force ever to exist. It will soon wage war on all wickedness.—Ps. 45:1, 3-5; Rev. 19:11, 14-16.



A SEAT OF GOVERNMENT

Jesus' throne is in heaven, at the side of his Father. Heaven is Jehovah's "lofty abode of holiness and glory." (Isa. 63:15) Is it a real place? Yes, more so than any capital city or government building you can see, for heavenly things do not decay.—Matt. 6:20.

A TERRITORY ON EARTH

Today, Jesus' subjects are like foreigners who live as law-abiding citizens in every land and nation. But Jehovah has provided a spiritual land for them, a realm of activity in which they carry out the King's will. (Isa. 60:2; 66:8) Soon, Jesus' Kingdom will claim the entire earth as its physical territory.—Ps. 72:8.



HEALTH



HOUSING



NOURISHMENT



EDUCATION



EMPLOYMENT

GOVERNMENT PROGRAMS

God's Kingdom will soon fulfill God's promises to provide all these blessings and more.—Ps. 72:16; Isa. 2:3; 33:24; 35:6; 65:21.

A POPULATION OF LOYAL SUBJECTS

"A ruler without subjects is ruined," explains the Bible, whereas "a multitude of people are a king's majesty." (Prov. 14:28) The Kingdom's population of loyal subjects has surged in number to well over seven and a half million.—Ps. 72:8; Isa. 60:22.



PREPARED FOR THE BIRTH OF THE KINGDOM

Consider some historical events from the decades leading up to 1914. Can you see how these developments helped God’s people to be prepared for the birth of the Messianic Kingdom?

Mid-1800’s

Henry Grew, George Stetson, and George Storrs scrutinize and expose the falseness of the doctrine of the immortality of the human soul

1868 or 1869

Charles T. Russell begins a careful examination of the doctrines of Christendom’s churches and finds misinterpretations of the Scriptures; Russell’s “wavering faith” is reestablished after he hears a sermon by Adventist preacher Jonas Wendell



1870

Brother Russell forms a Bible study group; they begin a systematic study of the Bible

1870-1875

Truths regarding the soul, the ransom, and the manner of Christ’s return become clearer

1876

An article by C. T. Russell, published in the *Bible Examiner*, points to 1914 as the end of the Gentile Times

1877

The Object and Manner of Our Lord’s Return is published to clarify truths regarding Christ’s presence

1879

The first issue of *Zion’s Watch Tower and Herald of Christ’s Presence* is published

Babylon the Great is recognized as being associated with the nominal churches of Christendom



1880

Brother Russell tours the northeastern United States to visit and strengthen study groups

1881

Multipage tracts (some over 100 pages long) are published and provided to *Watch Tower* readers for free public distribution

The *Watch Tower* invites all readers to commemorate the Memorial in Allegheny, Pennsylvania

Colporteur work begins

Articles such as “Wanted 1,000 Preachers” and “Anointed to Preach” promote the ministry

Christians who are not yet doing so are encouraged to begin holding meetings regularly

1882

An article refuting the Trinity doctrine is published

1885

Watch Tower publications reach readers on five continents

1886

The Divine Plan of the Ages is released, the first volume of the series of books later known as *Studies in the Scriptures*

The *Watch Tower* invites readers to a three-day “general meeting” to follow the Memorial of Christ’s death, thus beginning the practice of holding annual conventions

1889

The Bible House is built in Allegheny, Pennsylvania

1890

The Watch Tower Society publishes Rotherham’s *New Testament*, using a secular printing company

1891

C. T. Russell begins extensive tours outside the United States, seeking ways of “forwarding the spread of the Truth”

1894

Tower Tract Society representatives, acting as traveling overseers, are sent out to visit and encourage congregations



1895

The *Watch Tower* notes that some faithful ones are holding “Dawn Circles” for Bible study and recommends “the holding of these Circles everywhere”

