

- Song 88 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Train a Boy in the Way He Should Go”:** (10 min.)
Pr 22:6; 23:24, 25—Godly training gives children the best opportunity to become happy, fulfilled, and responsible adults (w08 4/1 16; w07 6/1 31)
Pr 22:15; 23:13, 14—Within the family, “the rod” symbolizes all forms of discipline (w97 10/15 32; it-2 818 ¶4)
Pr 23:22—Adult children can benefit from their parents’ wisdom (w04 6/15 14 ¶1-3; w00 6/15 21 ¶13)
- **Digging for Spiritual Gems:** (8 min.)
Pr 24:16—How does this proverb encourage us to endure in the race for life? (w13 3/15 4-5 ¶5-8)

Pr 24:27—How should we understand this proverb? (w09 10/15 12 ¶1)

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 22:1-21

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) JW.ORG contact card —Witness informally.
- **Return Visit:** (4 min. or less) JW.ORG contact card —Lay the groundwork for a return visit, and conclude by introducing the video *Why Study the Bible?*
- **Bible Study:** (6 min. or less) *lv* 179-181 ¶18-19

LIVING AS CHRISTIANS

- Song 101
- **“Are You Making Good Use of JW.ORG Contact Cards?”:** (15 min.) Discussion. Play the sample presentation video, and then discuss the highlights. Encourage publishers to carry a few contact cards with them at all times.
- **Congregation Bible Study:** (30 min.)
kr chap. 3 ¶1-12, pp. 30-31
- Review Followed by Preview of Next Week (3 min.)
- Song 146 and Prayer
Reminder: Play the new song through once before singing.

PROVERBS 22-26 | “Train a Boy in the Way He Should Go”

Proverbs contains sound advice for parents. Just as bending young branches influences their growth, training children inclines them toward serving Jehovah when they grow up.

22:6

- Training children properly takes much time and effort
- Parents must set a good example, and they must carefully instruct, admonish, encourage, and discipline their children

22:15

- Discipline is loving training that corrects the mind and heart
- Children require different types of discipline



Children Are a Trust From God

(Psalm 127:3-5)

C Am Em G7/D C Am

When a man be - comes a fa - ther And a wom - an has a child of her
All the words God has com - mand - ed— They must al - ways prove to be on your

F F/G G7 C Dm11 G7/D C/E Fma7 F6

own, They share a trust, they must re - mem - ber, That is not
heart. These words you'll speak to sons and daugh - ters; This is your

Dm Dm/C G/B F/A E/G# Am Cma7/G F

theirs, not theirs a - lone. The gift they share is from Je -
trust, this is your part. To them you'll speak a - long your

Em Dm11 G7 C C/E F

ho - vah; Of life and love he is the one true Source. To par - ents
road - way, When you rise up and when you are at rest. In years to

Children Are a Trust From God

C/E F6 C/E Dm7 C/G G7 F/G

he gives sure di - rec - tion That they may fol - low the wis - est
come, may they re - mem - ber, May they be faith - ful, may they be

Chorus
C Cma7/E F G7 C Am

course.
blessed. A sa - cred trust you have been giv - en; A pre - cious

Dm7 F/G G7 C C/E F G7

life is in your hands. You can be - stow the great - est

C/E Am Dm7 F/G C

fa - vor; In - struct your child in God's com - mands.

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 respected* 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." *Lit., "Favor." **22:2** *Lit., "meet together."

- Jehovah made them both.^a
- 3** The shrewd one sees the danger and conceals himself,
But the inexperienced keep right on going and suffer the consequences.*
- 4** The result of humility and the fear of Jehovah
Is riches and glory and life.^b
- 5** Thorns and traps are in the crooked man's path,
But whoever values his life* keeps far away from them.^c
- 6** Train a boy* in the way he should go;^d
Even when he grows old he will not depart from it.^e
- 7** The rich one rules the poor,
And the borrower is a slave to the lender.^f
- 8** Whoever sows unrighteousness will reap disaster,^g
And the rod of his fury will come to its end.^h
- 9** The generous person* will be blessed,
For he shares his food with the poor.ⁱ
- 10** Drive away the scornful man,
And contention will disappear;
Disputes* and insults will cease.
- 11** The one who loves a pure heart and whose speech is gracious
Will have the king as his friend.^j
- 12** The eyes of Jehovah safeguard knowledge,
But He overturns the words of the treacherous.^k
- 13** The lazy one says: "There is a lion outside!
I will be killed in the middle of the public square!"^l

22:3 *Or "penalty." 22:5 *Or "soul." 22:6, 15 *Or "child; youth." 22:9 *Lit., "He with a good eye." 22:10 *Or "Lawsuits."

CHAP. 22

- a Ac 17:26
b Ps 34:9
Pr 18:12
c Pr 4:14, 15
d Ge 18:19
De 6:6, 7
Eph 6:4
e 2Ti 3:14, 15
f 2Ki 4:1
Mt 18:25
g Ga 6:7, 8
h Ps 125:3
i De 15:7, 8
Pr 11:25
Heb 6:10
j Ps 45:2
Pr 16:13
Mt 5:8
k Ac 13:8-10
l Pr 26:13-15

Second Col.

- a Pr 5:3
Ec 7:26
b Ge 8:21
c Pr 13:24
Pr 19:18
d Ps 12:5
Pr 14:31
e Pr 13:20
f Pr 15:14
g Pr 2:10
Pr 24:14
h Pr 15:7
i Pr 23:10
j Ex 23:6
Am 5:12
k 1Sa 24:12
Ps 12:5
l Pr 13:20

- 14** The mouth of wayward* women is a deep pit.^a
The one condemned by Jehovah will fall into it.
- 15** Foolishness is bound up in the heart of a boy,^b
But the rod of discipline will remove it far from him.^c
- 16** The one defrauding the poor to increase his wealth^d
And the one giving gifts to the rich
Will end up in poverty.
- 17** Incline your ear and listen to the words of the wise,^e
In order to apply your heart to my knowledge,^f
- 18** For it is pleasant to keep them deep within you,^g
So that all of them may constantly be on your lips.^h
- 19** For your confidence to be in Jehovah,
I am giving you knowledge today.
- 20** Have I not already written you,
Imparting advice and knowledge,
- 21** To teach you true and reliable words,
So that you can return with an accurate report to the one who sent you?
- 22** Do not rob the poor man because he is poor,ⁱ
And do not crush the lowly man in the city gate,^j
- 23** For Jehovah himself will plead their cause^k
And he will take the life* of those who defraud them.
- 24** Do not keep company with a hot-tempered man
Or get involved with one disposed to rage,
- 25** So that you never learn his ways
And ensnare yourself.*^l

22:14 *Lit., "strange." See Pr 2:16. 22:23 *Or "rob the soul." 22:25 *Or "your soul."

- 26** Do not be among those who shake hands in a pledge, Who put up security for loans.^a
- 27** If you have nothing to pay, Your bed will be taken right out from under you!
- 28** Do not move an ancient boundary marker That your forefathers put in place.^b
- 29** Have you seen a man skillful at his work? He will stand before kings;^c He will not stand before common men.
- 23** When you sit down to eat with a king, Carefully consider what is before you;
- 2** Put a knife to your throat* If you have a large appetite.⁴
- 3** Do not crave his delicacies, For it is deceptive food.
- 4** Do not wear yourself out to gain wealth.^d Stop and show understanding.^{*}
- 5** When you cast your eyes on it, it is not there,^e For it will surely sprout wings like an eagle and fly off into the sky.^f
- 6** Do not eat the food of a stingy person;^{*} Do not crave his delicacies,
- 7** For he is like one keeping accounts.^{*} "Eat and drink," he says to you, but he does not mean it.^g
- 8** You will vomit up the morsels you have eaten And will have wasted your compliments.

23:2 *Or "Restrain yourself." #Or "a soul full of desire." 23:4 *Or possibly, "Cease from your own understanding." 23:6 *Or "of anyone whose eye is evil." 23:7 *Or "calculating in his soul." #Lit., "his heart is not with you."

CHAP. 22
a Pr 6:1-3

b De 19:14
Pr 23:10
Ho 5:10

c 1Sa 16:18, 19
1Ki 7:13, 14

CHAP. 23
d Pr 28:20
Joh 6:27
1Ti 6:9, 10

e 1Jo 2:16, 17

f Pr 27:24

Second Col.

a Pr 9:7
Pr 26:4

b Mt 7:6

c De 19:14
Pr 22:28

d Ex 22:22, 23
Ps 10:14

e Pr 13:24
Pr 19:18
Eph 6:4

f Pr 27:11
3Jo 4

g Ps 37:1

h Ps 111:10
2Co 7:1

i Ps 37:37
Pr 24:14

j Pr 20:1
Isa 5:11
Ro 13:13
1Pe 4:3

- 9** Do not speak in the ears of the stupid one,^a For he will despise the wisdom of your words.^b
- 10** Do not move an ancient boundary marker^c Or encroach on the field of the fatherless.
- 11** For their Defender^{*} is strong; He will take up their cause against you.^d
- 12** Apply your heart to discipline And your ear to the sayings of knowledge.
- 13** Do not hold back discipline from a boy.^{*e} If you strike him with the rod, he will not die.
- 14** With the rod you should strike him, In order to save him^{*} from the Grave.^f
- 15** My son, if your heart becomes wise, Then my own heart will rejoice.^f
- 16** My innermost being^{*} will find joy When your lips speak what is right.
- 17** Let your heart not envy sinners,^g But be in the fear of Jehovah all day long,^h
- 18** For then you will have a futureⁱ And your hope will not be cut off.
- 19** Listen, my son, and become wise, And direct your heart in the right way.
- 20** Do not be among those who drink too much wine,^j

23:11 *Lit., "Redeemer." 23:13 *Or "child; youth." 23:14 *Or "his soul." #Or "Sheol," that is, the common grave of mankind. See Glossary. 23:16 *Lit., "My kidneys."

- Among those who gorge themselves on meat,^a
- 21** For a drunkard and a glutton will come to poverty,^b And drowsiness will clothe one with rags.
- 22** Listen to your father who caused your birth, And do not despise your mother just because she has grown old.^c
- 23** Buy* truth and never sell it,^d Also wisdom and discipline and understanding.^e
- 24** The father of a righteous one will surely be joyful; Whoever fathers a wise son will rejoice in him.
- 25** Your father and your mother will rejoice, And she who gave birth to you will be joyful.
- 26** My son, do give your heart to me, And may your eyes take pleasure in my ways.^f
- 27** For a prostitute is a deep pit, And an immoral* woman is a narrow well.^g
- 28** She lies in wait like a robber;^h She increases the number of unfaithful men.
- 29** Who has woe? Who has uneasiness? Who has quarrels? Who has complaints? Who has wounds for no reason? Who has bleary* eyes?
- 30** Those lingering long over wine;ⁱ Those searching out* mixed wine.
- 31** Do not look at the wine's red color As it sparkles in the cup and goes down smoothly,

23:23 *Or "Acquire." **23:27** *Lit., "foreign." See Pr 2:16. **23:29** *Or "dullness of eye." **23:30** *Or "who gather to try out."

CHAP. 23

- a Pr 28:7
1Co 10:31
- b De 21:20, 21
Pr 21:17
- c Ex 20:12
Ex 21:17
Mt 15:5, 6
Eph 6:1
- d Php 3:7, 8
- e Pr 4:5
Pr 16:16
- f Ps 107:43
- g Pr 22:14
- h Pr 7:10, 12
Ec 7:26
- i Pr 20:1
Eph 5:18

Second Col.

- a Ho 4:11
- b Ge 19:33

CHAP. 24

- c Ps 26:5
Pr 1:10
- d Pr 9:1
Pr 14:1
- e 1Ki 10:23
Pr 15:6
- f Pr 8:14
Pr 21:22
- g Pr 20:18
Lu 14:31, 32
- h Pr 11:14
Pr 13:10
Pr 15:22
Ac 15:5, 6
- i Pr 14:6
1Co 2:14

- 32** For in the end it bites like a serpent, And it secretes poison like a viper.
- 33** Your eyes will see strange things, And your heart will speak perverse things.^a
- 34** And you will be like one lying down in the middle of the sea, Like one lying at the top of a ship's mast.
- 35** You will say: "They have struck me, but I did not feel it.* They beat me, but I did not know it. When will I wake up?^b I need another drink."[#]

24 Do not envy evil men, And do not crave their company,^c

- 2** For their heart meditates on violence, And their lips speak of trouble.
- 3** By wisdom a house* is built up,^d And by discernment it is made secure.
- 4** By knowledge its rooms are filled With all sorts of precious and pleasant treasures.^e
- 5** A wise man is powerful,^f And with knowledge a man increases his power.
- 6** By skillful direction* you will wage your war,^g And through many advisers[#] there is victory.^{△h}
- 7** True wisdom is unattainable for a fool;ⁱ He has nothing to say in the city gate.

23:35 *Or "I felt no pain." [#]Or "I will seek it again." **24:3** *Or "household." **24:6** *Or "wise guidance." [#]Or "counselors." [△]Or "success; salvation."

- 8** Anyone who plots evil
Will be called a master
schemer.^a
- 9** Foolish schemes* are sinful,
And people detest a ridi-
culer.^b
- 10** If you become discouraged
in the day of distress,*
Your strength will be meager.
- 11** Rescue those who are being
taken away to death,
And hold back those stagger-
ing to the slaughter.^c
- 12** If you say, "But we did not
know about this,"
Does not the One who exam-
ines hearts* discern it?^d
Yes, the One who watches
you^e will know
And will repay each man
according to his activity.^e
- 13** My son, eat honey, because
it is good;
Honey from the comb is
sweet to the taste.
- 14** Likewise, know that wisdom
is good for you.^f
If you find it, you will have
a future
And your hope will not be
cut off.^g
- 15** Do not wickedly lie in
ambush near the home
of the righteous one;
Do not destroy his place
of rest.
- 16** For the righteous one may
fall seven times, and he
will get up again,^h
But the wicked will be made
to stumble by calamity.ⁱ
- 17** When your enemy falls, do
not rejoice,
And when he stumbles,
do not let your heart be
joyful;^j
- 18** Otherwise, Jehovah will see
and be displeased,

24:9 *Or "The schemes of a fool."
24:10 *Or "in times of trouble." **24:12**
*Or "motives." #Or "your soul."
24:14 *Or "is sweet to your soul."

CHAP. 24

- a Pr 6:12-14
b Pr 22:10
c Ps 82:4
d Pr 5r:21
Pr 17:3
Pr 21:2
e Ps 62:12
Mt 16:27
Ro 2:5, 6
f Ps 19:9, 10
Ps 119:103
g Pr 23:18
h Ps 34:19
2Co 1:10
i 1Sa 26:9, 10
Es 7:10
j Job 31:29
Pr 17:5
Pr 25:21, 22

Second Col.

- a Eze 26:2, 3
Zec 1:15
b Ps 73:18, 27
Pr 10:7
c Pr 13:9
d 1Sa 24:6, 7
1Pe 2:17
e 2Sa 15:12
f Nu 16:2, 31
g Pr 20:2
h Le 19:15
De 1:16, 17
De 16:19
2Ch 19:7
1Ti 5:21
i Pr 17:15
j Le 19:17
1Ti 5:20
k Pr 28:23
l Pr 27:5
m Ex 20:16
n Eph 4:25
o Pr 20:22
Ro 12:17, 19
1Th 5:15

- And He will turn away his
anger from him.^{*a}
- 19** Do not be upset* because of
evil men;
Do not envy wicked people,
- 20** For there is no future for
anyone evil;^b
The lamp of the wicked will
be extinguished.^c
- 21** My son, fear Jehovah and the
king,^d
And do not associate with
dissenters.^{*e}
- 22** For their disaster will arise
suddenly.^f
Who knows what ruin both*
will bring upon them?^g
- 23** These sayings also belong
to the wise:
Partiality in judgment is not
good.^h
- 24** Whoever says to the wicked
one, "You are righteous,"ⁱ
Will be cursed by the peo-
ples and denounced by the
nations.
- 25** But it will go well for those
reproving him;^j
Blessings of good things will
come upon them.^k
- 26** People will kiss the lips of
the one replying honestly.^{*l}
- 27** Prepare your outside work,
and get everything ready
in the field;
Then build your house.^{*}
- 28** Do not testify against
your neighbor without
grounds.^m
Do not use your lips to
deceive others.ⁿ
- 29** Do not say: "I will do to him
just as he has done to me;
I will repay him for what
he did."^{*o}

24:18 *That is, the enemy. **24:19** *Or
"show yourself heated up." **24:21** *Or
"those who are for a change." **24:22**
*That is, Jehovah and the king. **24:26**
*Or possibly, "Replying in a straight-
forward way is like giving a kiss."
24:27 *Or "household." **24:29** *Or
"I will get even with him."