1896

C. T. Russell publishes the booklet *What Say the Scriptures About Hell?*

1900

First branch office established in London, England

Preaching work reaches 28 countries

1903

Distribution of free tracts on Sundays, which had taken place on streets near churches, shifts to intense house-to-house campaigns

Russell’s sermons begin to appear regularly in newspapers

1909

The headquarters of the Watch Tower Society moves to Brooklyn, New York



1910

The Bible Students begin to use the name International Bible Students Association

1911-1912

C. T. Russell and six companions travel some 35,000 miles on a round-the-world tour to investigate the “status and prospects of Christianity” in various lands, including China, India, Japan, and the Philippines

1914

The “Photo-Drama of Creation” is first shown in New York on January 11, then in five other cities within the next month. By the end of the year, it is seen in various forms by close to 9,000,000 people in North America, Europe, Australia, and New Zealand

In October, C. T. Russell announces to the Bethel family: “The Gentile times have ended; their kings have had their day.” According to a sister in attendance, he added: “So we know not what awaits us”



SEPTEMBER 2016

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
OCTOBER 24–NOVEMBER 27, 2016



COVER IMAGE:

FIJI

Brothers and sisters in rural areas outside of Suva, the capital of Fiji, happily share the good news with all whom they encounter

POPULATION

887,027

PUBLISHERS

3,097

MEMORIAL ATTENDANCE
(2015)

11,845

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Pressures and anxieties can weigh on our mind and cause our hands to drop down figuratively. Consider how Jehovah’s mighty hand can give us the strength and courage to endure. And see what you can do to “wrestle,” or contend, for Jehovah’s blessing.

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In these two articles, we will see how young ones can learn to use their thinking ability to strengthen their faith and to defend it. We will also see how Christian parents can make it more interesting for their children to develop faith in God and in his Word.

This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations.

To make a donation, please visit www.jw.org.



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

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Vol. 137, No. 14 ENGLISH

"Give Us More Faith"

(Luke 17:5)

Ebm7/Db Dbma7 Ebm7/Db Dbma7 Ebm7/Db Dbma7 Ebm7/Db Dbma7

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -
A - part from faith, no one can ful - ly please you. We must be -

Ebm7/Db Dbma7 Ebm7/Db Dbma7

na - tion of our heart is flawed. There is a
lieve our faith will be re - paid. And as a

Ebm/C F7+5 Bbm Bbm7

sin that eas - i - ly en - snares us— A lack of
shield, our faith pro - vides a ref - uge. We face the

Db/Eb Eb9 Ebm7 Gb/Ab Chorus

faith in you, the liv - ing God. Give us more
fu - ture firm and un - a - fraid.

"Give Us More Faith"

Dbma7 Ebm/C F7+5 Bbm9 Bbm Db/Ab Fm/Ab

faith, we beg of you, Je - ho - vah. Please help us

Gbm7 Gb6 Abm/F Bb7b9b13 Ebm Gb/Db

out ac - cord - ing to our need. Give us more

Cm11b5 F7 Bbm9 Bbm9/Ab Ab/Gb Gb Gbm7 G°

faith, ac - cord - ing to your mer - cy, That we may

Db/Ab Gb/Ab Ab7 Db

hon - or you in word and deed.



“Do Not Let Your Hands Drop Down”

“Do not let your hands drop down.”—ZEPH. 3:16.

A SISTER who is a regular pioneer and is married to an elder, says: “Despite maintaining a good spiritual routine, I have struggled with anxiety for many years. It robs me of sleep, impacts my health, affects the way I treat others, and sometimes makes me want to give up and crawl into a hole.”

² Can you understand that sister’s feelings? Sadly, life in Satan’s wicked world creates a tremendous amount of pressure, which can cause anxiety and thus make a person feel weighed down. That can be like an anchor attached to a boat, not allowing the boat to move forward. (Prov. 12:25) What could cause you to feel that way? Well, maybe you are trying to cope with the death of a loved one, deal with a serious illness, provide for your family in these hard economic times, or you may be facing opposition. The resulting emotional stress might in time drain your strength. It could even cause you to lose your joy. But you can be assured that God is ready to give you a helping hand.—**Read Isaiah 41:10, 13.**

³ The Bible often uses parts of the human body to illustrate

1, 2. (a) What kinds of problems do many face today, and with what result? (b) What sure hope is held out at Isaiah 41:10, 13?