- 30** I passed by the field of the lazy one,^a
By the vineyard of the man lacking good sense.*
- 31** I saw that it was overgrown with weeds;
The ground was covered with nettles,
And its stone wall was broken down.^b
- 32** I observed this and took it to heart;
I saw it and learned this lesson:*
- 33** A little sleep, a little slumbering,
A little folding of the hands to rest,
- 34** And your poverty will come like a bandit,
And your want like an armed man.^c

25 These also are the proverbs of Sol'o-mon,^d which the men of Hez'e-ki'ah^e the king of Judah transcribed:*

- 2** It is the glory of God to keep a matter secret,^f
And the glory of kings is to search through a matter.
- 3** As the heavens are high and the earth is deep,
So the heart of kings is unsearchable.
- 4** Remove the dross from the silver,
And it will emerge completely refined.^g
- 5** Remove the wicked one from the king's presence,
And his throne will be firmly established in righteousness.^h
- 6** Do not honor yourself before the king,ⁱ
And do not take a place among the prominent,^j
- 7** For it is better for him to say to you, "Come up here,"

24:30 *Lit., "in want of heart." **24:32** *Lit., "I took the discipline." **25:1** *Or "copied and compiled."

CHAP. 24

a Pr 6:10, 11

b Pr 20:4
Pr 22:13
Ec 10:18c Pr 10:4
Pr 23:21

CHAP. 25

d 1Ki 4:29, 32
Ec 12:9

e 2Ch 29:1

f De 29:29
Ro 11:33

g Pr 17:3

h 1Ki 2:44, 46
Pr 20:28
Pr 29:14

i Pr 27:2

j Ps 131:1

Second Col.

a Lu 14:8-10
1Pe 5:5b Pr 18:17
Mt 5:25

c Mt 18:15

d Pr 11:13

e Pr 15:23
Isa 50:4f Ps 141:5
Pr 1:8, 9
Pr 9:8

g Pr 13:17

h Mt 5:37

i Ge 32:4, 5
Pr 15:1

j Pr 25:27

Than to humiliate you in the presence of a noble.^a

- 8** Do not rush into a legal dispute,
For what will you do later if your neighbor humiliates you?^b
- 9** Plead your case with your neighbor,^c
But do not reveal what you were told confidentially,^{*d}
- 10** So that the one listening will not put you to shame
And you spread a bad report* that cannot be recalled.
- 11** Like apples of gold in silver carvings*
Is a word spoken at the right time.^e
- 12** Like an earring of gold and an ornament of fine gold
Is a wise reprover to the receptive ear.^f
- 13** Just like the coldness of snow on the day of harvest
Is a faithful messenger to those who sent him,
For he refreshes his master.^{*g}
- 14** Like clouds and wind that bring no rain
Is a man who boasts about a gift never given.^{*h}
- 15** By patience a commander is won over,
And a gentle* tongue can break a bone.ⁱ
- 16** If you find honey, eat only what you need,
For if you take too much, you may vomit it up.^j
- 17** Rarely set foot in your neighbor's house,
So that he does not get tired of you and hate you.

25:9 *Or "the secrets of others." **25:10** *Or "a malicious rumor." **25:11** *Or "settings." **25:13** *Or "the soul of his master." **25:14** *Lit., "a gift of falsehood." **25:15** *Or "mild."

- 18** Like a war club and a sword
and a sharp arrow
Is a man bearing false wit-
ness against his neighbor.^a
- 19** Like a broken tooth or an
unsteady foot
Is confidence in an un-
reliable* person in times
of trouble.
- 20** Like one who removes a
garment on a cold day
And like vinegar poured
on soda*
Is the one who sings songs
to a gloomy heart.^b
- 21** If your enemy* is hungry,
give him bread to eat;
If he is thirsty, give him
water to drink.^c
- 22** For you will be heaping burn-
ing coals on his head,^d
And Jehovah will reward
you.
- 23** The north wind brings
a downpour,
And a gossiping tongue
brings an angry face.^e
- 24** Better to dwell on a corner
of the roof
Than in the same house with
a quarrelsome* wife.^f
- 25** Like cold water on a tired
soul*
Is a good report from a
distant land.^g
- 26** Like a muddied spring and
a ruined well
Is a righteous person who
gives in to* a wicked one.
- 27** It is not good to eat too much
honey,^h
Nor is it glorious to seek
one's own glory.ⁱ
- 28** As a city broken through,
without a wall,

25:19 *Or possibly, "a treacherous."
25:20 *Or "alkali." 25:21 *Lit., "the
one hating you." 25:22 *That is, to
soften the person and melt his hard-
ness. 25:24 *Or "nagging." 25:25
*See Glossary. 25:26 *Or "compro-
mises with." Lit., "staggers before."

CHAP. 25

a Ex 20:16

b Ps 137:3, 4

c Ex 23:5
2Ki 6:21, 22
Pr 24:17
Mt 5:44

d Ro 12:20

e Ps 101:5

f Pr 21:9, 19
Pr 27:15

g Pr 15:30
Isa 52:7

h Pr 25:16

i Pr 27:2
Joh 5:44
Php 2:3

Second Col.

a 1Sa 20:33
Pr 16:32
Pr 22:24, 25
Pr 29:11

CHAP. 26

b Pr 30:21, 22
Ec 10:7

c Ps 32:9

d Pr 27:22

e Mt 21:23-25

f Pr 17:7

g Pr 19:10
Pr 26:1

Is the man who cannot
control his temper.^{*a}

- 26** Like snow in summer and
rain at harvesttime,
Honor is not fitting for some-
one stupid.^b
- 2** Just as a bird has reason to
flee and a swallow to fly,
So a curse does not come
without a real reason.*
- 3** A whip is for the horse,
a bridle is for the donkey,^c
And the rod is for the back
of stupid people.^d
- 4** Do not answer the stupid
one according to his
foolishness,
So that you do not put
yourself on his level.*
- 5** Answer the stupid one ac-
cording to his foolishness,
So that he does not think
he is wise.^e
- 6** Like someone who cripples
his own feet and harms
himself*
Is the one who entrusts mat-
ters to someone stupid.
- 7** Like the limp* legs of the
lame,
So is a proverb in the mouth
of stupid people.^f
- 8** Like tying a stone to a sling,
So is giving glory to someone
stupid.^g
- 9** Like a thorn plant that
comes into the hand of
a drunkard,
So is a proverb in the mouth
of stupid people.
- 10** Like an archer who wounds
at random,*
So is the one who hires
the stupid one or those
passing by.

25:28 *Or "who has no restraint for his
spirit." 26:2 *Or possibly, "So an un-
deserved curse does not come to pass."
26:4 *Or "So that you do not make your-
self his equal." 26:6 *Lit., "drinks vio-
lence." 26:7 *Or "dangling." 26:10
*Or "who wounds everyone."

- 11** Like a dog that returns to its vomit,
The stupid one repeats his foolishness.^a
- 12** Have you seen a man who thinks he is wise?^b
There is more hope for someone stupid than for him.
- 13** The lazy one says: "There is a young lion in the road,
A lion in the public square!"^c
- 14** A door keeps turning on its hinges,^{*}
And the lazy one on his bed.^d
- 15** The lazy one buries his hand in the banquet bowl,
But he is too tired to bring it back to his mouth.^e
- 16** The lazy one thinks he is wiser
Than seven people who give a sensible reply.
- 17** Like someone grabbing hold of a dog's ears
Is the one passing by who becomes furious about* a quarrel that is not his.^f
- 18** Like a madman who shoots fiery missiles, arrows,
and death^{*}
- 19** Is the man who plays a trick on his neighbor and says,
"I was only joking!"^g
- 20** Where there is no wood,
the fire goes out,
And where there is no slanderer,
quarreling ceases.^h
- 21** As charcoal for the embers
and wood for the fire,
So a contentious man kindles a quarrel.ⁱ
- 22** The words of a slanderer are like tasty morsels;^{*}
They are gulped right down into the stomach.^j
- 23** Like a silver glazing over a piece of earthenware

26:14 *Or "pivot." **26:17** *Or possibly, "who meddles in." **26:18** *Or "deadly arrows." **26:22** *Or "like things to be swallowed greedily."