3, 4. (a) How does the Bible use the word “hands”? (b) What might cause our hands to drop down?

SONGS: 81, 32

HOW WOULD YOU ANSWER?

How did Jehovah strengthen the hands of Moses, Asa, and Nehemiah?

How does Jehovah strengthen our hands today?

In what practical ways can we strengthen the hands of our brothers and sisters?

different characteristics or actions. The hand, for example, is mentioned hundreds of times. To strengthen one's hands can have the sense of being encouraged, fortified, and empowered for action. (1 Sam. 23:16, ftn.; Ezra 1:6, ftn.) It can imply having a positive and hopeful view of the future.

⁴ To let the figurative hands drop down has at times been used to describe someone who is discouraged, disheartened, or without hope. (2 Chron. 15:7, ftn.; Heb. 12:12) It is common for a person in that situation to give up. If you face circumstances that bring you stress or make you feel weighed down physically, emotionally, or even spiritually, where can you receive the needed courage? How can you be motivated and strengthened to endure and have joy?

“THE HAND OF JEHOVAH IS NOT TOO SHORT TO SAVE”

⁵ **Read Zephaniah 3:16, 17.** Rather than give in to fear and discouragement, which is like letting our hands drop down, we are invited by our caring Father, Jehovah, to ‘throw all our anxiety on him.’ (1 Pet. 5:7) We can take to heart what God told the Israelites, that his mighty ‘hand is not too short to save’ his loyal servants. (Isa. 59:1) We will discuss three outstanding Bible examples that show Jehovah’s desire and ability to strengthen his people to do his will despite seemingly overwhelming difficulties. See how these examples can build you up.

⁶ Soon after the Israelites were mirac-

5. (a) When problems arise, what might we do, but of what should we remind ourselves? (b) What will we discuss?

6, 7. What vital lessons can we learn from Israel’s victory over the Amalekites?

ulously released from slavery in Egypt, the Amalekites attacked them. Following Moses’ direction, courageous Joshua led the Israelites into battle. In the meantime, Moses took Aaron and Hur to a nearby hillside from which they could see the battlefield. Were those three men running from the battle out of fear? Absolutely not!

⁷ Moses put into action a plan that proved to be the key to their success. Moses kept his hands and the rod of the true God lifted up toward heaven. As long as Moses did that, Jehovah empowered the hands of the Israelites to fight successfully against the Amalekites. However, when Moses’ hands became heavy and began to drop down, the Amalekites started to win. Acting with decisiveness, Aaron and Hur “took a stone and put it under [Moses], and he sat on it. Then Aaron and Hur, one on each side, supported his hands, so that his hands remained steady until the sun set.” Yes, God’s mighty hand enabled the Israelites to win the battle.—Ex. 17: 8-13.

⁸ Jehovah also proved that his hand was not too short in King Asa’s day. Many battles are mentioned in the Bible. But the largest army assembled was that of Zerah the Ethiopian. He had 1,000,000 experienced soldiers. The Ethiopians outnumbered Asa’s army nearly 2 to 1. You can imagine how easy it would have been for Asa to become anxious and fearful and to let his hands drop down in defeat. Instead, Asa immediately turned to Jehovah for help. From a military point of view, it would seem im-

8. (a) How did Asa respond when the Ethiopians were threatening Judah? (b) How can we imitate the way Asa depended on God?

possible to overcome the Ethiopians, yet “with God all things are possible.” (Matt. 19:26) God displayed his great power and “defeated the Ethiopians before Asa,” whose “heart was complete with Jehovah all his life.”—2 Chron. 14: 8-13; 1 Ki. 15:14.