CHAP. 26

a 2Pe 2:22

b Pr 12:15

1Co 3:18

1Co 8:2

c Pr 22:13

d Pr 6:9

Pr 19:15

Pr 24:33, 34

e Pr 19:24

f 1Th 4:11

1Pe 4:15

g Pr 15:21

h Pr 22:10

Jas 3:6

i Pr 3:30

Pr 16:28

Pr 17:14

j Pr 18:8

Second Col.

a 2Sa 20:9,10

b Es 7:10

Ps 9:15

Pr 28:10

Ec 10:8

c Pr 29:5

CHAP. 27

d Lu 12:19, 20

Jas 4:13, 14

e Pr 25:27

Jer 9:23

2Co 10:18

f 1Sa 25:25

g Ge 37:9-11

Pr 14:30

Ac 17:5

h Le 19:17

Mt 18:15

i 2Sa 12:7, 9

Ps 141:5

Re 3:19

Are affectionate words from* an evil heart.^a

- 24** The one who hates others disguises it with his lips,
But inside he harbors deceit.
- 25** Although he speaks graciously,
do not trust him,
For there are seven detestable things in his heart.^{*}
- 26** Though his hatred is concealed by deceit,
His evil will be exposed in the congregation.
- 27** The one who digs a pit will fall into it,
And whoever rolls away a stone—it will come back on him.^b
- 28** A lying tongue hates those crushed by it,
And a flattering mouth causes ruin.^c

27 Do not boast about tomorrow,

For you do not know what a day will bring.^{*d}

- 2** Let someone else* praise you,
and not your own mouth;
Others,[#] and not your own lips.^e
- 3** A stone is heavy and sand is weighty,
But the irritation caused by a fool is heavier than both.^f
- 4** There is the cruelty of rage and the flood of anger,
But who can withstand jealousy?^g
- 5** Open reproof is better than concealed love.^h
- 6** The wounds inflicted by a friend are faithful,ⁱ
But an enemy's kisses are plentiful.^{*}

26:23 *Lit., "fervent lips with." **26:25** *Or "For his heart is completely detestable." **27:1** *Lit., "will give birth to." **27:2** *Lit., "a stranger." #Lit., "A for-eigner." **27:6** *Or possibly, "insincere; forced."

- Song 88 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Train a Boy in the Way He Should Go”:** (10 min.)
Pr 22:6; 23:24, 25—Godly training gives children the best opportunity to become happy, fulfilled, and responsible adults (w08 4/1 16; w07 6/1 31)
Pr 22:15; 23:13, 14—Within the family, “the rod” symbolizes all forms of discipline (w97 10/15 32; it-2 818 ¶4)
Pr 23:22—Adult children can benefit from their parents’ wisdom (w04 6/15 14 ¶1-3; w00 6/15 21 ¶13)
- **Digging for Spiritual Gems:** (8 min.)
Pr 24:16—How does this proverb encourage us to endure in the race for life? (w13 3/15 4-5 ¶5-8)

Pr 24:27—How should we understand this proverb? (w09 10/15 12 ¶1)

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 22:1-21

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) JW.ORG contact card —Witness informally.
- **Return Visit:** (4 min. or less) JW.ORG contact card —Lay the groundwork for a return visit, and conclude by introducing the video *Why Study the Bible?*
- **Bible Study:** (6 min. or less) *lv* 179-181 ¶18-19

LIVING AS CHRISTIANS

- Song 101
- **“Are You Making Good Use of JW.ORG Contact Cards?”:** (15 min.) Discussion. Play the sample presentation video, and then discuss the highlights. Encourage publishers to carry a few contact cards with them at all times.
- **Congregation Bible Study:** (30 min.)
kr chap. 3 ¶1-12, pp. 30-31
- Review Followed by Preview of Next Week (3 min.)
- Song 146 and Prayer
Reminder: Play the new song through once before singing.

PROVERBS 22-26 | “Train a Boy in the Way He Should Go”

Proverbs contains sound advice for parents. Just as bending young branches influences their growth, training children inclines them toward serving Jehovah when they grow up.

22:6

- Training children properly takes much time and effort
- Parents must set a good example, and they must carefully instruct, admonish, encourage, and discipline their children

22:15

- Discipline is loving training that corrects the mind and heart
- Children require different types of discipline



October 31–November 6

Treasures From God's Word

“Train a Boy in the Way He Should Go”

Reference: w08 4/1 16.

Directing the Arrow

Note that **Psalm 127:4, 5** likens the parent to “a mighty man.” Does this mean that only a father can be effective in the parental role? Not at all. In fact, the principle of this illustration applies to both fathers and mothers—and to single parents as well. (Proverbs 1:8) The phrase “mighty man” suggests that a considerable amount of strength was required to shoot an arrow from a bow. In Bible times, bows were sometimes mounted with copper, and a soldier was said to ‘tread the bow,’ perhaps bracing the bow with his foot so that he could string it. (**Jeremiah 50:14, 29**) Clearly, much energy and effort went into pulling that taut string back in order to shoot those arrows toward their mark!

Similarly, raising children requires considerable effort. They do not simply rear themselves, any more than an arrow launches itself toward its target. Sadly, many parents today seem unwilling to expend the kind of effort that is needed. They take the easy way out. They let television, school, and peers teach their children about right and wrong, about morals, about sex. They let their children have whatever they want. And when saying no seems like too much work, they simply say yes—often excusing their decision by saying that they do not want to hurt their children’s feelings. In reality, it is their permissiveness that will do their children real, lasting harm.

Raising children is hard work. Doing that work wholeheartedly with the guidance of God’s Word is certainly demanding, but the rewards are priceless. *Parents* magazine noted: “Studies . . . have found that children brought up by loving but authoritative parents—those who are supportive of their children yet maintain firm limits—excel academically, develop better social skills, feel good about themselves, and are happier overall than kids whose parents are either too lenient or excessively harsh.”

There is an even better reward. Earlier we considered the first part of Proverbs 22:6: “Train up a boy according to the way for him.” The verse continues with these heartwarming words: “Even when he grows old he will not turn aside from it.” Does this inspired proverb offer a guarantee of success? Not necessarily. Your child has free will and will grow up to exercise it. But this verse offers parents a loving assurance. What is that?

If you train your children according to the Bible’s counsel, you are creating the most favorable circumstances to bring about a marvelous result—seeing your children grow up to be happy, fulfilled, and responsible adults. (Proverbs 23:24) By all means, then, prepare those precious “arrows,” protect them, and expend yourself in directing them. You will never regret it.

Reference: w07 6/1 31.

Questions From Readers

Does Proverbs 22:6 guarantee that if Christian children are properly trained, they will not depart from the way of Jehovah?

This verse reads: “Train up a boy according to the way for him; even when he grows old he will not turn aside from it.” Just as the bending of a twig influences its growth into a tree, children who are properly trained are more inclined to continue to serve Jehovah when they grow up. As every parent knows, such training takes considerable time and effort. To make Christian disciples of their children, parents must carefully instruct, admonish, encourage, and discipline them as well as set a good example. They must do this consistently and lovingly for many years.

Does this mean, though, that if a child does turn away from serving Jehovah, parental training is at fault? In some cases, parents may have been deficient in their efforts to bring their children up in the discipline and mental-regulating of Jehovah. (Ephesians 6:4) On the other hand, the proverb is not a

guarantee that good training will produce children who are faithful to God. Parents cannot mold their children into whatever they wish. Children, like adults, have free will and must ultimately choose their own course in life. (**Deuteronomy 30:15, 16, 19**) Despite the most earnest efforts of parents, some children become unfaithful, as did Solomon, who wrote the verse we are considering. Even Jehovah had sons who proved unfaithful.

Thus, this scripture does not mean that in *every case* a child “will not turn aside from it” but that *generally* speaking this would be the result. What an encouragement this is to parents! Parents should take heart from knowing that their earnest efforts to train their children in the way of Jehovah will produce good results. Since their role is important and their influence is great, parents are encouraged to take their role seriously.—**Deuteronomy 6:6, 7**.

Even when children turn aside from serving Jehovah, parents who have been conscientious in training their children can entertain the hope that their children will come to their senses. Bible truth is powerful, and parental training is not quickly forgotten.—**Psalms 19:7**.

Proverbs 22:15; 23:13, 14—Within the family, “the rod” symbolizes all forms of discipline
Reference: *w97* 10/15 32.

Raising Moral Children—Is It Still Possible?

“We now live in a very complex society, a very heterogeneous culture, where there is no uniform code of morality,” observes Robert Glossop of the Vanier Institute for the Family in Ottawa, Canada. With what result? A report in *The Toronto Star* newspaper says: “Teen pregnancies, youth violence and teen suicide are all on the increase.”

The problem extends beyond North America. Bill Damon, director of the Center for Human Development at Brown University in Rhode Island, U.S.A., has studied these issues in Britain and other European nations, as well as in Australia, Israel, and Japan. He points to the decline of churches, schools, and other institutions in providing guidance for the young. Our culture, he believes, “has lost touch with what children need to forge character and competence.” Citing parenting experts who teach that “discipline is hazardous to children’s health and well-being,” Damon maintains that this is “a recipe for raising wilful, disobedient children.”

What is it that youths of today need? They constantly need loving training that corrects the mind and heart. Different youths require different kinds of discipline. When motivated by love, discipline often can be conveyed by reasoning. That is why we are told at Proverbs 8:33 to “listen to discipline.” Some, though, are not “corrected by mere words.” For them, the appropriate punishment for disobedience, administered to the proper degree, may be needed. (**Proverbs 17:10; 23:13, 14; 29:19**) In making this recommendation, the Bible is not endorsing angry whippings or severe beatings, which may bruise and injure a child. (Proverbs 16:32) Rather, a child should understand why he is being corrected and sense that it is because the parent is with him, on his side.—Compare **Hebrews 12:6, 11**.

Reference: *it-2* 818 **paragraph 4**.

Parental authority. “Rod” is used also to symbolize the authority of parents over their children. The book of Proverbs makes many references to this authority, the term symbolizing all forms of discipline used, including the literal rod used for chastisement. The parent is actually responsible before God to exercise this rod, controlling the child. If the parent fails in this, he will bring ruination and death to his child and disgrace and God’s disapproval to himself also. (**Proverbs 10:1; 15:20; 17:25; 19:13**) “Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him.” “Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself.” (**Proverbs 22:15; 23:13, 14**) In fact, “the one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline.”—**Proverbs 13:24; 19:18; 29:15; 1 Samuel 2:27-36**.

Proverbs 23:22—Adult children can benefit from their parents' wisdom

Reference: *w04 6/15 14 paragraphs 1-3.*

1 If you were asked to put a value on your life, what would it be? We highly value life—our own and that of others. As evidence of that, we may go to a physician for care when we are sick or for regular checkups. We want to stay alive and healthy. Even most who are old or disabled do not want to die; they want to stay alive.

2 Your evaluation of life affects your relationships with others. For example, God's Word directs: "Listen to your father who caused your birth, and do not despise your mother just because she has grown old." (Proverbs 23:22) To "listen" means more than just to hear words; this proverb means to hear and then to obey. (Exodus 15:26; Deuteronomy 7:12;13:18; 15:5; Joshua 22:2; Psalm 81:13) What reason does God's Word give for listening? It is not just that your father and mother are older than you or have more experience. The reason given is that they "caused your birth." Some versions render this verse: "Listen to your father who gave you life." Understandably, if you value your life, you feel an obligation to the source of that life.

3 Of course, if you are a true Christian, you recognize Jehovah as the ultimate Source of your life. By him you "have life" itself; you can "move," act as a sentient creature; and you now "exist" and can think about or plan for the future, including permanent life. (Acts 17:28; Psalm 36:9; Ecclesiastes 3:11) In line with Proverbs 23:22, it is right to "listen" to God obediently, desirous of grasping and acting on his view of life rather than preferring any other assessment of life.

Reference: *w00 6/15 21 paragraph 13.*

Showing honor to family members goes beyond dignifying one's wife and children. "When old, obey your children," says a Japanese proverb. The point of that proverb is that elderly parents should refrain from exceeding their parental authority and should take notice of what their grown children say. While it is Scriptural for parents to honor their children by giving them a hearing ear, the children should not display a disrespectful attitude toward older members of the family. "Do not despise your mother just because she has grown old," says Proverbs 23:22. King Solomon lived up to this proverb and honored his mother when she approached him to make a petition. Solomon had a throne set to the right of his own and listened to what his elderly mother, Bath-sheba, had to tell him.—**1 Kings 2:19, 20.**

Digging for Spiritual Gems

Proverbs 24:16—How does this proverb encourage us to endure in the race for life?

Reference: *w13 3/15 4-5 paragraphs 5-8.*

If You Stumble, Stay in the Race

5 Perhaps you have used the words "stumble" and "fall" interchangeably to describe a spiritual condition. These Bible expressions can, but do not always, have the same sense. For instance, notice the wording of Proverbs 24:16: "The righteous one may fall even seven times, and he will certainly get up; but the wicked ones will be made to stumble by calamity."

6 Jehovah will not allow those trusting in him to stumble or to experience a fall—an adversity or a setback in their worship—from which they *cannot* recover. We are assured that Jehovah will help us "get up" so that we can continue giving him our utmost devotion. How comforting that is for all who love Jehovah deeply from the heart! The wicked do not have the same desire to get up. They do not seek the help of God's holy spirit and his people, or they refuse such help when offered to them. In contrast, for those 'loving Jehovah's law,' no stumbling block exists that can permanently knock them out of the race for life.—*Read Psalm 119:165.*

7 Some lapse into *minor* sin—even repeatedly—because of some weakness. But they are still righteous in Jehovah’s eyes if they continue to “get up,” that is, sincerely repent and strive to resume a course of loyal service. We can see that from the way God dealt with ancient Israel. (**Isaiah 41:9, 10**) Proverbs 24:16, quoted earlier, rather than emphasizing the negative—our ‘falling’—focuses on the positive, our ‘getting up’ with the help of our merciful God. (*Read Isaiah 55:7.*) Expressing their confidence in us, Jehovah God and Jesus Christ kindly encourage us to “get up.”—**Psalms 86:5**; John 5:19.

8 Even if a runner stumbles or falls in a marathon, he may have time to recover and finish the course if he acts with urgency. In our race for everlasting life, we do not know the “day and hour” when the end of the race will come. (**Matthew 24:36**) Still, the less we stumble, the more likely we are to keep a steady pace, stay in the race, and finish it successfully. So how can we avoid stumbling?

Proverbs 24:27—How should we understand this proverb?

Reference: *w09 10/15 12* **paragraph 1**.

In giving advice to a young man, the writer of Proverbs states: “Prepare your work out of doors, and make it ready for yourself in the field. Afterward you must also build up your household.” What point is being made in this inspired proverb? That a man should prepare properly *before* he gets married and starts his own family, recognizing the responsibilities that come with such a commitment.

101 Making Known the Kingdom Truth

(Acts 20:20, 21)

F C/E Dm11 C F/C Cma7 F/C C F/C G/B

There was a time we did not know The way a Chris - tian ought to

Am7 C/G F Fma7 G/F Em7 Am7 Dm11 Dm7 C/E F

go. Then Je - ho - vah sent the light, His King - dom truth so clear and

F/G Em/G Dm/G F/G C F/C Cma7 F/C

bright. Our Fa - ther's will we then could see To serve the

C F/C G/B Am7 C/G F Fma7 G/F Em7 Am7

grand The - oc - ra - cy, To de - clare Je - ho - vah's fame, And help to

Dm11 C/E F F/G Em/G Dm/G C Cma7 Fma7 F6 G7/F

glo - ri - fy his ho - ly name. We wit - ness now to all we

Making Known the Kingdom Truth

meet, From door to door and on the street. We take the
 time to help them see; We teach the truth that sets men
 free. And as we strive in ev-'ry land Je-ho-vah's
 wor-ship to ex-pand, May we serve our God as
 one Un-til Je-ho-vah says the work is done.

Chord symbols: Em7 C/E, Am Em/G F, Fma7 G7sus4 G7, G#° E/G#
 Am, Em/G Am/G Fma7 Dm/F, F, Em7 C/E, F
 F/G Em/G Dm/G, F/G, C, F/C, Cma7, F/C
 C, F/C, G/B Am7, C/G, F, Fma7 G/F
 Em7, Am7, Dm11, C/E, F, F/G Em/G Dm/G, C

- Song 88 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Train a Boy in the Way He Should Go”:** (10 min.)
Pr 22:6; 23:24, 25—Godly training gives children the best opportunity to become happy, fulfilled, and responsible adults (w08 4/1 16; w07 6/1 31)
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APPLY YOURSELF TO THE FIELD MINISTRY

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- **Return Visit:** (4 min. or less) JW.ORG contact card —Lay the groundwork for a return visit, and conclude by introducing the video *Why Study the Bible?*
- **Bible Study:** (6 min. or less) *lv* 179-181 ¶18-19

LIVING AS CHRISTIANS

- Song 101
- **“Are You Making Good Use of JW.ORG Contact Cards?”:** (15 min.) Discussion. Play the sample presentation video, and then discuss the highlights. Encourage publishers to carry a few contact cards with them at all times.
- **Congregation Bible Study:** (30 min.)
kr chap. 3 ¶1-12, pp. 30-31
- Review Followed by Preview of Next Week (3 min.)
- Song 146 and Prayer
Reminder: Play the new song through once before singing.