⁹ Imagine how Nehemiah must have felt when he went to Jerusalem. The city was almost defenseless, and his fellow Jews were very discouraged. The threats from foreign opposers caused the Jews to slacken their hands, to cease rebuilding Jerusalem’s walls. Did Nehemiah allow that situation to cause him to drop his hands in discouragement too? No! Like Moses, Asa, and other faithful servants of Jehovah, Nehemiah had already developed a pattern of relying on Jehovah in prayer. And this time was no different. In the face of what to the Jews might have seemed overwhelming obstacles, Jehovah responded to Nehemiah’s sincere plea for help. God used his “great power” and “mighty hand” to strengthen the Jews’ drooping hands. **(Read Nehemiah 1:10; 2:17-20; 6:9.)** Do you believe that Jehovah uses his “great power” and “mighty hand” to strengthen his servants today?

JEHOVAH WILL STRENGTHEN YOUR HANDS

¹⁰ We can be sure that the Devil will never let his hands drop down in his efforts to stop our Christian activities. He

9. (a) What did not prevent Nehemiah from rebuilding the walls of Jerusalem? (b) How did God respond to Nehemiah’s prayer?

10, 11. (a) How does Satan try to cause us to let our hands drop down? (b) What does Jehovah use to strengthen us and give us power? (c) How have you benefited from theocratic education and training?

uses lies and threats from governments, religious leaders, and apostates. What is his goal? It is to cause our hands to slacken in the work of preaching the Kingdom good news. However, Jehovah is able and willing to give us strength by means of his holy spirit. (1 Chron. 29: 12) It is vital that we draw on that spirit so that we can face any challenge that Satan and his wicked system thrust upon us. (Ps. 18:39; 1 Cor. 10:13) Also, we can be grateful that we have God’s Word, which is a product of holy spirit. Think, too, about the spiritual food based on the Bible that we receive each month. The words of **Zechariah 8:9, 13 (read)** were spoken while the temple in Jerusalem was being rebuilt, and those words are very fitting for us.

¹¹ We are also made stronger by divine education at our Christian meetings, assemblies, conventions, and in our theocratic schools. That training can help us to have the proper motivation, to set spiritual goals, and to fulfill our many Christian responsibilities. (Ps. 119:32) Do you eagerly seek to gain strength from that type of education?

¹² Jehovah helped the Israelites to defeat the Amalekites and the Ethiopians, and he gave Nehemiah and his associates the power to complete the rebuilding work. God will similarly give us strength to stand firm against opposition, apathy, and anxiety so that we can carry out our preaching work. (1 Pet. 5: 10) We do not expect Jehovah to perform miracles for us. Rather, we should do our part. That includes our reading God’s Word daily, preparing for and attending the meetings weekly, feeding

12. What must we do to stay spiritually strong?

our mind and heart through personal study and family worship, and always relying on Jehovah in prayer. Let us never allow other pursuits and activities to interfere with the means that Jehovah uses to strengthen and encourage us. If you sense that your hands have dropped down in any of these areas, ask for God's help. Then see how his spirit "energizes you, giving you both the desire and the power to act." (Phil. 2:13) What, though, can you do to strengthen the hands of others?

STRENGTHEN HANDS THAT MAY HANG DOWN

¹³ Jehovah gives us a worldwide brotherhood of caring worshippers who can offer us encouragement. Recall that the apostle Paul wrote: "Strengthen the hands that hang down and the feeble knees, and keep making straight paths for your feet." (Heb. 12:12, 13) Many in the first century received that sort of spiritual strengthening. It is similar today. After one brother lost his wife in death and he faced other painful circumstances, he said: "I learned that we cannot choose our tests, neither their time nor their frequency. Prayer and personal study have been like a life jacket that has kept my head above water. And the support of my spiritual brothers and sisters has brought me much comfort. I have come to realize the importance of developing a good personal relationship with Jehovah before difficult situations arise."