PROVERBS 22-26 | “Train a Boy in the Way He Should Go”

Proverbs contains sound advice for parents. Just as bending young branches influences their growth, training children inclines them toward serving Jehovah when they grow up.

22:6

- Training children properly takes much time and effort
- Parents must set a good example, and they must carefully instruct, admonish, encourage, and discipline their children

22:15

- Discipline is loving training that corrects the mind and heart
- Children require different types of discipline



Are You Making Good Use of JW.ORG Contact Cards?

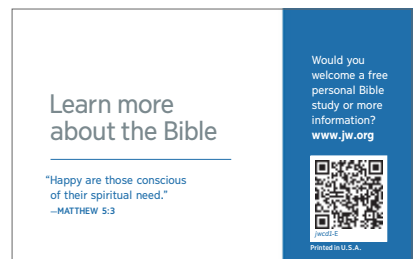
In view of the approaching great tribulation, our preaching work is urgent. (Pr 24:11, 12, 20) To help people, we can use contact cards to direct their attention to God's Word and to our website. The card contains a code that leads to the video *Why Study the Bible?* and an invitation to request more information or a Bible study. Some people are not inclined to accept literature but are willing to visit our website. Do not hesitate to give them a contact card. However, do not leave contact cards with those who show no interest.

As you go about your daily activities, you could generate someone's interest simply by saying: "I have something I would like to give you. This card directs you to a website that has free information and videos on a variety of subjects." (Joh 4:7) Because the contact cards are small, you can likely keep a few with you to share with others at every opportunity.



OFFER A CONTACT CARD . . .

- when witnessing informally
- when witnessing in business territory
- when someone listens to our message but is not inclined to accept literature



Left:
A sister in
Alabama, U.S.A.,
playing a recorded
discourse by
Brother Rutherford,
late 1930's

Right:
Switzerland



SECTION 1

KINGDOM TRUTH

Dispensing
Spiritual Food



YOU see your Bible student’s eyes light up as he grasps the meaning of the scripture you have just read together. Slowly, he says, “Do you mean that the Bible teaches that we can live in Paradise forever—right here on this earth?” Your companion in the ministry smiles and says, “Well, what did you see in the Bible?” Overwhelmed, the student shakes his head in wonderment, saying, “I just can’t believe that I was never taught this before!” You recall that he said something similar just a few weeks ago when he learned for the first time that God’s name is Jehovah.

Have you ever had such an experience? Many of God’s people have. Few things can so vividly remind us of the precious gift we have been given—the knowledge of *the truth!* Stop and think: How did that gift come to you? In this section we will examine that question. The way that God’s people have progressively received spiritual enlightenment is a vivid proof that God’s Kingdom is real. For a century, its King, Jesus Christ, has been actively ensuring that God’s people are taught the truth.

3

Jehovah Reveals His Purpose

FOCUS OF CHAPTER

Jehovah progressively reveals understanding of his purpose, but only to those who fear him

1, 2. How has Jehovah revealed his purpose for mankind?

3, 4. Did Jehovah predestinate the path of human history? Explain.

FOOTNOTE

[1] God's name is a form of the Hebrew verb meaning "to become." Jehovah's name implies that he is the Fulfiller of his promises. See the box "The Meaning of God's Name," on page 43.

CARING parents include their children in discussions about family matters. They are discreet, however, about the amount of information that they share. They reveal only details that they feel their children are mature enough to absorb.

² Similarly, Jehovah has progressively revealed his purpose for the human family. But he has done so only when he knew that the time was right. Consider a brief overview of how Jehovah has revealed truths about the Kingdom throughout history.

Why the Need for the Kingdom?

³ Originally, the Messianic Kingdom was not part of Jehovah's purpose. Why not? Because Jehovah did not predestinate the path of human history; after all, he created humans with free will. Thus, he told Adam and Eve his purpose for mankind, stating: "Be fruitful and become many, fill the earth and subdue it." (Gen. 1:28) Jehovah also required that they respect his standards of good and bad. (Gen. 2:16, 17) Adam and Eve could have chosen to remain loyal. If they and their descendants had done so, we would not need the Kingdom ruled by Christ to fulfill God's purpose. Right now, the globe would be teeming with perfect people, all worshipping Jehovah.

⁴ The rebellion of Satan, Adam, and Eve did not cause Jehovah to abandon his purpose to fill the earth with a perfect human family. Instead, Jehovah adapted his method of fulfilling it. His purpose is not like a train that must run on a certain track to reach its destination and can be derailed by the actions of others. Once Jehovah states his purpose, no force in the universe can prevent its fulfillment. **(Read Isaiah 55:11.)** If a challenge threatens to block one track, Jehovah uses another.^[1] (Ex. 3:14, 15) When he sees

fit, he informs his loyal servants of the new method he will use to accomplish his purpose.

5 In response to the rebellion in Eden, Jehovah purposed to set up the Kingdom. (Matt. 25:34) At that dark point in human history, Jehovah began to shed light on the instrument that he would use to restore mankind and undo the hurt caused by Satan’s futile grab for power. (Gen. 3:14-19) Even so, Jehovah did not disclose details about the Kingdom all at once.

Jehovah Begins to Reveal Truths About the Kingdom

6 With the very first prophecy, Jehovah promised that a certain “offspring” would crush the serpent. (**Read Genesis 3:15.**) However, the identities of that offspring and the offspring of the serpent were not revealed at that time. In fact, Jehovah did not shed more light on such details for some 2,000 years.^[2]

7 Eventually, Jehovah chose Abraham as the one through whom the promised offspring would come. Abraham was chosen because he “listened to [Jehovah’s] voice.” (Gen. 22:18) We learn a key lesson from that fact—Jehovah reveals his purpose only to those who have a reverential fear of him.—**Read Psalm 25:14.**

8 When speaking to his friend Abraham through an angel, Jehovah for the first time revealed this vital fact about the promised offspring: He would be human. (Gen. 22:15-17; Jas. 2:23) But how would this human crush the serpent? Who was the serpent? Later revelations would shed light on those questions.

9 Jehovah determined that the promised offspring would come through Abraham’s grandson Jacob, a man who displayed great faith in God. (Gen. 28:13-22) By means of Jacob, Jehovah disclosed that the Promised One would be a descendant of Jacob’s son Judah. Jacob prophesied that this descendant of Judah would receive a “scepter,” a rod symbolizing royal authority, and that to this one ‘the obedience of the peoples would belong.’ (Gen. 49:1, 10) With that pronouncement, Jehovah indicated that the Promised One would become a ruler, a king.

10 Some 650 years after Judah’s day, Jehovah revealed more about his purpose to King David, a descendant of Judah. Jehovah described David as “a man agreeable to his heart.” (1 Sam. 13:14; 17:12; Acts 13:22) Because David had a reverential fear of God, Jehovah chose to make a

5. How did Jehovah respond to the rebellion in Eden?

6. What did Jehovah promise, but what did he not reveal?

7. Why was Abraham chosen, and what key lesson do we learn from this?

8, 9. What facts about the promised offspring did Jehovah reveal to Abraham and Jacob?

10, 11. Why did Jehovah reveal his purpose to David and Daniel?

FOOTNOTE

[2] Although this amount of time may seem extensive today, we must remember that human life spans used to be much longer; there were only four life-spans that overlapped from Adam to Abraham. Adam’s life overlapped the life of Lamech, Noah’s father. Lamech’s life overlapped that of Shem, Noah’s son. Shem’s life overlapped that of Abraham.—Gen. 5:5, 31; 9:29; 11:10, 11; 25:7.



Jehovah used faithful men like Daniel to record details of the Messianic Kingdom

covenant with him, promising him that one of his descendants would rule forever.—2 Sam. 7:8, 12-16.

11 About 500 years later, Jehovah used the prophet Daniel to disclose the exact year when this Anointed One, or Messiah, would appear on earth. (Dan. 9:25) Jehovah considered Daniel to be “someone very precious.” Why? Because Daniel deeply respected Jehovah and served him continually.—Dan. 6:16; 9:22, 23.

12 Even though Jehovah used such faithful prophets as Daniel to record dozens of details about the promised offspring, the Messiah, it was not yet Jehovah’s time for his servants to understand the full significance of what he inspired them to write. For example, after being given a vision involving the establishment of God’s Kingdom, Daniel was told to seal up the prophecy until the time appointed by Jehovah. At that future time, true knowledge would “become abundant.”—Dan. 12:4.

Jesus Sheds Light on God’s Purpose

13 Jehovah clearly identified Jesus as the promised offspring, the descendant of David who would rule as King. (Luke 1:30-33; 3:21, 22) When Jesus began his ministry, it was as if the sun rose on mankind’s knowledge about God’s purpose. (Matt. 4:13-17) For instance, Jesus removed any doubt about the identity of “the serpent” mentioned at Genesis 3:14, 15, calling the Devil “a murderer” and “the father of the lie.” (John 8:44) In the revelation that he gave to John, Jesus identified “the original serpent” as “the one called Devil and Satan.”^[3] **(Read Revelation 1:1; 12:9.)** In that same revelation, Jesus showed how he—the promised offspring—will finally fulfill the prophecy given in Eden and crush Satan out of existence.—Rev. 20:7-10.

14 As we saw in Chapter 1 of this book, Jesus spoke extensively about the Kingdom. However, he did not always disclose all the details his disciples wanted to know. Even when he provided specific details, it was not until later—sometimes many centuries later—that followers of Christ began to discern the full significance of the truths their Master had revealed. Consider some examples.

15 In 33 C.E., Jesus made it clearly known that the co-rulers who would assist the King of God’s Kingdom would be taken from the earth and raised to life as spirit creatures in heaven. His disciples, though, did not immediately understand this revelation. (Dan. 7:18; John 14:2-5) In that same year, Jesus indicated by means of illustrations that

12. What was Daniel told to do, and why?

13. (a) Who was the promised offspring?
(b) How did Jesus shed light on the prophecy recorded at Genesis 3:15?

14-16. Did the first-century disciples always discern the full significance of the truths Jesus revealed? Explain.

FOOTNOTE

[3] The term “Satan,” when used to identify an individual, appears 18 times in the Hebrew Scriptures. However, “Satan” appears more than 30 times in the Christian Greek Scriptures. Appropriately, the Hebrew Scriptures did not give undue emphasis to Satan but focused on identifying the Messiah. When the Messiah arrived, he exposed Satan fully, a fact recorded in the Christian Greek Scriptures.

You Did It for Me

(Matthew 25:34-40)

Capo fret 3



Oth - er sheep Je - sus has, and they
 "Yes, you com - fort - ed me in my
 "You've been loy - al to me, do - ing



serve a - long - side those a - noint - ed to
 hung - er and thirst, and what - ev - er to my
 works that are fine, as you preach a - long -



be need, Christ's heav - en - ly bride.
 side you came to me first."
 these broth - ers of mine."



All the things that are done for their
 "Tell us, when did we do this?" these
 So the King will then say to the



com - fort and aid are things he con -
 ones will re - ply. are The things he con -
 sheep on his right: "In her - it the



sid - ers that must be re - paid.
 an - swer them, tell - ing them why:
 earth and per - fec - tion of life."

You Did It for Me

Chorus

F Ab G Bb C Eb

“If you com - fort - ed them, you

F Ab G Bb C Eb

com - fort - ed me. If you

Dm Fm Em Gm F Ab G Bb

did it for them, you did it for me.

F Ab G Bb

Your la - bors for them were your

C Eb F Ab

la - bors for me. You did it for

C Eb E7 G7

them; you did it for

Am Cm Am7 Cm7 Dm Fm C Eb

me. If you did it for them, you

G7 Bb7 C Eb

did it for me.”

The musical score is written in a single system with ten staves. The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is 4/4. The melody is written on a treble clef. Chord symbols are placed above the staff lines. The lyrics are written below the staff lines, with hyphens indicating syllables that span across multiple notes. The piece concludes with a double bar line.

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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ANNOUNCING JEHOVAH’S KINGDOM

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He Will Make You Strong

(1 Peter 5:10)

A7sus4 A7 D A/C# D G/B A/C# D

There was a rea - son why God brought the truth to you And
 God gave his own be - lov - ed Son in your be - half; On

G/B A/C# D G A A7sus4 A7 D A/C# Bm Bm/A

called you from the dark - ness to the light. With-in your heart, he saw the
 this ac - count, He wants you to suc - ceed. If He did not with - hold the

G Em/C# F#7sus4 F#7 Bm D/A G

yearn - ing you then had To search for him and prac - tice what is right. You
 gift of His dear Son, Then nev - er doubt He'll give the strength you need. He

G D/F# Em Em/D Em/C# F#7 Bm7 E7

prom - ised him in prayer to do his will; He helped you then, and he will help you
 won't for - get the faith and love you've shown; He will not fail to care for all His

He Will Make You Strong

Chorus

still. own. With Je - sus' blood He bought you, to God you now be-long. So

Chords: Em7, G/A, A7, D, Em11, D/F#, G, D/F#

he will make you firm, and he will make you strong. He'll

Chords: Em/C#, F#7, Bm, D/E, E7, G/A, A7

guide you and pro-tect you, as he has all a - long. Yes, he will make you firm,

Chords: D, A/C#, Bm7, D/A, A/G, G, D2/F#, G2/B, Gm/Bb, D/A

and he will make you strong.

Chords: A7sus4, A7, D



Keep Contending for Jehovah’s Blessing

“You have contended with God and with men and you have at last prevailed.”—GEN. 32:28.

SONGS: 60, 38

WHAT LESSONS CAN WE LEARN FROM . . .

Jacob and Rachel?

Joseph?

Paul?

FROM the first faithful human, Abel, down to our day, loyal worshippers have struggled. The apostle Paul wrote to Hebrew Christians that they “endured a great struggle along with sufferings,” as they sought Jehovah’s approval and blessing. (Heb. 10:32-34) Paul compared the struggles of Christians to the exertion of athletes contending in Greek contests, such as footracing, wrestling, and boxing. (Heb. 12:1, 4) Today, we are in the race for life, and we face opponents who want to distract us, trip us up, beat us down, and snatch away our joy and future rewards.

² First, we have an intense struggle (or, “wrestling,” *ftn.*) against Satan and his wicked world. (Eph. 6:12) It is vital that we resist being affected by the world’s “strongly entrenched things.” These include its doctrines, philosophies, and harmful practices, such as committing immorality, using tobacco, and abusing alcohol and drugs. And we must constantly fight against our fleshly weaknesses and discouragement.—2 Cor. 10:3-6; Col. 3:5-9.

1, 2. What challenges must servants of Jehovah confront?

³ Is it really possible to defeat such powerful opponents? Yes, but not without a struggle. Drawing on the example of a boxer of ancient times, Paul said of himself: “The way I am aiming my blows is so as not to be striking the air.” (1 Cor. 9:26) Just as a boxer fights off his opponent, we must fend off our enemies. Jehovah trains us and helps us in our fight. He provides lifesaving instructions in his Word. He also helps us through our Bible-based publications, Christian meetings, assemblies, and conventions. Are you putting into practice what you are learning? If you failed to do so, it would be like “striking the air,” not fully opposing your enemy.

⁴ Our enemies may attack us when we least expect it and kick us when we are at our lowest point, so we must ever remain alert. The Bible warns us: “Do not let yourself be conquered by the evil, but keep conquering the evil with the good.” (Rom. 12:21) The encouragement not to let ourselves “be conquered by the evil” shows that we *can* defeat evil. We can do so if we keep on fighting against it. In contrast, we could be overcome by Satan, his evil world, and our imperfect flesh if we let our guard down and quit fighting. Never allow Satan to intimidate you into dropping your hands in defeat!—1 Pet. 5:9.

⁵ To be successful, those who are contending must not lose sight of their reason for struggling. To gain God’s approval and blessing, they should keep

3. How does God train us to fight our enemies?

4. How do we avoid being conquered by the evil?

5. (a) What can help us to continue in our struggle to gain God’s blessing? (b) Which Bible characters will we consider?

focused on the assurance that we read at Hebrews 11:6: “Whoever approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.” The Greek verb translated “earnestly seeking” is a form that implies intensity and concerted effort. (Acts 15:17) The Scriptures provide us with fine examples of men and women who put forth concerted effort to seek Jehovah’s blessing. Jacob, Rachel, Joseph, and Paul faced circumstances that were emotionally and physically draining, yet they proved that perseverance leads to rich blessings. How can we imitate these four outstanding contenders?

PERSEVERANCE LEADS TO BLESSINGS

⁶ The patriarch Jacob struggled and persevered because he loved Jehovah, appreciated spiritual things, and had complete faith in Jehovah’s promise to bless his offspring. (Gen. 28:3, 4) This explains why Jacob when nearly 100 years old did everything in his power to obtain God’s blessing; he even wrestled with a materialized angel. (**Read Genesis 32:24-28.**) Did Jacob of himself have the strength and endurance needed to contend with a powerful angel? Of course not! But he was a very determined contender, and he proved that he would not turn aside from the challenge! And he was, indeed, rewarded for his perseverance. He received the fitting name Israel, (meaning “Contender [Perseverer] With God” or “God Contends”). Jacob gained the rich reward that we too are seeking—Jehovah’s approval and blessing.