¹⁴ Aaron and Hur literally supported Moses' hands during a battle. As for

13, 14. (a) How was one brother strengthened after his wife died? (b) In what ways can we strengthen others?

us, we can look for ways to support and to give practical aid to others. To whom? To those battling the effects of old age, health limitations, opposition from their family, loneliness, or the loss of a loved one. We can also strengthen young ones who are facing pressure to share in wrongdoing or to seek "success" in this system of things, whether academically, financially, or professionally. (1 Thess. 3:1-3; 5:11, 14) Look for ways to show genuine interest in others at the Kingdom Hall, in the ministry, while enjoying a meal together, or as you converse on the telephone.

¹⁵ Following Asa's stunning victory, the prophet Azariah encouraged him and his people with the words: "But you, be strong and do not let your hands drop, for your activity will be rewarded." (2 Chron. 15:7, fn.) This moved Asa to make many changes so as to restore pure worship. In a similar way, your positive words can deeply affect others. You can thus help them to serve Jehovah more fully. (Prov. 15:23) And at the meetings, never overlook the powerful effect you can have on others by raising your hand and offering up-building comments.

¹⁶ With Jehovah's backing, Nehemiah and those with him strengthened their hands for the work. They then completed Jerusalem's walls in just 52 days! (Neh. 2:18, fn.; 6:15, 16) Nehemiah did not simply oversee the work. He was personally involved in rebuilding Je-

15. What effect can positive words have on fellow Christians?

16. Like Nehemiah, how can elders strengthen the hands of those in the congregation? Give examples of how fellow believers have helped you personally.

rusalem's walls. (Neh. 5:16) Similarly, many loving elders have been able to imitate Nehemiah by assisting on theocratic construction projects or by cleaning and maintaining their local Kingdom Hall. By working along with fellow publishers in the ministry and by making shepherding visits, they also strengthen the weak hands of those who are anxious at heart.—**Read Isaiah 35:3, 4.**

**“DO NOT LET YOUR HANDS
DROP DOWN”**

¹⁷ Serving shoulder to shoulder with our brothers and sisters promotes unity. It also builds lasting friendships and increases mutual confidence in the com-

17, 18. When we face problems or are anxious, we can be sure of what?

ing blessings under God's Kingdom. As we strengthen the hands of others, we help them to battle discouraging circumstances and to maintain a positive and hopeful view of the future. Moreover, doing that for others helps us to keep our spiritual focus and to feel the reality of what God has in store for us. Yes, it strengthens our hands too.

¹⁸ Seeing how Jehovah on different occasions supported and protected his faithful servants in the past should build our faith and trust in him today. So when you face pressures and problems, “do not let your hands drop down”! Instead, reach out to Jehovah in prayer, and allow his mighty hand to strengthen you and lead you to Kingdom blessings.—Ps. 73:23, 24.

Each one in the congregation can be a source of encouragement to others
(See paragraph 14)



Be Steadfast, Unmovable!

(1 Corinthians 15:58)

Am Dm7 Dm6

Na - tions are trou - bled as nev - er be - fore.
 Snare of this world and temp - ta - tions a - bound.
 Give to God wor - ship that comes from the heart.

E7sus4 E7 Bm/E E7 Am9 Am

Peo - ple are fear - ful of what lies in store.
 We can re - sist if our think - ing is sound.
 In the Lord's ser - vice may we have a part.

Am Dm9 Dm

Firm and un - mov - a - ble we need to be,
 If we hold fast to what God says is true,
 Preach the good news, al - ways hold - ing it fast.

Am/E E7 D2/F# E7/G# Am

Serv - ing our God faith - ful - ly.
 Safe - ly he'll car - ry us through.
 Soon the last days will have passed.

Be Steadfast, Unmovable!

Chorus

A F#m7 Bm7 E7 Bm7/F# E7/G#

Stead - fast we all need to be;

Bm7 E7 Asus4 A

Far from this world we keep free,

D6 Dma7 Bm7 A/E A C#m7/G# F#m7

As we feed on God's truth and keep in -

E13sus4 E7 A

teg - ri - ty.