6. What helped Jacob to persevere, and how was he rewarded? (See opening picture.)

⁷ Jacob's beloved wife, Rachel, was just as eager to see how Jehovah would fulfill his promise to her husband. But there was what seemed to be a hurdle that could not be overcome. She had no children. In her day, that situation was viewed as a great affliction. How did Rachel find the emotional and physical strength to continue battling against circumstances that were discouraging but completely beyond her control? She never gave up hope. Rather, she kept contending by praying with more intensity. Jehovah heard Rachel's heartfelt supplications, and she was eventually blessed with children. Understandably, Rachel at one point cried out in triumph: "With strenuous wrestlings I have wrestled . . . I have also come off the winner!"—Gen. 30:8, 20-24.

⁸ The steadfast example set by Jacob and Rachel no doubt had a powerful effect on their son Joseph, influencing how he would handle tests of his own faith. When Joseph was 17 years old, his life was turned completely upside down. Out of jealousy, his brothers sold him into slavery. He later had to endure years of unjust imprisonment in Egypt. (Gen. 37:23-28; 39:7-9, 20-21) Joseph did not give in to discouragement; nor was he so filled with resentment that he sought revenge. Instead, he focused his mind and heart on his blessed relationship with Jehovah. (Lev. 19:18; Rom. 12:17-21) Joseph's example should help us. For example, even if we had a difficult childhood or if our present cir-

7. (a) What distressing situation did Rachel face? (b) How did she keep contending and eventually get blessed?

8. Joseph experienced what long and difficult challenge, and how did his response set a good example for us?

cumstances seem hopeless, we need to keep contending and persevering. We can trust that if we do so, Jehovah will bless us.—**Read Genesis 39:21-23.**

⁹ Think of a situation that you are facing and that may be a trial for you. Perhaps it is some type of injustice, prejudice, or ridicule. Or the trial you face may be that someone falsely accuses you, perhaps out of jealousy. Rather than drop your hands in defeat, remember what enabled Jacob, Rachel, and Joseph to continue serving Jehovah with joy. God strengthened and blessed them because they kept on showing deep appreciation for spiritual things. They kept on contending and acting in harmony with their earnest prayers. We are living close to the end of the present wicked system of things; thus, we have strong reason to hold on to the firm hope set before us! Are you willing to exert yourself to gain Jehovah's favor and, as it were, wrestle for it?

BE WILLING TO WRESTLE FOR A BLESSING

¹⁰ What are some circumstances that might call upon us to wrestle for God's blessing? One circumstance that many have faced is the struggle to overcome a fleshly weakness. Others have had to put forth determined effort to maintain a positive view of the ministry. Or in your case, it may be the need to keep enduring, even though you have poor health or are lonely. We should also not

9. In imitating Jacob, Rachel, and Joseph, we should put forth what effort to receive Jehovah's blessing?

10, 11. (a) How might we have to wrestle for God's blessing? (b) What will enable us to make the right choices and win our fight against discouragement and distractions?



Are you wrestling for God's blessing?

(See paragraphs 10, 11)

overlook the struggle some have to forgive someone who has offended them or has sinned against them. No matter how long we have been serving Jehovah, all of us must fight against things that might hinder our service to God, who rewards the faithful.

¹¹ Frankly, it can be a real struggle to make the right choices and to follow the Christian course. That is especially so if our treacherous heart tugs us in the opposite direction. (Jer. 17:9) If you realize that you have to some extent been affected in a negative way, by all means pray for holy spirit. Prayer and holy spirit can give you energy to pursue the course that you know to be right and that Jehovah can bless. Act on your

prayers. Try to read a portion of the Bible each day, and make time for personal study as well as regular Family Worship sessions.—**Read Psalm 119:32.**

¹² There are many examples of how God's Word, his spirit, and our Christian publications have helped Christians to overcome wrong desires. One teenager read the article "How Can You Resist Wrong Desires?" published in the *Awake!* of December 8, 2003. What was his reaction? "I am fighting to control improper thoughts. When I read in the article that 'for many, the battle to overcome wrong desires is especially intense,' it made me feel part of the brotherhood.

12, 13. How were two Christians helped to control wrong desires?

I felt that I was not alone.” This young person also benefited from the article “Alternative Life-Styles—Does God Approve?” which appeared in the issue of October 8, 2003. He noted that it mentioned that for some the battle is “a thorn in the flesh.” (2 Cor. 12:7) While they continue battling to maintain righteous conduct, they can look to the future with optimism. “For that reason,” he said, “I think that as each day passes, I can remain faithful. I am very grateful to Jehovah for using his organization to help us survive each day in this wicked system.”

¹³ Consider also the experience of a sister in the United States. She writes: “I want to thank you for always feeding us with just what we need and at the right time. I often feel that these articles are written just for me. For years, I have been battling a strong desire for something Jehovah hates. At times, I want to throw my hands up and stop fighting. I know that Jehovah is merciful and forgiving, but because I have this wrong desire and deep down I don’t hate it, I feel that I am unable to receive his help. This ongoing battle has affected every aspect of my life. . . . After reading the article ‘Do You Have “a Heart to Know” Jehovah?’ in *The Watchtower* of March 15, 2013, I really felt that Jehovah does want to help me.”

¹⁴ **Read Romans 7:21-25.** Paul knew firsthand how difficult it can be to struggle against the desires and weaknesses of the imperfect flesh. However, he had full confidence that he could win his internal battle by prayerfully relying on Jehovah

and exercising faith in Jesus’ ransom sacrifice. What about us? As we struggle against giving in to our own fleshly weaknesses, we can succeed. How? By imitating Paul, by fully relying on Jehovah and not on our own strength, and by having faith in the ransom.

¹⁵ There are times when God may allow us to demonstrate the depth of our concern about a matter. For instance, what if we (or a family member) were stricken by a serious illness or we were faced with some injustice? We would show our full trust in Jehovah by supplicating him in prayer to give us the strength to keep faithful and not lose our joy and spiritual balance. (Phil. 4:13) The experience of many, both in Paul’s day and in ours, proves that prayer can help us to renew our power and build up confidence to continue enduring.

KEEP CONTENDING FOR JEHOVAH’S BLESSING

¹⁶ The Devil would really like to see you give up and drop your hands in defeat. Be determined to “hold fast to what is fine.” (1 Thess. 5:21) Be assured that you can win the fight against Satan, his wicked world, and any sinful leanings. You can do so by completely trusting in God’s ability to strengthen you.—2 Cor. 4:7-9; Gal. 6:9.

¹⁷ By all means, keep fighting. Keep struggling. Keep contending. Keep persevering. Have full confidence that Jehovah will “pour out on you a blessing until there is nothing lacking.”—Mal. 3:10.

14. (a) How did Paul feel about his struggles?
(b) How can we successfully battle against fleshly weaknesses?

15. Why can prayer help us to keep faithful and to endure trials?

16, 17. What is your resolve as a contender?

Throw Your Burden on Jehovah

(Psalm 55)

Eb Eb/G Abma7 Fm/Ab Eb/Bb Bb Ebsus4 Eb
 Please Had I give I will ear, wings call O just up Lord, as on Je - ho - vah, a dove has, Je - ho - vah,

Ab Bb/Ab Eb/G Fm/Bb Bb Ab/Eb Bb7/Eb Eb
 Let your - self be found by me. Far from dan - ger I would fly, His pro - tec - tion I will seek.

Eb Fm/D G7 Cm G7/B Cm A°
 Hear my prayer, and may seek you an - swer; Safe from those who seek to hurt me, He gives peace midst op - po - si - tion;

Eb/Bb G7+5 Abma7 Fm/Ab Eb/Bb Bb7 Ebsus4 Eb
 Help me un - a - fraid to be. Shel - tered from their hate - ful be. Strength he gives to all the cry. meek.

Throw Your Burden on Jehovah

Chorus

B B^o C#m7 F# B/D# F#7sus4 F#7 E/B B C#m/B B

Throw your bur - den on Je - ho - vah;

Ema7 F#9/E B/D# F#7sus4 F#7 Bsus4 B Bb7sus4 Bb7

He him - self will you sus - tain.

Eb Abma7 Bb/Ab Eb/G Bb7/F Eb Fm7 D7/F#

He will nev - er let you tot - ter

Eb/G Abma7 Fm/Ab Eb/Bb Bb7 Eb

But will help you firm re - main.